

Technical and Bibliographic Notes / Notes techniques et bibliographiques

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

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

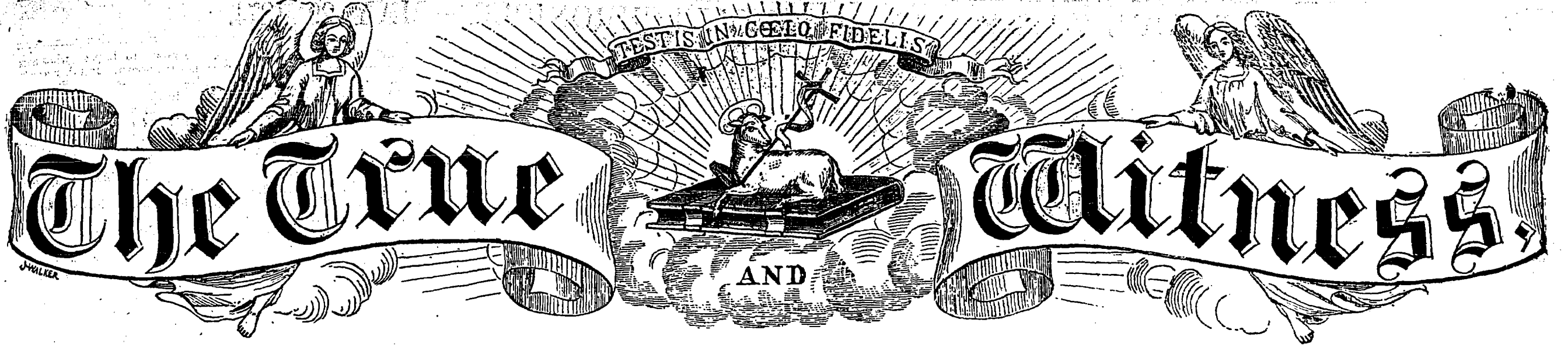
- Additional comments /
Commentaires supplémentaires:

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

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

- Includes supplementary materials /
Comprend du matériel supplémentaire

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



CATHOLIC CHRONICLE.

VOL. XXIV.

MONTREAL, FRIDAY, MAY 29, 1874.

NO. 41.

D. & J. SADLER & CO., CATHOLIC PUBLISHERS, 275, NOTRE DAME STREET, MONTREAL.

Will send, with pleasure, to any address, their 1874 Premium List of elegantly bound Catholic Books, at prices from 7cts upwards. The Books are specially gotten up for distribution in the different Catholic Colleges, Convents, Separate Schools, Sunday School Classes, and Private Schools.

JUST PUBLISHED: FINE ENGRAVING OF FATHER MATHEW. We take great pleasure in announcing the publication of a beautiful portrait of the Great Apostle of Temperance. It represents him as he appears giving the TEMPERANCE PLEDGE, and below the Engraving is a facsimile of his handwriting endorsing this likeness of himself as "A CORNER STONE."

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

CHAPTER IX. 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 to receive their long-looked-for visit. We scarcely know how to depict the joy of those good and affectionate parents on again beholding their Isabelle. The remarkable change that had taken place in her gave them the greatest pleasure, and Madame de Verneuil, observing more particularly the alteration both in the person and manners of her step-daughter, silently rejoiced thereat, for she fully understood that it was partly her own work, while the tender love and devoted care of the nuns had done the rest.

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 prepared for Pelagio Legrand. She had brought a large box in her carriage, and it was now carried in and opened. It contained a beautiful, but simple, white muslin dress; a veil of the same material with wide hems; a white silk sash with long wide ends; boots of the same material; a very fine cambric handkerchief with open work, the achievement of her step-mother; while a pair of the finest Lisle thread stockings, white kid gloves, and a wreath of white daisies completed this charming and elegant attire. Isabelle was greatly pleased with the simplicity of all these things, and the handsome prayer book, lined with rich watered silk and bound in ivory, with no other ornament but the divine symbol of our redemption, met with the approbation it deserved.

"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."

known her from her earliest childhood and were 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 things."

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 white satin petticoat, with boots of the same, 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. Mlle. Leriche's things do not concern 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 Agnes.

"Madame de Verneuil has shown much good sense as well as taste in her selection," said the Mother St. Euphrasie, who just then entered the room; "and I am very much obliged to her. Come, young ladies, go down stairs directly. M. Beauregard will be here in a quarter of an hour."

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 their respective classes, where many of them passed the greater portion of their time in talking over Euphemie Leriche's superb dress. But it was not so in the room over which presided 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 Sisters Therese and Josephine, had settled themselves in the little work-room of which we have already spoken. Notwithstanding that it was a holiday, Isabelle, Ceile, and Eugenie took out their work, for they were greatly interested in a tale Sister Therese commenced the previous Thursday, which day was always a holiday in the convent. The weather had been very fine all the morning. The large windows of the work-room, which looked on the lawn, were wide open, for the heat was intense and unusual at that time of the year; but for the last half hour a sort of tumult had reigned in the air, the feathered songsters of the grove had flown rapidly towards the trees, whose thick foliage sheltered their mates and little ones, whilst the hoarse cry of the sea-bird reached every now and then the peaceful retreat of the nuns and their pupils. But now the sky, which all day had smiled treacherously overhead, was covered with low, dark clouds. Not a breath of wind disturbed the stillness of the atmosphere, and the very insects, with their ceaseless hum appeared conscious of an approaching change.

"We are going to have a storm," said Isabelle. "How dark, it is!" At the same time, and as if to corroborate her words, a bright flash of lightning illuminated the work-room while tremendous peal of thunder re-echoed through the long passages of the convent. 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 'bosses' think, m'm."

REV. H. BRETTARGH'S GREAT 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 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 Colosseum 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 Inquisitions 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 threshold 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, who ruled England previous to the great Apostasy—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 exorcism 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 for the iniquities of the English Inquisition and the horrid intolerance of the early reformers. If the Spanish Inquisition was bad, the English Inquisition was worse; if the Catholic Inquisition was abominable, the Protestant Inquisition was more abominable still. The "whole tyranny of the Inquisition," without its order, existed even under the very Apostles of the Reformation. John Calvin, the Reformer (of faith and morals!) wrote a whole treatise in defence of religious persecution; and so energetically did he reduce his principles to practice, that Castello and Servetus did not survive the application. In a letter to Somerset in 1548 Calvin thus expresses his veneration for the sword as an Evangelist and Bible Expounder:—

"You have two kinds of minutemen—the one are a fanatical people, who, under color of the Gospel, would set all to confusion—the other are stubborn people in the superstition of the Antichrist of Rome. Both these do deserve to be well punished by the sword."

