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VOL. XXIV.

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ISABELLE DE VERNEUIL:

THE CONVENT OF ST. MARY'S.

BY MRS. CHARLES SNELL,

Author of "Helen and Florence, or a Month's Holiday at Rockeliff Castle."

CHAPTER IX.

M. and Madame de Verneuil arrived with their children from England on the first of May, and the next day, which chanced to be a holiday, Isabelle was summoned to the parlor Agnes. to receive their long-looked-for visit.

extest pleasure, and Mad observing more particularly the alteration both | quarter of an hour." in the person and manners of her step-daughter, silently rejoiced thereat, for she fully understood that it was partly her own work, nuns had done the rest. The two children were greatly admired and caressed by their two friends, and we may imagine the loud acclamations of pleasure that heralded the entrance of the two infants, as well as the soliciif only for a moment, the little Gertrude, then only two months old. But M. de Verneuil kissed his daughter, he departed, leaving his

wife and children at the convent. Isabelle and her step-mother then took the road to the school-room, where the latter was called upon to examine and admire the clothes now carried in and opened. It contained a the air, the feathered songsters of the grove white eilk sash with long wide ends; boots of ones, whilst the hoarse cry of the sea-bird the same material; a very fine cambric hand-reached every now and then the peaceful rewreath of white daisies completed this charm- Not a breath of wind disturbed the stillness of ing and elegant attire. Isabelle was greatly the atmosphere, and the very insects, with be well punished by the sword." pleased with the simplicity of all these things, their ceaseless hum appeared conscious of an and the handsome prayer book, lined with rich approaching change. watered silk and bound in ivory, with no other ornament but the divine symbol of our redemp- | belle. "How dark, it is! tion, met with the approbation it deserved. Madame de Verneuil visited the orphan school part of the establishment.

"I owe you too much, dear Mother," said that amiable young woman, "not to give you my cordial assistance in your holy and pious work; and this slight tribute of my affection and gratitude will serve either to clothe some of your orphans or to provide fuel for warming these large rooms in the winter. When next an opportunity occurs of admitting additional pupils you may rely on my further help, both in money and clothes."

After having walked through the gardens, Madame de Verneuil zeturned to the classes to take leave of the nuns, many of whom had mitting it.

known her from her earliest childhood and REV. H. BRETTARGH'S GREAT the slackness of the English Inquisition in Irewere very fond of her, and soon after left the convent.

"I wonder, dear Sister Josephine," said Isabelle, on returning to her companions, whether, if ever I marry and come back to see you, you will kiss me with as much affection as you kissed mamma just now?"

"Your step-mother has gained the love and affection of us all by her amiable character and charitable disposition," replied the kind Sister. 'Her conduct towards you, her husband's child, is worthy of all praise, and I only hope you will in course of time resemble her in all

Meanwhile the other pupils had been carefully watching the opening of Euphemie's box, which had arrived during Madame de Verneuil's visit, and the splendor of the articles therein contained caused the greatest astonishment to all. The richest and rarest lace trimmed the handsomely-worked muslin dress, as well as the veil and handkerchief, while a quite dazzled the eyes and turned the brain of the vain and silly girl, who exclaimed:

"I told you all that mamma had promised that my dress should be the best and handsomest! And poor Isabelle de Verneuil, though she may be a baron's daughter, has not got the smallest bit. of lace either on her dress, handkerchief, or veil! Only just look at mine!"

"Young ladies," said the Sister Agnes, the nun who was busily occupied in arranging the dresses, &c., of the young communicants in the linen room, "have the kindness to go down stairs. Mdlle. Leriche's things do not concera you in the least, and you have no business here."

"It seems to me that this dress with its grand lace and this fine satin petticoat would be more suitable for a ball room than for a convent chapel," said the Sister Rosalie aside to the Sister Agnes. "I never saw such a dress here before.".

"Nor did I; and I greatly prefer that of Isabelle de Verneuil," answered the Sister

"Madame de Verneuil has shown much good We scarcely know how to depict the joy of sense as well as taste in her selection," said change that had taken place in her gave them to her. Come, young ladies, go down stairs the greatest pleasure, and Madame de Verneuil, directly. M. Beauregard will be here in a

This order did not require to be repeated, It checked the exclamations of surprise on the lips of the children, who went quietly down to while the tender love and devoted care of the their respective classes, where many of them passed the greater portion of their time in talkink over Euphemie Leriche's superb dress. elder sister, who at last ran away with them But it was not so in the room over which preinto the school-room to introduce them to her sided the Sister Josephine. The pupils of the first class had taken a long walk in the garden accompanied, according to custom, by two nuns, and on their return the three friends, with the themselves in the little work-room of which we have already spoken. Notwithstanding that it tience, for business of importance demanded his took out their work, for they were greatly inearliest attendance elsewhere, and after having | terested in a tale Sister Therese commenced the previous Thursday, which day was always a of the work-room, which looked on the lawn, were wide open, for the heat was intense and "We are going to have a storm," said Isa-

At the same time, and as if to corroborate her words, a bright flash of lightning illuminted before her departure, and placed in the Mother | the work-room while tremendous peal of thunder St. Euphrasie's hand a bank note for five hun- re-echoed through the long passages of the condred francs, to be devoted to the use of that vent. The nuns and their young companions crossed themselves with fervor.

TO BE CONTINUED

A stout old lady got out of a crowded omnibus the other day, she exclaimed, "Well, that's a relief anyhow." To which the driver, eyeing her ample proportions, replied, "So the 'osses thinks, mum."

A white boy met a colored lad the other day, and asked him what he had such a short nose for. "I 'spect so it won't poke itself into other people's. business!" was the reply.

A man shows himself greater by being capable of owning a fault, than by being incapable of com-

LECTURE ON THE

Spanish and English Inquisitions. On Sunday evening, May 3, 1874, the Rev. Father Brettargh, of Trenton, Ont., delivered the following lecture on the above subject, in St. Michael's Cathedral, Toronto. The rev. gentleman, on entering the pulpit, said :-

I come before you to-night at the invitation of his Grace the Archbishop. The subject on which I have to speak (as kindly laid down by his Grace) is, as you already know, "The English and Spanish Inquisitions." In treating this subject, I shall have to lead you through scenes harrowing to the humane heart, and disgraceful to human nature. I shall have to lay before you deeds done in the sacred name of religion—deeds which have left so foul a blot behind them that they have disfigured the fair fame, not only of the several actors thereof, but of the very nations and religions to which those white satin petticoat, with boots of the same, actors belong. I shall have to unfold to you institutions which have rendered Christianity a scoff and a bye word with Jew and Infidel.

And yet, alas! disgraceful as these institutions are, they have always existed. From the time of the Pagan Emperors and the Roman Collosseum soaking with Christian blood, to the last Edict of Prince Von Bismarck—away there in Germany consigning Catholic Bishops to prison for conscience sake—these unholy In-quisitions have always existed. Power is of its own nature intolerant; hence at no period of the Christian era (whether in the history of Protestant or Catholic nations) can we find one moment of perfect religious repose-at no single moment can we discover perfect religious freedom.

But it is to the periods of the English and Spanish Inquisitions that we have to turn our attention to night. Against the English Inquisition the Protestant Historian, Hume, has long ago delivered this memorable verdict :--"Thus the whole tyranny of the Inquisition, though without its order, was introduced into the Kingdom." And here at the very thres-hold of our inquiry, let me remind you that this "whole tyranny of the Inquisition, though without its order," was introduced into England not under any of those Catholic kings, those good and affectionate parents on again the Mother St. Euphrasie, who just then en- land not under any of those Catholic kings, beholding their Isabelle. The remarkable tered the room; "and I am very much obliged who ruled England previous to the great Apostacy-not under the baleful influences of that Popery which has had so many sins laid to its charge-but under a Tudor Monarch, and whilst what are called "the glorious principles of the Reformation" held undisputed sway over the land.

And do not for one moment suppose, that I wish to defend that crying injustice—that horrid excrescence of a Christian Church—the Spanish Inquisition. I suppose there is not one single Catholic here who does not blush as deeply for the odium and disgrace which the horrors of the Inquisition have entailed upon his Church, as Protestants have reason to do tations of each young girl to be allowed to hold, Sisters Therese and Josephine, had settled for the iniquities of the English Inquisition and the horrid intolerances of the early reformers. If the Spanish Inquisition was bad, the was awaiting Isabelle's return with some impa- was a holiday, Isabelle, Ceoile, and Eugenie English Inquisition was worse; if the Catholic Inquisition was abominable, the Protestant Inquisition was more abominable still. The "whole tyranny of the Inquisition," without holiday in the convent. The weather had been its order, existed even under the very Apostles very fine all the morning. The large windows of the Reformation. John Calvin, the Reformer (of faith and morals!) wrote a whole treatise in defence of religious persecution; and prepared for Pelagio Legrand. She had unusual at that time of the year; but for the so energetically did he reduce his principles to brought a large box in her carriage, and it was last half hour a sort of tumult had reigned in practice, that Castello and Servetus did not survive the application. In a letter to Somerbeautiful, but simple, white muslin dress; a had flown rapidly towards the trees, whose set in 1548 Calvin thus expresses his veneraveil of the same material with wide hems; a thick foliage sheltered their mates and little tion for the sword as an Evangelist and Bible

"You have two kinds of mutineers—the one kerchief with open work, the achievement of treat of the nuns and their pupils. But now are a fanatical people, who, under color of the all the cities of Germany which had renounced intole her step-mether; while a pair of the finest the sky, which all day had smiled treacherously Gospel, would set all to confusion—the other the Aucient Faith. These cities professed to this." Lisle thread stockings, white kid gloves, and a overhead, was covered with low, dark clouds. are stubborn people in the superstition of the have left Rome on account of her intoler-Antichrist of Rome. Both these do deserve to ance. And yet they came—these reverend de-

The Protestant Archbishop of Dublin in Queen Elizabeth's time seems to have shared Calvin's deep reverence for physical force and torture as expounders of truth. Dr. Hurley, Catholic Archbishop of Cashel, immediately on landing in Ireland after his consecration at Rome, fell into the hands of this amiable Prelate—thanks to the spies that beset the country, and who reaped a rich harvest of rewards for the hounding down of Popish priests.

Dr. Hurley's sole crime, remember, was that of being a Papist. Had he been an Englishman, he could have been convicted of high treason for "having been ordained Priest beyond the seas." (A strange kind of high treason, in truth!) But this iniquitous law (they had no such law under the Spanish Inquisition) was not in force in Ireland, and in consequence the Protestant Archbishop of Dublin and Sir Henry Wallops found themselves sore pressed and at their wit's ends to convict him. Writ-

and as compared with the English Inquisition I England:-

"And yet, having had conference with some of the best lawyers in the land, we find that they make a scruple to arraign him here-for that his treasons were committed in foreign parts; the statute in that behalf being not here as it is in England. And therefore we think it | cd where by dint of hard labor, they might be not amiss (if it be allowed of there) to have him executed by martial law."

This is a curious document; unfolding as it does the secret working of the English Inquisi-tion. Dr. Hurley had committed no crime, for he had broken no law; but crime or no crime, he must be convicted, and therefore they call in martial law (which means no law) for the occasion.

Meanwhile these English Inquisitors, not to lose time pending the permission to try him by Martial Law, plied the good Catholic Archbi shop (who was guilty of no crime, remember) with the torture. Ladies and gentlemen, I am afraid to mention the mode of torture used by these English Inquisitors. It is so unchristian, it is so diabolical, there is about it such a breadth of brutality, that I fear to shock you by the bare narration of it. It was that of the tinboots. Do not think, ladies and gentlemen, you who have worn tight boots, that it was a matter of compression. Under this unique mode of torture (you never heard of the Spanish Inquisition doing this) the victim's feet were toasted in hot boots full of oil. The learned Jesuit who held a discussion with Usher some time after, thus describes the proceedings, and Usher, remember, never gainsaid it:

"The executioners placed the Archbishop's feet and calves in tin boots filled with oil.-They then fastened his feet in wooden shackles or stocks, and placed fire under them. The beiling oil so penetrated the feet and legs, that morsels of the skin and even flesh fell off and left the bones bare."

The Protestant Archbishop who inflicted the punishment describes the process somewhat more curtly, but equally graphically, as "toasting his feet against the fire in hot boots."

How unctiously the Protestant Archbishop and English Inquisitor writes of this boiling, may be seen from his letter to the Privy Council in London. This letter is at present to be found in the Public Record office, London. It is dated March 7th, 1584—is signed by the Archbishop, and in his own handwriting. Here is an extract :-

"So as not finding that easy manner of examination to do any good, we made commission to Mr. Waterhouse and Secretary Fenton to put him to the torture, such as your honor advised us-which was, as your honor knows, to toast his feet against the fire with hot boots."

Soon after this punishment Dr. Hurley was tried by Court Martial-was condemned to death—was taken out into the fields one fine morning (for the glory of God and comfort of the Queen as the Archbishop expresses it) and was hanged (lumberman-wise) with a withe! With all due deference to the Spanish Inquisition, I doubt if it can produce proceedings equal to this. Well might Hume say that all the tyranny of the Inquisition, though without the order, was introduced into the land.

That the early Reformers (and looking at Bismarck's Germany, the modern reformers too) were as energetic in suppressing religious opposition, as the Spanish Inquisition has ever been, is very evident. Both Lutherans and Calvinists had their Inquisition (though without its order) against each other and against the Anabaptists.

SYNOD OF HAMBURG.

On the 7th of August, 1536, a Lutheran Synod was convened at Hamburg. Thither came deputies in black cap and long robe from puties-in hot haste and holy zeal to Hamburg to enact a greater intolerance still. The chief object of the Synod was to devise means of exterminating the Anabaptists! These men who claimed "private judgment" and "religious liberty" as against the church of Rome would not grant it to their Anabaptist fellows! In all that grave assembly-unidst the representatives of so many fair German cities, not one voice was raised for "religious freedom." Even Melancthon (the most learned and logi- short retrospect. cally consistent of the reformers, and the only man of any brains amongst them) voted for putting to death every Anabaptist who should remain obstinate in his errors, or who should dare to return from the place of banishment to which the civil magistrate had transported him. There was a singular unanimity amongst the

1. Ulm demanded that heresy should be ex-

tinguished by fire and sword.

2. Augsburg excused itself for an apparent

bet, it had at least branded them on the check with hot iron."

3d. Tubinger asked mercy for the deluded laity, but called for condign punishment upon their parsons.

4th, The Chancellor-Ruben-like-was not for spilling blood he wished that the Anabaptists (parsons and people) should be imprisonconverted. All were evidently grand inquisi-

ENACTMENTS OF THE SYNOD,

The enactments of this reverend Synod were in unison with these sentiments: 1st, Who-ever rejects Infant Baptism; 2d, Whoever usurps the Priesthood; 3rd, Whoever sins against Faith, shall be put to death! Such was Inquisitorial action as exercised by the reverend delegates of the principal protesting cities of Germany against the Anabaptists in the Synod of Hamburg in the year of grace 1536. LUTHER'S INTOLERANCE.

Luther was as intolerant as he was coarse and his coarseness tinged his intolerance. In his letter to the Landgrave of Hesse, he openly defends persecution on Scriptural grounds !

"Whoever denies the doctrine of our faith" (i.e., Luther's new faith-that faith which a lustful monk chose to give to the world under the pretext of reforming its morals) "must be punished severely. It is useless to lose time in disputes with such people; they are to be condemned as impious blasphemers. Drive such a one away as an Apostle of Hell; and if he does not go, deliver him up as a seditious man to the executioner."

This is energetic; but the early reformers were accustomed to be energetic; and that not only in their language but in their actions .-The Calvinists of Geneva threw the Anabaptists into the Rhine tied up in sack; and whilst doing so, facetiously remarked "that they were merely baptizing them by immer-

NOT THE ACT OF THE CIVIL POWER.

Nor will it do to pretend that all this Inauisitorial intolerance was the act of the civil power alone. The contrary is the fact. The Diets were tolerant—the Reformers intolerant.

1st. The Diet of Nuremburg, in 1522, proclaimed a religious amnesty throughout Germany. But the heads of the reformed party met at Cadan the next year and refused to include in this peace the Sacramentarians and Anabaptists, whom they declared they would not tolerate, nor suffer to remain in the coun-

2d. The Diet of Worms (in 1521) and the Diet of Spires (in 1529) both passed decrees granting religious toleration to all; and both were violently opposed by the reforming party. In fact, ladies and gentlemen, remember the term Protestant took its origin—not from any protest against the Papacy, but from the protest of the reformers against Toleration.

The Diet of Spires (in 1529) had conformed a decree of the Diet of Worms (in 1521), wherein it was ordained:

1st. That for the sake of peace, things should remain in statu quo until the meeting of a general council. 2d. That wherever the reformed religion

had been accepted, it should remain so.

3d. That the celebration of the Mass should be every where free. 4th. That the Princes of the Empire should

mutually observe peace, and should not molest each other on the score of religion. Against these tolerant decrees the Reformers protested as "contrary to the truth of the gospei," and as their protest assumed the form of a public meeting they became known

OBJECTION. "Oh! but this is European continental intolerance. In England we had nothing of

as the Protestants; hence the name Protestants.

Alas! what ignorance! And yet you will meet it every day. Not one Englishman in ten has seen the rough side of English history. He has heard tell, no doubt, of the "Glorious Reformation;" but he has never heard of the the other a butcheress—they have heard tell of the Spanish Inquisition often enough, but never of the English. Let us then make a

It is a painful subject, and one doubly painful to an Englishman who loves his country. To see that country which gave him birth-to see that country which he loves—to see that country which he would feign respect-made a bye-word and a laughing stock amongst the nations, by its worse than Spanish Inquisition, can but cut any true-born Englishman to the quick, and must make him almost ashamed to acknowledge the place of his birth, England the land of the free! God help that freedom, ing to chief Secretary Walsingham-(Eliza- lenity by assuring the august meeting that "if which made the foreign negro free, whilst it beth's Premier) these two worthies thus lament it had not yet sent any Anabaptist to the gib. yet riveted the fetters on the feet of its Catho-

lie subjects. England the land of the free! Catholic Emancipation is not yet a quarter of a century old! England the land of the free! The whole tyrany of the Inquisition, though without its order, was introduced into the Kingdom. Not one English Catholic member elected to the British House of Commons.

NOT DISLOYAL. But let no one for a moment suppose that in denouncing the intolerance of our English Inquisition. I am disloyal to the land of my birth. No! It is the English Inquisition that is disloyal, not I. It is the English Inquisition that has subverted the institutions of my country, and therefore I denounce it. No! I love England; and because I love her, would just and more fair to her Catholic subjects. I love her, and because I love her, I would open to her, that first page of her history, which charlatan historians seek to hide from her

COMPARISON.

The Spanish Inquisition extended from the year 1481 (when Ferdinand and Isabella reigned in Spain-Richard III, in Englandand Sixtus IV. held the Papal throne) until its final abolition by the Pope in the beginning of the present century. The English Inquisition extends from the year (1531) when the Parliament of England declared the uxorious Henry its Pope, down to the dis-establishment of the Irish Church—or indeed down to the present moment, since its penal laws still stand unrepealed upon our statute books, and new ones are being made from time to time.

