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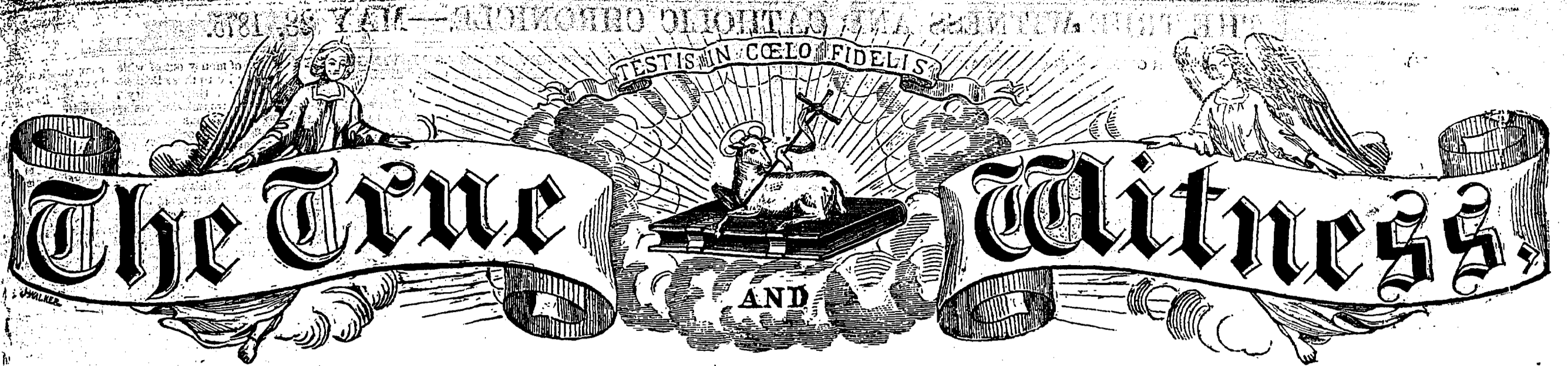
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CATHOLIC CHRONICLE.

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NO. 41.

JUBILEE BOOK, CONTAINING INSTRUCTION ON THE JUBILEE, AND PRAYERS RECOMMENDED TO BE SAID IN THE STATION CHURCHES; To which is prefixed the Encyclical of His Holiness POPE PIUS IX., For the ARCHDIOCESE OF TORONTO, containing the PASTORAL OF HIS GRACE ARCHBISHOP LYNCH. For the DIOCESE OF LONDON, containing the PASTORAL OF HIS LORDSHIP BISHOP WALSH. For the DIOCESE OF HAMILTON, containing the PASTORAL OF HIS LORDSHIP BISHOP CRINNON. For the DIOCESE OF OTTAWA, containing the PASTORAL OF HIS LORDSHIP BISHOP DUMAMEL. For the DIOCESE OF ST. JOHN, New Brunswick, containing the PASTORAL OF HIS LORDSHIP BISHOP SWEENEY. For the DIOCESE OF ARICHAT, containing the PASTORAL OF HIS LORDSHIP BISHOP MCKINNON. For the DIOCESE OF MONTREAL, containing the PASTORAL OF HIS LORDSHIP BISHOP BOURGET. EACH DIOCESE has its Separate JUBILEE BOOK. For Copy, 10c. | For Dozen 80c. | For 100 85 D. & J. SADLER & CO., 275 Notre Dame Street, Montreal.

TALES OF THE JURY-ROOM.

EMANUS IN JUS. PLAUT. Pomilius, Act v. Dogberry. Are you good men, and true? Much ado about Nothing. BY GERALD GRIFFIN. AUTHOR OF "TALES OF THE MUNSTER FESTIVALS," ETC. THE NINTH JURYMANS TALE. THE LAMB TAILOR OF MACEL. "Or man, or spirit I answer thee! Behold me here—behold me!" "I was musing On things that are not of this world: eye dallying With dreams that others shrink from; communing With disembodied Nature in her den Of lonely desolation, silent and dark." JULIAN the Apostle.

CHAPTER II.—(CONTINUED.)

I found all things in the community pretty nearly as he had described them, with the exception of some points of doctrine, and certain feelings of which he had not spoken. I found that while they professed a strict obedience to their own superior, they acknowledged none such outside the precincts of their community, acknowledging only God for their master; and ready to suffer everything rather than obey man; unlike the christian monks, who, independent of their religious obedience, made it a rule to be models of submission, to any government under which they may be placed. But what most of all disgusted me, in addition to such empty pride, and their never-ending purifications, was the absurdity of their belief in destiny, imagining that all things were done, even to their own acts, by necessity, and that there was no such thing as freedom of the will. Accordingly, after a trial of some months, not finding myself much farther advanced on the road to wisdom and happiness, I left the Essenians, their white robes and their ablutions, turned and my attention seriously to my long projected journey to Athens. "In that city of sages," I said, "I shall at least learn something to the purpose. The garden of philosophy, the school of the whole world, must have some fruits as yet unculled; some wisdom still remembered. There I shall learn something satisfactory of man, and of his nature." Thus I went on, figuring to my own mind, a city of silence and of gravity, filled with bearded philosophers whose eyes for ever betokened abstraction of mind, and whose lips were ever silent, except when they opened to convey instruction. Alas! how quickly on my approach to the city were those sublime visions put to flight. I was pacing leisurely along one of the public roads, within a few miles of the city, when I was accosted by a young man, who asked without ceremony, on what business I came to Athens? On hearing my reply, he said: "Then you are fortunate in having met with me, for I am a pupil of the sophist Himerius; by far the most eminent in Athens; he teaches grammar, history, poetry, mathematics, to perfection, and there is not such another astronomer beneath the moon." He ran on pouring forth such a torrent of eulogy as he walked by my side, that I could not but admire my good fortune in falling in with a disciple of the renowned Himerius. As he continued to speak, a new voice suddenly struck upon my ear. "Hearken not to him, unwary stranger, but follow me, and I will conduct thee, to the feast of the sophist Propheris, to whom this Himerius is no better than a clown." Other voices now broke in, and we were instantly surrounded by a crowd of young men, in the habit of students, all voicing the names of the several sophists under whom they studied, and pulling me one from another, until I thought I should have

been torn in pieces between these partisans of the rival teachers of wisdom, and in the midst of a still increasing tumult, I was dragged rather than conducted to the town, where after a dreadful contest, in which my own inclinations were no longer consulted, I was borne away in triumph by the strongest party, and conveyed to a house, where I thought my troubles were at an end: but this was only the commencement of such a day of persecution as I had never before experienced. It were tedious to detail the whole. First I was exposed in public to a crowd of disputants, who set upon me like so many hounds about to worry an unfortunate hare, one asking what I thought of the metempsychosis, or transmigration of souls? another, to what sect I belonged? a fourth, my trade? a fifth, my country? another, if I placed happiness in the things without or those within my power? to all which inquiries, my grave and serious answers seemed to afford them infinite diversion. When tired of this scene, they conducted me with great ceremony, marching two and two to the public bath, on reaching which they began shouting and leaping like so many bacchanals or madmen, enjoying the terror I could not avoid manifesting, and knocking at the door as if they would have torn it from the hinges. Fortunately, I was not so dismayed but I made my way in as soon as the door was opened, on which I was visible through the mists that ever floated and wreathed around it, a lurid semblance of eyes and ghastrly features, but with an expression from which the beholder recoiled, with a feeling of indescribable fear and melancholy. "I am here!" exclaimed the phantom, "what wouldst thou?" "I would hear something," said the stranger, "of the world to which thou belongest. Is it happier or more wretched than our own?" "It is happier and more wretched." "When shall I enter it?" "When thou wilt." "But apart from my own act or will?" "Beware of Phrygia." "What shall I be called, when that day arrives?" "Augustus." "Shall I succeed in the design which I am meditating at this moment?" "Thou shalt do much, but much shall remain undone." "From whom, then, shall the new system receive its heaviest blow?" "From its professors." "Thou sayest, the world from which thou comest is more happy and more wretched than our own—Which is it to thee?" "Happiness has many names." "Which of the two is it more advisable to use in the design I meditate?—force or art?" "Art—and force." "I would ask thee more. Why are laws so strong in the physical world, and so feeble in the moral? Why is there order in the heavenly bodies, and little or none on earth?" "The stars have no will." "What reward do you propose, in case I serve you in the way I meditate?" "A share in our kingdom." "And happiness?" "In our kingdom." "Beyond the numbering. Dismiss me!" the phantom continued, addressing the hierophant, who stood at a distance, a silent spectator of the scene. "A moment!" cried the stranger, hastily. "I would see thy companions," he added, in a lower tone. "Scarcely had he uttered the words, when the horrors of the scene, already on the verge of mortal endurance, became multiplied tenfold. Volumes of curling mist ascended in the strong torchlight, to the very roof of the temple, through which innumerable shapes were seen, thick as sparks above a furnace, of an appearance so shifting and variable, that it baffled every effort at description, and amid a dull roar of mingled sounds like that of a distant multitude, or the noise of a storm-tossed ocean—Some looked like specks in the remotest distance, others appeared to be almost in startling contact with the very person of the beholder. Most bore a hideously distorted resemblance to the form of man or of other animals, but with a capricious alteration of size, either in particular features, or in the whole, or half the figure, which had an effect as whimsical as it was horrible. It is impossible to convey any idea of the scene, for what singular to say, was the most appalling in its influence on the beholder's mind, would in cold narration be more likely to provoke laughter or contempt. The whole scene came to a termination as abrupt as it was unexpected. Terrified by the phantoms he had, himself evoked, the stranger, trembling in every limb, and pale as death, forgetting the warning of the magician, signed himself with the cross in the manner of the christians, and to my relief and astonishment, the awful sights and sounds were no longer to be heard or seen, and the temple remained silent and lonely as before; the torch extinguished in the hand of the idol, and the dim moonlight shining on the marble features as before. "Why didst thou disregard my warning?" said the hierophant. "Thou hast ruined all." "I knew not what I did," replied the stranger. "But how was it that the sign I made had power to terrify those beings, themselves so terrible?" "It was not fear," said the hierophant. "They did it, but to show a horror of your weakness—What thou! with such designs in head, thou show thyself a slave, to the very folly thou condemnest in so many others. Thou must cherish thy heart in a panoply of steel if thou wouldst carry into effect the mighty work of which thou dreamest by night, and argue in thy waking hours." "It may be as thou sayest," replied the stranger, still pale and trembling in every limb, "and if so, I grieve to have offended those tremendous beings. O shadows of the immortal world, how terrible ye are! How, even in recollection, ye still freeze with supernatural awe, the very current of my blood—And have I indeed, beheld them? Have I truly looked upon those, whom I have so long thirsted to see, and to serve? This strange excitement, so unlike all I fear awakened by the sense of natural danger, this shilly creeping of the flesh, and stirring of the hair, and all but dissolution of the strong knit frame itself, assures me that it is so. But, alas! what am I? what has a being such as I the power

of accomplishing? without place, without command, without dominion?" "Thou canst watch occasions," said the hierophant; "thou canst hold the weapon poised, and be ready with the blow, when the opportunity shall be afforded thee. No mortal of his own mere force hath any power. The successful are only stronger, because they are more vigilant than others. When conquest makes them careless, they fall in their turn, by affording the occasions which the watched before." "Thou hearest," said the stranger, "the phantom evade my inquiry as to the issue of my design." "And is it by doubting of the issue that thou canst ever hope to be successful?" "O, Evemarus, exclaimed the stranger, "is it not like the madness of one, who with outspread hands would attempt to arrest the rushing of the broad north wind? This all-powerful illusion, which I have half hated all my life, and wholly so within the last few years, spreads irresistible as a pestilence throughout the world. All yield, all fall before it—thrones, kingdoms, land and sea, island and continent, the city and the desert, wherever it breathes, with stilly and penetrating influence, it subdues and changes all. To thee, Evemarus, I disclose my thoughts in confidence. There are times, when I think of abandoning all for peace." "You let it trouble your mind too much," said the hierophant. "All must be done with quietude and perseverance. Be not solicitous, nor devote your own mind with useless anxieties." "Are they devils or gods, whom I have spoken with?" exclaimed the stranger, with a sudden burst of impatience. "If thou waver thus," said the hierophant in a sedate tone, "were better all should come to an end at once. I am sorry that I brought thee hither. I ever doubted of thy resolution, and now thou givest me cause. Why didst thou press me? Did I not tell thee, few were capable of preserving the reason cool in mysteries, such as these? But thou wert so assured, so confident—nothing could move thee—the Acropolis itself was not more firm. Thou wouldst be gratified, thou wouldst behold and speak with them. But yesterday, who was so eloquent and bold? Who mourned in more musical terms over the deserted temple—the neglected sacrifice? And yet now, the first occasion has revealed thy weakness. I tell thee once again—proceed no further. Have naught to do with that which thou wouldst take in hand. If I urged thee differently, but now it was but to put thee fully to the test.—Thou wilt either miserably fail, or thy reason will become a wreck in the protracted and soul-wearing effort. It is the work of a giant to which thou puttest thy hand. Thou art not fit for it—be content and return to the lectures of Escabulus, and think of it no more. The veil that hangs at the door of his grammar school, hides no mysteries that can place thy wits in danger." "Thou hast a taunting tongue, African," said the stranger, "but I suffer thy reproaches." "Hast thou strength of mind?" continued the hierophant, "to stake all upon a hazardous cast, and then bear the suspense of years, or perhaps half a life before the issue can be known? Hast thou vigor of body to endure the watchings, the labors, the ceaseless tensions of the mind, and frame, that such an enterprise demands? If, as thou sayest, it is indeed the spirit of the son of Ammon that animates thine, I tell thee that the work of which thou speakest with so free a lip, is one to which the conquest of ten Dariuses were sport for virgins." "Sharply, but surely," said the stranger, "thou hast recalled me to myself. For the present, let all be covered with the deepest silence. Thou only, Evemarus, knowest as yet my secret. For some time longer, I must continue to play the hypocrite, and seem to honor that which in my soul I hate.—Hence thou ye idle fears, remorse of childhood, offspring of custom, and of prejudice, I renounce your empire! And thou, dread Heate! be continued stretching his arms toward the idol, "and yet more awful joy, forgive me if I seem still to doubt, in order that I may serve you the more surely." During the entire of this scene, it would be vain to attempt giving any idea of the feelings which it excited in my mind, or of the thousand heart piercing circumstances that gave it an interest while it passed, which far from being transferred into a cold narration of the past, cannot even be recalled in memory with anything approaching the same distinctness. I have not made an effort to convey a notion of the tones, the gestures which accompanied the words of the several speakers, now penetrating the mind of the hearer with a certain wild and pre-ternatural melancholy, which it is impossible for those who have not felt it to conceive; and now disturbing, and as it were, shaking it to its very foundation with a strange and unaccountable terror, making the spectator feel as if he stood in the presence and in the power of capricious beings, of a tremendous strength, whose force it was impossible for him to avoid, and whose nature he knew not how to propitiate. I shared the first terror, but not the subsequent admiration of the stranger, nor would I for millions of worlds have been willing again to look upon such sights, or hear such sounds. The shifts of the hierophant were not to me so satisfactory, as they seemed to the philosophic stranger. I was not altogether without experience of the arts of such impostors. I had been present more than once at the scenes of merriment, which took place among the populace when the adyti, or sacred recesses of some half ruined temple, were disclosed, and all their oracular machinery brought to light, but this was never sufficient to satisfy me that all was the mere result of human craft; or that a delusion so universal could be so long sustained, if there really was nothing in it, beyond what the resources of cunning man could furnish. Candour seemed to demand a more open and honest course of dealing, and from all I had heard and read of events in my time—and more especially in the past, I could not deny that the oracles had given answers in many instances which must have proceeded from a more than human understanding. Whether the scene I have detailed to thee, O Phrygian, were an imposition or a reality, judge for thyself, the state of my own feelings were to me, I confess, a no less powerful evidence of its truth than that of my senses.