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 bounding 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. Writing to chief Secretary Walsingham—(Elizabeth's Premier) these two worthies thus lament

the slackness of the English Inquisition in Ireland as compared with the English Inquisition in 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 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 Inquisition. 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, piled the good Catholic Archbishop (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 *tin boots*. 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 boiling 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 unchristianly 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 Footon 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 all the cities of Germany which had renounced the Ancient Faith. These cities professed to have left Rome on account of her intolerance. And yet they came—these reverend deputies—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—amidst the representatives of so many fair German cities, not one voice was raised for "religious freedom." Even Melancthon (the most learned and logically 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 cities:—

- 1. Ulm demanded that heresy should be extinguished by fire and sword. 2. Augsburg excused itself for an apparent lenity by assuring the august meeting that "if it had not yet sent any Anabaptist to the gib-

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

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

4th. The Chancellor—Ruben-like—was not for spilling blood he wished that the Anabaptists (parsons and people) should be imprisoned where by dint of hard labor, they might be converted. All were evidently grand inquisitors.

ENACTMENTS OF THE SYNOD.

The enactments of this reverend Synod were in unison with these sentiments: 1st, Whoever 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 immersion."

NOT THE ACT OF THE CIVIL POWER.

Nor will it do to pretend that all this Inquisitorial 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 Nuremberg, 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 country.

2d. The Diet of Worms (in 1521) and the Diet of Spire (in 1529) both passed decrees granting religious toleration to all; and both were violently opposed by the reformed 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 Spire (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 gospel," and as their protest assumed the form of a public meeting they became known as the Protestants; hence the name Protestants.

OBJECTION.

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

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 atrocities which accompanied it. His historians tell him of "Bluff King Hal" and "the great and good Queen Bess;" but they have never told him that the one was a butcher, and the other a butcheress—they have heard "tell of the Spanish Inquisition often enough, but never of the English. Let us then make a short retrospect.

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 foign 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, which made the foreign negro free, whilst it yet riveted the fetters on the feet of its 'Catho-

lic 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 tyranny 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 has subverted the institutions of my country, and therefore I denounce it. No! I love England; and because I love her, would cut her to the quick in order to make her more 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 view.

COMPARISON.

The Spanish Inquisition extended from the year 1481 (when Ferdinand and Isabella reigned in Spain—Richard III, in England—and 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 bowled and quartered—all ye good people who have rosary 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 at 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 Protestantism 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.

2d. The Spanish was conservative; 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 sort of trial at least to the accused. Bismarck and the Italian liberals dispense with all this. When Dr. Hurley—your member—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 formality 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 its 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 "righto merrie England" under Good Queen Bess. Had the Holy Inquisitors of Spain entertained any such design as that of racking 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 *just 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, we 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 on 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 discard him. When King Hal (of happy memory) put Ann Ascue to death, he had already begun the work of the "Glorious Reformation" (after his own 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 make it so. Keep him, my dear Mr. Critic; I pray you, keep him. He had "liberal ideas," and you are welcome to him.

THE SCAVENGER'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, 1530, Thomas Cottam and Luke Kerbye, 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 bled 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 bedwell on the testimony of Topoliff (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." This 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

SPORADIC VARIETY.

Of the four ordinary kinds of torture—the rack is common to both Inquisitions. The Scavenger's Daughter, the Iron Bracelets, Little Ease, are, I believe, peculiar to the English. Of the comparative severity of the two Inquisitions in the matter of prison 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 Scavenger'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 priest, was brought to the Tower and racked the same day.

5th. Eleven days later Nicholas 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 says:—"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 Massachusetts preserved it for the punishment of witches and heretics 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 heresy (the Inquisition being orthodox) and to refuse to recant.

In 1543 it was death by burning to preach anything against the King's instructions, made or to be made.

In 1543 Ann Kymo (Asoue), Adam, 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 condemnation 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 severity 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, Cranmer, Gardiner, Tunstall, Stokely, 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 after the instruction of these learned men? Art thou satisfied? Wilt thou live or die? The prisoner replied that he threw himself on the mercy of 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, was introduced into the kingdom."

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 jargon 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 illustration of this continual change of doctrine it is curious to remark, that of the three men (Taylor, Barnes, and Cranmer) who brought Lambert (alias Nicholson) to the stake, two certainly professed later the doctrine for which they condemned Nicholson—and all three perished by the same law. Those were stirring times!—those days of the English Inquisition. One had to keep 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 had upon one's body, or not to be made cinders of at the stake.

MARTIAL LAW.

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 monasteries, 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 Anthony Kingston deserves special 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 factious. When the men of Devon rose up 10,000 strong, Lord Russell, 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 have you, a God-fearing man, to object to martial law being used against insurgents? And what 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, 1540. "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 religion 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 us to accept it. Show me your credentials for all these butcheries? Have you another Christ and another death of a God Man upon the cross? Nay even if

you had, I would believe him a pseudo-Christ, an Anti-Christ; if his religion had to be founded by 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 Cæsar," it was because the English Inquisition brought in German, horse, and Italian, arquebuses 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 drag him 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 pusillanimously. 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 country.

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 jolted 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 Inquisition, to supply so commodious a way of travelling, and very naive of our "greatest English lawyer" to suppose that (failing this hurdle) there could not possibly be found any other mode of taking a Papist to execution 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 cut 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 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 Ambassador 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 a third 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 innocent amusement was evidently unknown to our sterner; and more practical English Inquisition. Had they been acquainted with it, though it might 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 mouth 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 Glasbury, 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 Penalties inflicted by the English Inquisition in its warfare against the Catholic Church. The first penalty was that of DEPRIVATION.

