

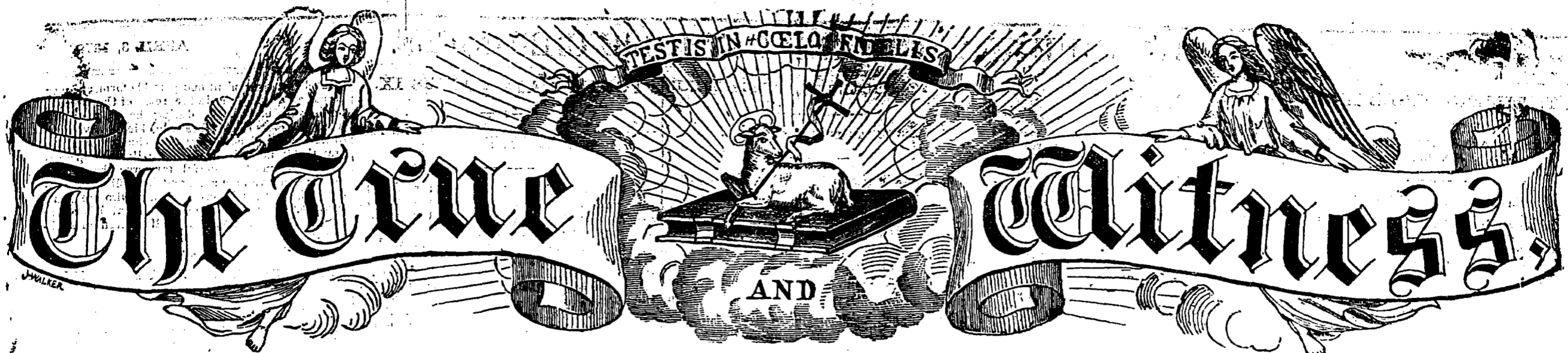
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# CATHOLIC CHRONICLE.

VOL. XXVIII.—NO. 34

MONTREAL, WEDNESDAY, APRIL 3, 1878.

TERMS:—\$2 per annum in advance.

### NEW AGENTS.

Mr. Farquhar McLeod has kindly consented to act as our agent for Dalhousie Mills.

Mr. Michael Cleary has been appointed as one of our travelling agents. He shall shortly call on our friends in the county of Glengarry.

Mr. J. W. Kennedy, of Richmond, is our authorized agent for the counties of Richmond and Sherbrooke. We trust that our friends in these counties will receive him kindly.

Mr. James J. Kelly has kindly consented to act as our agent in St. Stanislas de Kostka.

### A NEW SWORD.

A new sword has been introduced in the English army. It is described as a combination of the ordinary regulation sword (cavalry and infantry), with a six-chamber revolver at the hilt, the hilt of the sword answering for the stock of the revolver, the cambers of which takes the Boxer Cartridge, regulation pattern. The steel scabbard is wonderfully utilized, being cut in sections with top hinges, and folding up in the form of a rifle stock. This is attached to the hilt of the sword by a slot and catch, the whole forming a short repeating carbine, or, without the scabbard attachment, a sword and revolver in one and the same weapon. It is sighted up to one hundred yards, the foresight being taken from the point of the sword.

### SOUND.

There is a startling soundness in the following letter which must strike every one that reads it. It should learn the wholesome truth that "Charity begins at home" into the brain of the Irish people. The letter was written by the Most Rev. Archbishop of Cashel to the Lord Mayor of Dublin. Here it is:—

"My Lord Mayor—I beg to acknowledge the receipt of a paper bearing your signature purporting to be an appeal in favor of what is called a 'Turkish Fund for the purpose of affording assistance to certain non-combatants of every creed in Constantinople, Adrianople, Philippolis, and the surrounding districts.'

"I sympathize, I believe, as much as most men with all who are in distress, or who suffer from bodily or other pain, especially if it be good cause and is not the result of any misconduct or perversity on their part, but in the present instance, I cannot help thinking that the Turkish fugitives, on whose behalf this appeal is made, however worthy of being compassionated, are not at all as much entitled to Christian sympathy and support, as the poor, down-trodden, turbaned, and utterly miserable Irish-pesant who are being driven in desperation from their homes on the slushy slopes and wilds of the Galtee mountains.

"Yet I do not find that any one of the many philanthropic personages whose names figure on the subscription list with which I have been favored, has ever expressed a word of sympathy with those starving mountaineers, 'fugitives' and non-combatants' as they are called, or subscribed a penny to purchase for them either food or raiment, 'Cæcitas bene ordinate incipit domi.' I have the honor to be, My Lord Mayor, your faithful servant, "T. W. CROSS, Archbishop of Cashel."

### THE CONDITION OF CHINA.

Referring to the present condition of the northern provinces of China, the San Francisco Chronicle publishes the following extract from a letter received by a gentleman in that city from a friend in Shanghai:—

The great question which at present agitates the Flowery Kingdom is the famine at the North. For four years past a part of four of China's Northern provinces has yielded either a small crop or none at all. One year ago the suffering was something dreadful among these poor people, who are worse off than slaves. At that time about \$70,000 was raised by foreign communities at the open ports and forwarded to disbursing agents, who made good use of the money. This year the famine is still worse. Over a country that embraces a population of some fifteen millions of people, absolute destitution prevails. People are actually eating each other. Babies are cut up and sold by the pound. There seems to be no remedy. The Chinese authorities are doing something, but it is only a drop in the bucket. The foreign community have elected canvassing committees, and the subscriptions will be up in the thousands; how much it is impossible to say. From last year's experience it is estimated that a life can be saved for about \$1.50, so that all that can be done will save only a few out of the millions. In the Central provinces there is an abundance of rice. This is being shipped to the suffering districts, but it takes a month to reach them. It costs nearly three times the price of the rice to carry it to its destination—no railroads, no canals, not even a carriage-road. Within the past fifteen years the Chinese Government has spent enough on fortifications, ships, improved arms and ammunition to have built a road from Shanghai to Peking, with branches leading through the famine districts. The ships are useless; so are the fortifications; they both serve only for an excuse to pay fat salaries to lazy officials. The arms and ammunition are stored away, rusting so as to be worthless, and China's millions are starving. Chinese officials do not want to change the order of things. Why should they? The merchants and traders men desire it, but they have very little to say in the matter. If I am rightly informed, with all their government workshops and arsenals, there has

never been an agricultural tool or implement made Guns, torpedoes, ships, etc., seem to be their end and aim. The official class grow richer and richer each year and the lower classes poorer and poorer. No wonder that such numbers are willing to go to the Pacific coast, where, in a few years, they can earn a life competence and lie down and die in their land with the millions taken from the poor laboring classes in our own country. What kind of people is it who regard not nonchalance their neighbors devouring their own children? Were you to ask them to explain their strange apathy they would not doubt give the regular Chinese shake of the head and say, "He no sabe."

### A TALE OF HORROR.

At a meeting recently held in London, at which a number of clergymen and some English and Irish M.P.'s were present, the following tale of horror was related by Davitt, one of the ex-political prisoners:—

Immediately after sentence he was deprived of his own clothes and put in convict uniform, his hair and beard being cut close at the same time. He remained in Newgate but eleven days after receiving his sentence, and in that short period he was being initiated into the reality of penal servitude. On the 23rd of July he was removed to Millbank. Chains were fastened on his ankles in stocks in a manner that he could only stretch some twelve or fifteen inches when walking, and to insure his offering no resistance he was compelled to hold the end of the chain by which his feet were bound. Thus manacled, and guarded by a couple of warders, he was driven from Newgate along the Thames Embankment to the Millbank Penitentiary. His bed was made of three planks laid parallel to each other at the end of the cell, and raised from the stone floor only three inches at the foot and at the head. The only seat allowed to him was a bucket, which contained the water supplied to him for washing purposes, this bucket having a cover so as to answer the double purpose of water-holder and stool. The height of this sole article of furniture allowed to him was 14 inches exactly, including the lid, and on this "repentance stool" he was compelled to sit at work ten hours at least every day for ten months (cries of "Shame!"). The punishment this entailed upon a tall man could be easily conceived. The recumbent posture and bent chest, necessary while picking oakum, with nothing to lean one's back against to obtain a momentary relief, was distressing in the extreme. The effect upon a weakness in his chest, was singular, but not surprising. On entering Millbank his height was exactly 6 feet, but 10 months later he measured only 5 feet 10½ inches. His description of his treatment in the Dartmoor convict establishment provoked frequent outbursts of indignation on the part of the audience. The food was really insufficient and it was quite a common occurrence for men to be reported and punished for eating candles, boot-oil, and other repulsive articles, notwithstanding that a highly offensive smell was given to the prison candles to prevent their being eaten instead of burned. Men were driven by a system of half starvation into an animal-like voracity, and anything that a dog would eat was nowise repugnant to their taste. He had seen men eat old puddings found buried in heaps of rubbish. He was assisting in casting away, and had seen bits of candle pulled out of the prison cesspools and eaten after the human soil had been wiped off them (sensations). After giving an account of various employments in Dartmoor he went on to show that political prisoners were treated with exceptional harshness. Among other proofs in support of this he mentioned that from his arrival in Millbank in 1870 until his discharge from Dartmoor in December last, he was chained and associated with the ordinary prisoners, placed on the same footing with regard to diet and work, and had in every particular to perform the daily task of penal servitude as laid down by the prison rules. Now, a political prisoner who was compelled to observe these rules in every particular like other prisoners, and to undergo the same penal discipline, was as clearly entitled to all the privileges allowed by those rules as men who were convicted for murder, theft, forgery, bigamy, and other non-political offences. One of the most convicted rewards of good conduct in prison was the privilege of receiving visits from friends at intervals of three, four, and six months, according to class and time served. A prisoner who had not forfeited his claim to such a privilege by any breach of discipline was as justly entitled to it, as to his daily rations of food. Well during his seven years and

seven months' imprisonment he had been by the admission of the prison officials a "good conduct" prisoner, and had consequently a right to a visit whenever he demanded one in accordance with the rules; but from the day after his sentence until the day of his discharge he was not allowed to see a friend or to receive a visit from anyone (shame). Again, ordinary convicts, when located according to class, were allowed to select a companion from the same ward to exercise with on Sunday. Mr. Chambers and himself were never allowed this privilege. They might select companions from among thieves and murderers, but were not permitted to even speak to each other at any time, Sundays or other occasions.

### HOW CAN THE SPANIARDS TAKE GIBRALTAR?

There is only one hindrance to the Spaniards retaking Gibraltar, and that is, that it is impregnable. Three of its sides are so steep and precipitous as to be wholly inaccessible, and the fourth side, sloping down to the water, protected by about 1,000 pieces of artillery. The Moors were finally expelled from the fortress by the Spaniards in 1462, and the latter then greatly strengthened it and supposed they had made it impregnable, but it was captured by a few British sailors under Sir George Rooke in 1704, and the most desperate and most persevering efforts have been unavailing to retake it. In 1713 it was

we were saved by the British, but the rest all perished by the flames, explosions or drowning. Soon afterward the besieged were re-inforced, but they had lost only sixteen men throughout the attack. These little excerpts from history are not very encouraging to Spain in her aspirations for the recovery of Gibraltar. If she really means to take the Rock she will have her hands full.

### "SCOTLAND FOR THE SCOTS."

Some time since, and not very long ago, either, "the Scotch argument," as we may term it, was a favourite one with English publicists and public men in their contests with Irish Home Rulers. There, it was said, is Scotland, which like Ireland, had once a Parliament of its own, but which has, nevertheless, accepted the Union, and would not dream of going back the ante-Union state of things; it must be more perversely which prevents Ireland from following her example. It is every day becoming more and more plain that Scotland is not content with her position in the empire, and signs are thickening that the change she desires, and will yet insist on, is not so very dissimilar, after all, from that demanded by Ireland. There now is before us a pamphlet which is published by the eminent Edinburgh firm of Edmonstone and Co., which is evidently the production of a Scot of more than average ability, and the object of which is to lay briefly before the Scottish people the systematic neglect suffered by them at the hands of the Imperial legislature, in the hope that the time has come when it is evident that the present constitution of Great Britain does not provide a means of efficient administration for the three divisions of so great an empire, and that the attempted legislation for each kingdom forms an obstruction to legislation for the other two." We have been taught to believe that the Scotch are not swayed by what are sneeringly called sentimental considerations—that in their eyes national honour, for example, is as nothing compared with advantages. The author of this brochure impliedly stigmatises this assertion as a libel. The noble lords and other persons who voted the Union for the sum of £20,540 17s 7d are here spoken of as "the creatures who sold their country like a mess of pottage." The "men who" (in old times) "stood boldly forward as Scotsmen in the face of the world" are contrasted with those who are "content to see Scotland daily becoming less and less a field for honest action or noble ambition; content to become Englishmen and to let themselves be called so; content to become utterly denationalized and see their hills and glens, with all their memories and traditions, made the hunting and pleasure grounds of the English idler and their own denationalized land-holders." The design (of the existence of which strong proofs are given) to merge the Scottish judicature in that of England is denounced in unsparring terms, and in this connexion the declaration to Pope John the Twenty-second, is quoted with enthusiastic approval, that "so long as one hundred Scotsmen remained alive they would never submit to the dominion of England." The neglected state of Edinburgh Castle, "the centre of a thousand stirring memories," is treated as an affront to the national mind, as is also the custom amongst Englishmen of speaking of "England" when treaty obligations would compel them to say "Britain." Lastly, the Scottish people are called upon "to rouse themselves from their torpor and resolve with heart and hand to compel the British Government to maintain, if not the actual letter, at least the spirit of the Treaty of Union, by en masse asserting that Scotland has an individuality as a nation, with separate laws and institutions to protect alike from English interference and control." These are certainly not the slavish principles of public policy which have hitherto been supposed to prevail north of the Tweed. On the contrary, do they not bear a family resemblance to those which "the unreasonable Irish" have been in the habit of advocating? But there is something even more notable to come. We have all heard much of the great material prosperity achieved by Scotland in the last half century. The writer of the pamphlet under notice admits all that is said on this point, but maintains, in opposition to all English notions, that the prosperity in question is so far from being the result of the legislative connection with England, that from the date of that connection to the present day there has been "an unceasing drain" upon the people of the annexed country, and upon their money, "by the influence of studied centralization." Recalling the vast sums

expended in nursing the fishing industry of Scotland, and in cultivating the artistic tastes of the citizens of Edinburgh, we confess that, at first sight, this contention appears strange, but on reflection we cannot doubt that England has robbed Scotland as well as Ireland, though much less openly and to a much smaller extent. It is particularly noticeable, by the way, that Scotland and Ireland are both defrauded in the allotment of parliamentary representatives to the three divisions of the United Kingdom, for if the 638 members of the House of Commons were allotted proportionally to population, Ireland would be entitled to 112 instead of 105, Scotland to 70 instead of 60, and England to only 476 instead of 493.—Nation.

### THE IRISH LANGUAGE.

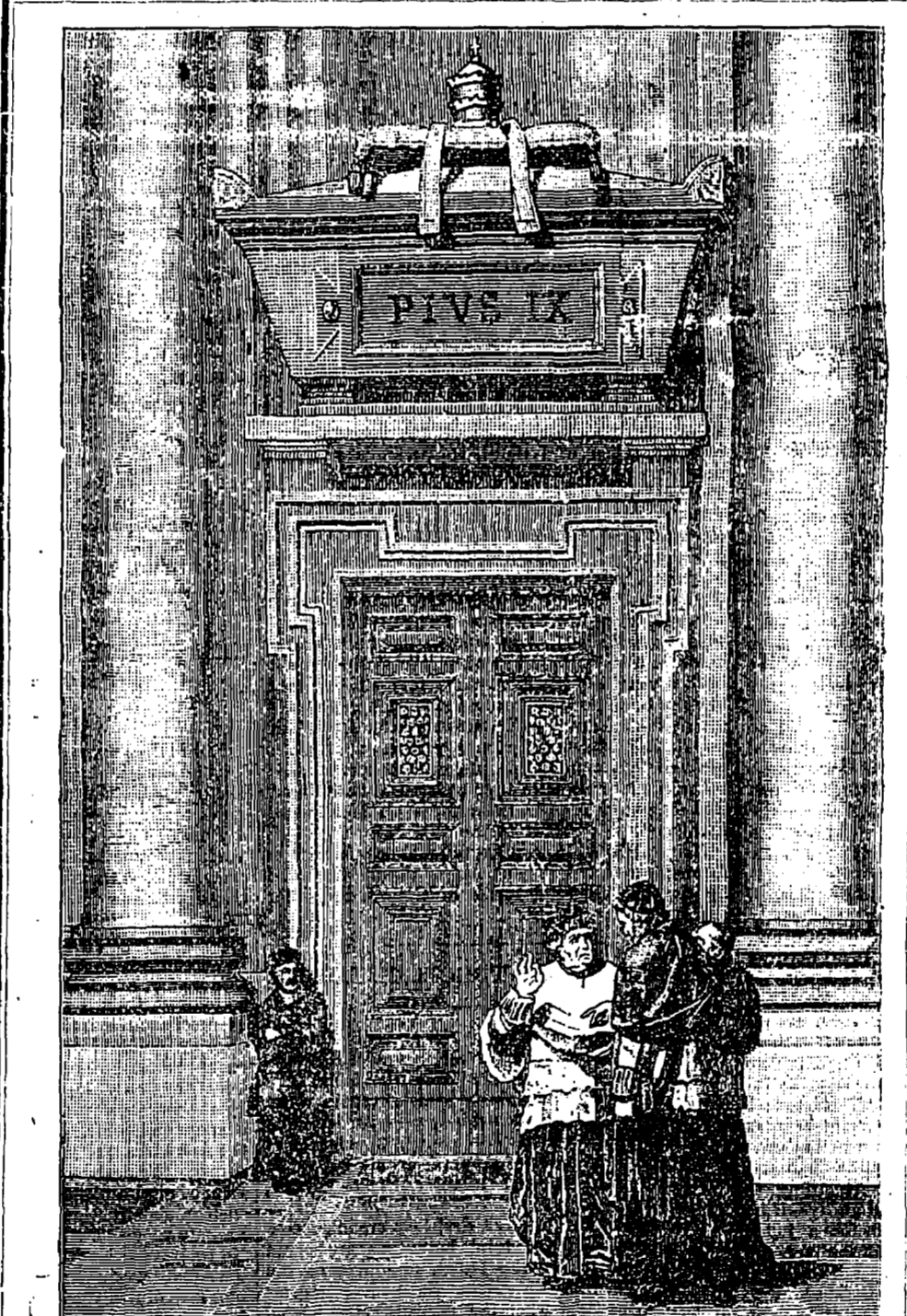
The Council of the Society for the Preservation of the Irish Language (says the *Byrnes*) met at four p.m. Rev. Samuel Haughton, F. R. S., in the chair. There were also present—Rev. M. H. Cloose, M.R.I.A.; John Nolan, O.D.C.; Captain R. MacEniry R.I.A.; Dr. Ryding, D. Comyn, M. Corcoran, and J. J. MacSweeney, secretary. It was stated that the class recently formed in connection with the Dunmanway Association is progressing satisfactorily. A Gaelic department has been opened in the columns of the *Irishman* newspaper, and also in the *Shamrock*. The selections and translations are made by a competent Irish scholar who has devoted some time to this branch of Gaelic literature. Other journals in Ireland keep up the language in their columns, as the *Tuam News*, *Teachers' Journal*, &c.

### "THE PILOT" ON GENERAL SHIELDS.

General Shields' address in New York, published on the first page this week, is one of the most remarkable utterances ever delivered in this country, taking in view the character and experience of the speaker and the nature of his words. It is a speech to be read and remembered by the Irish people. The audience that attended his excellent lecture in Steinway Hall was one of the largest ever assembled there. It was notable for quality as well as for numbers, the very best part of the Irish population being present. The Common Council has placed the Governor's Room in the City Hall at General Shields' service for a public reception, which will soon be held. The Irishmen of New York are not always up to the mark in honoring those of their countrymen who deserve especial honor, but they certainly are not lukewarm in the present case. They have shown that they are proud of the gallant old hero of Cerro Gordo, whose heart still throbs warmly for Ireland, as they have good reason to be, and their manner of showing their regard for him makes amends for many shortcomings.

### THE CHINESE DELUSION.

It takes a long time and severe pounding to beat down a popular delusion after it has become chronic. At the beginning of the career of Warren Hastings in India it was the common belief in England that India was, according to its extent and population, the richest country under the sun. "Palaces of porphyry, heaps of pearls and diamonds, vaults from which gold was measured out by the bushel, filled the imagination of even the business men of London," Macaulay tells us; but he adds that, in fact, "India was a poorer country than countries which in Europe are reckoned poor—poorer, for instance, than Ireland or Portugal." Through the visionary speeches of American statesmen like Benton and Seward, a like error in regard to "the boundless resources and wealth of China" has obtained popularity in the United States. It is called the "Flowery Land," the "Earthly Paradise," and the ignorant are trained to believe that its four hundred millions are as rich in proportion as the six millions of Belgium or the thirty-seven millions of France; and that to become sharers in their wealth we have only to open the Golden Gate and let them in by the million. This is all a delusion. The fact is that no half-civilized people of ancient or modern times were poorer than those of India and China. The Japanese *Times*, of the 26th of January last, declares that the vast empire of China has been utterly ruined by the wholesale destruction of its forests, and the consequent impoverishment of the soil and loss of rain supply. They average six bad years out of eight for crops. Famine afflicts those who stay in the country and greater famine the millions who quit their desert farms for chances in the overcrowded cities. The beasts of burden and the seed corn are eaten up to postpone the day of inevitable starvation, and "whole provinces have of late years relapsed into the sandy wastes." The same paper adds that "there is no money in China for any other purpose than those of her own dire necessity." The Shanghai bankers and the Canton merchants are constantly becoming poorer—they are poorer now than they have been for generations." These statements, coming as they do from the neighboring country of Japan, are entitled to credence. They utterly dispel the old and popular delusion about the great importance to the United States of the China trade. It is probably worth as much, to us now as it ever will be; and that is less than the value of the lard and butter we annually sell to England—less than the one-eighth of our average yearly wheat exports to the single port of Liverpool!