1st. You are each and every one of you guilty of high treason, and liable to be hanged bowelled and quartered-all ye good people who have rosury beads in your hands or reliquaries in your possession. (This is an old law.)

2d. Every priest in England, who for the comfort of his toes wears a coat down to his ankles, is liable to pay a fine or go to prison. (This is a new law, not 30 years old).

3d. I am guilty of a crime every time I say to an English Catholic Bishop! "My Lord Salford—my Lord Shrewsbury," or the like; and letters thus addressed will not be delivered the Post Office.

Does not the English Inquisition still exist in England?

The Spanish Inquisition may be divided into three periods. 1st. As used against the Saracens and

Jews. 2d. As used to prevent the introduction of

Protestantism into Spain.

3d. As used to prevent the introduction of the infidel works of Voltaire. 1st. Its use against the Jews and Saracens, as well as against Voltaire, was prompted by a deep

reverence for revealed religion and the divine principles of Christianity; and like the Temperance movement of the present day, was an appeal to legislation, where legislation has no locus standi. 2d. Its use against the introduction of Protest-

antism into Spain is vindicated by every act of the English Inquisition. If Protestantism was only to be introduced into Spain by means of the same atrocities which attended its introduction into England. Protestantism had no right in Spain, and the Spanish Inquisition did well in repelling it. It was only indeed one inquisition preventing the introduction of another.

And herein is one of the differences of the two inquisitions. 1st. The Spanish was used in preserving the institutions of the country. The English in subverting them.

rvative: the English revolutionary. 3d. The Spanish was the strong

hand of law maintaining order—The English was the usurping hand of tyranny introducing bad laws. 4th. The Spanish was the will of the majority binding the minority. The English was the will of the minority binding the majority. RECENT EVENTS.

The question of the Inquisition, old as it is and as we supposed dead, assumes fresh importance from recent events. Bismarck in Germany and the liberals of Italy and Switzerland have revived it. But with this improvement. The Spanish and English Inquisitions gave some some sort of trial at least to the accused. Bismarck and the Italian liberals dispense with all this. When Dr. Hurley-you remember—was condemned to death after the torture of the tin boots, the English inquisition, failing the ordinary laws of the country, invoked at least the convenient aid of Martial Law. Our modern Inquisitors are not so sensitive. Bismarck banishes the Jesuits of Germany, without even the tormality of a specific accusation. It is wonderful how history repeats itself—like the ebb and flow of a mighty tide events come and go, and return again. The English Inquisition, with it fines and imprisonments, and confiscations, is recurring again in Germany; and English noblemen and English prelates are found to applaud its coming. Verily, the English Inquisition is worse than the Spanish, if in naught else but its long-livedness.

THE RACK. Allow me to introduce to you that amiable piece of torture, the rack. I am induced to do so, because English historians of sensational tendencies tell us (with a delightful innocence) that the ships of the Spanish Armada were loaded with racks, wherewith English Protestants were to be tortured into Catholicity by the officers of the Holy Spanish Inquisition. If this assertion be true (and as the said ships are still at the bottom of the sea, I see no way of disproving it), it is of no small importance, as showing the Spanish Inquisition's ignorance of "righte merric England" under Good Queen Bess. Had the Holy Inquisitors of Spain entertained any such design as that of mcking Englishmen into orthodoxy, they might have saved themselves the trouble of transporting these cumbersome machines, as they would have found on landing that our English Inquisition had already a plentiful supply on hand, of most approved pattern, in excellent order and daily use. The rack made of best English oak had been for years in full play under the able direction of the Reverend Fathers of the English Inquisition racking poor Papists into Protestantism.

Picture to yourself a young and beautiful woman lying upon her back upon a prison floor (we shall meet with a case of the kind just now), her tender hands bound together by a long cord, whilst a similar cord binds her feet; above her, raised about 3 feet from the ground and some 7 or 8 feet apart are two rollers attached to a heavy frame of oak. Round these rollers the executioners have wound the ends of the ropes that bind the maiden's feet and hands: one rope round one roller; the other rope round the other roller. Levers are attached to the rollers, and strong men hold themselves in readiness for the word of command. The officer on duty gives the word—the rollers revolve—the cords shorten—the body of this tender woman rises. in the air until it is stretched taut as a hawser on a level with the top beam of the frame. Questions

are now put, and if not found satisfactory, the levers are again set in motion, the cords tighten, the sinews of the poor victim's body crack, and the bones of the arms and legs are torn out of their sockets. Such is the torture of the Rack.

1. When Father Campion was being put to the rack by the English Inquisitors, the executioners facetiously remarked that a little more would make

the good Father six inches taller, 2. When Ann Ascue was being tortured, the Chancellor ordered the Lieutenant of the Tower to stretch the rack still further; but as that officer refused, the Chancellor took the matter in hand himself so energetically, that he almost tore her body asunder. I am aware that Dr. Lingard throws discredit upon this story, though I think on insufficient grounds. He asserts, on the authority of Jardine, that there is no example in history of a woman being put on the rack. I hope it is so; but I give it on the authority of Hume. If he is correct, cut her to the quick in order to make her more must put it down to the extra severity of the English Inquisition.

OBJECTION "Oh! but Ann Ascue suffered under Henry VIII. and he was a Papist. "Well, really, my dear sir, I hope you are not going to throw this amiable gentleman of so many wives and such pronounced. opinions back upon our hands. We don't want him, I can assure you. Nor have you any right to dis-Ann Ascue to death, he had already begun the thou satisfied? Wilt thou live or die? The priswork of the "Glorious Reformation" (after his own oner replied that he threw himself on the mercy of peculiar way), and appears to me to have been, at that time, one of the most splendid specimens of your modern liberals" extant. He held the State to be above the Church; and, like Bismarck, he was determined (all your Tudors were determined) to to make it so. Keep him, my dear Mr. Critic; I whole tyranny of the Inquisition, pray you, keep him. He had "liberal ideas", and was introduced into the kingdom." you are welcome to him.

THE SUAVENGER'S DAUGHTER. The second engine of torture used by the English Inquisition upon poor Papists to make them appreciate Protestantism was the Scavenger's Daughter. Under this mode of torture the victim was first doubled up (or trebled up, if I may use the expression) and then bound with an iron hoop, like a bundle of shingles. In this condition he was left upon the prison floor. From Rishton's Diary we learn that, on the 10th December, 1580, Thomas Cottam and Luke Kerbyc, prisoners in the Tower of London (I am intimately acquainted with the relations of these men) suffered compression in the Scavenger's Daughter for more than an hour for the heinous crime of -being Priests. Cottam blcd profusely from the nose.

IRON GAUNTLETS.

Another engine of torture was the Iron Gauntlets. Under this torture the victim was held suspended with his arms stretched out in the air from bracelets screwed tightly round the wrists. Priest White, lying in bridewell on the testimony of Topcliff (the Priest hunter), besides other cruel treatment, was hung up for eight hours together by the hands in Iron manacles to oblige him to confess in whose houses he had said Mass. Father Gerard, another sufferer, thus describes the sensation: "I felt the

chief pain in my breast, belly, arms and hands. I thought that all the blood in my body had run into my arms and began to burst out of my finger-ends. This was a mistake; but the arms swelled till the gauntlets were buried within the flesh. Thus I continued hanging for the space of five hours, during which time I fainted eight or nine times."

LITTLE EASE.

The fourth kind of torture used by the English Inquisition was a cell called "Little Ease." cell was so small that the prisoner could neither stand, sit nor lie down in it. He was compelled to draw himself up in a squatting position and thus remain many days.

TIN BOOTS.

Whether we must put the Tin Boots down to the account of the English Inquisition I know not. Certain it is they were used in Ireland on Dr. Hurley; and as the invention was sent there from England, the probability is they were already in use there. Any way, we shall be safe, I think, in putting them down as a

Of the four ordinary kinds of torture—the rack is son accommodation we may form a certain idea from two facts.

1st. When Galileo was confined in the Italian Inquisition he was never put to the torture (of that we are now certain), and he had the best apartments of the palace assigned him. Nay, part of the time he was visiting a Cardinal friend.

2d. When Father Gerard was seized by the English Inquisition, he was kept for weeks in the cell— Little Ease—until he was overrun with vermin and stifled with stench.

FREQUENCY OF TORTURE. Of the frequency of these tortures some idea may be gained from Rishton's Diary of the doings in the Tower during his short stay.

1st. 1570, Dec. 10th. Thomas Cottam and Luke Kerbye, priests suffered compression in the Seavenger's Daughter for more than an hour. Cottam bled profusely from the nose.

2d. Five days later Ralph Sherwine and Robert Johnson, priests; were severely tortured on the rack. Next day Ralph Sherwine was tortured a second time.

3d. Sixteen days later John Hart, priest, who had been chained five days to the floor, was led to the rack. Also Henry Orton, a lay gentleman.

4th. Three days later Christopher Tompson, an aged pricet, was brought to the Tower and racked the same day.

5th. Eleven days later Nicholos Roscaroe, a lay gentleman was racked. Pretty good, for a single month, in jail, in a single city of England. Truly poor Catholics must have had torture sufficient to make them esteem most deeply the heaven-born principles of the "Glorious Reformation."

Of the comparative frequency of torture Cobbett

"From its first establishment to the present hour the (Spanish) Inquisition has not committed so much cruelty as this ferocious Apostate committed

in any single year of the 43rd of her reign." "Making allowance for Cobbett's declamatory style

there is a certain degree of truth in this." So far then for the different modes of Torture used by the English Inquisition in its attempt to convert poor Papists. Let us now see what punishments it had in store for Papists or Recusants as they were termed: (or as Calvin called them "Stubborn people in the superstition of the Antichrist of Rome.")

TWO MODES.

The English Inquisition had two modes of capital punishment the one common to it and the Spanish Inquisition—the other peculiarly its own. They were the stake and the halter.

THE STAKE. The stake or death by burning was the punishment peculiar to Heresy in those ages, and is a disgrace to Christendom. It was common to both Inquisitions, but to the credit of Catholicity be it said that Protestant England and Puritan Massachussets preserved it for the punishment of witches and here-tics long after it had been forgotten by the Catholic nations. The English Inquisition used it freely.
In 1533 it was death by burning to be guilty of

hercsy (the Inquisition being orthodoxy) and to refuse to recant. In 1542 it was death by burning to preach any. thing against the King's instructions, made or to be

made In 1543 Ann Kyme (Ascue), Adlam, a tailor, Ot-

terden, Priest, and Lascelles, a gentleman at court, were all burned for holding opinions on the Blessed Eucharist different from those held by the Grand Inquisitor and Head of the English Church.

The historian Hume points out to us in this con-demnation one difference between the English and Spanish Inquisitions, which does not certainly redound to the credit of the English. In the Spanish Inquisition mercy and acquittal always followed recantation or a promise of silence. In the English Inquisition this was not the case.

"The denial of the Real presence in the Eucharist subjected the person to death by fire and to the same forfeitures as in cases of treason, and admitted not the privilege of abjuring—an unheard of severily and unknown to the (Spanish) Inquisition."

In 1538, Stowe tells us, John Nicholson, a priest condemned for holding an opinion against the bodily presence of Christ, had judgment at the King's mouth and was burned at Smithfield.

In Henry's condemnation of Lambert (alias Nicholson) we have a somewhat amusing illustration of this extra severity and want of order of the English Inquisition. The Inquisitors before whom Lambert was tried were Henry, Oranmer, Gardiner Tunstall, Stokeley, Sampson, and two others (all bishops, but Henry, and he had been made Pope.) After each Inquisitor had separately disputed with the accused, Henry asked-what sayest thou now card him. When King Hal (of happy memory) put after the instruction of these learned men? Art his majesty. Then, said the King, thou must die, for I will not be the patron of heretics. Cromwell, as Vicar-General, pronounced the usual sentence, and Lambert, alias Nicholson, was duly burned to death. Hume was right when he asserted that "the whole tyranny of the Inquisition, without its order. JOAN BOUCHER.

But it is in the reign of Edward VI., and from the lips of Joan Boucher, that we learn the true nature of the English Inquisition as distinguished from the Spanish. Henry's Inquisition was between two fires it had to "hang, draw, and quarter" the poor papists who refused to acknowledge Bluff King Hal (of uxorious memory) for their Pope; -and to keep in check (by burning) those ultra reformers, who were carrying reform principles too rapidly to their legitimate conclusions. Under Edward, however the reformed party had it all their own way though Joan Boucher does appear to have gone too fast even for them. Joan had been a tract distributor to the reform party under Henry. She now found herself brought to trial by that same party for being too fast in her opinions. Joan (following her private judgment) denied with a kind of incoherent argon that Jesus Christ was truly incarnate of the Blessed Virgin (it became fashionable to deny it later on) and was brought before the English Inquisition. Cranmer, as Grand Inquisitor, excommunicated her and ordered her to be given over to the secular power—in plain English—to be burnt. Joan's reply to Cranmer when he condemned her to the flames, is more forcible than respectful to English Inquisitorial consistency.

"It is a goodly matter," she said to the Archbishop, "to consider your ignorance. It was not long ago that you burned Ann Ascue for a piece of bread; and yet came yourself soon after to believe the same doctrine for which you burned her; and now forsooth you will needs burn me for a piece of flesh, and in the end will come to believe this also, when you have read the scriptures and understand them."

The deputy Inquisitor, Dr. Scory, received no greater reverence at her hands, when at her burning he undertook to convert her.

"He lied like a rogue, she told him, and had better go home and study the scriptures."

Joan hit hard against the English Inquisition and in favor of the Spanish. She was right. If the Spanish Inquisition condemned heresy, it had at least a settled code to defend; the English Inquisition, on the contrary, had fresh doctrines for every moon. What was heresy, with burning, hanging, ripping and quartering to-day was orthodox of the most approved color and shade on the morrow.

As further illustrative of this continual change of doctrine it is curious to remark, that of the three men (Taylor, Barnes, and Cranmer) who brought Lambert (alias Nichelson) to the stake, two cercommon to both Inquisitions. The Scavenger's tainly professed later the doctrine for which they Daughter, the Iron Bracelets, Little Ease are, I be- condemned Nicholson :- and all three perished by lieve, peculiar to the English. Of the comparative days of the English Inquisition. Ish Inq moving in one's religious opinions, and at the same time to take care not to move too fast, if one wanted to keep one's arms and legs and head upon one's body, or not to be made cinders of at the stake.

MARTIAL DAW. As in Ireland against Dr. Hurley-so in England (Edward VI.) against the Catholic insurgents in the southern counties Martial Law was vigorously evoked by the English Inquisition. In the single county of Devon alone, when the commoners rose. up demanding the restoration of the mass and the monasterics, 4,000 men perished in the field or by the hands of the executioner, so vigorously was martial law enforced.

CURIOUS TALES. Some curious tales are related of the factious manner in which this law was carried out. King Henry's mantle (as worn at Nicholson's trial) had evidently descended on the shoulders of some of the commanding officers sent by the English Inquisition to tame poor Catholics. Amongst these Sir Antony Kingston deserves especial notice as being the very Punch of Commanders.

1st. Having dined with the Mayor of Bodwin, whom he suspected of Catholic leanings, he asked him after dinner, if the gallows he had erected were sufficiently strong? The Mayor replied he thought they were. "Then," said Kingston, "go up and try," and forthwith had him hanged without further ceremony. (Here I think we have the tyranny, but without the order).

2d. On another occasion, having reason to suspect a certain miller of casting sheep's eyes towards Popery, he proceeded to the mill and not finding the miller, he hanged the man, bidding him be content for it was the best service he could render his master." (Speed Hayward.)

3d. Even the Inquisition was facetious. When the men of Devon rose up 10,000 strong, Lord Russel, Privy Seal, was despatched with a small band of troops and three preachers (Gregory, Reynolds and Coverdale) to disperse them. Queen Elizabeth thought two or three preachers enough in a nation! The English Inquisition thought three sufficient to rout 10,000 men!

OBJECTION. But my friend, Mr. Critic will say, what right

right have you to couple the exercise of this law with the English Inquisition?

In the present case I have every right; eleven out of every twelve men in the Kingdom were at this time Catholics. [This is evident from a confidential letter from Paget to the Protector dated July 7th, 1549. "The use of the old religion is forbidden by law and the use of the new is not yet printed on the stomachs of eleven out of twelve parts of the realm.") The Catholics, therefore, were the nation; and being the nation, could not be insurgents; and not being insurgents, had no right to be treated to martial law; and the exercise of any act of restraint upon their religiou is a veritable inquisition. The Catholic Church was in possession, and if you want another church you must get another Christ, and another Crucifixion, and another Resurrection, and another Ascension before you can expect | the Spanish Inquisition. 2nd. That the fines and us to accept it. Show me your credentials for all these imprisonments, being already settled by the civil butcheries? Have you another Christ and another power were not "discretionary" nor "limited by no

such atrocities. No! the new religionists were only one-twelfth part of the nation, and if they succeeded in crushing out Catholicity, it was to that hypocritical cry of the Jews of old "we have found this man perverting our nation and forbidding to give tribute to Cosar;" it was because the English Inquisition brought in German horse, and Italian arquebuscers and martial Law, and the Rack, and the Scavenger's Daughter, and Little Ease, and hanging, bowelling and quartering, and fines and imprisonments, and confiscation of property and civil disabilities to dragoon it down and destroy it. When I consider the great number of Catholics at this time in England as compared with the new religion, I feel inclined in my heart to despise my fellow-countrymen for that they succumbed so pusilanimously. When I consider the means used by the reformers to crush out Catholicity, my wonder is, not that the nation succumbed, but that one single Catholic Englishman was to be found in the

HANGING, DRAWING AND QUARTERING. The second mode of capital punishment used by the English Inquisition was hanging, drawing and

quartering. Do not imagine, ladies and gentlemen, that death by hanging was the tame affair under the English Inquisition that it is under our modern sheriffs.— Far from it. The English Inquisition was as energetic in its punishments as it was pronounced in its enactments. The victim was to be ripped open as well as hanged, and when they could no longer torture him alive, his bowels and heart were given to be kicked about by the crowd, and his limbs and head (stuck on spear) were distributed about the city a laughing stock and a mockery to the new religionists, and an object of veneration to the old .-Any one who did not kick the entrails or heart of the victim was marked out as a Catholic and therefore as a traitor by the spies.

The victim, after having had all his joints dislocated by the rack in prison, was joited on a hurdle to the place of execution. Of this hurdle Blackstone says: a sledge hurdle is allowed to preserve the offender from the extreme torment of being dragged on the ground or pavement. Very considerate! certainly of the English Inqusition, to supply so commodious a way of travelling, and very naive of our "greatest English lawyer" to suppose that (failing this hurdie) there could not possibly be found any other mode of taking a Papist to ex-ecution than by dragging him along the pavement! (But then Papists were mere dogs in the eyes of the English Inquisition.)

