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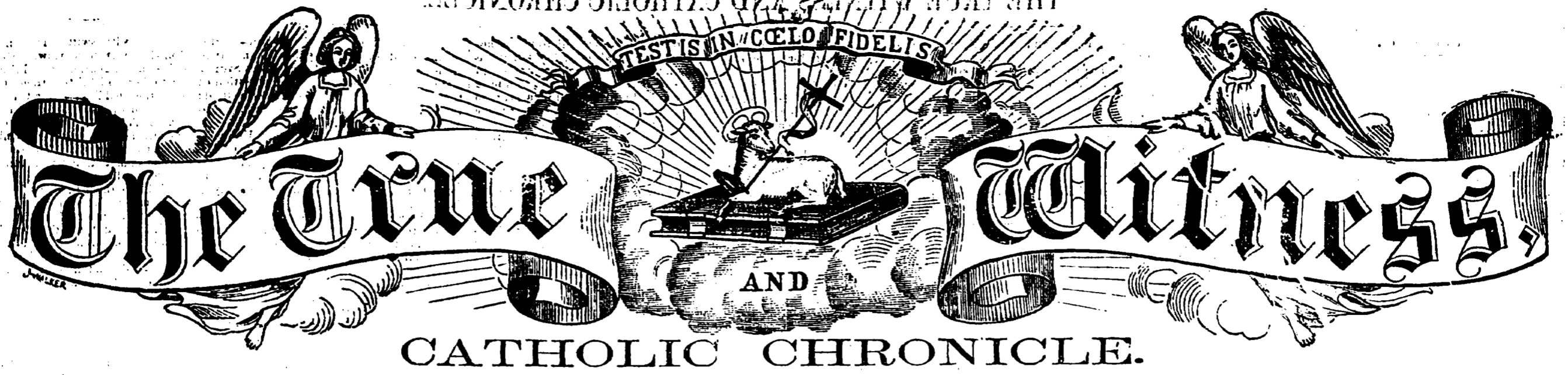
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THE BABY LITTLE WOMAN.

[From Appleton's Journal.] She was the latest little woman that ever a mortal craved...

THE VEIL.

Entrants into the Order of Sister Adorers of the Most Precious Blood—An Imposing Ceremony by His Grace Archbishop Lynch.

The Order of the "Sister Adorers of the Most Precious Blood of Our Lord Jesus Christ," as is learned from a pastoral issued by Archbishop Lynch in 1872...

At nine o'clock the procession started from the convent on Bond street. It was headed by the incense-bearer, who was followed by the cross-bearer and his acolytes...

The first ceremony was that of giving the veil and receiving the first promises of a postulant or candidate for entrance into the Order.

His Grace then asked the kneeling woman: "My child, what do you desire?" To which the postulant replied: "Your Grace, I desire, with my whole heart, to belong to our Lord Jesus Christ, and to serve Him in the Order of the Most Precious Blood, and to be clothed with the habit of that Order."

The Archbishop enquired if she had resolved to observe the rules of the Order, and, receiving a reply in the affirmative, prayed that the Lord would guard the entrance of this sister into the Community...

in justice and sanctity of truth. In the name of the Father, and of the Son, and of the Holy Ghost." When she returned after having put on the habit His Grace presented to her the scapular, saying: "Receive this habit, which should continually remind you of the blood of Jesus Christ, which you profess to honour with a special adoration."

His Grace then offered prayer that this redeemed one might live justly and piously, and come at last to the good Shepherd loaded with the fruits of good works.

The following were the officiating clergy present:—Bishop O'Mahoney, Vicars-General Rooney and Vincent, Very Rev. Fathers Laurent McCann, and Proulx, Fathers Teely, Brennan, Chalandard, Frachon, McGinly, Egan, Sheehan, Harold, and McBride. Father Bergin acted as Master of Ceremonies.

His Lordship then ascended the pulpit and delivered a very impressive discourse after which came the ceremony of receiving the professions of Miss Fanny Joun, in religion Sister Mary Raphael, who had already received the veil, and was desirous of taking the final step in acquiring membership in the order.

Presenting the veil to the kneeling novice, he said:—"Receive, my child, this holy veil which signifies that you are hidden from the world, which you have renounced, and that you desire to be solely and entirely united to Jesus Christ."

Blessing was invoked upon the cross in the following words:—"Bless and sanctify O Lord, our God, this sign of our redemption, and grant that thy servant who is about to bear it upon her breast may keep constantly and strenuously in the footsteps of Thy crucified Son, and that when the struggle of this life is over she may receive in the world to come the reward of all struggles through the power of the Cross of Our Lord Jesus Christ."