Under Edward—Bishops Bonner, London; Tunstall, Durham; Gardiner, Winchester; Day, Chichester; Heath, Worcester; 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, fanners, eard-makers, tapsters, 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 imprisonment, by imprisonment. When they found reason to suspect any person, they might administer to him an oath called *ex-officio*, by which he was 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 they might inflict were according to their wisdom, conscience and discretion: In a word this court was a real inquisition, with all the iniquities, 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 the Spanish Inquisition. 2nd. That the fines and imprisonments, being already settled by the civil power were not "discretionary" nor "limited by no rule but their own pleasure." 3rd. That the Span-

ish Inquisition had no power to impose what new 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 Herodod 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.—

1st. 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 Pope III. 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 Inquisition was a dangerous institution! Verily the era of the reformation was a barbarous 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 Ghuroh, 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 least to have those appeals tried in their own domains. Dr. Inigo Manrique, Archbishop of Seville was the first of those judges appointed to try appeals in Spain, but even this power had soon to be withdrawn, so many were the 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 Diego 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 publicly to retract; and was made to read from the same pulpit in the same church the following moro 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 religious freedom enjoyed under the two Inquisitions. It was Hernando del Castillo, Consultee to the Spanish Inquisition, who dictated the terms of this recantation. Had any English Consultee under our 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 irrepressible 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 INQUIRY.

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, bowl 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 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.

Seriously—this enactment obliging all to go to the Protestant Church or pay a fine, is one of the most grievous 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 imprisonments.

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 Cobbett), equal to £250, or £3,250 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 Catholic recusant continually moving from place to place, in order to render it more difficult to prove his absence from church and it was cheaper to travel than to pay recusancy fees.

The True Witness

CATHOLIC CHRONICLE, PRINTED AND PUBLISHED EVERY FRIDAY At No. 185, Fortification Lane, by J. GILLIES.

TERMS YEARLY IN ADVANCE: To all country Subscribers, Two Dollars. If the Subscription is not renewed at the expiration of the year, then, in case the paper be continued, the terms shall be Two Dollars and a half.

THE FIGURES AFTER EACH SUBSCRIBER'S ADDRESS every week shows the date to which he has paid up. Thus "John Jones, Aug. '71," shows that he has paid up to August '71, and owes his Subscription from that date.

MONTREAL, FRIDAY, MAY 29, 1874. ECCLESIASTICAL CALENDAR.

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

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.

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 Emmanuel, by his agents, was to get up a spurious agitation in Nice and Savoy for a restoration to Italy.

The demon of centralization has another victory to boast of in Switzerland; and the friends of freedom throughout the world must mourn over the extinction of the liberties of that once free and prosperous confederacy.

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 Juggernaut of politics.

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 marriage; control over each religious body—civil marriage—legitimation of children born out of wedlock on the marriage 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 London Tablet publishes some particulars of the vote by which the Cantonal liberties of the old Helvetic 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 a-half against it.

The news from Spain is very conflicting. So 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 Germany continues, but there are no fresh events of importance to record this week.

In France a new Ministry, the names of whose members we publish elsewhere has been patched up. That it will last is not generally expected, and the political condition of France 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 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 some 408 feet wide, the water covering between 75 and 100 acres.

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 pond in order to increase the width of the structure.

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

soon to overtake the happy villages below. Early on Saturday morning the gate-keeper, Geo. Cheney, noticed that the water was penetrating through in greater quantity than usual, and he watched it with dim forebodings of disaster until, soon after seven o'clock, he began to get frightened, and made preparation to warn the people below.

MORE TERRIBLE THAN THE HEAVEN'S THUNDER, and, 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 warning the people of Williamsburg and Haydenville.

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

On Saturday, the 6th inst., the band of Pilgrims for Europe 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 voyage—

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.

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 dis of the day is one to the effect that in the month of October next there will be held in Montreal a Conference of the Dominion Branch of the Evangelical Alliance.

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 BLACK CROOK.—On Monday next this New York sensation will be produced at the Academy of Music, but not by any means in the New York style, all the objectionable features having been eliminated.

How much the publication of a certain Episcopal 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 in Catholic Lower Canada, where the piece was first brought out, the proprietors of the exhibition did not dare give it "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. Joseph'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 addressed:— TO THE MANAGING COMMITTEE OF THE AMERICAN PILGRIMAGE:

Gentlemen.—The undersigned Committee have been appointed to communicate to you the sentiments 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 about to embark.

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 pious 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.

Furthermore, we desire to participate in the offering you will make of 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.

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.

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 heaven.

Here follow the signatures.

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.

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 Metis, 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.

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.

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.

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'Donoghue comes with a small force, they should join him, of course with arms in their hands. It is added that these same guns will not be fired at one man only.

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 ANNEXATION.

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 confidence in him.

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

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 1860, 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 recovered, 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.

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 Seminary:—

Tonsure—Mr. James Masterson. Minor Orders—Messrs. Leon, Riviere and Masterson.

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.

Our readers will find elsewhere a report of the Lecture delivered by the Revd. Father Brettagh on the Spanish and English Inquisitions. We bespeak for it a careful perusal; it will be seen that it does not contain a word to justify the language of the Globe upon which we commented last week.

We commend to our readers the following appeal to the public from the Brothers in charge of the Provincial Reformatory—

LOAN TO BE RAISED BY THE BROTHERS OF CHARITY. The Brothers of Charity, whose Mother-House is in Ghent, Belgium, have founded an establishment, about ten years since, in Montreal.

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

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

The Government remunerates the Brothers for conducting this school, in which are already nearly 200 young criminals, sentenced by various tribunals.

The Press, 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., which the Brothers wish to open in the interest of their pupils, must be furnished with the necessary implements and appliances.

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

THE FOLLOWING IS THE MODE THEY HAVE RESOLVED TO ADOPT IN MAKING THEIR APPEAL. All persons who wish to favor the work in question are respectfully solicited to lend money to the Brothers of Charity, in sums of \$5, 10, 15, 20, and up to 1,000 dollars, for the space of ten years, at five per cent. interest, this being the interest paid by the Savings Bank.

Those who might not be able to leave their money at interest for the time above mentioned will, however, on demand, be reimbursed the principal and interest thereon.

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.

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

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

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

ALMS, HOWEVER SMALL, WILL BE RECEIVED WITH THE SINCEREST GRATITUDE. This is the first appeal, as we have already stated, that the Brothers of Charity make to the Public.

It is to be hoped that the necessities of life, they silently bore their privations, waiting for better days: to-day, the grand results of their past efforts, and the important and promising nature of the present, impel them to adopt the course already indicated, so that they may successfully carry out a work in which the public at large is interested.

