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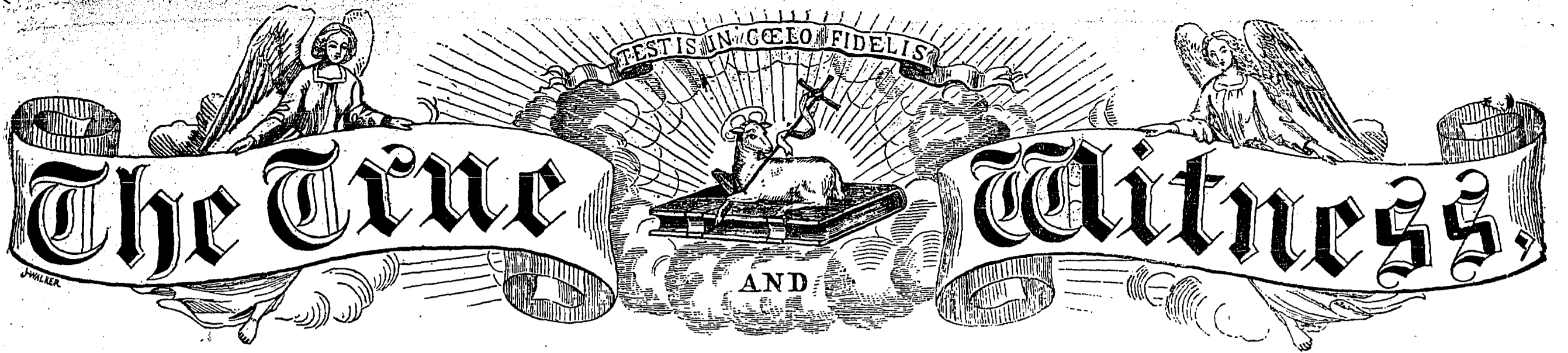
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ISABELLE DE VERNEUIL; OR, THE CONVENT OF ST. MARY'S. BY MRS. CHARLES SNELL, Author of "Helen and Florence, or a Month's Holiday at Rockcliff Castle."

CHAPTER IX.—(Continued.)

"Most Blessed Virgin, save and defend us!" said Cecile. "I do believe Euphemie is in the garden," said Eugenie. "In the garden!" cried Sister Therese. "Surely she would never have carried her disobedience as far as that! And she well knows how strictly our holy Mother has forbidden pupils to remain alone in the garden." "There she is yonder beneath the trees," added Cecile, "where she has taken shelter. How very imprudent!" Euphemie Leriche had it appeared sought refuge under the old elms, which were already bending beneath the violence of the squall. The loud thunder pealed like a volley of artillery, and the voice of the young girl calling for help was lost amid the crash and din of the elements. Trembling with terror, the pupils assembled in the work-room abandoned their occupations to rush to the window in order to watch their disobedient and headstrong companion, and the Sister Josephine, who knew only too well the danger to which she was exposed, rose hurriedly from her seat, and in a very short time the bell, which always called the gardener when any unforeseen event happened at the convent, was heard clanging on the air. Believing that some terrible accident had happened, he started off at once and ran rapidly towards the house; but before he could reach it the pale and trembling figure of Euphemie attracted his attention. He rushed towards her, but just as he was about taking hold of her to carry her away, a sudden stream of lightning, that seemed to blast the sight, shot across the heavens, followed instantaneously by a terrific clap of thunder, which rent the clouds and illumined with a lurid glare the windows of the school-room, while shriek after shriek escaped from the lips of the terrified children. It almost blinded the old man, who had been struck to the earth, and some time elapsed before he could either speak or move, but when at length he recovered sufficient consciousness to look around him, the noble tree lay a shattered ruin on the ground, while Euphemie was extended pale and insensible at his feet. On hearing the bell, the Mother St. Euphrasie had joined the children and nuns, who had all taken refuge in the large school-room. This admirable woman soon succeeded in banishing the extreme terror that had taken possession of every bosom; but it seemed as if the storm had spent its fury in the terrific bolt hurled against the ancient elm, for from that moment its violence abated. On Jerome's entrance, she called the Sister Therese, and after despatching the gardener for the doctor, had the inanimate form of the young Euphemie carried to the infirmary. Happily, however, the imprudent girl had sustained no serious injury, and although her headstrong disobedience had nearly cost her her life, yet, by the mercy of God, she was saved, and gradually recovered her senses. But while all hearts were turned to the Lord and rendered humble

praise and thanksgiving to Him for all His mercies vouchsafed unto her, Eugenie alone did not appear to remember the extreme anguish and terror of those who had witnessed the fall of the tree and her subsequent fainting fit. A few hours repose and great quiet were of infinite service to this foolish child, and the next day she was able to rise at the usual hour. The unselfish manner in which Jerome had risked his own life to save hers did not meet with one single word of grateful acknowledgment from her; and although she had been told that to him she owed her rescue from a deadly peril, she paid not the least attention to it; and when, later in the day, she passed before the good old man, who was busily occupied with his work, she took not the slightest notice of him. "Ingratitude is one of the most despicable sentiments which corrode the heart of mankind, to the exclusion of every other grace," said the Mother St. Euphrasie, after listening to a few words of a conversation that was going on between Cecile, Euphemie, and Isabelle. "Happily, however, Jerome neither expects gratitude nor any token of it from Euphemie; he knows that he only did his duty in saving her, and that, if he looked for a reward at all, he knew that he would receive it in that world where all great and daring deeds meet with a just recompense. Go, my children, and pray to God and to our most Blessed Lady, implore the intercession of Mary, and ask them at the foot of the altar to give you kind and feeling hearts, and that meek and humble spirit which is one of the principal ornaments of the true Christian, and to render you worthy of deserving, by the affability of your demeanor, alike the affection and confidence of the poor and the kindness and sympathy of the rich." The bell announcing supper was heard at that moment. The evening prayer succeeded, and by nine o'clock the pupils of the establishment were all buried in profound repose. "The workmen are coming early to-morrow morning to remove the old barrier of the cliff, which is to be replaced by a handsome iron railing eight or ten feet high," said the Mother St. Euphrasie to the Sister Josephine, as she made her nightly round through the old house. But the next day it poured in torrents, and a violent wind prevented all approach to the cliff. The bad weather lasted for some days, and the eve of the feast of the Ascension arrived and nothing had been done. But the stormy wind had blown down the decayed palisade, and nothing now remained to guard the edge of the dangerous and rocky cliff. CHAPTER X. At length the important and solemn day broke, but the weather had not changed, and one might have thought that, for the last week, November, with its sombre and gloomy days, had taken the place of the brilliant month of May, for heavy gusts of wind wailed round the old convent, flooding the long corridors with their wild and inarticulate moaning, and tearing off in their mad fury the thatched covering of the out-buildings. The convent chapel was beautifully decorated with the choicest produce of the flower-beds, which the old gardener had carefully tended and preserved from the effects of the wind and rain by erecting little tents formed of matting over his favorites, and by half-past five those parents and friends of the young communicants who were desirous of witnessing the ceremony were all assembled in the sacred edifice. Isabelle de Verneuil was ready in good time. Her simple white attire suited well with the modesty of her looks and behavior, and she contrasted admirably with Euphemie, who, short and stout, seemed literally buried beneath the weight of her rich dress. Almost always our feelings take their tone from the thoughts that occupy our minds; and while Isabelle, who had entirely forgotten self in that solemn hour, received with a true and fervent devotion the Bread of Life, Euphemie, on the contrary, let all her ideas dwell on her beautiful dress, which was to serve for the balls, concerts, and plays to which her silly, vain mother had promised to introduce her during the holidays. On beholding her dear Isabelle kneeling at the foot of the altar, Madame de Verneuil could not restrain her tears, but they were tears of happiness. Two years previously she had found this young child neglected and, as it were, abandoned in her husband's house. At that time she herself was only nineteen, and on her first arrival at G— she began to feel that she should only find sorrow and trouble in her new home instead of the happiness she had looked for and prayed to obtain. Notwithstanding her disappointment, she fully understood that a real and serious duty lay before her: but it was only on becoming herself a mother that she comprehended it in its fullest extent. The little neglected daughter of the Baron, thus become her own, called for unceasing care and attention. M. de Verneuil's second marriage having been arranged

and concluded in a distant department, Isabelle fortunately had never heard any of those foolish tales of wicked step-mothers which so often frighten the children of a widower, and consequently received her father's young wife with the greatest pleasure, and had soon learned to feel the warmest affection for her. She found in that young and amiable woman not only the most kind and affectionate mother, but one who could sympathize sincerely with herself; and the child, who had never known the love with which a good mother watches over the well-being and education of her children, and who had never been the object of that anxious solicitude which distinguishes most parents, now found herself surrounded by a careful attention and a motherly tenderness to which she had never been a stranger. Up to the time of her father's marriage Isabelle had had no other companions but the women who waited and attended upon her; under these circumstances, it will not appear astonishing that she barely knew how to read or write. But the real state of the case being properly laid before her by her young step-mother, she had eagerly accepted Madame de Verneuil's offer of studying with her for three months before going into the convent. During the time that had elapsed since her arrival at St. Mary's her improvement had been considerable; but reflection had caused her to blush for her ignorance, and being really desirous of repairing the lost time which could not be recalled, she had given herself up to study with a steadiness of purpose quite surprising in one so young, and had applied herself so well to the various lessons of the kind-hearted Sister Josephine, that in a very short time she had won, and deservedly so, the affection and regard of her indulgent mistresses. We have said that Madame de Verneuil wept on beholding her step-daughter at the foot of the altar; but those were tears of happiness and gratitude, for she then understood more fully than ever, that in the accomplishment of a serious duty, however painful it may be, there is an inward satisfaction, very sweet to those who experience it. On witnessing the expression of holy joy that illumined the young girl's lovely face, her own fair and youthful countenance beamed with gladness; her eyes were fixed on the young communicant, no wandering thoughts distracted her attention, and she felt that she had done her duty conscientiously and rigidly towards the once neglected child. At length a pause in the service caused her to raise her eyes towards her husband, but he saw her not, for large tears filled his, and, kneeling on the marble floor, the man of the world had given way to a deep emotion, and, inspired by the majesty of Christ's religion, his whole soul had elevated itself towards the God of all power and might, in praises and thanksgivings for all the goodness and mercy vouchsafed unto him. At ten o'clock High Mass was celebrated, at which all the pupils attended. Some few having asked and obtained permission to dine with their parents, left with their mothers on quitting the chapel, but Isabelle remained at the convent, being desirous of passing the remainder of the day in prayer and meditation; all, however, were to meet again at Vespers, as M. Beauregard had expressed a wish to see all the communicants at that service. The storm still raged in its wildest fury.—The sea, lashed into frenzy, sounded terrifically, and dashed its spray far up over the jagged cliffs on to the lawn beyond. By some misunderstanding Madame Leriche's carriage had not waited for her, and when the bell rang for the pupil's dinner that lady was still at the convent. "Where is my daughter?" she asked, as she opened the parlor door and perceived a lay-sister passing along the passage. "She has disappeared for more than half an hour." "Madre Leriche has probably gone to the linen-room to take off her veil and fold it," answered the Sister Claire. "At any rate, there is the dinner-bell, and she will, I dare say, come down with the rest." "But she does not dine here," continued Madame Leriche, in a vexed tone; "she is going home with me." "In that case I will go and fetch her at once, Madame; and while you are waiting please be seated," said the nun, advancing a chair as she spoke. But Euphemie was not in the linen-room, neither was her veil folded with those of her sister communicants, and the Sister Agnes had not seen her since the morning. "She has probably gone to show herself to the children in the granary," said the nun on her return. "Gone to the granary!" cried Madame Leriche, in an angry voice. "Surely no one ever went into a granary dressed as she is! Do be kind enough to call her, Sister, and tell her that if she does not come down directly I shall go home without her." A slight smile passed over the pale lips of

the Sister, who knew very well that Euphemie would not return to school after that day, but she replied: "Although we call it a granary, yet it is not one in reality; but, as I do not wish to detain you, Madame, I will go and look for the young lady." The apartment called "the granary," at St. Mary's, was a large handsome room, composed of four small chambers, of which the separations had been thrown down. Six elegant white stone columns, with painted ivy twining round them, supported the ceiling, and the walls were covered with a handsome paper representing the history of Joseph and his brethren. Swings, skipping ropes, battledores and shuttlecocks, and games of all sorts, were to be found in this room, and on wet days most of the pupils spent there their hours of recreation. Two nuns were always present at those times, and it was strictly forbidden for any one of the children to go up there in school time. The Sister Claire went slowly up the wide staircase, but, on reaching the granary found it empty. "What can have become of the troublesome girl?" she asked herself, as she descended again to the parlor. This question had already been asked several times in the school-room without receiving a satisfactory answer; and the words, "where is Euphemie?" were repeated by each young girl, as she joined the group of pupils preparing to enter the refectory. "Dinner, young ladies," said the Sister Therese, who perceived that the bell had made no impression on the usually hungry children. "But where is Euphemie, Sister?" cried they. "Where can she be?" "Is she not gone home with her mother?" asked the nun. "She cannot be gone, Sister Therese, for Madame Leriche is still in the parlor." "Well, never fear, if she is lost she will be found again;" and, with these words, the nun, preceding her young flock, led the way to the refectory. Before the conclusion of the repast, it had been ascertained beyond a doubt that Euphemie was not in the house. The Sister Claire, being unable to find her, had informed the Mother St. Euphrasie of her disappearance, and that lady had gone immediately to the parlor, where Madame Leriche was still awaiting her daughter with an impatience difficult to describe. Without being able to explain it to herself, a feeling of anxiety had taken possession of the heart of the good Superior, and an ill-concealed agitation began to be visible on her face. Fearing to alarm the mother of the missing girl, she turned away, and, calling the Sister Josephine, asked her to what cause she attributed Euphemie's absence. "Let us go ourselves," she added, "and visit the classes, the sleeping apartments, and the granary. Of course, in weather like this, it is not possible that she can have left the house." And the two nuns quitted the room, leaving Madame Leriche alone in the parlor. "If my carriage were but here," said that lady to herself, "I would go home, for it is very dull and stupid to be kept waiting like this, and it would punish Euphemie as she deserves." But at that moment a distant noise, similar to the far off echo of a terrible cry, borne on the wings of the wind, reached that vain and foolish woman. It was a mournful sound, softened by distance it is true, but it announced that some unforeseen event had taken place, and it appeared to have been heard by all the household, for a confused sound of voices, of doors opening and shutting, penetrated into the quiet parlor, and shortly afterwards the sonorous clang of the alarm bell was heard booming on the air. Madame Leriche heard it. But why does she turn red and become the next minute pale as the driven snow? Why does she tremble, and why do her knees bend and give way beneath her, so as to force her to seat herself on the nearest chair? What is the sound of that bell to her? Has not her carriage just arrived, and is she not about leaving the convent with her daughter? But the noise came nearer and nearer. The voice of the alarm bell, heard amidst the roaring of the wind and the wild dashing of the waves against the jagged cliff, had stricken with terror all the inmates of St. Mary's, for it was only in moments of extreme peril that it was ever rung, and the nuns, pupils, and lay Sisters had all rushed into the large school-room, for in that weather and in such a storm, it was sufficient in itself to unstring their nerves and send their blood freezing to their hearts. "What is the matter? Why is the alarm bell ringing?" asked the nuns one after the other. The terror of all was at its height. The

children told each other that the convent was on fire, and cried as they surrounded the nuns, Isabelle, Cecile, and Eugenie, pale and trembling, held each other by the hand and stood by the Superior, who vainly tried to calm the agitation, so rapidly increasing in the room. A short time elapsed, which appeared more like years than minutes, and then M. Beauregard was seen taking the way to the cliff. The venerable priest was accompanied by two men in the garb of sailors, and all three seemed to struggle with difficulty against the force of the wind, which considerably impeded their progress. Then only, and as if for the first time, a frightful presentiment seemed to flash across the mind of the Mother St. Euphrasie, and turning towards the nuns, who, surrounded by the pupils, were standing at the other end of the room, she cried, in a voice of agony: "The cliff! The cliff!" The Sister Josephine understood at once, whispering the Sister Therese, told her that all the pupils must be taken to the granary, in order to leave the ground floor at liberty.—A word from the Superior, and the young girls all disappeared, leaving only the Sister Josephine and two elderly nuns with the Mother St. Euphrasie. But this state of sorrowful suspense was not to be of long duration. The windows of the school-room looked across the lawn, but the barrier had been blown down, as we have already said, but there was nothing to be seen on that side, for the cliff rose high, precipitous, and perpendicularly above the low sandy beach to the height of thirty or forty feet, and there was no possibility of descending thither from the convent. Suddenly a footstep broke the mournful silence that reigned around; it was that of a lay Sister, who, pale as a spectre and her eyes bathed in tears, opened the door. The Mother St. Euphrasie rose hastily from her seat and immediately left the room, with a sign to the two nuns, who instantly followed her. But who could imagine the painful scene that awaited them? The Superior followed the Sister in silence, passed before the room where Euphemie's mother still waited, and stopped at last with her companions in the hall. It was a terrible moment. A sharp, piercing cry rose above all other sounds, which, reaching the parlor, caused Madame Leriche to open the door and to take a few steps into the large vestibule. But why does she suddenly stop? Why does that consuming and intense anxiety take possession of her soul? A few steps further and all her blood seemed to freeze in her veins; mists and vapors swam before her eyes, her heart ceased to beat, and, unsupported by any friendly arm, she fell heavily to the ground. On a sort of litter, her splendid lace-covered dress in shreds, her beautiful satin petticoat and other garments dripping with water, lay the death-like and inanimate body of Euphemie Leriche. CHAPTER XI. Our young readers must now permit us to retrace our steps, and take up the thread of our tale at the moment when leaving the chapel the pupils had re-entered the school-rooms of the convent. From the very earliest days of her sojourn at St. Mary's, Euphemie Leriche had manifested the greatest curiosity concerning the cliffs, and had more than once expressed an extreme desire to pass through the barrier.—Notwithstanding the immutable decree pronounced by the Mother St. Euphrasie that no pupil should ever approach it, and the representations of her companions, Euphemie had often been met wandering alone in the gardens in the close vicinity of the forbidden spot, and always seemed to prefer that particular part of the grounds for her solitary walks. She had been punished several times for her disobedience, but nothing had availed to banish from her mind the resolution she had taken of exploring the edge of the cliff the instant a favorable opportunity occurred. The day fixed for the celebration of the first communion was the one chosen by this disobedient girl for the gratification of her insatiable curiosity; and without giving a single thought to the enormity of the fault she was about to commit in violating the rule established by the kind and indulgent Mother St. Euphrasie, and without a moment's reflection on the holy ceremony in which she had borne so solemn a part, she took advantage of the pupils' return from chapel to slip away and hide until they had all passed into the convent along the covered passage that led from one to the other. A glass door in one of the smaller rooms gave access to a path but little used, which wound through the shrubberies. Choosing this way in preference to crossing the lawn, over which the school-room windows had an uninterrupted view, she darted down the path, turning round occasionally to make sure she had not been watched, and soon all traces of her lace dress and long white veil were lost to view. She soon reached the barrier, or rather the remains of it, and passed rapidly across the decayed

palings lying on the ground. The wind was howling fiercely, the sea roared furiously and beat against the cliffs with the noise of thunder and the unfortunate girl's clothes were soon drenched with rain, as well as by the foam dashed far above the spot where she stood, resembling clouds of the finest dust. Beyond the broken palisade the ground sloped rapidly and considerably, and when at length Euphémie stood on the brink of the abyss a shudder of terror passed over her frame, and the courage and presence of mind which until then had supported her abandoned her entirely. She then tried to retrace her steps, but it was impossible to do so, for she had no longer strength to struggle against the fury of the wind and slipped every instant on the wet grass, which grew almost to the extremity of the ridge. In that moment of supreme anguish, which of all those earthly treasures she prized so dearly would she not have given to find herself once more in safety within the convent walls and amidst the young companions hitherto so lightly valued? But we will not now attempt to describe the storm of painful thoughts, regrets, and remorse that swept over the soul of the awe-stricken being who so bitterly repented this her last act of disobedience. A few minutes more and the blast, more furious than ever, lifted her from the ground; she was carried into the raging waters, that rolled and closed over her in their resistless fury.

