

Technical and Bibliographic Notes / Notes techniques et bibliographiques

Canadiana.org has attempted to obtain the best copy available for scanning. Features of this copy which may be bibliographically unique, which may alter any of the images in the reproduction, or which may significantly change the usual method of scanning are checked below.

- Coloured covers /
Couverture de couleur
- Covers damaged /
Couverture endommagée
- Covers restored and/or laminated /
Couverture restaurée et/ou pelliculée
- Cover title missing /
Le titre de couverture manque
- Coloured maps /
Cartes géographiques en couleur
- Coloured ink (i.e. other than blue or black) /
Encre de couleur (i.e. autre que bleue ou noire)
- Coloured plates and/or illustrations /
Planches et/ou illustrations en couleur
- Bound with other material /
Relié avec d'autres documents
- Only edition available /
Seule édition disponible
- Tight binding may cause shadows or distortion
along interior margin / La reliure serrée peut
causer de l'ombre ou de la distorsion le long de la
marge intérieure.

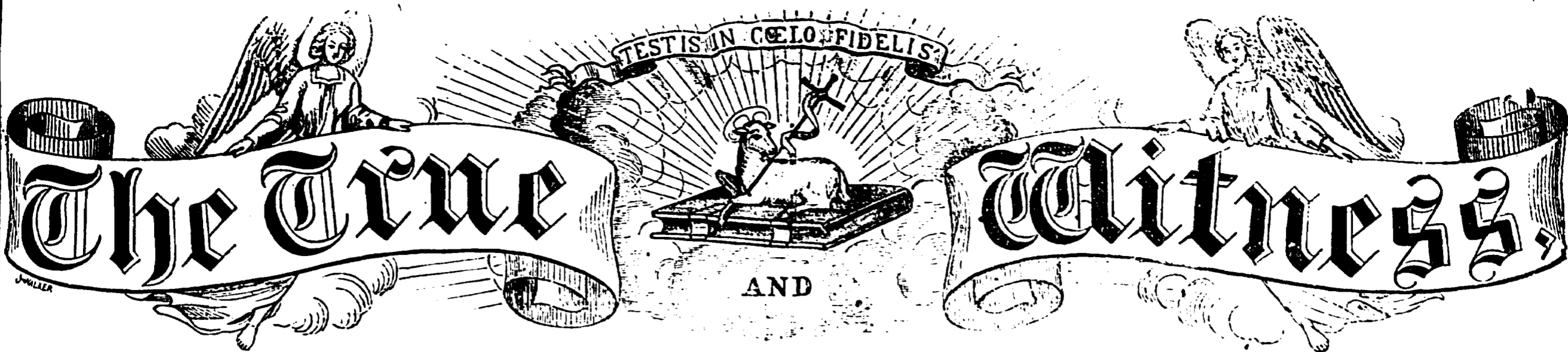
- Additional comments /
Commentaires supplémentaires:

Canadiana.org a numérisé le meilleur exemplaire qu'il lui a été possible de se procurer. Les détails de cet exemplaire qui sont peut-être uniques du point de vue bibliographique, qui peuvent modifier une image reproduite, ou qui peuvent exiger une modification dans la méthode normale de numérisation sont indiqués ci-dessous.

- Coloured pages / Pages de couleur
- Pages damaged / Pages endommagées
- Pages restored and/or laminated /
Pages restaurées et/ou pelliculées
- Pages discoloured, stained or foxed /
Pages décolorées, tachetées ou piquées
- Pages detached / Pages détachées
- Showthrough / Transparence
- Quality of print varies /
Qualité inégale de l'impression

- Includes supplementary materials /
Comprend du matériel supplémentaire

- Blank leaves added during restorations may
appear within the text. Whenever possible, these
have been omitted from scanning / Il se peut que
certaines pages blanches ajoutées lors d'une
restauration apparaissent dans le texte, mais,
lorsque cela était possible, ces pages n'ont pas
été numérisées.



CATHOLIC CHRONICLE.

VOL. XXIV.

MONTREAL, FRIDAY, APRIL 17, 1874.

NO. 35.

JUST PUBLISHED: FINE ENGRAVING OF FATHER MATHEW. We take great pleasure in announcing the publication of a beautiful portrait of the GREAT APOSTLE of TEMPERANCE.

We have said that Ethelind was rich; of many a green meadow and fair corn-field was she mistress; the patch of woodland into which her swineherd drove the porkers to feed, was her property; her cows and sheep were the best and most carefully tended in the fertile lowland of Essex.

consisting often of smooth planks laid upon tressels, extended down the hall; and at these tables sat the retainers and domestics of the family. At each extremity of the dais was a door communicating with it, that led to the upper apartments, where, though mixed with some discomfort, considerable magnificence was displayed.

blush and a sigh, saying that she was unequal to so exalted a vocation, and then tearfully beseeching Ethelind's sympathy with her sorrow for the hard usage her father had dealt to a valiant and pious young knight, who had sought her hand, and been by Sir Alberic most ungraciously rejected because he was poor; an irreparable offence in the eyes of Sir Alberic, but none in those of his daughter.

and that but for the death of his wife, she would already have assumed the garb of a novice at Barking. Maltravers laughed at these objections, and forthwith attacked the Saxon with Satan's own favorite weapons, alternate jibes and flattery.

ETHELIND THE FAIR; OR, THE EVE OF ALLHALLOWS. A LEGEND OF BARKING.

At the time when the people of England, so cruelly oppressed during the reigns of their Norman conqueror, William, and his son, known as Rufus, or the Red King, were rejoicing in the marriage of Henry the First with the pious Princess Molde, the lineal descendant of the English race of kings, there lived some few miles from the celebrated nunnery of Barking, in Essex, a young damsel, who, like the new queen, was of purely Saxon descent, being distantly related to that Edric, surnamed the Forester, who gave Norman William almost as much trouble as the famous priest Hereward himself.

Edred was plunged in profound affliction by the loss of his wife, and Ethelind, who had regarded this couple as in the place of the parents whom she had lost, could not endure to abandon him in this affliction. She therefore deferred, for some months, her retreat from the world; and this not only with the approval of her confessor, but of the pious sisterhood, who held that it was a duty to bestow on her guardian such consolation as he might derive from her society, and bade her regard the delay in the accomplishment of her desires as a trial of her constancy and faith.

CHAPTER II.—THE NORMAN GUESTS. The travelers, who were most hospitably entertained by Ethelind, consisted of a Norman knight, one Sir Alberic Maltravers, his only daughter, and their attendants. These persons were on their way to take shipping at Harwich, for the knight had large possessions in the neighborhood of Rouen.

CHAPTER III.—SIR ALBERIC'S PLOT. There is a numerous class of people in this world who under ordinary circumstances will pass through life, not only without giving any gross offence to the laws of religion or morality, but even with an outward show of piety and principle which secures for them the repute of being more than commonly excellent persons.

A kind of terror at the internal promptings of sin, a sense of shame at stripping off the long-worn mask and laying aside with it the world's respect, the very habit even of appearing virtuous, startled and confounded the miserable Edred when Sir Alberic suggested the scheme of iniquity which finally snared the Saxon, body and soul.

Now had Ethelind, instead of the aspirations of a vestal, really been one of those vain maidens, those silly worldlings, whose whole thoughts are absorbed by the pomps of the world, fineries, and flatteries, the end of which is always to be marriage prosperous in a worldly sense, and without care or thought for that other certain end, the end of life itself,—still the suit of Sir Alberic Maltravers would have been little likely to prosper.

There is a coarse old adage purporting "that old fools are the worst of fools." Perfectly true, for age should at least bring wisdom.

So old sinners are the worst of sinners, and Sir Alberic Maltravers was both a sinner and a fool.

Setting apart all his ruthless deeds in war and peace, his avarice and his cruelty, he was a sinner, in that in his latter days, when he should have been thinking of the grave and a true repentance for his offences to God and man, his thoughts were of marriage with a maiden more youthful than his own daughter; and in this respect, with folly that almost exceeded his sin, he actually thought that with his sixty years, his scarred, bronzed visage, his scowling brow, his gray hairs, clumsy, snowy frame, and rude demeanor, he would, by dint of shows and feasting, and glittering attire, actually win a fair, pure maiden to love him and willingly become his wife.

Had Ethelind been as much a maiden of the world as was Sir Alberic's own pretty daughter Corisande, it is probable he would have encountered some ridicule when urging his suit; but the meek and pious aspirant of the cloister was restrained by compassion and pity, by a respect for Sir Alberic's years, which he was himself wanting in, or else surely even she would have been provoked to laughter by the spectacle which the knight presented when he flung himself at her feet, like a huge mummer burlesquing, in a Christmas mystery, the character of some griffin or monster who has carried off a Christian maid. Ethelind was pained and shocked for Sir Alberic, that he should have provoked, for a suit so ridiculous, that rejection which, couch it in what terms she would, must necessarily be bitter and humiliating.

Ethelind then spoke gently, but so very firmly, that the wicked old knight could not fail to be certain that of her free will the maiden would never become his wife.

He was not the less angry with her because of her kindness and forbearance, and starting from his kneeling posture in a sudden fury, he forgot that hard fighting and hard living had made his joints stiff and his person unyielding, and toppling over in the attempt to rise, he rolled at Ethelind's feet, clutching at the rushes on the floor, sputtering and swearing big Norman oaths, and altogether presenting so absurd a spectacle, that even the decorous gravity of the Saxon maiden was overcome, and she ran out of the room, unable to control her laughter.

It was in a sitting apartment contiguous to the great hall at Bechdale that this preposterous scene occurred, and on the threshold she stumbled over her guardian, who expressed surprise at her unwonted mirth, but was not altogether unconscious of the cause, as, his own evil propensities having been now fully evoked by the suggestions and advice of Sir Alberic, he was hand in hand with all the designs of that pernicious colleague, and it had indeed been arranged between them that the Norman should that very morning proffer his suit to Ethelind herself.

Well satisfied, before seeing Sir Alberic, as to the mode in which the maiden had replied to her rude and elderly admirer, Edred hastened to console him, and found the knight less discomfited than enraged.

He stormed and swore that King Henry, King Philip of France, and the Pope combined, should not say him nay in making Ethelind his wife. He entered into a new compact of evil with Edred, who on his part was very willing to replace the matronly Edburga with the youthful Corisande, and take the Norman dame for his wife, but avarice was his master-passion, and mindful that the lands of Ethelind, which Sir Alberic promised for his daughter's dower, would pass into the keeping of the Church should the project of the double marriage fail, he gave an eager assent to all the proposed villainies of the savage Norman.

(To be continued.)

SWISS TRADE IN ITALIAN APOSTATE PRIESTS.