"But what most of all excited my curiosity was, the part which the unknown stranger had taken in the dialogue. Who could he be? A christian, it appeared, and one on the verge of forsaking his religion in order to return to that which all the world were abandoning. But, who was he? and what stupendous design was this of which he spoke in terms so mystical? Conjecture could tell me nothing, and my companion to whom I referred could afford me no information. All he knew was that the hierophant was an African named Evemarus, (as I had heard the stranger term him,) notorious for his skill in magic. All my endeavors to obtain a sight of the stranger after we had left the temple were in vain, and both my curiosity and my gratitude were compelled to remain unsatisfied. I returned to my studies. It was often to me a source of amusement to observe the various minds and dispositions of the students who at this time crowded the schools, where they afforded me the opportunity. Some of them were fellows wholly devoted to demonstrative reasoning, with minds as dry as chips of wood or marble, incapable of being interested in anything less susceptible of demonstration than a mathematical problem, and would discourse of morals and religion in precisely the same spirit as they would of angles and parallels, or not at all, and listen to nothing which was not capable of being proved to a metaphysical certainty. Others with imaginations like fax, ready to catch fire at every spark, believed any thing upon trust that happened for an instant to dazzle their minds with ever so faint a resemblance of truth. Others again would hear nothing which one did not lay before them in some regular dialectic form; while they would, without hesitation, admit any extravagance you pleased, provided it were dressed out with a suitable major, minor and conclusion, or were to be found lagging at the rag end of a respectable sorites. According, however, as I advanced in such acquirements as the sophists taught, I began to discover how very improbable it was that the sanguine hopes I had formed on entering Athens could ever be fulfilled. I felt like one ascending a hill in order to ascertain how much of his journey remains yet unfinished, and is disheartened to find that the higher he ascends the longer the way appears which he has yet to travel. These reflections brought on a mood of indolence which contributed nothing to restore my cheerfulness. The following lines written, at this time, on one of the walls of my sleeping chamber, may furnish some idea of the state of mind under which I labored: O Indolence! curst worm That cankrest in mid bloom fair virtues form, That when with heaviest pain, We breathe released from Pasetons hateful reign, Creep'st with thy noisome blight Into the heart, and killest its promise quite, Were it not better even again to be The world's unthinking slave, than pine in gloom with thee? To thy unheeded brain Fame sounds her spirit-rousing tramp in vain! To thy dull sluggish ear Vain hope's sweet whisper or the shriek of fear, Nor loud ambition's call Can wake the palsied soul thou holdst in thrall, Nor craving Avarice, nor Hate, nor Love, Nor aught on earth beneath, nor aught in Heav'n above. Yet triumphs too thou hast— Witness full many a dawning hope o'ercast— Witness from day to day Full many a ruin'd friendship's slow decay, Full many a joy effaced, And lovely flower of genius run to waste, And golden hour of happiness unprized, And scheme of good forgot, and heavenly aid despised. As gangrene taints the blood, Nor rests till the whole frame be quite subdued, So gradual is thy growth, In noble souls thou unseest rust of sloth! Writing with unfeigned shame, We loathe thy yoke, yet loathing live the same. O subtle paced, and velvet footed evil Let one among thy slaves have leave to call thee—devil! CHAPTER IV. In this mood of thought I was walking one evening in the outskirts of the town, when I saw a figure at a distance, which I soon recognized as that of my benefactor. Enraptured at the idea of speaking with him, I hurried towards him, but it did not appear that I was welcome. His air was gloomy and reserved, and he sought to escape me by a sudden turn as I approached. Perceiving this, however, to be impossible, he stopped short and awaited my coming, with a cold and chilly look. My ardour, as I drew nigh, gave place to timidity, and I stood before him, out of breath and agitated. "Clonides," said he, "why do you follow me? Did you not perceive by my action that I wished to be alone?" "I wished to thank thee," I replied, "generous stranger, for the succour thou has afforded me, and for the advantage I have derived from it." "Thou hast done so then, and leave me," he said abruptly. I knew not what reply to make. His coldness checked and surprised me, yet I felt, if I should obey him, as if I were leaving one in whom I felt the strongest interest, in a situation of danger and perplexity. I turned therefore, after some hesitation, and said to him with the tears standing in my eyes: "I beseech thee, pardon me, if I offend without designing to do so; but I am poor and friendless, and thou art almost the only being who has shown me kindness from my childhood. I cannot assume at once the indifference which thou desirest. Be kinder than before, and permit me to be grateful." The stranger remained awkwardly shifting his person as I spoke, and eyeing me with that disagreeable and questioning glance, which was peculiar to him. I cannot describe the mixture of feelings which his demeanor excited within me, but gratitude was ever paramount.

hierophants. In the meantime, while the magician made his preparations, I could not avoid sharing in all the feelings expressed by the stranger. The place seemed to grow hot and suffocating, and I could not withdraw my eyes from the statue, before which the hierophant burned what seemed a small grain of incense, which he had first purified with many ceremonies. While he did so, muttering some verses in a low voice, I could plainly discern a smile arising on the stony features, and the torch which the Goddess held in her hand, broke gradually out into a flame. The scene which it revealed still fills my mind with horror in recalling it. Before the idol, the light shone full upon the figure of the stranger, who seemed to recoil with an attitude of horror, his features pale and distorted with excess of fear. I had no difficulty in recognising my Pythagorean friend, the new revival of Alexander the Great, to whose bounty I stood so much indebted! He seemed now oppressed with terror, his limbs shook, and his mouth half open, seemed gasping for air and utterance. There was enough to justify his terror and to make it impossible for me to avoid sharing it to an extent fully equal to his own. Between him and the idol stood or rather floated a shadowy figure of such terrible and hideous aspect, as I cannot even now recall without a shudder. There was visible through the mists that ever floated and wreathed around it, a lurid semblance of eyes and ghastrly features, but with an expression from which the beholder recoiled, with a feeling of indescribable fear and melancholy. "I am here!" exclaimed the phantom, "what wouldst thou?" "I would hear something," said the stranger, "of the world to which thou belongest. Is it happier or more wretched than our own?" "It is happier and more wretched." "When shall I enter it?" "When thou wilt." "But apart from my own act or will?" "Beware of Phrygia." "What shall I be called, when that day arrives?" "Augustus." "Shall I succeed in the design which I am meditating at this moment?" "Thou shalt do much, but much shall remain undone." "From whom, then, shall the new system receive its heaviest blow?" "From its professors." "Thou sayest, the world from which thou comest is more happy and more wretched than our own—Which is it to thee?" "Happiness has many names." "Which of the two is it more advisable to use in the design I meditate?—force or art?" "Art—and force." "I would ask thee more. Why are laws so strong in the physical world, and so feeble in the moral? Why is there order in the heavenly bodies, and little or none on earth?" "The stars have no will." "What reward do you propose, in case I serve you in the way I meditate?" "A share in our kingdom." "And happiness?" "In our kingdom." "Beyond the numbering. Dismiss me!" the phantom continued, addressing the hierophant, who stood at a distance, a silent spectator of the scene. 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"I entreat of thee," I said with ardour, "do not deny me the satisfaction of sharing in some way, the sense I have of what thou has done for me.—Let me know who my benefactor is—let me love—let me serve him."

"He looked on me for some time with a smile, if smile it could be called, which conveyed unmixed contempt."

"I see, Chenides," he said, "thou canst be curious as well as grateful."

"And is it evil?" I exclaimed. "Is it for harm or for mere satisfaction of an idle thought, that I do seek to know thee? The weakest may often have the power of rendering good service, even to the strong. Thou hast aided me in seeking happiness—shall I see thee in want of the blessing, and not feel desirous to sympathize with and befriend thee?"

"How knowest thou?" he asked, with a sudden gesture of rebuke and haughtiness, "that I am not happy?"

"Thy speech—thy action reveals it."

"Tush, fool!" he exclaimed, "thou art of the brainless herd, who think that happiness consists in perpetual sunning of the teeth, and giggle of the voice. Silence and gravity, and even tears, have more to do with happiness, than thou, and such as thou conceivest."

"Aye," I replied, "but peace of mind has yet even more."

"The stranger started, and frowned scowling upon me."

"How darest thou twit me with the want of peace?" he said sternly, "what dost thou mean?"

"Answer me first," I exclaimed, "what is that dread design which occupies thy reason even at the instant that we speak? Does Peace consist with that?"

He recoiled and looked upon me, like one betrayed and ruined."

"I seek not to deceive thee," I exclaimed, "be not alarmed. I know not what it is, but I have learned enough to know that it is likely to make a lasting wreck of thee and of thy peace. Let thy astonishment cease. All that I know of thy designs, I learned from thy own lips on a certain night which thou canst not have forgot so soon, in the temple of Hecate."

"Mean spy that thou art," the stranger exclaimed with an anger which seemed increased by the previous terror he had undergone. "Is it then thy wont by such means to pry into the purposes of those whose folly leads them to befriend thee? Is this what thou hast learned at Athens?"

"Do not think so harshly of me," I exclaimed, "I went there with a different intent, and all I heard was purely accidental. Let me not suffer in thy thought, by dealing openly with thee as I have done. If it were over my intent to reveal what I saw and heard to thy injury, I would not have mentioned it to you."

The stranger paused for a time, during which, his eyes, that either from doubt of others, or of himself, never rested on one object for more than an instant, were frequently directed to my countenance. I felt his glance upon me, while the fear of offending yet farther, kept mine fixed at his feet. At length he said in a more tranquil tone, but still with the contemptuous manner which was usual with him:

"And what reason hast thou, inquisitive tailor, to judge that the project which I have in hand, is such as cannot consist with peace or happiness?"

"I fear," I replied, "if I tell thee all my motive, thou wilt make little account of my philosophy."

"Say it, however," returned the stranger.

"A few nights after I had seen thee at the temple," I said, yielding to his wish, "it happened that I sat alone in my room, thinking of thee, and lamenting that I had not found some means of seeing and conversing with thee, ever since I received thy generous gift in Maeloc. The night stole on, while I continued still occupied with these reflections, and it was near midnight before I retired to rest. They returned in my sleep, and a singular dream which I had, added nothing to my tranquility. But you will think me foolish—"

"No—no—let me hear thy dream," the stranger said, with an appearance of sharper interest than he had hitherto manifested.

"But then thou wilt be offended," I said, "at that part of my vision which relates to thee."

"Fear not, Chenides," he said, "I know thou art not the master of thy sleeping thoughts; few have that sovereignty even in waking."

"I thought, then," I continued, "that I was walking in a fertile plain, where I beheld a beautiful child running sportively from place to place, and wherever he came, scattered around him seeds, which presently struck root, and changed the whole scene into a garden of the loveliest fruits and flowers. While I enjoyed its perfume and its beauty, I beheld with horror, a swarthy looking figure creeping behind some rose trees at my side with banded bow and arrow ready drawn, and eyes full of the deadliest enmity, intently fixed upon the naked infant. I looked upon the intensely wrought countenance of the stranger—forgive me—it was thine own—"

"Proceed," said the unknown; still manifesting an interest that surprised me—"what followed?"

"I was about to cry out and catch this arm," I resumed, "but it was already too late, the arrow had sped hissing from the bow which gave shrill and mournful vibration as if grieving to be made the instrument of so cruel a murder. I glanced to the child—he looked back at me with a piercing smile, as if half amused at my idle fears for his sake, and went on with occupations as before, unhurt, and unperceived. A moan of the intensest anguish made me turn again to thee—but shall I tell thee the rest? Thou seemest disturbed—"

"Disturbed? at what?" cried the stranger, recovering himself with a sudden effort at laughter.—"At a dream! Proceed!"

"Thou wert lying on the ground, on thy left side," I continued, "the arrow buried halfway in thy right, just here above the liver, the blood bubbling around the shaft, and death already visible on thy features. At the same instant I heard a sound as if of millions of distant voices chanting a hymn of victory, while another voice more near, and resembling that which we both heard in the temple of Hecate, exclaimed with a burst of mocking laughter: 'Did I not tell thee to beware of Phrygia?'"

The stranger remained for a considerable time after I had concluded, absorbed in the profoundest thought, with his eyes fixed immovably on the earth."

"Judge now for thyself," I said at length, "whether it were a merely idle curiosity that moved me in desiring to know thy name."

(TO BE CONTINUED IN OUR NEXT.)

It is now perfectly clear that the most rascally frauds have been perpetrated upon the Indians dependent upon the bounty of the United States for a great share of their living, and the miserable excesses of the Indian Bureau only bring out in clearer relief the nature of these peculations. The sufferings experienced by the Cheyennes, Comanches, Wichitas, and Kiowas, has amounted in some cases to absolute starvation, brought about by these frauds, and all the accounts of destitution have been far understated.

The Indian chiefs invited to Washington to consult about the relinquishment of their title to the Black Hills have arrived at the Capital, and there is a prospect that the Hills will soon be open to miners.

A Milwaukee lady paid fifty dollars to have a wart removed from her nose, and now wants to know what has become of the nose.

THE O'CONNELL CENTENARY.

The Programme of the Celebration in Dublin.

(Abridged from the Dublin Freeman.)

A meeting of the members of this body was held at three o'clock on Tuesday 4th inst., in the Mansion House.

The Right Hon. the Lord Mayor in the chair. The following were present:

Very Rev. John O'Rourke, P.P.; Very Rev. Myles M'Manus, P.P.; Rev. Matthew Collier, P.P.; William Meagher, T.O.; James P. O'Reilly, T.O.; Wm. Gernon B.L.; E. D. William James Hughes, T. D. Sullivan, P. O'Brien, Ignatius Kennedy, P. L. G.; John M'Dermott, Rev. Thomas O'Keefe, C.C.; Rev. James Daniel, C.C.; Wm. Hackett, B.L. J.P.; Michael A. Hayes, R.H.A.; Thomas Mulligan, President United Trades Association; John Daignan, Vice-President do; Patrick Rice, Richard Harlin, Nicholas Mulligan, Rev. Mr. Donovan, Robert D'Arcy, Patrick Moore, John Arkins, Thomas M'Entyre, Professor Kavanaugh, hon sec; John Keegan, read.