Arrived at the place of execution the unfortunate victim was first partially hanged, was then sut down, and whilst yet writhing in agony, had his bowels cut out with the ripping knife and thrown to the spectators. His body was then cut into quarters to be stuck on poles to grace different parts | power had soon to be withdrawn, so many were the of the city withal. Stowe tells us that Harrington, a Priest, was drawn from Newgate to Tyburn and there hanged—cut down alive—struggled with the hangman, but was bowelled and quartered. Many instances are on record of the missionary priests having spoken after their hearts were plucked out by the executioner. Hentzner, the Dutch Ambas-sador to Queen Elizabeth's court, wrote home affirming that he had counted 300 human heads stuck on pikes on London Bridge. Harrison, (Protestant chaplain to Lord Brooke) writing as a contemporary, computes the number of persons who suffered death by the executioner in Henry VIII.'s time, at 72,000!!

Now, as your University class book quoting Llorente gives the total number put to death by the Spanish Inquisition during the whole three centuries of its existence 3as 1,912, it follows that in Henry's time alone there was twice as many and athird as many executed by the English Inquisition as by the whole Spanish Inquisition. Well might Schlegel in his Philosophy of History say, the era of the Reformation was truly a barbarous era.

BURNING IN EFFIGY. Your University class book credits the Spanish Inquisition with a mode of torture much indulged in by little Protestant boys of amiable disposition in England on the 5th of November, viz: that of burning in effigy; 17,659 persons (it tells us) were burnt in effigy by the Spanish Inquisition! This highly gious freedom enjoyed under the two Inquisitions. innocent amusement was evidently unknown to our have been detrimental to much of the old clothes of the community, it would doubtless have saved many precious lives.

This death by hanging was peculiarly the punishment of Papists. The Tudors were Popes as well as monarchs, and they meant to be acknowledged as such. Let us take a single month of hanging for denying the Tudors to be Popes.
In November, 1539, Hugh Faringden, abbot of

Reading, and two priests, Rug and Onions, at Reading. At Torre Hill, Richard Witing, Abbot of Glastonbury, on same day suffered the same fate for the same crime of denying the Supremacy. Also on same day John Thorne and Roger James; and some days later John Beck, Abbot of Colchester. So for the Pains; let us now see the Penalries inflicted by the English Inquisition in its warfare against the Catholic Church. The first penalty was that of

DEPRIVATION, Under Edward-Bishops Bonner, London; Tunstal, Durham; Gardiner, Winckester; Day, Chichester; Heath, Worcestor; Vesey, Exeter: were deprived of their Sees; whilst the common clergy were reduced to such poverty (as we learn from Bishop Latimer's sermons) that they were often glad to get situations

in gentlemen's kitchens. Under Elizabeth—14 bishops, 6 abbots, 12 deans, 12 arch-deacons, 15 masters of colleges, 50 prebends and 80 priests were deprived of their livings in one year for not accepting the new Ritual; in fact, through these deprivations and the sweating sickness of the previous year, Dr. Heylin tells "there were not a sufficient number of learned men to supply the vacancies which had to be filled up with cobblers, weavers, tinkers, tanners, eard-makers, tansters, fiddlers, tailors, bag pipers, &c. What wonder if the sheep were scattered when the shepherds were thus put to death.

But lest you should look upon this statement of the atrocities of the English Inquisition as an ex parte statement, I will give you Hume's: "The Ecclesiastical commissioners, of whom three made a quorum, were directed to make enquiry, not only by the legal method of jury and witness, but by all means they could devise; that is, by rack, by torture, by inquisition, by imprisonment. When they found reason to suspect any person, they might administer have you, a God-fearing man, to object to martial to him an oath called ex-officio, by which he was law being used against insurgents? And what bound to answer all questions, and might be obliged to accuse himself or his most intimate friends. The fines that were levied were discretionary and often occasioned the total ruin of the offender, contrary to the established laws of the kingdom. The imprisonments were limited by no rule but their own pleasure. They assumed a power of imposing on the clergy what articles of subscription, and consequently of faith, they thought proper, and the punishments they might inflict were according to their wisdom, conscience and discretion! In a word this court was a real inquisition, with all the inquities, as well as cruelties inseparable from that tribunal."

(Vol. iii., p. 126.)
This is sufficiently fair for a Protestant historian though it does not cover the whole ground. Had Hume used a nicer balance he would have seen, 1st, that the infamous oath ex-officio did not enter into death of a God Man upon the cross? Nay even if rule but their own pleasure." 3rd. That the Span-

you had, I would believe him a pseudo-Christ, an lish Inquisition had no power to impose what new Anti-Christ if his religion had to be founded by articles of Faith it thought proper. In other words articles of Faith it thought proper. In other words, the English Inquisition did just as it liked—the Spanish was amenable to the ordinary laws of the country. Evidently the English Inquisition out Heroded Herod. Well-might Hume say the whole tyranny of the Inquisition, though without its order was introduced into the kingdom.

APPEAL TO ROME. And there is another point of difference between

the two Inquisitions :---Ist Against the decisions of the English Inquisition there was no appeal. 2nd. In the Spanish Inquisition the accused could

always appeal to Rome.

Luther, you remember, appealed from the Popeill. advised, to the Pope well-advised, and from the Pope well-advised to a General Council. The Governments of Europe always endeavored

to do away with this appeal to Rome. Ferdinand and Isabella expressly demanded it of the Pope. To this dangerous demand the Court of Rome would never accede, fearing doubtless the abuses to which so excessive a power might be prostituted. The importance of this appeal to a foreign power and to judges outside the pale of excited feeling, engendered by local jealousies and animosities cannot be over estimated, since it must at all times have acted as a wholesome restraint on excessive severity and must have ever tempered justice with mercy

But in the English Inquisition we have nothing of this. The Parliament of 1533 forbade appeals to Rome; and hence the English Inquisitors were absolute. They could impose (Hume) what fines they wished—their imprisonments were unlimited, nay, as Hume says they could even make crimes to suit the occasion |-and when they could not find any crime, they made laws, as in Dr. Hurley's case to hang a man with a supple-jack | Verily those were hard times for Papists! Verily the English Inquisi-tion was a dangerous institution! Verily the of the reformation was a berbarous era!

This appeal to Rome was a strong check. The number of appeals during the first 50 years of the Spanish Inquisition is countless, and Rome always inclined to mercy. There is not, I believe, one case to be found where the appellant did not obtain easier terms. At that time, the same sad contest was being waged against the Church, that is being initiated at this day. Kaiser wished to be Pope; the State struggled to be above the Church. Human Law thought to set itself up above the Divine Law. Hence the English Parliament made Henry VIII. Pope-hence two years later it forbade appeals to Rome.

So well known was the clemency of the Popes, that when the Kings of Europe could not prevent appeals they sought at at least to have those appeals tried in their own domains. Dr. Inigo Maurique Archbishop of Seville was the first of these judges appointed to try appeals in Spain, but even this appellants that even yet fled to Rome to seek greater mercy at the feet of the Popes (Bull dated 2 Aug. 1433.) Again, the English Inquisition was always on the side of arbitrary power. The Spanish cared as little for King as for peasant.

A certain royal confessor—Fra Diejo de Chaves had preached from the pulpit of St. Jerome in Madrid, the Tudor doctrine of the divine right of Kings. He had said "Kings have an absolute power over the persons of their subjects as over their property."

This monstrous doctrine (a doctrine, ladies and gentlemen, by which you and I would be given over on the moment to Queen Victoria—body and bones, hat, coat and shoes) would not do for Spain. Tudor Sovereigns might claim it, and have their claim allowed, but the Spanish Inquisition rejected it with scorn and summoned the ultra-royal Preacher before it. Found guilty of the charge, he was ordered pub. liely to retract; and was made to read from the same pulpit in the same church the following more orthodox but less loyal doctrine.

"Kings have no more power over their subjects. than what is given them by the divine and human law-they have none proceeding from their own free and absolute will."

This condemnation (under Philip II. of Spain) does as much honor to the tribunal which commanded it, as to the Spanish Monarch who consented to it; and shows the different degrees of civil and reli-It was Hernando del Castille, Consultee to the Span-Tudor Queen dared to do so, he would have very soon been summoned before the English Inquisition and would have been presently hanged, bowelled and quartered, for denying the Queen's Supremacy.

NO FAMILY PRAYERS.
It is Dean Swift, I believe, who defines orthodoxy to be "my doxy;" and heterodoxy to be "any body else's doxy." This was also the English Inquisition's idea. It did not believe in any other "doxy" but its own, and it did not intend that there should be any other. Under Henry none were to preach without license from the Inquisition. But the incpressible Puritans were not to be put down. If they could not preach openly, they could at least preach in barns and private houses. But this did not suit the English Inquisition; and Cranmer issued a proclamation forbidding even family prayer when any were present except the family. The Inquisition, with Protestantism, was advancing. Hitherto it had taken notice only of public acts, now it penetrated even into the bosom of families.

CROWNING INIQUITY. We come now to the crowning iniquity of the English Inquisition. You may burn a man for not thinking as you do, and have done with him. You may "hang, bowel and quarter" and it won't take long to do it. You may torture a man on the rack -but to send a man to hear a sermon-that he does not want to hear—every Sunday—and to charge him three hundred dollars every time he does not go; that at least is the crowning iniquity of all! that at least is the

TORTURE OF TORTURES.

Scriously—this enactment obliging all to go to the Protestant Church or pay a fine, is one of the most grevious as well as disgraceful penalties inflicted by the Inquisition. Better, far better the fiendish death by "hanging, bowelling and quartering"-better, far better to burn at the stake-than to be made to live a life of slow and continued martyrdom by these continuous fines and imprison-

Any one above the age of sixteen-remaining away from the Anglican Church during a lunar month, was subject to a fine of £20 (a sum, if we may believe Cobbet), equal to £250, or £3,350 of our modern money. The Inquisition was precise on this point. There were to be 13 months in the year (Pickering's Statutes) and sickness was to count as recusancy, if the sick person had not been to

church immediately before (or after) his sickness. The effect of this law was curious. It kept the Cathelic recusant continually moving from place to place, in order to render it more difficult to prove his absence from church and it was cheaper travel than to pay recusancy fees.

This law was iniquitous, and was as iniquitously carried out. For the first years of James' reign had been somewhat relaxed. But when, through the savage cries of the new religionists for Pap blood, it was again enforced—arrearage was als enacted to the last farthing.

COMPOUNDING. There is another feature in the law, which it wil not do to pass over. James was surrounded by crowd of needy fellow countrymen. To satisfy the most clamorous of these he-fro

time to time-transferred his claims on some (CONTINUED ON SIXTH PAGE.)

the fiberty to proceed by law in his name to collect the fines for not going to church, unless the recusant would goods of unfortunate Catholics James gave at of the goods the following sums. (It is well to put these Scots on record.).

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fitness Schard Recon, £3,000 to Charles Chambers, £3,000 to John Gibb, £6,000 to Lord Unamous, £2,000 to John Murray, £2,000 to Sir W. Loristen, £2,000 to John Sandilands, £1,000 to Sir Wade, £1,500 to John Sandilands, £1,000 to Sir Reigh Bowes, £2,000 to John Auchmontie, £1,000 to Sir Richard Wigmore, £3,000 to Martin and to Sir Harderet, £4,000 to Sir John Semple and T. Let, £200 to John Polten, £3,000 to Sir Hugh Beeston. £8,300,090 extorted from Catholic gentlemen; \$415,000,000 for the luxury of not going to Protestant worship!

1st. Was I right when I said that this is the orowning iniquity of English Inquisition? orowands Hume right when he said that all the 2d. Was Hume right when he said that all the tyranny of the Inquisition, though without its order,

was introduced into the Kiegdom? 3d. Was Schlegel right when he said that the Em of the Reformation was a barbarous Era? the Resolution (I demand your verdict), was not

the English Inquisition worse than the Spanish? PROTESTANT CLERGY TO DENOUNCE OFFENDERS.

It was the duty of the Protestant clergy to denounce all Catholic recusants; and courts were held every six weeks to receive the reports of the Priestevery six words to convict offenders. Day laborers catchers, and to two-thirds of their goods—if a were deprived of two-thirds of their goods—if a poor man had three cows, two were taken from him. So severely were these fines carried out: and so energetically did the good Protestant Bishop of Hereford perform his duty to the English Inquisi-Hereford perform and daty to the English Inquisi-tion in James' time—that in the single county of Hereford 4 9 Catholic families suddenly found themselves reduced to a state of beggary!

FURTHER FINES.

But the law did not stop here. Over and above the payment of \$1208 a month for the luxury of staying away from the Protestant Church—the Catholic recusant not attending Church for the space of twelve months was to find two sureties of £2,500 each for his good behaviour. If he could not pay the fine, he was sent to prison until he did. In one night 50 Catholic gentlemen of Lancashire were suddenly seized and committed to Lancashire Castle for not attending Protestant service; whilst York Castle already held 53 Yorkshire gentlemen for the same offence. These gentlemen were every of Popery and extol the beauties of the English In-

The wonder is, ladies and gentlemen, not that there were Gunpowder Plots in those days, but that every single Catholic in the land did not rise up

LET US BLAY OR BE SLAIN. But if the penalty for staying way from Protestmass was more excessive still. To hear mass twice in one's life time (temp. Eliz.) was "hanging, bow-

their Protestant subjects may be located in "righte merric England" of Re- The priest who reconciled him, and the Protestant formation times; it was:

Death to be a Priest.

Death to say Mass. Death to give food, shelter or raimant to a Priest Death to be converted to the Catholic Church. Death to convert any one to the Catholic Church. In Catholic France, Charles granted to his Huguenot subjects liberty to worship in one town of every

This is a strong contrast—but it will be still stronger if you consider the numerical proportions. Elizabeth (with nine-tenths of her people Catholics) would not allow them to hear mass without hangwould not allow them to hear mass without hanging, bowling and quartering them. Charles (with only one-hundredth part of his subjects Protestants) allowed them the free exercise of their worship in one town of every township! (N. B. Castalnau tells us the Huguenot's did not form one-hundredth

part of the French Nation.)
How long the Protestants of this country would King for the luxury of remaining Protestants, and conciled by said Parmonte, Priest, and for having how long they would have consented to be hanged relieved and received the same. Both men were redrawn and quartered the second time they were present at Protestant service, I know not, but cases provided, to wit: hanging, bowelling, and this I know, that the Catholics of Reformation times felt scant reverence for that English Inquisition which imposed so heavy an impost upon a luxury which no earthly pewer has a right to embargo, the luxury of adoring God according to the dictates of one's conscience. Truly the "Era of the Reformation was a barbarous Era,"

NOCTURNAL SEARCHES. The life of an English Catholic in the palmy days of that peace and domestic repose which an Englishman so dearly loves. Every Protestant was his enemy and might be 2 spy and an informer. Father Gerard had a servant, who lived with him for years for the sole purpose of noting the different Catholic houses in which his master said mass, in order afterwards to levy black mail.

At any moment a Catholic might find his house broken into and entered by a rabble rout of insolent and drunken furies, who respected neither modesty nor honesty. Person tells us-" No night passed commonly but that soldiers and catchpoles brake into quiet men's houses, when they were asleep, and not only carried away their persons into prison at their pleasure, except they would brybe excessively, but whatsoever liked them besides in the house. And these searches were made with such violence and insolency as divers gentlemen were drawn or forced out of their beds to see whether they had any sacred thing or matter belonging to Catholic use either about them or under their beds."

Where was the chivalry of England whilst these things were going on? Where was the courage gone to, that fought so nobly at Aginconrt and Cressy? Had men become so besotted and degraded by the "glorious principles of the Reformation," that not one voice was found to cry craven to these scoundrels? Yes, ladies and gentlemen, one voice was heard to denounce the atrocities—one man was found with sufficient of the old fire of Agincourt and Cressy in his veins to cry "Craven" to these scoundrels. And

he lost his ears for the trouble? It was death, Christian people, by hanging, bow-elling and quartering, to give a cup of cold water or an old hat, or a dry crust, or a night's lodging to the poor priest who came homeless, houseless and a wanderer to your door. He, poor man, had come across the seas at the peril of his life to dispense the consolations of religion to the poor down trodden Catholics of "Glorious England." He had landed from some fishing smack on a lonely and unknown shore by wading perhaps breast high through the surf. He had landed secretly because the English Inquisition had set a price upon his head, and it was hanging to be educated or ordained Priest beyond the seas. Secretly though he landed, his coming was in all probability known. When Father Gerard passed through Paris on his way to England, a special messenger was immediately despatched by spics to the English Inquisition announcing his coming. "There be eight Preists (wrote Gilbert Gifford, the spy) over from Rome, whereof John Genard and Arthur Shefford, a Priest, and this

man, will be in England within five days."

the richest Catholics. Against these, they were at riding on a poor pony which he had purchased in on that dark, dark drawing? Are not they the re- the continued incarceration of Casey is utterly inorder to appear to have a stake in the country, beliberty to proceed by akw in this name to control and fore he was in the hands of the parish beadle and fines for not going to church, unless the recusant fore he was in the hands of the parish beadle and the constable, who had arrested him because he would consent to compound for a bulk sum! Out the constable, who had arrested him because he around. But he has escaped, this poor priest, and by dint of guarded inquiries has found his way to some poor Catholic's door. He stands hesitatingly on the treshold; his coming will bring death and destruction on that peaceful household should his coming become known to the English Inquisition. He turns to go, for he would not for the world bring harm upon any fellow man. But no! if his coming will bring death—it will also bring life. If a cup of cold water, or a crust of bread given to him by the good man of the house, will by the laws of England entail death upon the giver-in return for that death, he can give the bread of life—the chalice. of salvation. The morrow's morn will see the holy and adorable mysteries of the Mass celebrated in that poor man's house; that evening will see the master of that house, his wife and children kneeling at the good Priest's knee bewailing their sins and their shortcomings, and asking sacramental forgiveness. Though the Angel of Death sent by the Inquisition may hover over that house—the Angel of life will reside within so long as the Priest remains. Was there no chivalry in England, then, I ask you when that humble peasant, at the risk of his life,

invited that proscribed and hunted priest to enter his door. Stowe tells us that in 1587 Nicholas Holme and Alexander Blage, convicted of relieving one Bales, a priest, were hanged, &c. The same year four others.

The next year four others, and before the year was out, John Barways, haberdasher, for relieving Thos. Parmonte, priest, and Mistress Ann Lane, and a gentleman from Durham, for lodging Thomas Palafer in their houses. And all this, under that great and glorious light-o'-love, good Queen Bess! Are Englishmen so besotted by their egotism, or are they mentally deranged, that they think the world does not take in their English Inquisition and their glorious Reformation at their true value."