THE TEMPORARY TOMB OF PIUS IX.

submitted to Great Britain by the treaty of Utrecht, the Spaniards attacked it with a large force in 1727, and in 1779 the assault was renewed by a combined French and Spanish fleet. This latter siege lasted three years. By June all communication between the rock and mainland was cut off, and in the following month the fortress was completely blockaded. The besiegers brought to bear all the resources of war, by land and sea, and their operations were directed by the ablest French and Spanish engineers; a powerful fleet anchored in the bay, and for three weeks an incessant bombardment was kept up from eight mortars and 200 pieces battering cannon. The garrison made a sortie on Nov. 27, 1781, and destroyed the enemy's works, but the allies soon reconstructed them and brought 1,000 pieces of artillery to play against the fortress, an army of 40,000 men the meanwhile besieging it by land, while forty-seven ships of the line and a great number of smaller vessels menaced it by sea. Admiral Rodney having succeeded in throwing relief into the fort by defeating the French fleet, the garrison were greatly encouraged, and, by discharging red-hot shot, silenced the enemy's enormous floating batteries and burned many of their ships. Nine of the batteries were set on fire. About 400 of the

submitted to the dominion of England." The neglected state of Edinburgh Castle, "the centre of a thousand stirring memories," is treated as an affront to the national mind, as is also the custom amongst Englishmen of speaking of "England" when treaty obligations would compel them to say "Britain." Lastly, the Scottish people are called upon "to rouse themselves from their torpor and resolve with heart and hand to compel the British Government to maintain, if not the actual letter, at least the spirit of the Treaty of Union, by en masse asserting that Scotland has an individuality as a nation, with separate laws and institutions to protect alike from English interference and control." These are certainly not the slavish principles of public policy which have hitherto been supposed to prevail north of the Tweed. On the contrary, do they not bear a family resemblance to those which "the unreasonable Irish" have been in the habit of advocating? But there is something even more notable to come. We have all heard much of the great material prosperity achieved by Scotland in the last half century. The writer of the pamphlet under notice admits all that is said on this point, but maintains, in opposition to all English notions, that the prosperity in question is so far from being the result of the legislative connection with England, that from the date of that connection to the present day there has been "an unceasing drain" upon the people of the annexed country, and upon their money, "by the influence of studied centralization." Recalling the vast sums

Rev. A. C. H. P. ...  
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A THRILLING TIGER HUNT.

CONFRONTING A MAN-EATER IN HIS NATIVE JUNGLE.

SINGAPORE (Straits of Malacca), Dec. 15.

If there ever was a hunter's paradise, it is the little island of Singapore and the adjacent Malay peninsula. The jungles swarm with game, from the elephant and tiger down to the wild boar, white birds, from the gorgeous plumed parrots and cockatoos, down to the tiny humming birds, rise before you in droves. Birds of paradise soar here and there in the heavens, while peacocks and golden pheasants strut in every opening in the forest. But I have not space to give an entire list of the game that a day's tramp in the jungle will show you here, nor to give a diary of the two weeks' encampment of a Chicago resident in those wilds, but simply to tell you how a green hunter from Chicago killed a tiger.

The statistics of the Colonial Government of Singapore, it being an English colony, show that the tigers eat on an average a man per day during the year. The most of these were coolies from the sugar plantations, but instances are on record where they have boldly entered the suburbs of the city, and carried off policemen on their night rounds, and I do not remember in our night rambles about Singapore of seeing any police asleep in the doorways. The Government by a reward of \$50 for every tiger killed on the island, has greatly reduced their numbers. Yet they breed unmolested in the Malay jungles, and swimming across the narrow straits that separates Singapore from the mainland, are still the terror of the planters, for a tiger will take to the water like a duck.

The city of Johore I found a squalid Malay village, the houses built on piles driven in the ground, the floors being some ten feet from the ground, so as to protect the inhabitants from dampness and wild beasts. Space will not permit a description of the Sultan's "palace," or the pompous dignity with which he received me; suffice it to say that a fee of twenty silver dollars secured me the right to hunt in his domains, and authority to hire twenty natives as camp servants and beaters to scour the jungle and drive up the game—the salary of said natives to be 17 cents per day each, and pound of rice per man. The extra supply of rice was soon laid in, and the head man of the party, furnished me by the Sultan, who rejoined in the name of Rajma, and who was as villainous looking a Malay as the Peninsula could possibly produce, yet a veteran tiger-tracker, started out to find a suitable camping-spot, and was to return at 5 o'clock in the afternoon, so we could move in the cool of the evening, while I was to wait in the village with my Singapore servant for his return. The dense jungle comes up to the very edge of the village, and its cool shade was very grateful to me, for now it was noon, and the sun poured down with fearful heat. I could not eat, but lay panting under the cool shade of the cocoanut trees, and drinking the cool milk that came from the huge nuts. It was fortunate that I had come the seventeen miles across Singapore Island in the cool of the day, for though I had a thick cork hat, I found that I must use great caution under the tropical sun to avoid serious consequences. About 3 o'clock Rajma came back in breathless haste to say that not three miles the village he had found the carcass of a buffalo cow which had been freshly killed by a tiger, who would doubtless return in the evening to eat the rest of it, and that if I watched I would be able to get a shot.

I was all excitement at once. I hurried Rajma off to fix some kind of a platform in a tree near the carcass, while I followed with two other natives carrying my guns and a good supply of ammunition. On the way several large black deer started up in easy range, but I dared not shoot for fear of alarming bigger game. Arriving at a large opening in the jungle, I beheld the scene of action. The carcass lay about thirty yards from a large jaman tree in which Rajma had, about fifteen feet from the ground, erected a small platform of bamboo poles, loosely covered with large leaves of the cocoanut tree. Rajma ascended first. I followed him while the two servants handed up the guns and then returned to the village. I cut away a few branches that obscured the view, put a cartridge in the Creedmoor rifle as a reserve—the others were already loaded—and then sat down with nothing to do but sit quiet and keep a sharp lookout. It was still very warm, and the jungle was as quiet as a church except that every now and then a dove of chattering black monkeys would go by chasing one another from tree to tree. Excepting the monkeys there was no sign of life in the forest—everything seemed taking a siesta.

We watched for two long hours, exchanging rapid glances whenever a twig fell or a leaf stirred. At last the sun was nearly setting, when I heard the parrots chattering wildly not far off; Rajma motioned to watch sharp now, and I fairly held my breath; but the sound died away, nothing came. Now the jungle was all animation, cries of birds and animals arose on all sides, the sun set and the darkness came on rapidly. For an hour or more I sat expectant, but the longed for time came not. It was now too dark to see to shoot, so we reluctantly descended and started on our return.

I began to question Rajma, who spoke a little broken English, and began to doubt that there was a tiger in the vicinity. Before he had time to answer, there came a sound that made me start and tremble, and look round for a convenient tree to climb. It spoke for itself of the whereabouts of the forest king. He no doubt suspected something wrong, or had scented us, and this was a warning to clear out. At any rate, it was such a roar as I never heard any menagerie tiger give. It was a deep, continuous, heavy boom, that seemed to fill the whole forest with a massive volume of sound that lasted for more than a minute. It seemed aggravating to be ordered out of the jungle in that way, but we went, and stood not on the order of our going, for, even with a thirty-four shot repeating rifle, a tiger is not to be faced in the night.

The night I passed in a miserable Malay hut, fighting flies and mosquitoes, and was up early to hold a council of war with Rajma. He advised to take the party of twenty natives, provide them with tom-toms, or native drums, which could easily be borrowed in the village, and go to the same place, track the tiger in his lair, and then with the drums rouse him up and drive him into the opening of the jungle, where I could shoot him from the platform. In less than an hour we were under way and soon beside the remains of the buffalo, a good deal of which had been eaten during the night. It was still untouched by the vultures or jackals, which Rajma declared was proof that the tiger was very close by.

I mounted to the platform, as on the previous day, while Rajma gave the party directions to beat up the jungle about a quarter of a mile to the north of us, and to gradually circle toward the opening where we were sitting, the track of the tiger showing that he had retired into the forest that way. After sitting about an hour, with the sun growing hotter every minute, I heard the faint distant sound of tom-toms, and soon the shout of the natives, who are courageous enough when after a tiger in the day-time, and armed with a drum, for a tiger has a mortal fear of that kind of noise. The clamor of the line drew near, and nearer. A flock of parrots darted past, like a flash, of blouped sapphire and emerald, while two white birds of paradise flashed like two white streamers across the opening. The crows were chattering frantically a couple of

hundred yards away. Then a large deer rushed by, and Rajma plucked my arm and whispered that the tiger was near, and to "look out." I cocked the repeating rifle and waited. My heart beat like a trip-hammer, yet my nerves were reasonably steady. Not a breath of air was stirring, yet a cold shiver seemed to run through a patch of tall grass, swaying it to and fro, and then some forty yards away, I caught the first glimpse of the black and tawny stripes, moving slowly to the open ground. I turned to see if the extra guns were handy; Rajma sat with them across his knees, with the Creedmoor nearest, for I relied on its heavy ball for the settling shot. I had often tried this rifle at the range of the Dearborn Club, and knew I could rely on it. When I turned my head again, the tiger was standing motionless with only his head and his great, round glaring eyes visible, as he looked back and listened to the noise of the drums and crashing branches. I might have fired then, and had my rifle to my shoulder, but judged it better to wait till he came nearer and I could see him more clearly. After a long pause he moved slowly on until he was almost opposite the tree; he moved most gracefully, his long tail nervously switching from side to side.

Now was my time. Aiming for his shoulder, I pulled the trigger and gave him two shots from the Evans in quick succession. He answered the shots with a sharp, sudden roar, and the noise from the tom-toms redoubled. When the smoke cleared away the tiger had vanished, a slight waving of the grass showing where he had retreated. I was on the point of firing again at the spot where the grass was swaying to and fro, but the Malay laid his hand on my arm and whispered, "Wait," at the same time putting the Creedmoor rifle in my hand.

He was just in time. At that instant the grass parted, and, with a loud roar, a huge black and yellow beast hurled itself through the jungle and came straight at the tree—his broad face all ablaze, his great white teeth gleaming, and his big eyes sparkling green fire—the most perfect picture of mad, consuming animal fury I have ever seen. There was no appreciable danger, for our platform was nearly fifteen feet above ground, and no tiger can jump that height. Still, my nerves were tingling, and it was an impressive moment, for I threw up the Creedmoor instantaneously and fired, without drawing the sights very fine. The shot took effect, however, for when the smoke rose there was the tiger almost under the platform, with the heavy bullet through his spine, writhing convulsively and biting desperately at the grass and twigs in his death agony. Another cartridge was slipped speedily in the breach, a more careful aim, and a bullet sped through his neck. A shudder ran over the mighty limbs, the head dropped, and the great beast was dead.

I now felt safe to descend, and the natives came up. The dead tiger was immediately the centre of an admiring group, and comments on his size, &c., passed freely. He was a fine beast, with long, thick hair, amounting to a regular mane about his neck, and well-defined stripes on a ground of deep, tawny, reddish yellow. There was a vast amount of hauling and shouting before he was slung on poles and started in triumph to the village. Arrived there I duly measured him, and from nose to tip of tail he proved to be an inch and a half over ten feet. Then came the task of skinning. This had to be done personally, for the Malays are careless, and apt to cut the skin. It was an unpleasant operation, but at last it was finished, the carcass given for a prey to the vulture and jackals, and the skin carefully pegged out under a tree, with several natives scraping it clean and rubbing it with good ashes, which, with care and favorable weather, will save it from spoiling.—Chicago Tribune.

REV. FATHER BURKE.

SOLEMN WORDS ON CURSING.

There is nothing in heaven, nothing on earth, for which the Almighty God has so great a regard as for His own name. When He speaks of the people of Israel, he says: "I will be their God; I will be in the midst of them." He will give them every grace and every gift," and He tells us that He will crown His graces by putting His name upon them—"and my Name shall be among them." When the inspired Evangelist wants to describe to us the glory of heaven and the brightness of God's saints, he tells upon our foreheads. "For I beheld an hundred and forty four thousand, and they followed the Lamb, for they were the first fruits of the Lamb and they had His Name and His Father's Name written upon their foreheads." And this is the Name that the Hebrews of old were not permitted to mention, even in prayer; yet this is the name that the half drunk wretch, the man who is neither drunk nor sober—the man whose flushed face and blood-shot eye and shaking hand easily show him to be a drunkard, though he is not drunk—will take upon every occasion. It is nothing but "God" here and "God" there; and perhaps that awful habit of cursing, in which the Almighty God is called upon to execute vengeance, as, for instance, when a man says, "Damn you!" "Blast you!" or when a man tells another in anger to "go to hell!" or any of those things. Consider the insult that man offers to Almighty God. Listen: I will put it before you in three words as clearly as possible. The greatest insult that a man can offer to God is to pass sentence upon his fellow man and then call upon God to execute it. According to the laws of the land, if a man is found guilty—if he is tried for any crime and brought before a judge and jury—when his trial is over, and the jury find him guilty, the judge sentences him. For instance, after a trial for murder, the judge passes sentence upon him and it is that "on such a day, at such an hour, you are to be put to death." Who executes the sentence? Will the judge do it? Ah, no; he is too high and dignified a personage. Will the sheriff do it? No. Will the humblest peasant do it? No; but when the day of execution comes, a wretched creature who was never seen before, who arrives in the night time, and has a mask upon his face, in order that no man may know who he is—the common hangman comes with a mask upon his face, and puts the rope around the man's neck, and launches him into eternity. Now the man who curses his fellow man, and says to him, "Damn you," "Blast you," "To hell with you," that man puts God into the position of the common hangman. He says, "You have offended me; I am not able to damn you; I cannot send you to hell; but I ask Almighty God to do it—to carry out my sentence." Actually the man puts himself in the position of the judge of his fellow man, and then with the impudence and audacity past all believing he calls upon the Eternal and Omnipotent God to execute his sentence, and damn his fellow creature! The greatest insult that can be offered to our Lord and God. And this comes from drink.

Sir George Bowyer M. P., and his Constituents.

Commenting on the division on Mr. Trevelyan's motion referring to the question of household franchise for the counties, the *Westford People* says:—Of the members representing Wexford county and boroughs three voted for the motion, and one, we regret to record, Sir George Bowyer, against it. How he will justify voting against the extension of the franchise in Ireland we are unable to guess, but we are perfectly correct in stating that his vote has given his constituents unqualified dissatisfaction.

THE POLITICAL PRISONERS AT SPIKE.

A VISIT TO EDWARD O'CONNOR.

The Cork correspondent of the *Freeman*, telegraphing on Monday, says:—Mrs. Cullen, of Ennis, sister to the political prisoner, Edward O'Connor, who was transported for twenty years at the Dublin commission in '67 for attempting to assassinate Warner, the Fenian informer, paid a visit to her brother yesterday at the convict depot, Spike Island, the only occasion upon which she had an interview with him since his conviction. Mrs. Cullen, accompanied by a male friend, who had also served a term of imprisonment for a political offence, arrived at Spike about eleven o'clock. They were permitted to enter the prison, when the lady visitor was shown to the visitor's room, her companion being detained in the guardroom, and prevented from accompanying her in her own words, she says: "that her brother was marched into her more like a skeleton than anything else. He was a young man when arrested, but now looked more than forty." A warder was standing by, and when O'Connor, after an exchange of greeting with a sister from whom he was so long separated, attempted to enter upon a recital of his grievances, he was ordered to desist by the warder, on pain of—"You know the result of this." She stated, however, that she gathered the following from him. Soon after his removal to Spike he made an attempt to escape, which was visited by the imposition of chains for eighteen months. These iron appendages, he said, weighed upwards of 30 lbs, and he informed his sister that notwithstanding he had to keep pace with his gang and work at stone-cutting. During this punishment he frequently complained, but was never admitted to hospital for a single day. The prisoner then began to speak of political prisoners—O'Kelly and Dillon—who are likewise in Spike Island, when he was interrupted by the warder, who said, "I cannot allow you to talk of other men." The convict complained that he was suffering from spinal disease and pains in the bones, for which he was being treated, but that despite his complaints he was still kept at work and not admitted to hospital. With regard to the diet, he said it was disagreeable enough at first, but that after a while the prisoners got through it "fairly enough." He stated also that the prisoners recognised the advent of a visit from a person of note or responsibility, because for a fortnight before the visit they received considerably better treatment than they had been in the habit of receiving. He made a strong and urgent appeal that she would let his grievances be known to Mr. O'Connor Power.

POLAND AND IRELAND.

The Society of the White Eagle, of Poland, have forwarded to Mr. A. M. Sullivan, M.P., a letter conveying their warm thanks for his reference to Poland in the recent debate on the Eastern question. After alluding to Mr. Sullivan's speech, they say:—"We beg, on behalf of the Polish exiles in this country, hereby to convey to you our most sincere thanks, and hope that you will feel it consistent with your duty to seize every opportunity of bringing forward the just cause of Poland's freedom." Addressing Major Weirbiki in reply, Mr. Sullivan writes as follows:—"As one of the national representatives of Ireland, I should be false to every sense of duty if I failed to testify the deep sympathy, the love and admiration which my countrymen entertain for Poland. I think I can promise you in all eventualities you will find in the Parliamentary representatives of Ireland, true friends who will not falter in your cause. But for our feelings for Poland, but for our refusal to condone, or forget the great wrong that struck her down, we should be foremost in manifesting our satisfaction with the grand work of liberation which the victorious arms of Russia has apparently accomplished for the Christian communities of south eastern Europe; we could more heartily express such satisfaction if we saw Russia begin the work of liberation nearer home, and if, while now pushing the Moslem power back beyond the Bosphorus, she remembered that to John Sobieski and glorious Poland, Europe owes it that the area of Turkish misrule over Christian populations has not been more vast in expanse. I pray for your noble people, so constant amidst sufferings for holy faith and beloved country, that God may soon requite them for such fidelity and heroism." Mr. Sullivan, in conclusion, makes reference to former letters and resolutions of thanks accorded him by the Polish institutes of Geneva and other cities.

THE AVAILABLE FORCES OF RUSSIA.

From a detailed account of the present distribution of the Russian forces, given in a usually well-informed German paper, it appears that Russia has still intact in the interior of the country, and quite independently of any garrison troops, 13 divisions of infantry 5 divisions of cavalry, 3 brigades of rifles, and 2 brigades of sappers; or altogether, in round numbers, 150,000 infantry, 12,000 cavalry, and 700 field-pieces. In addition, four reserve divisions are in process of formation, and 120 local battalions are being mobilized, to occupy the Polish provinces of the empire. The army on the Balkan peninsula comprised at the time when the armistice was agreed upon, exclusive of the siege artillery, the artillery parks, the train, the administrative services, detachment of sailors, etc.—25 divisions of infantry, with 1,200 field guns; 3 brigades of rifles, 16 divisions of cavalry with 200 horse artillery guns; or altogether, 324 battalions, 240 squadrons, and 1,400 field pieces. Assuming the actual strength of each of the above units to average two-thirds of its prescribed war establishment, the aggregate of this army would amount to 260,000 infantry, 30,000 horses, and 1,400 guns. In the Caucasus there was at the same time 2 divisions of infantry, comprising together 32 battalions and the Kuban and the Terek Cossacks, or about 25,000 men, 10,000 horses, and 150 guns; and, finally in Armenia there were 8 divisions of grenadiers and infantry, a brigade of rifles, and 2 divisions of cavalry; representing and effective of 75,000 infantry, 8,000 cavalry, and 372 guns. Altogether, therefore, it is calculated that, including both the armies in Europe and in Asia, Russia can dispose of a field force of 540,000 infantry, 78,000 cavalry, and 2,722 guns, or if the special and accessory services are added, a total of 750,000 men.—*Pall Mall Gazette*.

Why the Popes Change Their Name on Ascending to the Pontifical Throne.

The reason for this is worth mentioning. From the moment of his elevation the Pontiff begins a new life. The Cardinal he had in him ceases to exist, and the Head of the Church is a new man whom God has caused to arise. For this reason he selects a name under which he is immediately proclaimed, and he only issues from the Conclave clothed with the white pontifical cassock, the color of which is emblematic.

PONTIFICATE OF PIUS IX.

HOW THE CHURCH IN THE NEW WORLD PROGRESSED UNDER HIS REIGN.