But this terrible scene had not taken place without witnesses. At low tide there was a low, sandy beach that stretched away far into the distance, and not very far from that part immediately beneath the convent garden, was a small cabin, built just above the high water mark, and inhabited by one of the fishermen of the coast. On the day of which we speak, two of the old man's sons, taking advantage of the holiday, it being the Feast of the Ascension, had come to see their father, and during their visit chanced to remark that one of the boats had got loose and was drifting away. To unfasten the other and put out to sea was the work of a moment. Notwithstanding the immense waves, which, with an incredible fury, broke against their little bark, threatening at the same time to engulf them with it, the young men had nearly attained the object of their pursuit when a cry of distress reached their ears. Their first thought was for their father, but the old fisherman, confident in the courage and experience of his sons, had not quitted the cabin; the second caused them to lift their eyes to the summit of the cliff, and what was their surprise and terror to perceive a young girl, dressed in white and covered with a long veil, who was standing in an agony of fear on the edge of the precipice. To speak to her was utterly impossible, for in that dreadful storm their voices would never have reached her; and forgetful of everything except the wish of rescuing the unfortunate being who seemed imploring their assistance to enable her to descend from her perilous situation, they gave the boat her head and allowed themselves to be driven by the tide towards the shore. At length, however, a fierce gust of wind raised the young girl from the spot where she stood, but only to dash her into the boiling waves not far from the two men, who were contemplating the scene in the most profound astonishment. Their tiny bark was bounding like a walnut shell over the foamy crests of the gigantic billows, but nevertheless determined to save the drowning girl if possible, they directed their course towards the spot where her white garments were plainly visible, and, thanks to the Almighty and to their skillfulness, reached her just as she was sinking for the last time beneath the waves of that terrible sea. Not knowing who she might be, they carried her to their father's cottage, who, overwhelmed with surprise, cried out at once:

"Most Blessed Virgin! She must be one of the communicants from the convent; they say it was a rare pretty sight in the chapel this morning. But Antoine had better run and fetch the good Cure; he will tell us what to do, for this poor child requires the greatest care."

Antoine then left the cottage, and his brother, remembering that he knew nothing about the neighborhood, followed him. Not far from his own house they met the Cure, who, on hearing their singular story, hastened back with them to the cottage to see the rescued girl, and to examine the spot where she had been first seen and from whence she had fallen. This done, they soon arrived at the conclusion that it was utterly impossible to scale the cliff, or even with ropes to raise the unfortunate girl; and after some reflection they resolved at last to borrow a litter from the hospital in the town and to carry their inanimate burden by a by-path to the convent, in order to avoid the high road and the numerous people who, notwithstanding the bad weather, would most assuredly assemble on hearing of the accident.

Our pen refuses to depict the anguish experienced by Madame Leriche, on beholding her only child in such a pitiable condition.—For many hours Euphémie gave not the slightest sign of life, and it was feared the result of fatal curiosity had cost her life. Towards night, however, she opened her eyes, and her mother, against the will of the doctor and the wishes and representations of the nuns, insisted on having her carried home, where, for seven or eight weeks, she languished between life and death. The pupils never knew any of these sorrowful details for many months after the accident, but when a high iron railing, extending from wall to wall, and about ten feet high, had replaced the decayed barrier, the Mother St. Euphrasie assembled the children and told them the sad history, and warned them to take example by Euphémie's terrible disobedience, and by the severe and appalling punishment that had so speedily overtaken her.

This frightful accident made a profound impression on the minds of all those who had known the self-willed and headstrong girl.—Isabelle de Verneuil loved the Superior and the

friendly nuns far too well to offer any opposition to their wishes; but even had she been inclined to do so, the recollection alone of Euphémie's terrible punishment would, in itself, have sufficed to change the current of her thoughts, and restore her to her better self.—Impelled by deep feelings of gratitude towards the pious and amiable woman who had first taken pity on her ignorant and neglected state, she paid the greatest attention to her various studies, and took both pride and pleasure in them. Guided by the hand of God, all the noble qualities of her heart, so long dimmed by her many faults, soon began to shine forth in their pure brilliancy, and the joy of her excellent parents was very great in contemplating the fair young girl, who, at length, so well repaid the tenderness and affectionate care bestowed upon her.

Suddenly by so much love and solicitude Isabelle's young life passed calmly and happily. Her first grief was occasioned by the death of Clemeuse Lamorriere, who died at Rome in her eighteenth year. Although this interesting girl had been but a short time at the convent, yet she had soon endeared herself to her companions, and had rapidly won their esteem and friendship, and her tender compassion for the poor people, who, once a week, were admitted into the court-yard of the convent, to receive food, alms and clothing, and gained their full and entire confidence as well as their gratitude and love. Cecile, Eugenie, and Isabelle were not separated in after life. They finished their education beneath the sacred edifice, and four or five years later fortune again threw them together, and three happy families often meet, when the three young wives have no greater pleasure than that of talking over the happy years passed by them in the old Convent of St. Mary's.

At the expiration of a year Euphémie, who had entirely recovered from the effects of her sad accident, returned to complete her education at the convent, but she was so entirely changed that few would have recognized her. She was then an orphan, for her father had recently died in England, and her mother had never recovered the shock she had received on the eventful day of the first Communion. She had therefore asked and obtained the consent of her guardians to return to G—, provided the nuns could be brought to receive again into their peaceful dwelling one who had, for a time, so completely destroyed the tranquility and harmony of the convent. But the Sisters, those angels of goodness, received with open arms the youthful and penitent pupil, who had not only not disturbed, by her turbulent conduct, the whole routine of the school-rooms, but had filled with grief and anguish the heart of the kind and amiable Mother St. Euphrasie, who had shown so much indulgence towards the rebellious and wilful girl. As soon as she attained her majority, and by her father's will she was to be of age at eighteen, her first care was to settle an annuity of three thousand francs on the old fisherman, with remainder to the two young men who had saved her life. The old cottage was pulled down, and a neat and compact building was built higher up on the beach, and comfortably furnished with every necessary. The eldest son had very lately married, and, as his father was now growing old, he invited the young couple to live with him, as there was now room enough for all, and Antoine and his wife removed accordingly from the town to the cottage on the beach, while the second son followed his career on the sea, which had been his profession from childhood.

At the end of the year, and on the day on which Euphémie attained her nineteenth year, having publicly announced her intention of entering on a religious life, she endowed the convent she was never more to leave with her immense fortune, and joyously pronounced the vows that separated her for ever from the world.—From that time her life was exemplary, but during the long years she inhabited the sacred abode, he never again beheld the cliff, for the sight of the sea gave her inexpressible anguish, and she could never contemplate the dangerous element in which she had so nearly found a grave without shuddering with terror and hiding her eyes beneath her veil. She rarely ever spoke of her past life, which seemed concealed beneath a cloud of grief and sorrow, but, if ever one of the pupils disobeyed their indulgent mistress, she would relate the circumstances of her own terrible disobedience, and of the fearful punishment that ensued; for, as she said on one occasion to the nuns:

"I never can reflect on that sorrowful period of my life, already so far distant, without the memory of the dreadful moments I passed on the brink of the precipice flashing across my mind; and I most humbly thank God and the most Blessed Virgin for having preserved me from so cruel a death, and for giving me time to repent, of my numerous and sinful faults."

She then drew the black veil of the Order over her face, and turned towards the chapel, where she spent the rest of the day in prayer.

Gertrude de Verneuil was eleven years of age, and had already spent four in the convent, when her sister Isabelle, accompanied by her husband, the Comte de Grandville, for she had married the elder brother of her friend Eugenie, and a charming little girl, came to see her on the eve of her first Communion.—The Sister Josephine, who, on the death of the gentle and kind-hearted Mother St. Euphrasie, had been nominated abbess, received her visitors in the parlor, and, after kissing her former pupil with the greatest affection, and lavishing many tender caresses on the infant Hermine, turned to Madame de Grandville and said:

"Ten years ago to-day, Isabelle, and you were a very young girl then, you asked me a question, to which I could scarcely then reply."

"I asked a question, reverend mother—whatever could it have been? for I do not remember it in the least."

"You asked it almost in these words: 'I wonder, dear Sister, whether, if ever I mar-

ried and came back to see you, you would kiss me with as much affection as you did my darling mamma just now?' I then answered, 'Your stepmother, Isabelle, has gained the love and affection of us all by her amiable character and charitable and kindly disposition.—Her conduct towards you, her husband's child, is worthy of all praise, and I only hope that you will, in the course of time, resemble her in all things.' Our dearest wishes on your behalf are realized, and to-day if your child could understand I would say to her:

"May you, my child, resemble in all things your good and estimable mother, and may you learn hereafter, as she did, to place all your hopes and aspirations in God, and to implore at the foot of our Blessed Saviour's cross the courage to bear the bitter and painful trials of this life, and from which none are exempt. May yours, dear child, be as happy as it can be in this world of sorrow and care, and may you live to be a blessing and a comfort to your parents."

The nun ceased speaking, and, after pressing her little daughter to her bosom, Isabelle replied:

"Oh, dear Mother, what a wicked disagreeable girl I was on my first arrival here. May God hear your prayers for my child, and may her girlhood pass as serenely and as happily as did mine. May I be spared to preserve her from the neglect I experienced in my earlier years, and may she long live to know and love God and to serve Him faithfully all the days of her life."

THE END.

FRONDE'S HISTORY OF THE ENGLISH IN IRELAND.

A review of Mr. Froude's History of the English in Ireland has appeared in *The London Telegraph*. The following extracts may interest our readers:

We have additional examples in these volumes of the terrible outrages that characterized the isolated crimes of the peasantry, and of the atrocious cruelties that stained every attempt at revolt and every organized rebellion. But Mr. Froude does not do any thing like full justice to the excesses on the other side—the judicial murders executed by the order or with the connivance of the Government, and the abominable cruelties in the later years of the rebellion, and many years afterwards, by the organized Orangemen. He has a short way of writing history on these subjects; he consults the State Paper Office, and believes every official record; he reads the popular records, and treats them all as lying Popish fabrications. No unbiased inquirer can deny that the popular and so-called "national" histories of Ireland are full of exaggerations and of positive falsehoods; but a man must know very little of Ireland who accepts the official documents of Dublin Castle as a complete chronicle of the land. Every peasant crime was, in the nature of things promptly and fully reported to headquarters; but who was to report the crimes of the reporters themselves? The English Government, in the absence of sufficient soldiers, and without the well-organized constabulary of later years, had to rely on Protestant gentry, on Protestant yeomen, and on Protestant officials—all Irishmen; and these men executed their task of repressing rebellion with a ruthless ferocity and wanton cruelty fully equal to that displayed by the rebels themselves. Thus the double current of outrages in Ireland was Irish; Irish Catholics cut the throats of Irish Protestants who, backed by English authority, retaliated with cruelties the popular memory of which lives down to our own day. Mr. Froude's defect as a historian is that this use of one section of Irishmen to keep down the other is not brought into full light. He glories over the details of the crimes committed by the Catholic peasantry, but he has no indignation for the iniquities of the Castle, and no word of reproach for the excesses of the Orangemen of the North.

To give one instance, he relates the trial of the well-known Father Nicholas Sheehy; and his treatment of it is characteristic. This man was the parish priest of Clogheen, in Tipperary, and offered to surrender on a charge of aiding a rescue, if tried in Dublin, not Clonmel—probably knowing that there would be more impartial justice in the metropolis. The authorities gave the pledge; he was tried and acquitted. They arrested him on a second, and till then, suppressed charge—that of abetting a murder, and breaking the promise—"in the letter, perhaps," says Mr. Froude apologetically—sent him back to Clonmel. This change of the venue could only be justified by the knowledge that in the provinces the authorities could defy the decencies of judicature with more impunity than in Dublin itself. The evidence against the priest was absurdly insufficient. The body of a man, supposed to be murdered, had not been found, and a gentleman of property in the county, who offered to prove that Father Sheehy was in his house at the hour when the alleged murder was said to have been perpetrated, was immediately arrested by the crown on another charge, and his evidence for the prisoner peremptorily refused. Father Sheehy and his brother were hanged. Nothing could be clearer than that this was a murder duly planned by the authorities in Dublin, and executed under the forms of law, yet Mr. Froude enthusiastically defends it; the Government, he says, was "essentially right"; and sneers at the veneration of the people for the memory of the priest. "The execution," he says, "is among the stereotyped enormities which justify an undying hatred against the English rule and connection." Yet, a few pages on, the writer who has the hardihood to defend this crime of the Executive asserts that England, as regards Ireland, is "bound before God to execute justice between man and man." There may have been a political purpose in hanging even an innocent priest by a mock trial, but where is there a trace of "justice" in the deed?

This incident reveals what is the cardinal defect of Mr. Froude's attempt to write Irish history. He does full justice to the Irish peasantry; his central idea, that the first duty of all governments there should be to maintain order and uphold law is perfectly true and admirably enforced, but he can not contemplate, with proper calmness, the presence of a priest. He has hostility to Roman Catholics that amounts to monomania. We can quite understand his detestation of the Papacy as a political power; but then runs through Mr. Froude's pages a current assumption that it was and is impossible to manufacture into loyal subjects of a temporal sovereign, people who obey the spiritual jurisdiction of the Pope. He does not venture to say so expressly; but he continually sneers at "English Liberalism," and repeatedly implies that "Protestant Ascendancy" in Ireland was something naturally good. The facts he is obliged to admit refute the assumption throughout; he has to show that the "Protestant Colony," though fostered by Protestant Government, became decayed: what was intended to be the salt of the land had lost its savor. He gives the picture of Protestant Ireland in 1772—before concessions to Catholics had come into vogue—when the tone and temper of all Irish society and all that could be called Irish life was essentially anti-Catholic:

"Industry deliberately ruined by the commercial jealousy of England; the country abandoned to anarchy by the scandalous negligence of English Statesmen; idle absentee magnates forgetting that duty had a meaning, and driving their tenants into rebellion and exile; resident gentry wasting their substance in extravagance, and feeding their riot by wringing the means of it out of the sweat of the poor; a Parliament, led by patriots, whose love of country meant but the art to embarrass Government, and wrench from it the spoils of office; Government escaping from its difficulties by lavishing gold,

which, like metallic poison, destroyed the self-respect and wrecked character of those who stooped to 'take it'; the working members of the community, and the worst part of it, flying from a soil where some fatal enchantment condemned to failure every effort made for its redemption—such was the false condition of the Protestant colony, planted in better days to show the Irish the fruits of a belief than their own, and the industrial virtues of a noble race. Who can wonder that English rule in Ireland has become a bye-word? Who can wonder that the Celts can fail to recognize a superiority which had no better result to show for itself?"

He then shows in contrast what the expatriated Irish Catholics were abroad:

We lay the fault on the intractableness of the race. The modern Irishman is of no race, so blended now is the blood of Celt and Dane, Saxon and Norman, Scot and Frenchman. The Irishmen of the last century rose to his natural level whenever he was removed from his own unhappy country.—In the Seven Years' War Austria's best generals were Irishmen. Brown was an Irishman; Lacy was an Irishman; O'Donnell's name speaks for him; and Lally Tellendal, who punished England at Fontenoy, was O'Mullally of Tollandally. Strike the names of Irishmen out of our public service, and we lose the Welleseleys, the Pallisers, and Moores, the Eyes, the Cootes, the Napiers; we lose half the officers and half the privates who conquered India for us, and fought our battles in the Peninsula.—What the Irish could do as enemies we were about to learn when the Ulster exiles crowded to the standard of Washington. What they can be even at home we know at the present hour, under exceptional discipline as police, they are at once the most sorely tempted and the most nobly faithful of all subjects of the British race.

We have referred to Mr. Froude's excellent notions as to the necessity of a vigorous administration of the law and the police. Herein he is quite right, but he fails to see that what hindered the realization of his ideal in the olden time, was the unreasoning hostility to one creed that still embitters his own pages and disqualifies him from high rank as a historian. The unpaid Protestant magistrates, the unbridled Protestant yeomen, the Protestant executive at Dublin Castle in the olden time, succeeded in getting places for their friends and relatives, but were never successful in maintaining tranquillity or enforcing the law. As in France, the duties of the authorities were always divided; they had one eye on criminals, the other on political foes. Murderers were allowed to escape because an inefficient executive believed that its chief duty lay in going regularly to church, and in watching "Papists" with a jealous eye. At the present day the criminal classes in Ireland, especially in the rural districts, are kept down with greater severity and greater success than at any time in the history of Ireland: a system of vigilance, and precaution and repression more comprehensive and more complete than any known to Irish history is executed with relentless firmness and directed from Dublin Castle. Who devised it? The English Liberals whom Mr. Froude sneers at almost in every page—singling out Mr. Gladstone's speeches for occasional satire. And who executes it? Catholic officials, Catholic judges, a Catholic police. When, in the last century, the Tories trampled on the Irish peasantry, the English Whigs staid with perfect truth, "The fault lies with you, not with them; these men have been 'cradled into cruelty by wrong'; first grant them equal rights, and then execute the law." Until Mr. Gladstone took office as Premier, this old idea of the Whig party—the greatest and wisest body of politicians who have ever regulated authority and fortified liberty in any country or in any age—remained unfulfilled. But he took up the old task. He has struck down Protestant ascendancy; he has given the Irish peasant an interest in the land; he has established order; he has punished crime.

We admit that the full result of these measures are still wanting. But the "effect defective" is due not to themselves but to their circumstances and to their date. Had the Acts of 1868 and 1869 been passed a century, or half a century before, and granted to the then peaceful and humble petitions of the Irish people through the free grace of an unawed and unanimous English Parliament, the results would have been a natural loyalty on the part of the masses towards their benefactor English rulers. There was of old no inherent difficulty in the government of Ireland by Englishmen. The passion for nationality is of modern growth. Mr. Froude says, speaking of the year before the rebellion of '98: "The mass of the people, if left to themselves were not spontaneously disaffected to the British connection," and he draws a just distinction between the agrarian conspiracies, in which the peasant is "effectively dangerous," and the political plot into which he enters in a superficial half-hearted way. The misfortune of English justice to Ireland is, that it has always been due to political apprehensions and has always come late. It was not granted because it was simply just; but because it was a necessary "concession." Mr. Gladstone has been abundantly blamed for having referred in his speeches to the Fenian revolt as a warning; but he simply recorded a fact. Ours is a Parliamentary Government, and Parliament is based on public opinion.

It is impossible to carry any great measure through both Houses unless there is a strong, public feeling at its back. The flame of rebellion in Ireland lighted up Irish hopes in the eyes of the English electors, and Mr. Gladstone's eloquence overcame the State Church and landlord prejudices which for years had hindered justice to the Irish race. But what Mr. Gladstone did in '68 and '69, "English Liberals"—Mr. Froude's *betes noires*—would have effected with greater, and more rapid results a century before, if the prejudices of the King, now re-echoed by Mr. Froude, and the interests of the alien and ruling race had not precluded them. The misfortune of the delay is that, while we have done much to prevent the natural growth of new rebellions we have given an immediate and artificial dignity to the present Fenians by our compelled confession that, but for them the English people would not have assented to the new laws. This avowal is not only injurious, but is unfortunately true. Mr. Froude girds more than once at Mr. Gladstone for having called the Irish Church an *Upas Tree*; he says (p. 128) that the experiment of "just laws" in Ireland has "yet to be made." He also speaks of the Viceroy of the present time—alluding, of course, to Lord Spencer, not to Lord Abercorn, as "simply registering the decrees of the Vatican." Whether this was written before or after the Irish University Bill we can not say, but at all events, the fate of that measure proves that Mr. Gladstone's Ministry suffered defeat, and tendered resignation, because it would not surrender its principles to the wishes inferred or expressed of the delegates of the Vatican. Lord Spencer, who is thus recklessly attacked because he had one or two interviews with Cardinal Cullen, was ruler of Ireland during the resolute maintenance of a system of organized suppression of crime more thorough and more efficacious than any of which Cromwell even dreamed; we need not add more discriminating and more just. Is this side-attack on the late Viceroy worthy of history? Is it not rather the petulance of a political pamphleteer?