SKITTLES' CASE. But was there not one voice to cry shame upon

these doings? Yes, and the man lost his ears! In James' reign an English gentleman, named Skittles, was condemned by Sergeant Philips to be hanged for having received a Priest into his house. Pound, a Catholic gentleman with more courage than discretion, complained of the illegality of the sentence. For this he was condemned to have his ears cut off (one in London, the same one of the Castle Chapel to hear a Pro-Sunday forced into the Castle Chapel to hear a Pro-sunday forced into the Castle Chapel to hear a Pro-other in the county where he lived); to pay a fine testant chaplain inveigh against the abominations testant chaplain inveigh against the English In confess who had advised him to the suit. And this, for what? For daring to raise his voice against the iniquities of the English Inquisition!! James' Queen interceded for poor Mr. Pound, and received this cannie advice: "Never more to open her mouth for a Catholic." By 27 Elizabeth, and Catholic priest who should

remain in England three days without becoming a ant service was excessive, the penalty for hearing Protestant was to be hanged; and should be have been ordained beyond the seas, he was to be hanged again. But if the English Inquisition obliged elling and quartering."

elling and quartering."

every Catholic to become a Protestant within three days, it was equally severe on the poor Protestevery Catholic to become a Protestant within three How differently continued the state of the poor Protest their Protestant subjects may be learnt from the ant who should dare to become a Catholic. who was reconciled to the Catholic Church, were both punishable with death.

It would be amusing, if it were not melancholy, to see how many treasons a man might be guilty of in his own person in those palmy days of the English Inquisition. Had a man as many lives as a cat the Inquisition would have taken them from him. In 1592, Thomas Parmonte was guilty of seven several treasons.

1. Leaving England to be educated beyond the

seas. 2. Being ordained beyond the seas.

3. For remaining three days unconverted to the Protestant faith. 4. For having reconciled John Barways, haber-

dasher, to the Catholic Church.

5. For having rosary beads in his possession.

6. For having said Mass.

For having heard Mass said. How long the Protestants of this country would consent to pay \$1200 per lunar month to a Catholic wise convicted of two treasons for having been relieved of their lives, by the ordinary process in such quartering. Had they had nine lives between them, they would doubtless have better met the requirements of the English Inquisition.

Here we must draw to a close—not that the atrocities of the English Inquisition are yet exhausted, but your patience must. We have passed to-night through centuries of shame and sorrow and crime. We have seen deeds done in the sacred name of religion and purporting to have been done in the of the English Inquisition was anything but a life honor and for the glory of God—but which could only have been suggested by the devil, and carried on by demons. We have looked on deeds done by the power of darkness in high places, deeds which have left so foul a blot behind them, that they have disfigured the fair fame, not only of the several actors thereof, but of the very nations and religions to which these actors belong and of the very centuries in which they lived. We have reviewed institutions which may well have rendered Christ a scoff and a bye-word with Jew and Infidel.

Of the Spanish Inquisition I am no apologist. I can explain its existence, though I will not palliate Your university class book acknowledges that within a few short years of its institution, it had become degraded into a mere political machine.-Thank God! Catholicity was no where established under its agency. Had it been so, I should

scorn the nation that accepted it on such conditions. Of the English Inquisition, as a Catholic Englishman I am ashamed :- were I a Protestant Englishman I should hate and abhor it. When I consider the means by which Protestantism was established in England-when I consider the small number of bad men who succeeded in establishing it-I have only pity for that England that succumbed so pusillanimously. There must have been some lack in the Great English character—there must have been some flaw in that ancient fire that fought so bravely at Agincourt and Oressy when it did not rise up on the instant and drive the tyrants into the sea, for even the purest religion (excuse me if I say it) even a divine religion, if propagated by such hellish

means, should be repelled with scorn.
But in all this sad retrospect have Englishmen no comfort? In all this dark drawing is there no bright spot? Yes! the fire of Agincourt and Cressy was not totally extinguished, there were still some true born Englishmen to be found. The poor peasant, who, at the peril of his life, preserved the faith—who, in face of all these horrors, of the Inquisition, adored his God according to his conviction rather than according to his interests, this poor peasant showed that there was still some virtue extant in old Englend—this poor peasant showed that the archers of Agincourt and Cressy had left their hearts behind them in the breasts of some Englishmen at least.— If this peasant could not repel the tyranay, he knew how at least, to suffer it without succumbing to it.

And all those holy priests who died in English iails or under the ripping knife at Tyburn, for daring to be ordained beyond the seas; who preferred that their hearts and entrails should be given to a rabble crowd, a foot-ball and a scoff, rather than that English Catholics should go unbaptized, unshriven, and

deeming link of our English manhood?

I know an Englishman—the last of a long line of ancestors who, from the time of Edward III. down to the present day, have held the Catholic faith.-Previous to the reformation these ancestors held broad lands and fair fame in happy England. Those lands (now valued by the foot) have long since gone to pay recusancy fees and fines to the English Inquisition. And yet that man deems it a higher honor this day to have lest those lands through such a cause, than to have inherited a coronet by succumbing to the atrocities of the English Inquisition. Laus Deo semper.

IRISH INTELLIGENCE.

ENNISCORTHY CATHEDRAL.—This magnificent sacred edifice was re-opened for public worship on Sunday, April 5, under most auspicious circumstances. The day was one of the finest of the singularly mild season, and the town filled with zcalous and enthusiastic visitors, who crowded thither from all parts of the diocese to be present on the occasion of the completion of the diocesan cathedral, which is one of the most beautiful structures of its kind in Ireland, and possesses an interest quite peculiar to every true Catholic in the Province of Leinster. The stte of the Cathedral is at once one of the most picturesque and historic in the historic County of Wexford. It is built on the summit of Duffrey Hill, on the banks of the river Slaney, with the celebrated Vinegar Hill, of historic reminiscences, on the opposite side, and the neat and prosperous town of Enniscorthy, with its hoar castle, once the property of Edmund Spenser, the poet, lying in the valley between. The sermon was preached by the Rev. Fr. Burke, O.P.

House of Commons.—May, 4.—Angient Monuments in Ingland.—In answer to Mr. M. Henry, Sir M. Beach said,-The ecclesiastical ruins, on the Rock of Cashel are the only ancient remains which have been as yet constituted National Monuments under the 25th section of the Irish Church Act. For their preservation a sum of £7,000 has been lodged by the Church Temporalities Commissioners to the credit of the Board of Public Works in Ireland, and that Board has invested the amount in Government funds. The Church Temporalities Commissioners have communicated their intention to vest in the Board of Works for maintenance under the 25th section-1, all the ruins of ecclesiastical buildings standing in the valley of Glendslough, County Wicklow; 2, Killamery stone cross, County Kilkenny; 3. two stone crosses at Kilkispean; 4, stone cross at Kilkeeran; 5, Donaghmore stone cross, County Tyrone; 6, Donaghmore Round Tower and Church, County Meath; 7, Gallerns Church, County Kerry; B. Killala round tower, County Mayo; 9, Ardfert Cathedral and ruins of two churches in the same enclosure, County Kerry; 10, Ardmore Cathedral, round tower, and St. Declan's tomb, in the same enclosure, County Waterford; 11, Devenish round towerand church, County Fermanagh; 12, Monasterboice Church, round tower, and three crosses, County Louth; and 13, St. Columb House, Kells, County Meath.

DUBLIN, MAY, 4 .- A singular case came before the magistrates at Thurles Petty Sessions on Saturday. Mr. O'Callaghan Ryan, a land agent, was charged with firing a revolver at two men, one of whom he wounded in the leg, and also with having arms in a proclaimed district without a licence, on the evening of the 24th of April. John Condon, one of the complainants, gave evidence to the effect that he had an altercation with Mr. Ryan about not sending him a horse, and that Mr. Ryan produced a revolver and deliberately fired at him, but the shot did not take effect. The accused went away and in about 20 minutes returned and fired another shot in the direction of a door in Condon's house, and another man, named Ryan, received a ball in the leg. A sister-inlaw of Condon corroborated his evidence. The wounded man was not present, but his informations were read. He stated that he received the shot, but could not say that the weapon had been intentionally discharged at him. Mr. Ryan's professional advisers reserved his defence, and the magistrates committed him for trial at the Assizes, refusing to admit him to bail.

Mr. Butt has introduced a Bill for extending the Cenant Right custom of Dister to land. The Attorney-General for Ireland assented to the first reading, but declined to express any approval of the Bill.

VOTING IN IRRLAND .- In the following words dropped by Colonel Taylor, there is a lesson for the popular party drawn from the past, and a warning with regard to the future :

"I well recollect the advice of the late Sir Robert Peel, that 'the battle of the Constitution was not to be fought at the hustings, but at the registries,' and since that time I and several other friends set ourselves down with a will to watch the registry, and the result is the present strong position of the Conservative party. This was not the case in other parts of Ireland, and when I spoke to several friends they said, 'Oh, leave us alone We will take care of ourselves, and we will do very well.' But the result of the late general election has made those men wiser, and already in the North of Ireland, as my friend Mr. Johnson knows, two counties have set themselves to work and they will soon be able to give a good account of themselves."

CONVICTIONS FOR TREASON-FELONY .- Mr. Butt has obtained a return to the House of Commons made by the Home Office, dated the 17th ult., respecting he number of persons now suffering on convictions for treason-felony, &c. There are 18 persons-two for murder, two for treason-felony and 14 for breach of the articles of War, the latter having been tried y court-martial in Ireland; 11 were transported o Western Australia, and it is stated by a note that they were transported in October, 1867, and the Home Office is not in possession of any information respecting them since the date of their arrival in the Colony. The other convicts are in an English convict prison. In the two cases for murder tried at Manchester and Lancaster, the penalty of death was commuted to penal servitude for life, and in the two treason-felony cases to 15 year's and 7 years' penal servitude.

Our Dublin correspondent telegraphs last night _"The Mayo election petition came before the Court of Common Pleas to-day, on a special case. The facts were that the nomination of Sir George O'Donnell was objected to by the agents of Messrs. Brown and Tighe, on the ground that he had not appointed an expense agent before 2 o'clock on the day of nomination; he appointed one before halfpast 3 o'clock, but they considered it was then too late, and the Sheriff adopted their view, and refused to allow the nomination. The Court unanimously held that the nomination should have been received. They declared the election null and void, and ordered the sitting members to pay the costs .- Times,

The Freeman's Journal, of the 30th ult., says :-We commend to the best attention of all Englishmen, who thrilled with emotion at Mr. Gladstone's iamous letters on Neapolitan prisons, the case of Patrick Casey, mentioned yesterday in the Court of Queen's Bench. Casey, the son of a Meath farmer, was arrested in December, 1871, under the Peace Preservation Act. He has now languished in a goal for over two years. He has never been brought to triel, been arraigned before any magistrate, or been informed what the definite charge against him

excusable."

GREAT BRITAIN.

DOGMA IN THE NINETEENTH CENTURY.—If we may believe certain English writers, there is an end of Dogma. The Westminster Review has no doubt about it, and the Pall Pall Gazette quite as little. Nor do such writers, for whom Christianity is only one of the many transient forms of human opinion, see in the alleged fact anything to regret. Rather the reverse. Even the literary Athenicum, which can look at the meridian sun without blinking-no uncommon faculty with modern journalists—can discuss a creed in one column and a novel in the next and analyse St. Athanasius as easily as Miss Braddon, assuces its readers that "latitudinarianism has set in," and that "dogmas in religion occupy a lower place in the minds of the present generation." Is it true? Archdeacon Denison evidently thinks it is. Within the narrow field which his own view embraces, he is probably right. "The hostility to all dogma," he says, "which characterizes the present century"—we take the report of his words from the Daily News-" is the natural offspring of the abuse of private judgment, and is synonymous with the rejection of revealed truth. Infidelity is the hideous child of religious liberty." It will be seen that he not only attests the growing dislike of dogma, but accounts for it. The evil, he thinks, comes from religious liberty; that is, the liberty of denying whatever you please. Men began in the sixteenth century with denying the Church, and have come in the nineteenth, as Bossuet warned the Protestants | terly demoralised with fanaticism; and in concluof his day they were sure to do, to deny everything clse, and last of all the very Bible on which they professed to found their religion. Protestantism has committed suicide, and at this moment is strangling itself with its own cord. "To allow the Bible in schools," said a speaker at the London Conference of Dissenters on the 25th of February, " is to violate the sacred principle of religious liberty." Of course it is. And so is saying the Lord's Prayer, at fact that the right to teach it in the national churches least if you say it in public. Any overt profession is sold for hard cash. The giving of bribes to Momof Faith at all, except in the bosom of your own family-and even in that tranquil sphere it is apt | selling of commissions in the Army. But comto disturb domestic harmony-is a clear violation of mission by purchase in the Church is one of the the "sacred principle"—which makes a good many most astonishing institutions ever seen among civil-people think that the sooner the sacred principle is ized men. If the Church of England has survived buried in the first convenient ditch the better. It | that, a satirist might say it will survive anything." taints the air, and breeds the worst kind of epidemie, but the difficulty is to find a grave deep enough to hold it. The corpse scems likely to remain above ground, putrid as it is, for want of an under taker to put it out of sight.—Tublet.

LORD SHAFTESBURY ON THE SPIRIT OF PROTESTANTISM -At a recent meeting of the Young Men's Christian Association Lord Shaftesbury said :- "We wanted a little more of the spirit of John Knox in the present day. If things went on at the rate they were going we should have revived in this country the spirit which had broken out at the Reformation and at periods in Eastern history, and which was called the Dynasty of the Iconoclasts or breakers of images set up in places of public worship."

THE NANY ESTIMATES .- The debates on the Navy Estimates disclosed, as these debates usually do, some uncomfortable facts. First, of our fifty-five iron-clads, forty-one are put down as seagoing vessels and fourteen-including our last experiment, the Devastation—as only fit for harbor and coast defence. Next, of our forty-one sea-going vessels only fourteen are ready for service, and nine are "either obsolete or not worth repairing for sca-going "purposes." Then of our fourteen vessels for coast and harbor service only eight are effective. Moreover, the cost of repairing ironclads has become something tremendous, and boilers have been found to have "a much shorter duration of life than was formerly assigned to them," being worn out in about five years at most, and requiring to be overhauled about every three years and a half.—Tablet

CURIOUS PHASE OF THE ANTI-WHISKEY WAR.-Opinions may possibly differ as to the probability of our ever having a whiskey war in England, but it must be confessed that a piece of news which reaches us from Bath seems to indicate that hostillty to liquor may even in this country take some curious shapes. A coal merchant in that city has written to several of his customers, who have hitherto been in the habit of buying coals from him for brewing, and urposes connected with the manufacture sale of beer, to say that having become a total abstainer and Good Templar he can no longer conscientiously supply coals for the manufacture of the articles of such a trade. We do not know how far he proposes to carry this principle; whether for instance, he would object to supply coals to a man who makes tubs, or to a company which pumps water that may be used in the manufacture of alcoholic drinks, or may even be employed to make grog; for when once a man gets a tight hold of a conscientious objection there is no knowing where it may lead him, and the business of making and consuming drink has ramifications in every portion of our social system .- Standard.

Mr. Newdgate has postponed the second reading of his Convent Bill till May. One reason for this is said to be that he feared to go to a division last night on account of the activity and unanimity of the Catholic members. However there is little reason to suppose that this change will facilitate the second reading of his measure, as the Catholic members do not intend to relax their efforts to throw out the obnoxious bill. Among the petitions against the measure was one from the Catholic Union presented by Sir George Bowyer, who was also entrusted to present the following which was signed by the Bishops of England;

" To the Honourable the Commons of Great Britain and Ireland in Parliament assembled. The humble petition of the undersigned Bishops of the Roman Catholic Church in England.

"Sheweth-"That your petitioners have learned that a Bill has been introduced into your honourable House under the title of the Monastic and Conventual Institutions Bill. That on examination your petitioners find that the measure is one of exceptional legislation, apparently applying to Roman Catholic Institutions only, and limited to England and Scotland. That the proposed enactments of the said Bill are in part needless, as being already provided for by existing statutes, by the ordinary tribunals of the country, or by commissions already constituted by the Legislature. That the proposed enactments are also in part unconstitutional, as erecting an inquisition into matters of religion and conscience, as renewing many of the arbitrary functions of the Court of Star Chamber, abolished in the year 1641, and as violating the liberty of association which is permitted under the protection of the law to all subjects of these kingdoms. That your petitioners therefore regard the proposed Bill as inconsistent with religious toleration, as a grievance to conscience, as unjust because exceptional, as unconstitutional in its character, and at variance with the liberty of the subject. Your petitioners therefore respectfully pray your honorable House not to suffer the proposed Bill to pass into Law.

The following petition, on the same subject, was sent in by the Catholic Union of Great Britain :-"To the Honourable the Commons of the United Kingdom in Parliament assembled. The petition of the undersigned Roman Catholics of Great Britain lumbly sheweth

That your petitioners have heard that a Bill is before your honorable House, appointing commissioners to enquire respecting monastic and convenis. We need scarcely say that such treatment of an tual institutions in Great Britain. That this Bill is untried man is at variance with every principle of an unprecedented instance of interference with the His arrival thus known, he must needs be a man of the bread of life.

His arrival thus known, he must needs be a man of the bread of life.

A Gravel claim in Nevada county, California, without the bread of life.

And all those noble gentlewomen and Catholas scaped (thanks to his tactor because God wants him for nobler deeds.) Tather Gerard had not land of the faith; are not they the one bright spot of two days and was not ten miles from the coast-

has been proved. That it is felt by the Catholics of Great Britain as an affront to themselves and to their relatives, who are the inmates of these institutions, and whose religious liberty and peace is threatened by the proposed inquiry. That it creates a tribunal with powers and privileges unknown in recent history, whereas the ordinary forms of law and the existing institutions of the country are amply sufficient to check any real abuse. Your petitioners most earnestly pray your honorable House not to pass a measure so odious to large numbers of her blajesty's subjects. And your petitioners will ever pray," &c.

Several incendiary fires are stated to have occurred in North Devon. In one case about 60 acres of brake and fir used for game preservation were destroyed.

The Liberation Society held its triennial conference yesterday in London, when the steps to be taken to procure the disestablishment of the Church were discussed .- Times, 6th inst. .

The Spectator administers a severe castigation to Mr. Froude for the extreme anti-Irish doctrines he enunciates in his new volume. Mr. Froude, it says, hates Ireland and the Irish, wishes the Island to be governed Cromwell-fashion, and makes up history to prove that he is right in all his views. If the reader's blood does not boil under Mr. Fronde's cool defence-not of slaughter, which can be often defended-but of torture applied, not by invaders, but by a dominant caste, the Speciator observes that any words of its own cannot make it boil. It also describes Mr. Froude as being filled with hate and utsion states that reviewing a book penetrated with sentiments such as his is folly.

The London Telegraph says:-" When a patron sells the reversion to a vicarage or a rectorship, he uses his own legal power to make one of the most flagrantly disgraceful bargains ever devised by the wit of man. There could not be a more astonishing satire on our belief in Christianity than the bers of Parliament was a great scandal. So was the

Superstition in Devonsture.-A belief in witchcraft prevails more generally than is supposed. A few days ago a woman was fined by the Exeter magistrates for annoying another woman because, as she said, her children had been "overlooked," and two had died. Last week, at Payhembury, Dovon, a young woman named Missin became very melancholy after a visit to Taunton, where she said she was "overlooked" by a witch, and subsequently she was found drowned in the vicarage pond. At the inquest a verdict that the deceased had committed snicide while temporarily insone was returned.

UNITED STATES.