Mr. Keegan, secretary, read letters of apology from persons unable to attend, including the Mayor of Limerick; Mr. M. Consideine, secretary to the Ennis trades (who stated that he could procure one of the old trade banners that was carried at the great Clare election of 1828, as also one of the Clare Volunteers of '82, if the committee approved of his bringing them to Dublin); Mr. P. Ryan, president of the Clonmel trades; Mr. P. Martin, M.P.; Alderman Harris, and Mr. D'Arcy, Catlingford. The Rev. Mr. O'Rourke moved the following resolution—

"That the offer of Mr. Michael Consideine to send to Dublin two banners for the processional celebration, one carried in the memorable Clare election in 1828, the other by the Clare Volunteers in 1872 be accepted by this committee."

Mr. T. D. Sullivan seconded the resolution, which was adopted.

Rev. T. O'Reilly, C.C., proposed—

"That Mr. E. Dwyer Gray, proprietor and editor of the Freeman's Journal, be added to the general committee, and likewise to the special literary and communication committee, and that the secretary be requested to communicate this resolution to Mr. Gray."

Mr. Hackett, B.L., seconded the motion, which was adopted.

The Very Rev. Canon Rooney, P.P., Clontarf, was also added to the committee.

The Rev. Father Daniel, C.C., brought up and read the report of the musical sub-committee, from which we select the following passage:—

"The sub-committee recommend that three musical performances shall be given during the Centenary feasts. One to consist of an oratorio, to the selection of which the committee will devote their most earnest attention. The second to be a concert of Irish music, and the compositions of Irish composers. The third, at popular prices, to consist of the performance of portions of Professor Glover's cantata of Tara, and selections of Irish music. For the first two concerts they would suggest that Mr. Joseph Robinson should be engaged as conductor, and that for the performance of his own cantata and the accompanying selections, Professor Glover should as a matter of course as well as compliment, be engaged to conduct. They suggest Mr. Levey as best qualified to act as leader of the orchestra. A good deal of attention was given to the consideration of the days and times best suited for the concerts, and they suggest as the result, that the oratorio be given at three o'clock on Thursday, the concert of Irish music at eight o'clock the same evening, and the cantata of Tara at eight o'clock on Saturday night."

M. A. O'Neill, T.C., moved:—

"That the committee having this day had submitted to it the report of the musical sub-committee now adopts said report, and hereby authorises the musical sub-committee to enter into all the necessary contracts and engagements to the extent of £700, on the condition and understanding, however, that there shall be laid before the committee at its next meeting, the resolution of the musical sub-committee undertaken on its part, to pay over to this committee, or to lodge in bank to the account of the treasurer of the fund, all moneys realised by the sale of the tickets for the oratorios and concerts."

Mr. Ignatius Kennedy, P.L.G., seconded the resolution, which was passed unanimously.

The following are the names of the gentlemen who constitute the above sub-committee:—

Rev. Myles M'Manus, Rev. James Daniel, Mr. M'Dermott, Mr. Gernon, B.L.; Rev. Father Donnelly, Rev. T. Reilly, Mr. P. T. Hayes, Mr. C. Dollard, and Mr. F. Morgan.

The Lord Mayor stated the musical arrangements had been under the consideration of the sub-committee for several days, and it was their opinion that the proportion, if any, by the general committee towards liquidating the sum of £700, would be a mere bagatelle.

The report of the celebration committee was next brought up. It recommended the following:—

1. The public celebration of the centenary will occupy three days—namely Thursday, 5th, Friday, 6th, and Saturday, 7th August next. His Eminence the Cardinal Archbishop of Dublin having decided on holding a grand Religious Function in the Cathedral, Marlborough-street, this solemn ceremonial and national thanksgiving for Divine blessings rendered through O'Connell's life and labours will fitly open the celebration on Thursday morning.

3. Same day a grand oratorio to be given in the Exhibition Palace, from three to six o'clock. 4. Two or three great banquets to be given during the celebration in the largest buildings in the city, the banquet halls to be suitably decorated. 5. Representative men from every country to be invited to the grand banquet as the guests of the Irish nation.

6. Friday, the 6th, at ten o'clock, the grand centenary procession, which will include representatives from every class of the Irish race at home and abroad, and from every country that may send delegates, will start from the Mansion House, the several processional bodies joining at assigned places along the route to the site of the O'Connell Monument.

7. That our greatest living Irish poet, Denis Florence McCarthy, the friend and fellow-labourer of O'Connell, be invited to compose a suitable ode on the Centenary, and that he be presented with a literary honorarium of fifty guineas therefor. 8. The ode to be recited at one of the musical celebrations of the Centenary. 9. Two or three public balls to be given during the Centenary celebrations; the decorations of the rooms to be in keeping with the occasion. 10. Saturday, the 7th, might be devoted to foot races and athletic sports in the Park, and boat races in the river, while a fete champetre has also been suggested. 11. A concert, to be given in the Exhibition Palace, followed by fireworks there, and at other suitable sites in the city and suburbs. 12. Communication to be opened with all the railway companies having their termini in the metropolis, with a view to grant return tickets to and from all parts of Ireland, and also with the English and Scotch lines, and with steampacket companies, at the lowest rates. Also for excursions on Saturday and the following days, from Dublin to the chief scenic and historical places within fifty or eighty miles of the metropolis.

Rev. Myles M'Manus, P.P., proposed the adoption of the report.

Mr. J. P. Arkins seconded the motion, which was put and carried.

It is very well for little children to be lambs, but a very bad thing for them to grow up sheep.

THE POPE AND THE FREEMASONS.

Within the last few days England has witnessed a scene at which Englishmen may well blush. They have seen the Prince of Wales, the heir to the throne, solemnly and with flourish of trumpets, accepting the so-called "dignity" of Grand Master of the Freemasons of this country. The Freemasons assembled at Albert Hall in their thousands to celebrate the event, and there was a great display of sky-blue aprons and of curious architectural designs. It was stated by the Daily News to be intended as a protest against the denunciation which the illustrious Pius IX. has with such powerful eloquence hurled against the most dangerous society in existence. There was a sly little game played on the occasion, which all who can observe will see was only meant to entrap the unwary. The Continental Freemasons were not allowed to be represented, but there was a promise whispered to them that the Prince of Wales would receive deputations from them in private. This shows the truth of what we have often urged, that although the Freemasons in these countries have not fallen into those awful crimes which have stained the annals of Freemasonry abroad, yet, behind the scenes they are all brothers. Let those who admire the "craft" read the account of the riotous and savage proceedings in Belgium, the other day, when those who took part in a religious procession in Liege were brutally assaulted by the Freemason party. And yet it is with such men that he who will in all probability wear England's crown is now allied by those bonds which knit together this unholy brotherhood throughout the world. The society is at the present moment illegal in Ireland, because certain forms were omitted, and in strict point of law the Duke of Abercorn, her majesty's representative in Dublin Castle, is a felon.

How nobly, how sublimely has our good and great Pope spoken out at this critical moment. The enemies of the Catholic Church, not content with planting their infamous "lodges" in different towns in Italy, have actually introduced their abominations into Rome. Even in the sacred city of the Sovereign Pontiff they have, with characteristic offensiveness and audacity, raised their odious standard. To make the act still more outrageous, the day chosen for the open introduction of Freemasonry into the centre of Catholicity was a Friday in Lent—a day solemnly commemorative of the Five Wounds of our Lord. The scandal spread dismay amongst all good Catholics, and expiatory services took place for the purpose of making reparation for so great an evil involving special insult to God in the person of his Vicar. A truly Catholic Association in Rome issued an appeal to other pious confraternities to lose no time in asking the clergy to celebrate Masses to appease the offended majesty of God. In answer to this appeal numerous Masses were said and large crowds flocked to the churches. This gave great consolation to the noble heart of the great Pontiff, who little thought that he would have lived to hear of such a profanation of the grand old city, the most glorious chapters of whose history are the records of the martyrdom of those who nobly gave up life for the faith.

His Holiness has addressed a fatherly letter to the members of a society which has recently been established in France, having for its object union in prayer to God for the suppression of Freemasonry and other secret organizations. This excellent society has most appropriately placed itself under the protection of the glorious Archangel St. Michael. In the letter of the Pope there is no dastardly compromise, but every word indicates the fearless boldness with which the earthly head of the Church confronts the enemies of his Divine Master. He points out how often the Holy See denounced Freemasonry with excommunication and how repeatedly it foretold the mischief that would result therefrom to religion and to civil society. He calls Freemasonry a congenial offspring of Satan, rejecting all authority and severing the bonds of society, and he deprecates the sad fact that "many of those who ought to aid in crushing the monster are not afraid or ashamed to give it their countenance."

His Holiness adds that, as it is plain that human power is no longer able to grapple with the enemy, recourse must be had to prayer that the Almighty may (to quote the language of the letter) "tear up this poisonous root of those evils which are driving souls headlong to the eternal abyss. God cast out of heaven the real parent of this sect, and He alone (continued his Holiness) will now be able to sweep it off the face of the earth; it is an impious society which outrages God and (particularly in its lodges) loads His Divine Majesty with blasphemies and insults."

It is to be hoped that these solemn words of our illustrious Sovereign Pontiff will sink deep into the hearts of all. The masonic institution has manifested deadly hatred of Catholicity, and yet some one at the masonic dinner, the other day, ventured on the daring statement that Freemasonry held out the hand of friendship to Catholics. Well it is for the late Grand Master of the Masons of England, the Marquis of Ripon, that he has come out from amongst them into the pure light of Catholic truth. His lordship's retirement from the body was spoken of in a London paper as a happy event, as it led to the appointment of the Prince of Wales. It is indeed a happy event for the marquis for in abandoning Freemasonry, he has in truth "chosen the better part." We know well the oft repeated answer made by Freemasons, that, although (as was admitted by one of the "brethren" the other day) it has been on the Continent linked with intrigue and revolution, it does no harm in these countries! No harm!—then it is no harm to be united in what is called brotherhood with those who have in many lands perpetrated fearful crimes? Is it no harm to be the sworn secret ally and confederate of men whose public companionship (as was lately shown) must in common decency be spurned with all the outward appearances of contempt? Freemasonry does not carry out any one beneficial object. It confines charity within a narrow channel, and in Ireland it is closely connected with Orangism. Well it is for Catholics to have the voice of the successor of St. Peter warning them from the precipice. The world may now mock at that glorious voice, but its clear tones will yet be heard when those sneering accents of the enemies of religion shall have died away. The day will come when those who now foolishly think, in their pride of heart, that they can silence the Sovereign Pontiff by ridicule, will deeply regret that they did not in good time hearken with reverential and obedient attention to his sublime teachings.

On Monday the Daily News returned to the charge in a feeble attempt to reply to a grand article in the Unta Catholic on the recent silly affair at Albert Hall. Reference is made to "persecution and torture," and to the "rack" (did "good Queen Bess" never order torture?), and to "the amusing thunders of the Vatican," and to the "trivialities of Rome. We were thinking for a moment of condoning a feeble attempt to reply to these poor assaults on our sublime Church, but when we came to a passage calling the Pope "an Italian Whalley" we lost all patience and resolved to leave such rubbish unnoticed.

One word more. At this present time, if ever, it is most important that obedience to all lawful and just authority should be inculcated. This has always been the doctrine of the Catholic Church. The English Ministers, night after night, talk in Parliament of the duty of Ireland to be entirely loyal. Surely it is a strange commentary on these teachings that he who is to be king of these realms should openly assume the headship of a society which is condemned as "impious and blasphemous" by the Church to which many millions of those who are to be his subjects have the happiness to belong.—The London Universe.

THE ADVANTAGE OF LIVING UNDER THE BRITISH CONSTITUTION.

A spectacle more nationally disgraceful than that which has been presented in the House of Commons during the week could not probably be witnessed at the present day in any country on the face of the earth. There have been nightly in waiting, at the beck of the leaders of the two great political parties, some 400 English and Scotch to do battle with a mere handful of Irish representatives, and vote away with the utmost indifference, the civil liberties of something like 5,000,000 of our fellow-subjects on the other side of the St. George's Channel; and not present in the house have these remarkable specimens of Parliamentary representation been—oh no!—that would be too much of a display of respect to what we call the "Sister Isle"—but hid away in the lobbies, or refreshment rooms, or smoking rooms. So far as the English and Scotch members are concerned, therefore, the forcible and unanswerable facts and arguments of the Irish members in defence of the liberties of their fellow-countrymen are treated with the utmost indifference, judging by the empty benches which as a rule characterize an Irish debate in the House of Commons. Only when the division bell rings do these gentlemen honor Ireland by some personal display of interest in her affairs, and then invariably to comply with their previously-received instruction to extinguish as effectively as possible the Irish vote, utterly regardless of what had been said on the subject during their absence.

How is it possible that a people can be contented and loyal under such a state of affairs as this? The great surprise is that so much loyalty and good order exists in Ireland. What other conclusion can the people of Ireland come to than that electing and sending representatives to the Imperial Parliament is a sham of the most useless possible character?—The parliamentary history of the past week has proved beyond all doubt that Irish representation in the House of Commons is a mere Will-o'-the-Wisp. How long this illusion will be tolerated rests with the people of Ireland themselves. To those of the English people who have gone to the trouble of educating themselves sufficiently up to the mark to judge for themselves of the existing Irish grievance, such a state of things is truly lamentable.

The Home Rule members—and they seem to be the only genuine representatives of the people of Ireland now present in Parliament—have done their best to render these unnecessary coercion laws as bearable as possible; but their efforts have, in some instances, been well-nigh powerless in the face of the large and well-organized opposition they have had to contend against. In connection with this wanton suspension of the liberties of the people of Ireland the names of Mr. Butt, Lord Robert Montagu, Mr. Bonayne, Mr. M. C. Downing, Mr. B. Smith, Mr. Biggar, Capt. Nolan, Mr. Sullivan, Mr. Weldon, Sir P. O'Brien, Sir J. McKenna, Sir G. Bowyer, Mr. Mundella, Mr. Fawcett and Mr. Macdonald should be for ever remembered.

On Tuesday the last-named gentleman, supporting Mr. Mundella in his amendment to the effect that no person should be kept in prison longer than thirteen months without being brought to trial, said:—

"A few years ago the country rung with the cry raised by the right hon. gentleman (Mr. Gladstone) that people were rotting in the dungeons of Italy. The indignation of the people of this country was aroused and those doors had to be opened. Why should they now, in a part of Her Majesty's dominions, tolerate such a thing as putting a man into prison and letting him languish there for two years without being brought to trial?"

To this gentleman and the other English members who proved themselves above the ignorant prejudices against Ireland which prevail to such an extent among what are supposed to be the educated classes in this country, particular credit is due.—The London Universe.