The so-called Reformation of the sixteenth century was not conspicuous for the strict morality of its founders and abettors. Henry VIII. was not a pattern of conjugal fidelity, and Luther's relations with the apostate nun appeared even to his fellow apostates a horrible scandal. When Elizabeth determined to extirpate from Ireland the Catholic Faith, she sent over from England and Scotland pretended Bishops and clergymen, men of vile reputation and scandalous lives, to take the place of the Catholic prelates and priests whom she tried out of their benefices and tried to banish or destroy by torture and the scaffold. The same policy was pursued in a modified form, in later periods, and so had the character of the Irish Establishment dignitaries in the time of Swift, that the witty Dean asserted that Highwaysmen used to intercept the coaches conveying new Bishops from London to Holyhead on their way to Ireland, murder the ecclesiastics, possess themselves of the papers and clothes of their victims, and proceed to Dublin to occupy the ecclesiastical preferments intended for English or Scotch divines. In no other way could the Dean of St. Patrick's account for the profligate conduct of the Bishops and Deans who plundered the ecclesiastical revenues of Ireland. Yet there was the plea of necessity to be urged in behalf of the English monarchs who attempted to put heretical pastors over the Irish Catholics. It is not easy to procure upon a sudden a sufficient number of apostates, qualified to assume an ecclesiastical position in a Catholic country, and respectable enough not to disgrace it by crimes and immorality. In the present day the Swiss Government has been able to eject and remove a great number of Catholic priests in the Bernese Canton. But it has not been able to supply the place of the ejected. It finds itself, like the Government of Elizabeth and James, obliged to import from abroad suitable clergymen of the proper stamp. The Irish benefices were filled by clerical rascals, imported from England and Scotland, Italy has been selected by the Swiss Reforming Government as a recruiting ground where clerical candidates for Bernese parishes may be economically obtained. The traffic in Italian organ boys was lately prohibited by Victor Emmanuel's Ministry, but the traffic in apostate priests is still open. The President of the executive Council, and Director of Worship at Bern, Herr Teuscher, has despatched to Turin, one M. Renaud Thurman, Professor at Lugano, as an agent to seek out apostate Catholic clergymen and hire them for the Jura, where seventy parishes are now vacant, in consequence of the refusal of the Catholic incumbents to bow down before the idol which the Swiss Nabuchadneozar has set up, or to abandon their true pastor, Mgr. Lachat, Bishop

of Bale. The arrival of M. Thurman at Turin was duly announced in the journals of that city, and among the action-bills and other advertisements in *Gazzetta del Popolo* of February 20th, appeared the following notice:—"The acceptance of the Law of Organization of Worship in the Canton of Bernese makes it necessary to fill a number of incumbencies and curacies in the Catholic portion of the Bernese Jura. By the terms of the law these posts can be filled only by members of the Bernese clergy. But foreign ecclesiastics will be admitted to the ranks of the Bernese clergy without previous examination, if they produce proof, birth, enjoyment of political rights, and of good conduct. They must also show certificates of having passed the theological examinations and the preliminary studies, and of having discharged for a certain time clerical or educational functions. Swiss or foreign ecclesiastics, desirous of joining the Bernese clergy, are requested to make application in writing, and to forward the necessary documents to the undersigned Director of Worship, who will furnish applicants with all particulars which can be desired in reference to the appointments and stipends." This document bears date, "Bern, 28th January, 1874, and is subscribed by "The Director of Worship, Teuscher." This advertisement does not, however, supply all the information which would enable candidates to appreciate correctly the position of the future apostate rectors and vicars in the Jura. The author of an article in the *Unita Catholica* of the 22nd of February had in his possession a letter written by Herr Teuscher to a Swiss clergyman, from which more ample details may be collected. The Catholic priests who seek employment from him must, in addition to their qualifications, profess "frank acceptances of Old-Catholicism, and absolutely break with Bishop Lachat." That is to say, the successful candidates for State preferment in Switzerland must be schismatics and heretics. They must moreover accept their nominations solely from the State without consulting their parishioners. The Catholics, it may be inferred, are not disposed to welcome the intruding ad imported incumbents. The new priests must, according to Herr Teuscher, "courage, firmness, and enthusiasm for the cause, as at first they will have many conflicts to sustain, and difficulties will be created by the parish priests who were deprived." The civil Government pledges itself, however, to give every support to the new curates. "Il Governo li appoggiera, in tutto e per tutto." These Catholic priests who may take into consideration the Teuscher proposals will probably to what Bishop Mgr. Lachat being ignored we will be expected to homage. The head and chief prelate is of course the Government personified in Herr Teuscher himself. But Herr Teuscher has already a Vicar-General, one Herzog, the schismatical Rector of Otten. "We have every reason to hope," so writes Herr Teuscher—"that the parish priest of Otten, Herzog, will change himself with the exercise for our canton (the Catholic Jura) of a certain episcopal (sic) jurisdiction, which will be the only jurisdiction recognized by us." The reward offered for apostasy to the Turin Catholics is plainly stated. The lowest stipend is 3,000 francs yearly, with house and fuel, and to defray travelling charges, a quarter's pay will be given in advance. Altogether, the sum which the Swiss Reformers hold out as a bribe for abandoning the faith, is a pretty fair temptation to men of the Paul Grassi type. Apostates are not popular in Turin or in any part of Italy. The men who are not disposed to take the thirty pieces of silver are generally not worth purchase. Not long ago a Milanese journal contained a very significant advertisement from a School and Governance Agency—"We have demands," so said the advertiser, "for tutors and teachers, and are ready to receive applications from priests or unmarried ladies. But we are compelled to refuse to receive applications from married priests or friars and from nuns with broken vows, because our clients will have nothing to do with them." What success Professor Thurman may experience in his Turin Mission is at present unknown. The very fact of his publicly advertising for apostates would leave one to infer that he has undertaken a somewhat difficult errand. But it is consoling to find that the so-called Old-Catholicism in Switzerland is forced to maintain itself by foreign aid. Like the Protestant Establishment in Ireland, it must be fed and fostered from without. The imported heretical clergymen must be supported by State pay and protected by the State soldiers. It is not likely that the Swiss Government will be able for any length of time to persevere in a course so plainly iniquitous as that of compelling a Catholic population to receive the ministrations of excommunicated priests. The attempt to introduce these hirelings will only render stronger the attachment of Catholics to their true pastors. Persecution has always failed to destroy the faith. A few bad clergymen in Italy or elsewhere may indeed be found willing to take the price of infamy offered by the corrupt agents of a wicked Government, but although they may receive the wages, they will not be able to perform the work for which they are hired. The Bernese Catholics need only to continue firm in allegiance to the Church. God has promised that the gates of hell shall not prevail against it. And as long as Catholics preserve their belief in the Divine promises, they need not fear that the Holy Catholic Church, which has outlived so many persecutions, will yield to the puny attacks of Messrs. Teuscher, Thurman, and the small band of schismatics salaried by Swiss gold.

"WHAT IS HOME RULE?"

Mr. Devair the well known Liverpool publisher, is now bringing out a series of little volumes on national topics. The last contribution to the "Penny Library" of Mr. Devair is entitled "What is Home Rule?" and is from the practised pen of Mr. Hugh Henrick a gentleman who has already done yeoman service to the popular cause. Mr. Henrick, in the brief limits of the space allotted to him, answers his self-prompt question with a fulness, an ability, and a lucidity which leaves nothing to be desired. In his opening pages he formulates the principles and demands of the Home Rule League in a few sentences which ought to be as a flood of light to those English politicians and journalists who profess to be unable to understand what Home Rule means. The essential and fundamental principles of the League as of the Home Government Association are Mr. Henrick says—"To obtain for the Irish nation the right and privileges of managing its own affairs by a parliament assembled in Ireland, and composed of the Sovereign, the Lords, and Commons of Ireland. To secure for that Parliament the right of legislating for and directing all the internal interests of Ireland. To leave the Imperial Parliament (in which Ireland should be represented as in the present Imperial Parliament, but under the limitations here pointed out) the power of dealing with all Imperial affairs,—i.e., the Crown and Imperial Government,—the colonies, intercourse with foreign states, advising the Crown, through the Imperial Ministry, in matters of peace and war; or, as it is put in the printed principles of the League, in all matters appertaining to the defence and stability of the empire at large, and also 'granting and providing the necessary supplies for Imperial purposes.' To accomplish this under the provisions of a Federal arrangement, guaranteeing to Ireland all legislation and administration in purely Irish affairs, and this 'according to constitutional principles,' and 'by ministers constitutionally responsible to the Irish Parliament.'

We need scarcely say that Mr. Henrick, in common with all sane and patriotic Irishmen, holds that as corollary to these demands must be understood the principle that the reforms enumerated above are to be sought only by constitutional paths. The great lesson of O'Connell has sunk deep into the Irish mind—the lesson that blessings which would be sought in vain by violent and bloody revolution may be obtained by peaceful and legal reform." Having then explained what Home Rule is Mr. Henrick turns to discuss what Home Rule would do. In the history of the past he finds a full and most satisfactory answer. During the eighteen brief years for which Ireland enjoyed the blessings of Legislative Independence she exceeded in intellectual brilliance and in the growth of material prosperity every contemporary nation. The world was filled with her manufactures. Her ships were in every sea. Splendid edifices, worthy of the genius of Palladio and the munificence of the Medicis, were, by Irish hands, raised in the Irish Metropolis. Her Senate attracted the wondering and delighted gaze of Europe. Within its walls there took place encounters of genius and wit, bright as those which lit up the Forum of Athens when Demosthenos and Eschineas contended for the Crown. Ireland lost her self-Government, and the result has been an unbroken tale of material retrogression and intellectual decay. Mr. Henrick says:—"In 1799—the year before the Union—the population of Ireland was somewhat less than it is to-day and yet at that period 1,300,000 of the population were either engaged in or living by manufacturing industry. The number so employed in 1862 was only 37,872, showing that while at the period of the Union over one in five of the population were engaged in the manufactures, in 1862 there was only 1 in 140, showing a decrease of 2,800 per cent in 62 years; and since that date there has been no material increase in manufacturing industry, while the decline of agriculture is marked by hundreds of thousands of acres annually, and the decline of population by tens of thousands. The decline of the former in 1872 was 134,915 acres, while the decline in population in the same year was over 70,000. There is not a third of the available land of Ireland under cultivation to-day, and not half the population which the Island would contain in the ratio of increase from 1835 to 1845, nor one-third of what land is capable of maintaining under a well-ordered native system of Government."

The grand task of an Irish Parliament would be to restore Ireland's lost prosperity, to develop and nurture her agriculture and her mines, her fisheries and her manufactures. Such a task would be as beneficial to the Empire as to Ireland herself and forms the aim, end, and design of Home Rule. Mr. Henrick has answered the question, "What is Home Rule?" with ability and moderation, and his pamphlet will do good, especially in England.

AN EPISCOPALIAN MINISTER TEACHING UNITARIANISM.

Onegon, March 4, 1874.

Editor Catholic Sentinel:

Although the above assertion may appear rather strange, nevertheless, it is true, a striking proof of which can be found in the issue of the *Churchman* of February 15th, in an article under the heading of "Lent," which, in its general terms and features, as well as in the absence of regulations for it, says very little to the purpose. But to the point. The learned editor of the Episcopalian organ cannot be ignorant of the fact brought down to us by tradition, that, when the heretics, Cerinthus, Albion and others, began to deny the divinity of our Lord Jesus Christ, the Bishops, clergy and faithful of Lesser Asia earnestly begged of St. John, the beloved disciple, to give them, before dying, his own evidence and convictions on that momentous subject. In compliance with their petition, and after much fasting and prayers, made by all at his request, he began and wrote his gospel, the last of the four, about the end of the first century, relating many important subjects omitted by the other Evangelists, especially that contained in the sixth chapter, the long and important discussion of Christ with the Jews, in which He tries to convince them he would give them His real body and real blood for food and drink; which promise He fulfilled two years after at His last supper. And our learned minister, as a daily reader of the Bible, knows perfectly well with what noble and sublime language he did it; and how the first and most solemn words he utters strike straight to the point, saying: "In the beginning was the Word, and the Word was with God, and the Word was God. All things were made by Him; and without Him was made nothing that was made. And the Word was made flesh and dwelt among us, and we saw His glory, the glory as it were of the only begotten Son of the Father, full of grace and truth." By which words the beloved disciple solemnly and emphatically declares, and incontrovertibly establishes the eternity and divinity of the second person of the august mystery of the most adorable Trinity. And, now, as the utterance of the words, "and the Word was God," proves the divinity of our Lord, so also the omission or subtraction of the same import a denial of that great fundamental Christian truth. And lo! this is what the learned editor of the *Churchman* has done, in the aforesaid article; for, in speaking of the "new-born King," Jesus Christ, instead of saying, "He was God," he says, "the wonderful works of His miracles have called us to acknowledge that God was with Him, and that He was true,"—thereby entirely omitting the words proving His divinity, and using in their stead such as would only make Him a holy man like Abraham, Isaac, Jacob and Moses; and that "God was with Him" as He was with them, and no more. Now, can it be supposed that this has been done accidentally or unintentionally? No, it cannot; the learned minister, an assiduous reader of the Bible, must have known what he said and meant; and what he said, is it not the teaching of pure Unitarianism, and the denying of the eternal God-head of our Lord?