It will not be without interest to our readers to have some information in regard to the progress of the Church during the glorious pontificate of our late Holy Father, Pope Pius IX. in the New World. The following dioceses were during it raised to metropolitan sees: Boston, Mass.; Cincinnati, Ohio; Philadelphia, Pa.; Guadalajara, Mexico; Milwaukee, Wis.; New Orleans, La.; New York, N. Y.; Oregon City, Oregon; and Toronto, Canada. New dioceses were established at St. Augustine, Fla.; St. Albert, Canada; Allegheny, Pa. (now reunited with the diocese of Pittsburgh); Alton, Ills.; San Antonio, Texas; Brooklyn, N. Y.; Buffalo, N. Y.; Burlington Vt.; Antiochia, in the United States of Colombia; Auckland, New Zealand; Barquimeto, Venezuela; Les Cayas, Hayti; Calabozo, Venezuela; Cape Hayti, Hayti; Othamam, N. B.; Chilapa, Mexico; and Tamulapins, in the same republic; Cleveland, Ohio; Cochabamba, Bolivia; Covington, Ky.; La Crosse, Wis.; Diamantina, Brazil; Dundee, N. Y.; Erie, Pa.; Fortaleza, Brazil; Fort Wayne, Ind.; Galveston, Texas; St. Germaine, Canada; St. John, N. B.; St. Joseph, Mo.; Gonayves, Hayti; Grass Valley, Cal.; Green Bay, Wis.; Hamilton, Canada; Harbor Grace, Newfoundland; Harrisburg, Pa.; Huancayo, Peru; St. Hyacinthe, Canada; Halva, Ecuador; Leavenworth, Kansas; Leon, Mexico; Marquette, Mich.; Medal, Colombia; Maitland, New South Wales; St. Peter, Martinique; Natchitoches, La.; Nesquehly, Washington Territory; Newark, N. J.; Ogdensburg, N. Y.; Ottawa, Canada; St. Paul, Minn.; Parana, Argentine Confederation; Paito, United States of Colombia; Peoria, Ill.; St. Peter, on the Rio Grande, Brazil; Portland, Me.; Porto Pace, Hayti; Porto Viechio, Ecuador; Providence, R. I.; Puno, Peru; Quetaro, Mexico; Rio Camba, Ecuador; Rochester, N. Y.; Sandwich, Canada; Savannah, Ga.; Scranton, Pa.; Sherbrooke, Canada; Springfield, Mass.; Three Rivers, Canada; Tulangino, Mexico; Wheeling, W. Va.; Wellington, New Zealand; Wilmington, Del.; Zacatecas, Mexico; Zamora, Mexico; St. Joseph, Costa Rica. Among the 29 archdioceses, and 130 new dioceses founded by Pope Pius IX. in all parts of the world, no less than sixty belong to English-speaking people: 32 in the United States, 12 in England, and 26 in the British possessions. Besides this, the late Holy Father erected 33 Vicariates Apostolic, of which 11 have been raised to dioceses, and 15 Apostolic Prefectures.

CARDINAL CULLEN'S VISIT TO ROME.

A telegram in the *Freeman*, dated Rome, Sunday, says:—

His Eminence the Cardinal Archbishop of Dublin arrived here yesterday afternoon, after a delightful journey along the Cornice-road and the delicious coast of the Mediterranean. His Eminence broke the journey at several spots on the beautiful route, and spent a couple of days in Nice and its charming neighborhood. His Eminence arrived in Rome about two o'clock, and was accompanied by the Rev. Dr. Father Maher, late Vicar-Rector of the Irish College in this city, who had travelled with him from Ireland. There was a goodly assemblage waiting at the railway station to greet the illustrious visitor on his arrival, and amongst them I noticed the Most Rev. Dr. O'Mahony, Bishop of Armidale; Very Rev. Monsignor Kirby, Rector of the Irish College; Dr. Maziere Brady, the Rev. Messrs. Egan, Healy, Donnelly, &c., &c. The spiritual children of his Eminence, and indeed I am sure I may safely add the people of Ireland, will be rejoiced to learn that his Eminence appears to be in excellent health, to have lost the traces of his recent indisposition, and to be quite himself again after his long but invigorating journey to the Eternal City. The Cardinal has, as usual, taken up his residence with Monsignor Kirby at the Irish College. His Eminence will pay an early visit of congratulation to his Holiness Leo the Thirteenth at the Vatican.

THE BISHOP OF SALFORD ON THE NEGLECT OF MASS.

In his Lenten pastoral the bishop writes as follows on the sin of neglecting holy Mass:—"We know to our shame and grief that hundreds, and if we speak of the whole Catholic population we must say thousands, live in the neglect of holy Mass. Various reasons are assigned for this neglect. Some complain that they are poor to go to Mass; but they must know that poverty can be no excuse. Our churches are the homes of Jesus Christ and of his poor. Although his people must contribute towards the maintenance of the Church, the poor who cannot do so are never refused free admittance on account of their poverty. Should such a scandal ever occur at a church door it would be remedied at once by being made known to the rector. Many excuse themselves on account of their poor clothing but if they only thought of the poor clothing worn by our dear Lord and his apostles they would take courage and come. And again, if they reflect that the frivolities and vanities of fashion, which often display themselves in the church, are but the insolence of the flesh and of a worldly spirit, and as such an abomination to the Lord, they would not hesitate to go to Mass though ever so poorly clad. No trappings of silk, no cloth of gold, no precious stones are equal in value, in beauty and in splendor to the humility of heart of a poor man who is clothed in the real poverty of the Gospel. They may be assured that their presence at Mass in their poverty, so far from being an offence, is most pleasing to our divine Lord, who, being rich, became poor for our sake." Every good Catholic honors the person who says, "My poverty, my temporary misfortune is no sin. I will go to my God, who invites me, whether I am well or ill dressed. He knows me; he calls me; I hear his voice. I will go and I will worship before his holy altar." Lastly, let the poor consider how greatly they need the assistance of God in their poverty. Let them know with certainty that our Lord will receive and bless them as he received and blessed the poor shepherds, who hastened to him just as they were in the fields, approaching him with faith and devotion. But, alas! the thousands who neglect Mass are made up chiefly of those who have become victims of sloth or indifference, or have been fairly poisoned by the influence of the pagan atmosphere they live in. What remedy can be applied to so grave a malady? First answer this question: Did every Catholic clearly understand what the Mass really is—who he is that offers it, and who he is that is offered; what are its unspeakable benefits; what its strength, its riches, its blessings temporal and spiritual, during life; what its consolation in death; what its power over purgatory; what its joy and glory for eternity—would it be treated with neglect or indifference; would many willingly fail to assist at it? Assuredly they would not. The iniquities of many are attributed in a great part to ignorance. Now, ignorance is banished by knowledge, and knowledge is received by instruction. In order, therefore, to bring within the reach of every member of the beloved flock committed to our pastoral charge a more detailed acquaintance with the substance of holy Mass, we have drawn up, as best we could, a little book, entitled "On the Holy Sacrifice of the Mass." It is

printed in a convenient and portable form, and may be had at a price within the reach of the poorest. Copies will be supplied during the course of the week to rectors of churches who kindly undertake to have them disposed of at their church doors. We pray that it may give a more intelligent appreciation of this most wonderful mystery; that it may induce some who are negligent to fulfil their Sunday obligation, and convince others who are practical Catholics of the great personal advantage they would derive from hearing Mass often on weekdays.

JUDGE KEOGH SUDDENLY TAKEN ILL.

The Judges of assize of the north-west circuit arrived here shortly after two o'clock, and were met at the railway depot by Colonel John Gerard Irvine D. L., high sheriff, who brought them in his carriage to their lodgings. I regret to state that, shortly after seven o'clock in the evening, whilst the judges were entertaining several members of the bar at dinner, Mr. Justice Keogh got unwell, and was obliged to leave the table and retire to his own rooms, where he rapidly became much worse. Doctors Thompson and Fleming were immediately sent for and attended. The doctors found the learned judge in a very critical state, suffering from severe bronchitis and congestion of the lungs. Dr. Thompson immediately advised that he should be bled which operation was carried out most successfully, with the full concurrence of the learned judge who continued perfectly conscious throughout. On inquiry at his lodgings this morning I find that his lordship passed a good night. The doctor says that with a little quiet he hopes he may soon be perfectly restored in health.

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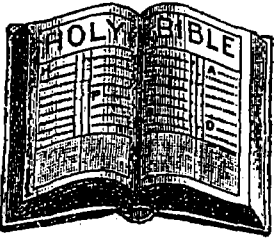
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THE HOSPITAL SERVICE IN TURKEY. A LADY'S EXPERIENCE OF THE WAR. Lady Stangford describes the state of affairs in Sofia at the time of its evacuation by the Turks. Early on the morning of the evacuation our Turkish servants fled, and we learned that the Turkish doctors had drawn lots the day before, as to who should stop to be made prisoners. The lucky ones, as they thought, had gone and sixty-two of our patients, clothed with all we could give them, had hobbled of somehow. Upon hearing this Dr. Stephenson went out and entered hospital after hospital of the abandoned places. There was no help to be got; but, working like a horse, with one assistant, he carried scores of the miserable creatures out of the hospitals on his back, put them into the only little cart he could find, and brought them to our hospital. He came in covered with filth, but having saved the lives of many, or at least brought them home for an alleviated death. When our place was filled he went to the other English doctors, and the poor fellows were gradually distributed as they best might be in the English and other hospitals. That was the one only night of real anxiety that we had. The Turks gone, and the konak closed, the Bulgarians were free for mischief, and they did all they could. Every Turkish shop in the city was smashed and pillaged. The whole day had been one long scene of pillage and destruction. Even the wounded Turks limping out of the hospitals were not secure from their brutality—many were shot down, and some were butchered while lying in their beds. They plundered houses supplied guns to every Bulgarian, and many had looted swords and knives, and daggers in abundance. As night drew on they began to fire the houses of the richer Jews and Moslems, and as the flames shot up in the dark sky it was not unnatural to tremble a little lest a cruel wind should blow the sparks from one side or the other towards our own buildings. We paced the snow path between our house and hospital pretty nearly all that night, rejoicing to see that our large white flag with its red crescent hung uplifted in the bitter cold, but windless air. The Bulgarians, who till then had been abjectly imploring me to protect them, crowding into my premises begging for shelter and filling up my stables, wash-houses, etc., with their families, now began to give themselves airs, and spoke in quite another voice. We were just finishing our breakfast at half-past eleven Friday, Jan 4, when, all of a sudden, the great church bell broke out with a loud clang. In an instant of time all the Bulgarian muskets, and we heard horses' hoofs in our yard—the Russians were in! Before I had time to think, an Italian doctor came rushing up breathlessly begging we would take in some Turkish wounded soldiers from close by. As they were being carried along the little path, two Cossacks swaggered up and began to abuse the poor fellows, and as I stood beside the stretcher of a poor half-dead creature one of the Cossacks snatched my fur cap off my head, while the other spat at me. They then went into the hospital making a great noise. Our men were many of them dreadfully frightened, and kept calling to me, "Efendim! Efendim! Will they cut all our throats? Are the Moslems coming to kill us?" Sentinels were placed at our doors in another hour, for our patients, of course, were prisoners, though we were not; and again one of these sentinels spat right in my face. The next morning in my cap seemed to act as a red rag on a Spanish bull. General Gourka visited our hospital on the following day, and attacked me with more energy than politeness for wearing the little emblem. It seemed very difficult for him to understand that those who were engaged in the work of humanity and benevolence were glad to avail themselves of any symbol that gave them facilities for accomplishing their work; and it was surely wiser to use a mark that the people of the country could recognize and sympathize with on the white flags universally adopted, than a symbol they would neither understand nor respect. Our patients like us all the better that we wear something that seems part and parcel of their own country. The order kept in the town has been greatly vaunted by the Russians, and it was creditable enough; but they did not know half the disorder that existed. They had not enough mal-administration of their own. They entered a city containing immense stores of provisions, and they did not bring an overwhelming number of mouths into it; and they came into it as easily and tranquilly as the Guards ride into Hyde Park, taking possession of empty houses and offices without the slightest opposition: yet not till the fifth day did they send one stone of food or fuel to the starving prisoners and patients in the hospitals. Many died of hunger in those days, many more; it is said, of cold. The cold was intense, and even in the hospital some were frostbitten. In the few days previous to the Russian occupation, fearing the rise of prices, which actually took place, I

THE WEALTH OF PIUS IX.

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At a meeting of the corporation yesterday it was proposed by the mayor, S. Hastings, Esq., and seconded unanimously, "That we, the mayor, aldermen, and burgesses of the ancient city of Limerick, in council assembled, express our joy at the elevation of his Holiness, Leo the Thirteenth, to the Papal throne and episcopate, and that we respectfully request our rev. lord bishop, the Most Rev. Dr. Butler, to present to his Holiness, in our own behalf and that of the inhabitants of this city, our most humble but heartfelt congratulations on the great and auspicious event of his assuming the Chair of Peter and becoming the Vicar of Christ, and to beg for us, for our old city and its inhabitants of all creeds and classes, his apostolic benediction. That an address embodying the sentiments of this resolution be prepared by the undermentioned committee, to be signed by the mayor and town clerk, who are authorized to attach the city seal thereto, to be forwarded to his Holiness.—Limerick Reporter.

THE TREATY OF PEACE.

TURKEY WIPES HER OWN NAME OUT OF EUROPE. The treaty concluded between Russia and Turkey at San Stefano, on the 3rd inst., bears the title of 'Preliminaries of Peace,' and contains 29 articles, the substance of which is stated on good authority to be as follows: The opening articles of the treaty relate to Montenegro, Servia, Roumania, and Bulgaria. The indemnity to be paid by Turkey is fixed at 1,410,000,000 roubles, 1,100,000,000 of which are re-paying by cessions of territory in Asia. Nothing is yet fixed concerning the period and conditions of payment of the remaining 310,000,000 roubles. No guarantee is stipulated, and no mention is made of the Egyptian and Bulgarian tributes or of a cession of the Turkish Fleet. The treaty states that the Russian and Turkish Governments shall come to an understanding subsequently upon the mode of payment. Piro remains Bulgarian territory. Servia comprises Slenitz, Novibazar, and Wranja. Montenegro includes Antivari, Podgoritz, Spuz, and Niksic. All the Bulgarian fortresses are to be demolished, and no Turkish garrisons will remain in Bulgaria. A military road is to be established for the Turkish post and telegraphs and the passage of Turkish troops, who will not, however, be allowed to make any stay in the country while passing through. Batoum, Ardahan, Kars, and Bayazid, with the territories comprised, are ceded to Russia. A treaty is to be concluded between Turkey and Roumania. The latter is authorized to make her demand for indemnity for Montenegro or Servia is stipulated. Servians and Montenegrins, travelling or established in Turkey, will be subject to the Ottoman laws, in so far as the latter are not contrary to international law. The reforms stipulated at the first sitting of the Conference will be applied in Bosnia and Herzegovina. Thessaly and Epirus will have an organization similar to that of Crete in 1868. No mention is made of Greece or Crete in the treaty. The privileges of the monks of Russian origin at Mount Athos are maintained. Mussulmans may return to Bulgaria. If within two years hence they shall not have settled all affairs connected with their property, the latter shall be sold for the benefit of the widows and orphans fund. The arrears of taxes in Bosnia and Herzegovina are not to be claimed. The revenue until 1880 is to be applied to indemnify the sufferers by the insurrection and to provide for local needs. In case of disputed claims Austrian and Russian Commissioners will act as arbitrators. The navigation of the Straits is declared free for merchant vessels both in time of peace and war. Fifty thousand Russian troops, consisting of six divisions of infantry and two of cavalry, will occupy Bulgaria for about two years, until the formation of a Bulgarian militia, the strength of which is to be fixed later between Russia and Turkey. The Russian army of occupation will preserve its communications with Russia both by way of Roumania and by the Black Sea ports of Varna and Bourgas, and the necessary depots will be established. The Russian troops during their stay will be maintained at the expense of the country. The war material in the Bulgarian fortresses including Shumla and Varna, remains the property of the Porte. No mention is made of the occupation of Erzeroum or Trebizonde, but the Russian troops have the right to embark at Trebizonde on returning to Russia. The period fixed for the Russian evacuation of Turkish territory in Asia is six months. The evacuation of Turkish territory in Europe will commence immediately; and be completed within three months. The European Commission for the navigation of the Danube preserves its rights intact. The Porte engages to re-establish the navigation at its own expense, and to indemnify private persons who have suffered loss from the war. This double charge, which will not amount to less than 500,000, will be deducted from the sums due from the Commission to the Porte. Pending the conclusion of a new treaty of commerce between Russia and Turkey, the present tariffs remain as before the war. Turkey undertakes to settle in a conciliatory spirit all actions between Russian and Turkish subjects, and to execute immediately all legal judgments already delivered. The treaty declares that Russia not wishing to annex territory, receives the Dobrusha in order to cede it to Roumania in exchange for the Roumanian portion of Bessarabia. It is stipulated that the question of the Turco-Persian frontier shall be settled within a brief period. The treaty is to be ratified within fifteen days but its provisions become immediately obligatory. No mention is made of the ratification of the treaty by a Congress, nor of the Capitulations, nor of a Russo-Turkish Alliance. The settlement of the details concerning the payment of the indemnity, which was to have been arranged at San Stefano, has been postponed.

A NEW EXPLOSIVE.

The Russian Journal of Artillery states that an Austrian manufacturer has recently arrived at St. Petersburg, and has offered to sell to the Russian Government the secret of the fabrication of a new explosive. This substance, which is called "heracline," is the inventor asserts, far superior to either ordinary gunpowder or dynamite for blasting and mining purposes, and when prepared in a special manner, may also be employed with advantage as a bursting charge for shells. Used as a charge for mines, the new explosive is said to act with a much greater energy and produce a much greater effect than the same quantity of powder, and, as both its density and cost of manufacture are considerably less, a saving from 40 to 45 per cent will be effected by employing it. It is also the least dangerous of any explosive, as it cannot be exploded either by a blow or friction, but only by bringing a flame into contact with it in a closed vessel. It may, therefore, be ignited, either by electricity or by Bickford's fuse; but the detonating fuse required to explode dynamite with effect is not wanted. Compared with this latter substance, heracline can be prepared at one third the cost, and the effect produced by equal quantities of the two compounds is said to be very nearly the same. The actual cost of preparing the heracline in Austria, where the inventor has already manufactured and patented it, is given at 30 florins per 100 pounds, and the patentee now offers to make a sufficient quantity for the Russian Government to carry out a series of experiments, finding the necessary substances himself, if the Russian authorities will place one of its powder mills at his disposal. For the present, the proposal has been declined, but 250 kilogrammes of the explosive have been ordered to enable the Russian engineers to make experiments with it in mining operations, and also as a charge for hollow projectiles.

HOW THE POPE WAS ELECTED

A RECORD OF THE VOTING BY THE CONCLAVE. The Germania publishes the following details of the proceedings at the Conclave. It declares that it has received them from a friendly quarter, and that they are in all respects correct. The form in which they are published resembles that of a process verbal compiled on the spot. Tuesday Morning—1st Sitting, began at 8 o'clock and ended at 2. SCRUTINY. Cardinal Pecci received..... 16 votes. " Billo received..... 6 " " Franchi received..... 5 " " Panebianco received..... 2 " The other votes were scattered among various persons. This scrutiny was cancelled, because one of the Cardinals had, through mistake, used a seal with his own armorial bearings when fastening his scheda (voting paper). Tuesday evening—2nd Sitting, began at 3-30 o'clock and finished at 7. VOTES RECEIVED. In the Scrutiny. In the Accessus. Total. Cardinal Pecci..... 28 8 34 " Billo..... 7 2 9 " Monaco la Valletta..... 4 1 5 " Panebianco..... 4 2 6 " Franchi..... 3 0 3 " De Luca..... 3 0 3 " Martinielli..... 2 0 2 " Simeoni..... 2 3 5 " di Canossa..... 1 0 1 " Caterini..... 1 0 1 " Guidi..... 1 0 1 " Ferriari..... 1 0 1 " Ledochowski..... 1 0 1 " Manning..... 1 0 1 " Mertel..... 1 0 1 " Moretti..... 1 0 1 " Parocchi..... 1 0 1 Total votes given..... 60 16 41 Ninemi accessus (i.e. did not change their original votes). Of these 60 Cardinals who voted, 50 were present in the Sistine Chapel. One, Cardinal Amat, was ill and gave his vote to the Infirmarians Cardinals, who in this sitting were: the Cardinals Sacconi, Mihalowicz, and Serafini. The Scrutinizers were, in this sitting, Cardinals Berardi, Simeoni, and Consolini. After the Accessus the Cardinals quitted the Sistine, and betook themselves to the principal entrance to the Conclave, where they received and welcomed the Cardinal of Lisbon, who had just arrived and who took part in the voting next morning. Wednesday morning—The Cardinals entered the Sistine Chapel about half-past nine. After a Low Mass, the question is discussed, where the proclamation of the new Pope, after his election, shall take place. SCRUTINY. Card. Pecci received..... 44 votes " Billo..... 5 " " Monaco..... 2 " " Panebianco..... 2 " " Simeoni..... 2 " " di Canossa..... 1 " " Ferriari..... 1 " " Martinielli..... 1 " " Moretti..... 1 " " Schwarzenberg..... 1 " There was a vote more; the writer says he does not know for whom. Pecci is elected. The Accessus unnecessary. Only three Cardinals were absent, viz, the Cardinals Cullen, McCloskey, and Brosais-Saint-Mark (since dead). In this sitting, the Infirmarians were: the Cardinals Garcia, Gil, Mertel, and Oreglia. The Scrutinizers were: the Cardinals Kegnier, Mihalowicz, and Franzellin. The Recognitores (who had to re-examine the voting papers to see that everything was in order, and the election quite regular), were the Cardinals Caverot, Dechamps and Boaspart.

MONASTERIES OF ITALY AND FRANCE.

SOME CURIOUS INVENTIONS. Some of the monasteries of Italy and France will send curious inventions to the Paris exhibition. A Florentine friar has constructed a watch only a quarter of an inch in diameter. It has not only a third hand to mark the seconds, but a microscopic dial which indicates the days of the week and month, and the proper dates. It also contains an alarm, and on its front cover an ingeniously cut figure of St. Francis of Assisi. On the back cover two verses of the "Te Deum" are distinctly cut. A monastery in Brittany, France, will contribute a plain looking mahogany table, with an inlaid draughts or chess board on the surface. The inventor sets the piece for a game of chess, and the he sits alone at one side of the board. He plays cautiously, and the opposite pieces move automatically and sometimes checkmated him. There is no mechanism apparent beneath the table top, which seems to be a solid mahogany board.—N. Y. Sun.