ONE HUNDRED AND FIFTY CONVERTS .- The Brooklyn Eugle, April 27, says:—" For the past two weeks a mission was in progress at St. Anne's Catholic Church, corner of Front and Gold Streets, which has proved in a spiritual point of view a great success. Yesterday the ceremonies were of a very imposing nature, as there were about one hundred and fifty converts baptized and confirmed, and six hundred and lifty of the pupils attached to the school confirmed also. The mission is said to have been the most successful one that ever was held in the city of Brooklyn, five thousand persons having made the mission."

From the London Catholi Opinion of the 8th of April we take the following item :- " Father Damen, the greatest Missionary priest in the United States, has baptized over 4,000 converts with his own hands. during his missionary life of thirty-two years, and perhaps as many more were baptized by other priests as the result of his labers." To this may be added that Father Damen has crected in this city one of the best Catholic colleges in the United States, and still continues to baptize converts daily. May he live to bring 4,000 more into the true fold. -St. Paul N. W. Chronicle.

The Memphis Southern Catholic says :- "The proct of a proposed monument to the R Catholic Church, who died of yollow fever last fall, s receiving many marks of favor. The subscription lists are being filled out with alacrity and liberality. Protestants, as well as Catholics, who were witnesses of the single-hearted devotedness of the priests, during the prevalence of the epidemic, are putting in their contributions. The Committee that have charge of the execution have already been shown six or seven designs of monuments in Italian marole, all put in by Memphis artists, and all proposed to be made at Carrara, in Italy. Some of these are very beautiful and chaste, but expensive. The selection will be made in a few weeks, and will be such as to satisfy the taste of those most nearly inerested in the memorial."

The first priest ordained in the United States was the Rev. Stephen T. Badin, ordained May 25th, 1793. The Detroit Free Press says: If the cremationists nave their way, the number of ash carts will need to be increased. And how it will sound to hear the ash men ring their bells and bawl, "Bring out your mother-in-law's ashes."

A hard shell Baptist preacher thus characterizes the religious sects in Kentucky: The Methodists go out into the wilderness and new countries and blaze the trees for the Baptists to come along after them and cut out roads for wagons and carts. When macadamized turnpikes are made, you will see the sturdy old Presbyterians come lumbering along in their buggies and carriages; but after you hear the steam whistle sounding over the railroads, then you may look out for the kid gloved and silk-stockinged Episcopalians running around talking about the church, and succession, and ordination, and such stuff as that, as if there never had been any church or religion until they got there."

On the 6th inst., at New York, a curious case of a thrice-married woman who draws alimony from two divorced husbands was discussed in the Supreme Court. An interior court refused the application of one of the disbanded husbands to be released from his legal obligation to support another man's wife and the case became public on his appeal.

Eighteen States have held general elections since 1872, when President Grant was chosen. Owing to defection, he received a total majority in these States of 458,391 at the time. Returns of recent elections in the States show majorities on the side of Liberal Democracy to the enormous aggregate of 647,356—a positive gain of 188,065. These, of course, have been made largely in New England. When the balance of the Union votes, it promises to be pretty much a unitagainst the Administration. A million majority will no way surprise us .- St.

During the trial of the temperance crusaders before Judge Denny, in Portland, Oregon, one of the witnesses swore that a crusader replied to the interrogatory, "Why don't you pray for him in your ouses and churches, instead of here?" in the following style: " The Lord won't hear our prayers for him in the church; we want to kneel here or Walter Moffett won't see us." Talk about the "dark ages" after this. Could the insanity of fanaitcism go further?

A Gravel claim in Nevada county, California, has. just been sold to an English company for \$220,000 in gold. It has been worked for fifteen years, but still pays enormously, and is said to be good for

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MONTREAL, FRIDAY, MAY 29, 1874.

ECCLESIASTICAL CALENDAR.

MAY-1874.

Friday, 29-Ember Day. Of the Octave. Saturday, 30-Ember Day. Of the Octave. Sunday, 31-First after Pentecost. JUNE-1873.

Monday, 1-Our Lady of Good Succour. (24th May.)

Tuesday, 2-St. Gregory VII. (25th May.) Wednesday, 3—St. Philip of Neri. (26th May.) Thursday, 4-Corpus Christi, Obl.

NEWS OF THE WEEK.

The correspondent of the London Times makes some very important revelations with respect to what transpired betwixt Victor Emmanuel and Bismarck upon the occasion of the visit to Berlin last year, of the first named.— The German statesman expressed his regret! that severer terms of peace had not been imposed upon France, terms which should have crippled her for centuries. As it is, France is sam imposed on her by Germany, and is putting her army on a sound footing. War therefore with France whilst she is still in the midst of her preparations, was the policy for Germany; and therefore Bismarck, courted Victor Emmanuel as one who might prove a useful ally in the war which he, Bismarck, meditated.

But on what grounds was this to be brought about? what pretext could either Italy or Germany find for going to war at present with France? The plan suggested by Bismarck was this. On his return to Italy, Victor Em manuel, by his agents, was to get up a spcn. taneous agitation in Nice and Savoy for a restoration to Italy. He, Victor Emmanuel was to show himself averse to this at first; but at last, when all was ready, he was to declare it no longer possible for him to listen unmoved to course he was to advance his troops; and Germany would at once make common cause with sentiment in Germany; and amongst these we him, against the common enemy. This was the may mention the rupture betwixt Bismarck treacherous plot, devised, as the Times tells us, and the Count Von Arnim from which some betwixt Bismarck and King "honest man." It important disclosures, very damaging to the only postponed, because the financial condition Arnim say he will publish certain letters of Italy is not at present such as to render it prudent for that Power to engage in hostilities. In fact Italy is bankrupt; its deficit is increasing year by year; and though willing enough to play the rogue in company with his tempter, Bismarck-the King "honest man" from sheer inability to pay, being as it were one of the expected, and the political condition of France world, is obliged to refuse Bismarck's tempting offers. The Times thus shows on what a fragile basis stands the peace of Europe, and that the war when it breaks out, will have been France by Germany. As to Bismarck he is evidently one whose word no one can rely on, whom no promises can bind, and whose whole career is one of treachery. We give elsewhere some extracts from the letter of the Times' correspondent referred to.

mourn over the extinction of the liberties of that once free and prosperous confederacy. In an evil hour the spirit of modern liberalism and dam was democracy got possession of the people; and the liberties gallantly won, and gallantly defended by their noble forefathers, the degenerate sons of Switzerland have cast away, "complete centralization which is the grave of constitutional freedom" in the words of the Globe, has been substituted for the ancient free institutions whereby the internal sovereignty and independence of each goveral Canton were upheld; whilst for all external purposes, and as against the aggression upon their national independence, the Cantons were as one. The Catholics alone fought against the proposed changes, but fought in vain, for one of the objects of the authors of those changes was the enslaving of the Church, and the assertion of the supremacy of the State over the souls as well as over the bodies of the people.

And so it goes on in this glorious nineteenth century. In one country after another the liberties of the people are crushed out by the ever advancing car of Democracy, the Juggernauth of politics. In Italy, in the U. States, in Germany, the same centralizing influences have been at work, and the same deplorable if not least, Switzerland once so free has been brought under the same degrading despotism. This is what Liberals call progress; progress from freedom to slavery, and the most abject of all slavery; slavery to brute majorities. The Globe of Toronto in spite of its liberal proclivities has some true insight into the matter:-

The new Constitution places absolute power in the hands of the Protestants and the Voltairians, who together constitute a clear majority of the people. Secular education—a secular university; control over each religious body—civil marriage—legitimatisation of children born out of wedlock on the mnrriage of the parents—these are among the signs of the new era, and sufficiently indicate the absolute supremacy of the State in all matters relating to the life of the citizen. The Council of Confederation can now fight Ultramontanism to the deathcould, if they wished to risk the rebellion of the Catholic Cantons, prohibit Roman Catholicism altogether. The pastor, State paid and unpaid, can be restricted, and the Government have as much power as the Emperor of Germany, backed by a powerful army, and animated by a spirit which is only liberal in the sense that the French Liberal is liberal—that is to say, it has passionate instincts in regard to freedom, and a love of symmetry which is the very antithesis of Constitutionalism properly understood.-

The London Tablet publishes some particulars of the vote by which the Cantonal liberties of the old Helvetian Confederacy have been annihilated. For the measure there were, on the vote by head, 335,000 against 200,000. and on the vote by Canton, thirteen and a-half Cantons voted for the measure; eight and ahalf against it. With the exception of Soleure and St. Gall, which are only nominally Catholic, all the Catholic Cantons voted against it. The vote was in fact a trial of strength betwixt Protestants and Catholics, and the former carried the day; sacrificing their civil liberties, recovering her strength, has paid off the heavy and State Rights, in order the more effectually to trample upon the religious liberties of the Catholic minority.

The news from Spain is very conflicting. Se far from being crushed by their failure before Bilbao, the Carlists are still in the field, active as ever, and seem to be resuming the aggressive The persecution in Jermany continues, but there are no fresh events of importance to record this week. His Grace the Archbishop of Posen receives the sympathies of his people, and of the Catholic body throughout the world. Whether the German government will intrude a bogus Archbishop upon the See whose chies pastor it has cast into jail, and in so far as it in Jack-in-Office's power to do so, has deposed, is uncertain. It does not much matter however what it does. Mgr. Ledochowski, is, and will remain, Archbishop of Posen in spite of the cry for help addressed to him. Then of all the lay tribunals in the Empire. There are not wanting signs too of a reaction of public came to naught however, or perhaps has been first named are expected. The friends of Von "which will cover Prince Bismarck with confusion." In this falling out there are hopes that honest men may come by their own.

In France a new Ministry, the names of whose members we publish elsewhere has been patched up. That it will last is not generally "dead beats" amongst the sovereigns of the is such that she can only emerge from one political crisis, to plunge into another.

We have now full particulars of the great disaster caused by the bursting of the dam of the reservoir at Mill River. The loss of life forced, not upon Germany by France, but upon is not quite so great as was at first reported, being now put down at one hundred and thirty. eight. The following particulars are taken from a Boston paper:-

THE RESERVOIR WAS KNOWN as the Williamsburg reservoir, and occupied a deep valley, the dam being built across a narrow ravine course able to say; but the fact remains that some 408 feet wide, the water covering between 75 in Catholic Lower Canada, where the piece was The demon of centralization has another victory to beast of in Switzerland; and the friends of freedom throughout the world must friends of freedom throughout the world must stream scarcely twenty feet wide. The reservoir is one of those used for storing water for the dry season, the other two being located in Goshen. The of the essential difference of the moral atmos-

BUILT BY CONTRACT, and was generally regarded by the stockholders as perfectly safe, though before the County Commissioners would approve it, immense quantities of gravel were dumped into the pend in order to increase the width of the structure. The main reliance of the dam was a wall of huge stones laid in cement, about six feet wide at the bottom, and gradually tapering up for forty feet, until at the top it was only two feet wide. Gravel was emptied on either side, forming a causeway one hundred feet thick at the bottom and some twelve or fifteen feet at the top. At the centre, six feet from the bottom, was an iron pipe sixteen inches in diameter, which was used to draw the pond down as the necessities of the mills required. The greater portion of the dam was built upon the solid rock, but a little to the right of the waste pipe there was a strain of clay, and according to the best information obtainable that can be relied on,

THE BREAK BEGAN AT THIS SPOT. For nearly a year the water has filtered through the dam in small quantities but nothing serious apprehended until within a short time and then no one had any idea of the terrible fate that was so won't do in Canada,

soon to overtake the happy villages below. Early, on Saturday morning the gate-keeper, Geo. Cheney, noticed that the water was penetrating through in a greater quantity than usual, and he watched it with dim forehodings of disaster until, soon after seven o'clock, he began to get frightened, and made preparation to warn the petiple below. Scarcely had he completed his arrangements, ere he saw the danger was imminent, and, jumpix's upon his horse, he started down the valley road at a break-neck pace. consequences have ensued; and now last, Soon the water began to roar behind him with a

MORE TERRIBLE THAN THE HEAVIEST THUNDER, end, urging on his steed, he managed to keep in advance of the waves, and, as described in our Saturday night telegram, he succeeded in partially warn ng the people of Williamburg and Haydenville.

The bursting of the reservoir is by some at tributed to its bad construction, the dam not having been built according to the terms of

On Saturday, the 6th inst., the band of Pilgrims for Hurope whose intention is to visit the shrines of Our Lady of Lourdes, and to give the Holy Father a sensible testimony of the devoted loyalty to his person and his office of the Catholics of the U. States, started from New York on their pious voyagefor whose peace and prosperity their co-religionists whom they left behind them, will not fail to pray; "in viam pacis et prosperitatis dirigat cos omnipotens et misericors Dominus." We may mention as another instance of the strong Catholic feeling that now prevails in the U. States, that the Archbishop and Bishops of the Ecclesiastical Province of California have transmitted an Address expressive of their sympathy and condolence, to His Grace the Archbishop of Posen, now in jail by order of the German Government for obedience to the laws of the Catholic Church.

In the Province of New Brunswick great preparations are being made for the election of members for the Provincial legislature. Election meetings, so the telegraph reports, are held daily, and there is great excitement caused by the bitter feelings which the persistent efforts of the Protestant majority to impose a detested system of State-Schoolism upon the Catholic minority have provoked .-Freedom of Education ver. State-Schoolism is the battle ery, and most heartily do we wish success to our unjustly treated co-religionists of the Lower Provinces.

Our Dominion Parliament has nearly finished its labors for this session, and before we again address our readers will have received its quietus in the shape of a prorogation. Amongst the on dits of the day is one to the effect that in the morsh of October next there will be held in Montreal a Conference of the Dominion Branch of the Evangelical Alliance. Should the meeting come off, there will be a rich treat for on-lookers no doubt. On a small scale we shall have a repetition of the screaming farce lately enacted amidst much applause at New York, where a few of the sects set themselves up as representatives of the entire Protestant Christian community; although in that they were evangelical they carefully excluded their brother Protestants members of the Unitarian, and other Liberal denominations. Are then these not Christians? that they are Protestants no one can doubt.

COMPLIMENTARY TO CANADA. - We copy from the Toronto Globe a notice of a theatrical performance of which our readers may have heard as having been reproduced from the theatres of the United States, in Montreal. Ottawa, and other Canadian cities. The Italies are our own :--

" THE BLACK CROOK .- On Monday next this New York sensation will pe produced at the Academy of Music, but not by any means in the New York style, all the objectionable features having been eliminated. Those who are expecting to see anything in the original form may therefore conclude that they will be disappointed."

How much the publication of a certain Epircopal Circular, warning all decent people against countenancing immoral spectacles, may have had to do with this "elimination" from the spectacle in question of those highly spiced, indecent, or, in other words, "smutty" points which proved its chief attraction in New York, we are not of course able to say; but the fact remains that cut it down, and leave out portions, is a proof phere of Montreal, and of New York and other Cities of the United States; that which was the main feature of the performance, would not, because of Romish ascendency, be tolerated in Lower Canada. And of course as it was necessary to present the piece in an emasculate form in Montreal, with all the objectionable portions eliminated, it would have been impossible almost, to present it in its original form, or in New York style, even in Toronto, much to the disappointment no doubt of those who were expecting to be regaled with a highly-seasoned exhibition of indecency. We must certainly congratulate ourselves here in Canada on the respect which even United States exhibitors of popular spectacles, are compelled to pay to the moral code enjoined and put in force by the Romish Church. The "New York style"

THE CATHOLICS OF OTTAWA AND THE AMERICAN PILGRIMAGE.—In compliance with an invitation from the Reverend Father Peltier, the Catholics of Ottawa, on Sunday, the 10th inst., assembled in the vestry of Saint Joseph's Church of that City, to take into consideration the manner in which they might best express their sympathy with the Pilgrims about to leave the shores of this Continent on a pilgrimage to the shrine of the Immaculate Virgin in France, and to Rome there to lay before the feet of the Holy Father, Christ's persecuted Vicar on earth, the expression of their devoted loyalty.

The meeting which was largely and most respectably attended, was addressed at length by its convener, the Rev. Father Peltier on the object which he had in view, and in which he felt assured that his audience would fully concur. A Committee was then appointed to draft a letter—a copy of which we give below to the Director of the Pilgrims, embodying the sentiments of the Catholics of Ottawa with respect to the Pilgrimage.

It was then Moved and Resolved-That a solemn High Mass be celebrated in St. Joséph's Church, on Saturday, the 16th May, at 8 a.m., for the special benefit of the Pilgrims, at that moment embarking on their long voyage.

We subjoin the text of the Letter ad-

TO THE MANAGING COMMITTEE OF THE AMERICAN PIL-GRIMAGE:

Gentlemen. - The undersigned Committee have been appointed to communicate to you the senti-ments of the Catholics of Ottawa—the Capital of the Dominion of Canada—in connection with the holy pilgrimage, upon which you and your associates are

Speaking on behalf of our co-religionists here, we beg to assure you of our earnest prayers that our good God may vouchsafe to bless abundantly your pions undertaking. For this end, and in accordance with our intentions, a solemn High Mass will be celebrated in St. Joseph's Church on Saturday next 16th instant the day, as we have been informed, of your departure from New York. We sincerely regret being debarred the happy privilege which you and your compagnons de voyage will soon enjoy, of visiting those holy places in France, sanctified by the visible presence of our Blessed Redeemer and His Immaculate Mother; of kneeling at the feet of the glorious and august Pontiff who sits in the chair of St. Peter; of offering to that illustrious living martyr the tribute of your homage, sympathy and fidelity, as devoted children of the Church; and of carrying away, in return, the inestimable blessing which the Father of the faithful will impart to you In spirit and with all the affection of our heart, we shall accompany you: and we earnestly hope, when prostrate in prayer, before the sacred shrines of Paray la Monia, and Lourdes, you will remember your brethren in the faith in far off Ottowa.

Furthermore, we desire to participate in the offering you will make or respect, veneration, and unswerving allegiance to the illustrious prisoner of the Vatican. We desire to repeat through you those feelings of devotion and attachment to the Holy See which were conveyed a few years ago, to the sovereign Pontiff, from his children in Ottawa.

If we now add a word to our former address it will

be only one of confidence. Though the great forces of the world which have hitherto mingled together are now separated, and are marshalled against the Church and her Supreme Ruler; though the great conflict of the material and moral powers is rapidly preparing for a final solution, we know what the result will be. present hour of exultation and confidence petually deafening our ears is a sign that the material power-might without right has attained its highest ascendency. But it is also a sign that the words of the prophet will be fulfilled that "the land of the giants shall be pulled down in ruins,'

The life of the immortal Pius IX has been wonderfully prolonged—not without a purpose, and we rest assured that he will not pass away until he sees at least a beginning of the downfall of the powers arrayed against him.

and this great material power is now nearest to the

In conclusion we wish you a safe happy and prosperous voyage—returning with the plenitude of those graces and blessings which the exalted motives that have prompted your journey are so well calculated to draw down from the treasury of hea-

Here follow the signitures.