But why should any one be astonished at this? Has not that Episcopalian minister the privilege granted by the "glorious Reformation," of interpreting the Bible as all the rest, according to his own private judgment; and also as much right as Dr. Cummins to secede or join another denomination. And who can blame him for that, since, in doing so, he walks in the footsteps of his spiritual fathers, the Bishop of Gloucester and Bristol, and others of the Committee in England, for the "Revision of the authorized version, who, knowingly and by choice, associated themselves with one who not only denied, but in a recent publication, is also the open assailant of that fundamental doctrine of faith, as well as of the inspiration of the Holy Scripture itself; and who, furthermore, 'was permitted by these high dignitaries to receive the holy Sacrament, on that occasion, without reciting the Nicene Creed.' (See the remonstrance of Rev. John W. Burgon, B. D., in a pamphlet, "An Unitarian Revision of our Authorized Version Intolerable," dated Friday, March 22, 1872.)

Besides these examples from abroad, there is another one at home, of recent date, which is to be found in the declaration of the Bishops of the Protestant Episcopal Church, in a convention assembled in Baltimore, October 11, 1871, by which they pronounced that "regenerate" means "no moral change in the subject of Baptism," and this, contrary to the Scripture and to the twenty-seventh article of their fundamental articles of faith, in which we read, "Baptism is also a sign of regeneration, or new birth." Therefore, I say, there is a "moral change," inasmuch as we, who by our natural birth from the old Adam, were born in sin, children of wrath, slaves of Satan, and liable to eternal damnation, are cleansed from sin and sanctified in this sa-

crament by "the laver of water in the word of life,"—[Eph. 5, 25.] In virtue of the blood of Christ, here applied to our souls; and by virtue of the same, we receive a new birth, by which we are regenerated and renewed, being born again of water and the Holy Ghost [St. John 3, 5] to a new everlasting life; and are made children of the living God and heirs to His eternal kingdom. New does all this mean no moral change?

Therefore, in view of the facts of the versatility and elasticity of private judgment; I conclude and judge: "the people of this Episcopal denomination, together with the Right Rev. Bishop who presides over that sect, have to bear with the peculiar views and doctrines of the editor of their organ, and cannot prescribe him certain limits to his way of understanding the Bible, as he is also a doctor in Israel; however, I sincerely pity the people who have such guides and such doctors in sacred matters as these which pertain to fundamental articles of faith, the belief or disbelief of which must unavoidably lead either to an eternal happiness, or to an eternal misery or damnation. A CHRISTIAN.

IRISH INTELLIGENCE.

HOME RULE IN IRELAND.—The following members voted in favor of Mr. Butt's motion—minority—Ayes:—

Biggar, J. C., Blennerhassett, R. P., Bowyer, Sir G. Brady, J. Brooks, Right Hon. M., Browne, G. L., Collins, E., Conyngham, Lord; Dease, E., Dunbar, J., Ennis, N., Errington, G., Esmond, Sir J., Eytou, P. E., Fay, C. J., French, Hon. C., Gourlay, E. T., Gray, Sir J., Henry, M., Lewis, H. O., McCarthy, J. G., McKenna, Sir J. N., Martin, J., Meidon, C. H., Monaghan, Rt. Hon. Lord R., Moore, A., Morris, G., Murphy, N. D., Nolan, Captain; O'Brien, Sir P., O'Byrne, W. R., O'Clery, K., O'Connor, D. M., O'Gorman, P., O'Keefe, J., O'Leary, W., O'Shaughnessy, R., O'Sullivan, W. H., Power, R., Redmond, W. A., Ronayne, J. P., Shaw, W., Sherlock, Mr. Serjeant; Simon, Mr. Serjeant; Smyth, P. J., Staacpool, W., Sullivan, A. M., Thompson, T. C., Tighe, T., Tellers, Butt, I., Synan, E. J.

The *Freeman*, writing in the interests of the Home Rule League, professes to regard the proceedings with satisfaction. It sees no ground for despondency in the defeat of the Amendment by so large a majority, but states that the result was anticipated, and that the object of the leaders was only to exercise their forces and show the discipline of the Party. It predicts that when the "tug of war does actually come, and the crucial struggle is joined, the foes of Ireland will be pressed far closer than they were at the first feat made against them." It eulogizes Mr. Butt's speech as "remarkably powerful."

THE "PALL MALL" ON IRISH NATIONALISTS.—The Home Rule party in Ireland would do well to meditate and lay to heart an article which appeared in the *Pall Mall Gazette* of Saturday. They will there see what they have to expect from the advanced guard of English Liberals. "The Home Rulers," says the writer, "seem to take for granted, as requiring no proof, that the Irish members who had made themselves impossible at Westminster would have been allowed to meet in Parliament at Dublin." Not at all; if the Union is not maintained, there is no reason, thinks the *Pall Mall Gazette*, why the institutions of Ireland should be "of the English and constitutional type;" and to the assertion that England would not dare leave Ireland under any system of Government not parliamentary, it is, in its opinion, "a sufficient general answer to say that there has never been a single instance in the history of the two Islands in which this country has refrained from doing anything which it strongly wished to do from fear of Irish resentment"—witness the war undertaken against the Continental coalition, in spite of Irish disaffection, the existence of which was acknowledged, the remedy for which was known, and to remove which no attempt whatever was made. The fact is, that neither of the great parties in the Imperial Parliament will at present pay any attention to the Irish grievance; the Conservatives will not, because they do not want the support of the Home Rulers, and the Liberals will not, because that support would be of no use to them towards regaining their position. The adherence of the whole body to the Opposition would leave the Ministerial majority intact. The fact may be disagreeable, but it is a fact, and must be faced.—*London Tablet*.

ST. PATRICK'S DAY.—From an early hour on Tuesday morning there was much more than usual bustle and stir to be observed in this town. About nine o'clock, or shortly after it, the Lurgan contingent, with a number of drums and two flags, came in out of Shankill-street and passed up Edward-street, and then by the Long Plain on to a place called Boyd's Turn. Here all assembled, there having been contingents from Lurgan, Lisburn, the Moyrathes, Piper Hill, Glenavy, and many other parts. After all had formed into order they proceeded into the town, and having passed by the railway station, the procession took down by the corner of the Railway Hotel, and passed the Model School, went up Mary-street, around St. Peter's Church, and up North-street. At the Court-house and corner of Church-place the soldiers of the 6th Regiment were lined across the street, four deep, so as to prevent either party from passing further into the town. At the Edward-street side of the town a large number of police were similarly situated. The procession then, headed by the Lurgan Hibernian Brass Band, having reached the head of North-street, marched at a slow pace down Church-place and into Edward-street, and thence into Derryboyle, where a regular demonstration was to be held. It need only be said that the procession was by far the largest of the kind that was ever witnessed in this part of the country, and certainly, from its orderly and respectable appearance and bearing, completely surprised all who had the pleasure of beholding it. The front was brought up by a monstrously large and really magnificent banner belonging to Lurgan, and which had to be borne in a "brake," which also contained the members of the band and some others.—The flag bore the sunburst, with the harp and crown and the wolf dog, with a round tower and so forth. The color was green and red, with white fringe.—The second and third flags belonged to Lisburn, the first having upon it on the top, "God Save Ireland," with an excellent likeness of the Manchester martyrs, Allen, Larkin, and O'Brien; and underneath the words, "Home Rule," while on the other side was an admirable likeness of Wolfe Tone, with the words, "Ireland a Nation," and "Amnesty." The third flag had the word, "Lisburn," with the letters, "A. O. H.," and the usual harp. The fifth flag had the words, "Piper Hill," with the likeness of Saint Patrick on one side, and a harp and crown on the other, and it was really in other respects splendidly got up. The Derryboyle flag was also much admired. There were also two handsome flags from Gilford, with the words, "God Save Ireland" and "Home Rule," and at the same time having the harp without the crown conspicuous thereon. The last flag was a common green one with a crownless harp and the words "Ballynesh" and "God Save Ireland." During the time the procession was entering the town, Rodolphus Harvey, Esq., R. M., drove on a car at the head of them, and H. E. Redmond, Esq., R. M., rode on horseback in the rear, and at times up and down through the procession. As the procession was passing by the corner of Hill-street, a Protestant locality, a few parties who were standing there hissed, shouted "No Home Rule," and made other demonstrations of disapproval; but the processionists having taken no notice of it, all passed over with the utmost quietness. After the procession left the town all was characterized by the most

perfect quietness, though the soldiers during the remainder of the day continued to retain their places in the streets; their services, however, proved, I am happy to say, a superfluity. It was roughly estimated that there could not have been less than forty to fifty thousand in the entire procession and its accompaniments, and their neat, orderly, and respectable appearance was the subject of general remark even from their opponents. The procession returned into the town about six o'clock, when they were unmercifully attacked by a large number of the Orangemen who ran at them in Edward-street with sticks and stones, and beat them severely, besides tearing the sashes from several of them. A large number have been badly beaten, and several prisoners have been taken. Among those who have been beaten are a Mr. Kearns, Catholic school-master in Lurgan, and Mrs. Kearns, and a large number of others whose names it was impossible as yet to ascertain. For a while the scene was of the most fearful character. After some time Mr. Harvey, R. M., read the Riot Act, and then the soldiers and police, with fixed bayonets, were ordered to clear the streets. A number of houses have been badly wrecked, but especially the Free School in North-street, which has been completely riddled.—Several arrests have been made.—*Ulster Examiner*.

DEBIL, March 18.—The case of O'Keefe v. Moran, an offshoot of the litigation between the "parish priest of Callan" and Cardinal Cullen, came on for trial yesterday before Mr. Justice O'Brien, at Kildare Assizes. It is an action for libel in which the plaintiff claims 6,000l. damages for injury done to his character by the defendant, his Bishop, in sending a letter to the Commissioners of National Education, containing the following statement:—"When the Rev. Robert O'Keefe (meaning the plaintiff) was appointed parish priest of Callan in 1863, a document was forwarded to the secretaries of the Board of National Education, in the name of the committee, and bearing the signature of its members, nominating the said Rev. Robert O'Keefe manager of the Callan schools. We beg to inform you that that document is not genuine, and that the signatures to it are forgeries." A statement to the same effect was sent in a circular to every member of Parliament. There were six counts in the summons, and plaintiffs setting forth the alleged libel with inuendos put in various forms and each count 1,000l. damages were claimed. The defendant's pleas were no fewer than 37, many of them being only formal traverses of the plaintiff's statements. The defence, stripped of technicality, amounted substantially to a denial of the facts of writing and publishing, of the defamatory sense imputed, and of the charge of libel, with special pleas of privileged communication. The jury after two hours' deliberation, returned into the court, and the foreman announced that the jury had found the publication did not impute that the plaintiff had been guilty of forgery, or that he uttered a false document. They could not agree whether it imputed that that the plaintiff had made a false representation to the Commissioners, and they thought the signatures to the document were genuine. They found that the publication was made by the defendant bona fide believing the statements to be true. His Lordship directed the jury to retire to consider the question on which they could not agree. The jury again retired, and at half-past 5, being still unable to agree, were discharged.