MARIOLATRY.

It is one of the arts of Sophists to coin words for the purpose of conveying false impressions. The infidels beyond the seas have filled up a word coined by fanatics on this side of the Atlantic, and transmitted it hither for purposes of deception. Thus we are told that the present Pope disapproves of the Mariolatry which was advocated by his saintly predecessor. Now, there is no such thing as Mariolatry in the Catholic Church; it is not of the present, the past, or the future. The very word implies heresy. It implies supreme honors to the Blessed Virgin—the highest form of worship. Every Catholic knows, and most intelligent Protestants know, that the comparative worship given to the Blessed Virgin, as, indeed, to other saints, is of the kind known among theologians as *dulia*, in contradistinction to *latria*, which implies the worship due to God alone. Catholic prayer runs thus: *Lord, have mercy on us; Christ, have mercy on us; Holy Mary, pray for us! God is our Creator, our Lord and Master, and we may happily say "Our Father." Mary is one of us—a creature; the handmaid of the Lord, whose, indeed, all nations of the family of the faith "shall call blessed." She is, in truth, blessed among women, and above all other women, and above all other of God's creatures. This is of the Catholic faith. Catholics believe in the Communion of Saints. What does this mean? Why, that the saints preserve their relations to each other in heaven and on earth, and even among suffering souls not yet admitted to the presence of God; that is, in the Church triumphant, in the Church militant, and in the Church suffering. All are bound together in the links of love, or, otherwise, of charity. Thus pray millions of Christian people, and this prayer, or such prayer, has ascended to heaven in one continuous supplication in all Christian nations, for nearly two thousand years. Is this idolatry? Is this the crime of Mariolatry? or is it the natural outpouring of an overburdened Christian heart, that trustfully turns to the Mother in Heaven as a loving child turns for help to a good mother on earth? It is not commanded in the Catholic Church to pray to the Blessed Virgin or to any of the saints; but the Church doctrine is that they love the suffering souls on earth, and love to present their prayers before the sovereign throne of God. And if one living being on earth may ask the prayers of another fellow-pilgrim, why not ask the prayers of those who are now of the just made perfect. Why not? The Catholic requires no command to ask his brethren who are already saved to aid him also to obtain salvation. It is a criminal perversion of the facts to make of such petition a form of idolatry.—Catholic Mirror.*

THE CIRCASSIANS.

A correspondent writes from Constantinople: "A great deal has been heard and said of Circassians in the present war, and perhaps you would be interested in hearing something of what we know of them out here. They are lawless villains, to whom the doctrine of *muram* and *tamam* is known. At the beginning of the war, these fellows were in want of horses, and they supplied themselves in the following original manner: They mounted any horse they might see, and rode off, with no attempt at concealment. This they did in open daylight. One case, rather worse than the rest, was this: A Circassian at Sentari mounted another man's horse, and rode off; but the owner followed him down to the steam ferry-boat, on which they all embarked. The poor fellow implored, and even wept, but the Circassian sat on his horse unmoved, until some of the passengers attempted force; he then drew his long knife, and used it with such a will that he was left to himself; on arriving at the bridge, he rode calmly off, refusing even to pay his ferry-toll. Talking of refusing to pay, I am reminded of another incident. I was riding in the tram, the other day, which was quite full of "City men returning from town," when a Circassian—an officer, by the bye—entered. He looked at us all with a supercilious stare of most withering scorn, and seated himself down on two of the occupants of the tram. They dared not resent it. They made room for him as much as possible, and even gave him a cigarette, which he took in a condescending manner. He was a big fellow, with a good-tempered-looking face, and seemed highly amused at the diversion he caused. The tram-conductor presently requested him to pay, but he puffed away in silence, taking no notice whatever, and, though this was repeated several times, he answered not a word. When he had gone, I asked the tram-conductor why he did not make him pay. "It is not my place to be killed by these men," he briefly said, adding, "You never see such a thing as that in England, do you? That is a *la Turque*."

Alleged Shooting of General Cluserot and an Irishman by the Russians.

I learn that a Corkman, named Quincan, or Quigley, who fled with the notorious General Cluserot, from Ireland, at the time of the Fenian rebellion was captured with the ex-Communist commander by the Russians, and shot at the same time.—Cork Examiner.

Cork Corporation and the New Pope.

The Corporation of Cork, at a special meeting on Tuesday, passed a resolution of congratulation to the new Pope on his accession to the Papal See. Mr. Sheehan, the ex-mayor, was the proposer, and Alderman Galvin the seconder. There was only one Protestant member present.

A Son of Garibaldi coming to Ireland.

Ricciotti Garibaldi, second son of the Italian revolutionary leader, who married an Australian Irish lady, named O'Kelly, is going to Ireland to recover certain property left by his wife's father, who died intestate, having refused to see his daughter, on account of her marriage. Garibaldi is a clerk in the Melbourne Post Office.—London correspondent of Cork Examiner.

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At a meeting of the corporation yesterday it was proposed by the mayor, S. Hastings, Esq., and seconded unanimously, "That we, the mayor, aldermen, and burgesses of the ancient city of Limerick, in council assembled, express our joy at the elevation of his Holiness, Leo the Thirteenth, to the Papal throne and episcopate, and that we respectfully request our rev. lord bishop, the Most Rev. Dr. Butler, to present to his Holiness, in our own behalf and that of the inhabitants of this city, our most humble but heartfelt congratulations on the great and auspicious event of his assuming the Chair of Peter and becoming the Vicar of Christ, and to beg for us, for our old city and its inhabitants of all creeds and classes, his apostolic benediction. That an address embodying the sentiments of this resolution be prepared by the undermentioned committee, to be signed by the mayor and town clerk, who are authorized to attach the city seal thereto, to be forwarded to his Holiness.—Limerick Reporter.

THE TREATY OF PEACE.

TURKEY WIPES HER OWN NAME OUT OF EUROPE. The treaty concluded between Russia and Turkey at San Stefano, on the 3rd inst., bears the title of 'Preliminaries of Peace,' and contains 29 articles, the substance of which is stated on good authority to be as follows: The opening articles of the treaty relate to Montenegro, Servia, Roumania, and Bulgaria. The indemnity to be paid by Turkey is fixed at 1,410,000,000 roubles, 1,100,000,000 of which are re-paying by cessions of territory in Asia. Nothing is yet fixed concerning the period and conditions of payment of the remaining 310,000,000 roubles. No guarantee is stipulated, and no mention is made of the Egyptian and Bulgarian tributes or of a cession of the Turkish Fleet. The treaty states that the Russian and Turkish Governments shall come to an understanding subsequently upon the mode of payment. Piro remains Bulgarian territory. Servia comprises Slenitz, Novibazar, and Wranja. Montenegro includes Antivari, Podgoritz, Spuz, and Niksic. All the Bulgarian fortresses are to be demolished, and no Turkish garrisons will remain in Bulgaria. A military road is to be established for the Turkish post and telegraphs and the passage of Turkish troops, who will not, however, be allowed to make any stay in the country while passing through. Batoum, Ardahan, Kars, and Bayazid, with the territories comprised, are ceded to Russia. A treaty is to be concluded between Turkey and Roumania. The latter is authorized to make her demand for indemnity for Montenegro or Servia is stipulated. Servians and Montenegrins, travelling or established in Turkey, will be subject to the Ottoman laws, in so far as the latter are not contrary to international law. The reforms stipulated at the first sitting of the Conference will be applied in Bosnia and Herzegovina. Thessaly and Epirus will have an organization similar to that of Crete in 1868. No mention is made of Greece or Crete in the treaty. The privileges of the monks of Russian origin at Mount Athos are maintained. Mussulmans may return to Bulgaria. If within two years hence they shall not have settled all affairs connected with their property, the latter shall be sold for the benefit of the widows and orphans fund. The arrears of taxes in Bosnia and Herzegovina are not to be claimed. The revenue until 1880 is to be applied to indemnify the sufferers by the insurrection and to provide for local needs. In case of disputed claims Austrian and Russian Commissioners will act as arbitrators. The navigation of the Straits is declared free for merchant vessels both in time of peace and war. Fifty thousand Russian troops, consisting of six divisions of infantry and two of cavalry, will occupy Bulgaria for about two years, until the formation of a Bulgarian militia, the strength of which is to be fixed later between Russia and Turkey. The Russian army of occupation will preserve its communications with Russia both by way of Roumania and by the Black Sea ports of Varna and Bourgas, and the necessary depots will be established. The Russian troops during their stay will be maintained at the expense of the country. The war material in the Bulgarian fortresses including Shumla and Varna, remains the property of the Porte. No mention is made of the occupation of Erzeroum or Trebizonde, but the Russian troops have the right to embark at Trebizonde on returning to Russia. The period fixed for the Russian evacuation of Turkish territory in Asia is six months. The evacuation of Turkish territory in Europe will commence immediately; and be completed within three months. The European Commission for the navigation of the Danube preserves its rights intact. The Porte engages to re-establish the navigation at its own expense, and to indemnify private persons who have suffered loss from the war. This double charge, which will not amount to less than 500,000, will be deducted from the sums due from the Commission to the Porte. Pending the conclusion of a new treaty of commerce between Russia and Turkey, the present tariffs remain as before the war. Turkey undertakes to settle in a conciliatory spirit all actions between Russian and Turkish subjects, and to execute immediately all legal judgments already delivered. The treaty declares that Russia not wishing to annex territory, receives the Dobrusha in order to cede it to Roumania in exchange for the Roumanian portion of Bessarabia. It is stipulated that the question of the Turco-Persian frontier shall be settled within a brief period. The treaty is to be ratified within fifteen days but its provisions become immediately obligatory. No mention is made of the ratification of the treaty by a Congress, nor of the Capitulations, nor of a Russo-Turkish Alliance. The settlement of the details concerning the payment of the indemnity, which was to have been arranged at San Stefano, has been postponed.

A NEW EXPLOSIVE.

The Russian Journal of Artillery states that an Austrian manufacturer has recently arrived at St. Petersburg, and has offered to sell to the Russian Government the secret of the fabrication of a new explosive. This substance, which is called "heracline," is the inventor asserts, far superior to either ordinary gunpowder or dynamite for blasting and mining purposes, and when prepared in a special manner, may also be employed with advantage as a bursting charge for shells. Used as a charge for mines, the new explosive is said to act with a much greater energy and produce a much greater effect than the same quantity of powder, and, as both its density and cost of manufacture are considerably less, a saving from 40 to 45 per cent will be effected by employing it. It is also the least dangerous of any explosive, as it cannot be exploded either by a blow or friction, but only by bringing a flame into contact with it in a closed vessel. It may, therefore, be ignited, either by electricity or by Bickford's fuse; but the detonating fuse required to explode dynamite with effect is not wanted. Compared with this latter substance, heracline can be prepared at one third the cost, and the effect produced by equal quantities of the two compounds is said to be very nearly the same. The actual cost of preparing the heracline in Austria, where the inventor has already manufactured and patented it, is given at 30 florins per 100 pounds, and the patentee now offers to make a sufficient quantity for the Russian Government to carry out a series of experiments, finding the necessary substances himself, if the Russian authorities will place one of its powder mills at his disposal. For the present, the proposal has been declined, but 250 kilogrammes of the explosive have been ordered to enable the Russian engineers to make experiments with it in mining operations, and also as a charge for hollow projectiles.

HOW THE POPE WAS ELECTED

A RECORD OF THE VOTING BY THE CONCLAVE. The Germania publishes the following details of the proceedings at the Conclave. It declares that it has received them from a friendly quarter, and that they are in all respects correct. The form in which they are published resembles that of a process verbal compiled on the spot. Tuesday Morning—1st Sitting, began at 8 o'clock and ended at 2. SCRUTINY. Cardinal Pecci received..... 16 votes. " Billo received..... 6 " " Franchi received..... 5 " " Panebianco received..... 2 " The other votes were scattered among various persons. This scrutiny was cancelled, because one of the Cardinals had, through mistake, used a seal with his own armorial bearings when fastening his scheda (voting paper). Tuesday evening—2nd Sitting, began at 3-30 o'clock and finished at 7. VOTES RECEIVED. In the Scrutiny. In the Accessus. Total. Cardinal Pecci..... 28 8 34 " Billo..... 7 2 9 " Monaco la Valletta..... 4 1 5 " Panebianco..... 4 2 6 " Franchi..... 3 0 3 " De Luca..... 3 0 3 " Martinielli..... 2 0 2 " Simeoni..... 2 3 5 " di Canossa..... 1 0 1 " Caterini..... 1 0 1 " Guidi..... 1 0 1 " Ferriari..... 1 0 1 " Ledochowski..... 1 0 1 " Manning..... 1 0 1 " Mertel..... 1 0 1 " Moretti..... 1 0 1 " Parocchi..... 1 0 1 Total votes given..... 60 16 41 Ninemi accessus (i.e. did not change their original votes). Of these

The True Witness

AND  
CATHOLIC CHRONICLE,  
PRINTED AND PUBLISHED EVERY WEDNESDAY,  
AT  
761 CRAIG STREET.  
M. W. KIRWAN—EDITOR AND PROPRIETOR.  
Terms—\$2.00 per annum—in Advance

MONTREAL, WEDNESDAY, APRIL 3.

CALENDAR—APRIL, 1878.

WEDNESDAY, 3—Feria.  
First Baptism by St. Patrick in Ireland, 433.  
THURSDAY, 4—St. Isidore, Bishop, Confessor, and Doctor of the Church.  
Oliver Goldsmith died, 1774.  
FRIDAY, 5—Most Precious Blood of Our Lord.  
Battle of Cappelouin, 1645.  
SATURDAY, 6—St. Vincent Ferrer, Confessor, (April 5).  
SUNDAY, 7—PASSION SUNDAY.  
Treason-Felony Bill introduced by Sir G. Gray, 1848.  
MONDAY, 8—Feria.  
TUESDAY, 9—Feria.  
Thomas Addis Emmet imprisoned at Fort George, 1798.

THE VOLUNTEERS.

ST. JEAN BAPTISTE VILLAGE  
INFANTRY COMPANY.

THE MEMBERS OF THE ABOVE COMPANY  
WILL ASSEMBLE AT THE...

QUEBEC GATE BARRACKS,  
(DALHOUSIE SQUARE).

To-morrow (THURSDAY) Evening,  
At 7.30.

M. W. KIRWAN,  
Captain Commanding.

NOW READY.

"LA CAMPAGNE IRLANDAISE."

REMINISCENCES OF THE

FRANCO-GERMAN WAR,

By W. M. KIRWAN.

To be had at DAWSON BROTHERS, Montreal. Price, in Paper, 75 cents; in Cloth, \$1.

Mr. Patrick Costello is authorized to collect monies, solicit subscriptions and advertisements for this office. He will, this week, call upon those of our subscribers who are in arrears.

THE PROPOSED CATHOLIC DAILY.

At the conclusion of a retreat in St. Bridget's Church, Dorchester Street, on Sunday last, the Rev. Parish Priest, Father Lonergan, having invited his parishioners to assist the Daily paper project, they responded with some effect, and subscribed \$226.00, of which \$108.50 in cash were handed to the Rev. Jas. Brown, as Treasurer for the fund. The remainder is over good names. The list is not ready for publication. One gentleman offers \$500.00 bonus if a few others will do the same.

THE CATHOLIC SCHOOL COMMISSIONERS.

We beg to call the attention of our readers to the explanation of the Catholic School Commissioners in reply to some charges made by the Mayor and some Aldermen in the City Council against them. This explanation we publish in another column, and it clearly defines the position of the School Commissioners towards the Mayor and the Corporation of the city. It quotes the Act of Parliament which shows that the Commissioners are in no way under the control, or responsible to the Corporation of Montreal. In fact the Corporation has nothing to do with them, and whatever action it may, as a body take, it does so gratuitously and can in no way effect the Catholic School Commissioners. As rate-payers each member of the Corporation has, like every other rate-payer, a right to discuss the affairs of the School Commissioners, the same as any other public institution, but as a Corporation, the members only spend the time of the public in discussing a question with which they have nothing whatever to do. The School Commissioners publish annually, according to law, a statement of their receipts and expenditure for the information of the rate-payers, beyond that they are answerable only to the superintendent of Education for the Province of Quebec. From him there is an appeal to the Council of Public Instruction, and if the rate payers have any fault to find with the management of the School Board, their only course is to petition the Superintendent of the Province of Quebec for an enquiry into the management of the School Funds. If such an enquiry was instituted some members of the Corporation might be appointed on it and this course is the only one which can be legally pursued. We have been informed that some petitions have been presented to the Corporation to institute an enquiry into the management of the School Fund, but as the Corporation has no power, either to institute, or to cause to be instituted, such an enquiry, we hope the School

Commissioners will pay no attention to anything that comes to them from such a source. The Catholic School Commissioners have nothing to fear from an enquiry. Their schools are an ornament and an honour to Canada; and they have done more within the last ten years to forward education, particularly commercial education, in this Province, than had ever been done before. Instead of embarrassing them by petty jealousies and vexatious petitions, it behoves all good citizens to give them all the support which their successes and their labours justly entitle them to. We hear nothing of the sacrifices made by some of these devoted men for the benefit of this institution, the Gold Medals and cash given in perpetuity by two commissioners, amounting to \$250 a year, while another commissioner who visited the United States and Quebec, year after year in order to acquire knowledge of the various systems and the passing of the various laws, refused to accept even his travelling expenses, amounting to several hundred dollars. On the board their always have been a representative from the *Evêché* and the *Seminary*, and this fact alone, ought to be a sufficient guarantee of the honesty of the Commission.

THE VOLUNTEERS.

HEADQUARTERS:  
1ST OR PRINCE OF WALES REGT.  
VOL.-RIFLES OF CANADA.  
MONTREAL, March 30th, 1878.

To the Editor of the True Witness:

Sir,—The attention of the Lieut.-Col. Commanding having been called to a paragraph in your issue of 27th inst., viz: "In Montreal it is well known that the fife and drum band, of the Prince of Wales Battalion, is the band of the Orange Young Britons in uniform." I am directed by him to express his sincere regret, that such a statement should be made, and to inform you that the paragraph in question is distinctly untrue. Not one individual member of the 1st "Prince of Wales" Regt., band, belongs, or is attached to any other band in the Dominion. It is plain that the effect of such paragraphs is to foster a spirit of disloyalty and distrust, among the Catholic members, who have joined the Regt. during the past year, whereas the aim of the officers has been to break down all differences regarding religion, and cultivate but one feeling, that of loyalty towards the Crown.

With respect to the contemptible allusions to the Sergeants Mess Reading Room, no notice would be taken of it; were it not to inform you, that it also is to be moved into larger rooms, more suitable, and necessary, for the increasing patronage they now receive from members of other corps, and the public generally.

I have &c,  
Yours,  
S. KINNEAR,  
Lieut. & Adjt. 1st. "Prince of Wales" Regt.

Time after time we refused to believe that the information supplied us was true: at last, however, our informants declared themselves to be so positive, that we accepted their statements. We frankly confess that the letter we publish is to us proof that we have been misinformed, and perhaps it is better that the rumour should be thus publicly made, and publically denied. We would say more, but if we did we would be misunderstood. We may, however, say that the tone of the letter we publish, is unnecessarily harsh. If the officers of the Prince of Wales had been colunimated and falsified as much as the officers of the St. Jean Baptiste Company have been, they might have stronger reason to be annoyed than they now have. If falsehood after falsehood, had been circulated about them by slanderous and cowardly anonymous writers they might understand how friendliness may be changed into doubt and suspicion. We have had "contemptible" rumours not one but dozens published about us and yet we have combatted them in a different spirit to that which animates the letter of Mr. Kinnear. When we were traduced pronounced disloyal "hadn't taken the oath," passing the Catholic Union through the ranks "hid 200 rifles prepared to attack the orangemen" and all the other "contemptible" rumours that were circulated, there was no sympathy among the volunteers, and the antagonism we experienced only caused us to fight all the more bitterly for the privileges which we believe we are entitled to. Not that we have ever suspected the officers of the Prince of Wales Battalion of encouraging this feeling. On the contrary, we accept the statement contained in the letter we publish, that they have done all in their power to bring about a good feeling between Protestant and Catholics. We all owe a great deal to Colonel Bond and to every officer in his command. Our admiration of them has never changed, and if this explanation is accepted in the spirit in which it is given, the good feeling which existed before will be continued.

THIS MORNINGS NEWS.

The latest advices seem more threatening than ever. One report says Russia has demanded the fortresses on the Bosphorus and the Dardanelles, together with barracks and hospitals and that this was formally done by the Russian Embassy at Constantinople. It would amount to an ultimatum if true. The warlike moves being made in England, the recall of the Duke of Edinburgh, the increase of the fleet in the East, and the summoning of the reserves for the 19th inst., make this look serious.

SCIENCE OF RELIGION.