THE IRISH COLLEGE AT PARIS.

One of the characteristics of our Irish race on which John Mitchell, in his history of Ireland, dwells with loving pride, is that affectionate memory and solicitude for the old land which the Irish exile of former times and the emigrant of later years so fondly cherished. In the whole of that noble work there is not a nobler page than that in which he describes the exertions which the poor people who fled to America from the famine made to help those whom they had left behind. But, as he himself observes, this was no singular trait in those fugitives, but had its counterpart already in former times. The men whom the penal laws and the national struggles in the seventeenth century had sent wandering all over Europe never forgot the land of their birth, never flagged in their interest for the welfare of their countrymen, whether in Ireland or abroad. Literally, as Davis has sung, "from Dunkerque to Belgrade," establishments, the remains of establishments, still survive to attest the solicitude which the homeless wanderers felt for those who might be still worse off than they were themselves in their banishment. Louvain, Salamanca, Lisbon, Ratibon, Coimbra, Valladolid, Rome, are all names that held an honoured place in the history, not merely of Irish education during "those penal days," but also of theological learning.

A captious critic or an insulting tyrant may say that those institutions were not the offspring exclusively of Irish generosity. Foreign benevolence, the bounty of great men in other lands, contributed to their establishment. It is only by a figure of speech, such a man will say, they can be called Irish, as "Irish." What an excellent plea! What then becomes of those things all over the world, in the foundation, development, arrangement of which others besides nations have had any share? According to such a theory, St. Peter's is not a Papal or Roman Church, because forsooth Michael Angelo and Bramante were its architects; and the whole Christian world contributed the funds for its erection. The French had no possession in the East Indies while the Irishman Lally Tollendal was their governor. Who won the battle of Waterloo? The "British" troops were not one-third of the force arrayed against Napoleon; yet Englishmen certainly claim that victory as their own. How, then, can the Irish educational establishments that were founded on the Continent by Irishmen, for the benefit of Irishmen, be accounted any the less Irish because the liberality of men of other nationalities assisted in their establishment? Nay—to borrow an example from the present hour—at this moment the Dean and Chapter of St. Paul's in London, are engaged in an endeavour to complete that church, at an estimated enormous expense. The have solicited contributions from every quarter. Will the church be any the less an English building the property of the English people, if others besides Englishmen contribute to the fund?

Among the most famous of the institutions thus established by the Irish exiles was the College in Paris. This college was founded for the education of Irishmen. At an early stage of the French Revolution, all Church property in France was declared the property of the nation. The National Commissioners claimed the property of the Irish College; but, by direction of his government, the English ambassador of the day interfered most temporarily, insisting that inasmuch as it was the property of Irishmen, there was no ground for claiming it as French Church property. The plea was admitted by France; and three years later, when war with England broke out, the property of the college was definitively confiscated, as being the property of British subjects. When peace was restored, the French government agreed to pay over to England

a sum of money out of which compensation should be awarded to those British subjects who had been deprived of their property during the Revolution. A mixed commission was appointed to consider the cases of persons so claiming compensation. The friends of the college brought its case before this commission, and it is said that its claim was so far admitted that it was placed on a register of *prima facie* cases for £67,000. The actual documentary evidence of this is not forthcoming; but it is firmly believed that it could be got at under proper pressure. After three years the French government agreed to hand over to England a lump sum, amounting in the aggregate to about £5,000,000, and that France was to be discharged from all further liability. Thereupon, a Court of Claims was instituted in England, by act of parliament, to investigate all claims upon this fund.

The Irish College appeared before this court, and was once met by what might be described in legal language as a demurrer. It was soon made evident that the situation of affairs had been altogether changed by the change of tribunal. While pleading before the mixed commission in France, it was quite reasonable that the representatives of the Irish College should endeavor to make the best of a claim that was to be satisfied out of money which was not only to come out of French pockets, but was actually in French hands. But it was quite a different matter when the fund had been paid over to English commissioners. Now, the object was to diminish, as much as possible, the claims to be satisfied out of it, so as to leave a surplus available for British purposes. It would seem that the British government was not ashamed to have recourse to a piece of chicanery, as unjust as it was most disgraceful. The college was met by the statement that, having been founded for an illegal purpose—viz., the education of Irishmen beyond the seas in the Roman Catholic religion—it had no *locus standi* before an English tribunal. Some "gentlemen" went so far as to say that the men educated in the college ought to be very thankful that they were not prosecuted for the felony of which they had been guilty. The advocates of the college insisted that however the purposes of the college might have been tainted with illegality in English eyes, they were perfectly legal in France and in the eyes of Frenchmen. The fund to be distributed was a French fund, awarded as compensation for injuries done in France to Englishmen residing peaceably in France and living in perfect harmony with French law. The commissioners were merely the distributors of this fund, and were bound to deal with it as if they were sitting in Paris, and according to French law. But this reasoning was thrown away. The commissioners decided that a lump sum having been paid over to the English government, they were really administering an English fund, and bound in so doing to follow English law exclusively. They ruled that the college was an illegal foundation, and therefore could claim no benefit out of the fund. This decision was so monstrous, so adverse to all correct notions of "natural justice," that the representatives of the college appealed to the Privy Council. They urged the same arguments as before, observing further that if the college were debarred from claiming compensation because it was an institution established in violation of British law, then surely England could not be justified in taking from France money intended to compensate the college. For it was only through the claimants, and as representing them, that England had any title to receive the compensation-fund. An eminent bigot delivered the judgment of the Privy Council, that the fund was English, and that out of an English fund an illegal institution could claim no compensation.

Such was the case of the Irish College in Paris, and this was the fashion in which it was dealt with according to British law and British justice. From that day (1830) to this it has not been possible to induce any English statesman to consider the true justice of the case, and make tardy amends for this national injustice. It is not that there were not sufficient funds. It was admitted the other night in the House of Commons, that nearly 80 years ago, £200,000 had been spent out of the fund in rebuilding a house for the Duke of York, the fanatical opponent of Irish Catholics. It has been alleged that, twenty years later—long after the claim of the college had been rejected—the stables of Buckingham Palace were built out of the surplus of it which remained in the hands of the Treasury. Yet no British statesman will consent to redress this flagrant wrong. Some years ago the late Marquis of Clanciarde brought the matter before the House of Lords. On Friday, 30th April last, Mr. Butt brought it again before the House of Commons. But in vain. The stereotyped answer was, that the question having been settled by a "competent tribunal," it could not be reopened. It was in vain that both Lord Clanciarde and Mr. Butt appealed to the case of the Baron de Bode, against whom the commissioners had decided, but whose case, nevertheless, the House of Lords sent before a select committee for investigation. But then de Bode was a Hanoverian, whereas the college was Irish and Catholic. The Chancellor of the Exchequer refused even an inquiry; he would not again stir up a matter decided so long ago. What an illustration of English justice versus Irish wrong! Verily he is a credulous man indeed who looks to an English parliament for the redress of Irish grievances.—Dublin Nation.

THE GAELIC LANGUAGE IN SCOTLAND.

There have been various indications lately of renewed life in the true Scots of Caledonia. A few years ago a Gaelic society was started in Inverness having as its objects, among other things, the "cultivation of the language and literature of Highlanders, the preservation of Celtic lore, the vindication of the rights, and the advocacy of the interests of the people." This society has issued two interesting volumes of transactions already, and it has a third in the press. If we are rightly informed, this society has had some share in preparing that local opinion which resulted at the last election, in returning the only really Highland representative of whom the English parliament can boast. The capital of the Highlands has also, as a further development, had the spirit to project a Highland newspaper, and, from week to week, the Caledonian Cell can now see himself reflected in prose and verse in Gaelic and English, in the columns of the Highlander, appropriately conducted by our friend, "Finglas," on his native heath. The Highlander aims at striking the differences between the different members of the great Celtic family, and at bringing them to see face to face, and pull "shoulder to shoulder," for the common good, after the ages and generations during which they have been perpetrating follies and wickednesses against each other, at the bidding of their common political enemies. The Highlander is distinguished among British journals as almost the only one which has not degraded itself by distorting the facts of current or past Irish history to suit the ignorant and malignant prejudices which the dominant classes in England deem it their interest to foster against Ireland. To our people at home and abroad, we would say, "If you want truly Celtic journalism in the 'Land o' Cakes,' procure the Highlander."

From the pages of this journal we gather that two other important movements have been set on foot. We take the youngest first, and note with great satisfaction that a determined effort is being made to have Gaelic taught in the Highland schools. The Gaelic Society of Inverness is heart and soul in this business, and the Highlander has done yeoman's service in the cause; as indeed has the Highland member of parliament, Fraser Mackintosh. But there are men even in the Highlands who yet

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G. E. CLERK, Editor.

TERMS YEARLY IN ADVANCE:

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To all Subscribers whose papers are delivered by carriers, Two Dollars and a half, in advance; and if not renewed at the end of the year, then, if we continue sending the paper, the Subscription shall be Three Dollars.

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

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

ECCLESIASTICAL CALENDAR.

Friday, 28—Of the Octave.
Saturday, 29—Of the Octave.
Sunday, 30—Second after Pentecost. Sunday within the Octave of Corpus Christi.
Monday, 31—St. Angela Merici, V.
Tuesday, 1—Of the Octave.
Wednesday, 2—Of the Octave.
Thursday, 3—Octave of Corpus Christi.

TO OUR SUBSCRIBERS.

As the prepayment of newspapers from publication offices must begin on the 1st October next, our subscribers are warned not to make prepayment of postage at the receiving offices beyond that date. In the meantime we request such of them as are in arrears to remit at once, and all others to re-engage their subscription, as after that date we shall, without exception, discontinue sending the True Witness to all who are in arrears, and also to those who have not renewed their subscriptions.

NEWS OF THE WEEK.

The proceedings with a view to the pretended deposition of the Prince-Bishop of Breslau have already commenced in the "Supreme Ecclesiastical Court" at Berlin at the instance of the Governor of Silesia, and the Breslau Court of Appeal has been requested to appoint a judge to undertake the preliminary investigation. In Switzerland the iniquitous act of the Cantonal Government of Berne has been successful in altogether suppressing Catholic worship in the capital of the Confederation. The *Monde* publishes a notice warning all Catholic travellers not to stay over Sunday at Berne in the belief that they will be able to hear Mass there. For consecrating the holy oils necessary for the administration of the Sacraments in the Diocese of Gnesen, Mgr. Cybichowski has been condemned as guilty of an illegal exercise of episcopal functions, and sentenced to nine months' imprisonment; moreover, two of the Cathedral clergy, who distributed the holy oils to the parochial clergy as usual, have been fined 25 marks each. And Prince Bismarck persists in declaring that the exercise and practice of the Catholic religion is in nowise restricted or interfered with.

How equitably judicial sentences are at present executed in Germany may be learned from the example of the Rev. T. Pauly, the editor of the *Gazette of Fuld*, who was sentenced to four weeks detention on a charge of having offended Prince Bismarck. "Detention" legally only involves deprivation of liberty in an apartment different from ordinary cells; it allows those who are subjected to it to occupy themselves as they please, to read books or write letters, to receive visits and lastly to take exercise in the prisonyard at least four hours a day. But what's the case with the Rev. T. Pauly? He was put into a cell, the most unendurable of all, over the common sewer, and next to him was a murderer of his wife, and a woman who had committed infanticide? He was forbidden to engage in any occupation, as if permitted to select the occupation he would—said the Public Prosecutor—occupy himself with editing his newspaper. He was at first not even allowed to keep his Breviary with him, and when in the first days of his detention he wrote a letter to his mother, it was stopped and revised. At first not even his counsel was allowed to visit him; afterwards he got leave to receive, during one hour in the evening, only one person at once, and the same hour is also the only one during which he is permitted to take exercise in the yard. It was not before many a day, that such cruel hardship were even partially withdrawn.

The following letter gives us an idea of the life which an imprisoned priest is compelled to lead in the common goal of Baden. He writes thus:—"On Wednesday in Holy Week I was put in prison. On Maundy Thursday I was informed of my having been condemned to a further period of seventeen days' imprisonment. On Saturday I got a summons to appear before the Court on the 8th of April, where I shall be condemned to six months' imprisonment at least. So I shall have plenty of retirement. The inspector of the prison seems rather unfriendly towards me. When I asked to be once a week, visited by a priest, he replied: 'Are you not yourself one?' and refused my request. So I have to live on the principle of 'Doctor! cure thyself!' My request to be exempted from manual labour was likewise refused. I was hardly allowed to say my office. So I am now, practising the honest trade of a shoemaker; and have to-day succeeded in finishing my first shoe. I profit, you see. I was not allowed to

provide for my own bed and food. Visits are not to be allowed within the next four weeks. I make the bed myself, I sweep the room, and fetch water just like the criminal prisoners. Farewell, I get no light, and it is already so dark that I must stop writing. Now I have got to swallow my evening soup, to prepare my bed, and then having said my rosary I lay down to rise to-morrow at an early hour and to resume my trade."

At Cologne the "Liberal" magistrate of that Catholic town has delivered over to the New Heretics the Church of the Minorites, one of the most beautiful Churches of the place, which was restored and decorated by the Catholics some ten years ago at great expense. It may be imagined that there is immense indignation and excitement amongst the Catholics at this new act of injustice.

In the advertisement columns of the *Germania*, Herr Blum, the editor of the *Westphälischer Volkszeitung*, Knight of the Order of St. Gregory, a very clever man, begs for a situation beyond the frontier of Germany, as he is banished by the Government from his native soil, and deprived of his income, and reduced to penury with all his family. The Catholic editors of newspapers are pursued everywhere. Many of them leave the country when they see that they are on the point of being condemned to prison. Thus Herr Kosioleck, one of the editors of the *Germania*, and Baron Von Wendly, who belongs to the editorial staff of the *Westphälischer Mercur*, are both pursued publicly with a writ of arrest. Dr. Siegl, the editor of the *Baierische Vaterland*, who has been condemned to ten months' imprisonment, went unhappily to Salzburg, in Austria, where he was arrested for having offended the Austrian Emperor, and it is reported that he is to be delivered over to the Bavarian Government.

A Subaltern officer in a Rhensish regiment was recently reported to his superiors as an "Ultramontane." He was immediately summoned before the colonel when he openly and decidedly confessed his Catholic creed. The colonel, after having used all his power of persuasion in vain, declared to him that men with such views were of no use in the army, and that therefore his services must in future be dispensed with. The officer thus found himself constrained to give up his position and to ask for his dismissal which was granted to him.

The application for a new trial, of the noble ladies of Westphalia, punished for having congratulated the Bishop of Munster on the firmness with which he bore Bismarck's persecutions, has been refused by the Berlin Supreme Court.

The Catholic nobility in the Duchy of Posen have determined upon providing for the priests proceeded against by the civil authorities. These clergymen will be lodged in the houses of the tenants of these noblemen or in the small towns on their estates. The official papers hint that Bismarck will, if necessary, follow up all that he has hitherto done by still more coercive measures, if he should consider them necessary.