One of the most distinguished, as well as the most austere of the Irish prelates, is the Most Rev. Dr. Dorrian, Bishop of Down and Connor, but at the same time, he is an earnest Irish Nationalist. His character is of the unbending type, and his piety, zeal, and learning are so greatly revered in Ireland. Anxious to honor the festival day of St. Patrick, he did what he does only on special occasions, and almost as a special duty. He appeared at the soiree held in the Uster Hall, Belfast, and presided. In proposing the toast of "Our Native Land," his Lordship said:—"It is our duty, in the exercise of that virtue of patriotism, to love Ireland (loud cheers). The language in which this toast is written before me is such as to make me feel the importance of the question, and I am free to admit that I would not consider myself a genuine Irishman if I did not desire to see Ireland free and happy (loud applause). I would not consider it reasonable that in any country or nation, strangers are qualified to govern a country better, or even as well as those who were natives (loud applause). When all Irishmen shall agree in demanding home government—which shall be likely to advance the prosperity and interests of our country—there is not a power on earth that can resist them (loud and continued applause). But I must be candid. I must say that I am not one of those who would wish to see Ireland govern herself while her people would remain divided. I would have Catholic and Protestant to come together and acknowledge from a common motive of patriotism the love of our common country. With civil and religious liberty, home government would be a blessing. How or when that was to be brought about it is not for me now to say. I may add this one remark—that it is the duty of every one who is a true patriot—a patriot in the true sense of the word—that he should be tolerant and intelligent, and endeavor to spread intelligence amongst his neighbors. If this was so I am sure that this great event would be sooner brought about."

THE ACTION OF THE IRISH MEMBERS.—There is considerable discussion in the public press at present as to the course which the members ought to adopt in the British Parliament, at the present crisis. No doubt, it is a very grave question, and one which ought to attract even more attention than it has done up to the present from the Irish Press and people; but we suppose political life is no exception to the rule that after great excitement there follows the usual and inevitable collapse of reaction. However, Ireland cannot afford to remain long inactive; and therefore we are glad to observe that Mr. P. J. Smyth, with his usual patriotism and earnestness, calls for immediate action, and does so in that tone of moderation and gentlemanly bearing which has been always distinctive of his political career. He entertains certain opinions on Home Rule, which we may here frankly say we do not agree; but at all events he is not disposed, as an Irish member, at a grave crisis in the history of his country, to sit with folded arms, and wait till the tide passes by! He thinks, as we think also, that Ireland is now a power in the Imperial Parliament, the sooner she exercises that power the better, even though we may not expect great results from it for some time to come; and, so far at least, we think Mr. Smyth's views right, and trust they will receive the support of the country. He is a Repealer, pure and simple; but he does not press, his view—he asks that an abstract proposition be submitted to the Imperial Parliament, indicating the demand of Ireland for a domestic legislature; and, while we give credit to others for their good intentions, we are thoroughly in accord with Mr. Smyth, that the power which is allowed to remain inactive will soon degenerate, if not into rust and corruption, at least so as to lose its influence over the people who have enthroned it. Why should a session be thrown away without making a bold and manly effort in the cause of national justice, even though that effort may fail? We believe it is a universally recognised axiom that no effort in a good cause was ever lost or thrown away, and that even should it fail it may yet serve as the germ of future success. We believe this principle was truer of any cause than with reference to the national demand of Ireland. The people have made a great, a noble effort—their representatives must follow their example, or else forfeit the confidence of the people. The cause of Ireland cannot afford to lose a single session, no matter what the prudence of leaders may suggest, and our business is with "measures not men." The question of Home Rule

The True Witness

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

TERMS YEARLY IN ADVANCE: To all country Subscribers, Two Dollars: If the Subscription is not renewed at the expiration of the year, then, in case the paper be continued, the terms shall be Two Dollars and a half. The True Witness can be had at the News Depots. Single copies, 5 cts. 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 owes his Subscription from that date. S. M. PETERS & Co., 37 Park Row, and Geo. BOWELL & Co., 41 Park Row, are our only authorized Advertising Agents in New York.

MONTREAL, FRIDAY, APRIL 17, 1874. ECCLESIASTICAL CALENDAR. APRIL—1874. Friday, 17—St. Leo, P. C. D. (April 11.) Saturday, 18—Of the Immaculate Conception. Sunday, 19—Second after Easter. Monday, 20—Of the Feria. Tuesday, 21—St. Anselm, B. C. D. Wednesday, 22—St. Soter and Caius, PP., MM. Thursday, 23—St. George, M.

NEWS OF THE WEEK.

The troops on their return from the Ashantee expedition met with an enthusiastic reception, which they deserved. The chief result of the war is the capture of the negro monarch's State Umbrella, which has been presented to the Queen—an event commemorated by Punch's Poet Laureate in spirited stanzas, which in every respect are superior to the wretched doggerel of the Queen's poet on the occasion of the Duke of Edinburgh bringing home his bride. It is to be feared that Tennyson is high played out. Lucie and Capt. Brown, the notorious witnesses for the defendant in the Tichborne case, have been tried for perjury, found guilty, and sentenced, the first to seven, the other to five years penal servitude. Whalley is still at large.

The fighting in the vicinity of Bilbao still continues. The Carlists are badly supplied with artillery; but in all other respects, especially in the morale of their troops have the advantage over their enemies. Late telegrams from Spain tells us that Marshal Serrano commanding the revolutionary forces in the North of Spain, has made proposals for a settlement—nature not given—to the General commanding for His Majesty Charles VII. These proposals the Royalists have definitively rejected. Latest news from India assure us that the famine is subsiding, and that the measures taken by the government have been found adequate to the emergency. Here in Canada, the question of the week has been, what will Riel do? and what will the Ministry do? Since his taking the oath, he has not been seen, and no one knows where he is, or where he is likely to turn up. It is a sad business, and has been made much worse by bad management from the beginning of the North West troubles.

The remains of the late Dr. Livingstone in a good state of preservation, have arrived in England, and will be received with public honors. DOMINION PARLIAMENT.—The Parliament met at Ottawa on Tuesday the 7th inst. The Hon. M. Dorion moved to bring in a Bill for voting by ballot, and it was read a first time. M. Dorion assured the House that it contained stringent provisions against the malpractices too prevalent at elections. In reply to a question from Mr. Palmer, the Hon. Mr. Mackenzie stated that it was not the present intention of the Government to apply for an amnesty in the case of the North West troubles of 1869.

On Tuesday when the House of Commons met Mr. Riel was not in his place, neither did he make his appearance during the sitting.—The Order of the Day was postponed to Thursday, and after some unimportant business the House adjourned. On Thursday the time of the House was taken up with the discussion of the Riel question. Mr. Clarke, Attorney-General of Manitoba was examined at length, but nothing new was elicited. After a somewhat desultory conversation Mr. Bowell gave notice that on Monday he would move, seconded by Dr. Schultz, that Louis Riel being a fugitive from justice—a warrant for his arrest on a charge of murder being out against him; and having failed to obey the orders of the House to attend in his place, be expelled from the House. Mr. Bowell cited as a precedent justifying his proposed mode of procedure, the action of the Imperial House of Commons towards the notorious Sadleir.

Fifteen taverns, two saloons and eight grog shops in Woodstock, Ont. Not so bad for a small town.

The object of the annexed communication, addressed, and sent to the Montreal Witness more than two weeks ago, but which that journal has refused to publish, is to show that, even if false, the charges urged by a "Jesuit Father" against the moral tendencies of Luther's writings and preachings, are not Jesuitical pervasions of history—since they have been made by Protestant historians of the highest standing. To calumniate Romish priests in the columns of his journal, and to refuse to them, or their friends, the opportunity of justifying themselves, is however perfectly consistent with the career of the Montreal Witness. It is the object of the conductors of that journal, in so far as they can, to prevent their readers from hearing both sides of the story:—

(To the Editor of the Montreal Witness.)

Sir,—I crave permission to offer a few remarks, through the columns of your widely circulated journal, on the strictures of your correspondent Luther, upon a sermon lately delivered by "a Jesuit Father," on the life and teachings of Luther; and in which sermon the preacher charged the great reformer of the 16th century—1st, with having held and taught the rankest Antinomianism; and, 2nd., with having formally sanctioned vice and immorality amongst the high placed and powerful on earth.—These accusations your correspondent denounced as "Jesuitical Perversions of History."

As against the general morality of these Protestants who call themselves "of Luther," or against that of those who in Montreal are known as Lutherans, I have not a word to say; and I beg it to be distinctly understood that I repudiate all intention of giving offence. No! The morality of Protestants of the Lutheran denomination, is not the question I propose to discuss.

Neither do I pretend to enter into the question as to whether the allegations made by "a Jesuit Father" against the moral teachings of Luther be "Perversions of History?" but I ask whether they can in any sense be called "Jesuitical Perversions of History?" that is to say, "Perversions" which have the Jesuits for their authors and propagators. This is the question I propose to consider.

1. Luther taught the rankest Antinomianism, or, in other words, the liberty of dispensing with the obligations of the moral law. 2. Luther sanctioned, in the high placed and politically influential at all events,—the filthiest immorality, as not incompatible with the highest professions of Christianity. Such, in substance, were the charges urged against Luther by the "Jesuit Father." The question at issue is, not—Are these charges true; but, if false, if "Perversions of History," are they "Jesuitical Perversions?" or perversions for which the Jesuits in general, or the Jesuit preacher in particular, are, or is, responsible?

The reply I would offer to this question is: that the charges against Luther have been made by Protestant historians of the highest reputation for candor, critical acumen, and extensive erudition; and that therefore, even if false, they are not "Jesuitical Perversions of History." In support of my thesis, allow me to cite the Protestant historian Hallam, whose works justly rank amongst English classics. I might cite many other Protestant writers, but I fear to trespass too much on your columns. Now, speaking of the first effects of Luther's preachings, Hallam thus expresses himself. See Introduction to the Literature of Europe.

"A more immediate effect of overthrowing the ancient system was the growth of fanaticism, to which in its worst shape, the Antinomian extravagances of Luther yielded too great encouragement."

Alarmed at the fierce outbreak of licentiousness with which his doctrines were swiftly followed, and which found practical expression amongst the Anabaptists, Luther, listening to the counsels of the more wary Melancthon, permitted, so Hallam tells us—"his early doctrine upon justification to be so far modified, or mitigated in expression, that it ceased to give apparent countenance to immorality."

Yet was this modification, or mitigation of his extreme Antinomian doctrines, more apparent than real on the part of Luther, since, as Hallam continues,— "in his own writings we may find to the last such language as to the impossibility of sin in the justified man, who was to judge solely by an internal assurance as to the continuance of his own justification as would now be universally condemned in all our churches, and is hardly to be heard from the lips of the merest enthusiast."