We have every respect for the great genius of Mr. Froude. Even in this Irish work we recognize some of the merits of a historian. He has quick sympathies; he discerns many subtleties and undertrains of Irish character unknown to the majority of English observers; he is fearless in relating all facts; but he belongs to a new school of historians, who carry into the study of the past the passions and false lights of modern politics. History, no doubt, is essential to the politician; but we doubt whether the heat of modern politics is suitable to the study

of history. We will give one instance out of many, to illustrate the manner in which Mr. Froude brings in the new light of modern politics to explain or justify the past. He records the earlier attempts in 1782, of the Liberals to repeal, in part, the old Penal Laws by enabling Catholics to purchase, inherit, and hold lands as if they were Protestants, and he quotes a speech of the Irish Attorney-General, who praised the tranquillity of a town where, one Sunday, he saw three congregations—Epicopallians, Catholics, and Dissenters—issue at the same time from their places of worship, and mix amicably in the same streets. On which Mr. Froude says: "The attorney-General might have found the explanation in the laws he was denouncing [the old Penal Laws]. When the Catholics were indulged they had attempted massacre and confiscation; when they were bitted and bridled they were peaceable and good-humored. That this was the correct interpretation may be seen in the fruits of religious equality. When a Protestant prelate of the Dissentist Church walks through an Irish city the devout Celt displays his piety by spitting on him as he passes. [Note.—Fact in one instance certainly. It was told to me by the Bishop who was himself the sufferer, and he described the thing not as having happened to him once, but as since the *diss-establishment* happening repeatedly.] A truth which has now become so painfully evident was not wholly unperceived in 1782." What a striking historical fact! What a flood of light is thrown upon the past! No incident is too small on which to base great historical truths, and these acts of the *gamins* or *urchins*, or adult rabble of an Irish city prove retrospectively the wisdom of the Penal Laws, and the terrible impolicy of Mr. Gladstone's legislation. For it is "now painfully evident" what Irish Catholics are; and we see that the dignity of Establishment alone protected Protestant proteles from insults too painful to be noted in the newspapers or brought before the magistrats, but which are confidentially entrusted to a great historian for reproduction in pages that posterity "will not willingly let die." To hate the Church of Rome and to believe that "English Liberals" are always wrong to sneer at mercy as weakness and at judicial forms as unsuitable for Papists and their priests, are natural to Mr. Newdegate and Mr. Whalley, and would be echoed gladly from Exeter Hall; but when these feelings animate the pages of a history full of rivalries of race, they are, we think, apt to neutralize even literary genius, great industry, clearness of narrative, and undoubted good faith. Nor can we, without something like repulsion, write that while Mr. Froude enters into the details of every atrocious outrage committed by the peasantry, he always excuses where he does not slur over the retaliatory crimes of the authorities, the troops, and the Protestant settler. Yet one passage from his book might be placed as the motto for the whole miserable record of popular crimes. "Unjust laws provoke and compel resistance. Violence follows, and crime and guilt; but the guilt, when the account is made up, does not lie entirely with the poor wretch who is called the criminal." This is Mr. Froude sober, and in his best mood. The strange thing is that these just things are elicited, not when he records Catholic outrages, but when he is compelled to chronicle corresponding crimes committed by a Protestant peasantry wronged by their landlords in the North. When no Popery prejudice does not blind him he can rise to the tone of history; but he cannot be trusted when he comes across Roman Catholics and their priests. "He sees red," and cries pathetically for another Cromwell to supersede the Liberals of to-day. It is strange enough that he should thus reproduce the polemical passions of the seventeenth century without sharing in the least degree its religious ideas. He has all the fanaticism of the Puritans—nothing of their faith.

PROLONGED IMPRISONMENT OF PATRICK CASEY.

We make from the *London Times* some extracts from the debate in the House of Commons, on the 11th May, with reference to the long imprisonment of Patrick Casey. Mr. Butt brought the case before the notice of the House:—

In rising he (Mr. Butt) said that he begged to call attention to the case of Patrick Casey, who had been confined in prison for three years under the warrant of the Lord Lieutenant of Ireland, and to move for several documents—viz., copies of all affidavits used on a motion for a writ of *habeas corpus*, the ruling of the Court, the original and subsequent warrants ordering and changing his custody, and all sworn information, if any, on which the warrant was granted. The facts of the case were those, as stated on affidavit:—A motion was made in the Court of Queen's Bench in Dublin on the part of the father of a prisoner, when the judge naturally asked him what his son was imprisoned for. The answer was, that was exactly what he wanted to know. Application was made to the Governor of the Kilmaree gaol to see the warrant under which he was committed, but the application was refused and reference was made to the Castle. All that could be ascertained was that he had been imprisoned under that most arbitrary and extraordinary Act passed in 1871 for certain districts in Ireland, including Westmeath, without any accusation, and without any sworn information; and he had remained in prison for two years and a half without the opportunity of seeing his accuser or vindicating his character. Up to the time of his arrest this young man had borne an unblemished character. He was arrested on suspicion of being connected with the Ribband conspiracy. For 22 out of the 24 hours he was in solitary confinement, and when any of his relatives called to see him, which they could only do at long intervals, a warden was present during the whole conversation; but if anything was said as to the confinement or its cause, the warden instantly put a stop to it. He was sorry to say such a course was legal. The Act gave the Lord Lieutenant power to arrest any person he suspected of being belonging to the Ribband conspiracy, and to detain him in prison without bringing him to trial, and this prisoner had now been detained, first in the prison of Naas, and now in Kilmaree gaol, for two years and a half, till his health had broken down. Besides the Court of Queen's Bench was, under the Act prohibited from issuing a writ of *habeas corpus*. That was the first Act that ever took away the writ of *habeas corpus*. It was absolutely taken away, and the prisoner was kept under a system of torture without any power in the law to reach him. He moved for the affidavit made by the father, for the warrant, and for any copies of sworn information under which the arrest had been made; and he brought forward the case prominently as an instance of the system of coercion, which was utterly indefensible and unnecessary for anything that had occurred in Ireland.

Sir M. Beach thought, when he saw this notice on the paper, the hon. and learned member was about to call attention to some irregular or illegal proceedings on the part of the Irish Government; but he now found that the case referred to had occurred three years ago, and, therefore, neither the hon. the Government were in any way responsible. He did not, however, gather that any complaint was made of any irregular or illegal proceedings whatever. The prisoner had now been confined under the provision of the Act for nearly three years, and he admitted that circumstance fairly deserved consideration. He would therefore undertake that the case should be carefully looked into, and, if it could be done with security to life and property in that part of the country where the prisoner had, he feared, no little influence, the duration of his imprisonment would be put an end to. (Hear, hear.) Mr. Butt said that if the affidavits were printed it would be revolting to every Englishman. It was clear that the Bastille was re-established among us.

and that the Government might if they chose keep this man shut up for life. He was now sinking to death under the torture of this prolonged imprisonment. This was an abuse of the Act, and he should press his motion to a division.

Sir M. Beach wished to add that the prisoner had been removed from his health a year ago by direction of the late Government, and that the last report stated that his health was very good.

Mr. Roebuck said that the statement made with respect to this prisoner carried one back to the time when the lives of Irishmen were no more regarded than those of wild animals. Was Ireland in such a dangerous condition that a man could be thus shut up and no one allowed to come near him? The fact was so dangerous that the Government ought to look into it and explain how it was that a human being should be shut up for three years without the slightest accusation being brought against him.

The question for the House then was, would they place confidence in the Lord Lieutenant? He would admit that in cases where the detention was prolonged the circumstances required to be re-investigated from time to time to see whether the prisoner might not be discharged.

The Marquis of Hartington agreed with the reasons which the hon. gentleman had assigned for not disclosing the causes which had led to the imprisonment of this man. No doubt to a very great extent the information upon which the Lord Lieutenant acted was derived from sworn evidence; but a good deal, too, must have been derived from other sources, or the man would have been tried in the ordinary way.

Mr. Disraeli—I was one of the members who served on the committee which led to this legislation, and our investigations revealed to us a state of ruthless anarchy. The feeling of the Committee was unanimous, and certainly the feeling of the House was almost unanimous, as to the necessity for this legislation.

Mr. Butt expressed his satisfaction at what had fallen from the Prime Minister, and would withdraw his motion. The motion was then withdrawn.

IRISH INTELLIGENCE

THE ARCHBISHOP OF TUAM ON THE FAMINE IN THE WEST.—His Grace has addressed a letter to the British Secretary for Foreign Affairs on the subject of the generally prevailing distress in the romantic regions of Connemara. The Archbishop makes no mistake in directing his letter to the Earl of Derby, because he holds that Ireland, from its first connection with England, has ever been assumed by the latter to be a land of aliens.

astounding weight of public business. Ireland only asks a quiet restoration of the Parliament which a combination of force and fraud had subtracted. He concludes his letter with these words: "The people are menaced with starvation, they faithfully discharge their social duties, and it now remains with the heads of State to provide for them."

The Nation publishes a letter from Lord French in support of Federation, in which he reminds the country that it was under that Constitution of '82 that the rebellion of 1799 occurred, and it sums up its own views on the subject as follows:—"Under the Constitution of '82 England's hand was still heavy on this land; during the existence of the Constitution of '82 England was able to goad the Irish people into insurrection, and in the course of her suppression of that insurrection to perpetrate a series of horrors for which there are few parallels in the history of the human race."

Under the Constitution of '82 England was able to goad the Irish people into insurrection, and in the course of her suppression of that insurrection to perpetrate a series of horrors for which there are few parallels in the history of the human race. Under the Constitution of '82 England was able not only to mislead and torture this country, and to sweep it with fire and sword, but was able also to destroy the very Parliament which had wrested from her a declaration of its independence.

The motto of the '82 Club is, "Ireland a Nation." Its sole programme is its title. All whose political faith is expressed in the motto, "Ireland a Nation," are prima facie eligible to membership of the Club.

DEATH OF MR. JOHN F. O'DONNELL.—As we go to press the painful and lamentable intelligence reaches us that the brilliant poet and literateur, the warm-hearted, genial, and patriotic John F. O'Donnell, breathed his last at his residence in London on Thursday morning.

It is significant that the first government defeat of the new Parliament has been the work of the Home Rule representatives for Ireland. Undeterred by the fate of Mr. Blennerhassett's motion respecting Irish railways, which we cannot refrain from saying is quite immaterial to the more important question of the nationality of Ireland, Mr. Synan, one of the four Home Rulers which Limerick sends to the British House of Commons, persisted in drawing the attention of unwilling English and Scotch legislators to the subject of the decline of the Irish sea-coast fisheries since the time of the famine, and moved a resolution calling upon the government to apply the remedies suggested by several successive royal commissions and select committees.

Mr. Butt, however, pointed out that the application of this fund was originally limited to ten counties, and that there was only £5,000 available for general purposes. The Marquis of Hartington, the chief secretary of the late government, agreed with Mr. Butt, and recommended that small sums should be granted, but advised the Irish members to be content for the present with the promise given that the government would consider what could be done. Having a lively knowledge of what such promises usually came to, the Home Rulers preferred to press the motion to a division, and succeeded in defeating the government by a majority of 95 to 93 votes.

and we say again, that we believe England will never grant us complete legislative independence except under circumstances in which we might just as easily have separation. If that truth shatters any idol it is Mr. Smyth's idol; it gives a triumph to Mr. Smyth's logic then it must be that Mr. Smyth's logic is hostile to his own position.

The '82 Club.—A few gentlemen, solicitous for the fate of the National cause—Home Rulers, but anti-Federalists—have formed themselves into a committee with a view of reviving ultimately Thos. Davis's famous organisation, the '82 Club. With this view arrangements have been made with the proprietor of this paper, by which a column or column and a-half will be placed each week at the disposal of the committee, under the heading "82 Club."

The motto of the '82 Club is, "Ireland a Nation." Its sole programme is its title. All whose political faith is expressed in the motto, "Ireland a Nation," are prima facie eligible to membership of the Club.

That the greatest anxiety exists, both in and out of Parliament, for the amendment of the Land Act, cannot be denied. Sir John Gray and other Members have brought in a Bill for the extension of what are termed "the Bright clauses of the Land Act."

PRICE OF LAND IN IRELAND.—The Globe of Monday, April 27, says:—Three-quarters of an acre being required in the neighborhood of Clonmel for a lunatic asylum about to be erected, a court of inquiry was constituted to ascertain its value.

There is no more common assertion among English politicians of the ignorant and bigoted class than that Ireland has had more her fair share of assistance from the imperial treasury. It is a lamentable thing that confirmed ignorance, as a rule, a supreme contempt for facts and figures, and that the prejudice begotten by stubborn ignorance is so lost to the influence of education.

CENSUS OF WATERFORD.—On Saturday, April 25, says The Freeman, the Census Commissioners furnished us with another instalment of the result of the Census of Ireland which was held three years ago and of the full details of which the public may possibly be in possession before the holding of the Census of 1881. The last issued volume contains the Census for the County and City of Waterford. The population of the County and City stood at 196,187 in 1841, and at 123,310 in 1871.

the House almost into fits. He intended to say—"I do not need to change my sex and become a Cassandra," but instead of this he said—"I do not need to change my sex to become a Cassandra."

A MAGISTRATE KILLED IN THE HUNTING FIELD.—At the final meeting of the King's County Harriers on Friday last, William Hussey Walsh, Esq., J. P., of Kilduff House, met with an accident so serious a nature that he died on Monday.

SPESSERING A MAGISTRATE.—A correspondence, I understand, has just terminated between the Commissioners holding the Great Seal of Chancery and Mr. Thomas McEvoy, of Balmorin, County Meath, calling on that gentleman for an explanation of certain observations attributed to him in reference to Feinism and other matters, alleged to have been used during a Sunday meeting at the recent canvass in the county Lonth.

Ten persons were arrested at Cork, on the 21st ult., on suspicion of being concerned in the mysterious disappearance of a number of arms from the barracks.

GREAT BRITAIN.

At a public luncheon at Bedford after the opening of a new Catholic church, built there by the Rev. Canon Warnoll, Lord Denbigh, in proposing "The Queen," said the name of his Sovereign was always dear to an Englishman, and we had a right to be proud of her under whose reign we had lived so long. In proposing "The Catholic Hierarchy in England," Lord Denbigh remarked that although this country was happily still a land of liberty, and they were spared the dreadful scenes now going on in Germany and Switzerland, yet, in the providence of God, the Catholic Bishops here had to undergo the same trials, they would be found to go to prison with the same joyousness of heart as the Prelates they now saw going to prison in those countries.

Considering the difficulties three centuries of religious anarchy have created, Catholicism in England is in a very satisfactory condition. If, however, the wealth and social influence possessed by many of its members were turned to full account Catholicism in England might at the present time be in such a position as to lead to the belief that the day is not far distant when the greater portion of the baneful effects of the religious imposture which Henry VIII. was so successful in establishing would be removed.

Having been paid to his memory by the English nation. Of course there has been a certain amount of extravagant language, of disproportionate eulogium and of laughable canonization; still, on the whole, the affair was respectable and consistent, and was quite a relief to the delirium of the Albert memorials. A traveller and a geographer deserves well of a people who are the greatest merchants in the world, and in this instance the reward has not been refused or deferred.

It is stated that nearly 5,000 agricultural labourers left England for New Zealand during the month of April.

gola, both in the city and the country, is universally acknowledged; he is especially active in promoting the establishment of schools. It is now quite astonishing to observe the great numbers who can read and write in this district.

These devoted men are still held in high estimation throughout the country to this day. All speak well of them—as *padres Jesuitas*. Now he will speak of his own men—"In South Africa such a variety of Christian sects have followed the footsteps of the London Missionary Society's successful career that converts of one denomination, if left to their own resources, are eagerly adopted by another, and are thus more likely to become spoiled than trained to Christian virtue."

Ten persons were arrested at Cork, on the 21st ult., on suspicion of being concerned in the mysterious disappearance of a number of arms from the barracks. Prince Arthur has been made Duke of Connaught.

During the astonishingly rapid process of the development of Barrow, Catholics from various parts of the empire have flocked there—more especially from Ireland—and, as usual, have planted monuments of their faith and piety by building a beautiful church, filled to overflowing on Sundays, besides, spacious day and Sunday schools, under efficient management, where Catholic children can be educated without fear of their faith being tampered with.

UNITED STATES.

A Roman Catholic priest has taken up his residence among the Sandwich Island lepers on Molokai. When last heard from he had baptized thirty-five lepers, and had observed the Corpus Christi festival among his converts.

The Cecilia Association of America will hold their first annual meeting at St. John's Cathedral, Milwaukee, about the middle of this month. A grand concert will be in order as a feature of the convention.

The corner-stone of the new church of St. Martin, Fifteenth street, Georgetown, D. C., having been solemnly blessed by Pius IX., was shipped from Rome some weeks since, and is daily expected here. It is a gift from the Superior of the Catholic College, Genoa, where Rev. Father Barotti, the accomplished pastor of St. Martin's, was educated. The ceremonies of laying the corner-stone will take place in the latter part of May or early in June.

The True Witness

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

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

MONTREAL, FRIDAY, JUNE 5, 1874.

ECCLÉSIASTICAL CALENDAR.

JUNE—1873.

Friday, 5—Of the Octave.
Saturday, 6—St. Norbert, B. C.
Sunday, 7—Second after Pentecost.
Monday, 8—Of the Octave.
Tuesday, 9—Of the Octave.
Wednesday, 10—Of the Octave.
Thursday, 11—Octave of Corpus Christi.

THE PROCESSION.—On Sunday next within the Octave of Corpus Christi, the usual Procession in honor of the Blessed Sacrament will take place. It will gather at the usual hour in front of the Church of Notre Dame, and passing across the Place d'Armes to Craig St., will follow the line of St. Lawrence and St. Catherine Sts., to St. James' Church and returning by St. Denis and Notre Dame Sts., to the place whence it started.

NEWS OF THE WEEK.

The health of the Holy Father caused some anxiety during the first days of the week, as at his advanced age, any indisposition is serious. We are happy to see that latest telegrams report the health of one so dear to the Catholic world, as improving.

The arrival in safety at Paris of the pilgrims from the United States who, on the 16th ult., sailed for Europe in the SS. *Pereire* is announced. The Archbishop of Paris received them, and sent them on their way with his benediction. After having paid their devotions at the shrines of Paray-le-Monial, and of Lourdes, the pilgrims will proceed to Rome, to assure the Holy Father of the love and veneration which his children on this side of the Atlantic entertain towards him, and which prompt their prayers, day and night, to heaven, for the speedy discomfiture of his enemies and their enemies.

There are Ministerial troubles in Italy as in France; the financial question threatens, shall we say, a speedy break up of the political edifice constructed at the cost of so much treachery and violence by King honest-man and his advisers. A dissolution of Parliament is spoken of as imminent.

The great political problems of France are as far from a solution as ever. The government of Marshal McMahon secures peace for the moment; but he cannot last for ever, and after him the deluge.

There is nothing new from Germany to report. There, as in revolutionized Switzerland the persecution of the Catholic Church continues with undiminished severity, and is met by the Catholic Bishops and Clergy with unflinching resolution. Bishop Reinkens, whom the new Protestant sect called Old-Catholics set up as their head has come to grief. His moral conduct has, in consequence of what appeared in the press, been made the subject of judicial investigation, and the result has been by no means favorable to this unhappy Bishop Reinkens.

In England the strife betwixt the Farmers and the Agricultural Laborers continues to rage; neither are there as yet any symptoms of peace.

The excitement in New Brunswick is great over the School Question, which is the question on which the pending elections turn. Perhaps the best course for the Catholics to pursue would be to unite with those who would do away with State-Schoolism altogether, and leave education like religion to the support of the Voluntary system.

It will be seen by a paragraph in our Foreign Intelligence, copied from the London Times, that the *Roman Official Gazette* denies "with authority" the reported underhand dealings betwixt King "honest man" and Bismarck, which in our last we also copied from the Times. That paper meets the denial of the *Roman Official Gazette* with something more than the "retort courteous," nay, with something close akin to the "lie direct," for it reiterates its charge, and affirms that the authenticity of the source from which it derived its information "cannot be contested."