The Union of Paris comments on the fact that the death of the late Venerable Brother Olympe took place, day for day and hour for hour, on the anniversary of his election to the high dignity of Superior-General of the Christian Brothers.

The *Fete of the Sacred Heart* at Paray-la-Monial will be celebrated on June 3, with great splendor in consequence of the recent elevation of that sanctuary to the rank of basilica. The Cardinal Archbishop of Paris will preside. The festivities will also record the second centenary of the apparition of the Saviour to Blessed Margaret Mary Alacoque.

A correspondent of a French paper, writing from Madrid, says there can no longer be any doubt that the Emperor of Germany is favourable to the Revolutionary party. In reply to the demand, formulated by the present Madrid Government, for the extradition of the infant Don Alphonso de Bourbon d'Este, falsely accused (as even Madrid generals have admitted) of cruelties at Cuenca, Bismarck has replied that he will have that Prince captured if he sets foot on German soil, and send him, under a strong guard to Madrid, under the treaty of 1860. If Bismarck is as good as his word, grave political complications will arise, the Infant having been recently an honoured guest of the Austrian Royal Family with which he is connected.

In receiving a large body of French pilgrims to Rome the other day, the Holy Father addressed them in French, and told them in the course of his speech, that it was not sufficient for Catholics, to express respect for the Holy See, but that it was necessary for them to practice obedience to the Syllabus and to the Infallibility.

The *Unita Cattolica* informs us that sixty Italian ship-owners have already denationalised their vessels, and sail them under a Foreign flag to escape the excessive taxation of their own country. The movement, it adds, is a growing one.

The impassioned appeal of the Holy Father to Victor Emmanuel, and the petitions of so many Bishops and priests, have induced the Italian Senate to throw out that clause in the Conscription Bill which subjected all the clergy to the obligation of military service, and a few days before the Lower House had rejected almost unanimously Signor Petruccioli della Gattina's motion for a modification of the Law of Guarantees. The real efficiency, however, of that law as a permanent guarantee for the independence of the Holy See is illustrated by the fact that no sooner had Signor Petruccioli della Gattina's motion been thrown out than Signor Laporta prepared an "interpellation," the intended effect of which is to force the Ministry to resign if it will not take an active part in Prince Bismarck's crusade against Catholic Christianity.

The Catholic ladies of Rio de Janeiro have signed a petition to the Empress of the Brazils, in which they entreat her imperial majesty to induce the emperor to put a stop to the present religious persecution, and to liberate the bishops. Seven columns of the *Apostolo* are covered with their signatures, which number many thousands.

A despatch to the *Times* from Vienna says a dreadful accident occurred on the river Mur, at

the town of Ildenburg, Province of Tyrol. A ferry boat, having on board a number of Catholic pilgrims, en route to visit the shrines on the other side of the Mur from Ildenburg, sank in the middle of the stream. Fifty-nine of the pilgrims are known to have been saved, but seventy-six are missing, all of whom are believed to be drowned.

In the British House of Commons on Monday, Mr. Disraeli, replying to a question by the Marquis of Hartington, said it was the Government that had advised the Queen to make representations to Germany respecting the relations between that power and France. These representations were of such a nature as to correct misconceptions and assure peace. England had received a satisfactory reply, but it could not be to the public convenience to lay a copy of the correspondence on the table of the House.

The Anniversary of the Queen's Birthday was celebrated all over the Dominion on Monday, very successfully.

LIBERALISM.

The Liberal party in Europe at the present time are earning for themselves a notoriety of which they may well feel proud. Many well meaning persons who do not consider the value of names as applied to political parties are naturally captivated and their sympathy secured by the big-sounding title of Liberalism. To any one who has watched carefully the course of events on the Continent of Europe, it must be evident that the toleration which these people preach about is all very well when applied to themselves, but that no despot ever exercised greater tyranny than the so-called Liberals against those who differ from them in their religious or political views. These remarks are suggested by a reprint that has recently come to hand in one of our exchanges concerning the conduct of the anti clerical party towards a procession of Catholic pilgrims who were performing the exercises of the Jubilee in the city of Liege. The journal giving an account of the barbarous conduct of the Liberal party evidently tries to render the Catholics and their clergy responsible at least in some measure for the disgraceful occurrences which took place, on the ground that they should not have made the demonstration, and thus excited the ire of their opponents. A strange pretension in all truth. But for all that, the conduct of the "Liberals" was so outrageous that the journal in question, "*La Meuse*," after stating the facts of the case, has to express its reprobation of their assailants. The pilgrims, who were proceeding peaceably from one church to another, singing hymns and reciting prayers, were followed in the most insulting manner by about 20,000 persons. They were hooted and greeted with cries of "a bas les clericaux," etc., etc., and finally violence was resorted to and several of the processionists were unmercifully beaten—in the words of the writer, "It was a frightful *cherivari*." Of course there is nothing new in this; in fact it is an outbreak of Liberalism in a very mild form. But it merely serves to show that those who complain of the tyranny of the Church, and who claim for themselves the monopoly of liberality, are to-day what they have been in all times, the most intolerant and most merciless oppressors of all true freedom, either religious or political.

THE O'CONNELL CENTENNIAL CELEBRATION.

A meeting of the General Committee was held in the St. Patrick's Hall on Friday night. There was a full attendance; Edward Murphy, Esq., occupied the chair. The Sub-Committee appointed at a previous meeting to draw up a programme of the celebration, recommended the following:—

First—That in the celebration of the O'Connell Centennial in Montreal the programme published in Ireland for the same object, in so far as the religious Ceremonial is concerned, be followed. The said services to consist of a grand religious function in St. Patrick's Church—an act of Thanksgiving to Almighty God for graces and favours bestowed on Ireland through the Life and Labours of O'Connell. Second—That the day be celebrated by a Grand Procession after the religious services in the Church. Third—That the proceedings of the Celebration wind up by a Grand Concert.

To commemorate this celebration the Committee further recommend the erection of a Monument to the memory of O'Connell on the most suitable site that can be obtained from the Corporation of Montreal, and as a means to that end that a collection be taken up after the Procession, and the proceeds of the Concert to be held in the evening be devoted to that purpose; in the meantime subscription lists might be opened. An address to the Irish People of the Dominion was also presented asking for subscriptions to defray the costs of the erection of the monument. This address is to bear the signatures of the Presidents of all the Irish Societies of Montreal, and will be published in a few days.

Edward Murphy, Esq., was appointed Treasurer, to whom all remittances are to be sent.

The Chairman stated that the Rev. Father Dowd informed him that he would leave nothing undone to make the celebration in Church worthy of the occasion—the intimation was received with loud cheers. After the adoption of the Report of the sub-committee the meeting adjourned for a fortnight.

Judging by the perfect unanimity existing between the Irish Societies of Montreal, we have not the least doubt that weather permitting, this celebration will be the greatest ever participated in by our Irish fellow citizens in this city. We hope that when the address is published the Irish People of the Dominion will not be backward in responding liberally to the call made upon them, and that the Irishmen of Montreal may have the proud satisfaction of seeing at no distant day, with the assistance given them by their fellow-countrymen throughout the Dominion, a monument in this fair city worthy of their great Countryman—Daniel O'Connell.

We are happy to say that there is a decided improvement in Mr. Clerk's health.

OUR CHOIRS:
What they are, and what they might become.

(Continued from our last.)

Many of our choir-singers we know, from personal observation, to be very respectable and honorable members of society, who behave themselves with all propriety in church, and by their conduct give no scandal elsewhere. Many of them are quite conscious of their own deficiencies in matters of which we have yet to speak, and doubtless would gladly avail themselves of any instruction which might be afforded them therein. It is no fault of theirs that matters are as they are.

Again, it may frankly be acknowledged that, in many cases, there is no reason for finding fault with their singing; as far as their numbers will allow, they do justice to the Mass music with which they are familiar; and so, as members of the musical profession, they may justly be said to fulfil their duties; whence it is evident that no blame attaches to them for the dissatisfaction which is so generally felt at the present state of our choirs.

What, then, is the evil of which we complain? Wherein are our singers unfitted for their office, if, as we have just said, there is no fault to be found with their singing? What right, it might be said, have we to require more than singing from singers? To this we reply, that under ordinary circumstances we require no more than this: that in a concert room we look to them for good singing and nothing more; but the case is very different when a singer enters a church choir; for there he has to take part in holy functions; he is no longer a mere singer, but a minister of Holy Church, and therefore it is that we are bound to ask questions which elsewhere would be beyond our province.

In the first place let us proceed to consider a complaint which may be made against most of our choirs as at present constituted. This is, the ignorance which so generally prevails among them as to the duties they have to perform, and the functions in which they have to take so important a part. Few persons who have had any experience in these matters can have failed to observe the truth of this complaint. The miserable disorder which prevails when anything has to be done by the choir, the confusion which they create in processions, their utter helplessness in finding out intonations, graduations, antiphons, and commemorations—who has not noted these things? which, did they concern less holy rites, would be simply ludicrous. There is, it must be confessed, a most pitiable ignorance of the functions of the church choir in many who take part in them; and to this must be attributed much of the disorder and confusion which attend most great functions. How far this ignorance extends, and to what classes it is limited, it does not concern our present purpose to inquire; enough that few, if any will venture to deny its general prevalence among those to whom the duties of the choir are intrusted. Of course we do not mean to say that all are thus ignorant of this important part of their duties; for there are, doubtless, many whose zeal is only equalled by their knowledge; but these are the exceptions, which serve but to prove the rule.

It is but right, however, that we should explain more fully what we mean, lest any who may feel themselves involved in this charge should misunderstand the ignorance of which they are accused; and, moreover, it is but justice to ourselves to remind our readers of what we have before said, that herein we are not so much blaming those who are involved in this ignorance, as the system which has kept them in it; or, we should rather say, the utter want of system which has left them in it, which, neglecting the due fitting of proper instruments for this special office of the church, has been content to snatch at anything when the need urged.—We will not be so unjust as to blame those who are thus pressed into a service for which they have had no preparatory training; but we desire to expose the evils which necessarily result from this system; and we invite those who suffer especially through it to aid us in carrying into effect the plan we have to lay before our readers for remedying this evil, which afflicts all classes alike—choir-singers and congregations, priests and people—those who exemplify in themselves the want of due training and instruction, and those who suffer through the ignorance and inefficiency of what misrepresents the Church's idea of a Catholic choir.

Having thus, as we hope, removed a wrong impression, which might influence the minds of some to regard us as opponents, when, in truth, we are making common cause with them, and when, instead of attacking them, we are fighting on their side against a neglect under which we all alike suffer, let us proceed to consider the ignorance of which complaint is made, and for which it is our object to suggest a remedy.—(To be Continued)

"THE SUN."

The initial number of this new daily was issued on Tuesday last. Its general appearance and make-up is highly creditable. It editorials are well written and in a truly Catholic spirit. We congratulate the Proprietors on having succeeded in obtaining the services of so able and talented a gentleman as Mr. Stephen J. Memy for Editor.—We are convinced that the interests of Catholicity will never suffer in his hands. From the first number we take the following:—

"In religion we are Catholic—pure and simple; not Catholic disguised by adjectival distinction; not French Catholic, nor English Catholic, nor Irish Catholic—but as representing an idea of unity and allegiance, Roman Catholic in its broadest acceptance and most comprehensive meaning. On this subject we know of no compromise save that which charity commands. Never aggressive on other creeds or men, we shall always be prepared to defend from attack those of our own household of faith; we would not, if we could, usurp the functions of the pulpit and teach theology in the press, but when the secular sword is drawn against the men and the principles dear to us alike in sentiment, in respect and in judgment, we will be ready with the worldly weapon, too, in defence of the right and denunciation of the wrong."

Holding such principles as those above given we hope for *The Sun* a long and prosperous career.

POPE URBAN AND GALILEO.

Dean Stanley is a literary *free lance* rather than a regular trooper; and as such his utterances however polished and brilliant must be accepted with caution. Though a clergyman and a dignitary of the Anglican Establishment, any very definite creed sits lightly upon him; indeed he appears to take an especial pride in being *above* all forms and formulae. Though doubtless occasionally reading that great command of the Great Master Go teach all nation — teaching them to observe *all things whatsoever I have commanded you, &c.*, he appears to interpret somewhat mildly the words "*all things*" and to take them to mean *anything or nothing*. Like the athlete he throws away all his garments lest any should get hold of them to throw him, and stands before the world in all his native nakedness. This may be convenient, but is neither modest nor creditable to a dignitary of any church that professes to have any definite creed to defend. Glasgow has invited him to lecture; and to Glasgow he has accordingly lectured. If Glasgow has learnt anything from his lecture, it is certainly not any greater reverence for the words "*all things*." Though a man of reading and extended information, he has exhumed the long dead and stinking story of Galileo's troubles; and what is more astonishing still has given greatest prominence to that part of the Galileo calamity which is most evidently a lie. Galileo he affirms was tortured.

In the early days of dry champagne Canning was asked to taste and give his opinion of it. After sipping and tasting and smacking his lips and tasting again in most approved connoisseur fashion he at length said "Well! if any man says he likes dry champagne he will say anything." We say to Dean Stanley with Canning "Well! if any man says Galileo was tortured he will say anything." It has become of late the fashion with a certain class of literary men to make the most astonishing historical assertions. Whether Mr. Froude of ridiculous memory initiated it we know not; he certainly brought it to its adopted proportions; and Dean Stanley has imitated it.

Was Galileo put to the torture? We think not. In the first place; what necessity was there to torture him? He denied nothing; he recanted even before he was asked and more than he was. All he was expected to recant was the unscriptural proposition. His trial commenced on the 12 April 1623; during which trial the most spacious and pleasant apartments in the Fiscal of the Inquisition were assigned to him. Galileo says Mr. Drinkwater was treated with unusual consideration. Sir David Brewster states that "during the whole trial Galileo was treated with the most marked indulgence."

On the 22nd April the commission declared itself ready to begin the investigation, but Galileo asked a delay on account of ill health. This was granted. On the 30th April he declared himself ready and opened the proceedings—not by defending his system but by reading a recantation. Here the matter ended for the day; but Galileo voluntarily returned and reopened it by reading a fuller and more sweeping recantation. What need therefore of torture? we don't flog a willing horse.

In the second place. The whole story is so ill-contrived that it will not hold together. We are asked to believe that an old man of 70 years after having undergone any amount of hardships and imprisonments in the cause of science—after kneeling an hour on his knees in a penitential attitude to hear his sentence, *this same man* was able to jump to his feet to stamp furiously on the floor and to shout at the top of his voice in a paroxysm of scientific ardour. "*But it does move.*"

Not whatever Dean Stanley may do—we cannot bring ourselves to believe that Galileo a man of 70, who on June 24 was conducted by Niccolino from the Fiscal of the Inquisition to the Nilla Medici, and who on the 6th of July was able to walk four miles as he himself asserts, had all his old bones drawn out of their sockets by the rack on the 21st of June—just fifteen days previous. That is certainly past our philosophy, unless indeed it was a decided case of Canadian Pain Killer!