Again, in c. iv. of the same work Hallam thus sums up the peculiar doctrines of Luther—"In maintaining salvation to depend on faith as a single condition, he not only denied the importance, in a religious sense, of a virtuous life, but asserted that every one who felt within himself a full assurance that his sins were remitted (which according to Luther is the proper meaning of Christian faith) became incapable of sinning at all, or, at least of forfeiting the favor of God, so long, but so long only, as that assurance should continue. Such expressions are sometimes said by Suckendorf and Mosheim to have been thrown out hastily and without precision; but I fear it will be found on examination that they are very definite and clear, the want of precision and perspicuity being rather in those which are alleged as inconsistent with them, and as more consonant to the general doctrine of the Christian Church."

I might multiply the quotations, but I fear to be tedious; and I have given enough to show that, if it be a "Perversion of History" to charge Luther with having taught rank Antinomianism, the perversion is not a "Jesuitical Perversion." Let us pass to the next head. The "Jesuit father" said that Luther deliberately sanctioned, amongst the great and powerful, the filthiest immorality. But Protestant historians have done as much; for they have admitted as true, that Luther and the other leading reformers, did formally and deliberately sanction polygamy or adulterous intercourse amongst professing Christians; e.g., in the case of the Landgrave of Hesse. If this be a "Perversion of History" it is certainly not a "Jesuitical Perversion." Your correspondent Luther prudently abstains from any allusion to it.

But he cites a passage from the Augsburg Confession of Faith on "Good Works" to show that the early Protestants did not ignore the necessity of holy living. This does not touch the question at issue, and the document cited is of no value as evidence either as to the teachings of Luther, or as to the apprehension of those teachings, by his first nominal followers. Since 1530, the year when the first Confession was drawn up, it has—(such at least is the verdict of competent critics)—been subjected to several alterations. Again we cite the testimony of the Protestant Hallam, c. vi. of the work above quoted.

"The Lutheran princes who the year before had acquired the name of Protestants, by their protest against the resolutions of the majority in the Diet of Speire, presented, in 1530, to that held at Augsburg, the celebrated confession which embodies their religious creed. It has been said that there are material changes in subsequent editions, but this is denied by the Lutherans. Their denial can only be as to the materiality, for the fact is clear."

And that it is so, Hallam in a foot-note shows, by placing in juxtaposition extracts from the edition of 1540, with others from one of an earlier date, but both on the subject of the Lord's Supper. If then the allegation that the text of the original Confession of Augsburg has been doctored, be a "Perversion of History," it is not at all events a "Jesuitical Perversion."

Q. E. D. Montreal, March 30th, 1874.

A FALSE ALARM.—That reverend wag the Rev. Sydney Smith expressed a strong opinion on the difficulty of driving a joke into a Scotch head; indeed he opined that without a physical operation, the thing could not be done. As difficult, to say the least, is it to make a Protestant understand what is the essential characteristic of the religious system, to which he applies the name of Romanism; wherein consists the formal difference betwixt the Protestant and the Catholic. They, that is Protestants, are so exceedingly obtuse on this subject, that they all assume that by merely adopting some of the religious practices of Romanism—their style of church decorations, their ecclesiastical costumes, their liturgical language, their mode of worship, their Eucharistic and other doctrines, they the Protestants aforesaid by this process of adoption, approximate, or draw closer to Romanism, and cease to be distinctively Protestant.

Never was there a grosser blunder or one more dangerous in its consequences. That any should fall into it, is but a proof how intense is the ignorance of the Catholic, or "Romish" religious system that obtains amongst Protestants. To disabuse them therefore if possible, to comfort the hearts of timid low churchmen and evangelicals, and to repress the absurd ecclesiastical snobbery of their high church opponents, we beg to assure them that in the eyes of the Catholic Church, that in sober fact, the most extreme Ritualist in the Anglican communion, though he may go in for lights on his communion table, for vestments, for gaily communions, for fasting, for confession, for prayers for the dead, for the invocation of saints, &c., &c., is quite as far from the Romish Church as is any of the spiritual subjects of Brigham Young is as sound a Protestant as Mr. Newdegate, or as Mr. Whalley himself; and that all his apings of Romish ceremonies and doctrines have not brought him nearer to the portals of the said Romish Church by one single hair's breadth; have not given to the evangelical world the slightest excuse for suggesting doubts as to the soundness of his Protestantism. Indeed the staunchest Protestants, the most remote therefore from the Romish church, are generally to be found amongst the extreme Ritualists. For what is it to be a Protestant?

It is no matter what, in matters of religion, a man may, or may not, hold or believe; so long as he adheres to the principle of private judgment he is a Protestant. Not the what a man believes, but the why he believes, is it that constitutes the essential difference betwixt the Catholic and the Protestant. We can conceive of one who by the study of history, of the Fathers, and the Bible, should convince himself of the truth of all the several articles of the Catholic faith; but such a man would still be as far from the Catholic Church as the heavens are from the earth, as the East is from the West, unless he believed those articles upon the grounds—and upon none other than these—that the "Catholic Church so believes and teaches." In a word, Romanism consists in this: that its "Rule of Faith" is the teaching of the Church, whilst Protestantism asserts the right of private judgment. Until, by an act of faith, a man makes absolute, unqualified submission to the authority of the Church, as the one divinely appointed, and therefore infallible medium, whereby God's revealed will is to all communicated, he cannot take even the first step towards the portal of the Romish Church.

The low churchmen of Toronto have therefore no cause to doubt of the sound Protestantism of their ritualistic brethren, although the latter do publish and circulate books of devotion, in which certain ceremonies and modes of cultus, objectionable in evangelical eyes, do prominently figure. What though, as the Globe tells us is the case, a book compiled from a Catholic work known as the Garden of the Soul "is given to the children in Toronto," and is distributed among "the children of a Sunday school;" what though in this book, the making of the sign of the cross, the cultus of the saints, prayers for the dead, the duty of confession, transubstantiation, the Real Presence, and the adoration of the consecrated host, are insisted upon! As it does not seem to be taught in this book that these things are to be done and believed because they are taught and commanded by one living, visible, infallible Church, there is no danger that thereby the holy Protestant faith will be undermined, or that by its perusal one soul will be brought one hair breadth's nigher to Romanism than it is at present.

No! The particular sect or denomination of Protestants known as Anglicans may be endangered by the dissemination amongst its mem-

bers of books inculcating such anti-Anglican customs and doctrines; but the great cause of Protestantism in general, cannot be affected thereby. The fundamental, or formal principle of Protestantism, to wit, the right of private judgment is not assailed; the principle of authority, and of absolute submission thereunto, is not insisted upon; and the reader of the denounced book is not referred to one Catholic Apostolic Church as to the living, infallible teacher of all nations, to whose authority all, learned or unlearned, are upon peril of eternal damnation bound to submit themselves without reserve. There is in fact no taint or flavor of Romanism to be found in the book; it is thoroughly Protestant, for it does not assert the supreme authority of one visible Catholic Church.

What shall we do with our dead? is a question that is now provoking much discussion. In view of the crowded state of our urban cemeteries, and of the dangers to the living from the poisoning of the waters which percolate through a soil composed in great part of the decomposing animal matter, it is by some seriously proposed to revert to the ancient practice of cremation or burning. By others this proposal is condemned as anti-Christian.

From a purely material or hygienic point of view much may be said in favor of cremation, if only any process could be discovered, and made easily and generally available, whereby the poisonous gases of the body might be speedily given off by the action of intense heat.—From a sentimental stand-point, nothing serious can be said against it; but the religious difficulty, that is to say the objection that cremation is anti-Christian, is more serious.

This is a question for theologians to discuss. It is certain that with Christians inhumation has ever been the favorite means of disposing of the dead, whilst cremation was in vogue amongst the heathen. For this uniformity of practice amongst believers in the resurrection of the body, there should we think be some powerful motive; still the Church has not pronounced any formal decision upon the subject, and we cannot therefore actually call "cremation" anti-Christian, though it may be said to be un-Christian, or contrary to the Christian usage.

Simply as a matter of taste, but one of perfect indifference in so far as the spiritual welfare of the deceased is concerned, * most men we think would prefer, after death, to be burnt up at once, to slowly rotting, and stinking, and breeding corruption amongst the living, always endangering the health of the community. But then cremation if generally adopted would be very expensive, though perhaps science might discover some means by which the cost of the process would be diminished.

The question is not yet of much importance in Canada, but will become so. In England it is of supreme importance, for we doubt if in England there be a river, stream, lake, or spring, whose waters are not more or less contaminated by having passed through soil charged with the rotting, corrupting remains of former generations.

A very important meeting of the Board of Health—at which His Honor the Mayor presided, was held in the City Hall on the afternoon of the 5th inst. The topics discussed were the ravages of small-pox in the City and suburbs; the means of stamping it out; and the erection of a special hospital for the reception of those stricken with, after leprosy, the most loathsome plague known to man. The opinions of McGill, Victoria, and Bishop's Colleges represented by their respective delegates were received. Of these three institutions, the first advocated the erection of an isolated small-pox hospital under Corporation control, and compulsory vaccination. The second was in favor of allowing the Ladies of the Hotel Dieu to erect an isolated hospital on their own grounds, and to be under their control; compulsory vaccination was also recommended by the delegates. Those from Bishop's College adopted the views of the McGill College Faculty, and added that a small pox hospital need not be solidly built, since in a short time its materials would be contaminated and it would have to be pulled down; and in our opinion all the materials should be burnt, as utterly polluted or unclean. The site of the proposed hospital was not mentioned, but it should be remote from town.

On the question of making vaccination compulsory there was great unanimity of opinion. Dr. David cited as an argument in favor of the process statistics of small pox mortality. During the month of March there were in all 71 fatal cases, but of these 65 had no marks of having been vaccinated. Dr. F. W. Campbell stated that he had made a few years ago a house to house visitation, and that of 2,000 persons examined by him in the St. Lawrence Ward alone, scarce ninety per cent. could show a good vaccination mark. Another medical gentleman, Dr. Campbell who had practised for forty-one years in Montreal stated that

amongst those whom he had vaccinated, he had never had one fatal case of small-pox. The City medical officers then gave their opinions, Dr. Dugdale endorsed the views of the McGill College Faculty in favor of an isolated hospital under Corporation control, but doubted whether it would be possible to carry out a compulsory vaccination law. Dr. Larocque was in favor of accepting the offer of the Ladies of the Hotel Dieu to erect on their own land, and at their own cost a small-pox hospital on condition of receiving a share of the Civic grant made for the erection and maintenance of small-pox hospitals. The meeting separated without having arrived at a decision.

After a somewhat protracted trial, the editors of the Montreal Witness, in spite of the exertions of two of the ablest lawyers in Montreal, Messrs. Doutré and Davlin, were on Saturday last found Guilty of libel. Sentence was deferred, the prisoners being held to bail in the meantime.

The libel complained of was contained in an article that appeared in the Witness of the 17th of February last, accusing M. Mousseau, M.P., of indulging in ("renewing") orgies at a place of entertainment in this City; and of having there tried to decoy a young woman with whom one of the guests, or other parties to the so-called "orgies," cohabited, and to whom the latter seems to have been much attached. Of the publication of the article there could be no doubt; on the other question, whether the article was libellous, it does not seem easy to understand how there can be two opinions. If it be not libellous to accuse a man of good standing in society, a married man, and head of a family, of indulging in orgies, of attempting to debauch another man's paramour, and of treachery to a guest, we must confess ourselves ignorant of what the word "libellous" means. The jury after a short consultation came to the conclusion that the article was libellous; and we see not to what other conclusion twelve honest and intelligent men could possibly have come.