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

horrible customs said to have been in vogue; but, 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.

The Fantess 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 strapping 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 superstitious 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 Christianity."

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, he would not care to see it burnt down, he would care to see it civilized, and he would care to see it civilized by the means 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 honour of this country and conferred still less benefit on the world." (Hear, hear.)

Another speaker in the course of the same debate, Mr. Arthur Mills, brought forward some traits illustrative of the beneficial results 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.

The island of Tortola had a negro House 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 Assembly—and they all got so excessively drunk, that representative government was abolished in Tortola.—Times, May 6th.

Admiral Sir Wm. Edmonstone was opposed to the abandoning of the Gold Coast settlements; 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 the natives and the Government.—ib.

THE MONTH—May, 1874.—A very excellent number. Its first article on The Shortcomings 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 Scots; whilst the number concludes with the usual notices of contemporary literature.

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 Aspects of the Agricultural Labor Question.—

The history of The Electric Telegraph comes 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, DUNDREE. On Sunday afternoon, the 10th inst., Miss Isabella McCaffrey, at her father's residence, Edward McCaffrey, 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 McGarvey, 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 McCAFFREY. 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 duty—your fidelity to its calls, and your urbanity towards all. Though distance will separate us, yet ought 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 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 McCaffrey, 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. Tapfield, 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. Miss Gordon is organist, and Mrs. Tapfield 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 Laeocque 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 children shall receive a document from them showing that 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 shall make, sell, or cause to be sold, clothing which has been manufactured in a house which any person 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 to a penalty. That the remains of any one dying with small-pox shall be buried within 24 hours, and not be allowed to enter any church.

BREAKFAST—EPPE'S COCOA—GRATEFUL AND COMFORTING.—By a thorough knowledge of the natural laws which govern the operations of digestion and nutrition, and by a careful application of the fine properties of well-selected cocoa, Mr. Eppe 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 Eppe & Co. Homoeopathic Chemists, London."

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

TRUE MENTH 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. 4

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.,—DEAR SIR: 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 known. Yours truly, W. T. HORNER, Editor and Publisher of Buffalo Journal.

MARRIED. At St. Philomene, on the 12th inst., Norbert Prevost, M.D., to Miss Maggie Bannon, 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 tour.

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 Amolia, eldest surviving daughter of the late John Smith,

MONTREAL WHOLESALE MARKETS. Flour 48 lbs. of 196 lb. —Follards.....\$2.75 @ \$4.00 Superior Extra..... 6.25 @ 6.30 Extra..... 0.00 @ 6.00 Fine..... 4.70 @ 4.70 Strong Bakers..... 5.42 @ 5.50 Middlings..... 4.40 @ 4.40 U. C. bag flour, per 110 lbs..... 2.70 @ 2.80 City bags, [delivered]..... 2.35 @ 0.00 Barley, per bushel of 48 lbs..... 1.10 @ 1.15 Lard, per lbs..... 0.11 @ 0.11 Cheese, per lbs..... 0.14 @ 0.15 do do do Finest new..... 0.00 @ 0.00 Oats, per bushel of 32 lbs..... 0.52 @ 0.55 Oatmeal, per bushel of 900 lbs..... 5.50 @ 5.75 Corn, per bushel of 56 lbs..... 0.70 @ 0.75 Pease, per bushel of 66 lbs..... 0.85 @ 0.90 Pork—New Mess..... 18.50 @ 18.75

TORONTO FARMERS' MARKET. Wheat, fall, per bush..... \$1 27 do spring..... 1 20 Barley do..... 1 00 Oats do..... 0 55 Peas do..... 0 70 Rye do..... 0 00 Dressed hogs per 100 lbs..... 8 00 Beef, hind-qrs. per lb..... 0 06 " fore-quarters "..... 0 04 Mutton, by carcass, per lb..... 0 08 Potatoes, per bus..... 0 55 Butter, lb. rolls..... 0 22 " large rolls..... 0 17 tub dairy..... 0 16 Eggs, fresh, per doz..... 0 12 " packed..... 0 11 Apples, per brl..... 4 00 Chickens, per 1/2 air..... 0 60 Ducks, per brl..... 0 80 Geese, each..... 0 60 Turkeys..... 1 00 Carrots do..... 0 50 Beets do..... 0 55 Parsnips do..... 0 55 Turnips, per bush..... 0 30 Cabbage, per doz..... 0 50 Onions, per bush..... 1 50 Hay..... 24 00 Straw..... 20 00

KINGSTON MARKETS. Flour—XXX retail \$8.00 per barrel or \$4.00 per 100 lbs. Family Flour \$3.25 per 100 lbs. and Fancy \$3.60. GRAIN—nominal; Rye 61c. Barley \$1.15. Wheat \$1.15 to \$1.20. Peas 76c. Oats 56c to 60c. BUTTER—Ordinary fresh by the tub or crock sells at 18 to 20c per lb.; print selling on market at 00 to 10c. Eggs are selling at 11 to 13c. Cheese worth 10 to 12c; in stores 00c to 00c. MEAT—Beef, \$7.00 to 8.50; grain fed, none in market; Pork \$7.00 to 8.00; Mess Pork \$7 to \$18.00; Mutton from 10 to 12c to 00c. Veal, none. 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. Wood selling at \$5.50 to \$6.00 for hard, and \$4.00 to \$3.50 for soft. Coal steady, at \$8.00 for stove, delivered, per ton; \$7.00 if contracted for in quantity. Soft \$8. Hides.—Market unchanged, quiet, \$6.00 for No. 1 untrimmed per 100 lbs. Wool 00c for good Fleeces; little doing. Calf Skins 10 to 12c. Tallow 6 to 00 a lb., rendered; 4c rough. Deka Skins 30 to 50c. Pot Ashes \$5.25 to \$5.50 per 100 pounds. —British Whig.

J. H. SEMPLE, IMPORTER AND WHOLESALE GROCER, 53 ST. PETER STREET, (Corner of Foundling,) MONTREAL. May 1st, 1874. 37-32



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, 2nd of June, at EIGHT o'clock, sharp. The Proceedings of the Home Rule Conference held in the Rotunda, Dublin, and the Second Series of the Irish Home Rule League Papers will be distributed to members. P. J. COYLE, Rec.-Sec.