Everything in our age tends to become a "science." The world is not much the better for it, for two obvious reasons: because in everything but the study of material things, and not seldom in that, the so-called science is only a catalogue of random guesses and arbitrary assumptions; and because a very small portion of mankind have the smallest knowledge of its pretended discoveries. From the nature of the case they never will have. Human science, true or false, is not for them. The only science which appeals to the masses, and lies within the grasp of their comprehension,—because it is the only one which it really concerns them to know,—is the science of revealed truth. Vigorous intellects have been employed upon it, but it does not require a vigorous intellect to apprehend it. It would be only a snare and a mockery if it did. He who made us knows what we are, and knows how to teach us. The unlettered peasant can appropriate His teaching as well as the philosopher, and sometimes a good deal better. Even Locke confessed that a revelation was necessary, because the truths which it discloses are "beyond the reach of unaided reason"—a rational conclusion in which he was anticipated by Plato. Theology is strictly and essentially a science, with its own definite objects, and its own mode of attaining them. It is the calamity of our time that that is precisely what its sham science denies. It refuses to take note of anything which cannot be weighed in human balances, and of which the dimensions cannot be determined by human measures. And therefore in all questions of the soul and its destiny, compared with which all others are trivial and without substance, it has substituted for knowledge a voluntary and contented ignorance. It even calls this degrading nescience scientific! That is its consolation. There are men in our day who put out their own eyes, and boast that their darkness is light. This is about the highest achievement of "modern science," which is not modern, since in every point it is only the reverberation of pagan echoes of two thousand years ago. "We cannot find out God," said the ancients. "We are equally impotent," say the moderns. It is not a discovery which had or has much interest for either. And therefore they never make it. They will not employ the means. Yet a man might as well attempt to race with an eagle in mid-air, as hope to find out God by any other scientific process than that which He has put within the reach of all. And for this reason the only practical discovery of the dreary and impious philosophy of our day, affects to apply religion the lame methods of its own bastard "science," is this extremely useful and exhilarating proposition, that it was not God who made man, but man who made God!

These remarks are suggested to us by an article in the *Pall Mall Gazette*. In all which does not relate to religion it is perhaps the most acute, and certainly the most sagacious of English journals. When it talks about religion a subject which it would do well to avoid, it reminds us of the saying of that most facetious of human apes, Voltaire, that "if God made man to His own image, man has reversed the process." Rationalists and sectaries agree in this, that they make God, as Voltaire suggested, exactly like themselves. The first represent Him as unable to make Himself known to His own creatures, and the second as equally unable to keep His own adorable revelation from odious corruption, and His own all holy Church from shameful error and decay. It is hard to say which is the most unpleasant blasphemy of the two. The latter is incontestably the more ridiculous. Rationalists only deary that God has made a revelation, but sectaries insist that though He made one, He allowed it to be subverted almost from the beginning, and abandoned His most devoted servants, in all ages, to shameful errors and corruptions. That was His way of rewarding their tender love and holy zeal. In other words, the first contend that He is unknowable, and the second that He is not worth knowing. On this occasion we have to deal only with the first. They summon what they call "science" to their aid, and a very droll science it is. "The science of religion," says the *Pall Mall*, "though of comparatively recent origin, has firmly established its claim to recognition." The best proof of it is, that it has triumphantly banished religion to the nebulous sphere of sentiment, and demonstrated, to its own serene and jubilant satisfaction, that there never was and never can be any definite religious truth. And this it establishes by putting out of court all the witnesses who alone have a right to be heard,—because for eighteen centuries they alone have never varied in their testimony,—and judging religion by the incoherent talk of men who differ more about God's revelations to man than they do about anything else. It would be just as easy to banish astronomy or chemistry from the circle of sciences, by quoting only those who

were totally ignorant of both. "The modern school," we are told, "founds the study of religion on a scientific basis, for it builds its theory on a comprehensive generalization, arrived at by a careful observation, analysis, and comparison of the largest possible number of religious phenomena,"—without the smallest doubt of its own capacity to interpret them. Yet there is one phenomenon, of vast dimensions, and absolutely unique in the history of human thought, of which this shallow and flip-pant "science" takes no account whatever, though it is the most prodigious psychological fact in human history. From the hour in which the Christian revelation was made, though it was falsely and variously interpreted outside the Church, within her fold, which is now conterminous with the habitable world, and embraces men of every race and tongue, countless millions of men have ever been, and are at this hour, in all which relates to revealed dogma, "of one heart and one mind." This is a scientific phenomenon of considerable gravity. Only fools or knaves would affect to ignore it. Only a baseless and superficial philosophy would pass it by. It solicits explanation. It gives the lie to "the modern schools," by a more cogent than any mathematical demonstration, for it proves, with more than scientific rigor, that there is a deposit of constant, certain, and immutable religious truths, and that in every age, and under all condition of mental character, men are able to receive it. It proves, also, as Leibnitz, Kepler, Newton, and Pascal, saw and proclaimed, that the gift by which these truths are embraced is not human reason, but divine faith. "There is no such thing," replies the rationalist, perfectly indifferent to the fact that he is contradicting not only the general testimony, but the actual experience of thousands of millions of human beings, including the most vigorous and cultivated minds of every land and every age. When Woodsworth spoke of "the ape philosophy," he must have been thinking of the mingled folly and impudence of a braggart "school," which insists that everybody must be as ignorant as itself, denies the spiritual powers which it does not understand, and mocks the supernatural gifts which it does not so much as wish to possess. Even Mr. Huxley tells this pretentious school, of which he is one of the oracles, that "everything in its ultimate analysis is mystery." If this is true even of the material, how can it be otherwise than true of the spiritual world? And what can be more grossly unphilosophical than to deny or dispute "phenomena" which belong to the spiritual order, under the pretence that they have no existence,—which the collective testimony of the human race disproves,—and could not be classified if they had? "There is no conflict," says the writer in the *Pall Mall* "between science and religion," and why? because "when a proposition becomes capable of demonstration it ceases to be an article of faith and passes from the domain of religion." Therefore, he adds, it is idle to quarrel with theology, which is only "the unsuccessful attempt to reduce to a scientific formula that which by its very nature is incapable of the transformation." To which we need only reply that impiety is always doomed to be irrational always assumes what it cannot prove, denies what it does not value, and can only maintain its indictment against the conclusions of enlightened reason, and the testimony of instructed conscience, by a system of intemperate negations which the authentic history of the human soul convicts of falsehood, and which has no more aim to the name of "science" than it has to that of religion or morality.

THE SYLLABUS.

The *Witness* is constantly harping on the Syllabus. It has become like the 'Confessional' 'Idolatry' &c., to the pages of our contemporary. If the *Witness* read Mr. Newman on the Syllabus it might induce it to be somewhat milder in its tone. In his letter to the Duke of Norfolk in the Gladstone Controversy, Dr. Newman says: The virtue of the Syllabus, then, lies in its references; but of these Dr. Gladstone has certainly availed himself very little. Yet, in order to see the nature and extent of the condemnation passed on any proposition of the Syllabus, it is absolutely necessary to turn over the passage of the Allocation, Encyclical, or other document, in which the condemnation is found; for the wording of the errors which the Syllabus contains is to be interpreted by its references. Instead of this Mr. Gladstone uses forms of speech about the Syllabus which only excite in me fresh wonder. Indeed, he speaks upon these ecclesiastical subjects generally in a style in which priests and par-accused by their enemies of one are speaking of geology. For instance, the Syllabus, as we have seen it, is a list or index; but he calls it "extraordinary declarations" p. 21. How can a list of Errors be a series of Pontifical "Declarations?" However, perhaps he would say that, in

speaking of "Declarations," he was referring to the authoritative statements which I have accused him of neglecting. With all my heart; but then let us see how those statements fulfil the character he gives of them. He calls them "Extraordinary declarations on personal and private duty," p. 21, and "stringent condemnation," p. 19. Now, I certainly must grant that some are stringent; but only some. One of the most severe that I have found among them is that in the Apostolic Letter of June 10th, 1851, against some heretic priest out at Lima, whose elaborate work in six volumes against the Curia Romana, is pronounced to be in its various statements, scandalous, false schismatical, injurious to the Roman Pontiffs and Ecumenical Councils, impious and heretical." It well deserved to be called by these names, which are not terms of abuse, but each with its definite meaning; and, if Mr. Gladstone, in speaking of the condemnations, had confined his epithet "stringent" to it, no one would have complained of him. And another severe condemnation is that of the works of Professor Nuytz. But let us turn to some other of the so-called condemnations, in order to ascertain whether they answer to his general description of them.

1. For instance, take his own 16 (the 77th of the "erroneous Propositions.") "It is no longer expedient that the Catholic Religion should be established to the exclusion of all others." When we return to the Allocation, which is the ground of its being put in the Syllabus, what do we find there? First, that the Pope was speaking, not of States universally, but of one particular State, Spain, definitely Spain; secondly, he was not speaking of the proposition in question directly, or dogmatically, or separately, but was protesting against the breach in many ways of the Concordat on the part of the Spanish government; further, that he was not referring to any theological work containing in, nor contemplating any proposition; nor, on the other hand, using any word of condemnation at all, nor using any harsher terms of the Government in question than those of "his wonder and bitterness." And again, taking the Pope's remonstrances as it stands, is it any great cause of complaint to Englishmen, who so lately were so severe in their legislation upon Unitarians, Catholics, unbelievers and others, that the Pope does merely not think it expedient for every state from this time forth to tolerate every sort of religion on his territory, and to disestablish the Church at once? for this is all that he denies. As in the instance of the foregoing section, he does but deny a universal, which the "erroneous proposition" asserts without any explanation.

2. Another of Mr. Gladstone's "stringent condemnations" his 18th, is that of the Pope's denial of the proposition that the Roman Pontiff can and ought come to terms with Progress, Liberalism, and the New Civilization." We turn to the Allocation of March 18, 1861, and find there no formal condemnation of this Proposition. The Allocation is a long argument to the effect that the moving parties in that Progress, Liberalism, and new civilization, make use of it so seriously to the injury of the Faith and the Church, that it is both out of the power, and contrary to the duty of the Pope to come to terms with them. Nor would those prime movers themselves differ from him here; certainly in this country it is the common cry that Liberalism is and will be the Pope's destruction, and they wish and mean it so to be. This Allocation on the subject is at once dignified, and touching; and we cannot conceive how Mr. Gladstone should make stringency his one characteristic of these condemnations, especially when after all there is here no condemnation at all.

3. Take, again, Mr. Gladstone's 15th—"That the abolition of the Temporal Power of the Pomedom would be highly advantageous to the Church." Neither can we find in the Pope's Allocation any formal condemnation whatever of this proposition, much less a "stringent" one. Even the Syllabus does no more in the case of any of the eighty, than to call it an "error" and what the Pope himself says of this particular is to warn and reprove [monere et rearguere] those who applaud the decree by which the Roman Pontiff has been despoiled of all the honor and dignity of his civil rule, and assert that the said decree, more than anything else, conduces to the liberty and prosperity of the Church itself."—Alloc., April 20, 1846.

At page 122 he says, "Now considering that the Syllabus was intended for the Bishops who were to be the interpreters of it as the need arose to their people, and it got bodily into English newspapers even before it was received at many an episcopal residence, we shall not be surprised at the commotion which accompanied its publication." Bishop Fessler, Secretary General of the Vatican Council, in his work on "True and False Infallibility," a work approved by the late Pope in a Brief prefixed to it, says p. 107, Dr. Shulte assumes that the Syllabus with its 80 propositions is one of those papal definitions of doctrine of which the Vatican Council speaks in its 4th Session. The assumption he has failed to prove. Dr. Shulte assumes it to be so as a fact, whilst the truth of the matter is the fact is called in question by the gravest theologians. But it is all the same to our contemporary, it is the Syllabus—magic name, and so it is denounced.

THE DECLINE OF PROTESTANTISM. A FORGIBLE AND ENJOINED LECTURE BY RIGHT REVEREND J. LANCASTER SPALDING, BISHOP OF PEORIA.

The Protestant Decline remarkable everywhere, but most of all in America.

(Concluded from our last.) More remarkable far, and more worthy of attention, in the history of Methodism in the United States, a sect which a hundred years ago was hardly known, but whose rapid progress has placed it at the head of the Protestant Churches of this country.

METHODISM originated in a sentiment; enunciated in its early stages no new doctrine, developed no distinctive theory of belief. All that Wesley asked of those who wished to be admitted to his society was "a desire to flee the wrath to come and be saved from sin." The awakening of his own religious sentiment had been occasioned by reading the works of Thomas a Kempis and Taylor, and the opportunity for the revival which he started was found in the abandonment and spiritual death of the masses of the people in England, where to the religious frenzy and fanaticism of the Great Rebellion had succeeded an almost incredible apathy and unbelief upon which the clergy of the established Church looked with solid indifference. But in the heart of Wesley the sight of this misery stirred up the fire of an unquenchable zeal. A change in his view was brought about by a acquaintance with the Herrnhutters. To them he was indebted for the doctrine of justification by faith, manifested in sudden and convulsive conversion. "God gives us," he said, "in a moment such a faith in the blood of His Son as translates us out of darkness into light out of sin and fear, into holiness and happiness." It was on the 29th of May, 1739, in Aldersgate street London, at a quarter before nine o'clock, that this assurance of divine election was given to John Wesley, not without violent internal commotions and upheavings of his whole being. More than any other, this doctrine of conversion has determined the history of Methodism, as it is this teaching of Wesley which his followers have above all seized, and which they have ever been eager to hold forth as the essential part of his legacy to them. As this is the one thing necessary, the whole aim of preachings is to develop the outward miraculous signs of the divine election, and it therefore became sensational, startling, soul-harrowing. The result was often marvellous. To the wild and frantic appeals of the preacher, the people at times responded with shrieking, and roaring, and gasping, as though they were half-strangled. Some grew red or black in the face, and fell down as in a fit or dead. Whole congregations were seized with uncontrollable jerking and contortions. In the exaltation of spiritual ecstasy they shouted, jumped, clapped their hands, saw visions. Heard the songs of angels. Nothing was extravagant, all things were possible. Those who were seized with these attacks believed them to proceed from the divine influence. They were certain; and their appearance and enthusiasm created like states of feeling in others, and the faith spread.

God had visited his people. There was a new outpouring of the Spirit. The regenerate were made perfect,—all impulse to sin, even involuntary, perished within them. If there was contagion in this exaltation, there was also danger. Mortal man believes himself an angel at his peril. When he takes wings it is probable he will trail them in the mire.

Antinomian views readily insinuated themselves into the minds of the regenerate and presanctified. Their election was such; for them there was no law. Fletcher, a disciple of Wesley and friendly to the cause of Methodism, says in his "Checks to Antinomianism;" "Antinomian principles have spread like wild fire among our societies. Many persons speaking in the most glorious manner of Christ, and of their interest in His complete salvation have been found living in the grossest immoralities. How few of our societies, where cheating, extorting or some other evil hath not broke out, and given such shakes to the Ark of the Gospel, that, had not the Lord interposed, it must have been overset." He cites the words of Hill, a Methodist, who taught "that even adultery and murder do not hurt the pleasant children, but rather work for their good; God sees no sin in believers, whatever sin they may commit."

In Scotland and Ireland Methodism made but little headway; in England its success was greater, and in the United States a field was opened in which it has won its most brilliant victories.

Its history in this country began with the little congregation of English emigrants who met in 1760 in Philip Embury's carpenter shop on Market St. New York. Ten years later Wesley counted seven thousand followers in the United States, and in 1784 the Methodist Episcopal Church was formally declared to exist by the sixty preachers who had met in conference at Baltimore.

CAUSES OF ITS RAPID GROWTH. The growth of the new sect has been rapid. Its churches have multiplied at the rate of two a day, and are at present estimated at 25,000, with a corresponding number of preachers. The property of the organization is valued at \$80,000,000, and the number of communicants in 1872 was 2,047,876. Methodism here, as in England, first found acceptance among the poor and ignorant. Its worship was performed in barns, in back streets, in open fields, and in the primal forest. Its preachers, many of whom were laymen, were in general as rude and unlettered as the crowds to whom they spoke. In the audience and in the speaker there was the fittest preparation for the wild and startling oratory by which the vulgar mind is uplifted and tossed like a ship in a stormy sea. How susceptible to such influences the masses of the people in this country were, had been shown in the first Great American Revival of 1740, in which the English Methodist Whitefield took so prominent a part. Though a clergyman of the Church of England, always looked upon with suspicious jealousy, especially in New England, his preaching was listened to with unbounded enthusiasm by the descendants of the cold and unemotional Puritans.

Whenever he went to Boston the churches were too small to hold the people who followed him, at one time as many as twenty thousand, to the Common, and stood for hours in a drizzly rain, most of them weeping. He passed from Georgia to New Hampshire, preaching always to large crowds, and with visible effect. His hearers were gathered from all the contending sects of Protestantism, which was the best evidence of the religious restlessness and dissatisfaction then existing. In violation of their fundamental principle, all the sects had dogmatized, and with a fanaticism as intense as it was narrow, had built up doctrinal walls of separation, which they sought to defend with desperate courage. As a result, their prevailing spirit was sour, contentious and unlovely. From the arid and bitter fields of controversy, the people rushed like thirsting flocks to fresh water, to this new preaching, which spoke to the heart and the imagination; there is exhaustless force in appeals to the soul's inborn consciousness of God's justice and mercy; and the craving for immortal life will always bring hearers to him, who doubts not his power to point the way to heaven. In their sinner moods, men do not question the eternal virtues. They feel that it is unalish and

pitiful to quibble about God, the soul, sin, death, and judgment, and whenever these divine truths cease to impress the mass of mankind as the most solemn and awful realities of which it is possible for us to think, human reason, will have sunk to the level of brutish instinct. The power of the early Methodist preaching lay chiefly in its appeal to the sentiments which are a part of our religious nature. Take away the extravagance, the shouting and hysterical convulsions believed to be the workings of God's spirit, and the sermons were but repetitions of truths which have been announced in the Church from the beginning. The necessity of salvation, the merits of the passion and death of our Lord, the need of repentance, the evil of sin, the efficacy of prayer, the sweet joy of a holy life, God's justice and mercy, are not subjects which Methodism or any other form of Protestantism has introduced into the Christian pulpit. The success of Wesleyanism was no doubt due in part to the strong relief in which it placed truths that had been lost sight of in the midst of theological wranglings.

FED BY RELIGIOUS IGNORANCE.

The religious ignorance of the poorer classes was also favorable to its progress. Here, as everywhere, they were neglected by the dominant Protestant sects, that their Christianity had become a mere tradition—a half political and half religious bias. They were not sceptical, for they did not think enough on religious subjects to doubt; but only a trumpet's sound could rouse them from the deep apathy and indifference into which they had sunk. Nevertheless, they were not irreligious. Scattered over the plains, dwelling in the midst of illimitable forests, surrounded by danger, exposed to hardship, they lived separated from human society, in daily and necessary communion with nature. Though strong of heart, a sense of their helplessness and dependence was forced on them. In the midst of the blind and pitiless work of irresistible and all-crushing natural forces, man is like a feeble child without human companionship. He feels that God alone can redeem him from the iron grip of senseless destiny. In the presence of a foe that is superhuman, he appeals to a power who is supernatural. He is credulous, superstitious even; and rude like the nature which surrounds him, is slow to find anything extravagant or absurd. To populations of this kind, the early Methodist preachers appealed with startling effect and a zeal, made confident by success. They traversed mountains and valleys, swam rivers and waded through miasmatic swamps, to carry the light of Wesley's Gospel to those who were sitting in the shadow of death. They taught no creed, and despised learning, which they easily might do, for hardly one of them had received a college education. God had called them, and had sent them to preach, as He had called St. Paul. They had the testimony of His spirit in their hearts, dream dreams, saw visions, and heard God's voice. Their preaching was wild and incoherent. Suddenly the spirit moved them; they shouted and yelled, rubbed their hands, and jumped about in a manner which, to the dispassionate spectator, could not but seem most ludicrous, but which exercised over their hearers a magnetic influence, so that they too were seized by the spirit and shouted and were lifted up to glory. In this lay the power of Methodism, as this in the eyes of the believers was the all-sufficient proof of its truth. Arguments were superfluous; they had the testimony of God's approval in their hearts, and if any doubted they had but to look to see the miraculous workings of the divine Spirit. That some were hypocrites, the most ardent defenders of Wesley's doctrine will admit; that many were sincere no impartial inquirer can doubt. In honest fanaticism there is a fearful power. It creates those exalted moods in which the passions of the soul become contagious and are caught by multitudes and nations. Sound and fury are empty and impotent unless they proceed from the deeply feeling heart within. The early Methodists believed that they were inspired and they inspired others. In this mood it is easy to understand that their religious exaltation was heightened by the contempt in which the other Protestant sects held them.

"In touting out a nest of consecrated cobblers," said the Rev. Sidney Smith, writing in 1809; and "bringing to light such a perilous heap of trash as we were obliged to work through, in our articles upon the Methodists and Missionaries, we are generally conceived to have rendered a useful service to the cause of rational religion;" and he protests his firm resolve to do all in his power to save "sober Christianity" from being eaten up "by the nasty and numerous vermin of Methodism." In his eyes the Methodists were "canting hypocrites and raving enthusiasts—despised le from their madness." "Give us back our wolves again—restore our Danish invaders—curse us with any evil but the evil of a canting, deluded and Methodistical populace. Wherever Methodism extends its baneful influence, the character of the English people is constantly changed by it. Boldness and rough honesty are broken down into meanness, prevarication and fraud." Language like this only inflamed the zeal and intensified the characteristic peculiarities of the Wesleyans. The sneer of the worldling, the scorn of the well-fed and comfortable, the contempt of the polite and learned, served but to give them a stronger conviction that there was the spirit of Him who was born in a manger, who wrought in the shop of a mechanic, whose friends were the poor, and who sent to preach the Gospel rude and ignorant fishermen. The Methodistic doctrine of sudden conversion and sanctification had necessarily a tendency to make those who accepted it a peculiar people, and the ridicule which was founded upon their preaching and worship widened the chasm between them and world. In their opinion the wheat is separated from the cockle, the roody from the ungodly, in this world, even now. How powerful this impression was may be seen at a glance by whosoever will take the trouble to run through the pages of any Methodist newspaper or magazine published in the early part of this country. They were the pleasant children, the friends of the Redeemer, a godly race, with the seal and sign of election upon their souls. A special and miscellaneous Providence attended them. Thunderstorms, sudden deaths and all manner of divine visitations and judgments waited upon their preachers to confirm their teachings or to strike terror into the hearts of the unbelievers. Their self-consciousness and sectarian zeal increased with the sense of isolation. They grew intensely classish; were guided by religious feeling in their commercial dealings and political sympathies and used all manner of worldly influence to promote the interests of the sects. In accounting for the success of Methodism in the United States it is important not to lose sight of the sensationalism which is inherent in American character. Our love of novelty, desire of change, eager search after new experiences, readiness to put faith in quackery and patent medicines, belief in spirit-rapping, render American society a most proper soil for the sprouting and growth of religious sects; and we can imagine none more to this phase of popular character than Methodism, which lays but little stress upon dogma and obedience, and holds inward impulse to be the voice of God and the safest line of conduct. Pure subjectivism in religion is evil, but when states of soul are believed to be the results of immediate and special divine influence, the victims of such delusion fall a prey to the wildest, and most extravagant fanaticism. The miraculous becomes for them God's ordinary Providence; the laws of nature are suspended, and they live in a wonderful world, to the vulgar mind, is full of enchantment.