In the course of the trial several of the witnesses testified that they had often before the appearance of the article of the 17th February, read articles in the Witness which, in their opinion, were libellous. This is strictly true; as, for instance, in the case of a Scotch nobleman whom the Witness some years ago accused of having cruelly shot two little children; and for which libel the editor of the only "daily religious paper in the world" had, under threat of legal proceedings, to do public and most ignominious penance. Again, but a short time ago, the Witness published another false and malicious libel on the Director of the Catholic Deaf and Dumb Institution of this City; accusing him of having been privy to the clandestine burial of one of the pupils who had died under pretended suspicious circumstances, and without an inquest on the body; the truth being, that the Coroner, Dr. Jones, was himself called in by the Director. For this wicked libel, again under the menaces of "legal proceedings," the editor, or editors of the Witness had again to make public and abject apology. In short, libelling, or slandering is, and long has been, the habitual practice of the Witness.

The name of Brother Arnold is familiar to the Catholics of Montreal, who are also acquainted with the strenuous and hitherto very successful exertions of the good Brother, to establish and extend the La Salle Institute in Toronto.

Yet great as has been Brother Arnold's success, he has had, and still has many serious obstacles to overcome. The site for the building of the Christian Brothers, and the edifices erected thereon have cost very large sums of money, of which the whole has not as yet been paid. To meet the deficiency, and to clear all debts of the property, it is now intended to hold a Bazaar in the month of June next, in aid of this undertaking Brother Arnold appeals to the public, to whom tickets for the coming Bazaar are offered at the trifling rate of 50 cts per ticket. We hope that Brother Arnold's appeal will be generously responded to; but indeed the appeal is not in behalf of that good Brother, but in behalf of the Catholics of Upper Canada, who in the La Salle Institute possess a first rate educational institution, second to none in the Province of Ontario. We direct the attention of our readers to an article on the subject in another column, clipped from the Irish Canadian.

The Montreal Gazette confesses itself startled by a remark that fell from the lips of Lord Montagu during the debate in the Imperial House of Commons on Mr. Buti's proposed amendment to the Address in reply to the Royal Speech. "Liberalism means Centralisation," said Lord Montagu; now this train of the Gazette finds opposed to all its preconceived notions.

And yet what truth was ever more obvious to the readers of history and to him who with impartial eye, takes cognizance of what is going

* St. Aug. De Cura Pro Mortuis Geranda.

on before him. Centralisation ever has been in the past, as it is in the present, the characteristic of Liberalism, meaning by Liberalism the tendencies of modern democracy.

WRITTEN FOR THE TRUE WITNESS. SHORT SERMONS FOR SINCERE SOULS. No. 55.

"THOU SHALT NOT STEAL."—7th Com.

We have seen, Christian soul, that he who steals in small things with "the spirit of stealing," sins mortally even though some accident should prevent him from continuing his thefts.

"Ab: but though I often steal in small things it is not with any intention of continuing these thefts; I only do it on the spur of the moment, without any thought of the future."

And yet perhaps, unhappy man, even your sins are mortal. Remember it is the last feather that breaks the camel's back. If your thefts unaccompanied as they may be by any intention of continuing them, are still committed against the same person, and if when added together, they would at any time be equal to "a notable sum" (we have already seen what a notable sum is, you sin mortally the moment the last small theft has rendered them in the aggregate notable.

But what must be said of those who steal in concert? A troop of boys or a regiment of soldiers enter an orchard, and although each boy takes only a few apples, yet the apples taken by the whole troop amount in value to a notable sum, what sin committed by each boy; by each soldier?

If each boy, or each soldier, could have entered the orchard ignorant of the thefts of his fellows, none would have sinned mortally; for although the damage to the owner would be notable, the sin of each would have been perfectly disjoined from its fellows. But if either entering together by common accord, or being cognizant of each others act, they caused a notable loss to the owner, then each one sinned mortally; and each one is bound to restitution of the whole, or such part of the whole as the others fail to restore.

Viewed in the light of these principles, Christian soul, can we ever say that there is such a thing as a small theft? when the value stolen is small, the intention perhaps comes in to render the theft mortal.—when the intention does not render it mortal perhaps the thefts being cumulative render it mortal,—when each steals only a little, perhaps the fact of it having been done in concert renders the small theft, grievous. How dangerous then is this sin! How rash he who allows himself to be carried away by that most terrible of concupiscences,—the concupiscence of the eyes,—the desire of having even in small things. Hold yourself then ever on your guard Christian soul. It is the devil's own weapon—this desire of having

—and right skillfully does he know how to handle it. Is your conscience tender? would it revolt against a grave robbery. He begins by degrees. He suggests that you should steal in small things in order to lead you to greater. The illusion of their being trivial, he knows full well will quieten your conscience, whilst the "desire of having" will, he knows equally well, be strengthened by each indulgence. We do not mount a tower by a single spring—slowly and step by step we reach its summit. It is with vice as with virtue; we require time and exertion to acquire it. To the sinner, the grace of God, and the relics of our primitive innocence are as the water that buoy the swimmer. The swimmer requires as many efforts to reach the bottom of the lake, as to sustain him on its surface. The sinner cannot reach the lowest depths of crime without similar efforts. This the devil knows, and he approaches you accordingly. Ah, Christian soul, again I ask you can any theft be trivial? with such dreadful consequences attached to it, is not even the most petty theft most earnestly to be dreaded? "But I steal only through necessity."

And what kind of necessity, unhappy soul? If your necessity is absolute—if you steal to save yourself from starvation, I have already told you, that under certain circumstances you do not sin. But if your necessity be not absolute, alas! what an iniquitous means you have taken to attain your ends. To lessen your toil; to obtain a slight enjoyment, to gain some little indulgence, you break the Commandments of God. Calculate carefully the profit and loss of your transaction. You gain a chattie and lose a kingdom; you gain a little ease and lose the grace of God. You enjoy yourself for a moment at the price of an injustice which will cling to you even in Hell; in saving yourself from toil here, you give yourself up to the flames of Hell or at least of purgatory hereafter; your gain then is your loss. Your desire of having destroys your hope of having. Your riches are poverty. Your accumulation is scattering. And not only is this true in a spiritual sense; it is true likewise in a temporal one. What says the proverb "Ill gotten, soon gone." This is the teaching of human experience, and human experience is the oldest institution of the world. But if, unhappy man, you have yet left any remains of human feeling, consider that thus stealing from your neighbour you make your gain his loss—in lessening your toil you increase his;—in gaining a little ease for yourself you bring pain to him;—in making yourself rich you make him poor.

"Ah but I steal only from the rich." And what then? unhappy man! Alas again the devil is at work with his specious arguments, again he whispers "you shall not die the death." But of what avail is your excuse? By stealing from the rich man you make him poor in the article stolen. Stealing from the rich is stealing still. When the great St. Austin governed the Church of Hippo there arose therein certain misguided Christians, who thought it allowable to steal from the rich to give to the poor.

Against this unholy doctrine the holy Doctor protested with all his learning, with all his energy, and with all his zeal, and yet you do not steal for the poor but for yourselves; to ease your labour, to add to your enjoyment, to satisfy your desire of having. If their conduct was reprehensible, what must yours be? Reproving the false zeal of these unhappy men, St. Austin cried out: "You expect a recompense for your alms. Alas! your recompense will be eternal stripes. Beware, unhappy men! Take care of your souls! for know you not that this is only a device of the wicked one by which he seeks to deprive you of such recompense as God has already in store for you. Your alms, instead of lessening your fault, will only make it the greater. 'You steal in order to give alms.' What! you would violate a positive and absolute command of God in order to fulfil one only of counsel! What right have you to do evil that good may come of it?" If then, Christian soul, those men who stole from the rich in order to give alms to the poor were thus reproved by this holy Bishop, how much more reprehensible must the conduct of those men be who steal from the rich, not indeed for the poor, but for their own enjoyment—for their own ease—for their own aggrandisement? Give ear, Christian soul, in fear and trembling to what is recounted in the lives of Illustrious men of the Cistercian order. A certain man on the point of death sent for a notary to make his will; on the notary's arrival, "write," said the sick man to him, "these words: My body I give to the earth whence it came. My soul I give to the demons to whom it belongs." "No," said the friends, "do not write that, the man is raving." "No," said the sick man, "I am not raving, nor have I yet finished my will. Write as I command you: My soul I give to the demons, and the soul of my wife, and the souls of my children, and the soul of my confessor. My own soul I give to the demons because I have acquired unjustly the goods of others. My wife's soul I give because I acted unjustly to satisfy her vanity. My children's souls I give because they will be enriched at

the cost of others. My confessor's soul I give because he encouraged me by giving me absolution.

IRISH HOME RULE LEAGUE.

The monthly meeting of the Montreal Branch of the Irish Home Rule League was held on the 7th inst. in Toupin's Buildings, Edward Murphy, Esq., President of the League in the Chair. The attendance was large and great enthusiasm displayed. The President distributed the cards from the Home Rule League, Dublin, to those who had subscribed (previous to the remittance of the 13 Feb. last) the sum of \$5 each and upwards to its funds. (These cards constitute the holders members of the Parent Association.)

The President addressed the meeting stating some interesting facts in reference to the advantages Home Rule would confer on Ireland, among others, that previous to the Union over one million of the population of Ireland were engaged in, or living by Manufacturing industry; whilst the number employed in 1862 was less than 38,000. He also stated that Ireland had an enormous amount of water power running to waste, no country in the world was better watered. The late Dr. Kane estimated the water power of Ireland at equal to 1,452,000 horse power, which could be increased to three million by careful management and economy. Were this waste water power utilized, and manufacturing industry encouraged by a judicious system of protection, something like what Canada has enjoyed for over thirty years under which she has so greatly prospered, Ireland would become one of the most successful manufacturing countries in Europe; and situated, as she is, on the extreme west of Europe, she would intercept much of the American and Canadian trades now monopolized by her rich neighbours. He announced that the enthusiasm in Ireland was unaltered and that all but one of the members elected in Ireland on Home Rule principles had re-elected themselves, since the elections, not to relax their efforts till Ireland obtained her rights again in a full measure of Home Rule.

The NATIONAL ROLL was then organized, a large number subscribed their names to the "Roll" and paid the fee viz., (one shilling sterling) or 25 cents currency. All are invited to enroll themselves, without distinction of age or sex, on the "National Roll," which is a branch of a similar organization got up in Ireland for the purpose of proving to the people and Government of England that the Irish people are thoroughly in earnest on the great question now before them and to show them that a vast majority of the people as well as a majority of their representatives are Home Rulers. It was announced that the subscriptions would be regularly forwarded to the parent association and the names of the Montreal subscribers carefully registered (with those of the rest of their countrymen) in the Great Book of the NATIONAL ROLL in Dublin, this announcement was received with much applause.

A number of subscriptions were paid in, among which was a small amount in coin—one dollar and eighty cents, handed in by the President, this sum he stated had been in his possession for over 27 years, and was the balance remaining on hand at the time of his father's death—the late Mr. Daniel Murphy, who was Treasurer of the Irish Rep. Association of this city from its organization till his death at the close of the year 1848. In handing in the above sum the chairman remarked that as Home Rule is the legitimate offspring of the "Old Royal Association of Ireland" this sum, small as it is, keeps up the succession and serves as a connecting link between the Repeal Association of the past and Home Rule for Ireland of the present, and is another proof that the "Spirit of the Irish Nation never die!" and is as vigorous and buoyant to-day as it was in 1782 or any other period of its history.

This interesting little episode was received with the greatest enthusiasm and was followed by prolonged cheers for the predecessor (Repeal) of Home Rule.

After remarks by some of the gentlemen present and the transaction of routine business the meeting then adjourned.