The blessing invoked upon the ring was as follows:—"Oh God, author of human salvation and giver of all spiritual grace, send down upon this ring a blessing that she who is to wear it, being defended by power from on high as a spouse of Christ, may keep strictly her vows, and may persevere in poverty, chastity, and obedience to the end of life."

The Archbishop having pronounced the solemn benediction said:—"Go in peace, my child; God has accepted your sacrifice; now return:—His thanks for the favour—He has done you, and with these words this exceedingly solemn ceremony was concluded.

Grand Mass was then celebrated, the choir in the gallery accompanied by the organ coning to the assistance of the chorists seated in the sanctuary. The music at this point was very beautifully rendered, one of the voices in the choir being very rich and of great compass.

The celebration of the Mass being concluded a procession was again formed, which filed down the centre aisle of the Cathedral, out at the main door, and thence into the garden of the palace, all the voices joining in a triumphant hymn, and so the unusual ceremonial ended.—Toronto Globe.

THE IRISH LAND QUESTION.

There is one task, according to the Statist, which the new Government is irrevocably committed to, namely, an attempt to settle the vexed question of the Irish land. It is a task of immense difficulty, but only because the most powerful class in England regards the sole satisfactory settlement as dangerous to its own interests.

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A CATHOLIC LEGEND.

Among the peculiarities of the Roman ritual he will notice the striking symbolism of the washing of the celebrant's hands (or rather the tips of the thumb and forefinger), before he touches the sacred elements, reciting the while a portion of the twenty-fifth Psalm: "I will wash my hands in innocency, and so will I go to Thine altar."

"After all," remarked the young man, skimming lightly over the gravel walk in the general direction of the front gate, "after all, what boots it?" And the muscular looking old gentleman at the top of the porch steps with his spectacles jostled a little crooked says that if the young man himself didn't know, he didn't know anybody in that township that did.

BILE, WIND, INDIGESTION.—DR. HARBURY'S ANTI-BILIOUS AND PURGATIVE PILLS. One of the medicines that really acts upon the Liver, giving immediate relief in all cases of Bile, Indigestion, Sick Headache, Wind, Sickness, Torpid Liver, Costiveness, Giddiness, Spasms, Nervousness, Heartburn and Debility.

THE MOST ENDURING MEMORY OF Childhood clings to the piousness of worm medicines that abound. Even now the writer seems to taste the disgusting compounds. But BROWN'S VERMIFUGE COMFITS or Worm Lozenges, which are so powerful and so popular, are pleasant to the taste, and do their work speedily and thoroughly.

Irish News.

A CURIOUS OCCURRENCE.

[From the Cork Examiner of May 8th.] On Thursday night the inhabitants of the peaceful village of Dallyfeared were thrown into a state of the greatest excitement on learning that the police barracks was on fire and that a sum of £18 6s had been stolen from the trunks of two of the men.

It appeared that on that evening, about nine o'clock, Constable McGrath, who was in charge of the barracks, proceeded on patrol, leaving only one man, Sub-constable Fitzgerald, in the barracks. About half-past eleven on their returning to the barracks the door was found closed and bolted.

On entering the house it was discovered that it was not one fire, but three distinct fires that were burning, in three different rooms, and without even having communicated. In the guard or day-room a hole was found burned in the wooden flooring, about two feet square, bearing the traces of paraffin oil.

My DEAR LORD BISHOP,—Having been informed that you do not consider my address sufficiently explicit, I beg to state for your lordship's information that I am prepared to vote for a measure empowering the Irish members to meet in Dublin to transact all affairs relating exclusively to Irish interests, who promised to consult, act, and vote with the Home Rule party, and who on no occasion avowed himself as a supporter of the Liberal party, can claim to be classed as a Liberal and not as a Home Ruler.

Waterford, May 5th, 1880. DEAR MR. PARNELL—I received your letter of the 3rd inst., which I find has been published in the Freeman's Journal. You justly invite my attention to a letter written to the Times by Mr. Villiers Stuart, and you ask if I could make known in the press the facts of the case as regards the pledge said to have been given me by that gentleman.

On Monday the Freeman published the following further letter from the Bishop of Waterford:— Waterford, May 8. DEAR SIR,—You will favour me by giving insertion to the enclosed copy of a letter written to me by Mr. Villiers Stuart during his candidature for the representation of the county of Waterford.