JUST PUBLISHED! THE HARPER, A MAGAZINE OF GENERAL LITERATURE. PRICE \$1.50 PER ANNUM. Will be sent, Post-paid, on receipt of price. All communications to be addressed to F. CALLAHAN, Printer and Publisher, 35 St. John Street, Montreal. AGENTS WANTED in every town in the Dominion.

PAIN-KILLER! THE GREAT FAMILY MEDICINE OF THE AGE. TAKEN INTERNALLY, it cures Dysentery, Cholera, Diarrhea, Cramp, and Pain in the Stomach, Bowel Complaints, Painful Cough, Liver Complaint, Dyspepsia and indigestion, Sore Throat, Sudden Colds, Coughs, &c., &c. USED EXTERNALLY, it cures Boils, Felons, Cuts, Bruises, Burns and Scalds, Old Sores, Sprains, Swelling of Joints, Toothache, Pain in the Face, Neuralgia, Rheumatism, Frost-bitten Feet, &c. SOLD EVERYWHERE. PRICE 25 CTS. PER BOTTLE. FERRY DAVIS & SON, Sole Proprietors. May 29, 1874.

THE MONTH AND CATHOLIC REVIEW. MAY 1874.—CONTENTS. Articles &c.: 1. The Shortcomings of Modern Gothic Architecture, by H. Bedford, M. A. 2. Reviews of Famous Books.—XII. Sir Thomas Moore'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 Biography. 2. An Abbot of the Tenth Century. Part II. 5. Chapters of Contemporary History. 2. Difficulties of the Government of National Defence. 6. The Early Roman 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 Freemasonry. From the Stimmen aus Maria-Laach. Cases for Binding the present Volume (now complete) can be had at the Publishers. All advertisements to be sent to Messrs. Burns & Oates, 17, Portman Street, W. The "Month and Catholic Review" is sent post free to subscribers in America on prepayment of 24s. per annum. Subscriptions may be paid at the office of this Paper.

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. [37-52

DAME HONORINE EMILIE SORMANI, wife of VIRGILE VICTORIN VOISARD, watch-maker, both residing heretofore in 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 AMENDMENTS. In the matter of ANTHEME MALLETTTE of the Parish and District of Montreal, Butcher and Trader, Insolvent. The Insolvent has made an assignment of his estate to me, and the creditors are notified to meet at his domicile at Coteau St. Louis in Parish and District aforesaid on St. Lawrence Main Street opposite the Catholic church on Monday the first day of June next at ten o'clock a.m., to receive a statement of his affairs and to appoint an assignee. CHAS. ALB. VILBON, Intermitt Assignee. St. Jean Bte. Village, 12 May, 1874, No. 155 St. Lawrence Street. 40-2

INSOLVENT ACT OF 1869. Pro. of QUEBEC; } 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. 39-6

INSOLVENT ACT OF 1869. CANADA, } In the SUPERIOR COURT. Pro. of QUEBEC, } Dist. of Montreal. In the matter of WILLIAM H. CODDINGTON, An Insolvent. The undersigned has filed in the office of this Court a consent by his Creditors to his discharge, and on Wednesday, the twentieth day of May next, he will apply to the said Court for a confirmation of the discharge thereby effected. Montreal, 16th April, 1874. WILLIAM H. CODDINGTON, By his Attorneys ad litem, ABBOTT, TAIT & WOTHERSPOON. 38-6

INSOLVENT ACT OF 1869. CANADA, } In the SUPERIOR COURT. Pro. of QUEBEC, } Dist. of Montreal. In re JOSEPH LAMOUREUX, An Insolvent. ON the eighteenth day of June next, the Insolvent will apply to said Court for a discharge under the said Act. Montreal, 12th May, 1874. JOSEPH LAMOUREUX, Per J. E. ROBOUDOUX, His Attorney ad litem. 9-5

INSOLVENT ACT OF 1869. CANADA, } In the SUPERIOR COURT. Pro. of QUEBEC, } Dist. of Montreal. In re WILLIAM P. O'BRIEN, An Insolvent. 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'BRIEN, by his attorney ad litem J. B. DOUETTE. 38-5

INSOLVENT ACT OF 1869. CANADA, } In the SUPERIOR COURT. Pro. of QUEBEC, } Dist. 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.," An Insolvent. The Undersigned has filed in the office of this Court a consent by his creditors to his discharge, and on the twenty-third day of June next he will apply to the said Court for a confirmation of the discharge thereby effected. JOHN W. BENSON, By ABBOTT, TAIT & WOTHERSPOON, His Attorneys ad litem. Montreal, 16th May, 1874. 39-5

INSOLVENT ACT OF 1869. Pro. of QUEBEC, } SUPERIOR COURT. Dist. of Montreal. In the matter of JAMES R. LOWDEN, personally, and as having done business with ALEXANDER H. LOWDEN in Co-partnership, under the style and firm of "A. H. LOWDEN & CO.," An Insolvent. On the twenty-second day of June next the Insolvent will apply to the said Court for his discharge under the said Act. JAMES R. LOWDEN, By J. S. ARCHIBALD, His Attorney ad litem. Montreal, 8th May, 1874. 39-6

FOREIGN INTELLIGENCE.

FRANCE.

PRESIDENT MACMAHON'S MINISTRY.—PARIS, May 28, 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 Cailloix, 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 de Montagnac is appointed 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 Premiership causes a sensation.

THE CROPS IN FRANCE.—PARIS, May 5.—According to the general tenor 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 volunteers near the city. The Republicans at last accounts held out and relief had been sent 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's night attack upon Galdames on the 30th ult. succeeded for a similar reason. The Carlist line being too extended was thus out 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 Castrejuna, 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 Councils 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 necessities 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 fancies she discovers, 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 prolonged 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 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 machinery, Victor Emmanuel might say that he could not disregard the patriotic wishes of his former

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 paesi 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 chamber. 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 wolf and 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 cafes, in short, everywhere, even in church. In some places they steal cattle, and unless it is ransomed, immediately put it to death, and send the tails to the owners. Sometimes they menace a wholesale massacre of the live stock on a 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 *Kurzer 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 on 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 Cesar what is Cesar's, but we will also faithfully and firmly give to God what is God's. At this moment our first thought turns again to our imprisoned Archbishop, who, in spite of his confinement behind the bars of the jail, is 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 recognize 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 Guardian*) very little of an exciting character in the proceedings. The women—most of them elderly, respectable, and quiet-looking—went through their task in a business-like, 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 teetotaler 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 over-dressed, informed the meeting that she had been the wife of a navy, 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. NEWDEGATE'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 not consistent with the provisions of the Acts against Superstitious Uses, the Mortmain, or Charity Acts. As to its composition, 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 such an office, or that any Catholic would ever consent to exercise it, and his proviso as validating the

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*.