Lord Brougham after a careful examination of the case; says the supposition of Galileo having been tortured is entirely disproved by Galileo's own account of the lenity with which he was treated" (Do not I pray thee, good Dean, torture Galileo in spite of himself) the German Protestant von Raumont says. "Those who undertake to accuse the Inquisition on this point are forced to have recourse to fiction" (a polite way of telling a man he lies, good Dean.)

But dismisses the matter thus—there is here such a conjunction of improbabilities as to exclude all reasonable probability of such a suspicion.

The French feuilletonists epitomise the affair in these plain terms, thus then Galileo was not put to the torture. Of that we now have the fullest certainty.

Certes thou art in a parlous state good shepherd Stanley.

But sir, I ask you; did not that horrid Urban condemn Galileo's doctrines as heretical?

There is a gentleman in England named Tibbs, and from his name and occupation we should not be astonished, if he is a crusty old bachelor. He takes up all his time in disproving all those grand old ballads and tales we learnt in the nursery.—He has just disproved Chevy Chase; he long ago demolished King Arthur and his Knights of the Round Table; he will probably upset honest old John Gilpin next; and then what will become of us? We don't like Mr. Tibbs! We think he is a horrid man!

Now we fear, that our Protestant friends will thank us, as little as we thank Mr. Tibbs, if we demolish this Jack and the Bean Stalk story of Galileo's condemnation. It is really too bad to have to unlearn in one's old age, what one learnt with so much trouble in our boyhood days; these stories which our nurses taught us, with our prayers; which our mothers taught us to keep us quiet at night; which our papas taught us between those delightful whiffs of their cigars; those tales which every body believes, because they are against the Papists; really it is a shame to have to give them up. But give them up, I think, we must; Dean Stanley, to the contrary notwithstanding. We have seen that Galileo was not put to the torture. Let us now see whether his opinions were condemned as heretical.

1. Did not Pope Urban condemn Galileo's opinions as heretical? We answer No; and for this reason. Urban persistently refused to sign the decrees of the Inquisition and Galileo was set at liberty three days after the termination of his trial.

2. Then did not the Church of Rome condemn Galileo's opinions as heretical?

Again we answer No; for the Inquisition formed no part of the Church of Rome.

3. Then did not the Inquisition condemn Galileo's opinions as heretical? To this we answer both Yes and No. The Inquisition condemned Galileo's *theological* opinions as heretical; his *astronomical* ones, never.

It is very evident from the whole history of this controversy that Galileo did not content himself with the discussion of the purely astronomical question. Like professor Tyndale he stepped down from the chair of the scientist to ascend the pulpit of the theologian; but unlike Professor Tyndale he had not the good sense to desist from his ascent when he found that his usurpation was resented by the whole religious world.

And there was another element in this controversy. Few Protestants understand Galileo's true

FOREIGN INTELLIGENCE.

FRANCE.

THE FRENCH RADICALS AND THE NEW REPUBLIC.—M. Gambetta made a great speech to his constituents at Belleville on St. George's Day. It filled sixteen columns of his organ, La Republique Francaise, and excited even more attention than the utterances of so prominent a leader usually do even in France. It has marked the attitude and sketched out the policy of the Rad towards the Conservative Republic and completely justified the misgivings with which the majority of the Assembly voted in their late momentous division. On the other hand it indicates a change in the views of French Radicals. Their leader has certainly profited by the criticisms and alarm which his unguarded words at the enterrement civil of M. Edgar Quinet had excited. The ex-Dictator is no longer aptly described by the epithet which M. Thiers hurled at him in the moment of terror and conflict. He is now a sincere convert, not perhaps to the Republique sage, but to the absolute necessity of yielding so far to circumstances as to seek the accomplishment of Radical ends by means exclusively Conservative. It is true that he told the Communists of Belleville, whom he thanked for his first introduction into public life, that he was coming among them once more to show himself unchanged as ever—one of themselves, untainted by his long contact with Conservative preponderance in the Assembly; not having been induced, as he phrased it, to "cut off his tail," and as firm as ever against any such base compliance with the prevailing fashion; but it is reassuring to be able to detect the senatorial aims thinly veiled under the conventional clapnet of the demagogue; to find himself stigmatised as "revolutionists" as "a class worthy of execration," and setting before an audience commonly supposed to be at war with society such political objects as "social peace, a domestic and foreign policy, education, morality, and order." A party that cares for these things, even in its own acceptance of the terms, is less an object of suspicion and fear to reasonable, well-to-do citizens than M. Gambetta's following has been heretofore. We see that their political education has commenced, and they will not be formidable if they cease to slaughter, to plunder, and to burn, and turn to constitutionalism with a sincere heart, though they remain Red still. They were taught on Friday how to view the Conservative checks devised for the safety of the new Republic as so many means for securing the attainment of their cherished ends. By the recent enactments Republicanism is definitively established, at least in name, and no man now dare call himself a partizan of Henry V. or Napoleon III. Those hopes, together with the Septennat, "have withdrawn into the darkness." If the President of the Republic is to be chosen by the Chambers that is a guarantee against the calamity and disgrace of another Imperial plebiscite. The Senators are to be chosen, not by themselves, not by the Chief of the State, but partly by the National Assembly, and partly by the Communes, that is to say, by the councillors whom the Communes elect. Thus the municipal constituencies will at length develop into political constituencies and become emancipated from the dictation of the mayors and prefects. What better could a Communist ask? Let not Radicals then be lazily indifferent to the Senatorial elections, nor regard the new institution as a hostile bulwark, or as a Vendome column, marked for abolition at the first gleam of Radical ascendancy, but let them determine to utilize it as an excellent means of attaining the complete realization of the "conquests and principles of '89." In one word, let the Commune of Paris elect one such as M. Gambetta to the Senate. Then the Monarchists will not be able to turn the new Republic to account; and as for the seventy-five Senators to be elected by the Assembly, the orator assured his hearers that there would not be a single Bonapartist amongst them. In the concluding part of his speech he threw a sop to the German Cerberus by asserting in terms plagiarized from Dr. Falck, the complete supremacy of the State over "religious matters." French Conservatives may be congratulated on these revelations of the new policy proposed for adoption by their opponents. At all events such outspoken declarations are many times less dangerous than secret plotting.—Tablet.

BANDAGES MURDER OF A LADY.—The Court of Assizes of the Seine has just tried a band of thirteen men and one woman for a number of robberies and the murder of an old lady in Paris. The capital crime was committed under circumstances of the most atrocious deliberateness. Three of the men had heard that a Mme. Rougere, aged 76, lived alone at No. 242, Rue de Valenciennes, and possessed some property, and resolved on her death. One of them called on her under the pretext of taking the measurement of some painter's work to be done, to reconnoitre the place. Shortly after they went together one afternoon pretending that they had a bill for payment to present; she admitted them, and was putting on her spectacles to examine a paper they had given to her, when they seized her and strangled her. They then began to search the apartment, expecting to find a sum of more than 10,000 francs, but fearing that they had been seen from an opposite window they made off, taking only about 51 francs in money, which she had in her pocket, a silver mug and her wedding ring and ear drops. This occurred on the 1st of October. The police failed to discover the criminals, but about a fortnight later four men were arrested for robbery at Clamart, when one of them, named Maillet, confessed that he and two of his companions, Georges and Thauvain, were the perpetrators of the murder in the Rue de Valenciennes. The disclosures he made led to the arrest of the whole band and their being now brought to trial. The fact of Maillet having betrayed his accomplices did not save his life, as he and the two others named above have now been sentenced to death; two others of the accused are sentenced to hard labour for life; one to twenty years, one to fifteen years; one to fifteen years' imprisonment, one to six years and one to four years. Three of the men and a woman were acquitted.

SPAIN.

The Carlist war is dragging on its weary length and becoming such a perfect bore to daily newspaper readers, and still more so to their ill-fated caters, as to make them long for a sanguinary battle, or, if possible, a solution either way as a commutation devoutly to be wished. The famous Roman General Fabius Cunctator endeavoured in his days to worry Hannibal out of his life by moving constantly here and there and everywhere and never coming to close quarters; but even Fabius would have had to come up "to the scratch" if his consulate had lasted more than twelve months. Now it was exactly a year on Monday since Bilbao was relieved by General Concha, who, within less than a month from that achievement, lost his life and fame in an abortive attempt at outflanking the retreating Carlists. Since then nearly half-a-dozen commanders-in-chief have followed one after the other in rapid succession, almost as many as the British army consumes in a century. Every imaginable stratagem has been tried to strike at the heart of the Carlist strength, Estella, and each of the generalissimo has affixed his name to an egregious failure. The present one, Quesada, has as yet done even less than the Lossada and Lazernas did before him; if there be anything masterly in inactivity, and waiting for something to turn up, Quesada may well call himself an accomplished strategist. But fortunately, or unfortunately, all these old dodges have by this time become worn and threadbare, and King Alfonso cannot afford to live *à jour le jour*. Something or other will have to be done sooner or later,

If it were done, when 'tis done, then it were well it were done quickly.

So long as the war lasts Don Alfonso means to remain an absolute sovereign; and if Spain is to be an absolutist monarchy the people would rather have the real genuine article, in the person of the valiant Don Carlos, than put up with a chit who has no other merit than that of being his mother's son.—The Universe.

GERMANY.

ADDRESS TO THE BISHOPS OF GERMANY FROM THE CATHOLIC HIERARCHY OF ENGLAND.—The Catholic bishops of England, headed by the Cardinal Archbishop of Westminster, have, under date April 21, forwarded letters of sympathy and encouragement to the bishops of Germany. The document is in Latin, of which the following is the translation:—"To the Most Reverend the Archbishop of Cologne, Primate of Germany, the Cardinal Archbishop of Westminster and the Bishops of England, peace and health in the Lord.

"Most beloved monsignor and brother, confessor of the Church of God, we salute you most affectionately, together with the rest of your brethren who are imprisoned for having defended the authority and the liberty of the Church, and with all our heart we congratulate you, and the others through you. We have read with great pleasure and approval the letters which you have directed to the Imperial Government to combat those who cavil at the dignity of the Vatican Council and of the episcopate. What we more especially admired in them was the noble protest with which you vindicated to the Sacred College of Cardinals the free power of electing the successor of St. Peter, a power entirely free from any coercion whatever. Accordingly, dearest brother, considering that your admirable letters are highly useful to the Church and are for the instruction and edification of the faithful, we the bishops of England have ordered that these same letters shall be given to our clergy and read to the people at High Mass; to this end which we greatly desire, that it may be rendered manifest to the faithful as well as to unbelievers, to those here in England and in other countries, that we, your brethren, with all our hearts, join with you both by word and by deed. Finally, not knowing how to send with security this our greeting to the other bishops of Germany, we pray you, most reverend brother, that by your courtesy and fraternal kindness you will take care that these our letters be communicated to the bishops your brethren.

(Signed) HENRY EDWARD, Cardinal of the Holy Roman Church, Archbishop of Westminster. THOMAS, Bishop of Newport. WILLIAM, Bishop of Birmingham. JAMES, Bishop of Shrewsbury. WILLIAM, Bishop of Plymouth. WILLIAM, Bishop of Clifton. FRANCIS, Bishop of Northampton. ROBERT, Bishop of Beverley. JAMES, Bishop of Exeter. JAMES, Bishop of Southwark. HERBERT, Bishop of Salford. BERNARD, Bishop of Liverpool. EDWARD, Bishop of Nottingham.

—The Universe.

The revolutionary party which is paramount in Prussia, only regard the Constitution as mere waste paper, except when it is in perfect accord with their own wishes. The next measure against the Catholics will be, it is expected, a new Bill against the Religious Orders, after which all monasteries and convents will be destroyed within six months.—That time, however can be, at the option of Ministers, extended to two years, for "teaching orders." Congregations also which devoted themselves to the care of the sick, can get permission to remain in Germany, but that permission may be retracted at any time. The property of the convents is to be seized and employed for the members of the destroyed congregations, or for what the law determines—a very significant proviso. Every body understands from it that the Catholics of Germany may expect every tyrannical proceeding which a Revolutionary Government may deem fit to persecute their Church. Perhaps the time is not far when that same Government will not any longer think it necessary, to make laws against the Church, but will take its better measures against her without even the appearance of lawful proceedings. The Liberal papers give advice to that effect in the strongest terms.—The Berliner Buergerzeitung, for instance, says in one of its latest issues:—"we repeat always, 'the more severe measures, the better.'" By fines only we do nothing with those bishops, who swim in abundance. They must be imprisoned in the Houses of Correction, as they have deserved by their investigations and the betrayal of their country; they must be rendered innocuous for their whole lives, and they will then take no longer any pleasure in the 'martyrdom' that they now undergo with great comfort, &c."

ITALY.

FRENCH PILGRIMS.—Four hundred pilgrims from the diocese of Montpellier in France are now in Rome. They went to the Chiesa Nuova on the morning of the 17th, where Mass was celebrated and communion administered by the Bishop of Montpellier. The subterranean church of San Clemente was illuminated for the benefit of the pilgrims on the 20th, and Benediction was given by the Prior (Father Mulo) in one of the underground chapels, a function which had, probably, not been performed for the space of a thousand years before. On Wednesday, the 21st, the pilgrims went to St. Paul's outside the Walls, where seats had been specially prepared in the space behind the High Altar. Vespers were beautifully sung by the choir of St. Peter's, and the Bishop of Montpellier pontificated, and gave Benediction at the close. The French Ambassador, Madame de Courcelles, and other distinguished persons, were present.

parish, Kahme, Constantine Kick. It ran as follows:—"In the name of the Father, and of the Son, and of the Holy Ghost, Amen. By virtue of the power conferred upon me by the legitimate spiritual administration of the Arch-diocese, I announce to you that the priest Kick, having, as you know left the Diocese of Breslau, notwithstanding the prohibition of his bishop, and without his permission, and having come to Kahme, has not been installed by the legitimate ecclesiastical, but by civil authority only; and has, contrary to the prescriptions of the Holy Catholic Church, and notwithstanding the explicit protest of the ecclesiastical authority, usurped the administration of the church and parish of Kahme. By these proceedings, and because of the great scandal he has given to the parishioners and to all the faithful, the priest Kick has incurred those ecclesiastical punishments, with which our Holy Father, Pope Pius IX., has threatened such intruders in his Encyclical of the 19th of February of the present year;" (here followed the passage of the present Encyclical).—"By virtue, therefore, of the Holy Father's own judgment, which you have just heard, the priest Kick has incurred the Major Excommunication, viz., he is excluded from the Catholic Church and all his spiritual functions, such as imparting Holy Baptism, saying Mass, hearing confession and giving absolution, distributing Holy Communion, administering to the sick, burying the dead, and the like, are all sacrilegious; all those also, who participate in such sacrilegious functions of the priest Kick, though being a priest, has no faculty to absolve; therefore, if anyone of you, or anyone belonging to the parish of Kahme, has unknowingly made confession to him, such person is to know that the absolution he got from him is invalid before God, and that he must once more confess the same sins to some legitimate priest. Further, I admonish you, that for the sake of your souls' salvation, you must abstain from all intercourse with this excommunicated priest, and you must also intimate the same to those who are not present here, especially the unhappy parishioners of Kahme. Yet, keep peaceful, and abstain from all attacks and excesses, by which affairs would grow but worse; the same you must also recommend to the parishioners of Kahme. Pray also immediately to God, that He may soon grant the priest Kick the grace to change his mind, and to renounce as soon as possible the usurped parish, nor delay until God's chastisement overcomes him. For I tell you, if he does not do penance and make amends for the evil he has done, Almighty God will by His tremendous chastisement crush him, as I am this moment, dashing to pieces this candle."