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which from commencement to end does not contain the remotest allusion to the Liberal party, nor does it appear in any public speech of his that I could learn. It is, then, clearly inconsistent, to use a very mild term, on the part of Mr. Stuart to assert that he was elected as a supporter of the Liberal party.

But Mr. Stuart's inconsistency does not rest solely on negative grounds. He has supplied positive evidence in abundance, both in writing and in speech, in person and by agency, binding him to Home Rule principles and to Home Rule parliamentary action. Desiring, as might be well presumed, to obtain the approval and support of the clergy of the county, Mr. Stuart instructed his conducting agent to seek an interview with Mr. Blake, also a candidate, with the view of procuring for him the support of the bishop and clergy, for I had previously refused Mr. Stuart my support on the ground that his address to the electors was not sufficiently explicit on the Home Rule question.

In furtherance of the terms contained in that memorandum, and of a subsequent conversation which took place in Cappoquin, between Mr. Blake, Mr. Stuart, and his conducting agent, Mr. Slattey, Mr. Stuart wrote, in a letter dated March 24, what I considered sufficiently satisfactory to warrant me to recommend Mr. Stuart as Mr. Blake's colleague to the support of the clergy and electors of the county. Besides his letter, a copy of which I enclose for publication, proofs can be given that in his canvass Mr. Stuart bound himself to Home Rule Parliamentary action; and if confirmation be needed, it might be found in the significant fact that he was abandoned with scarcely an exception by the gentry of the county, in consequence of its being understood that he would support Home Rule, and act, in the way described by him, with the Irish party.

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General News.

—An English paper says that Lord Beaconsfield is now giving much of his time to farming. —At Naples two leading journals, the Pugnochiuso and the Focolo, are cried in the streets by the euphonious newsboys as "O Pù!" and "O Pù!"

—In a women's foot race at San Francisco, two of the contestants, Howard and Tobias, quarrelled violently on the track, threatened to whip each other, and finally began to cry, all of which the spectators seemed to enjoy as a pleasing break in the monotony of the show.

—The law of the ancients forbidding a statue to be raised to a live man, or to a dead one except after a lapse of a certain number of years, has become quite obsolete. It is the fashion now in Europe to erect monuments to the living rather than the dead; and it has been estimated that two hundred busts and statues are at present being chiselled out in honor of living men, of all sorts and conditions.

—The Royal Academy, whose grand annual dinner has just occurred, has not even a charter. Its rights and privileges are based on an unsealed and unattested instrument signed by King George III. to oblige Benjamin West and thirty-five of his private friends. "I approve of this plan," wrote the King, who knew next to nothing about art, "let it be put into execution." It was put into execution, and Sir Joshua Reynolds became the first President.

—The Duchess of Bedford, who is announced as the new Mistress of the Robes, is sister of Earl Delawarr and of Lady Derby. The Mistress of the Robes to a Queen regnant corresponds with the office of groom of the stole to the King, and the post is the blue ribbon of feminine appointments in the Royal household. It is the only Court office held by a woman which now counts with the Ministry, and the Duchess is almost the only married woman about the Queen who is not a widow.

—Amasa Wilsey, of Petaluma, Cal., dreamed last fall that he would die on May 1, 1880. The occurrence impressed him, though he affected to attach no importance to it, and he joined three life insurance societies, so as to leave his wife provided for in case of his death. On May 1 he was apparently in perfect health. A dinner was to have been given to him in the evening, to celebrate his escape from the fulfilment of the dream. The party had just gathered when he fell from his chair, stricken by heart disease, and died in a few minutes.

—For some reason or other M. Thiers would not have an almanac in his study, and was often unable to date a letter because he could not remember the day of the month. Upon one occasion a Government clerk, to whom he had promised a letter of recommendation, came by appointment for it, and M. Thiers, sitting down to write it, asked him the day of the month. For a moment the young man could not remember it, and M. Thiers exclaimed: "You are not likely to make a good administrator if you cannot remember the day of the month!" He wrote the letter, however, saying, as he gave it to the young man: "Always carry a pocket almanac, my young friend."

—William Bridges, of Greenocastle, Ind., was asked to contribute toward building a Methodist Church. He is a Universalist, and he said that he would give \$100, on condition that a Universalist clergyman should be allowed to preach three sermons in the new edifice. The offer was accepted and the money paid. The Rev. Mr. Curry preached the first of the Universalist discourses, and improved the opportunity to violently assail orthodox Christianity. The congregation was horrified, and on the following day the officers tried to compromise with Bridges by returning the \$100; but he declared that the bargain must be consummated, and the two remaining sermons are to be given.