MISSIONARIES IN CHINA.—A correspondent of the *New York World*, dated 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 English 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 their limited success. There is a sort of fatality about these complaints, whoever makes them—whether a Livingstone, who pointed his criticism to Bishop Tozer with a complimentary 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 Review*.

EXTRAORDINARY TELEGRAPHIC FEAT.—The following tale is from the *Whithall 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 gentleman 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 sudden there was heard a loud clicking at the instrument, as if Pandemonium's great hall had been let loose. The operator sprang quickly to answer the call. He ascertained it was from the New York office. He quickly asked 'What's up?' An answer came back as if some infuriated demon was at 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!'"

COURT 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, agreed 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 recently, 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 give us 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 cuts 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 Jane don't you leave the clothes out all night; mind I tell you; for there's a congressman at large."

At Yazoo City, Miss., on April 29, the river was falling slowly, and reports from all points above show that the Yazoo, Tallahatchie, and the Yallahusha rivers are falling. Greenwood, on the Tallahatchie, is entirely submerged, the water there being higher than in 1867. No serious damage resulted from the Hushpuckama 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 one-third 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 else—he has a plodge 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 gauged 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, and stamped with his right number, as if he had undergone 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 pretensions; an older boy says to himself, "It's no use; we shall find him out to-morrow."—*Emerson*.

LAUGH AND BE HEALTHY.—The physiological benefit of laughter is explained by Dr. E. Hecker in the *Archiv fur Psychiatric*: "The comic-like tickling causes a reflex action of the sympathetic nerve by which the calibre 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 why."

JOHN SMITH.—In Latin he is Johannes Smithus; Italians smooth him off with Giovanni Smith; the Spaniards render him Jann Smith; the Dutchman adopts him as Hans Schmidt; the French flatten him out into Jean Smeett; the Russian sneezes and barks Jontoff Semtowski. When John gets into the tea trade in Canton, he becomes Jovan Shimmitt; but if he clambers about Mount Hecla, the Icelanders say he is Jovan Smithson; if he trades among the Tuscaroras he becomes Ton Qua Smittia; in Poland he is known as Ivan Schmittitwiowski; should he wander among the Welsh mountains, they talk of Jibon Schmid; when he gets to Mexico, he is booked as Juli F. Smetti if of classic turns he mingles among Greek ruins, he turns Ion Smiktou; and in Turkey he is utterly designated as voo Seif.

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, four to a hill, and they generally all come. By sowing the earliest 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 may be lightly spaded in, or if in an orchard it may be worked in with light plough, cultivator or harrow.



Thirty-two pages every month, bound in a neat paper cover, for \$1.50 per annum.

"THE HARP,"

A MONTHLY MAGAZINE OF GENERAL LITERATURE.

Prospectus.

"THE HARP" will be devoted to general literature carefully selected, and of such a character as will be at once instructive and interesting; each number will contain one or more well-chosen pieces of music and will be illustrated in the most approved style. As may be expected from the title of the magazine, Irish topics will occupy a deserved prominence in its pages; and the question now of paramount importance to Irishmen, "Home Rule," or self-government for their country, will be advocated, not only by occasional articles of an original character, but by a fair proportion of selected matter from Irish publications, and others, of established respectability.

It is presumed that a periodical thus conducted will commend itself to the support of a numerous class of intelligent readers, of both sexes throughout the Dominion. The time has arrived when that large body to whom we chiefly address ourselves, should be regularly supplied with reading matter of a higher and more approved order than that generally derived from newspapers—a species of literature nearly always ephemeral, often dangerous, and seldom, indeed, prepared with conscientious care. The taste which demands higher toned productions is much on the increase, at home and abroad; and the publisher hopes to have soon accorded to him the honor of having rendered at least moderate aid to the happy CATHOLIC WORK of the day.

THE HARP will be published on the 25th of every month; each number will contain 32 pages, and will be bound in a neat paper cover. Price, \$1.50 per annum.

Specimen numbers mailed to any address for 15 cents. Subscribers may remit the amount in postage stamps or otherwise.

Parties wishing to secure the first number will require to send name and address before the 25th of May.

Articles for publication solicited. A limited number of advertisements will be inserted on the cover, at 20 cents per line for each insertion. All communications to be addressed to

F. CALLAHAN, Printer and Publisher, 28 St. John Street, Montreal.

Agents wanted in every town in the Dominion.

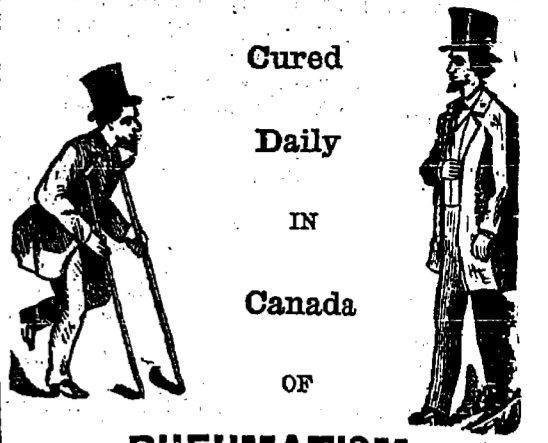
BLAIR'S PATENT SILK HATS.

A few Cases of these Celebrated HATS received per Steamer "Prussian."

O'FLAHERTY & BODEN'S,

289 NOTRE DAME STREET,

HUNDREDS



Cured Daily IN Canada OF

RHEUMATISM

DIAMOND RHEUMATIC CURE.

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

Diamond Rheumatic Cure,

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

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

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

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

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

DEVINS & BOLTON,

NOTRE DAME STREET, MONTREAL, General Agents for Province of Quebec.

Or to

NORTHRUP & LYMAN,

SCOTT STREET, TORONTO, General Agents for Ontario.