OUR EVANGELICAL MARTYRS.—The way these gentry are coming the "confidence game" over our separated brethren is really too bad. Not only do they swindle the latter out of their cash, harrow up their soul with tales of the secrets of the Romish prison houses wherein they have been confined, making each particular hair of their hearer's beards and whiskers to stand on end like quills from a fretful porcupine; but they, unkindest cut of all, manage to get themselves found out, and exposed—so bringing ridicule upon their allies, and spoiling a good business, which has thrived for years, and which might thrive for years to come, were it not for the imprudence and want of skill on the part of those who of late have taken it up.

With the general outlines of the "Evangelical Martyrdom Dodge" our readers are of course familiar. There is of course—this is *de rigueur*—either the young lady of great personal attractions, who has escaped from the subterranean dungeons of a convent, full of the bones of little infants, and murdered nuns; or else we have the pale, emaciated victim of the Jesuitical Inquisition, who after having languished in one of its cells for many years on bread and water, to say nothing of having been regularly subjected to the torture once a week—contrived at last to effect his escape, with his beloved Bible in his pocket, through one of these mysterious underground passages which, as all intelligent Protestants are aware, abound in all Jesuitical institutions. These, we say, are the outlines; the sketch however is completed or filled in, according to the popular demand at the moment existing for spioy stories, and sensational anecdotes. Much no doubt of this filling in is done for the "martyrs" by the sympathising evangelical ministers with whom they take refuge after their miraculous deliverance from the Convent or Inquisition aforesaid; and to whom they, the interesting fugitives from Romish persecution, hasten to unfold their wrongs, and cruel sufferings.

We do not think so meanly of the intelligence of our separated brethren as to believe that in general they are really taken in by these pretended martyrs and confessors. They, many of them at least, must know that the fellows who come to them with their stories of cruel persecutions and miraculous deliverances, are liars, and swindlers; that the "escaped nuns" are, invariably something which we will not sully this sheet, or insult the eyes of our readers with, by particularising. Men might be found to swallow the absurd story told by Arthur Orton; but there are limits to human credulity, limits which are far overstepped by the gentry to whose stories we are alluding. No! Protestant ministers who espouse the cause of these gentry are not deceived; but so intense is their hatred of the Church, so unscrupulous are they as to the means which they employ for gratifying that hatred, that they gladly lend their aid to circulate and obtain credence for calumnies, no matter how incredible, against the Church and her institutions. They are not the dupes, but for the most part merely the accomplices, of the scoundrels who go about practising the "Evangelical Martyr Dodge." Of course we do not deny that in a world like this, where fools abound, there are some who really do give credence to the stories that they read in evangelical papers about "Escaped Nuns" &c., and which pretty tales are reported with great pathos and unction from evangelical platforms and pulpits, by reverend men of God clad in sable broad-cloth and white chokers.

But, as we said above, it sometimes happens that the fellows who play this "Evangelical Martyrdom Dodge" are found out, and exposed; and then even papers like the *Witness* turn round against them, and denounce the fraud. This perhaps is the most instructive feature in the case.

In illustration of the above remarks we lay before our readers the history of two of these "Evangelical Martyrs" who have been carrying on their game with much success in Montreal, and other cities; but who, having been unfortunately for themselves and their patrons, found out, are now abandoned to public indignation even by the *Witness*, who in its issue of the 29th ult., thus roughly handles them.—Alas! like another well known personage, the "Evangelical Public" is a hard taskmaster, one who abandons his most faithful servants at a pinch.

The first of these Martyrs found out, and consequently thrown overboard by the *Witness*, is an Italian who calls himself Correghini, and represents himself as one of a family which for centuries has suffered many things for the Holy Protestant Faith—in which, in a word, the *Evangelical Martyrdom Dodge*, has become hereditary, like gout in certain families. A New York paper, the *Echo d'Italia* first found itself obliged to expose this fellow, and his doings, cautioning the public against them. Whereupon the *Witness* of date above mentioned, publishes the following paragraph. It will be noticed that Correghini tried his little

game on in Montreal; and that here "he applied to one of our ministers"—(name suppressed)—"who having examined his credentials! certified to his character!!! and commended his cause to the benevolent Protestants of Montreal."

CAUTION.—In *L'Echo d'Italia*, published in New York, the public are cautioned against a "martyr of the evangelical faith" who solicits aid for building a Protestant church in Favale in Italy. This individual is described as tall, plethoric, of dark complexion, of oily countenance, black hair and whiskers, and dressed in the style of a Protestant missionary. He claims to belong to the Protestant family of Correghini, who have suffered much for their faith, and assumes this name so well known both in Italy and America. This same individual last month after making collections for churches in Albany, Troy, and other places, came to Montreal. Here he applied to one of our ministers, who, having examined his credentials, certified to his character and commended his cause to the benevolent Protestants of Montreal. This recommendation was followed by the declaration of several other clergymen endorsing this certificate. Fortified with this he commenced his begging from door to door for "depersecuted Italians," and was so successful, that a gentleman on subscribing questioned him as to the disposition of his funds for the church, and not receiving a satisfactory reply, examined carefully his documents, which consisted of a number of greasy papers and extracts from magazines, in which the name of Correghini occurs, and that the only evidence of his "mission" was a note from a lady in New York, well known on both sides of the Atlantic for her benevolence and interest in every effort for the benefit of humanity, saying that the Correghini family had for three centuries suffered persecutions for their faith. On this "Missionario Evangelico" refusing to pay his collections into the hand of a responsible party here or at New York, subject to the order of the Church at Favale, a little enquiry from the Italian Consul and others proved the man to be an impostor, differing only from the prodigal in that the latter wasted his own substance in riotous living while his self-styled martyr wasted other people's.

His excuse for being drunk is that the wines of this country are much stronger than *vino Italiano*; and for spending days in improper places—that he was led there by friends. His excuse for assuming the name of Correghini is that his mother was twice married. We learn that this self-appointed collector has carried on this trade of asking aid for the persecuted Italians for several years. With reference to this case it would be well to observe that if there are any benevolent individuals wishing to aid distressed Italians or churches, there is an Italian committee who will take charge of funds for that purpose, and that in case of Italians applying for aid they should be endorsed by the Italian Consul, who is always ready to afford every information regarding the country he represents or its subjects. Clergymen, to make their recommendations respected, should only grant them after the strongest evidence of the deserving nature of the claim. We have no doubt other cities will have a visit from this "martire della fede."

In the same number of the *Witness* we find the story of another *Evangelical Martyr*, an article of home manufacture, for the scene of his sufferings and long martyrdom is laid, not only in Montreal, but in the Jesuit's College. The fellow calls himself Vercoe. Here is his story as now told by the *Witness*:

"About six months ago a would-be gentleman represented to several prominent and benevolent citizens that he had been for some time confined in what is usually termed the Jesuits' College, in this city, contrary to his wish—that he had escaped in a very mysterious manner, and consequently implored pecuniary aid to get away from Montreal in order to evade incarceration again. His statements were very plausible and well calculated to cause the benevolently disposed to sympathize with him in his grievances so bitterly complained of.
"One gentleman in particular, not only supplied the necessary expenses, but also provided an escort to accompany the martyr-fugitive as far as Woodstock. Before leaving, however, he gave his name as Vercoe, and related a sorrowful tale as to his misfortunes. He said his father was a ship captain, his mother the daughter of a Presbyterian minister; that he had a brother a priest and two sister nuns, one in Quebec and the other in Montreal. The one in Quebec he represented as a twin sister very like himself, and much after his disposition, as she had also made her escape, but was afterwards secured by a certain doctor whose name he gave. He said his father had placed the whole family in charge of the Jesuits, and unfortunately for him, his property also, for the maintenance of the family, previous to embarking upon a long sea voyage. After many days' wondering as to the long-continued absence of the father they all concluded that he had been lost at sea.
"About this time the Jesus brought their powers to bear upon the so-called fugitive in order to change his mind, he having held views contrary to the teachings of his religious instructors, but he was determined they should not do it, and resisted all their efforts. For this offence he was ordered bread and water for his diet, and placed in solitary confinement, from which he mysteriously escaped, according to his own showing. He implored sufficient funds to get out of the reach of his supposed pursuers, and mentioned Woodstock as his destination whither he was accompanied as already mentioned.
It was supposed that Vercoe had got safely away and would not be likely to return again; but not so for we are credibly informed he is back again, and once more appealing to the sympathies of Protestant clergymen and others, in this city, by saying that whilst in training here to be a priest he was caught reading a Protestant Bible, punished and imprisoned for the offence. Having escaped in his *soutane*, he made his way to the house of a well known Protestant gentleman, where a change of clothing was provided for him, &c. &c.
"This statement was made known by a pastor to the benevolent individual that had been already victimized and the latter immediately repaired to the place where the supposed fugitive had been located to find that he was the person who gave his name as Vercoe last fall, but notwithstanding that he was fully recognized, he pleaded innocence to the charge. To settle the matter the person who accompanied the supposed fugitive to Woodstock was brought forward, and not only recognized him, but also pointed out conclusive evidence on the person of the impostor that he was the veritable Vercoe."

Now, when Mr. Newdegate's Bill for subjecting convents and monasteries to Government inspection—although these are as much the private homes of the inmates, as is the mansion of any gentleman in England, his private home, or castle—it is well to remember that the only grounds assigned for such an invasion of the rights of domicile, for such an infraction of the time honored liberties of Englishmen, and Englishwomen are stories of no higher degree of credibility, than that of this Vercoe. A popular prejudice founded upon such "cock and a bull" stories, to the effect

that young men and women are forcibly detained in monasteries and convents, is the sole argument adduced in favor of Mr. Newdegate's proposed measure. What that argument is worth let the true history of these interesting martyrs Correghini and Vercoe show.

As long however as the demand for sensational stories against Romish priests and Romish nuns exists, so long we may be sure the supply will be forthcoming, in accordance with the well known law of political economy. The frequent exposures however which have occurred of late will inculcate the necessity of greater prudence. It won't do, in Montreal, to make the Jesuits' College in Bleury Street, the scene of the thrilling experiences of the marvelously delivered victim of the Inquisition, neither will it be considered expedient to locate the imprisonment of the next "Escaped Nun" in any of our City convents. We must import our martyrs from distant lands, not manufacture them, for the future; and so by the exercise of a little more prudence on the part of the "men of God" who take the martyrs by the hand, carefully examine their credentials, certify as to their exemplary character and recommend their cause to the benevolent citizens of Montreal, the business known as the *Evangelical Martyrdom Dodge* may again be revived, and made to flourish as briskly as ever. *Verb. Sap.* is enough, and reverend men of God will take and apply the hint.

ANGLICAN TROUBLES.—The Public Worship Regulation Bill, introduced by the Protestant Archbishop of Canterbury, for determining by Act of Parliament how, and in what terms, members of the Establishment shall worship God, is of course provoking much criticism both within and without the Courts of Legislature. All are agreed that if the peculiar form of religion by law established in England is to be maintained, something must be done, and that quickly. What that something is, is the difficulty; and there seems to be a pretty general aversion to placing too much power in the hands of the office-bearers of the Establishment.

In the debate on the second reading of the Bill, some very strong facts were brought forward by the Archbishop of York, to show the necessity of some stringent legislation to repress the audacity of the so-called ritualists. He cited, for instance, prayers which, by some Protestant ministers holding office in the Establishment, are substituted for the form of prayer enjoined by law to be used in the celebration of the Lord's Supper; and in which illegal prayers, the doctrine of a Eucharistic Sacrifice, profitable to the living and the departed, is clearly implied. He also cited the case of an Anglican church in which, besides the legal communion table, there is another table styled an altar, and, worst of all, an altar of the Blessed Virgin! on which, terrible to think of, appears the soul-destroying formula, "pray for us." There it stands, said the poor, helpless, much bewildered Anglican prelate; there it stands in spite of us; "and will remain, so I presume, till some power interposes to remove it." There can be no doubt but that the promoters of the Bill have fully made out their case in so far as the necessity for doing "something" is concerned.

The "something" proposed, however, by the Bill does not meet general approval; consisting chiefly as that "something" does, in the conferring upon Anglican officials of additional powers, so as to enable them to silence ministers praying in a form of words, not authorized by law, and to knock down all offensive ornaments, and superfluous communion tables.—The Earl of Shaftesbury, one of the pillars of the Establishment, objected strongly to the constitution of the Court before which, by the Bill, it was proposed to try ministers accused of worshipping the Lord in terms and with ceremonies not authorized by Act of Parliament. Too much power, he thought, was given to the Bishops; whereas a sound "secular lawyer" was the more fitting person to preside in the proposed Courts; "and"—so his Lordship added, with no doubt a good deal of truth, but not a little irreverence in his remarks—"if the Bishops were not allowed to interfere at all, the public would have some confidence in our legislation." A loud laugh greeted this expression of opinion, which amongst the laity of the Establishment will meet with general approval, as expressing their sentiments. Again, pointed out Lord Shaftesbury, significantly, "if a movement is made against the ritualistic party for extravagancies, they will take action against the low church party in regard to their omissions." Ay! there's the rub:

There's the respect

That maketh ritualism of so long a life."

The whip which the Bill proposes for the ritualists, may turn out to be a scourge also for the low churchman's back; and a tribunal competent to repress excess of what is called ritualism, on the one hand, might take it into its head to enforce full conformity with the ritual on the other hand; and where would the low

churchmen, the evangelicals whom Lord Shaftesbury represents, be then? Who knows! said this prudent nobleman; the proposed Court might try to enforce the recital of the Athanasian Creed in every parish of the Kingdom! and the consequences of such an enforcement of the law, are, to the friends of the Establishment, fearful to contemplate.

Nor was this all. The proposed Bill did not touch, no Act of Parliament could touch, that which, in the judgment of Earl Shaftesbury, and of low churchmen in general, was the monster evil, the plague spot of the Establishment, menacing it with death—to wit, Confession. Here the noble Earl became positively eloquent, whilst he enlarged on the horrors of the Confessional. He had spoken to the Lord Chancellor on the subject, to see if by any process known to Courts of Laws, men and women might be prevented from confessing their sins; and by which ministers of the Establishment could be rendered liable to punishment for hearing such confessions, for giving spiritual consolation to their penitents, and for pronouncing absolution over them in the form prescribed in the Ordination service. Alas!—For this abuse it seems that there is, that there can be, no remedy at law. The Lord Chancellor, when consulted with on the subject, spoke of Confession with much horror and indignation; and so with regret, Lord Shaftesbury admitted, that the evil cannot be checked by any ordinary legislative enactments. The only remedy he could suggest was the stirring up of "a universal public sentiment of indignation," which looks very much like a suggestion to supplement the defects of our ordinary legal tribunals, by an appeal to the tribunal of Judge Lynch. But even this mob, or indignation remedy would be of doubtful efficacy.

The Bill, after a stormy debate, got through its second reading in the House of Lords, on the understanding that in Committee it is to be much amended. Do what they will with it, however, the Bishops will find that they have got themselves into a mess; and that any attempt to repress what are called Romish practices in the Establishment by Act of Parliament, will but hasten the breaking up of the entire concern.

To outsiders the most suggestive view of the business is this: that, for the purpose of enforcing internal discipline, and of regulating the public worship of the established church, recourse is by its chief officers had to a body whose members are, many of them, not members of the Anglican Church at all, nay, who are not even Christians by name. Parliament is composed of Catholics, Protestants of all shades of Protestantism, of Jews, and of Atheists, or Free-Thinkers; and it is to a body so constituted, that the Bishops of the Church of England appeal for a law regulating the forms of worship to be by them used in the service of God! and for powers to enable them to enforce that law when it shall have passed.—Never, surely, never since there was a religion, or a body calling itself a Church, upon earth, has there been witnessed such an absurdity; such abject humiliation; for put it as you will, thus stands the fact: That the Public Worship of the Protestant Church of England is to be regulated by the legislation of, not only Catholics, but of men who are not even professed Christians, by Jews, and avowed disbelievers in Christ!

Mr. Brooks in his speech on the second reading of the Libel Bill is reported in the *Gazette* as having delivered himself as follows:—

"But there are one or two journals which exist by slander, by pandering to the base appetite for scandal, and as I have been credibly informed, by extorting money under the threat of publishing paragraphs reflecting on the honor of families. If they are prosecuted for libel, they immediately complain of the law of libel; they say they are victims of the law; and conscious of the utter falsehood of what they have just published, they represent that if they were permitted, they could prove the whole to be true."

We wonder much what journal the honorable member could have had in his mind's eye when he thus delivered himself. Perhaps if examined M. Mousseau might throw some light upon the subject; perhaps also, the Marquis of Ailsa, the Rev. M. Belanger of the Catholic Daaf and Dumb Asylum, and the Brothers in charge of the Reformatory, might, from personal experience, be able to form a shrewd guess as to the name of the journal to which Mr. Brooks alluded.

Proceedings of the Home Rule Conference held at the Rotunda Dublin, on the 18th, 19th, 20th and 21st November 1873. We have to thank the President of the Montreal Branch of the Irish Home Rule League for a copy of this important document, which in the discussions which on the question of Home Rule for Ireland that will yet occur will be found very instructive. The pamphlet contains, besides a Report of the proceedings at the Conference, the Constitution and Laws of the Irish Home Rule League and other important documents.

A letter is published in the *Gazette* of the 26th ult., over the signature of Thomas Boyes, late a clerk in the Militia Department, in which the writer confesses to having stolen the letter addressed by Sir J. Macdonald to the Hon. Mr. Pope, about which there was so much excitement last September—Boyes has absconded in order to escape the consequences of his crime; but his letter, if authentic, quite exonerates Mr. Palmer, the Post Office clerk to whom at first suspicion attached.

DOMINION PARLIAMENT.—The first Session of the Third Parliament of the Dominion of Canada was brought to a close on Tuesday the 26th of last month by the following Speech from His Excellency the Governor General:—
Honorable Gentlemen of the Senate:—
Gentlemen of the House of Commons:—

I am glad that at a comparatively early period of the session I am able to relieve you from further attendance in Parliament. I thank you for the devotion you have shown to the public interests in the earnest prosecution of the work of the session.

I congratulate you on having passed an election law adapted to the requirements of the respective provinces, and I trust that this law, with the amendments set for the trial of contested elections, will result in securing, for the future, pure and peaceable elections.

The measure you have passed providing for the construction of the Canadian Pacific Railway will enable my Government to proceed as soon as practicable with such portion of the work as are necessary to secure communication with the interior and with British Columbia.

I hope that the law for the establishment of a military college will be found to fulfil its design in securing a class of thoroughly educated officers for the Militia service.

I trust that the other measures you have adopted with so much unanimity will likewise prove beneficial to the country.

Gentlemen of the House of Commons:—
I thank you for the readiness with which you have made provision for an anticipated deficiency, and granted the supplies for the public service.

Honorable Gentlemen of the Senate:—
Gentlemen of the House of Commons:—
I trust that the measures I have caused to be taken for the preservation of the peace in the Northwest Territories will be effectual in preventing the spirit of lawlessness so much to be feared in these vast, unsettled regions, and in maintaining friendly relations with the Indian tribes.

The negotiations in progress relative to the compensation due to Canada under the Treaty of Washington, will, I hope, realize our just expectations.

We have reason to rejoice that within our borders are peace and prosperity, and I pray that the country may continuously enjoy these invaluable blessings.

His Excellency then left the Chamber, followed by his suite. On his driving from the building, another volley was fired by the Ottawa Field Battery and the band of the Guards struck up "God Save the Queen."

The dangerous, un-English, and essentially Yankee custom of carrying concealed on the person dangerous weapons, is common, we see, amongst the youngsters of the liberal Republic; nay, even boys at school, lads in their first trousers, carry loaded revolvers in their pockets; and are as prompt to use them on one another as are their parents. Such, at least, seems to be the case from the account of an affray that occurred the other day at St. Laurent College betwixt some of the pupils from the United States. One of these lads named Caldwell had an "unpleasantness"—that we believe, is the correct Yankee term—with a school-fellow named Farrel, in the course of which he, Caldwell, drew his revolver, and shot down young Farrel. The ball lodged behind the ear of the latter; but having been extracted it is hoped that he will do well. Caldwell ran away, but, we hope, may be caught, and when caught, may receive such a whipping as shall inspire him with a salutary horror of breech-loaders all the days of his life. It would be well, we think, at our institutions to search closely all pupils from the United States, in order to ascertain whether they carry concealed weapons about them.