BRUCE AND RIEL; MORE LIGHT. - Between these two there has been a brisk passage of arms, the first named accusing the other of having caused the death of the unhappy man Scott, to be accompanied with circumstances of diabolical cruelty. As throwing some light on the relative positions of these two, we copy from the Gazette a letter from Mr. Bruce which had previously appeared in the Manitoba Metis, and whose authenticity has not been contested. Now if that authenticity be admitted, it appears that Bruce, who is now so indignantly pathetic over the death of Scott, was a short time ago equally indignant that Schultz had not been killed; and it appears also that Bruce, not Riel, was the head of the disloyal party which aimed at wresting the Red River district from British North America, and transferring it to the United States. In short, if the letter be authentic, Bruce stands self-convicted of treason and treachery; whilst his present hostility to Riel appears to have had its origin in this: that the latter would not be a party to the treacherous design of handing over the country to the Yankees whose tool all along Bruce seems to have been.

It speaks well for Riel that he should have incurred the hostility of such a man; and raises a strong presumption in his favor that, even in the Scott affair, which we deplore, he may have been compelled to adopt extreme measures to save the country from anarchy, and from that Yankee annexation to which, by the draws largely, no doubt, in New York; but it intrigues of Bruce and the other party, it was to justify the language of the Globe upon exposed. Anyhow, the letter published by which we commented last week.

the Gazette throws quite a new and unexpected light on the Red River troubles:-

We (Gazette, 20th inst.,) have been requested to publish the following letter, published in the Manitoba Metie, the authenticity of which has not been denied:

JOHN BRUCE'S FIRST LETTER

St. Boniface, 18th April, 1871. DEAR FRIEND,-I have long wished to say a word to you in reference to our daily situation. You doubtless know how we have been treated by these new comers of Orangemen. We shall be rid, in the course of three or four weeks, of this undisciplined battalion of heartless and faithless men, come expressly to use fire and sword if they can get the opportunity.

A part of the battalion is disbanded, discharged; all are going to Prairie Portage, ready, as I know, to get up a riot. They are already organized but against whom? you may ask. Doubtless against the Governor, but much more against the half-breeds. Is that all? No; for I have heard one of those volunteers say that before the snow is again on the ground, Macdougail will have re-entered the Province and will be Governor.

You see, dear friend, that such men can do everything, especially what is bad. I assure you, dear friend, that I am exhausted, so much so that my health is worn out, by seeing outrages committed against my fellows almost every day. But yesterday N—had gone to see his wife; I sent my nephew with him. Well, they met a volunteer who said to him-Stop-I shall see you to-morrow. And poor -, in order to attend to his business, which is pressing, is obliged to remain with me and to hide, so to speak, night and day, I had resolved to send to , our friend, some correspondence in order that he might forward it to the St. Paul press.

But, I fear greatly for mutelf, that is why I do not send any at present. I have determined to leave for Pembina at the first opportunity, in order to FUT MYSELF UNDER THE EAGLE'S WING there.

It is very much to be deplored, seeing that Canada had so earnestly made promises to the half breeds

through their delegates, that she should so greatly fail to keep her word. It is thoroughly English.

The wish of the half breed party, who have shared in their right, is that if the Hon. W. O Donohus comes with a small force, they should join him, of course with arms in their hands. It is added that these same gues will not be fired at one man only. Yes, dear friend, it is a great misfortune. If Schultz had been killed with this clique, I think we would have saved THE COUNTRY.

Almost at every mail I think of writing to the -Senr., but I am so discouraged that I do not care to do so.

Oh! yes, if we had listened to our good friends on the other side of the line, we should now be at peace. I don't want to say anything against Riel, because he is now in exile, but the plank of safety was ar-NEXATION.

You understand that as long as the orange flower remains here, the country will be disturbed. They talk of a great emigration in spring-probably of the Canadians, but much more of the Orangemen, For my part, I have no confidence in Mr Archibald. He may be a well-meaning man, but seeing what he has done since his arrival, I have no con-

fidence in him. He pretended to issue writs for the election in Portage County. Men took up arms and brought liquors into the polling booths. He says nothing as representative of the Queen, against these things so he is no Governor.

It is true he does no harm, but neither does he do uny good.

You will try, if possible, to give me news of hr W. O'Donohue, and of your Pembina. Yours devotedly,

JOHN BBUCE.

SMALL-POX.—The authorities of the Montreal Hospital in Dorchester Street publish some very important facts with respect to the several cases of small-pox that have been treated in their institution. In the first place it appears that out of the

entire mortality for the year 160, no less than 35 deaths, or not far from one quarter of the whole, were caused by small-pox. In the second place it appears that out of

28 unvaccinated patients, more than half, or 15, died, whilst only 13 recovered. Thirdly it appears that of those vaccinated.

but only slightly vaccinated, 11 in all-7 rccovered, and only 4 died. Fourthly, out of 45 patients bearing marks

of a good and successful vaccination, 39 recovered, and only 6 died.

Fifthly, amongst the doubtful cases, in number 4, there were 3 recoveries, and 1 death.

In other words, of those who being unvaccinated, are attacked by small-pox, more than one-half die; whilst out of 56 vaccinated patients-many of them evidently but slightly vaccinated-46 recover, and only 10 die,-From these facts and figures every one it at liberty to draw his own conclusions.

ORDINATIONS .- On Thursday, 14th instant, Feast of the Ascension, His Lordship the Bishop of Three Rivers conferred the following Orders in the chapel of the Nicolet Semin-

Tonsure-Mr. James Masterson.

Minor Orders-Messrs. Leon, Riviere and

Sub-Diaconate-Messrs. Tetrault, Landry, Riviere, and Masterson. The same ecclesiastics were also raised to the Order of the Diaconate.

LEGISLATIVE UNION .- We see by some of our exchanges that it is contemplated to unite together in legislative union, so as to form but one single Province, the three Maritime Provinces of the Dominion, New Brunswick, Nova Scotia, and Prince Edward's Island. Should the scheme prove acceptable to the people of the three Provinces, its adoption would have this advantage at least that it would greatly curtail the cost to the several Provinces of their local government. One Lieutenant-Governor, and one legislature, instead of three would suffice for them.

Our readers will find elsewhere a report of the Lecture delivered by the Revd. Father Brettargh on the Spanish and English Inquisitions. We be speak for it a careful perusal; it will be seen that it does not contain a word

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

The state of the s

OF CHARITY. The Brothers of Charity, whose Mother-House is in Ghent, Belgium, have founded an establishment,

about ten years since, in Montreal.

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

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

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

It is not, however, without great sacrifice on their part, that the Reformatory School has been put on such a satisfactory footing as it now is, and in accomplishing this, notwithstanding the liberality of the Government, they have been obliged to contract debts to the amount of \$20,000. It must also be remembered that the Brothers in thus exerting themselves have no view to the realization of any pecuniary reward ;—their object, solely, being to establish an Institution that will be a credit to the country, and a benefit to society.

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

As the apartment which has hitherto been used as a Chapel is becoming too small for the increasing number of the inmates of the Reformatory School, another building will soon be an urgent necessity. The workshops for Carpenters, Cabinetmakers. Wood-carvers, &c., &c., which the Brothers wish to open in the interest of their pupils, must be furnished

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

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

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

SECURITY.

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

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

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

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

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

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

What they receive from the Government would suffice to the mere comforming to their contract with the latter : but in the interest of society, they believe they ought to do more, and to put their schools on as perfect a basis as possible. Every citizen, every head of a family especially,

is interested in the success of a work whose object is to reform and reclaim the erring youth. Who can say that he may not one day experience

a happiness in finding this safe asylum for some missuided friend. These are the motives that actuate the Brothers of

Charity in making their appeal to the Inhabitants of the Province of Quebec to come forward to assist in raising the necessary Funds. All those who have money at their disposal can

thus make a perfectly secure investment, while, at the same time, they will promote a work both patriotic and religious. We ought to add that all those who will favor, in

any manner whatsoever, the good work in question, will be ranked among the Benefactors of the Insti-Two Masses per week will be said, in perpetuity,

in this House, for all Benefactors, both living and

REFORMATORY SCHOOL, No. 487, Mignonne Street, Montreal.

NEGRO CIVILIZATION. - In the course of the debate in the House of Commons, on the Gold Coast Question, and the policy of keeping up an establishment in that unhealthy country, Sir Wilfrid Lawson told some unpleasant truths. He said : ---

"He hoped some member of the Government would inform the House what that march to Coomassie had to do with advancing the interests of civilization and commerce. The most extraordinary way of carrying on trade was to commence business by killing one's customers. Even the publicans in this country did not kill their customers intentionally, but kept them going as long as they could. (A laugh.) With regard to the promotion of civilization the hon member opposite said it was necessary to put a stop to the barbarous ceremonies at Coomassie, but for his own part he doubted whether that end could be attained by such means. An hon. member whom he met in the lobby the other evening told him he had been on the Gold Coast and added that the hon, member for Tamworth was wrong in thinking those terrible customs would be abolished, and that no fat man would ever have a chance out there. (Laughter.) Probably there was a good deal of exaggerated statements about the Aspects of the Agricultural Labor Question .-

horrible customs said to have been in vogue; but, The history of The Electric Telegraph comes even assuming this was not the case, he might remark that the existence of similar customs had never been made a pretext for going to war with the King of Dahomey. Besides, he cared nothing for a kind of civilization which meant nothing more than rum and gunpowder. The result of our boasted civilization in Africa was that every officer, Consul, and clergyman talked of the natives as being the greatest blackguards the sun ever shone upon. Fantees liked the Ashantees as much as they did us, and none of them could be got to fight for us except two companies of Christians. The only thing we had taught these Christians was how to fight. (A laugh.) Outside the House it had been stated that the interests of religion were involved in shooting these black fellows, but, in his opinion, this was the very way to make them dislike religion. Would the House allow him to read a bit of a sermon? (Laughter.) It was delivered by a garrison chaplain, the Rev. F. Short, of the Royal Military Academy, Woolwich, at a thanksgiving service in connexion with the Ashantee War. The rev. gentleman took a text which had reference to the strippling David going to battle with the giant Goliath. "Like David," said the preacher, "the British soldiers went out to fight from a sense of duty, without pausing to make any comparisons between their own strength and that of the foe. When the English Army witnessed the superstitions and atrocities which had been committed in that city of murder (Coomassie), they must have felt like David, that it was God's battle they were fighting and that the Lord of the whole earth must necessarily conquer. In burning Coomassie they overthrew one of the strongholds of the devil and opened a channel for the inroads of Christian-If that sermon were endorsed by the Government and if we were to attack all the strongholds of Satan, Supplementary Estimates to a very large amount would be necessary. (Loud laughter.] For himself, he totally disapproved this method of spreading Christianity. If anybody invaded his country burnt down his capital, killed all his friends and relatives, drove him naked into the jungle, and then told him he had done all this in the interests of a religion of peace and universal brotherhood, he should tell such a person he considered him to be a hypocritical scoundrel. Our military success emboldened him to speak as freely as he had done on this question. Nobody could now say he was hampering a commander in the field and endangering the success of an expedition. He was speaking of past occurrences, and in his judgment the time had arrived when the honour and the interest of England would be best promoted by our withdrawal from the Gold Coast. We could not, indeed, wipe out the past; but by carrying his amendment the House might do something to check in the future that useless expenditure of public money, and that needless sacrifice of noble lives which did nothing for the

on the world." (Hear, hear.) Another speaker in the course of the same debate, Mr. Arthur Mills, brought forward that have followed our attempts to civilize the negroes. Amongst others, he gave the following story on the authority of his friend, Mr. Herman Merivale.

honour of this country and conferred still less benefit

The island of Tortola had a negro House of of Commons. The Speaker of the House rode up to the House one day, and left his horse at the door in charge of a boy-the son of a licensed victualler. The boy, instead of walking the horse up and down, got upon his back, and the circumstance having been reported to the House, was declared to be a breach of privilege. The boy's father was fined nine bottles of rum—the number of members in the ren shall receive a document from them showing Assembly — and they all got so excessively drunk, that representative government was abolished in Tortola.—Times, May 6th.

to the abandoning of the Gold Coast settlements; shall make, sell, or cause to be sold, clothing which but with all respect for them he would certainly recommend the keeping away of the missionaries. These gentry were, so he said, generally at the bottom of the differences betwixt to a penalty. That the remains of any one dying the natives and the Government.—Ib.

THE MONTH-May, 1874.-A very excellent number. Its first article on The Short. comings of Modern Gothic Architecture, is a valuable criticism on the recent spasmodic efforts to resuscitate a corpse when the soul is fled Our Gothic churches were the product of the "Ages of Faith" and cannot be reproduced in an age of rationalistic utilitarianism. Even amongst Catholics the copies of Gothic architecture have not been very successful; and Protestants do not need churches at all, only lecture rooms. The second article in the Month is a review of Sir Thomas Moore's Utopia, followed by A Spiritual Romance from Luisa de Carvajal. Next we have Studies In Biography; Chapters of Contemporary History; The Early Roman Christians ; St. Etheldreda, and the Anglicans; Sir Amias Poulet, and Mary Queen of Scotts; whilst the number concludes with the usual notices of contemporary

THE BRITISH QUARTERLY REVIEW-April, 1874 .- New York : The Leonard Scott Publishing Company; Messrs. Dawson Bros., Montreal.

We have received the reprint of the April number of this very excellent periodical, which represents the evangelical, as the Westminster represents the Liberal or more advanced section of the Protestant community. We have first an interesting article on Authors and Publishers dealing more particularly with Constable of Edinburgh with whom in an evil hour Sir Walter Scott got himself entangled. Next comes an article on The Antiquity of Man, arguing from the evidence of old human remains, against the theory that man is a developed ape. The article on the Prospects of Persia gives us some valuable details as to that country, its physical and moral condition .-We have in the fourth article some statistics the Provision for Public Worship in England, followed by a very suggestive essay on the

next, followed by articles on the New Parliament, and David Livingstone. The number concludes with the usual notices of contemporary Literature.

REMOVAL.

The Office of the TRUE WITNESS has been Removed to No. 195, Fortification Lane, between St. Peter Street and Victoria Square.

ADDRESS TO MISS McCAFFREY, DUNDRE.

On Sunday afternoon, the 10th inst., Miss Isabella M'Caffrey, at her father's residence, Edward M'Caffrey, Esq., was presented with a beautiful Work-Box by the Pastor and people of the Parish of St. Agnes, Dundee. Committee of presentation—Rev. P. Fortin, Pastor, John M'Garrey, Charles Moore, Arthur Ashburn. The Rev. P. Fortin acted as the donor. Mr. A Ashburn, on behalf of the Parish, delivered the following address:-

TO MISS ISABELLA MICAPPREY.

Dear Friend,-Permit us, on behalf of the Pastor and people of the Parish of St. Agnes, Dundee, as we have learned that you are about to leave us, to express to you the great love we bear you, and the appreciation we have for your untiring labours in our behalf. We now recall the arduous and devoted service you have given to us as our Organist for the past years your constancy at the post of dutyyour fidelity to its calls, and your urbanity towards all. Though distance will separate us, yet naught will be able to divide the affection we have for you. We will miss your sweet and melodious voice in the Choir of St. Agnes. The relations which have existed between you and the congregation of St. Agnes cannot be severed abruptly; and for our part we claim the right of presenting to you a memorial of our gratitude and esteem. We now present to you this Work-Box, which we do not value for its intrinsic worth, but for the earnest it gives of our desire to make you feel that we have stored in our hearts all the labours and love you have been pleased to lavish on us. We wish you many returns of this the tenth of May; success in all your undertakings in this world and eternal happiness in the world to come.

Miss M'Caffrey, the recipient, thanked all through the Committee, for their uniform kindness and affection shown her while in their midst, and their desire of being held in grateful remembrance by their generous and liberal gift to her.

Presentation.-A few days ago a presentation committee composed of Rev. Mr. Campbell, and Messrs. Mulcahy, Slaven, Fitzpatrick, and Kennedy, waited on Miss Maggie Gordon and Mrs. Tapsfield, at their respective residences, and presented them with a purse of \$50 each, and a complimentary address, acknowledging their services as members of the choir of the Church of the Angel-Guardian. some traits illustrative of the beneficial results Miss Gordon is organist, and Mrs. Tapsfield leader, and both perform their duties with the most faithful and pains-taking fidelity, and to the entire satisfaction of the congregation .- Orillia Times May 14.

VACCINATION REGULATIONS .- At the meeting of the Health Committee, Drs. Dugdale and Larocque presented the report of the Health officers relative to vaccination, in which they recommend the appointment of 14 medical officers for the purpose of vaccination. That every child of three months and upwards be brought to the doctor to be vaccinated, and examined eight days afterwards, and certificate obtained by the doctor according to law, whose fee shall not be more than 50c. The police to visit from house to house and obtain the names of unvaccinated children over three months. If the parents refuse within ten days, the child being in good health, a penalty to be imposed on conviction. Also, all teachers of schools before entering the childthat they have been vaccinated. That it shall be the duty of each proprietor or occupant of every house to report the sickness of any one, on pain of penalty, and cause a placard to be affixed to the door, with the words "Small-pox," in English, so as to be seen by every person. That any person who nufactured in a house which was infected at the time of its being made, shall be liable to a penalty on conviction. That any person or guardian, who shall send a child to a school until all danger of contagion shall have ceased, be subject with small-pox shall be buried within 24 hours, and not be allowed to enter any church.

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

Epps & Co, Homœopathic Chemists, London." MANUFACTURE OF COCOA .- "We will now give an account of the process adopted by Messrs. James Epps & Co., manufacturers of dietic articles, at their works in the Euston Road, London."-See article in in Cassel's Hoasehold Guide.

TRUE MERIT APPRECIATED .- " Brown's Bronchial Troches," have been before the public many years. Each year finds the Troches in some new, distant localities, in various parts of the world. Being an article of true merit, when once used, the value of the Troches is appreciated, and they are always at hand, to be used as occasion requires. For Coughs, Colds, and Throat Diseases, the Troches have proved their efficacy. For sale everywhere.

EVERY BODY SUFFERS PAIN .- It is the result of sin and violation of nature's laws. The great creator of the universe in his infinite mercy has done much to allay the suffering of his people by giving them out of nature's store-house a "balm for every wound." Such is the Pain Killer made by Perry Davis & Son it stops pain almost instantly, is used both internally and externally, and is of all other pain remedies the oldest and best.

INCOMPARABLE. BUFFALO, N. Y., February, 1873.

James I. Fellows, Esq.—Dhar Siz: Please forward

another lot of your Syrup of Hypophosphites. I have used other preparations of hypophosphites (not being able to procure this,) but they do not compare with yours, which I think is the best medicine for the nervous system I ever used.

I will aid you all I can personally, and through the press, as I believe it cannot be too generally

Yours truly, Editor and Publisher of Buffalo Journal.

MARRIED.

At St. Philomene, on the 12th May, Norbert Prevost, M.D., to Miss Maggie Banson, second daughter of Mr. Mathew Bannon, of the same place; Revd. M. Godin, gave the nuptial Benediction. The happy couple left immediately after for a wedding

DIED. On Thursday morning, May 21st, of acute rheumatism, Bridget Annie, second daughter of the late

John Rafter, Esq. On the morning of the 22nd inst., Ellen Amelia. eldest surviving daughter of the late John Smith.