We append the names of the subscribers:—Messrs. P. S. Murphy, \$10; John Hatchette, 10; Denis Tracey, 5; P. Kearney, 5; Michael Moore, 5; John Walsh, 5; Louis Hughes, 5; Michael Walsh, 1.75; Miss Sarah Kane, 5; 1.80 balance on hand from the old Repeal Association of Montreal, handed in by the President.

THE DEBT ON LA SALLE INSTITUTE.

(From the Irish Canadian.)

The Catholic population of Toronto, among the many religious and educational establishments erected and held in trust in their name, take no little pride in the splendid structures—both old and new—at the corner of Duke and George streets, owned and occupied by the Christian Brothers. It is one of the most valuable blocks in the possession of that zealous Community in the Province of Ontario; indeed there are few buildings connected with any religious or educational class in this city that can vie with it in magnitude, in style of architecture, or in comfort and accommodation to the requirements of a large attendance of pupils. La Salle Institute is now ranked as a Commercial Academy of the highest character, and its remarkable efficiency and success are attested in the constantly-increasing numbers who seek within its walls the elements and perfection of that education which properly prepares the student for the active duties of a thorough business life.

How pleased we all were when the good news came upon us that the old Upper Canada Bank premises had been purchased by the Christian Brothers. Although the price paid for the ground and the buildings and appurtenances was large, yet it did not much more than cover one-half the actual value of the purchase; and therefore the good Brothers were justified in securing a position so ample and suitable to their purposes even at the risk of going somewhat into debt. Time and a little assistance would eventually relieve them of that; but the tempting offer of the Bank trustees, once refused or neglected, could not again be recalled.

So the Christian Brothers bought, and thus made themselves "masters of the situation"—they made an investment that at this moment would pay them 50 per cent at least on their outlay, were they disposed to sell. Once in their possession the Brothers resolved to utilize every foot of their land and enlarge their facilities for instruction and recreation. The vacant lot to the east of the old building was at once submitted to the tender mercy of the pickaxe and the spade; and the architect and the builder did the rest; they surmounted what used to be the Bank garden with what is now La Salle Academy—a description of which it was our great pleasure to publish when the building was completed in 1871. It is enough to say here that it is an ornament to that part of the city, and a monument to the industry of the Christian Brothers and the generosity of the public.

This valuable acquisition might be deemed sufficient for the wants of the Christian Brothers, in the matter of education as well as for domestic purposes; and so indeed it would, were that Community to rest on their oars and wait for the current to carry them along. They are no such laggards, however, but wide awake gentlemen, with an eye to business, and a spirit in consonance with the progress of the age. They saw another valuable prize lying right beside them—a magnificent house and lot, behind which part of their property already considerably extended. Would they be so foolish as to allow a stranger to lodge next door to them, to their great inconvenience, and perhaps to their serious annoyance? Certainly not. But what is to be

done? There are no funds "No matter," said the friends of the Christian Brothers; "purchase, by all means; the funds will come sooner or later."

The Director of the Community, Rev. Bro. Arnold accordingly took the advice thus tendered, and the consequence is that, albeit the owner of the most eligible property in East Toronto, he is yet heavily burdened with what it cost, that a restless pillow must be for many a day to come. He hopes notwithstanding the weight of his liabilities, soon to pull down a part of the debt for which he is now responsible. He proposes to hold another Bazaar towards the end of next June, and asks his numerous friends once more to come to his assistance. We have no doubt that his appeal will be cheerfully responded to by those whose chief pride it is to see the Catholic youth, as well as many of the other religious denominations, growing up and excelling in all that constitutes moral worth and good citizenship. No individual will begrudge a half-dollar—the price of a ticket for this Bazaar—when the person reflects that that small coin, gathered in reasonable numbers will place the success of the enterprise beyond the shadow of doubt. All doing their duty makes the labor light on the whole, and the effort is thus insured against the possibility of failure.

We shall say no more, then, for our good friend, Bro. Arnold, than that his sacrifices in behalf of education entitle him to the gratitude of a community ever willing, ever ready to reward merit in whatever form it appears. He is in want of money to pay off, in part at least, his liabilities—inured not for his own special benefit, but that the Catholic Youth of Toronto might have a seminary in keeping with the rules of health as well as compatible with all the requirements of study. This through the energy and enterprise of the worthy Director we possess. He has acted well his part—more than his fair share has been taken in much that concerns, not merely us of the present day, but those who are to follow us. We should remember this, and now that we have an opportunity of showing our appreciation, convince him that those who labor for us and ours, labor not in vain.

ST. PATRICK'S SOCIETY.

The annual meeting of this society was held in Toupin's Building, 223 McGill street, on Tuesday evening the 7th inst., for the election of Officers-bearers for the ensuing twelve months, and the transaction of other business, Michael Donovan, Esq., President, in the Chair.

The minutes of the previous meetings were read and confirmed. The Auditors' Treasurer's and Committee's annual reports were also read and adopted, after which the election for office-bearers was proceeded with, and the following is the result of the ballot:—

- President—E. Devlin, Esq.
First Vice President—Alderman James McShane.
Second Vice President—Mr. P. O'Mara.
Treasurer—Mr. Daniel Lyons, (re-elected).
Corresponding Secretary—Mr. James Kehoe.
Recording Secretary—Mr. Samuel Cross, (re-elected).
Assistant Recording Secretary—Mr. Matthew Kapple.
Chaplains—Rev. Father Dowd, and the Irish Clergy of St. Patrick's Church.
Physician—Francis O'Rourke, Esq., M.D.
Committee of Management—Messrs. Terence Gillespie, R. P. Burke, John Hutton, John Lyons, S. J. Quinn, P. O'Donoghue, M. Tracey, T. Quinn, Geo. Murphy, Patrick Rowland, Wm. Sullivan, Michael Mullin, James Kinsella, Denis Coghlan, John Phelan, Geo. Craven, Thos. Fyfe and H. Mooney.
Grand Marshal—Mr. James Neville, Jr.
Assistant Marshals—Messrs. P. Hushen, W. J. Kearns, P. Connolly and J. Markum.
The meeting then adjourned until Monday evening, the 20th inst.

"PROTECTION" FOR GRIP!—Grip only asks fair-play. He claims protection for everything. Casting a business glance around he finds he is suffering from competition with foreign vandals. Your button-maker wants an unknown per cent to enable him to sell home-made buttons at a profit. Your flannel-maker also wants a high tariff. Grip strikes hands with the cotton-manufacturer, and claims protection against foreign printers. Why, by all that is reasonable, should each be permitted to show his detestable phiz in Canada? And those nasty cartoons in the American pictorials, why should they be suffered to come in? Grip says they should all be excluded by a moderate protective duty of about 10 per cent; and he, on his part, in consideration of such duty, will solemnly promise not to exact more than 25 cents per copy from the public. Can any patriotic Canadian have any objection to that? True, the farmers may complain, and may urge that they desire to get their fancies tickled and to buy their guttaes as cheaply as possible. But who cares a copper for the farmers or anybody else? Grip must be protected. He is one of the great industries of the country. He gives employment more or less permanently to at least two full grown men and one boy, and puts into circulation an immense number of five cent pieces. If he is not protected, how can Canada ever expect to become great or practically independent of foreign influences. If the Reform Government dare refuse Grip protection, he knows how to put on the pressure. Grip! Grip! Grip!!!

DR. CODRER'S WORK ABROAD.—FROM FALL RIVER. —THE SMALL POX.—(Special Dispatch to the Boston Herald.)—There are now in the city thirteen cases of small-pox, which the authorities are using every endeavor to overcome. No doubt exists but that it was introduced here from Montreal, as it is confined almost strictly to the French Canadian population. By orders of the Mayor the turnpike and flint mill schoolhouses were closed to-day one of the teachers of the latter school being prostrated with the disease, contracted from her Canadian pupils. Extra physicians have been engaged and every possible precaution is being adopted to overcome the scourge.

Wonders of the Microscope.—The Rev. E. C. Solles, the eminent microscopist, will give three lectures on the above subject in the Mechanic's Hall on the 21st, 22nd, and 23rd. These lectures will be illustrated by a series of beautiful experiments, taking the living object and magnifying it upon a screen 36 feet in diameter. We clip the following from a report of one of the lectures: "Specimens of the common red ant, the ant lion and other insects were also shown together with several interesting pieces shown how insects breathe through holes in the circles of their bodies. The silkworm's intricate structure was skillfully shown, and the itch parasite was vigorously applauded."—Herald.

The St. John News is told that there have been forty fatal cases of small pox in the parish of St. Athanasie this winter. The lower classes of the people there are very indifferent about it. Some of them, a stranger would think, almost court the disease. They certainly take little care to guard against it. They consort together in small ill-ventilated houses where the small pox is virulent, they neglect or refuse vaccination, and we have heard of instances where inoculation has actually been practised.

TORONTO, April 13.—Small-pox was very fatal last week; there were five deaths, and six patients discharged from the Hospital this morning, leaving nine still in that institution.

The Catholics of Amherstburg are erecting a Separate School to cost \$6,000.

BIED.

At Bedford, P.Q., on the 22nd of March, P. McCulvey, aged 72 years.—R.I.P.

Chisholm's International Railway and Steam Navigation Guide for April received, and, as usual, contains a large amount of useful information.

REMITTANCES RECEIVED.

- Belvil, J. A. G. \$1; Shamrock, J. H. 1.50; Harrison's Corners, J. McL. 1; Alexandria, A. McD. 2; Keyzers, J. L. 2; Nichibucto, N.B. P. Q. 4; St Albans, Vt, Rev G N C. 3; Broad Cove Marsh, N.S. D. McL. 2; Glace Bay, N. S. Rev J. S. 4; Hopefield, J. M. 1.50; Sullivan, P. M. 2.
Per J. M. Low—Venosta, M. K. 1.
Per D. O'S. Pictou—Bloomfield, J. McG. 1.
Per A. B. McL. Chatham—D. F. 2.
Per T. H. Milton—W. R. 2.
Per L. S. Sheenborough—Self, 1.75; J. R. 1.75; K. L. 1.75; P. M. 1.75; J. S. 1.75; T. H. 1.75; G. M. 1.75; J. M. 2; M. M. 3.50; Oakchester, W. J. 1.75.
Per L. M. Sanford—O. R. 1.
Per A. A. McL. Fenelon Falls—J. McG. 2.
Per P. L. Escott—Farmersville, J. H. 2.
Per D. O'S. Pictou—Rev J. B. 2.
Per P. H. Osceola—N. R. 2.
Per A. B. Mayo—M. L. 1.50.
Per W. C. Cornwall—Self, 2; Rev C. M. 2; Avonmore, C. McL. 2.

MONTREAL WHOLESALE MARKETS.

Table with 2 columns: Commodity and Price. Includes Flour of 196 lb., Superior Extra, Extra, Fancy, Wheat, Supers from Western Wheat, Canada Supers, No. 2, Western Supers, No. 2, Fine, Ordinary Supers, Strong Bakers', Middlings, U. C. bag lot, City bags, Barley, Cheese, Oats, Outmeal, Corn, Pease, Pork, New Canada Meas.

TORONTO FARMERS' MARKET.

Table with 2 columns: Commodity and Price. Includes Wheat, Barley, Oats, Peas, Rye, Dressed hogs, Beef, Mutton, Potatoes, Butter, Eggs, Apples, Carrots, Beets, Parsnips, Turnips, Cabbage, Onions, Hay, Straw.

KINGSTON MARKETS.