Why will people, who know nothing about the way of handling fire arms, be always getting themselves into trouble? We read of another sad accident as having occurred the other day, 25th ult., at St. Vincent de Paul, where Mr. Fabre was about to consecrate a new church. In honor of his visit it was proposed to fire a salute from a cannon at the place. While loading it for the second time, a man named Narcisse Maisonneuve who was ramming down the cartridge, had one arm shot away, and the other badly injured. Evidently after the first discharge, the gunners had neglected to sponge the piece, or, if they sponged it, they had not properly stopped the vent. This is how all these accidents occur, and this should be a warning to people not to meddle with guns unless they know how to serve them.

We commend to our readers the following appeal to the public from the Brothers in charge of the Provincial Reformatory:—
LOAN TO BE RAISED BY THE BROTHERS OF CHARITY.

The Brothers of Charity, whose Mother-House is in Ghent, Belgium, have founded an establishment, about ten years since, in Montreal.

The object of the Brothers of Charity is to reclaim and save the male youth who are either on their way to ruin or already on their brink—a class which unhappily fills our towns and cities, and which, if not turned in their evil career, will eventually become a disgrace and a scourge to society.

Notwithstanding their limited pecuniary resources, the Brothers have succeeded in founding in Montreal a House of Refuge for the unfortunate class of boys above-mentioned, and, as their efforts yielded most satisfactory results, they were requested to take into their hands the direction of the Reformatory School.

The Government remunerates the Brothers for conducting this school, in which are already nearly 200 young criminals, sentenced by various tribunals. The Press of the country, Protestant as well as Catholic, on different occasions, has favorably made known to what extent the Brothers of Charity have been successful in the work with which they have been entrusted.

It is not, however, without great sacrifice on their part, that the Reformatory School has been put on such a satisfactory footing as it now is, and in accomplishing this, notwithstanding the liberality of the Government, they have been obliged to contract debts to the amount of \$20,000. It must also be remembered that the Brothers in thus exerting

themselves have no view to the realization of any pecuniary reward—their object, solely, being to establish an Institution that will be a credit to the country, and a benefit to society.

Although they have already incurred heavy expenses they must incur more, as they are necessitated to erect large and expensive buildings for workshops. These workshops, which are now being built, are 200 feet long by 35 feet wide, and have two floors, and in one instance, even three.

As the apartment which has hitherto been used as a Chapel is becoming too small for the increasing number of the inmates of the Reformatory School, another building will soon be an urgent necessity.

The workshops for Carpenters, Cabinetmakers, Wood-carvers, &c., &c., which the Brothers wish to open in the interest of their pupils, must be furnished with the necessary implements and appliances.

To meet all those expenditures the Brothers take the liberty of addressing themselves for the first time to the public,—and in doing so they assume that all good citizens take a deep interest in the success of such an important Institution.

THE FOLLOWING IS THE MODE THEY HAVE RESOLVED TO ADOPT IN MAKING THEIR APPEAL.

All persons who wish to favor the work in question are respectfully solicited to lend money to the Brothers of Charity, in sums of \$5, 10, 15, 20, and up to 1,000 dollars for the space of ten years, at five per cent. interest,—this being the interest paid by the Savings Bank. Those who might not be able to leave their money at interest for the time above mentioned will, however, on demand, be re-imbursed the principal and interest thereon.

SECURITY.
As security, the Superior of the Brothers of Charity is authorized to mortgage, in due form, the property they own, worth about \$150,000, and which is not encumbered by any charges or mortgages whatever.

HOW THE LOAN MAY BE EFFECTED.
With the kind permission of their Lordships the Bishops of the Province of Quebec, it is to be hoped that the Reverend Cures and Vicars in each Parish will be so kind and interested in the work as to use their endeavors to raise loans in their respective parishes, and to send the same to the Superior of the Brothers, for which a receipt in due form will be sent to every Lender.

Persons having occasion to come to Montreal, or wishing to send their loans by letter or otherwise, will receive personally, or by mail, the necessary guarantees.

In towns, friendly persons, whose names will be made known, will act as agents in receiving and forwarding, by mail, or otherwise, loans for which receipts will be sent through the same agents.

ALMS, HOWEVER SMALL, WILL BE RECEIVED WITH THE sincerest GRATITUDE.

This is the first appeal, as we have already stated, that the Brothers of Charity make to the Public. Hitherto, when in utter want, even of that of the necessities of life, they silently bore their privations, waiting for better days: to-day, the grand results of their past efforts, and the important and promising nature of the present, impel them to adopt the course already indicated, so that they may successfully carry out a work in which the public at large is interested.

What they receive from the Government would suffice to the mere conforming to their contract with the latter; but in the interest of society, they believe they ought to do more, and to put their schools on as perfect a basis as possible.

Every citizen, every head of a family especially, is interested in the success of a work whose object is to reform and reclaim the erring youth.

Who can say that he may not one day experience a happiness in finding this safe asylum for some misguided friend.

These are the motives that actuate the Brothers of Charity in making their appeal to the Inhabitants of the Province of Quebec to come forward to assist in raising the necessary Funds.

All those who have money at their disposal can thus make a perfectly secure investment, while, at the same time, they will promote a work both patriotic and religious.

We ought to add that all those who will favor, in any manner whatsoever, the good work in question, will be ranked among the Benefactors of the Institutions.

Two Masses per week will be said, in perpetuity, in this House, for all Benefactors, both living and dead.

REFORMATORY SCHOOL, No. 487, MIGNONNE STREET, Montreal.

CATHOLIC TOTAL ABSTINENCE UNION OF AMERICA.

LETTER OF CARDINAL CULLEN TO THE PRESIDENT OF THE UNION.
His Eminence, the Cardinal Archbishop of Dublin, has addressed to the Very Rev. Dean Byrne, President of the Union, a letter in acknowledgment of the salutation transmitted by our Rev. President by the hand of Mr. J. J. O'Mahony to the clergy and people of Ireland, in accordance with the action of the late General Convention, as embodied in the Address there adopted and in Art. VI of the By-Laws. It was read at the Cooper Institute Demonstration in New York May 19, and at mention of Cardinal Cullen's name as a friend of the cause, the crowded audience rose and cheered enthusiastically. Upon the platform were some twenty prominent pastors and priests of New York, and all seemed highly delighted at the emphatic cordiality of the letter of His Eminence to our Catholic total abstinence, which is as follows:—

CARDINAL CULLEN'S LETTER.
DUBLIN, May 2, 1874.

The Very Rev. PATRICK BYRNE, President of the Catholic Total Abstinence Union of America:

DEAR AND REV. SIR:—I received, some time ago from Mr. J. J. O'Mahony, a document signed by you as President of the Catholic Total Abstinence Union of America, in which you convey to the Bishops and Priests of Ireland the good wishes of that Union; and you place before them the cordial desire to befriend, in every possible way, all members of Catholic T. A. societies founded and approved of by the Catholic Hierarchy of Ireland, who may bring to your shores testimonials of their membership in these societies.

I avail myself of Mr. O'Mahony's kindness to send you this line, begging of you to thank the members of your Union for their kind expressions to our clergy, and to all members of our Catholic Total Abstinence Societies, and to assure them that I wish them every success in their most praiseworthy undertaking, and that I am anxious to do everything in my power to co-operate with them in preventing drunkenness and promoting Temperance or Total Abstinence as the circumstances will allow.

I shall here state that in this city we have several branches of a society called the Holy Family, introduced by the disciples of St. Alphonsus; of the Association of Prayer; and of an Association of the Sacred Heart, for men, instituted by the missionaries of St. Vincent, all founded for the promotion of temperance and approved of by the Ordinary. These three societies are doing great good, as all the members frequent the sacraments, attend religious instruction, and are obliged to be strictly sober and to edify the public by their example. I trust that by their exertions Temperance or Total Abstinence will be widely spread amongst us, and a powerful barrier opposed to the frightful evil produced by intemperance.

In conclusion, I am happy to say that Mr. O'Mahony is actively engaged in promoting the views of

the Total Abstinence Union of America, and I trust his zealous labor will be very effectual.
Thanking you for your kind communication, I beg to assure you of the great esteem which I entertain for your Total Abstinence Union and its worthy President.

I remain your faithful servant,
PAUL CARD. CULLEN,
Archbishop of Dublin,
Primate of Ireland.

THE RESOLUTIONS.
Mr. James W. O'Brien, on behalf of the committee, then submitted the following resolutions, which were adopted with cheers:

Resolved, That we regard the wide spread vice of intemperance as one of the greatest dangers threatening the welfare and the existence of the Republic; that it is caused by the excessive use of alcoholic drinks; that excess is the rule and moderate use the exception; that, therefore, we look upon the entire abstinence or total abstinence as the surest, if not the only remedy for this public affliction and peril, and hence commend it earnestly to our fellow Catholics and fellow citizens as a maxim urged equally by social economy, religion, and patriotism.

Resolved, That "outraging" excitement, legislative experiments, and political agitation, offer poor hope for completeness or permanency of reform; that the cessation or diminution of demand is the best law to affect the supply, the only thorough prohibition is self-prohibition among consumers, enforced by individual conscience as schooled by God's Church, and fortified by God's grace; and that we rely upon the observance of our religion, the sacraments of the Church, and the guidance of our clergy, as the source through which our strength and success must come in the practice and advocacy of Total Abstinence and the spread of temperance throughout the land.

Resolved, That the Catholic Total Abstinence Union and the parish societies composing it invoke for these the principles upon which it is based the friendly consideration and kind approval of our co-religionists of every class and calling, of our reverend clergy, of our fellow-citizens outside of the Church, and of the press which so largely directs the thought of the country.

ADDRESS TO THE REV. CHARLES MURRAY.
CORNWALL, May 25th 1874.

To the Editor of the True Witness.
The accompanying address was presented to the Reverend Father Charles Murray of this town on the eve of his departure to accompany his Lordship the Right Rev. Dr. Horan to Rome. After hearing it read the Revd. gentleman made a feeling and appropriate reply. You would confer a favour by giving it space in the True Witness.

Yours &c. Y. Z.
TO THE REVEREND FATHER CHARLES MURRAY, PRIEST OF CORNWALL.

Dear Sir—Your parishioners having heard with regret that you are called upon by His Lordship the Right Reverend Dr. Horan to accompany him to Rome, cannot allow you to leave (although your absence is expected to be short) without expressing our appreciation of you since you have come among us, as a priest and a gentleman.

We have often been delighted and edified at your eloquence and good counsel in the pulpit, and will long for your safe return while on your holy mission.

While here you have added to the good works for the improvement of the Parish commenced by your predecessors, and all these acts are appreciated by us.

As a further appreciation of your services, in a few days we will forward to you a purse which will help in defraying your expenses, and during your absence we will pray that the light of heaven may guide you to make your mission successful.

Signed on behalf of the parishioners.
R. McDONALD, M.D.
MICHAEL McENRY, Merchant.
Geo. McDONELL, Postmaster.
D. McMILLAN, J. P.
JOHN BRODERICK, Merchant.
JOSEPH PREMIO, Merchant.
JAMES BRODERICK, Merchant.
D. A. McDONELL, Superintendent.
J. E. LONNY, Manufacturer.
JOHN B. TOMS, Manufacturer.
CAPT. A. J. McDONALD.
WILLIAM CHISHOLM, Barrister.

We clip the subjoined correspondence from the New York Daily Witness:—
ARCHBISHOP PURCELL'S POSITION.
NEW YORK, May 21, 1874.

To the Editor New York Witness:
Dear Sir: Your paper of to-day says: "The clergy of the Church of Rome, if of the Father Matthew stamp, can do incalculable good in the temperance cause, but if of the Archbishop Purcell stamp, they will do no good at all." Are you aware that Archbishop Purcell's name is held in the highest reverence by every Catholic total abstinence man in the land; that of these Catholic total abstinence men are now nearly 600 societies of 100,000 members; that we are strictly total abstainers, not allowing even cider; and that the reason we reverence Archbishop Purcell and love him, is not alone for his learning and piety as a prelate of our Church, but also because he is literally a fellow-member of ours, being the first member in the Cathedral T. A. Society of St. James, Cincinnati, which has lately been established by Rev. J. P. Callaghan, editor of the Catholic Telegraph.

In precept and practice the Archbishop stands in the very front of one of the greatest total abstinence movements of the day—the Catholic Total Abstinence Union of America. I question much if among your Protestant divines you can find one whose total abstinence record excels that of our Catholic total abstinence Archbishop of the West, to whom you have made the reference, no doubt in ignorance of the facts.

Yours respectfully,
JAMES W. O'BRIEN,
Secretary Catholic Total Abstinence Society of America.

We judged of the Archbishop from his public defence of the moderate use of alcoholic liquors on Scriptural grounds, a defence which indicated that he had not studied that particular question, and which was calculated, like the similar utterances of Chancellor Crosby, of this city, to do incalculable harm. We are very happy to bear of the extent of the temperance reformation among our Roman Catholic brethren, and of the Archbishop's efforts in its behalf.

The Harp, May 1874, F. Callahan, Montreal. This is the first number of a new Irish Literary Monthly to be published in this City. Judging from the number before us we would predict for it a great success. Its articles are well written and well selected, and we need scarcely add that it is truly Catholic in its tone. We wish it a long and prosperous life.

We would inform our readers that Messrs. J. W. Costello & Co., late of Renfrew have opened a Commission and general Provision Store at No. 49 St. Peter street, where they promise with strict attention to business and always keeping on hand a supply of the best description to give general satisfaction. Please give them a call.

THE SPEAKER.—We (Ottawa Times) cannot allow the session to end without giving expression to the general feeling in and out of the House of Commons, that Mr. Speaker Anglin has discharged the delicate and responsible duties of his exalted position with

very great ability. The presiding officer of so large a body as our House of Commons is placed in a situation, necessarily embarrassing and onerous. He is called upon to decide most perplexing questions of order at a moment's notice, and is constantly brought into conflict with the leaders of contending parties, only anxious to have the point ruled in their favor. We need not tell those who have closely watched the proceedings of Parliaments that the best informed politicians are too often ready to twist and torture a point, and to mystify the House, and the Speaker if possible, in order to gain some temporary advantage. Mr. Anglin, however, has succeeded admirably in preserving that dignified and independent attitude which has ever been the characteristic of the distinguished gentlemen who have of recent years filled a similar position in the British House of Commons. His decisions very clearly illustrate his desire to maintain a correct Parliamentary practice—that *Consuetudo et lex Parlamenti* which is the safeguard of deliberative assemblies—amid the contentions of rival parties. At once urbane, dignified, and impartial, the new Speaker has in the course of the session won the favorable opinion of even those who were his inveterate opponents when he occupied a seat on the floor, and took an active part in the conflict of debate. We congratulate the Maritime Provinces on the success of the first Speaker they have given to the Parliament of the Dominion.

The *odium theologium* is in the air of New Brunswick. The denominations have arisen and girded their loins for the fight. Perhaps it would be more correct to say that the Kilkeny cats have come to life again and are going in for a renewal of their former antagonistic relations. Backs are up, tails are raised, claws are sharpened, eyes are glaring, teeth are gnashing, and there is a long drawn hiss—s-s-s-s—and snarl vibrating in the air. Public meetings are being held at which all sorts of denunciations are hurled at those who would touch the School law; and all the canvassers and candidates are in a state of biligerency and excitement that threatens the dislocation of swinging oratorical arms and the breaking of stamping oratorical legs, and the carrying off respectable candidates in fits of political apoplexy. In Westmoreland County a curious combination of events has occurred. The Free School, non-sectarian, true blue, "patriotic" ticket is composed of three Methodists and one Episcopalian. This arrangement did not suit the Baptists, who are an influential body, and they have accordingly it appears made a move to have two Baptists on the ticket in Opposition. It must ever be a matter of thankfulness with this community that we have escaped from a danger which threatened us with similar unpleasant manifestations. It is quite likely however that the people are far less excited than the candidates and the agitators, just as here; for the result of the elections will very likely be the election of some fifteen or sixteen Republicans of the existing law out of a House of forty members.—Halifax Evening Express.

At a meeting of the Council of the Pharmaceutical Association of the Province of Quebec, held on Tuesday, May 26th, the following officers were duly elected:—President, Henry Lyman, Esq.; 1st Vice-President, H. B. Gray, Esq.; 2nd Vice-President, Edmond Giroux, Esq., [Quebec]; Treasurer, J. Jas. Goulet, Esq.; Registrar and Secretary, E. Muir, Esq. The above, with the following:—Messrs. A. Manson, T. Kerry, R. Bolton, J. Harper, C. J. Coverton, N. Mercer, W. E. Brunet, are the council for the year. Board of Examiners:—Messrs. H. K. Gray, A. Manson, W. E. Brunet, J. D. L. Ambrose, H. F. Jackson, with the President *ex-officio*.

The body of Mr. Rimmer, who disappeared in the month of November last was discovered opposite Vercheres and identified by marks on the linen, and a gold watch which the deceased had in his pocket. An inquest was held, and returned a verdict of "Found Drowned". It is supposed that Mr. Rimmer must have slipped off the wharves whither he was in the habit of walking.

FELLOWS' HYPOPHOSPHITES.
CAMBELTON, N. B., July, 1873.

JAMES I. FELLOWS, Esq.
DEAR SIR: In the fall of 1865 William Young, Esq., merchant, Caraquet, Gloucester County, was ill with typhoid fever. Immediately after his recovery he became affected with a cough, accompanied by much expectoration. Residing at the time in that neighborhood, my attention was called to his case, the usual tonics and expectorants were administered without any perceptible benefit. Having business in Montreal, Mr. Young consulted several eminent physicians there including Dr. Campbell, of McGill College, who advised a residence in a southern climate, as his right lung was very seriously affected with a tubercular deposit, and agreed with the opinion I had previously formed. He spent the following winter in Savannah. On his return, little or no improvement could be observed, and in a short time frequent and prostrating hemorrhage from the lungs, night sweats, and much expectoration, causing great emaciation, had reduced him to a very feeble state of health. Ascertaining the ingredients of Fellows' Compound Syrup of Hypophosphites, I resolved to give it a trial in his case. He commenced using the "Syrup," and in much less time than I could expect began to improve, the progress of the disease seeming to be arrested almost immediately. He had no return of the hemorrhage. His appetite has returned and his cough has abated. He was at Halifax a few days ago, and is now attending to his usual duties. I deem it a duty to you—and the public as well—to give you a statement of facts.

Yours respectively,
A. SMITH, M. D.
I certify the above to be correct, WILLIAM YOUNG.

MOTHERS, MOTHERS, MOTHERS,
Don't fail to procure MRS. WINSLOW'S SOOTHING SYRUP for all diseases incident to the period of teething in children. It relieves the child from pain, cures wind colic, regulates the bowels, and by giving relief and health to the child, gives rest to the mother.

Be sure and call for
"MRS. WINSLOW'S SOOTHING SYRUP."
For sale by all druggists.

LITTLE BEGINNINGS.—The steam which raised the lid of the kettleled a philosophic mind to utilize it for man's benefit. No one dreamed that we should now be dragged along by it at the rate of sixty miles an hour. When Perry Davis made a preparation for the medicinal use of his family, thirty years ago, neither he nor any man imagined that it would now be sold in ever land, and prove to be the Pain-Killer of the world.

BIRTH.
On the 24th ult., at 702 Palace Street, the wife of Mr. James O'Neill of a son.

DIED.
In this city, on the 26th ult., Mr. William Fenton, aged 55 years, a native of County Cork, Ireland, and for the past 20 years employed in the Montreal Post Office.

At Athleague, County Roscommon, Ireland, Daniel Carrick, aged 17 years, son of Mr. Martin Carrick, a young man of good promise, and possessed of rare ability as regards education; he is much lamented, both by his family and a large circle of sorrowing friends.

In this city, on Sunday last, May 31st, after a long and severe illness borne with Christian resignation to the will of God and fortified by the Sacraments of Holy Mother Church, Annie Beach, daughter of Mr. George Beach, Quebec, May her soul through the mercy of God, and the intercession of the Blessed Virgin Mary, rest in peace. Amen.

Mr. Thomas Barry has been restored to the supervision of the Waterside Department of the Montreal Custom House, under the immediate control of the Surveyor, from which position he was removed by the late Collector.