PRICE \$1 PER BOTTLE.

May 22, 1874. 40.

ROYAL

INSURANCE COMPANY OF LIVERPOOL,

FIRE AND LIFE.

Capital.....\$10,000,000 Funds Invested..... 12,000,000 Annual Income..... 5,000,000

LIABILITY OF SHAREHOLDERS UNLIMITED.

FIRE DEPARTMENT.

All classes of Risks Insured at favorable rates.

LIFE DEPARTMENT.

Security should be the primary consideration, which is afforded by the large accumulated funds and the unlimited liability of Shareholders.

Accounts kept distinct from those of Fire Department.

W. E. SCOTT, M.D., Medical Referee. H. J. MUDGE, Inspector. Montreal, 1st May, 1874.

MOTHERS, MOTHERS, MOTHERS.

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

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

INSOLVENT ACT OF 1869.

CANADA, Pro. of QUEBEC, Dist. of Montreal, In the SUPERIOR COURT.

In the matter of ARTHUR M. COHEN,

An Insolvent.

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

Montreal, 14th April, 1874.

ARTHUR M. COHEN,

By his Attorneys ad litem, ABBOTT, TAIT & WOTHERSPOON.

S. M. PETTINGILL & CO., 10 State Str... Boston, 37 Park Row, New York, and 701 Chesnut Street, Philadelphia, are our Agents for procuring advertisements for our paper...

D. BARRY, B. C. L., ADVOCATE, 10 St. James Street, Montreal. January 30, 1874.

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

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

SPECIAL FEATURES.—A purely Canadian Company. Safe, but low rates. Difference in rates alone (10 to 25 per cent.) equal to dividend of most Mutual Companies.

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

RESTORE YOUR SIGHT. Spectacles rendered useless. OLD EYES MADE NEW. All Diseases of the Eye Successfully Treated by Ball's new Patent Ivory Eye-Cups.

Patent Improved Ivory Eye-Cups. Many of our most eminent physicians, oculists, students and divines have had their sight permanently restored for life, and cured of the following diseases:

1. Impaired Vision; 2. Presbyopia, or Far Sight-ness, or Dimness of Vision, commonly called Blurring; 3. Asthenopia, or Weak Eyes; 4. Epiphora, Running or Watery Eyes; 5. Sore Eyes, Specially treated with the Eye-Cups, Cure Guaranteed; 6. Weakness of the Retina, or Optic Nerve; 7. Ophthalmia, or Inflammation of the Eye and its appendages, or imperfect vision from the effects of Inflammation; 8. Photophobia, or Intolerance of Light; 9. Over-worked eyes; 10. Mydriasis, moving specks or floating bodies before the eye; 11. Amaurosis, or Obscurity of Vision; 12. Cataracts, Partial Blindness; the loss of sight.

From honest Farmers, Mechanics and Merchants; some of them most eminent leading professional and political men and women of education and refinement in our country, may be seen at our office. Under date of March 29, Hon. Horace Greeley, of the New York Tribune, writes: "J. Ball, of our city, is a conscientious and responsible man, who is incapable of intentional deception or imposition."

REV. JOSEPH SMITH, Malden, Mass., Cured of Partial Blindness, of 18 Years Standing in One Minute, by the Patent Ivory Eye-Cups.

Dr. J. BALL & CO., P. O. Box 957, No. 91 Liberty Street, New York. For the worst cases of MYOPIA, or NEAR SIGHTEDNESS, use our New Patent Myopic Attachments applied to the IVORY EYE CUPS has proved a certain cure for this disease.

SPRING, 1874! J. & R. O'NEILL, IMPORTERS AND WHOLESALE DEALERS IN BRITISH AND FOREIGN DRY GOODS, DOMINION BUILDINGS, No. 138 McGill Street, Montreal.

We have now received a large portion of our SPRING IMPORTATIONS. We show to-day:— 28 Cases New Prints, Cashmeres and Satens, 37 Cases New Dress Goods, 65 Bales Grey and White Cottons and Sheetings, 14 Packages Irish and Scotch Linens, 11 Bales Haberdashery and Small wares, Cases of Merino and Cotton Hosiery, 8 Cases Kid, Lisle, Silk, and Cotton Gloves, 5 Cases Rich Black and Colored Silks, 10 Cases Printed Shirtings, Wave and Harvard do., 9 Cases Silk Umbrellas, Sunshades and Parasols, 12 Cases Black and Colored Lustres, Cobourgs and Cashmeres, 10 Cases Nottingham Laces, Ruffings, Rouchings, and Curtains, 8 Cases New Paisley Cashmere and Silk Fancy Shawls, 4 Cases New London Jackets, Silk and Cashmere, 14 Bales Cottonades, Denims, Tickings and Jeans, 5 Cases New Ribbons, Ribbon Velvets and Silk Scarfs, 5 Cases New Tasso, Batiste, and Polka Spot Costumes.

MERCHANT TAILORS will find a very choice assortment of NEW TROUSERINGS, COATINGS, VESTINGS, AND TRIMMINGS. WE OPEN TO-DAY: 7 Cases New Broad Cloths, Venetians and Worsted Cottons, 5 Cases Italian Linings and Serges, 5 Cases Braids, Buttons, Silicias, Tailor's Trimmings.

76 CASES NEW CANADIAN TWEEDS, Selected Patterns, of Rosamonds, Sherbrooke, Columbus, Galt, New Edinburgh, and leading Canadian Factories. UNITED STATES MANUFACTURES. 100 Bales Cotton Bags, 150 Bales Batts and Waddings, 20 Bales Carpet Wares, 10 Cases Merino Hosiery, Undershirts and Drawers.

DE LA SALLE INSTITUTE, Nos. 18, 20 & 22 Duke Street, Toronto, Ont.

DIRECTED BY THE CHRISTIAN BROTHERS This thoroughly Commercial Establishment is under the distinguished patronage of His Grace, the Archbishop, and the Rev. Clergy of the City.

The Institution, hitherto known as the "Bank of Upper Canada," has been purchased with this view and is fitted up in a style which cannot fail to render it a favorite resort to students. The spacious building of the Bank—now adapted to educational purposes—the ample and well-devised play grounds and the ever-refreshing breezes from great Ontario all concur in making "De La Salle Institute" whatever its directors could claim for it, or any of its patrons desire.