PROSPECTS OF PROTESTANTISM IN AMERICA.

It would be tedious to pass in review the innumerable sects which, in this country, are struggling to maintain a feeble existence; and we make no apology for declining the task since its performance would be as useless as uninteresting. Rather, from a higher plane, let us take a general survey of the actual state of Protestant sectarianism. In a population of over forty millions, after a hundred years of perfect freedom, some hundred sects or more hold, with what power of grasp they may, seven millions of members. If we reckon the Catholics at seven millions, there remain some thirty millions who are neither Protestant or Catholic, but simply indifferent to all forms of religion. No words, it would seem, could add to the significance of this fact, which of itself proves the hopeless failure of Protestantism in the United States. And yet this is but a partial view of the religious condition of the country. Church membership itself has lost meaning. People join the church as they seek admission to a club; for social or aesthetic reasons. They like the preacher, or the singers, or the worshippers. Congregations hire their ministers not for their orthodox faith, but for their power to interest or entertain them. The preacher's social gifts have a financial value. "What ability there is, in the ministry is found almost exclusively in the large cities. The same law that drives the fastest eaves to the New York market, places the most gifted speakers in the metropolitan pulpits. There the highest prices are paid. The churches grow more and more aristocratic and exclusive; while God's poor are left to God's care. No great mind, defends Evangelicalism to-day. In fact, what feeble advocacy is given to Protestantism is given to it not as a doctrine or a religion, but as a tendency.

This peculiar mental state which Methodism creates fits it above all other sects for religious revivalism. The decay and indifference that are constantly weakening the life of Protestantism are attended by periodical spasmodic reactions, called revivals, awakenings, outpourings of the Spirit, and to these chiefly the sects owe what fitful and feverish activity they are able to maintain. In agitations of this kind Methodism first made its power felt; and this agency has been employed with great success by the disciples of Wesley. It was already a great gain for them that the principle of revivalism was accepted by the other sects; for was not this acceptance an implied admission of the Methodist doctrine of conversion?

In the great awakening of 1740 Methodistic phenomena broke forth in all the various Protestant Churches. The movement may be said to have originated in the preaching of the Calvinistic Edwards; and while it lasted dogmatic differences seemed to be forgotten. The preachers of the different denominations very generally agreed in considering it a miraculous visitation; which in their sermons and writings they designated as "the great work of God," "the glorious work of God's grace," "the day of God's power," "the great outpouring of the Spirit," "the dread majesty of God filling heaven and earth."

Protests there undoubtedly were against this interpretation of the phenomena, as, for instance, in the Presbyterian church, in which this awakening produced the schism of the *Old Lights* and the *New Lights*, the former opposing, the latter approving the novel spiritualistic manifestations. The general current, however, of thought and feeling in all the sects flowed with the movement, carrying what is known as Evangelical Christianity into the unquiet and vexed sea of revivalism.

This was a critical epoch in the history of American Protestantism. The orthodox became revivalists; the Liberals committed themselves more openly to the rationalistic interpretation of the Scriptures. Among the Evangelicals a seeming homogeneity of sentiment, if not of belief, came into existence, founded upon the theory that religion is an emotional experience, not a dogmatic teaching. The positive basis of the Christian religion was thus undermined by both parties. The Liberals, upon intellectual grounds, strove more and more to eliminate the truths of revelation, and the sentimentalism of the orthodox logically drove them to take up a like position. Both placed the subjective above the objective. What, however, I am now insisting on is the acceptance of the principle of revivalism by the evangelical sects of the United States, for to this fact more than to anything else the Methodist ascendancy in this country is attributable. Other influences too have their effect, as, for instance, the conduct of the Methodists during the pro and anti-slavery agitations which found their settlements through the civil war. In the North, the followers of Wesley were the bitterest opponents of slavery, and in the South, its warmest advocates. So intense was the feeling that it led to a schism which, instead of weakening, strengthened the cause of Methodism by winning to it the sympathy of the fanatical political factions of the North as well as the South. Among the negroes, also, it met with great favor. The wild and startling appeals of the preachers impressed their rude imaginations, and in the excitement of revivals and camp meetings they found opportunities for indulging in those passionate sensations, half religious and half animal, which are so congenial to their nature. As the chief requisite in a preacher was the ability to shout, there was little difficulty in obtaining a negro ministry, to the efficacy of whose labors rudeness and ignorance were not obstacles. Much, too, must be attributed to the fact that Methodism was a new fanaticism, full of the enthusiasm and freshness that belong to a young life and faith. But after all has been said, its success is noteworthy only when compared with the failure of other sects. In 1875, there were two million eight hundred and seventy-five thousand Methodists in the United States, divided into some eleven or twelve different bodies. The communicants of all the Protestant churches amounted to something over seven millions. This preponderance is beyond doubt an injury to the cause of Protestantism and one of the elements most active in helping on its dissolution. It has turned public thought from doctrinal to sensational religion, and has ignored the reasonableness of faith. When the churches acknowledge their dogmas and creeds to be doubtful or unimportant, this confession of impotence necessarily produces indifference in their adherents. Belief must be in something definite and it must be all-important. Methodism, by reducing religion to an experience, a sensation, must end in indifference and scepticism. Error of feeling is not at our command, nor, when possessed, is it easily retained. The early zeal of the Wesleyans has already cooled. They no longer shoot, fall into ecstasy, see visions as in the good old days that are gone. It is not sufficient now that a preacher should hear the call of heaven; he must be educated. The simplicity of dress and peculiar manners which the Methodists once affected, and which greatly helped to spread their opinions, are forgotten, the religion of cobblers, blacksmiths and backwoods farmers is clothed in broadcloth. Methodism is respectable, and henceforth harmless.

To the anti-dogmatic theory of religion, I attribute the almost universal acquiescence of the Protestants of this country in the common school system of education. Since religion is an experience, they argue, it cannot be learned; since it is independent of dogmas, it cannot be taught. The school and the church, education and religion have nothing in common. This is the most fatal blunder that American Protestants could have made. In the atmosphere of the common schools their faith must surely die, is already dying.

But the most immediate evil of Protestantism is Sectarianism. The Bechers, and possibly others hold that sects are beneficial. They may be to them though if we are to believe St. Paul, sectaries do not keep good company. Colonel Higginson has come very near the truth on this subject. "Each sect in religion," he says, "helps to protect us from some other sect." Our security is perfect. Whatever is affirmed here in the name of the Bible is denied on the opposite corner upon the same authority. Every eternal yes is neutralized by an everlasting nay; and the sum total is indifference, to religion and mere animalism. The defenders of

It is valued as an auxiliary of scepticism and free thought. The preachers themselves take a hesitating, and apologetic tone when speaking on religious subjects. They are no longer absorbed by the conviction that they are fighting the battle of God. The Protest of Luther, and Calvin, and Knox, which seemed to have almost a divine earnestness and efficacy, has died away into a feeble echo. Protestants would no longer protest did not the Catholic Church protest against them. The popular sermon is rationalistic, sentimental, fantastic, humanitarian, literary, anything rather than religious. Read the titles of these discourses in the newspaper advertisements. They are frivolous, odd, unworthy, whimsical, startling, as though they were the product of the genius which has invented the showman's handbill and theatrical poster. The revival, through which chiefly Protestantism strives to win adherents is growing day by day less effective; and its success seems to be greatest when in the hands of laymen. This is a significant fact, though it is by no means the only evidence of the declining influence of the Protestant clergy. As sectarianism rejects the sacerdotal character, its ministers are only laymen. The sacredness of the office is lost sight of, and the man is valued merely for his gifts. This raises the individual above the church, and it need not surprise us that Protestantism should lack the power to depose a preacher who is eloquent or censor a member who is rich. If the church excommunicates Mr. Beecher or Dr. Swing, Mr. Beecher and Dr. Swing will excommunicate the church. The world will applaud and their followers will worship them as heroes. The Protestant theory and practice of church communion has destroyed the Christian family, without whose sacred influence there is no hope of better things. Has the Christian family any existence among the Protestants of this country? The father is a Christian, or the mother is a Christian, but the family as such, like the State, is godless, knows no religion. This is the inevitable result of the Protestant discipline of communion with the church and the Methodist doctrine of conversion. "The father, who is a heathen, is not to blame; even his believing wife must feel this; for he has not been convicted of sin, has not been seized upon by the divine Spirit. It is not his fault that he is not a Christian. The children use similar arguments and the Christian family becomes impossible. Indifference follows, and all distinction between Christian and heathen, believer and unbeliever, is lost. What man believes, they tell us, is of minor importance; his faith cannot be wrong if his life is worthy. This bald transparent platitude finds acceptance like a current coin, and the souls of men fall into lethargic somnolence beneath the eye of the living God. In the meanwhile the moral tone of the whole country sinks. Impurity and dishonesty infect the social body. The rich are avaricious, the poor are selfish, and both are sceptical and earthly minded. Men despair of finding a Divine being or a great cause. They eat and drink, and are not filled; their heart is hungry, the soul lacinated with mator.

THE SYSTEM FINDS NO PLACE FOR WOMAN'S WORK.

Another cause of the failure and decline of Protestantism is to be found in its failure to recognize the religious value and mission of woman. Her nature is more reverent, her love deeper and more constant, her power of self-devotion and self-immolation greater than man's. She cannot enter the priesthood. Public speech makes her coarse and common, and therefore degrades her. Yet is she most religious, and there is in her the faculty, if rightly developed, to make herself the very embodiment of God's merciful and ministering love to the poor, the orphan, the sick and suffering children of men, whom Jesus loved; and to thousands there is no higher evidence of the divinity that is in religion than these works of Christian charity. What has Protestantism to say to the high-souled young woman who comes and asks to consecrate the love of a virgin heart to those who have none to console them? It tells her to get married and distribute tracts or become a Methodist class-leader. Hence the poor in hospitals and asylums find no meek-faced Sister to speak to them of the love and mercy of their Father in heaven; but only the heartless ministrations of a hired service. Little wonder is there that they should fall from away Christ and His religion. The Protestant horror of celibacy has had other consequences not less fatal than the rejection of woman. It has led to a married priesthood, which is necessarily both weak and expensive. When wealthy, it is aristocratic, and has neither the disposition nor the power to control the masses; and in poverty, it grows dispendent and cringes. It lacks the courage of its convictions without which no public teaching can be efficacious. Nor must it be forgotten that the charm and power of preaching, which is the vital act in Protestant worship, are constantly diminishing in presence of the growing influence of the press. People who go to church merely or chiefly to hear the sermon, will easily persuade themselves that they may just as well stay at home and read it next morning in the newspapers. The attempt to make the Protestant service attractive by having recourses to art must necessarily fail. The alliance of art with religion was fiercely denounced by the early reformers, and the beautiful and poetic symbolism of the Church was rudely and ignominiously rejected. The aesthetic tendencies now so pronounced in the sects are unmistakable evidences of decay. They are contrary to the true Protestant spirit, and hence are either empty shows or advances to Rome. Much has lately been written of the dangers which threaten Protestantism from the loss of the masses; and a partial return to the usages and discipline of the Catholic Church has been suggested as the most certain means of regaining the hearts of the people. The naive of such a proposition is almost incredible. When Protestantism will have found the secret of creating an unmarried priesthood, of founding sisterhoods of charity and mercy, of making its people go to confession, there may be ques on of returning to Catholic usages. Until then, stained glass windows and the music of the great composers will remain meaningless. The secret lies in Christ's real presence in the ever adorable Sacrament of the Altar. It is this that draws the great heart of the people, and without this, Protestant temples of worship, however magnificently constructed and ornamented, will remain cold and empty meeting houses; which is precisely what they were originally meant to be. In fact it seems to that by studying the architecture of Protestant churches, one might detect the hollow faith that built them. A temple without, a theatre within, a severe and imposing front, behind which is concealed a mere shell; as if the thing had been put up to strike the eye of the passer by, and not to lift the worshipper to heaven. It reminds one of those fashionable weak-minded people, who in the interior of their homes live meekly, but before the world appear in gorgeous apparel.

SECTARIANISM.

But the most immediate evil of Protestantism is Sectarianism. The Bechers, and possibly others hold that sects are beneficial. They may be to them though if we are to believe St. Paul, sectaries do not keep good company. Colonel Higginson has come very near the truth on this subject. "Each sect in religion," he says, "helps to protect us from some other sect." Our security is perfect. Whatever is affirmed here in the name of the Bible is denied on the opposite corner upon the same authority. Every eternal yes is neutralized by an everlasting nay; and the sum total is indifference, to religion and mere animalism. The defenders of

PERSONAL.

BECKX—Father Beckx, General of the Jesuits, is ill.  
GRANT—The Pope received Gen. Grant on Saturday. The General was presented by Cardinal McCloskey.  
COYLE—Mr. Coyle Advocate, was elected President of St. Patrick's Society, Montreal, on Monday night last.  
HOWE—The first person blessed by Pope Leo, at his first public audience, was a Protestant—Mr. T. Howe of Boston. So says the Boston Herald.  
LONERGAN—The Retreat which has just been concluded at St. Bridget's Parish, Montreal, was a great success.  
KIRWAN—Mr. M. W. Kirwan, TRUE WITNESS, lectured at Kingston last Thursday. There were rumours of disturbance, but none took place.  
ST. PATRICK'S DAY—Orange rowdies attempted to disturb the National Anniversary at Lurgan. Some of the police were struck with stones.  
DEVLIN—Mr. B. Devlin, M. P., has resigned the Presidency of St. Patrick's Society Montreal. He is in excellent health, and is now in Ottawa.  
O'DONNELL—Mr. F. H. O'Donnell, M. P. the stirring Home Ruler has sent an article from the *Irish Patriot*, to the *Freeman* of Dublin. The article is strong in support of the Irish cause.  
HAYES—The excitement about the illegality of the election of President Hayes is breaking out with vigor again in the U. S. The Maryland Legislature have passed resolutions in favour of Tilden.  
DONEGAL—The *Army and Navy Gazette* understands that the Marquis of Donegal has informed the War Office that the London Irish volunteers are prepared to give their services wherever they may be required, in case of need.  
O'DONOGHUE—Wm. B. O'Donoghue, Secretary of the Treasury under Riel, chief of the insurrection in Manitoba in 1871, and the most active participant in the rebellion, died in St. Joseph's Hospital, at St. Paul, Minnesota, on Tuesday week.  
WILSON—We are happy to learn that Wm. Wilson, Esq., of St. Antoine Street was unanimously elected President of the St. Patrick's National Association, at a meeting held in their chambers McGill Street, on the 27th inst.—*Montreal Gazette*, March 30th.  
IANLON—Ianlon's race with Plaisid is to take place on Toronto Bay, May 15th; with Eph. Morris, on the Hudson Course, June 28th, and with Wallace Ross on the Kennebecus River about the end of July. If Ianlon is successful in these contests he will meet Courtenay and Riley before the close of the season.  
O'DONOVAN ROSSA—In the Toronto City Council on Monday night, the Mayor intimated that, according to the opinion of the city solicitors, the claims presented by several citizens for compensation for damages done to their properties by the mob on St. Patrick's Day could not be legally enforced.  
ROBERTSON—The many friends of the Hon. J. G. Robertson will be glad to learn that this gentleman is fast progressing to recovery. The disease of which he was the subject was typhoid fever, contracted in Quebec, while in the discharge of his Parliamentary duties. He will soon be able to see his friends, and receive their congratulations.  
REILLY—On Monday, Patrick and John Reilly, brothers, of Chippewa, started to return in a row boat from this side. When half over, it was noticed that they were in trouble, as if an oar was broken, but they were too far down to render any assistance. They went over the Huron-Shoo Falls, just outside of the Three Sister Islands.—*Niagara Telegraph*.  
MATHEWS—Charles Mathews, the veteran English comedian, is full of activity, in spite of his advanced age, 75. He can shave and open an oyster at the same time, and can also repeat the Book of Job. His first wife was the celebrated Madame Vestris. Mathews has all his life suffered from pecuniary embarrassments, and his knowledge of debtors' prisons is varied and extensive.  
CALCRAFT—William Calcraft, the English veteran ex-executioner, is a mild inoffensive old man, fond of flowers and a rover of rabbits. He has always evinced a great repugnance to hanging a man of intellect, and asserts that on such occasions he would have failed in the task had it not been for a powerful dose of alcohol. Calcraft, venerable in appearance, grows a handsome white beard.  
O'CONNOR—The Rev. Dr. O'Connor delivered a short but telling sermon on Sunday, in St. Patrick's Church, in condemnation of the growing habit of swearing so prevalent in this city. The Rev. gentleman said it was horrible to hear little boys of from six to sixteen years, using the foulest oaths in vogue. It was a terrible evil, and unprofitable, unlike some crimes to the blasphemer. The practice of blaspheming, is too common we regret to say, with boys, on our public streets, and parents would do well to see to the early and better training of their children.—*Ottawa Herald*.  
CARDINALS—A Rome special says a commission of Cardinals, appointed to consider the position of Catholics in reference to Parliamentary elections, have reported that it is the duty of Catholics to participate in elections, and accept seats in Parliament if elected, taking the usual oaths to King and Parliament, but pledging themselves not to offend against the laws of the Church. We must remember the advice of Archbishop Lynch about these "specials" from Rome, although the above one looks like truth.  
LEITRIM—A tragedy is reported from Derry. The Earl of Leitrim's clerk and driver were all shot dead yesterday morning while driving in the neighborhood of the Earls home, Vaughan, County Derry. No details. So reads the news later. The Earl of Leitrim's body was found in a ditch the left side of his head is battered in. It is thought he was also shot in the head, but the fatal shot was through his heart. His left arm was broken, and the right completely shattered. The driver and clerk were shot in the head. The ground where the murder was committed showed traces of a hard struggle. A fowling-piece and part of another gun were found near the spot. Three or four men were seen loitering in the neighborhood before the occurrence of the murder. Later—The Earl of Leitrim was shot opposite a cottage from which he had recently evicted a widow. 89 of Lis tenants were under notice to quit.  
MCGILL—Mr. James J. Guerin, a young Irish Catholic, passed a very creditable examination in medicine at the annual convocation of McGill University. Dr. Guerin intends to practice in Montreal. In the examination for 1st year law student, the second prize was taken by Mr. Edmund Guerin, brother of Guerin. Mr. Alexander Ohlshelm of Lochiel, received his diploma of M. D., O. M., and the prize for the best thesis was awarded to Mr. H. J. Kavanagh, another in the faculty of law, the highest prize was won by Mr. P. D. Mignault, a young gentleman of French Canadian and Irish extraction, while in Anatomy, Mr. M. Evénie, President of the Catholic Union, was successful in passing. Out of four medals given for law in four years, Catholics have won three of them. This is the first year that a prize has been given for the best Thesis in law, and as we announce above it has been won by Mr. Kavanagh.

WEEKLY TEST.

Number of purchasers served during the week ending March 30th, 1878: 3,933. Corresponding week last year: 3,973. Increase: 40.

MONTHLY TEST.

Number of purchasers served during Month of March, 1878: 18,549. Same Month last year: 16,078. Increase: 2,471.

FURNISHING.

We are now showing the best value ever had in Montreal of the following lines: Grey Cotton Sheeting, Bleached Cotton Sheeting, Unbleached Table Linen, Bleached Table Linen, Unbleached Table Cloths, Bleached Table Cloths, Table Napkins, Towels.

Our stock of the above is large, fresh and in good condition, and from the advantages we have over all other retailers in the city, we guarantee to offer all these Goods at much lower prices than other stores.

READ THE FOLLOWING PRICES:

- S. Carsley's Sheetings. Unbleached Cotton Sheeting, at only 17c per yard. Good and wide Unbleached Cotton Sheeting, at only 20c per yard. Very Good and Wide Unbleached Cotton Sheeting, at only 23c per yard. Good Bleached Cotton Sheeting, at only 21c per yard. Good and Wide Bleached Cotton Sheeting, at only 25c per yard. Very Good and Wide Bleached Cotton Sheeting, at only 35c per yard. Very Good and Wide Twilled Cotton Sheeting, at only 35c and 38c per yard. S. Carsley's Table Linen. Useful Unbleached Table Damask, at only 22c per yard. Good Half Bleached Table Linen, at only 20c per yard. Very Good Quality Unbleached Scotch Table Linen, at only 40c and 48c per yard. Backskin Scotch Table Linen, at only 67c per yard. Bleached Table Damask, at only 45c per yard. Very Good Quality Bleached Table Damask, at only 55c per yard. S. Carsley's Table Cloths. Good Unbleached Scotch Linen Table Cloths, at only 75c. Very Good Scotch Unbleached Linen Table Cloths, at only \$1.05 each. Very Good and Large Sized Unbleached Table Cloths, at only \$1.33. A large Stock of Bleached Damask Table Cloths, from \$1.00 each. S. CARSLY. 393 and 395 Notre Dame Street.