Flour—XXX retail \$8.00 per barrel or \$4.00 per 100 lbs. Family Flour \$3.25 per 100 lbs and Fancy \$3.50. Grain—nominal; Rye 72c. Barley \$1.15. Wheat \$1.10 to \$1.15. Peas 70c. Oats 40c to 45c. Butter—Ordinary fresh by the tub or crock sells at 24 to 260 per lb.; selling on market at 20 to 22c. Eggs are selling at 17 to 18c. Cheese worth 10 to 11c; in stores 15c to 17c. Meat—Beef, \$8.00 to 9.00; grain fed, none in Market; Pork \$8.00 to 9.00; Meas Pork \$17 to \$18.00; Mutton from 6 to 8c. to 90c. Veal, none. Hams—sugar-cured, 13 to 15c. Poultry—Turkeys from 80c to \$1.50. Fowls per pair 50 to 80c. Chickens 20 to 30c. Hens steady, \$14 to \$16.00. Straw \$8.00 to \$10.00. Wood selling at \$4.50 to \$6.00 for hard, and \$3.00 to \$3.50 for soft. Coal steady, at \$8.00 for stove, delivered, per ton; \$7.00 if contracted for in quantity. Soft \$8. Hides—Market unchanged, quiet, \$6.00 for No. 1 untranned per 100 lbs. Wool 00s for good Fleeces little doing. Calf Skins 10 to 12c. Tallow 6 to 00 c per lb., rendered; 4c rough. Dukin Skins 30 to 50c. Pot Ashes \$5.25 to \$5.50 per 100 pounds.—British Wsig.



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

JOHN F. FENTON, Sec.

WANTED.

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

INSOLVENT ACT OF 1869, AND ITS AMENDMENTS.

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

An Insolvent. THE Insolvent has made an Assignment of her estate to me, and the Creditors are notified to meet at the Court House, in the City of Montreal, in the room wherein proceedings under the said Act, are usually held on Monday the Fourth day of May next at Eleven o'clock, A.M., to receive statements of her affairs and to appoint an Assignee. A. B. STEWART, Interim Assignee. Montreal, 14th April, 1874. 35-2

INSOLVENT ACT OF 1869.

In the matter of GERVAIS DECARAY of the City of Montreal, Plasterer and Trader,

Insolvent. THE Insolvent has made an Assignment of his Estate to me, and the creditors are notified to meet at his business place, No. 171 St. Elizabeth Street, on Monday, the 29th day of April instant at 10 o'clock A.M., to receive statements of his affairs, and to appoint an Assignee. G. H. DUMESNIL, Interim Assignee. Montreal, 7th April, 1874. 36-2

FOREIGN INTELLIGENCE.

FRANCE.

ANNIVERSARY OF THE COMMUNE OF PARIS.—PARIS, March 18.—This is a date of miserable memory.

None who were in Paris three years ago will easily forget the gloom and anxiety of that gray Saturday; the groups in the streets, the closed shops, the sudden panics, the vague forebodings of danger at hand, the general air of depression and fear that hung over the city—

forerunners of a period of the greatest shame the capital of France has ever known. The 18th of March is the feast of the Commune. Dearly have the merry-makers since expiated their sinister revelry, but the hydra, although scotched, is not killed.

Yesterday, the festival of St. Patrick, was the saint's day of Marshal MacMahon, whose god-fathers, when naming him did not forget his Irish descent. It is unnecessary to remind you whose birthday was celebrated on the 16th of March.

The three days are eventful in the recent history of France, and the curious sequence suggests many reflections. Foremost among these is a mournful one on the never-ceasing political strifes and animosities which prevent this fine country, still bleeding and weary from deep wounds and rude shocks, from consolidating her institutions and recovering her strength.

SPAIN.

MADRID, April 9.—It is reported that Serrano will be succeeded in the field by Gen. De LaConcha, and on his returning here he will call a convention.

Bayona, April 6.—The Carlist Junta here has received dispatches that at a council of war Marshal Serrano's plan for forcing the defiles of Somorostro was decided impracticable.

The town of Gerona has paid heavy contributions levied by the Carlist General Saballa. Madrid newspapers say that the spirit of the troops under Serrano is excellent, and that the soldiers are eager again for the attack; but a gentleman who has just arrived from there, and who had excellent opportunities of judging, assures me that the reverse is the case.

The greater part of the army is composed of young recruits, many of whom received their "baptism of fire" at Somorostro, and the sight of the numerous killed and wounded, together with the impetuous bayonet charges of the Navarrese, has completely disheartened them.

Serrano's artillery, however, is vastly superior to that of his enemy, and he trusts to this arm to render the intrenchments too hot for the Carlists. It is also said that the Carlists lack provisions, and this would be true if meat were indispensable with them; but it is not, for even at home the Basque mountaineers eat but very little meat, living mostly on bread or cakes made of Indian corn flour, which is abundant even in these quiet times.

On the other hand, the Madrid journals acknowledge that the Government troops have on several occasions had to go without anything but a little garlic broth and a small quantity of salt pork for several days at a time, while the wounded were actually dying of want during two days.

Under these circumstances, it is not to be wondered at that much disease should be prevalent, and the number of sick taken to Castro Urdiales every day is very great, a good many being cases of malignant fever. Add to this the absence of anything like an adequate staff of medical officers and comforts and it will not appear that the Government troops can be much better off than the Carlists.

Many of the sick and wounded were lying for some days in the churches of Castro Urdiales with nothing but their blankets, some of which were in tatters, between them and the cold, damp, stone floor.—Times Cor.

ITALY.

The Italian soldiers are not at this moment well fed, well dressed, or well drilled. There was a great uproar on the part of the Italian Press when last summer The Times ventured to express some doubt about the quantity or quality of the rations allowed to the Italian rank and file. Since then, however, the notion that the soldier in Italy is underfed has taken a strong hold of the people's mind, and the Deputy Nicotera the other day startled the Chamber by his statement that there had been a further reduction in the rations of meat.

AUSTRIA.

THE ATTACK ON THE CHURCH IN AUSTRIA.—Fresh persecutions for the Church may be said to have been inaugurated, on Monday last, by the action of the Lower House of the Reichstag, who passed the Ecclesiastical Bill by a large majority.

In its Ecclesiastical Bill by a large majority. In its Ecclesiastical Bill by a large majority. In its Ecclesiastical Bill by a large majority. In its Ecclesiastical Bill by a large majority. In its Ecclesiastical Bill by a large majority.

GERMANY.

BERLIN, April 10.—A compromise has been effected on the Military Bill by which the most serious obstacles to its passage are removed. Government has accepted an amendment proposed by the Liberal members of the Reichstag, limiting the total strength of the army to 401,000 men, and the period of service to seven years.

Bismarck has been again interviewed, this time by a Hungarian, and has treated that eminent man, Herr Von Jokai by name, to some very peculiar views on the fitness of things from his own standpoint.

On the 6th of this month, the Feast of St. Thomas of Aquin, the Bishop of Treves was imprisoned at Treves in a building which, before the secularization of monastic institutions, had been a Dominican monastery. It is not known as yet whether the Bishop will remain in the prison where he now is.

Hold on to your hand when you are about ready to strike, pinch, scratch, steal, or do any improper act. Hold on to your foot when you are on the point of kicking, running away from study, or pursuing the path of error, shame, and crime.

Hold on to your temper when you are angry, excited, or imposed upon, or others are angry about you. Hold on to your heart when evil associates seek your company, and invite you to join in their games, mirth and revelry.

Hold on to your good name at all times, for it is more valuable to you than gold, high places or fashionable attire. Hold on to the truth, for it will serve well, and do you good throughout all eternity.

of Gladness." Then he vomited up every thing but his boots and socks. This being over he took seven Ayer's pills, two spoonfuls of castor oil, a teaspoonful of salts, and a blue pill.

ANGELS.—Do we know what the Angels are? We cannot, as they are the highest order of intellectual beings and so superior to us—the lowest order—that the most gifted of human genius cannot conceive their noble attributes of power and strength, of speed, of activity, of intellect, of knowledge, of unfading and immortal youth, with which they are wonderfully endowed.

STARTLING PSYCHOLOGICAL FACT.—The husband or wife by our side, the friend who sits at our board or visits us for an hour, and the friend or stranger we pass in the street, are all somewhat different in character because we have met. We have come within each other's sphere, and are so affected.

SLANDER IS THE TONGUE OF ENVY.—At the court of the lion was a noble horse, who had long and faithfully served his king; and his master prized and loved his faithful servant as he deserved.

Here's yer nice roast chicken, cried an aged colored man, as the cars stopped at North Carolina railway station. Here's yer nice roast chicken 'n taters all nice and hot, holding up his plate and walking back and forth on the platform.

Hold on to your tongue when you are just ready to swear, lie, or speak harshly, or use any improper word. Hold on to your hand when you are about ready to strike, pinch, scratch, steal, or do any improper act.

BREAKFAST.—EPH'S COCOA.—GRAPEFUL AND COMFORTING.—By a thorough knowledge of the natural laws which govern the operations of digestion and nutrition and by a careful application of the fine properties of well-selected cocoa, Mr. Epps has provided our breakfast tables with a delicately flavoured beverage which may save us many heavy doctors' bills.

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

GENERAL DEBILITY, NORTH HAVEN, KNOX COUNTY, Mo., June 12th, 1871. Mr. JAMES I. FELLOWS, Chemist, St. John, N. B. DEAR SIR: Having used your chemical preparation of Hypophosphites, which was recommended to me by Mr. Blagdon, Apothecary of Rockland, I am truly surprised with its wonderful effects, because for several years my health has been declining, notwithstanding every means possible, which offered encouragement was used by me.

INFORMATION WANTED IF WILLIAM MARTIN, who left Maghernately, Dossbrook, Co. Armagh, Ireland, about sixteen years ago, will communicate with his friends, he will hear of something to his advantage.

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

WALSH'S CLOTHING HOUSE, 463 Notre Dame Street, (Near McGill Street.) MONTREAL. CIVIL AND MILITARY TAILORING. The best CUTTERS in the Dominion engaged, and only First-Class Coat, Pants, and Vest makers employed.

A MAN OF A THOUSAND. A CONSUMPTIVE CURED. When death was hourly expected from Consumption, all remedies having failed, accident led to a discovery whereby Dr. H. James cured his only child with a preparation of Canalis India. Hence gives this recipe free on receipt of two stamps to pay expenses.

CANADA, PROVINCE OF QUEBEC, DISTRICT OF MONTREAL. SUPERIOR COURT. No. 1039. DAME SOPHIE PIGEON, of the parish of Montreal, District of Montreal, wife of CASIMIR MARTINEAU, quarry-man, of the same place, duly authorized a ester en justice.

INSOLVENT ACT OF 1869, AND ITS AMENDMENTS. In the matter of MICHEL SANDERS, of St. Jean Bte. Village. An Insolvent. I, the Undersigned, have been appointed Assignee in this matter. Creditors are notified to file their claims before me within a month.

CANADA, PROVINCE OF QUEBEC, DISTRICT OF JOLIEFFE. In the CIRCUIT COURT in and for the County of L'Assomption. Thursday the Fifth of March, one thousand eight hundred and seventy-four.

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

PROVINCE OF QUEBEC, DISTRICT OF MONTREAL. IN THE SUPERIOR COURT. DAME MATHILDE AURORE ROY, of the City of Montreal, in the District of Montreal, wife of EDOUARD HENRI MERCIER of the same place, Trader, duly authorized a ester en justice. Plaintiff. The said EDOUARD HENRI MERCIER, her husband, Defendant. A suit for separation of property has been instituted in this case, returnable on the fifteenth day of April next. Montreal, March 26th, 1874. THEO. BERTRAND, Attorney for Plaintiff.