COURSE OF STUDIES. The Course of Studies in the Institute is divided into two departments—Primary and Commercial. PRIMARY DEPARTMENT. SECOND CLASS. Religious Instruction, Spelling, Reading, Notions of Arithmetic and Geography, Object lessons, Principles of Politeness, Vocal Music.

Religious Instruction, Spelling and Defining (1st drill on vocal elements.) Penmanship, Geography, Grammar, Arithmetic, History, Principles of Politeness, Vocal Music. COMMERCIAL DEPARTMENT. SECOND CLASS. Religious Instruction, Reading, Orthography, Writing, Grammar, Geography, History, Arithmetic, (Mental and Written), Book-keeping (Single and Double Entry), Algebra, Mensuration, Principles of Politeness, Vocal and Instrumental Music, French.

Board and Tuition, per month, \$12 00 Half Boarders, " 7 00 PREPARATORY DEPARTMENT. 2nd Class, Tuition, per quarter, 4 00 1st Class, " " 5 00 COMMERCIAL DEPARTMENT. 2nd Class, Tuition, per quarter, 6 00 1st Class, " " 6 00 Payments quarterly, and invariably in advance. No deduction for absence except in cases of protracted illness or dismissal.

REMOVAL. JOHN CROWE, BLACK AND WHITE SMITH, LOCK-SMITH, BELL-HANGER, SAFE-MAKER AND GENERAL JOBBER Has Removed from 37 Bonaventure Street, to ST. GEORGE, First Door off Craig Street. Montreal.

CENTRAL MARBLE WORKS, (Cor. Alexander & Lagache Street.) TANSEY AND O'BRIEN, SCULPTORS AND DESIGNERS.

MANUFACTURERS OF every Kind of Marble and Stone Monuments. A large assortment of which will be found constantly on hand at the above address, as also a large number of Mantel Pieces from the plainest style up to the most perfect in Beauty and grandeur not to be surpassed either in variety of design or perfection of finish.

OWEN M'GARVEY MANUFACTURER OF EVERY STYLE OF PLAIN AND FANCY FURNITURE, Nos. 7 and 11, St. Joseph Street, (2nd Door from McGill Str.) Montreal.

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

J. HUDON & Co., IMPORTERS OF GROCERIES, WINES, LIQUORS AND PROVISIONS, 305 St. Paul St. and 247 Commissioners St., MONTREAL.

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

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

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

J. D. LAWLOR, MANUFACTURER OF SINGER'S, B. P. HOWE'S AND LAWLOR'S SEWING MACHINES. (ESTABLISHED IN CANADA IN 1861.) 365 NOTRE DAME STREET, MONTREAL.

GREENE'S PATENT COMBINATION GAUGE. No. 576 CRAIG STREET, (Opposite Colte.) GREENE'S PATENT COMBINATION GAUGE. PLUMBING AND GAS-FITTING, HEATING BY HOT WATER A SPECIALITY, IRON TUBING STEAM GAUGES. BRASS WORK 576 Craig Street, (Opposite Colte.)

J. G. KENNEDY AND COMPANY, AND COMPANY, IMMENSE STOCK, for the FALL and SPRING TRADE, has Arrived. Their Wholesale Customers will do well to make their calls at an early date, before the more Select Lines get culled through at this busy season.

TAILORING STORE, 31 St. Lawrence Street. With regard to their ORDER DEPARTMENT, Gentlemen can rely with the fullest confidence on the experience of the Artist engaged for PERFECT FITS, the Rule of the Store being "A Perfect Fit or no Sale."

F. CALLAHAN, JOB PRINTER, MONTREAL. Orders by mail promptly attended to.

THE BRITISH QUARTERLY REVIEWS. EDINBURGH REVIEW, (Whig) LONDON QUARTERLY REVIEW, (Conservative) WESTMINSTER REVIEW, (Liberal) BRITISH QUARTERLY REVIEW, (Evangelical) AND BLACKWOOD'S EDINBURGH MAGAZINE, REPRINTED BY THE LEONARD SCOTT PUBLISHING CO., 140 FULTON ST., NEW-YORK.

THE LEONARD SCOTT PUBLISHING CO., 140 Fulton St., New-York. These periodicals constitute a wonderful miscellany of modern thought, research, and criticism.

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

THE CHEAPEST AND BEST CLOTHING STORE IN MONTREAL IS P. E. BROWN'S No. 9, CHABOLLEZ SQUARE Persons from the Country and other Provinces will find this the MOST ECONOMICAL AND SAFEST PLACE to buy Clothing, as goods are marked at the VERY LOWEST FIGURE, AND ONLY ONE PRICE ASKED Don't forget the place: BROWN'S, 9, CHABOLLEZ SQUARE, opposite the Crossing of the City Cars, and near the G. T. R. Depot; Montreal, Jan. 1st, 1874.

DOMINION BUILDING SOCIETY, Office, 55 St. James Street, MONTREAL. SAVINGS DEPARTMENT: For sums under \$500 00 lent at short notice 6 per For sums over \$500 00 lent on short notice 5 " For sums over \$25 00 up to \$6,000 00 lent for fixed periods of over three months 7

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

HIGH AND LOW PRESSURE STEAM ENGINES AND BOILERS. MANUFACTURERS OF IMPROVED SAW AND GRIST MILL MACHINERY. Boilers for heating Churches, Convents, Schools and Public buildings, by Steam, or hot water. Steam Pumping Engines, pumping apparatus for supplying Cities, and Towns, Steamships, Steam Winches, and Steam fire Engines.

MYLES MURPHY, COAL AND WOOD MERCHANT, OFFICE AND YARD: 135 ST. BONAVENTURE STREET, MONTREAL.

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

INSOLVENT ACT OF 1869. CANADA, Pao. of QUEBEC, In the SUPERIOR COURT. Dist. of Montreal. In the matter of JOSEPH R. ARCHAMBAULT, (heretofore doing business at Montreal in partnership with JOSEPH E. ARCHAMBAULT, under the name of ARCHAMBAULT & FRERE), An Insolvent. On the nineteenth day of May next the undersigned will apply to the said Court for a discharge and the said Act. Montreal, 16th April, 1874. JOSEPH R. ARCHAMBAULT, per THOMAS P. FORAN his Attorney ad litem.