NINETY-EIGHT.

BY M. A.

In a fair green island that westward lies... A man stepped on the heart of the land... He looked at the woman never did...

One Night's Mystery.

By May Agnes Fleming.

CHAPTER XV.—CONTINUED.

"Keep your congratulations," retorted Miss De Courcy, the fine furious temper she naturally possessed all fires, "and let me get rid of you. Keep your flowers, too—I don't want them. I wish I had never seen them or you!"

"Papa would not be so very angry, and he might forgive him—perhaps." But here Sydney stopped. Papa would be most tremendously angry; papa would never forgive him to the day of his death. She could never dare tell papa the truth; if the marriage was broken off, it must be through her own unwillingness to keep to the compact, not his, else Bertie was ruined for life.

Nothing, papa, Sydney came near gasping in her alarm; but even in this extreme moment she checked herself. It would not be true, and the simple, white, absolute truth came ever from Sydney Owenison's lips. "You were willing enough a week ago," her father repeated. "What have you discovered about Bertie now?"

"I was willing enough because I had not thought the matter over," Sydney answered, her voice tremulous. "Papa, I—I don't care for Bertie—in that way." "In what way?" Falling in love, do you mean? Oh, if that be all—pooh—a very good thing for you too; the love that will come after marriage will be all the safer, to last. Are you sure, quite sure, there is no other reason than this?"

A significant squeeze of the arm—Bertie looks around bewildered by the sudden change from matrimony to misadventure, and Sydney and Cyril approach. The question of their respective toilettes has been settled; they are, in hats and jackets, en route to Wyckcliffe, shopping.

blaze up with swift flame, 'not if the wedding-day was to-morrow. Her father's an officer and a gentleman. I'll go to him, I'll go to her, and I'll tell them both what will stop the wedding. Don't look at me like that, Ben—I can't help it. I wish I could. And don't trouble yourself to come home with me any more during the few nights I play; it isn't worth while. You can never get any better than a 'thank you' and a shake hands for your pains."

Continued on Third Page.

The True Witness

AND CATHOLIC CHRONICLE. PRINTED AND PUBLISHED EVERY WEDNESDAY.

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MONTREAL, WEDNESDAY, MAY 26.

CALENDAR

THURSDAY, 27—Corpus Christi, Holyday of obligation. Epist. 1 Cor. xi. 23-29; Gosp. John xi. 54-58. FRIDAY, 28—Of the Octave. SATURDAY, 29—Of the Octave. SUNDAY, 30—Second Sunday after Pentecost. Epist. 1 John iii. 13-18. MONDAY, 31—St. Angela Merici, Virgin. St. Petronilla, Virgin. JUNE. TUESDAY, 1—Of the Octave. SS. Marcellus and Companions, Martyrs. Cons. Bp. Healy, Portland, 1875.

NOTICE

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MR. JAMES McARAN, 196 Murray street, is agent for the TRUE WITNESS. He will deliver the paper to the necessary places and will take orders for its weekly delivery to subscribers, as well as for other Irish Canadian and Irish American papers.

FATHER LEMING CRAIGGE, an Australian clergyman, who has established for himself a reputation as a lecturer in that country and the States, where he has been lately sojourning, arrived in Montreal on Friday last. The Detroit Free Press, alluding to a lecture which Father Craigge delivered in that city, says:—The scholarly speaker exhibited great dramatic power, and his fine physique and majestic bearing greatly intensified the bearing with which his burning words were received by the large audience. His lecture was for the benefit of St. Vincent's Church. It is not unlikely that the oratorical powers of the eloquent gentleman will be utilized during his fortnight's stay in this city.

PARNELL has achieved another triumph in the adoption of his land scheme by the Home Rule party, and Mr. Shaw says if his views are those he expressed in America he will not entertain them and will leave the party. Mr. Shaw is one of the innocent souls that will talk until the arrival of the Greek Kalends about Home Rule and Tenant Rights, but when it comes to decisive action draws back. He is also one of those whole-souled legislators who is so much admired in the House of Commons for his moderation in contradiction to Parnell, who is thoroughly hated. Mr. Shaw would make an efficient member of an Irish House of Commons if it were once established, but he will not do anything to establish it.