A romantic story is told by one Benitude, a Portuguese Jew, who recently arrived in Toronto. He was a sergeant in a Lancer regiment, and lost a leg and hand in the Indian Mutiny of 1857-58, and was invalided and sent home. During a stay in a hospital in London, England, a woman named Ritching stole his child and came to Toronto, where she represented that she had been deserted by Benitude, and obtained generous assistance from Jews in that city. Benitude having ascertained the whereabouts of the woman, immediately on his recovery set out for Canada, but upon his arrival here Mrs. Ritching left, and, it is understood, has left the child with a farmer in the neighborhood of Osprey, near Collingwood. Steps are being taken to secure the child and, if possible, punish the woman.

MONTREAL WHOLESALE MARKETS.

Flour #1 brl. of 196 lb.—Follards	\$3.75 @ \$4.00
Superior Extra	6.25 @ 6.35
Extra	0.00 @ 6.00
Fine	4.70 @ 4.80
Strong Bakers'	5.60 @ 5.80
Middlings	4.30 @ 4.40
U. C. bag flour, per 110 lbs.	2.70 @ 2.75
City bags, [delivered]	2.90 @ 0.00
Barley, per bushel of 48 lbs.	1.10 @ 1.15
Lard, per lbs.	0.11 @ 0.12
Cheese, per lbs.	0.12 @ 0.13
do do do Finest new	0.13 @ 0.13 1/2
Oats, per bushel of 32 lbs.	0.54 @ 0.55
Cornmeal, per bushel of 90 lbs.	5.50 @ 5.75
Orn, per bushel of 56 lbs.	0.70 @ 0.75
Pease, per bushel of 56 lbs.	0.90 @ 0.91
Pork—New Mess.	19.00 @ 19.25

TORONTO FARMERS' MARKET.

Wheat, fall, per bush	\$1 28	1 28
do spring do	1 20	1 20
Barley do	1 00	1 00
Oats do	0 54	0 54
Peas do	0 70	0 72
Rye do	0 00	0 80
Dressed hogs per 100 lbs.	8 00	8 50
Beef, hind-qs. per lb.	0 06	0 08
" fore-quarters "	0 04	0 05
Mutton, by carcass, per lb.	0 08	0 10
Potatoes, per bus.	0 55	0 65
Butter, lb. rolls	0 22	0 25
" large rolls	0 17	0 19
tub dairy	0 16	0 18
Eggs, fresh, per doz.	0 12 1/2	0 13
" packed	0 11 1/2	0 11
Apples, per brl.	4 00	6 00
Chickens, per pair.	0 50	0 75
Ducks, per brace.	0 80	1 00
Geese, each.	0 60	0 85
Turkeys.	0 80	1 40
Carrots do	0 50	0 60
Beets do	0 55	0 75
Parasols do	0 65	0 75
Turnips, per bush.	0 30	0 40
Cabbage, per doz.	0 50	1 00
Onions, per bush.	1 50	2 00
Hay.	28 00	34 00
Straw.	20 00	22 00

J. H. SEMPLE,
IMPORTER AND WHOLESALE GROCER,
53 ST. PETER STREET,
(Corner of Fronting.)
MONTREAL.

May 1st, 1874. 37-52

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THE MONTH AND CATHOLIC REVIEW.
MAY 1874.—CONTENTS.

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Catholic Review. I. Reviews and Notices. II. Letter to the Editor—On the Different Accounts of Oxford Life. III. Selections from Foreign Catholic Periodicals. Recent History of Italian Freemasonry. From the *Simmen aus Harlan-Laach*.
Cases for Binding the present Volume (now complete) can be had at the Publishers.
All advertisements to be sent to Messrs. Burns & Oates, 17, Portman Street, W.
The "Month and Catholic Review" is sent post free to subscribers in America on prepayment of 24s. per annum.
Subscriptions may be paid at the office of this Paper.

INSOLVENT ACT OF 1869.
CANADA, }
Pro. of Quebec, } In the SUPERIOR COURT,
Dist. of Montreal. }

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

FOREIGN INTELLIGENCE

FRANCE

LONDON, May 27.—A Times correspondent telegraphs from Paris that the Assembly will re-open without a message from President McMahon or announcement of policy by the Ministry.

PARIS, May 28.—Prince Napoleon has gone to England.

It is stated that at the next election the Bonapartists will considerably extend their operations. They intend to advance the candidature of the Duke of Padoue for the Department of Seine et Oise, the Duke de Mouchy for the Department of Oise, and Prince Napoleon and the Duke of Massina for the Department of Alps Maratimes; they will also contest the election for Maine et Loire and Calvados.

The Debats and L'Univers confirm the announcement of the intended candidacy of a German Prince for the throne of Spain. It is said that Don Carlos sent General Eleo to Versailles to inform the French Government in regard to the movement.

SPAIN

LONDON, May 29.—A despatch to the Standard says General Concha has seized the heights near Artaban, and the roads leading from Biscay by way of Villa Real and Gumboa; the army of Don Carlos has consequently abandoned Durango and retired into Guspusco.

It is reported that the Carlists have received twenty Krupp steel cannon, and are reorganizing their forces.

Dysentery is said to be prevalent in Genl. Concha's army, incapacitating many of the soldiers.

ITALY

ROME, May 28.—The health of the Pope is very much improved to-day; he is able to be about, but the physicians advise him not to go into the open air.

PARIS, May 12.—The Roman Official Gazette says it is authorized to declare that the assertions of The Times respecting the pretended conversation of the King of Italy with Prince Bismarck are devoid of all foundation. In spite of this contradiction and of others, which from the first moment were foreseen, the information given in the Paris letter in The Times of the 5th of May proceeds from a source of which the authenticity cannot be contested.—Times Cor.

GERMANY

PRINCE BISMARCK.—LONDON, May 28.—A special from Berlin to the Daily News says Prince Bismarck has had a slight relapse of illness since his return to Varzin.

THE IMMORAL REINERS.—In the action taken by "Bishop" Reinkens against the Reichszeitung, for accusing the old heretic leader of the results of profligacy, the verdict, in the appeal case which quashed the conviction, contained the following words:—"That the conduct of Mgr. Reinkens in the matter, was not reconcilable with his status as either priest or professor."

RUSSIA

THE ROYAL THEFT.—LONDON, May 27.—It now appears that the Russian Grand Duke Constantine Nicholas gave diamonds belonging to his mother to Miss Fenix or Phenix, a beautiful American. The circumstance of the theft, together with the fact that he had deposited large sums of money with his bankers to make provisions, as he says, against the necessities of old age, leads to the belief that he is insane.

THE MARTYRS OF POLAND.—CRACOV, February 24, 1874.—"The entire province known as Podlachia was the scene of bloody enormities, wherein one heard but sobs, groans and lamentations, together with the shouts of the ferocious Muscovites engaged in pursuing the unhappy population, faithful to the belief of their ancestors. But it is in the Government of Siedlec that Russian bayonets and knouts rage in full glory. The Governor, Gromeka, published an order to all those in authority to introduce everywhere the schism. One of the chief officers, Katanin, (district of Blask upon the Bug,) has sent to the village of Pratalia, to wrest from the peasants the keys of their church and to consign them to a schismatic priest. Arriving at his destination, Katanin found about 1000 men surrounding the church; he summoned them to yield up the keys to the priest named as their new pastor; then, as an honest and civilized man, he entreated them not to force the Government to have recourse to compulsory measures. The peasants humbly saluted the chief officer, but responded, that religion was in question and that they could not obey. Katanin could obtain nothing; he made his report and the Government sent thither three detachments of troops, who found the United Greeks in still greater numbers assembled before the church. The chief officer then enjoined them to retire to their homes. When he had finished speaking, the question resounded from all sides: "What is your name?" "Stein," answered the officer. "And of what religion are you?" "I am Lutheran," responded Stein. "Well, then, first embrace the schismatic faith and we shall see what an apostate looks like," shouted the peasants. "I will fire upon you," retorted the chief officer. "Do so if you have received such an order," exclaimed the people, wild with enthusiasm, "we are quite ready to give our lives rather than to apostatize."

"The chief officer, indignant at so sublime an answer, ordered his men to fire, and the troops took aim, thinking to terrify the people and to give them time to reconsider their determination, but the more aged amongst the crowd, tearing open their garments and pointing to their naked breasts, cried out: "Fire, it is sweet to die for our faith."

"The troops fired, 15 were killed and 40 wounded. The Russians finding it impossible to gain their end save by killing all present, to the last man, sounded a retreat, and the mothers rushed before them bearing their infants in their arms and shouting; "fire upon us likewise, kill us, we will all perish, but we will not embrace the schism!"

SOME DETAILS RESPECTING THE POLISH EXILES

"Amid the punishments imposed by Russia upon those Poles recognized as guilty, or merely suspected (this word was equivalent to innocent), but wealthy, influential powerful, and, above all, good Catholics, was deportation into Siberia. It is not by any means the rigid climate of Northern Asia, nor the uncouth manners of the natives of that land, which render the sojourn therein so intolerable; it is the style of deportation, the mode wherein the journey is affected, and the insults and chicanery of those placed in authority, which lead the victims to prefer death to that terrible trial of their endurance. To give a slight idea thereof we furnish the following sketch from an eye-witness, from a convict who passed many years in cruel exile, and whom special and powerful protection alone enabled to return to his native land, broken both in health and in spirits. He is too well known amongst us to permit me to cite his name, and he is far too worthy of faith to require from me the assurance that all he writes is true and by no means taxable with exaggeration. The forced journey to Siberia was equivalent to a prolonged martyrdom. The convict was previously attired in coarse wollen cloth, stamped upon the back with letters, as are the galley slaves at Toulon. Wealthy prisoners, thanks to large sums furnished by their families, are deported in little carriages, guarded night and day by gendarmes during more than a month, according to place of destination, and neither fatigue nor sickness in any case will move their pitiless companions whom it is useless to entreat or even bribe with money (secretly concealed in the boots or sewn in their gloves, or otherwise it would be seized by Government.) The best of them think anything

permissible towards a Pole, who is under the ban and considered as a pariah, a slave, whom it is well to put out of the way in any manner whatsoever.

"The non-privileged class are sent to Siberia on foot, frequently riveted together, two by two, a political prisoner and an assassin; in anywise one must be endowed with robust health, athletic strength, and invincible patience to endure in silence the thousand and one trials, vexations and brutal treatment the more barbarous that the officers give example thereof to their soldiers, encouraging them to every excess towards the convicts, quarrelling with them about nothing in order to wring from them a cry of despair, a murmur, which they may tax as revolt, and repress with blows of the scourge and other torments, if not by force of arms.

"Here are some traits well authenticated, of Russian barbarity: In 1864 a convict from Ukraine, numbering sixty prisoners, shivering with cold and wet to the skin, had arrived on foot one evening at a small town of the Government of Varonez. They were made to wait more than an hour in the courtyard for the appearance of the chief officer of the district. Utterly exasperated, they took refuge within their so-called room, declaring they would come forth again once the chief should arrive, and that meanwhile they would endeavor to warm themselves. The subaltern made his report, representing this their course of action as an attempted revolt; the chief without at all examining the matter, summoned the entire population as also the civil authorities of the town, assembled the troops; and when the prisoners, guessing what was taking place, deputed three of their number who could speak Russian, to offer their excuses to the officer, the latter, who saw them then for the first, exclaimed; 'Behold the vanguard of the rebels, and ere they could open their lips, they were seized by the soldiers and dragged into the centre of the courtyard, whilst the officer sent in quest of rods. These three young men, academicians from Kijow, were beloved by all their comrades, who universally respected them for their judicious and dignified conduct. They well knew that all the prisoners would at once rush to their aid, and that in presence of that armed and half drunk crowd, resistance would be useless, and would prove the general ruin; they therefore addressed their companions, earnestly entreating them not to give the slightest reason to the injustice of the Russians, who otherwise might enter complaints against them, representing to them furthermore, that they would all perish in so unequal a struggle. Thereupon the prisoners were induced to return to their cabin, and the officer, having at his service the armed soldiery and the rods, ordered the three pretended culprits to be tied to the whipping posts, where, stripped of their clothing, he ordered his men to flog them to death. Although their blood flowed in torrents, and shreds of their flesh torn off by the scourge bespattered the executioners, none of the three victims uttered a groan, although each had received 200 blows; one had fainted under the torture. The Russian employee present at this bloody scene, represented to the officer that he was exceeding his authority, but the bestial rage of the latter hindered him from bearing reason; when it was fully satisfied he commanded them to be cut loose, they being in a state of utter exhaustion from loss of blood. They were dragged forcibly into the hut, where the care of their comrades afforded them some slight alleviation; but the following day they were forced to set out with the rest, though in a high fever, and only at the next station were they placed in the infirmary.

"The convoy made complaint to the Governor; the officer was transferred elsewhere, with an augmentation of grade and of pension, and the Russian employee, who so tardily interfered to hinder the crime, lost both places and rank, as having shown sympathy for Poles. A further instance of Muscovite brutality, in 1863, at Kasan: a convoy of convicts wished to await till the arrival of the sick and weak of their number, who had tarried on the journey, and addressed a petition to that effect to the officer in charge; but this latter, indignant that no bribe accompanied the request, scolded at and insulted them in terms impossible to transcribe.—One of the Poles, losing all patience, informed the officer that similar conduct might gain him a reprimand. The chief, without their parley, rushed at his interductor, and dealt him a severe blow, styling him at the same time an insurgent. Naturally the Pole returned the blow, and to such effect that the officer losing his equilibrium, rolled at full length upon the ground. Rising up, he stormed and raved like a madman, and rushed by the aid of his Cosacks, to murder the entire convoy, but clearly perceiving that the odds were against him, he postponed his cruel project, revenging himself meanwhile upon a poor Polish invalid, by rushing into the infirmary and ordering him 200 blows of the scourge. The next day the sick man expired from the effects.—Every convoy could cite examples of similar barbarity. Both officers and soldiers purposely sought to quarrel with the convicts, as an excuse for ill-treating them, to prove their zeal, and to obtain decorations and rewards from Government."—New York Freeman's Journal.

FEDERALISM V. REPEAL.

ANOTHER LETTER FROM MR. P. J. SMYTH, M.P. To the Editor of the Dublin Irishman:

SIR,—My personal respect and regard for Mr. Martin forbid that I should pass unmentioned his letter published in your last issue. We differed once before on a subject of world-wide interest and transcendent importance, the civil war in America—the upholding the cause of Secession, I that of the Union. This is the first occasion on which a difference has arisen between us on a great Irish question. I, at least, have the consolation of knowing that I am now precisely what John Martin was when he joined the Repeal Association, when he stood on the platform of the Irish Confederation, and when he founded the National League. That is, I am a simple Repealer. Repeal and Federalism are totally different things. The one is the restitution of Ireland's own Constitution—the other an experimental innovation, without a sanction in Irish history, or in the Constitution of either Ireland or England. The one gives Ireland Legislative independence, and the rank of an independent State—the other gives her a vesture, and makes her the Alsace-Lorraine of a British Confederation. The one is attainable, because it is right—the other is unattainable, because it is false, unnatural, and absurd. Mr. Martin leaves untouched all my positions, and I do not see that he presents me with any argument with which to grapple. He gives his interpretation of the programme, which is wholly at variance with mine.—But I submit that the matter for the consideration of the people of Ireland, is not the interpretation of him or of me, or of any individual, but what is the meaning of this programme read by the light of reason and common sense. If Mr. Martin's interpretation were that put upon it by all its adherents, the fact would tell strongly in his favor; but Mr. Martin and I do not differ more widely about it than do Professor Galbraith and the Rev. Mr. Carroll, Mr. Butt and the Rev. Thaddeus O'Malley, the father of Federalism, and the first to introduce his scheme to the Irish people. Might I not stop here and ask—does not a programme which admits of so many and different interpretations stand ipso facto condemned? A nation's cause should be so clearly expressed that he who runs may read; why, if the cause be really meant, envelope it in a tissue of elaborate nonsense which no human ingenuity can unravel? What does Ireland want? Is it Legislative Independence? Then why, in the name of common sense, not say Legislative Independence and no more? What does Ireland want? Her own again. Then why not say, in one word, Repeal the Act which

robbed her of her own? Why these eight unintelligible resolutions? Why this ridiculous programme? That Mr. Martin himself, notwithstanding his confident interpretation, is dissatisfied with his position, his letter all too plainly reveals. The programme, he says, "proposes to arrange beforehand certain questions affecting the relations between the two countries, which Repeal would leave for settlement after the restoration of the Irish Parliament." Just so. What the "certain questions" are, or what business it is of ours to raise any questions at all, I do not understand; but I appeal to the intelligence of my countrymen to say, if such questions would not be settled more advantageously to Ireland, through the instrumentality of an Irish, than through that of a B. Parliament. In strange contradiction, as it seems to me, with himself, Mr. Martin proceeds to say that the "Irish Parliament restored would be willing to accept either such a relation as that of Norway to Sweden; or as that of Hungary to Austria; or that of Canada to England." But if all is settled "beforehand" through the instrumentality of the British Parliament; if Ireland gets what the programme asks—a local Parliament for local affairs—the position of a despised and out-numbered province in a British Confederation, Imperial representation, and Imperial taxation—if Ireland gets all for which this programme begs, where is the after settlement to come from—where is the power that will convert her into a Hungary, a Norway, or a Canada? An Irish Parliament restored through simple Repeal could do anything—alter, amend, improve where necessary, of itself, by itself, for itself; but the settlement "beforehand" would be a British settlement made by and for Britain, and an effectual extinguisher on Ireland's nationality. There is a sentiment in Mr. Martin's letter which has my warmest concurrence—"let us all unite in an endeavor to do the best that we can in the circumstances." What is best? I answer in the words of the Marchioness of Queensbury, "first ascertain what is right, and let all else fit in and follow as it may." Union is strength, but it is the union that is based upon truth. Union in error is weakness multiplied. If we be a true people, the external difficulties in the way of "Home Rule" will vanish like shadows before the sun. All the difficulties are internal, of our own creation. We cry "unite," and yet are laboriously constructing a platform, to unite on which is a moral impossibility. We cry "dissension" while we fling into our midst a brand of infernal discord. With the simplest, the plainest and the most righteous cause in the world we so involve ourselves in theories and speculations that all the right disappears, and naught remains but a web of unintelligible jargon.

To persevere in the present course is ruin. It is never untimely to proclaim a truth, or stamp out a lie? "This should have been done at the Conference." Granted, for sake of argument, that it should have been, or that it could have been done, the question comes home to us all—what is Ireland's cause? The Irish nation in America speaks, and repudiates the programme. The intelligent patriotism of Ireland, albeit too passive and apathetic, gives plain manifestation of its dissatisfaction. A united Ireland on the basis of the programme is an absolute impossibility. Such a union—if it be possible to conceive it—would argue us to be a nation of monkeys, not men. Were we in earnest twenty-five years ago? Then let us look back to those days. A nation's cause is a sacred thing; if we of this generation cannot carry it to triumph, let us not suffer it at least to be dishonored. To surrender our birth-right for Imperial representation would be dishonor and ruin. Now is the opportune moment. If Ireland has the wisdom to fall back upon Right, and make that her demand, it is my conviction that the Minister himself may be forced, by the bold expression of an awakened public opinion, to make an offer of Home Rule which Ireland might more safely accept than that for which she now begs, and will beg in vain. If any man in the community be damaged by a verdict given against the weight of evidence, or by a judgment given under misapprehension, he obtains, as matter of course, a new trial, or the judgment is reversed. Surely a nation's cause is not less sacred than that of an individual man. Who will stand up and say the nation's cause must be sacrificed by the inviolability of a conference on the finality of a programme? "The great secret in politics is to be always in the right." Without conviction there is no courage, and without courage there cannot be success. Conviction comes of knowledge and understanding. How many of those who shout "Home Rule," know and understand the programme? Let there be free discussion. If the Federalists believe they are right, they should court free discussion, and thank the man who evokes it. If the programme be a truth, it will bear the light and live. If it be a falsity, it will shrink from the scrutiny beneath which it inevitably dies.

Yours, &c.,

P. J. SMYTH.

RELIGIOUS BUZZFONERY.—THE "OH URCH" OF CHICAGO AND ITS MISSIONARIES.