That publication together with the symbolical act which concluded it, did not fail to make a powerful impression upon the bystanders' minds. And, while crying and lamentations filled the sanctuary, the unknown priest disappeared as silently as he had come, and left no trace behind him.—Corr. of Catholic Times.

SWITZERLAND.

ADDRESS TO THE BISHOPS OF SWITZERLAND FROM THE CATHOLIC HIERARCHY OF ENGLAND.—The cardinal archbishop of Westminster and his twelve suffragans have, under date 21st ult., addressed the following letter, in Latin and translated:—"To the Bishops of the Catholic Church in Switzerland, who combat gloriously for the faith, the Cardinal Archbishop of Westminster and the Bishops of England, health and peace in the Lord.

"Venerable and very dear Brothers.—Be not astonished at the terrible trial which has commenced for you. If Almighty God has chosen you in preference to others, it is in order that you may contribute to the peace, to the strength and to the glory of the Church. You are for us a model of constancy and your conduct is a most encouraging example for our fidelity.

"It is not now against heretics and schismatics attached to their ancient errors that you have to fight, for your enemies in Switzerland have long since abandoned all unity and all revealed truth. Those who persecute you are the children of the world and of its principles, and it is inevitable for them to do the works of their father. Their perverted minds and their depraved hearts endeavour to make the name of Jesus disappear, and to place every obstacle to His Divine reign upon the earth. They would dethrone the King of eternal glory in order to deify the state and adore the god Cæsar. Assuredly the unhappy father of Swiss heresy, Calvin, would have great difficulty in recognizing his children. It was not without reason that he did not recognize for human liberty the right of free-will; all Calvinists deny to Christians, or endeavour to deprive them, of all liberty. Do not trouble yourselves, beloved brothers; what passes now can only serve to manifest more resplendently your faith, and to render more conspicuous that zeal for souls which so fervently animates your priests. They form, indeed, a striking contrast to that troop of feeble apostates and of simonists, already deprived according to the laws of the Church of God, of all ministry, either pastoral or sacerdotal, who sully and profane the sanctuaries of Switzerland, thanks to the favour and good pleasure of the government. Their odious perfidy renders more evident to the Catholic world your lively faith and your constant fidelity to Jesus Christ and to His Vicar. That is why, venerable lords and beloved brothers, we associate ourselves daily, by our prayers, with your glorious fate and with your persecutions; we implore the Lord to restore peace to your illustrious and beloved Church. If in the midst of your grief and afflictions the love of your brethren, who fight with you with all their hearts, can afford you any consolation, hold it for certain that never shall we in any way fail in this part of our duty."

FRANCIS MULLINS.—Four hundred pilgrims from the diocese of Montpellier in France are now in Rome. They went to the Chiesa Nuova on the morning of the 17th, where Mass was celebrated and communion administered by the Bishop of Montpellier. The subterranean church of San Clemente was illuminated for the benefit of the pilgrims on the 20th, and Benediction was given by the Prior (Father Mulo) in one of the underground chapels, a function which had, probably, not been performed for the space of a thousand years before. On Wednesday, the 21st, the pilgrims went to St. Paul's outside the Walls, where seats had been specially prepared in the space behind the High Altar. Vespers were beautifully sung by the choir of St. Peter's, and the Bishop of Montpellier pontificated, and gave Benediction at the close. The French Ambassador, Madame de Courcelles, and other distinguished persons, were present.

ARRIVALS.—The Bishop of Clifton (Dr. Clifford) has arrived at the English College, Rome. The Bishops of Salford and Nottingham have also arrived.

THE PARLIAMENT.—The Italian Chamber of Deputies on the 20th of April refused to admit the reading of the bill introduced by Petrucci della Gattina for the purpose of altering the famous law of the Guaranties. The mover of the bill proposed to abolish the articles 1, 2, and 3, 7, 8, 10, and 15, articles which secure to Pius IX. his sovereign rights and immunities, and which endow the Pope with a State pension, leaving them in force merely for the life of the present Pontiff. The Law of Guaranties has now been in existence for four years, and already three attempts have been made to abrogate it. The first was in February, 1873, when Benedict Castiglia introduced a project, the first article of which was: "The Law of Guaranties is abolished. The second was on the 4th of December, 1873, when

Guerreri-Gonzaga made a distinction between the Guaranties, saying he proposed to demonstrate that the Law of Guaranties was a law of public universal right in its first part but not in its second part, for no one of his political friends would have voted for it if they thought it diminished the internal public right of Italy. This third attempt, which for the present has failed, may at any time be renewed. The legal number of Deputies were got together on the 16th of April, on which day 219 out of 508 members were present. Of the 219 no less than 162 voted in favour of the new conscription law which will be such a blow to the Catholic Church in Italy. Fifty-seven Deputies voted against it. It is noteworthy that a great number of licences to be absent (congedi) were recently granted to the Deputies, and that these absent members were excluded from consideration in determining the legal number to form the quorum.—Roman Cor. of London Tablet.

UNITED STATES.

New York, May 19.—Jeremiah Hamilton, a well-known colored broker and banker of Wall Street, died here to-day, of pneumonia, at the advanced age of 62. He was said to be the richest colored man in the United States and was reputed to be worth nearly \$2,000,000. He had formerly been a slave in the West Indies. He leaves two educated and accomplished daughters, and at one time offered a large sum of money to any white man who would marry one of them.

A man picked the pocket of Mrs. Towle, a milliner in Saco, Me., of \$200 at Portland, the other day, but she swung her arms around his neck and hugged him so that he was glad to give up the cash and run.

The N. Y. Herald, May 17, says:—"Among the passengers who arrived in this city yesterday, by the West India mail steamer Alps, was the well-known Cuban patriot General Rafael Quesada, who landed the first expedition of the Virginus in Cuba. On the second and ill-fated expedition of that vessel the son of his brother, Manuel Quesada, a lad of some fifteen years, met his death with heroic bravery. The widow of President Cespedes, of Cuba Libre, residing in this city, is his sister. It is reported that General Quesada has been engaged while abroad making arrangements toward obtaining material aid for the Cuban cause, and working in co-operation with his brother Manuel, former Generalissimo of the Cuban liberating forces, who is now in South America.

LOST ON THE CADIZ.—New York, May 13.—Among the passengers lost by the wreck of s.s. Cadiz while on her way to Lisbon for this port, was John Morse, of Detroit, Michigan.

The New Orleans Picayune says the fruit yield this season will be quadruple that of last year, and the largest ever known in the South. Peaches and grapes will be especially abundant.

THE LINCOLN SANITY CASE.—Chicago, Ill., May 19.—In the County Court the trial of the question of sanity of Mrs. Lincoln, widow of Abraham Lincoln, came up to-day. Proceedings were based on petition filed by Robert T. Lincoln, setting forth that his mother, Mary L. Lincoln, has property and effects exceeding \$75,000, that she is non compos mentis, and incapable of managing her estate, and praying the issuance of an order for a warrant to test the question of her sanity. The petition was accompanied by a certificate of the family physician, Dr. Isham, to the effect that she examined Mrs. Lincoln, and was of opinion that she was insane and a fit subject for Hospital treatment. Several witnesses testified to eccentricities in the conduct of Mrs. Lincoln which commenced at the time of the assassination of President Lincoln, and which have become more marked as time progresses. She imagines she hears voices in the wall, that strange beings beset her in the entries of her hotel, and that she was the victim of poisoning plots, &c. The jury brought in a verdict in accordance with the facts elicited and she will be removed to the hospital at Batavia.

BUSH FIRES.—ST. PAUL, Minn., May 19.—Destructive fires are raging in the woods along the Lake Superior and Michigan Railroad, near the North Pacific Junction. Upwards of 1,300 cords of wood have been burned and several lumbering outfits destroyed.

The Rival Babies.

THRILLING INCIDENT OF THE RECENT BABY SHOW IN DETROIT.

Uncle Luther Beecher's grand co-operative baby show, which was to have been one of the features of the poultry and dog exposition at the Young Men's Hall, is not visible to the naked eye as yet, but it came near making a start on Saturday afternoon. Two women with babies entered the parlor set aside for the little poppy-woysies, and taking seats on opposite sides of the room, proceeded to stare at each other coldly and suspiciously. One was a tall female with auburn hair, and the other was a little lump of a woman with very black eyes and a determined look. Although they were alone in the room, neither spoke, but they commenced to unpack their offspring.

The auburn-haired lady finally produced from the midst of innumerable wrappings a pale, scrawny-looking infant, wearing considerable gold chain and an expression of settled melancholy. The other baby was a chip of the old block, so to speak—a corpulent cherub, with puffy cheeks and big eyes who proceeded to suck its fat thumbs with much composure.

The silence was becoming oppressive when the tall woman broke it. She remarked with affected solicitude:—"What is the matter with your baby mum? The poor little thing looks quite unwell."

The little woman's black eyes snapped but she answered with forced composure:—"Minerva Geraldine was never sick a day in her life, Madame, and she is sixteen months and ten days old. Has your little one been ailing long?"

The tall woman's hair began to rise up, but she pretended to be looking to see where the pin was pricking her sad-faced babe, and made no reply. Presently she wound the infant's gold chain around her finger in an abstracted manner, so that the other would see.

The rival mother produced a coral necklace with a blue locket, and carelessly clasped it about Minerva Geraldine's neck.

Then the other in tones of alarm exclaimed, "Why, Alphonso, you have lost your little gold ring?" Alphonso who was about thirteen months old, vouchsafed no reply, but only looked sad, and his mother, after a brief search, produced the ring from a needle-case, and with a glance of triumph forced it on his finger.

The little woman was pale, but compressed her lips with stern determination. Reaching down into her basket she brought a silver mug and a wax doll with real hair. She trembled with excitement, for she had shown her full stand. She won; the silver mug settled it.

"Did you intend to put that overgrown monstrosity on exhibition here?" inquired the fury-haired female glaring wildly at her rival.

"Why don't you hire out your living skeleton to a side-show?" screamed the little woman, her eyes snapping with rage.

"Woman!"

"Creature!"

It looked as if there might be bloodshed, and a humane reporter, who had overheard the wrangle, rushed in to interfere.

"Is my babe a living skeleton?"

"Is my little darling a monstrosity?"

Both interrogatories rang out simultaneously with a shrillness that drowned the yelping of the canines and the crowing of the prize roosters in the next department.

"Ladies," said he, with an expression of great solicitude, "they are both angels. But for heaven's sake do not detain me, for I have just been exposed to the scariest fever."

And each exasperated female clutched her baby and nursing-bottle and basket, and bounced out.—Detroit Post.

She Wanted a Divorce.

She was fair, robust and as fresh as a "morning glory." She rushed in upon him while he was deeply immersed in the problematic rights of landlord against tenant. He is a prominent political lawyer; she is a beautiful young child of nature from the Platte Canon.

She blushed; he bowed; she cashed to the right and subsided into a convenient seat; he closed his half-covered volume of Illinois reports, and arose with one hand under his coat-tail and the other extended, ready for a fee.

"Good morning, Madam."

"Are you Mr. T., the lawyer?"

"That is my name, madam. What can I do for you?"

"Well, sir, I'm the wife of old man N., up the Platte. I married the old man two weeks ago last Friday, and I don't like it. I want a divorce. How much is it?"

The excited lady here pulled out an old tobacco pouch, round which a piece of buckskin string was coiled, and proceeded to untie it. The young "limb of the law," whose eyes had been wandering in a wondering way over the strange apparition, stammeringly replied:

"Why, really, my dear misses—beg pardon, but I forgot your name."

"I ain't missis no longer. I am Miss Bella Ann P., of Littleton, and I want a divorce, and am willing to pay for it."

"Be patient, my dear Miss P., and I will advise with you."

"I don't want no advice. I want a divorce against old man N. He ain't the sort of man I thought he was. He ain't rich, and is stingier than a Texan cow. So I left him and went over to Bar Creek to Arthur Bunkie's mother. Arthur used to like me before I married old Jacob N., and now I want a divorce."

The lawyer reasoned with the excited young lady, and assured her that he would be only too happy to file her application. The angry young daughter of the mountains listened impatiently to the counsel of the young lawyer with the fury of a young lioness. At last she burst forth:

"Can't get no divorce unless more cause, can't I? Then I'll tell you, mister lawyer, I'll get it anyhow. Arthur told me how to get it: I can send him to the Canon City penitentiary, and can get a divorce on it. He traps trout, he does, and I can prove it on him, for I got him to make the trap and helped him to do it, and I can prove it. Now," said the brilliant young amazon, "can't I have a divorce and let the old man go to Canon City?"

The young lawyer thought she could, and at once wrote a letter to the "old man" advising him to let the young girl go.—Denver Democrat.

TO OLD SUBSCRIBERS.

The following persons will confer a favor by forwarding their present address to the True Witness Office, as the Publisher is anxious to communicate with them:—

P. J. O'Shea, supposed to be about St. Thomas. Joseph Kelly, when last heard of was Station Master at Port Dalhousie. Thomas Duignan, when last heard of was P. M. at Nenagh Co. Grey. Thomas Nelson, when last heard of was at Kettle Mills. Robert Kennedy, when last heard of was at Nobleton. Daniel McCarthy, when last heard of was at Hawkesville. D. Shea, Pensioner, removed from Guelph.

SCHOOL TEACHERS WANTED.—In the Parish of St. Bernard de Lacolle, P.Q., there are vacancies for four FEMALE TEACHERS, capable of teaching French and English. The Schools commence on the 1st of July next. Also for the Model School in the Village of Lacolle, P.Q., a MALE TEACHER, holding a First Class Diploma, and capable of Teaching French and English, to whom a liberal salary will be given; School to be vacant on the 1st of July next. Application (post paid) to made to DAVID LARAULT, Chairman School Commissioners, Lacolle. 38-2

INFORMATION WANTED OF THOMAS MCGOVERN, SON OF Edward McGovern, of Glangerville, parish of Templeport, Co. Caran, who came to this country about thirty-four years ago; got married about four years, afterwards, to Mary McGarr, Young street, Toronto, Canada West. Last heard from, about twenty years ago, was living in Georgetown, Canada West. His sister Bridget would like to hear from him. Address JAMES MCGOVERN, Rochester, Olmstead Co. Minn.