MONTREAL WHOLESALE MARKETS. Flour & brl. of 196 ib.—Pollards.....\$2.75 @ \$4.00 Extra 0.00 @ 6.00 Fine 4.70 @ Strong Bakers'..... 5.421@ 2.80

 City bags, [delivered]
 2.95 @ 0.00

 Barley, per bushel of 48 lbs
 1.10 @ 1.15

 Lard, per lbs
 0.111 @ 0.11

 Oats, per bushel of 32 lbs..... 0.52 @ Oatmeal, per bushel of 200 lbs..... 5.50 @ Corn, per bushel of 56 lbs..... 0.70 @ 0.75 Pease, per bushel of 66 lbs..... 0.85 @ 0.90 TORONTO FARMERS' MARKET,

Wheat, fall, per bush..... \$1 27 do spring do 1 20 do 1 00 1 00 Oats do 0 55 0 57 Peas Rye do 0 00 Dressed hogs per 100 lbs..... 8 00 0 80 8 50 Beef, hind-qrs. per lb..... 0 06 " fore-quarters " 0 04
Mutton, by carease, per lb 0 08 Potatoes, per bus..... 0 55 Butter, lb. rolls..... 0 22 0 19 large rolls..... 0 17 tub dairy..... 0 16
Eggs, fresh, per doz.... 0 12½ 0 18 packed..... 0 11 Apples, per bri..... 4 00 Chickens, per pair..... 0 60 Ducks, per bra:e..... 0 80

Geese, cach..... 0 60

Turkeys..... 1 00

Turnips, per bush...... 0 30

Cabbage, per doz..... 0 50

Onions, per bush..... 1 50

Нау..... 24 00

Stra w 20 00

Carrots

Parsnips do

Beets

KINGSTON MARKETS. FLOUR-XXX retail \$8.00 per barrel or \$4.00 per 100 lbs. Family Flour \$3.25 per 100 lbs and

do 0 55

0 85

2 (0

87 00

21 00

Fancy \$3.60. GRAIN-nominal; Rye 61c. Barley \$1.15. Wheat \$1,15 to \$1,20. Peas 76c. Oats 55c to 60 BUTTER-Ordinary fresh by the tub or crock

sells at 18 to 20c per lb.; print selling on market at 00 to 00c. Eggs are selling at 11 to 13c. Cheese worth 10 to 12c; in stores 00c to 00c.

Meat.—Beef, 78,00 to 8,50; grain fed, none in Market; Pork \$7,00 to 8,00; Mess Pork \$17 to

Hams-sugar-cured, 13 to 15c. POULTRY.—Turkeys from 80c to \$1,50. Fowls per pair 60 to 80c. Chickens 00 to 00c. Hay steady, \$20 to \$25,00. Straw \$12 to \$15,00.

\$18 00; Mutton from 10 to 12c. to 00c. Veal, none,

Wood selling at \$5,50 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.

Hipes.—Market unchanged, quiet, \$6.00 for No. 1 intrimmed per 100 lbs. Wool 000 for good Fleeces; little doing. Calf Skins 10 to 12c. Tallow 6 to 00 a per lb., rendered; 4c rough. Dekin Skins 30 to 50c. Pot Ashes \$5,25 to \$5,50 per 100 pounds. -Britieh Whig.

J. H. SEMPLE IMPORTER AND WHOLESALE GROCER, 53 ST. PETER STREET,

(Corner of Foundling,) MONTREAL.

May 1st, 1874.



THE REGULAR MONTHLY MEETING of the above CORPORATION will be held in the new ST. PATRICK'S HALL (Corner of St. Alexander and Craig Streets,) on MONDAY EVENING next 1st of June, at 8 p.m.

(Entrance by St. Alexander Street.) By order, SAMUEL CROSS, Rec.-Sec.



THE REGULAR MONTHLY MEETING of the Montreal Branch of the IRISH HOME RULE LEAGUE will be held in the ST. PATRICK'S HALL, corner of St. Alexander and Craig Streets, on TUESDAY EVENING next, the 2nd of June, at

EIGHT o'clock, sharp.
The Proceedings of the Home Rule Conference held in the Rotundo, Dublin, and the Second Series of the Irish Home Rule League Papers will be distributed to members. P. J. COYLE, Rec.-Sec.

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HARP.

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FAMILY MEDICINE OF THE AGE.

TAKEN INTERNALLY, it cures Dysentery, Cholera, Diarrhica, Cramp, and Pain in the Stomach, Bowel Com-plaints, Painters' Colic, Liver Complaint, Dyspensia and indigestion, Sore Throat, Sudden Colds, Coughs, &c., &c.

USED EXTERNALLY, it cures Boils, Felons, Cuts, Bruises, Burns and Scalds, Old Sores, Sprains, Swelling of Joints, Toothache, Pain in the Face, Neuralgia, Rheumatism, Frosted Feet, &c.

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MAY 1874 .- CONTENTS. Articles &c. 1. The Shortcomings of Modern Gothic Architecture, by H. Bedford, M. A. 2. Reviews of Famous Beoks—XII. Sir Thomas More's Utopia Part I. Cardinal Morton's Table. By J. Rickaby, M A. 3. A Spiritual Romance, From Luisa de Carvajal. By F. P. 4. Studies in Biograrhy. 2. An Abbet of the Tenth Century. Part II. 5. Chapters of Contemporary History. 2. Difficulties of the Government of National Defence. 6. The Early Reman Christians. Part II. By the Rev. J. McSwiney. 7.
St. Etheldreda and the Anglicans. By W. S. L.
8. Sir Amias Poulet and Mary Queen of Scots. Part
I. By the Rev. T. B. Parkinson, M. A.
Catholic Review. I. Reviews and Notices. II

Letter to the Editor-On the Different Accounts of Oxford Life. III. Selections from Foreign Catholic Periodicals. Recent History of Italian Freemansonry. From the Stimmen aus Maria-Laach.

Cases for Binding the present Volums (now somplete) can be had at the Publishers. All advertisements to be sent to Messrs. Burns &

OATES, 17, Portman Street, W. The " Month and Catholic Review" is sent post

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JOHN HATCHETTE & CO.:

LATE MOORE, SEMPLE & HATCHETTE, (SUCCESSORS TO FITZPATRICK & MOORE) IMPORTERS AND GENERAL WHOLESALE GROCERS,

WINE AND SPIRIT MERCHANTS, DOMINION BUILDINGS, McGILL ST. May 1, '74] MONTREAL.

DAME HONORINE EMILIENNE SORMANI, wife of VIRGILE VICTORIN VOISARD, watch-maker, both residing heretofore at Paris, in France, and now of the City of Montreal, duly and judicially authorized to prosecute her rights and actions against her said husband, has instituted an action for separation of property against him, returnable in the Superior Court, at Montreal on the first of May next (1874). Montreal 15 April (1874.)

D. D. BONDY Attorney for Plaintiff.

INSOLVENT ACT OF 1869; AND ITS AMEND-MENTS.

In the matter of ANTHIME MALLETTE of the Parish and District of Montreal, Butcher and

The Insolvent has made an assignment of his estate to me, and the creditors are notified to meet at his domicile at Coteau St. Louis in Parish and District aforesaid on St. Lawrence Main Street opposite the Catholic church on Monday the first day of June next at ten O'clock a.m., to receive a statement of his affairs and to appoint an assignee.

CHAS. ALB. VILBON, Interim Assignee. St. Jean Btc. Village, 12 May, 1874, No. 155 St. Lawrence Street.

INSOLVENT ACT OF 1869. PRO. OF QUEEEC, } SUPERIOR COURT.

Dist. of Montreal. In the matter of ALEXANDER H. LOWDEN, personally, and as having done business with JAMES R. LOWDEN in Co-partnership under the style and firm of "A. H. LOWDEN & CO."

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

; ALEXANDER H LOWDEN.

By J. S. ARCHIBALD, His Attorney ad litem.

Montreal, 8th May, 1874. INSOLVENT ACT OF 1869.

CANADA, In the SUPERIR COURT. Pro. or Quenco, Dist. of Montreal In the matter of WILLIAM H. CODDINGTON.

An Insolvent. The undersigned has fyled in the office of this Court a consent by his Creditors to his discharge, and on Wednesday, the twentieth day of May next, he will apply to the said Court for a confirmation of the discharge thereby effected.

harge thereby effected.

Montreal, 16th April, 1874.

WILLIAM H. CODDINGTON,

By his Attorneys ad litem,

ABBOTT, TAIT & WOTHERSPOON,

CANADA, INSOLVENT ACT OF 1869 PROVINCE OF QUEEC, AND
ITS AMENDMENTS. Dist. of Montreal.

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

Montreal, 12th May, 1874.

JOSEPH LAMOUMEUX, Per J. E. ROBIDOUX. His Attorney ad litem.

INSOLVENT ACT OF 1869. CANADA, In the SUPERIOR COURT. Pro. or Quenec

Dist. of Montreal. In re WILLIAM P. O'BRIEN. An Incolvent. On Wednesday the seventeenth day of June next the undersigned will apply to the said Court for a

discharge under the said act. Montreal, April 27th, 1874. WILLIAM P. O'BRIHN by his attorney ad liter

J. B. DOUTRE. INSOLVENT ACT OF 1869, AND ITS AMENDMENTS.

CANADA, CANADA,
PROVINCE OF QUEERO,
District of Montreal.
In the matter of JOHN WOOD BENSON, carrying

on business in the City and District of Montreal, under the name and firm of " J. W. BENSON & CO.,"

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

JOHN W. BENSON, By ABBOTT, TAIT & WOTHERSPOON, His Attorneys ad litem.

Montreal, 16th May, 1874.

INSOLVENT AUT OF 1869. Pro. of Quenec, Dist. of Montreal. SUPERIOR, COURT.

In the matter of JAMES R. LOWDEN, personally, and as having done business with ALEXAN-DER H. LOWDEN in Co-partnership, under the style and firm of "A.H. LOWDEN & CO.," An Insolvent.

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

JAMES R. LOWDEN J. S. ARCHIBALD, His Attorney ad Mom. Ву

Montreat, 8th May, 1874.

FOREIGN INTELLIGENCE.

FRANCE

PRESIDENT MACMAHON'S MINISTRY. PARIS, May 23, via London, midnight.—The Ministry is finally constituted as follows:-General Cissey, Minister of War and Vice-President of the Council; Duke DeCazes, Minister of Foreign Affairs; Fourton, Minister of the Interior; Magne, Minister of Finance; Eugene Cailloux, Minister of Public Works; Louis Grivart, Commissaire; Viscount DeCumont, Minister of Public Instruction; Adrian Tailhand, Minister of Justice.

ADDITION TO THE CABINET .- PARIS, May 22nd .- The Marquis of Montagnac is appoint-

ed Minister of Marine.

THE NEW MINISTRY .- A Times Correspondent at Paris thinks the New Ministry will fall if it attempts to go beyond mere administration, and states President MacMahon yesterday morning threatened to resign. The News reports that all hopes of passing constitutional laws have been abandoned. The appointment of Gen. Cissey to the Priemership causes a sensation.

THE CROPS IN FRANCE.—PARIS, May 5. -According to the general tenour of the reports from the vine-growing districts of France the recent cold weather although causing some partial damage to the vines, has in no way endangered the crop. There was no frost last night in France. The cereal crops promise to be excellent.

SPAIN.

A despatch from Bayonne says engagements take place daily between the Carlists and Republicans for the possession of the heights commanding Bilbao. It is claimed the Carlists have gained some successes.

ADVANCE OF THE CARLISTS. - LONDON, May 22. — Despatches from Santander represent the Carlist raid in that vicinity as a formidable movement. Some two thousand five hundred Insurgents are within five leagues of

the town; they give no quarter. SANTANNA, May 22.—The Carlists have surprised and surrounded a detachment of unless it is ransomed, immediately put it to death, volunteers near the city. The Republicans at | and send the tails to the owners. Sometimes they last accounts held out and relief had been sent | menace a wholesale massacre of the live stock on for. Great excitement prevails, as the men in

danger all belong to this place. According to Carlist accounts of the operations which resulted in the relief of Bilbao, the heights of Las Munecas, the first key of the Carlist line of defence, were insufficiently defended by a few companies of troops. The Carlist leader Velasco was ordered to reinforce this position with four battalions, but did not appear. When, therefore, General Echague attacked it with 12,000 men and 16 guns, its defenders could not hold out against him.-General Echague'e night attack upon Galdames on the 30th ult. succeeded for a similar reason. The Carlist line being too extended was thus cut in two, and the right wing at San Pedro de Abanto being threatened in its rear, retreated on the morning of the 1st inst. without loss upon the bridge of Castrejana, where Elio also arrived with the left wing. The plan of forming a fresh line of defence as in 1836 was abandoned, on account of the long range of the Krupp guns used by the Republican artillery, and the Carlist leaders, after two Counoils of War, decided upon immediately abandoning the siege of Bilbao .- Times Cor.

ITALY.

PARIS, May 2.—Some rather curious information has reached me from a very confidential source with respect to a conversation between the King of Italy and Prince Bismarck, on occasion of Victor Emmanuel's visit to Berlin last year.

The German statesman appears to have admitted that he made two great mistakes, the first being that he had over-estimated the military forces of France, and the second that he had under-estimated her financial resources. He was perfectly informed of her military strength under arms, and of its inferiority to that of Prussia and her allies, but he had reckoned that there would be a great and formidable uprising of the nation after its first reverses—something resembling, perhaps, the self-sacrifice and enthusiasm to which the King of Prussia's appeal stimulated his people in 1813. There was nothing approaching it.-Under all the circumstances it was a mistake not to have overrun the whole of France, to have gone to Toulon and Marseilles, to Bordeaux and Bayonne, and so have let the whole country see and feel the power of Germany. As it was, more than half the country never felt the war. Some Departments even got rich upon it. Large profits were made in various districts owing to the demand for certain things for the new levies; in other places the prices of the necessaries of life fell in consequence of the cessation of all demand for them from besieged Paris. In Prince Bismarck's opinion the consequence of the lightness with which the conflict pressed upon two-thirds of France will be a readiness to plunge again into war whenever she discovers, or funcies she discovers. ers, a favorable opportunity.— Times Cor.

It is not unnatural, especially if we consider his determined and trenchant character, that Prince Bismarck, knowing and foreseeing these things, should desire to forestall his country's future and certain assailant, and to repeat the blows which he deemed to have been in the first instance too lightly dealt. But how was the fresh strife to be brought about? Germany, too, had greatly suffered, and was weary of war. The campaign had been pro-longed far beyond anything that had been anticipated. It had entailed immense misery on the victors as well as on the vanquished. It would not be easy to urge the former into a contest of which they would not recognize the necessity. Neither the German Parliament, the Press, nor the people would be likely to approve the project. In this case a former ally might be of service to remove the difficulty. Prince Bismarck was at no loss to expose to the King of Italy the way this might be done. He knew, by his agents in Nice and Savoy, that it would not be difficult to get up an anti-French cry in those countries—a cry for a return to Italy. This done, and made the most of by the usual

subjects-of the cradle of his race and lineage; he might repeat the memorable words he spoke to the assembled Chambers in the Palazzo Madama, at Turin, on that well-remembered day in the Spring of 1859, when he declared that he could no longer remain insensible " al grido di dolore che da tanti parti d Italia si leva verso di noi." The cry once raised, the rest would quickly follow. The excitable Italians would be fired with a passionate enthusiasm for the redemption of their alienated countrymen; there would be a rush to arms, and once more the old battle cry of "Savoia !" would be heard in the van of battle. How could Prussia, for very shame, allow

her old ally to engage in an unequal strife? It would be easy to foster and encourage that feeling till it overcame more selfish considerations She would strike in and drag Germany with her. France would again be humbled and weakened, this time more thoroughly and durably than the last, and Italy would regain what never ought to have been taken from her. The plan was plausible enough, and not unattractive to an ambitious Sovereign, who thereby would at once have increased both his dominions and his popularity. But Victor Emmanuel is a wary Prince, and mindful of his people's true interests. He showed no disposition for fresh military ventures. The consequences might be too serious. The financial position of Italy had to be considered. Her embarrassments were great, her funds depressed, there was a heavy annual deficit, and the exchange was nearly 20 per cent. against her. This was not a favourable combination of circumstances under which to go to war.

And so he turned a deaf ear to the voice of the Berlin charmer. If, upon the contrary, he had taken the bait and been tempted to acquiesce, there would probably have been war again in Europe within a few weeks of the date of the interview. Since then we know how often reports have been current of a renewal of the conflict between France and Germany-a wolfand a lamb quarrel, to be picked by the latter. That the will exists on the part of at least one man is highly probable. But it is necessary to put forward a pretext sufficiently valid to justify the aggressor in the eyes of Europe, and to render popular with the Germans a war for which

they certainly have no wish. The Liberta, an Italian Liberal organ, thus describes the condition of Palermo: "Imagine a vast and well-organized army of thieves, cut throats and murderers invading the whole country, to whom are associated bands of dissatisfied workmen deputed to spy and watch the police in order to notify them to their friends the brigands. It is impossible in Sicily now to know who is and who is not a brigand. They belong to every class of society; you meet them at the theatre, in the cases, in short, everywhere, even in church. In some places they steal cattle, and farm, and unless it is immediately ransomed, ten to one, the farmers will find the threat speedily realized The state of the country is such that people dare not go abroad in daylight beyond the city walls, unless armed and in bodies of six or seven together. Agriculture is stopped, and misery is so great that people dread a famine or a revolution. If your readers do not believe me, I assure you I have underrated the terrible state of our Sicilian provinces and invite them to come and see for themselves." GERMANY.

The Kurger Poznanski publishes an article upon the imprisonment and pretended deposition from office of Mgr. Count Ledochowski, Archbishop of Gnesen and Posen, from which the following extracts

are taken: "What will now become of all our ecclesiastical affairs? Perhaps the Government, confident of its superior power and the forbearance of the Legislature will take some precautionary measures without waiting for the result of the decision of the Landtag en the bills to supplement the ecclesiastical laws of last May now before it, and introduce certain restrictions, which it will subsequently try to justify by pointing out their urgent necessity. But, no matter what happens, our course is clear and straight, and there is no doubt about what is our duty. We will continue to give to Cæsar what is Cæsar's, but we will also faithfully and firmly give to God what is God's. At this moment our first thought turns call. He ascertained it was from the New York again to our imprisoned Archbishop, who, in spite office. He quickly asked 'What's up?' An answer confinement behind the bars of the greater than his adversaries, who are surrounded by the glitter of worldly power. They wish to tear from him the character of the Divine mission which Holy Writ has impressed upon him. Vain efforts! They may crush him, but to his last breath he will remain what he is; and the faithful will never cease to recognise and venerate in him the successor of the Apostles-the pastor to whom the Vicar of Christ has entrusted a great part of his flock."