There are at present floating about Scotland two Americans—by name Sankey and Moody—who are endeavoring to preach what they call "the Gospel according to the Church of Chicago." It seems that they go to halls, lecture-rooms and concert-saloons, and even into churches, and give an entertainment, which is thus announced on the placards posted about the streets: "At 8.30 P. M. Mr. Moody will preach the Gospel and Mr. Sankey will sing the Gospel." The reason why these gentlemen visited Scotland is thus stated in their organ: "We came here because we thought that the Protestant Church needed the application of those brisker, livelier, more direct modes of appeal which are characteristic of America." Mr. Moody is thus described by himself: "I am not an educated man, by no means; I tell droll stories, and a sport of humour pervades me; I do not preach to those who are in the kingdom of God—I appeal to those who ain't in it; I want them to come in through my winning ways."—Further on the organ informs us that "the Gospel is preached in the dialect of Chicago, and that Mr. Sankey's comic hymns are first rate." The "entertainment" is attended by thousands and is alternated by jokes, slang stories and "experiences." Mr. Moody makes the people cry and he "revivifies them" while Mr. Sankey makes them laugh. Mr. Moody has thousands of disciples, who call him the "lightning minister of the Lightning City." This extraordinary being, during his readings of the Gospel, sometimes pounces upon some one in the audience, and insists upon his telling how he was saved. The man refuses, and then Moody cries out, "You are damned," in such a way that the woman faint and children are terrified into fits. The Saturday Review thus speaks about Moody and Protestant revivals in Edinburgh and Scotland. "It is a well-known fact that after a revival there is a scandalous increase in the Registrar General statistics of illegitimacy, and in the police reports of drunkenness." What will be thought of the following, by our Protestant contemporaries, who strangely deride our ancient miracle plays, which, when properly performed, as at Oberammergau three years ago, elicited applause and praise even from them? Mr. Moody states on his bills that he will give "a mock representation of the court of law for the trial of Jesus Christ. He asks of the congregation to consider itself a court, and nominates one of the ministers present to be usher whilst Mr. Moody examines the witnesses with Yankee jocularly." Pilate's wife is called "Mrs. Pilate," and amongst the witnesses are the apostles, angels and the Deity. "This sort of roaring fun goes beyond any thing on the stage," continues the Saturday Review: "It is hard to say whether the treatment of religion in this manner does most harm by bring-

ing sacred things into ridicule, by afflicting some feeble minds with idle agony, or by over balancing others with the inflation of conceit and self-righteous arrogance. There is not the faintest trace of educated intelligence or spiritual elevation in anything Mr. Moody does. His harangues are a mere gabble of texts interspersed with grotesque and sensational anecdotes, and spiced with vulgar American slang. The most extraordinary feature of the agitation is that this exhibition should be commended and patronized by the Protestant clergy of Edinburgh and other towns. It is obvious that if Mr. Moody and Mr. Sankey are right in their mode of preaching the Gospel, and if the success which attends these performances is really the 'great awakening,' and the 'power of the Holy Ghost in Scotland,' the ordinary services of religion must be a melancholly farce indeed. Everybody who has been in Scotland must have been struck with the severe endurance and fortitude with which Scottish congregations sit out not only a long and weary sermon, but a series of prayers, which are the worst sort of sermons in disguise; and it is not surprising that the Scottish lady should be thankful for a little relaxation. But that the ministers themselves should come forward in this manner to proclaim publicly that their whole system is a failure and waste of time is really strange. It must be still more wonderful if, in supporting and recommending Messrs. Moody and Sankey they do not see that they are condemning themselves. Either a great awakening is good for their flocks or it is not; if it is why do they not take measures to bring it about of their own accord? The only justification which is offered for the eccentricities and buffooneries of this Yankee propaganda is simply that the end justifies the means, and that the great thing is to produce an impression on the public mind, no matter how. It would appear therefore that sermons had better be abandoned for singing and story telling; and there is no logical reason why the reform should stop here. The banjo and the bones might be occasionally used by Mr. Sankey in his sacro-comic songs which he could occasionally follow up by a Tho Fantee Flip-Flap fandango. If it is to be understood that it is the business of Christian Churches to compete as the British Evangelists tell us with 'the theatre, opera and pantomime'—why is the competition left to those American gentlemen? It is stated that Messrs. Moody and Sankey may be shortly expected in London, but they will perhaps find that their line of business has already been pretty well done at Spurgeon's Tabernacle and elsewhere."—Catholic Review.

The statement that the Duke and Duchess of Edinburgh contemplate a visit to Ireland early in autumn derives substance from the fact communicated to us that a suite of apartments is being prepared for the reception of their Royal and Imperial Highnesses at Killarney House where they will be the guests of the Earl and Countess of Kenmare. According to the arrangement at present understood the illustrious pair will arrive in Dublin in August, and after a brief sojourn with the Lord Lieutenant, will proceed to Killarney, where it is expected they will remain some days. It is thought they will be accompanied on their southern trip by the Viceroys. A stag hunt in honour of the distinguished visitors is already spoken of as likely to take place in the region of the Lower Lake, at the base of the Toomies, where a similar fête was held in presence of the Queen and the Royal family thirteen years ago. We trust the Royal visit will be accomplished fact, for we have every confidence that the Duke, who is very popular in this country, and the fair and amiable Grand Duchess, will be delighted with experience of Ireland, both in the capital and among the enchanting scenery and warm hearted people of the Kerry fairy-land.—Freeman.

IRISH SALMON RIVERS.—A correspondent of the Globe writes: "The owners of water powers in Ireland complain that the act, as it now stands, compelling them to erect grating and maintain the same at their own expense, is unjust, inasmuch as the parties who receive the benefit of their doing so are the people of London and the fishery owners. When Mr. Pim, the then senior member for Dublin asked the Government if they would take any action in the matter, Mr. Fortescue's answer was, if I recollect correctly, that with mutual forbearance on the part of all concerned further legislation would be unnecessary, and so the matter now stands. The act so far as the clauses known as being introduced by the late Marquis of Clanricarde, may be classed as useless. What the mercantilists prayed for is just what is now wanted, viz., a committee of the House of Commons to inquire into and consolidate and amend the cumbrous and unintelligible acts now existing, and whilst legislating to increase salmon give due and proper right to mill-owners."

THE CROWN AND THE CROWNERS AGAIN.—Mr. John Frost, coroner for East Clare, Ireland, held an inquest at Oatfield, on the 23rd ult., on the body of a boy named Pat. Egan, aged ten years, who was killed by a fragment of a stone striking him on the head. It appears that two men were blasting stones and, having applied a match to the blast just as the children were coming from school, the deceased, although at a distance of eighty yards, was unfortunately struck, and died in a very short time. The men had been arrested, but, in accordance with the recent order, they were not brought forward at the inquest. The coroner adjourned the inquest to April 30th, for the purpose of giving the men an opportunity of making application to the Court of Queen's Bench to enable them to be present, as it is manifestly unfair to carry on an inquiry which may interfere with the liberty of those men without their being present, or being represented by a lawyer. The deceased was the only son of a widowed mother.

Under the title of "An Athiest's Funeral," the London Sun publishes an account of the burial of Mr. Austin Holyoake, who died in the full faith of negation, and passed his last hours in drawing up an assertion of his continued disbelief in the existence of God. It is an astonishing calmly and sturdy statement, and referring to his own terrible sufferings and the tendency of most sceptics to announce their unbelief at the approach of death, he says "they who say they see the error of their previous belief, had never thought out the problem for themselves." Funeral orations were pronounced over his grave by Messrs. Watts and Bradnough. Both shrank instinctively from the assertion of their own gloomy beliefs, and could not over the grave of their friend, give utterance to their conviction that he was nothing but dust. Even on his tombstone there was an inscription under which the most devoted Christian might rest, and before which his loving friends might rest in joyful trust—"In memoriam. Gone before."

SUFFERINGS OF A SHEPHERDED CREW.—On Monday evening a telegram was received in Greenock intimating the wreck of the Greenock ship Renfrewshire on Anticosti Island, in October last, while on passage from Quebec to the Clyde. Captain Simm and the crew saved themselves, but communication with the mainland being out of by ice remained on the island during the winter. The ship and crew were given up long since as lost, and some families went into mourning. The information created a great sensation in Greenock as the telegram has brought the dead to life.—Liverpool Albion.

The differences between the farmers and the labourers in the Eastern Counties are still unsettled, and the lock-out is extending. The Duke of Rutland has issued an address to the labourers, recommending a withdrawal from the Union, but the advice does not appear to be acceptable.—Eng. Paper.

THE WAY THE POOR ARE ROBBED.—Thirty-five South London tradesmen were this week summoned before the Newington magistrates for having unjust

weights and measures in their possession. The list included eight chandlers, seven cheesemongers, five each of grocers and coaldealers, four butchers, and one respectively of beer retailers, publicans, green-grocers, fruiterers, buttermen and pork butchers. The fines amounted to £45 12s. 6d., and among the offenders were several who had previous convictions recorded against them.—South London Press.

Lord James Murray, uncle of the Duke of Athole, attempted suicide on Friday by throwing himself into the river from Westminster-bridge. He was rescued and was conveyed to St. Thomas's Hospital.

THE SPREAD OF THE ENGLISH LANGUAGE.—I notice one striking change in Egypt. This is the astonishing spread of the English language within the last twenty years, resulting both from the numbers of English and American travelers who visit the East, and the use of the language by travelers of other nationalities. French, which until within the last few years was indispensable, has been slowly fading into the background, and is already less available than English for Italy and all the Orient. I was a little surprised in Rome at being accosted by a native boot-black with "Shine up your boots?" In Naples, every peddler of canes, coral, photographs, and shell-fish, knows at least enough to make a good bargain; but this is nothing to what one meets in Egypt.—The bright-witted boys learn the language with amazing rapidity, and are so apt at guessing what they do not literally understand, that the traveler no longer requires an interpreter. At the base of Pompey's pillar, to-day, a ragged and dirty little girl came out of a fellah hut and followed us, crying, "Give me ha' penny!" All the coachmen and most of the shopkeepers are familiar with the words necessary for their business, and prefer to use them, even after they see that you are acquainted with Italian or Arabic. The simple natural structure of the English language undoubtedly contributes also to its extension. It is already the leading language of the world, spoken by ninety millions of people (double the number of the French-speaking race), and so extending its conquests year by year that its practical value is in advance of that of any other tongue.—Bayard Taylor's Letters.

A Prof. Swing, of Chicago, is on trial for heresy! The heresy is against the Westminster Confession. The Professor seems to regard it as a good joke. Our city should not be outdone in enterprise. We would suggest to our Episcopalian friends, that they try Dr. Holland for heresy against the Prayer Book and the Thirty-Nine Articles. We will assume to prove that the Dr. is no more of an Episcopalian, than he is a Confucian. Then the Doctor can enjoy a joke as well as Prof. Swing.—St. Louis Western Watchman.

There is something remarkable, though not uncommon, in the vital statistics of Connecticut. There were 457 divorces granted last year in that State. The population has increased 4,265 over the preceding year; but the number of marriages has decreased by 182. More than half the marriages were between foreign-born persons, or one of the parties was foreign-born. It is not hard to foretell the fate of the Puritan element in Connecticut.—Boston Pilot.

LOVE AND MARRIAGES IN PERSIA.—When the Persians make love, they use many stratagems to convince their mistresses that they are faithful. In the ardor of their affections, they burn themselves on some part of their bodies, by setting fire to their clothes, and take care that the scorching be on a part that is visible, and in this state they present themselves to the object of their affections. If they accept them, the ladies are always careful to furnish these ardent lovers with filets and scarfs of silk to bind up the wounds which they have received in the wars of the "God of love;" and they are most esteemed who put themselves to the greatest pain: The Persians marry many wives, which they may part with; the nobility have as many as they please but the commonalty exceed not seven. When the day is appointed for the marriage of a great man the relations and friends meet at his house, dressed in his livery; if they are not particular friends they dress as they please, and always as fine as they can. When it is bedtime, two men conduct the bridegroom to the bride's chamber, she entering by another door. The company, in the meantime continue dancing. Should the man not be satisfied with his bride, he often rejects her in the presence of the company, after he has given her a sum of money, and her relations instantly depart with her.

STOP THAT BOY.—A cigar in his mouth, a swagger in his walk, impudence in his face, a care-nothingness in his manner. Judging from his demeanor he is older than his father, wiser than his teacher, more honored than the mayor of the town, higher than the president. Stop him, ere tobacco shatters his nerves, ere pride ruins his character, ere the loafer masters the man, ere good ambition and manly strength give way to low pursuits and brutish aims. Stop all such boys! They are legion, the shame of their families, the disgrace of their towns, the sad and solemn reproaches of themselves.

THE LOVE OF A GOOD BOY.—Of all the love affairs in the world, none can surpass the true love of a good boy for his mother. It is a love pure and noble—honorable in the highest degree to both. I do not mean merely a dutiful, I mean a love which makes a boy gallant and courteous to his mother, saying to everybody, plainly, that he is fairly in love with her. Next to the love of her husband, nothing so crowns a woman's life with honor as this second love, this devotion of the son to her. And I knew never a boy to "turn out" bad who began by falling in love with his mother.

TO KEEP AWAY THE MOON.—Before folding up and putting away your winter blankets, furs and other articles, sprinkle them, or smear them over with a few drops of the oil of turpentine, either alone or mixed with an equal bulk of spirits of wine. No stain will be left, and if spirits of wine be used, the odor is not disagreeable.

A gay youth, aged 70 years, recently applied to the town clerk of Yarmouth for a marriage license. Two days afterwards he re-appeared saying that the lady had backed out, but he wanted the name on the license altered, as he has found another and more willing damsel.

It is not by concealing what is wrong, that anything right can be accomplished. The only amaranthine flower on earth is virtue: the only lasting treasure, truth.

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

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

JOHN HATCHETTE & CO.,
LATE MOORE, SEMPLE & HATCHETTE,
(SUCCESSORS TO FITZPATRICK & MOORE,)
IMPORTERS AND GENERAL WHOLESALE
GROCERS,
WINE AND SPIRIT MERCHANTS,
DOMINION BUILDINGS, MCGILL ST.,
MAY 1, '74. MONTREAL. [31-52]

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

D. BARRY, B. C. L.,
ADVOCATE,

10 St. James Street, Montreal.
24-17
January 30, 1874.

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

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 making 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-renewing breezes from great Ontario all concur in making "De La Salle Institute" whatever their 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.

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

SECOND CLASS.

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

COMMERCIAL DEPARTMENT.

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, " " " " " 8 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.

INSOLVENT ACT OF 1869,
AND ITS AMENDMENTS.

CANADA, }
Province of Quebec, } In the SUPERIOR COURT,
District of Montreal. }
In the matter of **JOHN WOOD BENSON**, carrying on business in the City and District of Montreal, under the name and firm of "J. W. BENSON & CO."

The undersigned has filed in the office of this Court a consent by his creditors to his discharge, and on the twenty-third day of June next he will apply to the said Court for a confirmation of the discharge thereby effected.

JOHN W. BENSON,
By **ABBOTT, TAIT & WOTHERSPOON,**
His Attorneys ad litem.
Montreal, 16th May, 1874. 39-6

INSOLVENT ACT OF 1869,
AND ITS AMENDMENTS.

CANADA, }
Province of Quebec, } In the SUPERIOR COURT,
District of Montreal. }
In the matter of **JAMES R. LOWDEN**, personally, and as having done business with **ALEXANDER H. LOWDEN** in Co-partnership, under the style and firm of "A. H. LOWDEN & CO." An Insolvent.

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

JAMES R. LOWDEN
By **J. S. ARCHIBALD,**
His Attorney ad litem.
Montreal, 8th May, 1874. 39-8

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

D. D. BONDY
Attorney for Plaintiff.
38-5

HUNDREDS



Cured
Daily
IN
Canada
OF
RHEUMATISM
BY THE
DIAMOND RHEUMATIC CURE.

THIS STATEMENT IS SUBSTANTIALLY A FACT based upon evidence in the possession of the Agent in the shape of numerous testimonials from past sufferers, in all the walks of life, particularly from some of the most respectable and trustworthy families in Canada.

Diamond Rheumatic Cure,
In its history, this invaluable Medicine occupies the most honorable position possible for any remedy to attain. A few years since it was known only to the friends and neighbors and patients of the proprietor, and always sought for by them whenever troubled with Rheumatism, and in this way came to the notice of physicians generally, and through their favorable expression, and its acknowledged value as a Rheumatic Remedy, the demand for it became so frequent and urgent as to oblige its proprietor to increase his capabilities for its manufacture. Its reputation rapidly extended, and soon orders, letters of inquiry, letters of thanks, and certificates of praise were daily received from all sections of the United States and Canada; and in this way on a basis of its merits alone—unaided by "tricks of the trade" or special efforts—it has risen to its present enviable position. Wherever introduced it has received the most flattering preference in the treatment of all rheumatic complaints. In this we are really grateful and happy, not alone because our medicine finds ready sale, and is consequently profitable to us do we say this, but because we open a new field in medical science, and cure at once what the best medical practitioners have for ages found so difficult even to relieve. We fill a place heretofore unoccupied. We relieve the suffering and minister to God's poor; we restore the laboring man to the use of his injured limbs, and save him scores of times its cost in doctor's bills; we carry contentment and gladness into the home of the afflicted, and consequently are remembered by millions of grateful souls.

In simple cases sometimes one or two doses suffice. In the most chronic case it is sure to give way by the use of two or three bottles. By this efficient and simple remedy hundreds of dollars are saved to those who can least afford to throw it away, as surely it is by the purchase of useless prescriptions.

It is prepared by a careful, experienced and conscientious physician, in obedience to the desire of numberless friends in the profession, in the trade and among the people. Every bottle is warranted to contain the full strength of the medicine in its highest state of purity and development, and is superior to any medicine ever compounded for this terrible complaint.

Thousands have been changed by the use of this remedy from weak, sickly, suffering creatures, to strong, healthy, and happy men and women; and sufferers cannot reasonably hesitate to give it a trial.

This medicine is for sale at all druggists throughout the Province. If it happens that your Druggist has not got it in stock, ask him to send for it to

DEVINS & BOLTON,
NOTRE DAME STREET, MONTREAL,
General Agents for Province of Quebec.
Or to

NORTHROP & LYMAN,
SCOTT STREET, TORONTO,
General Agents for Ontario.
PRICE \$1 PER BOTTLE.
May 22, 1874. 40.

CONFEDERATION LIFE ASSOCIATION.

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

SPECIAL FEATURES:—A purely Canadian Company. Safe, but low rates. Difference in rates alone (10 to 25 per cent.) equal to dividend of most Mutual Companies. Its Government Savings Bank Policy (a speciality with this Company) affords absolute security which nothing but national bankruptcy can affect. Policies free from vexatious conditions and restrictions as to residence and travel. Issues all approved forms of policies. All made non-forfeiting by an equal and just application of the non-forfeiture principle not arbitrary, but prescribed by charter. Mutual Policy-holders equally interested in management with Stockholders. All investments made in Canadian Securities. All Directors pecuniarily interested. Consequent careful, economical management. Claims promptly paid.
Branch Office, 9 ST. SACRAMENT STREET, (Merchants' Exchange), Montreal.
Agents wanted. Apply to

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

CANADA, }
Province of Quebec, } **INSOLVENT ACT OF 1869**
District of Montreal. } **AND ITS AMENDMENTS.**

In re, **JOSEPH LAMOUREUX**, Insolvent.
ON the eighteenth day of June next, the Insolvent will apply to said Court for a discharge under the said Act.

Montreal, 12th May, 1874.
JOSEPH LAMOUREUX,
Per **J. E. ROBINDOUX,**
His Attorney ad litem.
2-5

CANADA, }
Province of Quebec, } **INSOLVENT ACT OF 1869,**
District of Montreal. } **AND ITS AMENDMENTS.**

In re **WILLIAM P. O'BRIEN.** An Insolvent.
ON Wednesday the seventeenth day of June next the Insolvent will apply to the said Court for a discharge under the said Act.

Montreal, April 27th, 1874.
WILLIAM P. O'BRIEN,
by his attorney ad litem
J. B. DOUTURE.
38-5

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 & Leguacheuere Sts.)
TANSEY AND O'BRIEN,
SCULPTORS AND DESIGNERS.

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

OWEN M'GARVEY
MANUFACTURER
OF EVERY STYLE OF
PLAIN AND FANCY FURNITURE,
Nos. 7 AND 11, ST. JOSEPH STREET,
(and Door from M'Gill St.)
Montreal.