JAMES FOLEY.

DRY GOODS AND MILLINERY, 213 ST. JOSEPH STREET, Opposite Dow's Brewery.

Ladies' and Childrens' Jackots. Also, a large assortment of Gents' Shirts and Drawers.

STILL GOING ON! THE GREAT CHEAP SALE OF DRY GOODS IS STILL GOING ON!

WE are determined to CLEAR OUT our ENTIRE STOCK OF SPRING AND SUMMER GOODS AT GREATLY REDUCED PRICES.

LADIES, DO NOT FORGET THE CHEAP SALE AT THOMAS BRADY'S, 400 ST. JOSEPH STREET.

OUR RETAIL ESTABLISHMENTS. THE EXTENSIVE CLOTHING HOUSE OF J. G. KENNEDY & CO.

It has been the aim of the Commercial Review, in the exhibits we have made of the various branches of industry with which our city abounds, to mention only those establishments that can be fairly called representatives of their trade. And while as a general rule we have taken only those which do a wholesale business, we have not overlooked those in the retail trade which, from the magnitude of their operations, deserve especial mention. Within the last few years a great change has taken place in the clothing trade. Ready-made goods are now produced in as fine fabrics and as good styles and make as are the most of custom-made suits. In fact there are many of our best citizens who buy ready-made clothing entirely, and none of their acquaintances are aware that their stylish suit do not come from a fashionable tailor. Especially has this feature of the trade been apparent during the hard times and when economy was a necessity. The most extensive retail clothing house in this city is that of Messrs. J. G. Kennedy & Co., No. 31 St. Lawrence st. We had the pleasure of visiting this establishment a few days since, and we can safely assert that a larger finer or more stylish stock of clothing would be hard to find. The building occupied by them is four stories in height and is filled to repletion with every class of goods in the clothing line, comprising men's boys, and youths' ready-made clothing in every variety, Canadian and Scotch tweeds, cassimeres, doerings, &c. On the first floor is the stock of over coats, suits, &c., in the latest styles and makes, and sold at prices to suit the most exacting. Indeed it would be difficult to find a customer who could not be suited in his department. The measuring and cutting department is also on this floor. Here the finest custom-made clothing can be obtained at minimum prices. The 3rd and 4th floors are devoted to clothing of every description. They carry at all times a fine stock of tweeds, broadcloths, &c., in bales. Their clothing for excellence of quality and first class workmanship and finish cannot be surpassed. We commend any of our readers who really want superior, well fitting, stylish, and durable custom or ready-made garments at bottom prices to pay this house a visit they are sure to be suited by going to this fine establishment.—Adv.

M. FERON, Undertaker, 21, ST. ANTOINE STREET, MONTREAL. July 25th-70-11 \$5 to \$20 per day at home. Samples worth \$5 free. Address BRISSON & Co., Portland, Maine, Jan 30 '78-25

AGRICULTURE.

will be greatly improved by taking it apart, washing with soap and water, and dressing it with some good water-proof preservative.

A very reasonable work: now is to procure some heavy plank, and make a stone boat for every team. One does not know how useful these implements are on a farm, until they are tried. To haul stone is only one of their many uses.

Kept tied to the trellis; cut away all superfluous growth; look out for the great green worm, it takes leaves and young fruit, and a single one will make sad work with a vine; the droppings usually show where the enemy is, catch—it can't bite or sting—and crush.

Separate yards for feeding may be made by putting up a few panels of portable, or other fence, across the main yards. A few strands of fence wire, stretched from one side to the other, make a good division and the snow does not drift against it.

Feed troughs and racks should be provided for yard feeding, both for grain and fodder, so that nothing may be trampled under foot and wasted, and strong animals may not drive off or annoy the weaker ones. We can easily contrive so that the animals of all kinds must do precisely as we wish.

Seeds of all kinds should be procured at once. Seed dealers are overrun with orders just when farmers want the seeds to sow, and the chances are that these want can not all be supplied at a day's notice. Those who buy seed at home, sometimes have to leave their work in the field and hunt up seed from their neighbours, who, having sold the best, have only the refuse left. Prices are always higher just at sowing time. The man who must have an article, is in the power of the seller.

Light feeding of grain is preferable for ewes. Too much cornmeal will be positively injurious. Half a pint of corn a day will be sufficient, alternated with a pint of wheat, bran, or whole rye. A mixture of one quart of salt, and one ounce of sulphur, placed in a box where the sheep can always reach it, will be beneficial. Early lambs with their dams should have warm pens in sheltered parts of the stables during the coldest weather. Such pens are very useful for ewes that reject their lambs.

Young Trees will meet with their greatest trial this month and next, and some that made no growth early in the season will require great care to save them. As a general thing it does but little good to water trees that seem to be at a stand still; with but little foliage, there is slight demand upon the roots; a mulch, to retain the moisture of the soil, will answer much better than watering; if the surface soil be kept light and mellow by frequent stirring, it will serve as a mulch. It often helps a languishing tree to protect its trunk, or stem, from the scorching effects of the sun. This may be done by binding some moss lightly about it; by placing a handful of straight straw against the sunny side, and fastening it there with a string or wisp; or by a wooden shield, made by tacking two thin boards together to form a V trough, which is set against the tree.

In all well trained vines, the laterals—the side shoots that appear in the axils of the leaves, are kept pinched back to one leaf. When they first push, pinch of all but one leaf; after a while the bud in the axil of that leaf will push pinch the growth back to one leaf; a third may start but seldom more. Pick of the large beetles, and the caterpillars they are seldom so numerous that they can not be hand-picked.—Watch for mildew, especially in a warm, moist time, and dust thoroughly with sulphur.—Vines may be propagated by layering the shoots of this season's growth, when they have become hard enough to handle without breaking; bend down the shoot and place two or three joints of it—the leaves being removed from the joints—in a trench a few inches deep; the end of the shoot may be tied to a stake. It is a good plan to lay a flat stone over the buried portion, as this keeps the earth moist and thus favors the formation of roots.

Plants set out of doors for the summer, are apt to suffer from neglect. It would conduce greatly to their health to prepare a place for them, a mere frame of boards as wide as the height of the pots, put down a layer of coal-ashes on which to set the plants, and then, having put in the pots to allow each plant sufficient room, fill in between them with coalashes. This will not only prevent drying out so rapidly, but avoid injury to the roots by the sun falling directly upon the pots—an unsuspected cause of much damage. This plan will prevent the plants from being thrown over by the wind, otherwise some other means must be devised. Most greenhouse plants need shade in the hottest part of the day, and should be so placed as to secure this. Several insects that are not known in the greenhouse, may visit the plants when set out, and vigilance is required. Fuchsias should never be turned out into the open ground, unless in a much sheltered place; the hot sun and winds soon destroy their beauty; if taken out of the house at all, the veranda is the best place for them, and if they can be set where the flowers can be seen from below they will be all the more effective. Keep the weeds from growing in the flower pots.

In estimating the comparative value of those two kinds of seed, a correspondent of the Country Gentleman uses the following argument: "The skin of the potato is nearly impervious to moisture, and as it remains entire, the water is retained within, and the tuber is a long time in shrivelling. As soon as out, the moisture escapes rapidly. If, therefore, the ground is dry and cloddy, and the time of planting late, it is best to plant the potatoes whole. If cut pieces are used as seed, it will be found that many of them dry up and fall to grow, and the crop is broken by vacant spaces. By early planting in rich and mellow ground, the moisture is retained in the cut pieces, and all grow freely; and the advantage derived from cutting, namely: fewer stalks and fewer and larger potatoes, are secured without difficulty." Most of our old farmers claim that it is good policy to cut potatoes for a week or two before they are planted, and spread them out in a dry place in order that a dry film may form over the cut portion; they claim that until such a covering is formed the cutting will not sprout at all, and that the process is more rapid under the conditions named than when in the ground. We have often tried the plan of cutting before planting time, and rolling the cuttings in ground plaster, but beyond the convenience of handling we do not note any perceptible results.

A little trimming is useful to most trees at this season. The blackberry and raspberry may have their tops shortened so as to leave the canes about four feet long. Some do this earlier in the season, but the buds are apt to burst if it is done too soon. In like manner, pear and apple trees that grow well, but produce no fruit, are benefited by having say half of some of the young growth cut back. The buds then left are very likely to form flower buds in place of growth buds for next season. It has been recommended by gardeners, to cut out the old shoots of raspberries, etc., after they have done bearing; but on observation, it is our bold vine that we see very little good; it is not positive injury and the partial shade the old stems make, seems rather beneficial than otherwise under our hot sun. Strawberry planting often commences in August. It has been recommended by successful cultivators of strawberries that heavy manuring is not good for the strawberry, except in very poor soils. Wet soils are not good, but the soil cannot well be too deep. In the field subsoil, and in the garden dig to least 12 to 18 inches. Strawberries do better moderately close than too wide apart. Some plant in four feet beds; three rows in each bed. It is better, if convenient, to make a new plantation every year. Sometimes the ground becomes infested with fungus; if so it is useless planting on the same ground year after year. After a piece of ground has been got ready, if convenient, roll it well with the garden roller. When ready to plant, if the weather is not showery, make holes with a dibble. Fill the holes with water; when it soaks away, put in your plant, which should have been in water to prevent wilting. But in putting in the plant do not plant too deep, for in this way 99 hundredths of all the strawberries that die in the year from transplanting are killed. "Too deep" is when anything but the small fibres are buried under the surface.—J. B. in Colonial Farmer.

As many are giving their experience on raising potatoes, I will give mine. Although my ground is plowed in the fall, I plow it again in the spring. I then harrow it until it is very mellow. With a plank I then make it very smooth and level, and with a shovel-plow I make furrows three and one-half feet apart and four or five inches deep. In the furrows I drop, twelve inches apart, potatoes cut in halves (split from end, or cut through the seed end) each piece being pressed into the earth by stepping on it. I then stretch a chain or rope to each end of a 4 by 4 inch scantling, making a hill six feet from the scantling to the centre; and ride over the furrows lengthwise. Should any remain uncovered, a man with a hoe can complete the job in a very short time. My potatoes are thus covered evenly, and come up even. As soon as they are fairly up, I go over them again with my scantling and cover them again. The last covering levels the ground smooth, causes the potatoes to set early, and delays the ravages of the bugs a week or more. When the potatoes are of a suitable height, I take a shovel-plow and hill up the drills slightly. When the bugs appear, I go over the drills with a common sprinkler holding 12 quarts, with a tablespoonful of Paris green in it. A man can sprinkle as fast as he can walk. When weeds make their appearance, I go over the field with the shovel-plow, raising the earth a little higher than before. The third time I put on the flanges, and thus scatter earth among the tops to cover the weeds remaining in the hills. I never use a hoe, but go through and pull out any weeds that may remain. As often as the bugs hatch a new crop, I use the sprinkler. I plant the early varieties, and as soon as ripe I dig them with the shovel-plow, having the flanges on. By plowing deep nearly all the potatoes are thrown to the surface. They are then sorted and put into the cellar, or marketed. My average yield, one year with another, is 150 bushels; average price, 40c per bushel.—A Farmer, in Country Gentleman.

So long as the growing season lasts, there will be weeds, and so long as there are weeds there is work. Some writers insist that weeds are by no means an evil, as without them the soil would not get the needed stirring. Use of the hoe or some equivalent implement in a dry time will help the plants greatly, and those well cultivated will resist the drought much better than the neglected ones. Many of the early crops, such as peas, early cabbages, early potatoes, etc., will be off, and the land should at once be made ready for something else. In market gardens land is too valuable to lie idle, but it is not rare to see, in private gardens, a place allowed to run to weeds after the crop is off. If not wanted to produce supplies for the family, it is better to grow something that can be fed to the cow, the pigs, or even the chickens, than weeds. Succession crops of several things may be sown, Beans, Beets, Carrots, Cucumbers, Sweet Corn, and later, Radishes and Spinach, are among the things that may be sown to fill cleared places, and late Cabbages and cauliflowers, and sweet herbs may be transplanted to them from the seed bed. Celery is to be set out from the middle to the end of the month. We have long ago given up growing it in trenches; set the dwarf kind six inches apart, in good soil, and keep cultivated during the season, until the time to earth. Those who prefer the use of trenches, can make them 15 inches wide, and a full spade deep, taking care to have some good soil at the bottom, which should be well manured; set the celery in two rows, 8 inches apart, and the plants at 6 inches in the rows. Squashes, melons, and cucumbers, are all liable to attack of insects of the same kind. The worst enemy is the "borer," which enters the vine near the root, and if not discovered early and cut out, destroys the whole plant. Covering the vine with earth for several joints next the root, is said to be a preventive. Before the plants get too large eggs of the squash-bug may be found on the under side of the leaves and killed.

TO LET—Farm of 180 acres, at Longue Pointe, 3 1/2 miles from Montreal. Very suitable for milk selling. Possession first of May next. Apply on the premises to Mrs. E. QUINN, or to F. A. QUINN, 31 St. John the Baptist street, Montreal. 27-1f

P. O'NEILL, DEALER IN... Hay, Oats, & General Feed Store. The best quality of PRESSED HAY always on hand at reasonable prices. A CALL SOLICITED AT 273 WILLIAM STREET. March 16 '78

COSTELLO BROTHERS. GROCERIES AND LIQUORS, WHOLESALE, (Nun's Buildings,) 49 St. PETER STREET, MONTREAL.

BASKERVILLE & BROS. (OTTAWA CITY) Previous to their removal first May next to the large Brick Store now occupied at Junction St. and two doors east of their old stand on Rideau Street, offers their ENTIRE STOCK AT COST PRICES. All are invited to see the reductions that are going. They also guarantee the choicest Wines, Liquors, Teas, General Groceries and Provisions. Their spring importations, now ordered, are the largest yet made, and the premises that they are going into the first May next cannot be surpassed in the Dominion for convenience to themselves and customers. Families desiring supplies do not miss the opportunity. No. 1 LABRADOR HERRINGS, the cheapest in the market. Feb 29, 78-13DR

WILLIAM MENARD, (Late with JAMES TONER) Begs to inform his friends that he has commenced business on his own account, and will keep constantly on hand a choice assortment of GENERAL GROCERIES, Celebrated Eastern Township Butter always on hand. No. 1 Labrador HERRINGS, Salmon, Green Cod, Haddock, Provisions. Market Produce, &c., at lowest market prices. Goods delivered free of charge. COR. LAGAUCHETIERE & ST. DOMINIQUE STREETS. 32-2

A. BEAUVAIS, WILL SELL TO-DAY, GOOD AND DURABLE PANTS for \$1.50 PANTS for \$1.75 PANTS for \$2.00 PANTS for \$2.25 PANTS for \$2.50 PANTS for \$2.75 PANTS for \$3.00 GIVE US A CALL BEFORE Purchasing Elsewhere. 190 St. Joseph Street. March 27, 78-33

1878. THE FOUR QUARTERLY REVIEWS AND BLACKWOOD'S MAGAZINE. THE LEONARD SCOTT PUBLISHING CO., 41 Barclay Street, New York.

Continue their authorized Reprints of the EDINBURGH REVIEW (Whig), WESTMINSTER REVIEW (Liberal), LONDON QUARTERLY REVIEW (Conservative), BRITISH QUARTERLY REVIEW (Evangelical), AND BLACKWOOD'S EDINBURGH MAGAZINE. These Reprints are NOT SELECTIONS; they give the originals in FULL, and at about ONE THIRD the price of this English Edition. The latest advances and discoveries in arts and sciences, the recent Review will be sent to one address for \$12.50; four copies of the four Reviews and Blackwood for \$45, and so on.

TERMS FOR 1878 (Including Postage): PAYABLE STRICTLY IN ADVANCE. 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 " " For Blackwood and two Reviews.....10 00 " " For Blackwood and 3 Reviews.....13 00 " " For Blackwood and the 4 Reviews.....15 00 " "

CLUBS. A discount of twenty per cent will be allowed to clubs of four or more persons. Thus: four copies of Blackwood or of one Review will be sent to one address for \$12.50; four copies of the four Reviews and Blackwood for \$45, and so on. To clubs of ten or more, in addition to the above discount a copy gratis will be allowed to the getter-up of the club.

PREMIUMS. New subscribers [applying early] for the year 1878 may have, without charge, the numbers for the last quarter of 1877 of such periodicals as they may subscribe for. Or instead, new subscribers to any two, three, or four of the above periodicals, may have one of the "Four Reviews" for 1877; subscribers to all five may have two of the "Four Reviews," or one set of Blackwood's Magazine for 1877. Neither premiums to subscribers nor discount to clubs can be allowed, unless the money is remitted direct to the publishers. No premiums given to Clubs. To secure premiums it will be necessary to make early application, as the stock available for that purpose are limited.

THE LEONARD SCOTT PUBLISHING CO., 41 BARCLAY STREET, NEW YORK.

NEW DAIRY BUTTER. Received daily by Express from the Eastern Townships, very choice, at the

EUROPEAN WAREHOUSE. DRIED BEEF, BEEF HAM, SUGAR CURED HAMS, SMOKED TONGUES, PICKLED do., CAMPBELL'S BACON (in select cuts.) AT THE EUROPEAN WAREHOUSE.

APPLES (very choice, for table use.) ORANGES (Algeria, very sweet.) LEMONS, BANANAS, and all kinds of Fresh Fruits and Vegetables, AT THE EUROPEAN WAREHOUSE, THOMAS CRATHERN, 1363 St. Catherine street.

THOMAS KERMODE, WIRE WORKER, 30 BLEURY STREET. Flower Baskets, Flower Stands, Bird Cages, Window Guards and Sieves, always on hand. All kinds of WIRE WORK made to order on the shortest notice and at lowest possible prices. REMEMBER THE PLACE:—30 Bleury Street. March 27, 78-33

PERFECT SAFETY. TOWNSEND'S BEDDING PATENTED FOR ITS PURITY. CHEAPEST AND BEST. Old Bedding Purified by Patent Process. 39 & 41 BONAVENTURE ST., Montreal. March 27, 78-33

WILLIAM DOW & CO. BREWERS & MALTSTERS Superior Pale and Brown Malt; India Pale and other Ales; Extra Double and single Stout, in wood and bottle. Families Supplied. The following Bottlers only are authorized to use our labels viz: Thos. J. Howard.....173 St. Peter Street Jas. Virtue.....39 St. Vincent Thos. Ferguson.....280 St. Constant Street Jas. Rowan.....122 St. Urban Wm. Bishop.....479 Lagauchetiere Thos. Kinsella.....144 Ottawa Street O. J. Maisonneuve.....585 St. Dominique Street May 30 '77

J. G. PARKS, PHOTOGRAPHER, and publisher of STEROSCOPIC AND OTHER VIEWS, LANTERN SLIDES, &c. 195 1/2 St James Street, Montreal. Catalogue of views sent by post; prompt attention to enlargements. Mr. Parks has the negatives taken by Mr. Inglis for eight years on the last twelve years. Photos can be had from the same Crystal Ivory paintings made, and process taught, photographs made, especially a noted for the same. Six first prizes was awarded for various styles of work at the last Provincial Exhibition, also a number of first prizes at various other Exhibitions. [May 16, 77-17]

RICHARD BURKE, Custom BOOT and SHOE-MAKER, 689 CRAIG STREET, (Between Bleury and Hermine Streets) Montreal. ALL ORDERS AND REPAIRING PROMPTLY ATTENDED TO

W. E. MULLIN & Co., MANUFACTURERS AND DEALERS IN BOOTS AND SHOES, 14 Chabouilles Square, near G.T.R. Depot, MONTREAL. WE KEEP IN STOCK AND MAKE TO ORDER THE LATEST FRENCH, ENGLISH AND AMERICAN STYLES.

ROLLAND, O'BRIEN & CO., MANUFACTURERS OF BOOTS AND SHOES, 333 St. PAUL STREET, MONTREAL. A Large and Well-assorted Stock constantly on hand May 2, '77 1-38-y

W. STAFFORD & Co., WHOLESALE MANUFACTURERS OF BOOTS AND SHOES, No. 6 Lemoine Street, MONTREAL, P. Q. May 23, '77. 1-41-y

MULLARKY & Co., MANUFACTURERS OF BOOTS AND SHOES, No. 8 St. HELEN STREET, MONTREAL May 2, '77. 1-38-y

P. A. MURPHY & Co., IMPORTERS OF ENGLISH AND FOREIGN LEATHERS, INDIA RUBBER GOODS, ELASTIC WEBS, &c., &c., &c., No. 19 ST. HELEN STREET, MONTREAL. May 2, '77 1-38-y

FOGARTY & BRO., BOOT & SHOE MANUFACTURERS, 245 St Lawrence Main Street, CORNER ST. CATHERINE STREET, Dec 5, '77 6-m

BOSSANGE & GARDINER, MONTREAL, GENERAL MERCHANTS IN FRENCH CALF MOROCCOS, KIDS AND OTHER MANUFACTURES. HOUSE IN FRANCE: GUSTAVE BOSSANGE, 16 RUE DU QUATRE SEPTEMBRE, PARIS

A. LEVEQUE, ARCHITECT, No. 12 PLACE D'ARMES, MONTREAL. WILLIAM HODSON, ARCHITECT, No. 59 & 61 St. BONAVENTURE ST., MONTREAL. Plans of Buildings prepared and Superintendence at Moderate Charges. Measurements and Valuations Promptly Attended to.

F. B. McNAMEE & CO., GENERAL CONTRACTORS, 444 St. Joseph Street, MONTREAL. F. B. McNAMEE, A. G. NISH, CAPT. JAS. WRIGHT. May 30, '77 1-42-y

D. BARRY, B.C.L., ADVOCATE, 12 St. JAMES STREET, Montreal. DOHERTY & DOHERTY, ADVOCATES, &c. No. 50 ST. JAMES STREET, MONTREAL. T. J. DOHERTY, B.C.L. C. J. DOHERTY, A.B.B.C.L.