THE " WOMEN'S WHISKY WAR" IN MANCHESTER. Several women, who have commenced in Manchester a parody of the "whisky war" which is just concluding in the United States, made their second appearance on Sunday at the "big lamp" in Chester-road, There was (says the Manchester Gaardian) very little of an exciting character in the proceedings. The women-most of them elderly, respectable, and quietlooking—went through their task in a business-like, it might almost have been said, in a humdrum style. The speakers have plenty of instances drawn from their own experience of the domestic and social evils of indulgence in intoxicating liquors. There was a curious uniformity in their stories. Their husbands had beaten them, had spent their earnings in drink, had neglected to buy them proper dresses (one of the speaker dwelt with great emphasis on that fact), and had misbehaved themselves generally until out of very desperation, they signed the pledge, and had lived happy ever afterwards. The chairwoman stated that she had been a strict teetotaller for twenty-six years. Another speaker dated her pledge to a period even more remote. A third gave a curious proof of the strength of her principles when she declared that she had "done without" strong drink at christenings, at funerals, and even (this by way of climax) at weddings. A fourth, who was badly overdressed, informed the meeting that she had been the wife of a navvy, who, of course, was a drunkard and a brute until he took the pledge. The audience which numbered about 200 persons, listened quietly to the speeches, and there were no manifestations of feeling except on one or two occasions when domestic revelations were made of an unusually startling character. Several pledges were taken.

Mr. Newdegare's Bill .- The Commission which he proposes to create—and if the new majority turns out to be strong in the No-Popery element, he will very likely succeed in creating it-is to be a body such as happily has not yet been seen in England for many a day. It is to possess an inquisitorial and quasi-judicial character, being armed with powers to enter and inspect any Conventual or Monastic institution, to compel the production of every kind of evidence, and to command the aid of all the officers of the law; and also to report on the nature and tenure of all the property or means of subsistence of such institutions, and whether such means of subsistence are or are net consistent with the provisions of the Acts against Superstitious Uses, the Mortmain, or Charity Acts. As to its composide tion, Mr. Newdegate proposes that there shall be seven Commissioners; one appointed by the Lord Chancellor, one by the Speaker, one by the Lord Chief Justice of England, two by the Catholic Poor Schools Committee, and two by the Commissioners of Lunacy. We scarcely suppose that Mr. Newdegate is really under the delusion that the Poor School Committee would ever consent to appoint to

acts of a majority of the Commission, and empowering existing Commissioners to act during vacancies in their body, are probably intended to cover the gaps which would be produced in his scheme by the refusal of Catholics to have anything to do with it. — Tablet.

MESSIONARIES IN CHINA.—A correspondent of the New York World, dating from Hong Kong, and giving some account of the recent failure of the French in their attempts to acquire Tonquin, closes his letter with some allusions to the work of the American and Enlish missionaries in China. What he says is curiously borne out by the letters of President Grant's friend, ex-chaplain Newman, in his correspondence with the Christian Advocate. Like the World letter-writer, that gentleman complains of the inferiority of the men sent out by the Protestant boards, and attributes to that their limited success. There is a sort of fatality about these complaints, whoever makes them—whether a Livingstone, who pointed his criticism of Bishop Tozer with a comolimentary allusion to Archbishop Spalding and the Catholic missionaries to the Southern blacks, or a Newman, whose pen could not help recording that the Catholic priests in China teach their people and civilize them, even though the admission was unpleasant. The World correspondent is bound by the same law. He says:

"I have been amused lately by reading some of the reports which have been sent to America and England by the missionaries who have chosen this field in which to gather in the benighted. For pure impudence commend me to a foreign missionary. I am a fair observer of the life around me, and I fail to see any remarkable conversions which justify the high-sounding letters which are sent to your missionary societies. When it comes to an argument, the astute Chinaman, as a general thing, floors your missionary, I would not be understood as writing anything to the prejudice of Christianity. The trouble is not with the religion, but with the men who represent it. An exception must be made in the case of the Catholics, who generally send us men of education as well as faith. But the Protestant missionaries, as a general thing, are far inferior in intellect to the men whom they assume to teach, and the result is, as I have noted above, that conversions are few and far between. If your missionary societies really want to convert China, let them send us men who have something besides faith and prayers to back them up. For your Chinaman is like everybody else, he wants to know whereof he hears and sees. He will not be satisfied with the mere dictum of a missionary. I simply throw this out as a hint to the Bible societies."-Catholic Re-

EXTRAORDINARY TELEGRAPHIC FEAT .- The following tale is from the Whitehall Times. Whitehall is a town in Washington county, State of New York :-"Our readers will remember, when General Kilpatrick returned from Chili three years since, his having a remarkable operation performed upon him by a physician in New York, who removed a fleshy formation from the General's neck by filling it full of needles and then attaching a galvanic battery to it. Ten minutes after the current of electricity was let on, the bunch had entirely disappeared. A remarkable operation was performed by a Whitehall physician a few days ago. A gentleman who had been suffering from a superabundance of adipose tissue consulted the physician, asking for relief from its burden. The doctor told him he could relieve him if he would consent to a painful operation. The gentle man consented, and with the medical practitioner entered the telegraph office at this place. The fat man was requested to remove his coat and vest after which the physician surrounded him with wires, attaching the ends to a powerful battery. At a signal from the doctor, Manager Eddy let on the current. The patient writhed and twisted when he felt the current passing around him; still, he stood like a martyr. Presently he began to shrink; he grew smaller and smaller; his clothing hung in bags about his fast diminishing form; the doctor felt much pleased at the result of his experiment, while the formerly fat man's joy was very great, although he seemed to be suffering acute pain. All of a sud-den there was heard a loud clicking at the instrument, as if Pandemonium's great hall had been let loose. The operator sprank quickly to answer the other end of the wire. 'What in thunder are you about? Cut off your wires quick-you are filling

the New York office with soap grease." COULDN'T MEET THE TERMS .- A number of ladies of a Western temperance society, in their desire to obtain signers to the pledge, called upon one of the women saloon keepers of their city, when the following conversation took place :- "Have you no better occupation to engage your time than going about interfering with the business of other people?" The ladies, nothing daunted, ugred the more earnestly and even promised to secure the woman enough washing to keep her alive. "And would you do washing for a living?" That was a silencer on that tack, and there seemed to be no hope for terms, when the woman magnanimously made the following generous offer: "If you will buy all my liquors you may do with it as you please; and if you will put in a stock of groceries for me I'll sign your pledge not to deal in liquor." The terms were a little too exacting, and the ladies of the temperance union walked away without this woman's name and

moral support. A new way of proposing marriage is reported, and we give the facts for the benefit of those interested. A gentleman attended a fair held in New York re-cently, and fell in love (as gentlemen sometimes do) with a demoiselle in the floral temple. He bought a ten-dollar basket of flowers, and handing her a fifty-dollar bill, said, "If you don't give me the exact change I'll marry you." The blushing maiden handed him back thirty dollars (she was probably confused), and he remarked, "I thought so." Cards will be out early next week.

Baxter, of Arkansas, has hit upon a new plan to keep the Supreme Court from rendering a decision against him. He arrested the judges, and has them concealed somewhere. What act of carpet-bag statesmanship Brooks will do in return remains to be seen. It will no doubt be something brilliant.

A Western editor is getting particular about what he eats. Hear him: "The woman who made the butter which we bought last week is respectfully requested to exercise more judgment in proportioning the ingredients. The last batch had too much hair in for butter, and not quite enough for a water-fall. There is no sense in making yourself bald-headed, even if butter is sixty-five cents a pound."

A Chicago editor who is in favor of Mr. Bigelow's plan of celebrating the Centennial thought he had wound up his article, "Give us fire crackers, or give us death," but he discovered his mistake in the morning when he read, "Give us four crackers, or grieve our death." The compositor thought the poor man was hungry.

An extensive deposit of blue marble has been discovered upon the farm of Colonel N. M. Babbitt, near Newton, Sussex county, N. J The marble outs easily and is susceptible of a very high polish. Professor Cook, the State Geologist, says it is the only deposit of the kind in the State.

An old lady, hearing some one reading about a congressman-at-large, rushed to the kitchen door shouting, "Sarah Jane, Sarah Janel don't you leave the clothes out all night; mind I tell you; for there s

a congressman at large."

At Yazeo City, Miss., on April 29, the river was falling slowly, and reports from all points above show that the Yazoo, Tallahatchie, and the Yallamachinery, Victor Emmanuel might say that he such an office, or that any Catholic would ever conslict the patriotic wishes of his former sent to exercise it, and his proviso as validating the busha rivers are falling. Greenwood, on the Talla-

hatchie, is entirely submerged, the water there being higher than in 1867. No serious damage resulted from the Hushpackana crevasse, and fears of a general overflow are subsiding. A few more days of clear weather, with the tremendous current now in the river, will suffice to carry off nearly all the water covering the tillable lands. Only a little over onethird of the lands are now under water. Merchants and planters are quite hopeful, and the indications are that the crops in the Yazoo valley will not be so

alarmingly short as feared. THE WORLD A TRIBUNAL .- A man passes for what he is worth. Very idle is all curiosity concerning other people's estimate of us, and all fear of remaining unknown is less so. If a man knows that he can do anything-that he can do it better than anyone clso-he has a pledge of the acknowledgment of that fact by all persons. The world is full of judgment days, and into every assembly that a man enters, in every action he attempts, he is guaged and stamped. In every troop of boys that whoop and run, in each yard and square, a new comer is as well and accurately weighed in the course of a few days, end stamped with his right number, as if he had un dergone a former trial of his strength, speed and temper. A stranger comes from a distant school with better dress, with trinkets in his pockets, with airs and pretentions; an older boy says to himself, "It's no use; we shall find him out to-morrow."-

LAUGH AND BE HEALTHY .- The physiological bencfit of laughter is explained by Dr. E. Hecker in the Archiv fur Psychiatrie: "The comic-like tickling causes a reflex action of the sympathetic nerve by which the calbre of the vascular portions of the system is diminished, and their nervous power increased. The average pressure of the cerebral vessels on the brain substance is thus decreased, and this compensated for by the forced expiration of laughter, and the larger amount of blood thus called to the lungs. We always feel good when we laugh, but until now we never knew the reason

whv." JOHN SMITH .- In Latin he is Johannes Smithus; Italians smooth him off with Giovanni Smith; the Spaniards render him Juan Smith; the Dutchman dopts him as Hans Schmidt; the French flatten him out into Jean Smeet; the Russian sneezes and barks Jontoff Smittowski. When John gets into the tea trade in Canton,he become Jovan Shimmitt; but if he clambers about Mount Hecla, the Icclanders say he is Jovan Smithson; if he trades among the Tuscaroras he becomes Ton Qua Smittia; in Poland he is known as Ivan Schmittittiweiski; should he wander among the Welsh mountains, they talk the most flattering preference in the treatment of all of Jihon Scmidd; when he gets to Mexico, he is booked as Jutli F'- Smetti if of classic turns he mingles among Greek ruins, he turns Ion Smikton; and in Turkey he is utterly disguised as voe Self.

LIMA BEANS.—A correspondent of the Lancaster Inquirer gives the following directions for cultivating the above-named delicious and nutritious vegetable: For the past ten years we have raised them in great abundance-in fact have cooked none other for dry. The first year or so we found difficulty in ripening them, as we picked for the table as fast as they were ready. There are only two points, if observed, will insure success. The first is to pinch off the top of each vine when they have reached the top of each stake, say six feet, and the second is carefully to save the earliest pods for seed. Many writers say that they must be planted eye down, etc. We never practice it; we put the ground in nice order, when it is warm enough and plant as any other beans, feur to a hill, and they generally all come. By saving the carliest for seed, we have them nice for the table three weeks earlier than at

first." DWARF PEAR TREES .-- You will find on examining your dwarf pear trees that they are not probably making as strong a growth as may be necessary for their best success and for the finest fruit. Now is a very suitable time to enrich the soil over the roots by applying a good top-dressing of stable or yard manure. Do not heap it in a pile at the foot of the stem, but spread it broadcast in a wide circle, so that the long roots may get the benefit to their very tips. The rains and melting snow will dissolve much of the manure and carry it down into the soil among the roots, and give the trees a new start. In the spring the part which remains on the surface out the Province. If it happens that your Druggist may be lightly spaded in, or if in an orchard it may has not got it in stock, ask him to send for it to be worked in with light plough, cultivator or harrow.



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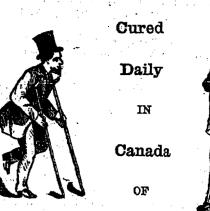
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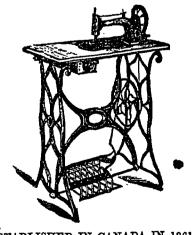
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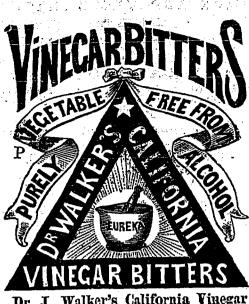
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OMER BROUILLET, Secretary-Treasurer. Wright, P.Q., 8th Dec., 1873.—81 C.A.C.

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DR. J. Bell. Simpson's Specific and Tonic Pills, the Great English Remedy for all nervous debility from whatever cause arising, have already been so thoroughly tested in Canada as to require little to be said in their favor—as a cortain cure for those distressing symptoms arising from errors of youth. Dr. J. Bell Simpson was a pupil and friend of the late Dr. Willis Mosely, of London, England, the most celebrated authority in the world on this subject. His partner is now visiting Canada, and is prepared to give advice free to all, and forward circular, etc., if applied to—addressing Dr. J. Bell Simpson & Co., Drawer 91 P. O., Hamilton. Two boxes of Pills will also be sent by mail to any part of Canada, securely wrapped from observation, on receipt of \$1.60. Special treatment if desired. Pills sold retail by all retail Druggists, and wholesale by all wholesale Druggists and Patent Medicine Dealers.

GRAY'S SYRUP

RED SPRUCE GUM

COUGHS, COLDS, LOSS OF VOICE, HOARSE-

NESS, BRONCHIAL AND THROAT AFFECTIONS.

THE GUM which exudes from the Red Spruce tree is, without doubt, the most valuable native Gum for Medicinal purposes.

Its remarkable power in relieving certain severe forms of Bronchitis and its almost specific effect in curing obstinate hacking Coughs, is now well known to the public at large. In this Syrup (carefully prepared at low temperature); containing a large quantity of the finest picked Gum in complete solution all the Tonic, Expectorant, Balsamic and Anti-spasmodic effects of the Red Spruce Gum are fully preserved. For sale at all Drug Stores. Price, 25 cents per bottle.

Sole manufacturer, HENRY R. GRAY,

Chemist,

Montreal, 1872.



HEARSES! HEARSES!! MICHAEL FERON,

No. 23 St. Antoine Street. BEGS to inform the public that he has procured

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M. Feron will do his best to give satisfaction to

the public.

Montreal, March, 1871.

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An Immense Assortment of Gentlemen's. Youths' and Boys' MADE-UP CLOTHING always in stock.

A CALL SOLICITED. W. WALSH & CO. SOUTH-EASTERN RAILWAY

SPRING ARRANGEMENT.

TRAINS will run as follows: GOING SOUTH. GOING NORTH P.M. A.M. Leave 3.15 Montreal, Arrive 10:10 4.30 St. Johns, 8.55 4.37 S. S. & C. Junc. 8.48 4.47 Versailles 5.05 West Farnham, 8.38 8.20 Farndon 5.27 } Brigham, 5.42 } 5.50 E. Farnham, 6.00 Cowansville, 7.22 6.07 Sweetsburg, 7.14 7.03 6.47 6.15 West Brome, 6.29 Sutton Junction, 6.38 Sutton Flat, 6.37 6.21 6·12 6.54 Abercorn, 7.02 Richford. 7.18 E. Richford. 7.45 Mansonville, 7.55 North Troy, 5.20 8.15 Newport Centre. 5.01 $\left\{\begin{array}{c} 8.40 \\ 8.54 \end{array}\right\}$ Newport, 4.40 9.12 Standstead June,

Arriv. 9.24 Stanstead Leave 4.00 The 3.15 p.m. Train from Montreal makes close connections through to Boston and New York and all points East and South, arriving in Concord the following morning, at 5.30 a.m.; Nashua, 7 a.m.; Worcester, 8.25 a.m.; Lowell, 7.30 a.m.; Boston, 8.35 a.m.; Springfield, 6.30 a.m.; and New York, 12.35 p.m.

A. B. FOSTER, Manager.

GRAND TRUNK RAILWAY COMPANY OF CANADA.

1873-74 WINTER ARRANGEMENTS.

Pullman Palace Parlor and Handsome New Ordinary Cars on all Through Day Trains, and Palace Sleeping Cars on all Through Night Trains over the TRAINS now leave Montreal as follows :-

GOING WEST. Passenger Train for Brockville and all In-

Brockville, Kingston, Belleville, Toronto,

Guelph, London, Brantford, Goderich, Buffalo, Detroit, Chicago, and all points Passenger Train for Cornwall and all in-

only at..... 1.35 p.m.
Trains Leave Montreal for Lachine at 7:00 a.m. 8.30, 9.30, 12. noon, 3.00 p.m. Trains Leave Lachine for Montreal at 7.50

a.m. 9.00, 10.00 a.m. 1.00 p.m. 3.45, 5.30, and 7.00 p.m.

The 3.00 p.m. Train runs through to Province line.

GOING EAST.

Accommodation Train for Island Pond and Intermediate Stations..... 6:45 a.m. Mail Train for Island Pond and Interme-

Mountains, Portland, Boston, and the

Night Mail Train for Quebec, stopping at St. Hilaire and St. Hyacinthe......11:00 p.m. GOING SOUTH.

Express for Boston via Vermont Central connecting with Trains on the Stanstead Shefford and Chambly, and South-Eastern Counties Junction Railways, and

Lake Champlain Steamers, at 3:15 p.m. Express for New York and Boston, via nections with other lines, the Company will not be responsible for trains not arriving at or leaving any

station at the hours named. The Steamship "FALMOUTH," leaves Portland every Saturday at 5:30 p.m., and for Halifax, N.S. The International Company's Steamers, also running in connection with the Grand Trunk Railway leave Portland every Monday and Thursday at 6.00 p.m., for St. John, N. B., &c.

Baggage Checked Through.
Through Tickets issued at the Company's principal stations.

For further information, and time of Arrival and Departure of all Trains at the terminal and way stations, apply at the Ticket office, Bonaventure Station, or at No. 143 St. James Street.

J. HICKSON. Secretary & Treasurer. Montreal, Oct 6, 1873.

MIDLAND RAILWAY OF CANADA TRAINS Leave Port Hope for Peterboro, Lindsay Beaverton, Orillia as follows:

Depart at 9:30 A.M. " 3:00 P.M. Arrive " 1:00 P.M. "..........6:45 P.M. 1

GREAT WESTERN RAILWAY. - TORONTO THOS. Trains leave Toronto at 7.00 A.M., 11.50 A.M. 4.00 P.M., 8.00 P.M., 5.30 P.M. Arriving at Toronto at 10.10 A.M., 11.00 A.M. 1.15 P.M., 5.30 P.M. 9.20 P.M.

Trains on this line leave Union Station five ninutes after leaving Yonge-st, Station. NORTHERN RAILWAY-TORONTO THE City Hall Station. Depart 7:45 A.M. 3:45 P.W.

Arrive 1:20 A.M., 9:20 P.M. Brock Street Station. Depart 5:40 A.K. 3:00 P.M. Arrivo 11:08 A.M. 8:30 P.F