Orders from all parts of the Province carefully executed, and delivered according to instructions free of charge.

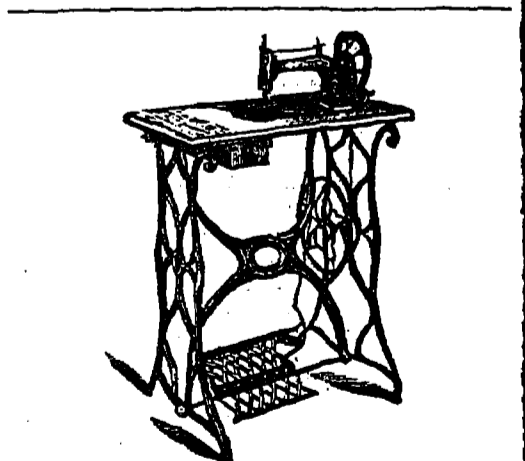
JOHN MARKUM,
PLUMBER, GAS AND STEAM-FITTER,
TIN AND SHEET-IRON WORKER, &C.,
Importer and Dealer in all kinds of **WOOD AND COAL STOVES**
712 CRAIG STREET,
(Five doors East of St. Patrick's Hall, opposite Alexander Street),
MONTREAL.
JOBGING PUNCTUALLY ATTENDED TO

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, Sicilian, and French Wines, imported direct by themselves and approved for Altar use.
June 27th, 1873. 45-17

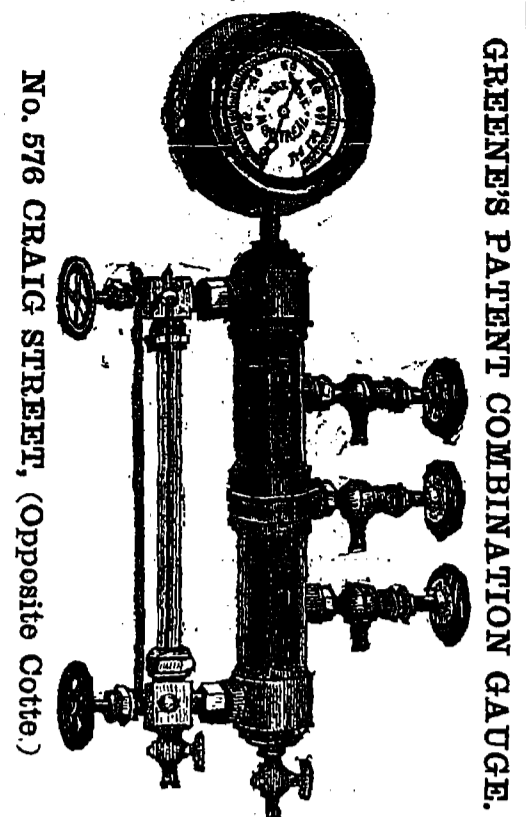
P. J. COX,
MANUFACTURER OF
PLATFORM AND COUNTER SCALES,
637 CRAIG STREET 637
SIGN OF THE PLATFORM SCALE,
MONTREAL.

JOHN BURNS,
PLUMBER, GAS & STEAM FITER,
TIN & SHEET IRON WORKER, &C.
Importer and Dealer in all kinds of **WOOD AND COAL STOVES AND STOVE FITTINGS,**
675 CRAIG STREET
(TWO DOORS WEST OF MURRAY),
MONTREAL.
JOBGING PUNCTUALLY ATTENDED TO.

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



(ESTABLISHED IN CANADA IN 1861.)
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—32 St. JOHN STREET.
St. JOHN, N. B.—82 KING STREET
HALIFAX N. S.—303 BARRINGTON ST.
38-5



NO. 576 CRAIG STREET, (Opposite Collie.)

M. & P. CAVIN,
COACH AND SLEIGH BUILDERS,
759 Craig Street,
MONTREAL.
T. J. DOHERTY, B.C.L.,
ADVOCATE, &C., &C.,
No. 50 ST. JAMES STREET,
MONTREAL.
Feb. 13th, 1874. 26-7

THE CHEAPEST AND BEST CLOTHING STORE IN MONTREAL
IS
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,
O 9, CHABOLLEZ SQUARE,
opposite the Crossing of the City Cars, and near the G. T. B. Ferry!
Montreal, Jan. 1st, 1874.

DOMINION BUILDING SOCIETY,
Office, 55 St. James Street,
MONTREAL.

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 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
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, should invest the Stock up to a premium, thus giving to Shareholders more profit than if they invested in Bank Stock. Any further information can be obtained from **F. A. QUINN,** Secretary-Treasurer.

ST. LAWRENCE ENGINE WORKS.
NOS. 17 TO 29 MILL STREET.
MONTREAL P. Q.
W. P. BARTLEY & CO.
ENGINEERS, FOUNDERS AND IRON BOAT BUILDERS.

HIGH AND LOW PRESSURE STEAM ENGINES AND BOILERS.

MANUFACTURERS OF IMPROVED SAW AND GRIST MILL MACHINERY.
Boilers for heating Churches, Convents, Schools and Public buildings, by Steam, or hot water. Steam Pumping Engines, pumping apparatus for supplying Cities, and Towns, Steam-pumps, Steam Winches, and Steam fire Engines. Castings of every description in Iron, or Brass. Cast and Wrought Iron Columns and Girders for Buildings and Railway purposes. Patent Hoists for Hotels and Warehouses. Propeller Screw Wheels always in Stock or made to order. Manufacturers of the Cole "Samson Turbine" and other first class water Wheels.

SPECIALITIES.
Bartley's Compound Beam Engine is the best and most economical Engine Manufactured, it saves 33 per cent. in fuel over any other Engine. Saw and Grist Mill Machinery. Shafting, Pulleys, and Hangers. Hydrants, Valves & &c. 1-7-36

MYLES MURPHY,
COAL AND WOOD MERCHANT,
OFFICE AND YARD:
135 ST. BONAVENTURE STREET,
MONTREAL.
All kinds of Upper Canada Fire-Wood always on hand. English, Scotch and American Coals. Orders promptly attended to, and weight and measure guaranteed. Post Office Address Box 85. [Jun. 27

P. F. WALSH & CO.,
DEALERS IN
BOOTS AND SHOES
WHOLESALE AND RETAIL,
177 & 179 St. Lawrence Main Str.,
(One door South of Market, between Blacklock's and Goulden's)
MONTREAL.

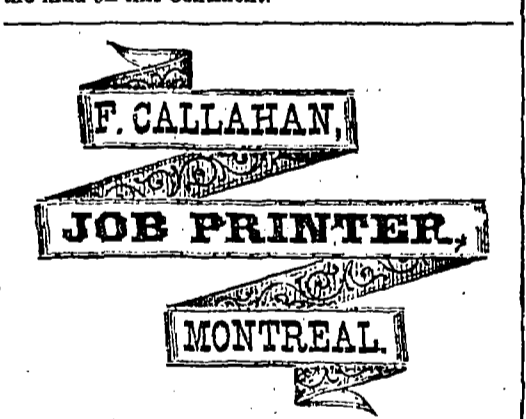
INSOLVENT ACT OF 1869, AND ITS AMENDMENTS.
In the matter of **ANTHIME MALLETT** of the Parish and District of Montreal, Butcher and Trader,
Insolvent.
The Insolvent has made an assignment of his estate to me, and the creditors are notified to meet at his domicile at Coteau St. Louis in Parish and District aforesaid on St. Lawrence Main Street opposite the Catholic church on Monday the first day of June next at ten o'clock a.m., to receive a statement of his affairs and to appoint an assignee.
CHAS. ALB. VILBON,
Interior Assignee.
St. Jean Bte. Village, 12 May, 1874, No. 155 St. Lawrence Street. 40-2

GREENE'S PATENT COMBINATION GAUGE.
PLUMBING AND GAS-FITTING,
HEATING BY HOT WATER A SPECIALITY.
IRON TUBING | STEAM GAUGES. | BRASS WORK
576 Craig Street,
(Opposite Collie.)

J. G. KENNEDY AND COMPANY,
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** of Texture, is such as well sustain the usual reputation of **KENNEDY'S LARGE TAILORING STORE,**
31 St. Lawrence Street.
With regard to their **ORDER DEPARTMENT,** Gentlemen can rely with the fullest confidence on the experience of the Artist engaged for **PERFECT FITS,**
the Rule of the Store being
"A Perfect Fit or no Sale"

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.
The piled up Importations of **BROAD CLOTHS, MELTONS, FINE COATINGS, PILOTS, BEAVERS, and**

READY MADE GOODS, present in the aggregate a **STUPENDOUS STOCK** that might challenge competition with anything of the kind on this Continent.



Orders by mail promptly attended to.

THE BRITISH QUARTERLY REVIEWS.
EDINBURGH REVIEW, (Whig.)
LONDON QUARTERLY REVIEW, (Conservative.)
WESTMINSTER REVIEW, (Liberal.)
BRITISH QUARTERLY REVIEW, (Evangelical.)
AND
BLACKWOOD'S EDINBURGH MAGAZINE,
REPRINTED BY
THE LEONARD SCOTT PUBLISHING CO.,
140 FULTON ST., NEW-YORK,
By arrangement with the English Publishers, who receive a liberal compensation.

These periodicals constitute a wonderful miscellany of modern thought, research, and criticism.—The cream of all European books worth reviewing is found here, and they treat of the leading events of the world in masterly articles written by men who have special knowledge of the matters treated. The American Publishers urge upon all intelligent readers in this country a liberal support of the Reports which they have so long and so cheaply furnished, feeling sure that no expenditure for literary matter will yield so rich a return as that required for a subscription to these the leading periodicals of Great Britain.

TERMS:
About one third the price of the originals.
For any one Review \$4 00 per annum.
For any two Reviews 7 00 " "
For any three Reviews 10 00 " "
For all four Reviews 12 00 " "
For Blackwood's Magazine 4 00 " "
For Blackwood and one Review .. 7 00 " "
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Postage two cents a number, to be prepaid by the quarter at the office of delivery.
Circulars with further particulars may be had on application.
THE LEONARD SCOTT PUBLISHING CO.,
140 Fulton St., New-York.

DR. M'LANE'S
CELEBRATED
LIVER PILLS,
FOR THE CURE OF
Hepatitis or Liver Complaint,
DYSPEPSIA AND SICK HEADACHE.

Symptoms of a Diseased Liver.
PAIN in the right side, under the edge of the ribs, increases on pressure; sometimes the pain is in the left side; the patient is rarely able to lie on the left side; sometimes the pain is felt under the shoulder blade, and it frequently extends to the top of the shoulder, and is sometimes mistaken for a rheumatism in the arm. The stomach is affected with loss of appetite and sickness; the bowels in general are costive, sometimes alternative with lax; the head is troubled with pain, accompanied with a dull, heavy sensation in the back part. There is generally a considerable loss of memory, accompanied with a painful sensation of having left undone something which ought to have been done. A slight, dry cough is sometimes attendant. The patient complains of weariness and debility; he is easily startled, his feet are cold or burning, and he complains of a prickly sensation of the skin; his spirits are low; and although he is satisfied that exercise would be beneficial to him, yet he can scarcely summon up fortitude enough to try it. In fact, he distrusts every remedy. Several of the above symptoms attend the disease, but cases have occurred where few of them existed, yet examination of the body, after death, has shown the LIVER to have been extensively deranged.

AGUE AND FEVER.
DR. M'LANE'S LIVER PILLS, IN CASES OF AGUE AND FEVER, when taken with Quinine, are productive of the most happy results. No better cathartic can be used, preparatory to, or after taking Quinine. We would advise all who are afflicted with this disease to give them a FAIR TRIAL.

Address all orders to
FLEMING BROS., PITTSBURGH, PA.
P.S. Dealers and Physicians ordering from others than Fleming Bros., will do well to write their orders distinctly, and take note that Dr. M'Lane's Pills, prepared by Fleming Bros., Pittsburgh, Pa. To those wishing to give them a trial, we will forward per mail, post-paid, to any part of the United States, one box of Pills for twelve three-cent postage stamps, or one dollar of Vermeil for fourteen three-cent stamps. All orders from Canada must be accompanied by twenty cents extra. Sold by all respectable Druggists, and Country Storekeepers generally.

DR. C. McLANE'S
VERMIFUGE
Should be kept in every nursery. If you would have your children grow up to be HEALTHY, STRONG AND VIGOROUS MEN AND WOMEN, give them a few doses of
McLANE'S VERMIFUGE,
TO EXPEL THE WORMS.

Wm. E. DORAN,
ARCHITECT,
199 St. James Street, 199
(Opposite Molson's Bank)
MONTREAL.
MEASUREMENTS AND VALUATIONS ATTENDED TO.

WILLIAM H. HODSON,
ARCHITECT,
o. 59 St. Bonaventure Street
MONTREAL.
Plans of Buildings prepared and Superintendence at Moderate Charges.
Measurements and Valuations Promptly Attended to

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

JONES & TOOMEY,
HOUSE, SIGN, AND ORNAMENTAL
PAINTERS,
GRAINERS, GLAZIERS, PAPER-HANGERS,
&c.,
660 CRAIG STREET,
(Near Bleury)
MONTREAL.
ALL ORDERS PUNCTUALLY ATTENDED TO.

ST. MICHAEL'S COLLEGE,
TORONTO, ONT.
UNDER THE SPECIAL PATRONAGE OF THE
MOST REVEREND ARCHBISHOP LYNCH,
AND THE DIRECTION OF THE
REV. FATHERS OF ST. BASIL'S.

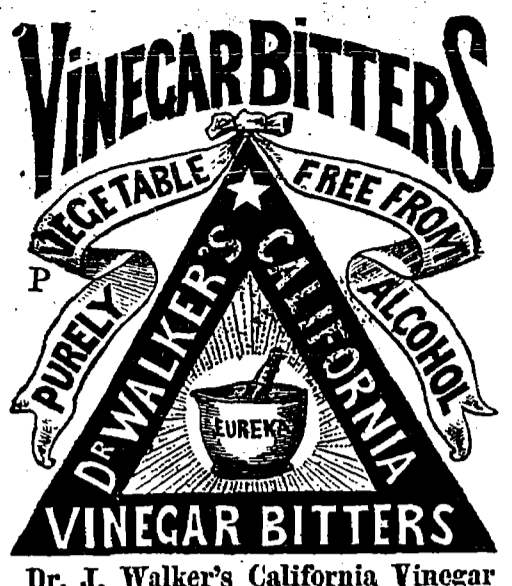
STUDENTS can receive in one Establishment either a Classical or an English and Commercial Education. The first course embraces the branches usually required by young men who prepare themselves for the learned professions. The second course comprises, in like manner, the various branches which form a good English and Commercial Education, viz., English Grammar and Composition, Geography, History, Arithmetic, Book-Keeping, Algebra, Geometry, Surveying, Natural Philosophy, Chemistry, Logic, and the French and German Languages.

TERMS.
Full Boarders..... per month, \$12.50
Half Boarders..... do 7.50
Day Pupils..... do 2.50
Washing and Mending..... do 1.20
Complete Bedding..... do 0.50
Stationery..... do 0.30
Footing and Drawing..... do 2.00
Use of the Library..... do 0.20

N.B.—All fees are to be paid strictly in advance in three terms, at the beginning of September, 10th of December, and 20th of March. Defaulters after one week from the first of a term will not be allowed to attend the College.
Address, REV. C. VINCENT,
President of the College,
Toronto, March 1, 1873.

1874.
PREMIUM LIST OF ELEGANTLY BOUND CATHOLIC BOOKS SUITABLE FOR ROMAN CATHOLIC COLLEGES, CONVENTS, SUNDAY SCHOOL CLASSES, PRIVATE CATHOLIC SCHOOLS, AND ALL CATHOLIC INSTITUTIONS.
Persons ordering will please take notice that we have marked before each book the lowest net price from which No Discount will be allowed, as the following List of Books with its Special prices has been made expressly for the Premium Season of 1874. When ordering give price and style of Binding.
D. & J. SADDLER & CO.,
Catholic Publishers,
275 Notre Dame Street,
Montreal.

This list is an abridgment of our Premium Catalogue. The Complete Premium Catalogue will be forwarded free of Postage on receipt of address.
Father Jerome's Library, 32mo, paper covers, 12 vols in box.....1 00 per box.
Father Jerome's Library, 32mo, fancy cloth, 12 vols in box.....1 60 per box.
Catholic Youth's Library, first series, paper bound, 12 vols in box.....1 68 per box.
Do do do fancy cloth.....2 64 per box.
Do do do fancy cloth, full gilt.....3 24 per box.
Catholic Youth's Library, second series, paper bound, 12 vols in box.....1 68 per box.
Do do do fancy cloth.....2 64 per box.
Do do do fancy cloth, full gilt.....3 24 per box.
Catholic Youth's Library, third series, paper bound, 6 vols in box.....0 84 per box.
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Farm at Wright, annual rent \$1,200.....\$6,000
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In all 800 objects, many of considerable value.
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EUSEBE FAUER, Pt.
Missionary Apostolic, President.
(By Order),
OMER BROUILLET,
Secretary-Treasurer.
Wright, P.Q., 8th Dec., 1873.—S1 C.A.C.

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THE GUM which exudes from the Red Spruce tree is, without doubt, the most valuable native Gum for medicinal purposes. Its remarkable power in relieving certain severe forms of Bronchitis and its almost specific effect in curing obstinate hacking Coughs is now well known to the public at large. In this Syrup (carefully prepared at low temperature), containing a large quantity of the finest picked Gum in complete solution all the Tonic, Expectoant, Balaemic and Anti-spasmodic effects of the Red Spruce Gum are fully preserved. For sale at all Drug Stores. Price, 25 cents per bottle.
Sole manufacturers,
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As Mr. M. selects his Goods personally from the best English and American Houses, and buys for cash, he lays claim to be able to sell cheaper than any other house in the Trade.
Remember the Address—87 St. Joseph Street,
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THE GREAT
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TAKEN INTERNALLY, it cures Dysentery, Cholera, Diarrhea, Cramp, and Pain in the Stomach, Bowel Complaints, Pains, Liver Complaint, Dyspepsia and indigestion, Sore Throat, Sudden Colds, Coughs, &c., &c.
USED EXTERNALLY, it cures Boils, Felons, Cuts, Bruises, Burns and Scalds, Old Sores, Sprains, Swelling of Joints, Toothache, Pain in the Face, Neuralgia, Rheumatism, Frosted Feet, &c.
SOLD EVERYWHERE.
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INSURANCE COMPANY
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FIRE DEPARTMENT.
All classes of Risks Insured at favorable rates.
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Security should be the primary consideration, which is afforded by the large accumulated funds and the unlimited liability of Shareholders.
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Montreal, 1st May, 1874. 37-52
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SPRING ARRANGEMENT.
TRAINS will run as follows:
GOING SOUTH. GOING NORTH
P.M. A.M.
Leave 3:15 Montreal, Arrive 10:40
4:30 St. Johns, 8:55
4:37 S. S. & C. Junc. 8:48
4:47 Versailles 8:38
5:05 West Farnham, 8:20
Farnham

A—5:27 } L—7:56
L—5:42 } A—7:44
5:50 E. Farnham, 7:35
6:00 Cowansville, 7:22
6:07 Sweetsburg, 7:14
6:15 West Bromo, 7:03
6:29 Sutton Junction, 6:57
6:38 Sutton Flat, 6:47
6:54 Abercorn, 6:37
7:02 Richmond, 6:21
7:18 E. Richmond, 5:55
7:45 Mansonville, 5:30
7:55 North Troy, 5:20
8:15 Newport Centre, 5:01
A—8:40 } L—4:30
L—8:54 } A—4:40
9:12 Standstead Junc, 4:10
Arriv. 9:24 Standstead Leave 4:00
The 3.15 p.m. Train from Montreal makes close connections through to Boston and New York and all points East and South, arriving in Concord the following morning, at 5:30 a.m.; Nashua, 7 a.m.; Worcester, 8.25 a.m.; Lowell, 7.30 a.m.; Boston, 8.35 a.m.; Springfield, 6.30 a.m.; and New York, 12.35 p.m.
A. B. FOSTER,
Manager.

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

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