JOHN D. PURCELL, A.M., B.C.L., ADVOCATE, &c. No. 15 PLACE D'ARMES, Near the Jacques Cardier Bank, Montreal. Oct 10, '77 9-5m

CANADA, PROVINCE OF QUEBEC, District of Montreal. SUPERIOR COURT. Philomee Provancher, of the City of Montreal, wife of Edouard Barsalo, Culler, of the same place, duly authorized to enter in justice, Plaintiff, against the said Edouard Barsalo, Defendant. An action for separation as to property has been this day instituted. F. X. THIBAUT, Attorney for Plaintiff. Montreal, 4th March, 1878. 31-4

NOTICE. THE COUNTY OF HOCHELAGA BUILDING SOCIETY will apply to the Parliament of Canada, at its next session, to obtain a special act of incorporation, giving it power: 1st. To become an ordinary loan and investment society, with the privileges accorded to Permanent Building Societies according to the laws in force. 2nd. To discontinue and abandon the system of allotments. 3rd. To reduce its capital to twenty per cent of the amount now subscribed, except in so far as respects the holdings of present borrowers, who will remain shareholders for the full amount advanced to them. And if they prefer not to retain such shares, power to make arrangements with them for the repayment of what is due on their loans will be asked. 4th. To increase its capital stock from time to time; to create a reserve fund; to continue to issue temporary shares, if thought advisable; to create a lien on the shares for the payment of claims due to the Society; and to invest its moneys in public securities, and to accept personal, in addition to hypothecary guarantees as collateral security for loans made by it. And generally for any other powers necessary for the proper working of the said Society. H. JEANNOTTE, N. P. Sec.-Treas.

PROVINCE OF QUEBEC, District of Montreal. SUPERIOR COURT. Dame Julie Tellier dite Lafortune, of the City and District of Montreal, wife of Joseph Narcisse Portelance, trader, of the same place, Plaintiff; vs. The said Joseph Narcisse Portelance, trader, of the same place, Defendant.

An action for separation as to property has been this day instituted in this Court, at Montreal. THIBAUT & MCGOWN, Attorneys for Plaintiff. Montreal, 9th March, 1878. 32-5





CAPITAL AND LABOUR

Capital is simply the savings of previous labour and is useful in sustaining present and future labour.

Capital, therefore, is produced by labour. Labour is simply toilsome work, which is generally performed under the direction of bosses or task-masters, and is rewarded by drafts on the fruits of previous labour or Capital.

The custodians of Capital may abuse their position and grind the faces of labourers; and, labourers may form trades-unions and organize strikes; but, labour and capital will not quarrel any more than man will quarrel with his meals.

New Goods Opening Up Daily.

- New Dress Goods, 12c. New Dress Poplins, 25c a yard. New Scarlet Flannels, 25, 30, 35, 40. New White Flannels, 25, 30, 35, 40. New Anti Rheumatic Flannels, 40, 45, 50. New Anti Sciatica Flannels. Grey Chambray Flannels. White Chambray Flannels. Scarlet Chambray Flannels. Army Flannels, great bargains. Shirting Flannels, 20, 25, 30.

NEW HOSIERY,

NEW GLOVES,

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NEW FANCY WOOLENS.

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Scotch Under Clothing

- Ladies' Shetland Wool Under Dresses. Ladies' Lamb's Wool Under Vests and Drawers. Ladies' Lamb's Wool Vests, high neck and long sleeves. Ladies' Lamb's Wool Vests, low neck and short sleeves. Girls' Under Dresses, 0's to 6's. Boy's Under Dresses, 0's to 6's. Boy's Under Shirts, 0's to 6's. Boy's Drawers, 0's to 6's. A full assortment of Gents' Scotch Lambs Wool Underclothing, 3 and 4-ply, plain and ribbed, all sizes, 36 to 54 inches chest. Black French Cashmires, 50c. a yard, cheapest in Canada. Black French Cashmere, 65c. Black French Cashmere, 90c. Black French Cashmires, \$1.

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Colored Silks.

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THE DECLINE OF PROTESTANTISM.

Continued from Fifth Page.

sectarianism, looking no deeper than the surface, have mistaken its accidental concomitants for the final product. Zeal, feverish activity, eager proselytism, wranklings, debates, hot rivalries, are characteristic of the early conflicts of opposing beliefs. During this period men seem to be religious where as they are merely excited. But when controversy leads not to certainty, and from the clash of opposite opinions no light of truth is struck, the masses grow weary of contention and dispute. They are confused amid the babel of discordant sounds and fall into religious narcotism. The contest is then kept up by the chosen few upon whom quarrelling acts as a nerve tonic. To this state, it would appear we are almost come. A kind of half-conscious doubt of God and the soul, like a dull but ceaseless pain, weighs upon the multitude. They are not happy and the sweet hope of a hereafter, like the white sail which the wrecked mariner sees fluttering between the dun wave and the sky, seems about to disappear beneath the horizon of an unknown and unknowable world. Religion becomes more and more an affair of taste and culture—a dilettantism; a luxury in which only the wealthy can indulge; a hypnotic influence that adds the charm of refinement to the pleasures of life, and like an opiate deadens the pain of death. In the midst of this Sahara soul-desert, swept by the Simoom breath of doubt and half-belief, is here and there a tent for spasmodic revivalism and hopeless dispute.—The aggressive power of Protestantism is gone. We hear of millions of money spent and of countless tracts and Bibles distributed in the foreign missions but of heathens converted we hear little enough. Heathenism is here. Why circumnavigate the globe to make a convert when our brothers and sisters are without faith and without hope? Are not these missions a pretence; the delusive signs of life in a body where death is at work.

PROTESTANTISM IN EUROPE.

If, turning from the consideration of American Protestantism, we look abroad, a more hopeful prospect is not presented to our view. In Germany, the divorce between orthodox and intelligence is complete. The cultivated are pantheistic or pessimist; and the masses are either indifferent or openly hostile to positive religion. In Geneva, nine-tenths of the Protestants are of the rationalistic and liberal type. They have rejected all the specifically Christian doctrines. French Calvinism is similarly effected. Its controlling influence is the liberal school which denies the supernatural and refuses to admit even the possibility of the miraculous. The heathenism of the lower classes in England has been established by investigations, which, whether we consider the source whence they emanate or the care with which they have been conducted, leave no suspicion of error. The Establishment, which has so long been the bulwark of Protestantism, is attacked by foes from without and from within. The course of events and the spirit of the age demand that Anglicanism shall no longer continue to exist as a State religion; and the realization of the hopes of the Liberals is rendered comparatively easy by the conflict between infidelity and Catholicism, which is raging within the Church of England. Recent developments have shown that in Scotland even the old fabric of orthodoxy is undermined.

To whatsoever part of the Protestant world we look, we are struck by signs of the disintegration and decay of religious belief. The more intelligent cherish a kind of hope that the general dissolution may be the harbinger of an evolution of some religion in the future. The less enlightened are indifferent, or downright. The voice of the preacher gives forth no certain sound. His tone is feeble and hesitating. He wavers and apologizes; is cold and mechanical, or sentimental and rhetorical.

"They are not looking for what is true" says Mr. Froude, "they are looking for arguments to defend positions which they know to be indefensible." As we are not likely to find a witness, whose testimony or a question of this kind can be so little suspected of undue bias towards the Church, we quote Mr. Froude again: "Protestant nations have been guilty as nations of enormous crimes, Protestant individuals, who profess the soundest of creeds, seem in their conduct, to have no creed at all, beyond the conviction that pleasure is pleasant, and that money will purchase it. Political corruption grows up; sharp practice in trade grows up; dishonest speculations; short weights and measures, and adulteration of food. The commercial and political Protestant world, on both sides of the Atlantic, has accepted a code of action from which morality has been banished; and the clergy have for the most part sat silent, and occupy themselves in carving and polishing into completeness their schemes of doctrinal salvation. They shrink from offending the wealthy members of their congregation."

This is as sad as it is true; and yet it is in accordance with the eternal fitness of things. Free faith implies free morals. As conscience supposes intelligence, morally must repose upon a doctrinal basis. A religion which rejects dogma will be forced to accept a conventional code of conduct, as the denial of hell is, by implication, disbelief in heaven. Free-love is the natural offspring of free religion; and when men have ceased to believe in the soul, the only wisdom is that animal philosophy of the heathen—"Let us eat and drink; for tomorrow we die."

STATEMENT OF THE ROMAN CATHOLIC SCHOOL COMMISSIONERS OF THE CITY OF MONTREAL.

We have been requested by the Roman Catholic School Commissioners of the City of Montreal to publish the following statement. The Board of Roman Catholic School Commissioners of the City of Montreal have, for some time past, been subjected, on the part of the Mayor and certain members of the City Council, to charges respecting the management of the affairs committed to their trust, as unfounded as they are injurious to them personally. Encouraged by the silence of the commissioners, the Mayor and certain aldermen have lately returned to the charge; the Commissioners, in consequence, feel bound to submit to the rate-payers and the public the following explanation and to remind them that the School Commissioners of Montreal are not in any way subject to the control of the City Council. At the meeting of the 12th. March last, the Mayor in his inaugural address stated that: "The Commissioners, instead of abiding by the terms of the law and of building School houses for the poor, have erected palaces and princely castles, to which the rich alone can obtain access. These extravagant undertakings have already cost enormous sums; it has become necessary to double the special tax, and to-day the City pays to the tune of \$150,000 per annum for the whims of these gentlemen. And, note it well, not only are the citizens taxed individually, but also collectively, by the imposition of this tax upon corporation properties, such as the aqueduct and the parks." "The attention of the Legislature should be called to the above facts, and I am confident Montreal would attain justice." It seems to the Catholic School Commissioners that such criticism falls with a very bad grace from the lips of the Mayor and Aldermen who have the honor of sitting in the new City Hall a portion of which is used as a Recorders Court and Police Sta-

tion quite recently erected and in the different wards of the city, fire and police stations outvailing in splendour the "princely castles" of the School Commissioners. Can it be the desire of those latter gentlemen that the children of the rate payers be not sheltered as comfortably as the city's malefactors.

The statement that the children of rich parents can alone have access to these "princely castles" is false. The door of none of these schools has ever been closed upon any pupil because of his poor parentage, and the Mayor in particular, has the best of reasons for knowing the truth of this assertion. These schools are free to more than one half of those attending. If the Mayor, who leads the attack against the Commission, will but cast his eyes on the report of the Board, he will satisfy himself that his accusation is unfounded; he will discover that the Commissioners have built schools for both the poor and the rich, and have thus judiciously consulted the interests of both classes.

The number of pupils frequenting these schools, at the date of the publication of the last financial report, was 6,405. The total annual contribution paid in monthly instalments, by these children amounted to \$11,871.66, being an annual average of \$1.98 for each pupil. And, even this moderate figure itself is much in excess of the exact average; for, amongst the 24 institutions under the control of the Commissioners, there is but one school—the Commercial Academy on St. Catherine Street—the tuition fee of which is higher than that of all the other schools.

It is but fair that, since the poor have the privilege of having their children instructed gratuitously in the Commissioners' schools, wealthy parents, who contribute the largest portion of the tax, should likewise possess the right of having one school in which the monthly dues should be higher; and it is in response to the wish of all classes that the Commissioners determined that the tuition fee at the Commercial Academy should be a higher than elsewhere.

Setting aside then the Commercial Academy, we have remaining 5,584 pupils, who contribute throughout the year \$4,654, giving an annual average of 78 cents, being a trifle over seven cents a month. Consequently, we have demonstrated that the Mayor's inaugural should be so altered as to state that the Commissioners have erected "princely castles" to which the children of the rate payers are admitted on payment of an average monthly fee of seven cents.

At a subsequent meeting of the Corporation, the Mayor further displayed his animosity against the Commission by calling for an enquiry on the following heads:

- 10. Statements of the accounts of the School Commissioners and of all expenses incurred by them from the 5th April 1869 to the 1st March instant.
- 20. The loans effected by the Commissioners and the destination of the funds so raised.
- 30. The real estate purchased by them, where situated, and the terms of purchase.
- 40. The cost of the buildings erected by them and their location.
- 50. The number of pupils who have attended their schools during the above period.
- 60. The fee demanded of such pupil frequenting said schools.
- 70. The number of professors, their names, their salaries, and that of attendants.
- 80. Sales of real estate by the said Commissioners, amount of commissions paid, whether any commissions have been paid to the Commissioners or other parties.

Whilst they repudiate the insulting insinuations affecting their honesty contained in the 8th question, the Commissioners would observe that the greater part of the information sought for has been annually published as required by law.

Respecting the question of loans and of the sale of debentures, the mayor and alderman, who most assiduously assert that there is not a single business man on the School Board, will certainly be surprised to learn that—while the corporation were selling their Northern Railways bonds at 88, besides paying \$129,000 for the negotiation of this million, when the law permitted them to pay the million in bonds—the inexperienced members of this much abused commission actually sold their bonds at 99, without paying any commission, the latter sales having been effected by the Secretary-Treasurer without the agency of a broker.

With respect to the acquiring of real estate, the Commissioners are happy to inform the mayor, the Council and more particularly the rate payers, that, since 1869, they have secured real estate for the value of about half a million, on which they have paid \$140,000, as is shown by the financial statement published, the balance being paid annually, by a sinking fund created for the purpose. The Catholics will then have paid in full the magnificent institutions built, for their use,—institutions that will compare advantageously with those of other countries farthest advanced on matters of education. At the meeting of the Finance Committee held the 25th March, W. Clendenning proposed to give the Catholics and Protestants but \$100,000. We are astonished that this gentleman should be so ignorant of the law as to bring forward such a motion. He should be aware that the City Council has no control whatever over the revenues of the School Commissioners.

The school funds are the proceeds of a special tax imposed by the Government, at the request of the mayor for the time being, of 18 aldermen and of a great number of the principal real estate holders of the City, as the petition presented at the time to the three branches of the legislature, clearly attests. The duty of the Council is confined by law to the collection of the School tax for the Commissioners. The better to place each one in his proper light and to make known more clearly the obligations of the Commissioners in regard to the public, we subjoin the following extract from the statute 36 Vict., Cap. 33:

"The said Roman Catholic and Protestant School Commissioners in addition to the semi-annual return they are bound to make to the Minister of Public Instruction shall make a yearly report of all their receipts and expenses, which said educational, statistical and financial report shall be addressed to the Minister of Public Instruction for such fiscal year (ending on the first of July) on or before the first of November then next, and published in the next forthcoming number of the Journal of Education and of the Journal of Instruction Public, and also, at the cost of the said respective Boards, in at least one French and one English newspaper published in the city of Montreal."

Hence it is to be inferred that the Corporation has no more the right of meddling in matters that concern the School Commission, than the Commissioners would have, in their official capacity of instituting an enquiry relative to the Drill Shed or the negotiation of the million voted in favor of the Northern Colonization Railway, the Craig street tunnel, &c., &c.

Nevertheless, we beg to assure His Honor the Mayor and our city aldermen that the Commissioners have not the slightest desire to conceal any information from the public. Far from it, they will be happy to answer fully on every point. They merely wish to define properly each one's respective duties. Should the rate payers desire an enquiry, the Commissioners are quite willing and prepared to grant it, without delay.

WANTED—Three Teachers, holding first-class Elementary Diplomas for the Scholastic Municipality of St. Jean Chrysostom, Co. Chateauguay; one must be capable of teaching French and English; reference required. Apply to the Chairman of the Commissioners of said Municipality, St. Jean Chrysostom, P. Q., Chateauguay Co.

St. Patrick's Day.—Rev. Father McEntee gave good advice to his congregations at Whiteby and Oshawa, on Sunday, as to the observance of St. Patrick's Day. He admonished them especially against the vice of drunkenness, dwelling upon the evils resulting therefrom, and advised all who desired to celebrate the day to do so in a quiet manner, without offensive display, and in a way becoming the christian teaching of the great Apostle of Ireland. His Irish parishioners in both places took the good advice tendered them and the day was spent with quiet decorum and attention to religious duties.

EPPE'S COCOA.—GRATEFUL AND COMFORTING.—"By a thorough knowledge of the natural laws which govern the operations of digestion and nutrition, and by a careful application of the fine properties of well selected cocoas, Mr. Epps has provided our breakfast tables with a delicately flavoured beverage which may save us many heavy doctors' bills. It is by the judicious use of such articles of diet that a constitution may be gradually built up until strong enough to resist every tendency to disease. Hundreds of subtle maladies are floating around us ready to attack wherever there is a weak point. We may escape many a fatal shaft by keeping ourselves well fortified with pure blood and a properly nourished frame."—Civil Service Gazette. Sold only in Packages labelled—JAMES EPPS & Co., Homeopathic Chemists, 48 Threadneedle Street, and 170 Piccadilly, London, Eng.

Willor's Compound of Pure Cod Liver Oil and Lime. The advantage of this compound over the plain Oil is that the nauseating taste of the Oil is entirely removed, and the whole rendered entirely palatable. The offensive taste of the Oil has long acted as a prominent objection to its use; but in this form the trouble is entirely obviated. A host of certificates might be given here to testify to the excellence and success of "Willor's Cod Liver Oil and Lime." But the fact that it is regularly prescribed by the medical faculty is sufficient. For sale by A. B. WILBOR, Chemist, Boston. Sold by all Druggists.

BIRTH.

HARDING.—At 79 Colborne street, on the 30th ult., the wife of Mr. Thomas Harding, of the Montreal Post-office, of a son.

MONTREAL MARKET.

Table with 2 columns: Commodity and Price. Includes Superior Extra, Extra Superfine, Fancy, Spring Extra, Superfine, Strong Bakers', Middlings, Pollards, U.C. bags, City bags, Oatmeal, Canada Wheat, Corn, Oats, Barley, Pease, Butter, Cheese, Pork, Lard, Ashes.

THE LIVE STOCK TRADE.

By a return brought down to Parliament it appears the number of horses imported into Canada between the 1st of February, 1877, and the 1st of February, 1878, was 1,043, of the value of \$29,120; while the exports were 8,678 horses, of the value of \$286,554. Of horned cattle the imports in bond and otherwise were in number 11,470, of the value of \$500,421; and the exports 27,875, of the value of \$1,059,119. Of sheep the imports were in number 10,908, of which 9,456 were imported into British Columbia—and the value \$20,544; and the exports, 255,011, of the value of \$672,006. Of swine the numbers were 45,607, of the value of \$424,488; while the exports were 37,841, of the value of \$383,922. Of the swine imported only 11,845 were entered for home consumption.

TORONTO MARKET.

Table with 2 columns: Commodity and Price. Includes Wheat, Fall, per bu., Spring, per bu., Barley, per bu., Oats, per bu., Peas, per bu., Rye, per bu., Dressed Hogs, Beef, hind cut, Beef, fore cut, Mutton per 100 lb, Chickens, pair, Poultry, pair, Ducks, brace, Geese, each, Turkeys, each, Butter, 10 lbs., Flour, per bbl, Family, "100, "50, "25, Rye, "50 to 55, Oats, "32 to 35, Wheat, "1.00 to 1.05, Beef, per 100 lbs, Pork, per 100 lbs, Pork, in cut, Mutton, per lb, Lamb, "05 to 07, Lard, "05 to 07, Tallow, "05 to 07, Hides, No. 1, "1.00 to 1.05, No. 2, "0.90 to 0.95, No. 3, all kinds, "0.80 to 0.85, Sheep and Lamb Skins, "0.90 to 1.20.

KINGSTON MARKETS.

Table with 2 columns: Commodity and Price. Includes Flour, per 100, White Wheat, 1.15 to 1.18, Treadwell, 1.10 to 1.15, Spring Wheat, 0.90 to 1.00, Oats, 0.30 to 0.35, Barley, 0.45 to 0.50, Peas, 0.45 to 0.50, Rye, 0.45 to 0.50, Hops, per cwt, 4.50 to 5.00, Straw, 0.50 to 0.55, Wood, per cord, 3.50 to 4.00.

GUELPH MARKETS.

Table with 2 columns: Commodity and Price. Includes Flour, per 100, White Wheat, 1.15 to 1.18, Butter, 15 to 17, Spring Wheat, 0.90 to 1.00, Oats, 0.30 to 0.35, Barley, 0.45 to 0.50, Peas, 0.45 to 0.50, Rye, 0.45 to 0.50, Hops, per cwt, 4.50 to 5.00, Straw, 0.50 to 0.55, Wood, per cord, 3.50 to 4.00.

HAMILTON MARKETS.

Table with 2 columns: Commodity and Price. Includes White wheat per bush, \$1.22 to 1.24; Treadwell, \$1.20 to 1.22; red winter, \$1.14 to 1.17; spring, \$1.10 to \$1.10. Oats, 31c to 35c. Peas, 45c to 70c. Barley, 50c to 75c. Corn, 45c to 50c. Clover, \$3.00 to 4.00; Timothy, \$1.75 to 1.80. White wheat flour, per brl, \$5.00 to 5.25; strong bakers', \$4.90 to 6.00. Hay, \$13.00 to 15.00. Potatoes, 35c to 40c. Apples, \$1.80. Butter, 12c to 13c. Eggs, 3c to 10c. Dressed hogs, 55c to 5.25.

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TO THE ELECTORS OF THE CITY OF MONTREAL.

GENTLEMEN:—Having been honored with the unanimous nomination of the Conservative party to again represent this important Division in the Legislative Assembly of the Province, I accept the candidature, and, if elected, will use my best efforts to do my duty in that as in the other positions of honour in which I have, in the past, been placed by my fellow-citizens.

Your obedient Servant, J. W. MCGAUVIN.

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