WANTED.—for School Section No. 2, Chapeau Village, a MALE TEACHER holding a First Class Certificate, to whom a liberal Salary will be given. For further particulars apply to the undersigned. TERENCE SMITH, Sec.-Pro., School Corporation, Allumette Island.

INFORMATION WANTED.—Of JAMES CONOLON, formerly of the Parish of Killyshanny, County Clare, Ireland, who left about 30 years ago for Lower Canada; and also of Mrs. FRANCIS DAVIS (maiden name Conolon), James' sister, who is presumed to be in Upper Canada. Information concerning them or any of their family will be received by their brother Michael, St. Patrick's Church, Montreal, P.Q. 39-3 Toronto papers please copy.

TEACHER WANTED.—To teach English, and a little French, in a Common School. Applicant must state salary required. C. BARSALOU. Calumet Island, 26th April, 1875. 39-3

READERS OF THE NATIONAL MAGAZINE \$1.50 per year. P. CALLAHAN, Publisher, MONTREAL. Sample Copies FREE.

INSOLVENT ACT OF 1869.

In the matter of THOMAS BADENACH, an insolvent, and THOMAS LESLIE, both of the City of Montreal as well individually as having carried on business as hardware merchants under the name of THOMAS BADENACH & Co. Insolvents, Notice is hereby given, that the Insolvents have filed in my Office a deed of composition and discharge, executed by the proportion of their creditors, as required by law, and that if no opposition is made to said deed of composition and discharge within three judicial days after the last publication of this notice, said three days expiring on Monday the 9th day of June the undersigned Assize will act upon the said deed of composition and discharge, according to the terms thereof. L. JOS. LAJOIE, Interim Assignee. Montreal 17 May, 1875. 40-2

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

GRAY'S SYRUP
OF
RED SPRUCE GUM
Highly recommended for
COUGHS, COLDS, HOARSENESS, AND BRONCHIAL AFFECTIONS,
HEALING, BALSAMIC, EXPECTORANT, AND TONIC.

Persons who are very susceptible to sudden changes of weather would do well to keep
GRAY'S SYRUP OF RED SPRUCE GUM
in the house.
Its delicious flavor makes it a great favorite with children.
Price, 25 cents per bottle.
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MONTREAL. [37-52

T. J. DOHERTY, B.C.L.,
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A GREAT OFFER! HORACE WATERS & SONS, 481 Broadway, New York, will dispose of 100 Pianos and Organs of First Class Makers, including Waters, at extremely low prices for cash, during this month, or part cash and balance in small monthly payments. The same to let.

Waters' New Scale Pianos, are the BEST MADE. The touch elastic, and a fine singing tone, powerful, pure and even.
Waters' Concerto Organs cannot be excelled in tone or beauty; they defy competition; The Concerto Stop is a fine imitation of the Human Voice.
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BRITISH PERIODICALS.
The political ferment among the European nations the strife between Church and State, the discussion of Science in its relation to Theology, and the constant publication of new works on these and kindred topics, will give unusual interest to the leading foreign Reviews during 1875. Nowhere else can the inquiring reader find in a condensed form, the facts and arguments necessary to guide him to a correct conclusion.

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MOST ECONOMICAL AND SAFEST PLACE
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ADVOCATES,
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MONTREAL.

INSOLVENT ACT OF 1869, AND AMENDMENTS THEREON.
In the matter of ALFRED SAWTELL and EDWARD SAWTELL, as well individually as Co-partners under the name and firm of SAWTELL BROS., carrying on business as Hardware Merchants in the City of Montreal.
Insolvents.

NOTICE
IS HEREBY GIVEN that the above named Insolvents have deposited in my Office a Deed of Composition and Discharge, purporting to be signed by a majority of the Creditors of the said Insolvents representing three-fourths in value of their liabilities, subject to be computed in ascertaining such proportion; and if no objection to said Deed of Composition and Discharge be made to me in writing by a Creditor or Creditors, within three judicial days after the last publication of this notice, I, the undersigned Assignee, shall proceed to act upon said Deed of Composition and Discharge according to its terms and said Act.
EDWARD EVANS, Assignee.
Montreal, 13th May, 1875. 40-2

INSOLVENT ACT OF 1869, AND AMENDMENTS THEREON.
In the matter of THOMAS WILLIAM HIGGINS and ADAM JAMES HIGGINS, of the City of Montreal, Wine Merchants and Grocers, as well individually and as Co-partners in the firm of T. W. HIGGINS & BROS.,
AND
OF ADAM HIGGINS, in his capacity of tutor, duly appointed to HOWARD FREDERICK HIGGINS, minor issue of the late HOWARD EGAN HIGGINS, in his lifetime of the City of Montreal, member of the firm T. W. HIGGINS & BROS., and DAME JANET DREYMAN, his wife, the said ADAM HIGGINS being especially authorized, for the purposes hereof, by judicial authorization, and the said DAME JANET DREYMAN, for herself, as having been *commune en biens*, with her said late husband,
Insolvents.

For the said firm, as well as each of the said individual Estates, a First Dividend Sheet has been prepared, open to objection, at the Office of Messrs. RIDDELL & EVANS, Western Chambers, 22 St. John Street, Montreal, until Monday, Thirty-first day of May instant, after which dividend will be paid.
EDWARD EVANS, Assignee.
Montreal, 13th May, 1875. 40-2

INSOLVENT ACT OF 1869, AND ITS AMENDMENTS.
In the matter of LAMBERT VILLENEUVE, Blacksmith and Roofer, of the Village of La Cote St. Louis, in the District of Montreal,
An Insolvent.
The Insolvent has made an assignment of his Estate to me, and the Creditors are notified to meet at his residence and place of business at the Village aforesaid, on St. Lawrence Main Street, Tuesday, the first day of June next, at ten o'clock a.m., to receive a statement of his affairs, and to appoint an Assignee.
CHS. ALB. VILBON, Interim Assignee.
40-2
Montreal, 13th May, 1875.

INSOLVENT ACT OF 1869.
In the matter of THOMAS BADINACH and THOMAS LESLIE, both of the City of Montreal, as well individually as having carried on business together as Hardware Merchants, under the name and firm of THOMAS BADINACH & CO.,
Insolvents.
The Insolvents have made an assignment of their estate and effects to me, and the Creditors are notified to meet at the Court House, in the Room appropriated for matters of Insolvency, in Montreal, on Tuesday the 8th day of June, A.D., 1875, at Eleven a.m., to receive statements of their affairs and to appoint an Assignee.
L. JOS. LAJOIE, Interim Assignee.
Office of Perkins & Lajoie.
Montreal, 14th May, 1875. 40-2

INSOLVENT ACT OF 1869.
PROVINCE OF QUEBEC, } SUPERIOR COURT.
District of Montreal. }
In the matter of PAUL LAGARDE, Trader, of the City of Montreal,
Insolvent.
On Saturday, the nineteenth day of June next, the undersigned will apply to the said Court for a discharge under the said Act.
PAUL LAGARDE,
By FORGET & ROY,
His Attorneys ad litem.
40-5
Montreal, 12th May, 1875.

INSOLVENT ACT OF 1869.
In the matter of PETER ZAMOR ROMAIN, of the City of Montreal, as well individually as one of the firm of ROMAIN and COMPANY, the said firm having been composed of ALFRED JARDINE, of Oxford, England, JAMES JARDINE, of Montreal, and the said PETER ZAMOR ROMAIN, carrying on business together as Wine & Spirit Merchants at Montreal, under the firm name of ROMAIN AND COMPANY aforesaid.
An Insolvent.
The insolvent has made an Assignment of his Estate and effects to me, and creditors are hereby notified to meet at the Court House, in the room set apart for insolvency, in the City of Montreal, on Tuesday, the first day of June next, at Eleven o'clock in the forenoon, to receive statement of his affairs and to appoint an Assignee.
JAMES RIDDELL, Interim Assignee.
Montreal, 14 May, 1875. 40-2

INSOLVENT ACT OF 1869.
CANADA, } In the SUPERIOR COURT.
PROVINCE OF QUEBEC, } District of Montreal. }
In the matter of EDWARD W. BARNES, of the City of Montreal,
An Insolvent.
On Thursday, the Seventeenth day of June next, the undersigned will apply to the said Court for a discharge under the said Act.
EDWARD W. BARNES, Per D. E. BOWIE, His Attorney ad litem.
37-5
Montreal, 22nd April, 1875.

INSOLVENT ACT OF 1869.
CANADA, } In the SUPERIOR COURT.
PROVINCE OF QUEBEC, } District of Montreal. }
In the matter of H. EMANUEL & CO.,
Insolvents.
The undersigned have filed in the Office of this Court, a consent by their creditors to their discharge, and on Tuesday, the twenty-fifth day of May next, they will apply to the said Court for confirmation of the discharge thereby effected.
HENRY EMANUEL, HERMAN HEYNEMAN, By KERB, LAMBE & CARTER, Their Attorneys ad litem.
Montreal, 18th April, 1875. 35-6

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

FOR GENTLEMEN AND THEIR SONS.
J. G. KENNEDY AND COMPANY,
31 St. Lawrence Street,
SUPPLY EVERY DESCRIPTION OF ATTIRE, READY-MADE, or to MEASURE, at a few hours' notice. The Material Fit, Fashion and Workmanship are of the most superior description, and legitimate economy is adhered to in the prices charged.
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SAVINGS DEPARTMENT:
For sums under \$500 00 lent at short notice..... 6 per cent
For sums over \$500 00 lent on short notice..... 5 " "
For sums over \$25 00 up to \$5,000 00 lent for fixed periods of over three months..... 7 " "
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In the Appropriation Department, Books are now selling at \$10 premium.
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Agents wanted. Apply to
H. J. JOHNSTON, Manager, P.Q.
W. H. HINGSTON, M.D., L.R.C.S. Ed., Medical Referee. [Montreal, January, 23.

INSOLVENT ACT OF 1869.
In the matter of ALPHONSE LABELLE, of the City of Montreal, Trader,
Insolvent.
The Insolvent has made an assignment of his estate and effects to me, and the Creditors are notified to meet at his place of business, No. 592 St. Mary Street, in Montreal, on Tuesday, the 8th day of June next, at Eleven o'clock a.m., to receive statements of his affairs and to appoint an Assignee.
L. JOS. LAJOIE, Interim Assignee.
Montreal, 20th May, 1875. 41-2

PROVINCE OF QUEBEC, } SUPERIOR COURT.
District of Montreal. }
No. 2072.
DAME PHILOMINE DUFRESNE, of the Village of St. Joseph de Chambly, in the District of Montreal, wife common as to property of IGNACE MOQUIN, farmer of the same place, duly authorized to *ester en justice*,
Plaintiff;
vs.
The said IGNACE MOQUIN,
Defendant.
An action en separation de biens has been instituted by the Plaintiff against the Defendant, on the 21st of May instant.
Montreal, 21st May, 1875.
ARCHAMBAULT & DE SALABERRY, Plaintiff's Attorneys.
41-4

INSOLVENT ACT OF 1869.
In the matter of DAMP SCHOLASTIQUE DESMARAIS, of the City of Montreal, Marchande Publique (Trader), wife of Francois-Xavier Ledoux, of the same place, Gentleman, and from him, her said husband, duly separated as to property and by him specially authorized to act in these presents there doing business under the name and style of S. D. LEDOUX,
Insolvent.
I, the undersigned, L. Jos. LAJOIE, of the City of Montreal, have been appointed Assignee in this matter.
Creditors are requested to file their claims before me, within one month.
L. JOS. LAJOIE, Assignee.
Montreal, 8th May, 1875.
No. 87 St. James Street. 29-4

DE LA SALLE INSTITUTE,
Nos. 18, 20 & 22 Duke Street,
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DIRECTED BY THE CHRISTIAN BROTHERS.
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The Class-rooms, study-halls, dormitory and refectory, are on a scale equal to any in the country.
With greater facilities than heretofore, the Christian Brothers will now be better able to promote the physical, moral and intellectual development of the students committed to their care.
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No student will be retained whose manners and morals are not satisfactory; students of all denominations are admitted.
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Religious Instruction, Spelling, Reading, First Notions of Arithmetic and Geography, Object Lessons, Principles of Politeness, Vocal Music.
FIRST CLASS.
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COMMERCIAL DEPARTMENT.
SECOND CLASS.
Religious Instruction, Reading, Orthography, Writing, Grammar, Geography, History, Arithmetic, (Mental and Written), Book-keeping (Single and Double Entry), Algebra, Mensuration, Principles of Politeness, Vocal and Instrumental Music, French.

FIRST CLASS.
Religious Instruction, Select Readings, Grammar, Composition and Rhetoric, Synonyms, Epitolar Correspondence, Geography (with use of Globes), History (Ancient and Modern), Arithmetic (Mental and Written), Penmanship, Book-keeping (the latest and most practical forms, by Single and Double Entry), Commercial Correspondence, Lectures on Commercial Law, Algebra, Geometry, Mensuration, Trigonometry, Linear Drawing, Practical Geometry, Architecture, Navigation, Surveying, Natural Philosophy, Astronomy, Principles of Politeness, Elocution, Vocal and Instrumental Music, French.
For young men not desiring to follow the entire Course, a particular Class will be opened in which Book-keeping, Mental and Written Arithmetic, Grammar and Composition, will be taught.

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2nd Class, Tuition, per quarter,.... 6 00
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For further particulars apply at the Institute.
BROTHER ARNOLD, Director.
Toronto, March 1, 1875.

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

The countenance is pale and leaden-colored, with occasional flushes, or a circumscribed spot on one or both cheeks; the eyes become dull; the pupils dilate; an areolar semicircle runs along the lower eyelid; the nose is irritated, swells, and sometimes bleeds; a swelling of the upper lip; occasional headache, with humming or throbbing of the ears; an unusual secretion of saliva; slimy or furred tongue; breath very foul, particularly in the morning; appetite variable, sometimes voracious, with a gnawing sensation of the stomach, at others, entirely gone; fleeting pains in the stomach; occasional nausea and vomiting; violent pains throughout the abdomen; bowels irregular, at times constive; stools slimy; not frequently tinged with blood; belly swollen and hard; urine turbid; respiration occasionally difficult, and accompanied by hiccup; cough sometimes dry and convulsive; uneasy and disturbed sleep, with grinding of the teeth; temper variable, but generally irritable, &c.

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In every instance where it should prove ineffectual: "providing the symptoms at tending the sickness of the child or adult should warrant the supposition of worms being the cause." In all cases the Medicine to be given in STRICT ACCORDANCE WITH THE DIRECTIONS.

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