THE Canadian oarsman is victorious once more, and this on the historic Potomac and under the eyes of 50,000 Americans, who would hail his defeat with rapture. The fact that the victory was really a foregone conclusion does not detract from the laurels of Hanlan, for if even his opponent was not mentally prostrated and if he had rowed the race with the necessary nerve and courage the result would, in all probability, be the same. Hanlan has now shown his prowess on the waters of England, the United States, and Canada, and has defeated the very best men brought against him, or that could have been brought against him. His success must, therefore, be ascribed to skill, pluck, and science, and chance and luck left out of the question. Courtney should meet with sympathy; he knew he was no match for Hanlan, and if, against his own better judgment, he was measured against the peerless Canadian, it is not his fault, but the fault of his backers, who pretended to have more faith in his ability than he possessed himself. It is doubtful if there is an oarsman to-day in the wide world who can row Edward Hanlan without getting odds.

When a gladiator was vanquished in the arena of ancient Rome it was in the power of the audience to save his life, if it so pleased them. Previous to the victor despatching his prostrate victim it was his custom to look towards the audience for a sign, when, if those civilized pagans composing it were pleased with the appearance or conduct of the defeated gladiator, they cried "habet" and his life was spared. If, on the contrary, they turned their thumbs toward the ground and cried "non habet," the victor despatched the vanquished with cheerful alacrity. Those were ancient and pagan times, and we have improved considerably upon them, but nevertheless it is doubtful if poor Courtney would not as lief be killed with the trident or short-sword as suffer the contumely and insult heaped upon him by the Christian newspapers of the day. That he has sold the race, that he is a knave, a scoundrel and

an idiot is the general opinion of the public as conveyed through the press. But is it not just possible that Courtney is honest and unfortunate? It absolutely requires more nerve to bear up against the scorn of public opinion than to sell a boat race. Courtney, besides, would gain more by winning than losing, no matter how heavily he was bribed. The public, when urged by passion, is generally unjust, and never more so than in the present instance.

VALEDICTORY.

At a meeting of the directory of the EVENING POST PRINTING COMPANY held last night it was decided to suspend publication of the daily, and hence, after to-day, the paper will not appear. This suspension, as our readers will remember, had been contemplated as far back as the 26th of February, on which day it was stated editorially that, owing to circumstances then fully set forth, the Post would cease publication on the 13th day of March following. On account, however, of the pressure brought to bear upon the Company by several influential Irish Catholic gentlemen of the city it was decided to give the paper another chance for existence on their representations that they would almost guarantee that the necessary stock would be placed through their exertions, and that the money realized would meet coming demands, including that of the press which has lately been taken away by its owner. It is true the stock was taken up through the exertions of the staff of the Post, but when the calls were made they were not responded to, except by the faithful few who had taken an interest in the enterprise from the first, and were willing, at more or less inconvenience to themselves, to fulfil what they considered a moral as well as a legal obligation. But the bulk of the stock subscribers, for reasons best known to themselves, held back, and hence the resolution of the directors last night—a resolution only arrived at after mature deliberation. In the editorial of the 26th of February referred to a short history of the Post and its surroundings was given, and as nothing has occurred since then to materially alter matters it may not be out of place to reproduce the following portion of it here:—

The Post was ushered into existence on the 10th of June, 1878, to supply an absolute necessity, and although the times were of the hardest and the competition of the keenest, it sprang almost at a bound into public favor, and took place in the front rank of Canadian journalism. Since that time it has been managed with the strictest regard to economy commensurate with its usefulness as an organ of public opinion. It did not pay expenses the first year, it is true, but for the past six months the expenditure has been kept within the revenue, and this we take to be almost unprecedented as regards newspaper enterprise in Canada. To-day it is financially a success, while the other city papers, with perhaps one exception, are so heavily involved that they cannot call their souls their own, and are owned in a greater measure by paper companies than by their nominal proprietors. After this statement it may be pertinently asked, why it is that under the circumstances the proprietors of the Post should suspend publication? This is the explanation they offer. When the want of such a journal was felt in Montreal, during a crisis in which the Irish Catholics were handicapped for lack of an organ, the proprietors stepped forward and supplied it, intending their stewardship to be merely of a temporary nature, for it is hardly necessary to state that they never pretended to be, and never intended to be, newspaper men in the common sense of the word. They carried on a business of their own, at which they had at least been moderately successful, and it was rather late in the day to embark in a fresh one for the mere novelty of owning a newspaper. They, however, performed what they considered only their duty in bringing out the Post. They dedicated their time and part of their means to its successful establishment, trusting that after awhile others, able and willing to co-operate, would think it their duty to advance and take part in the scheme and its responsibilities, allowing them to resume their legitimate business and leave the enterprise they had started under the care of a real newspaper man who would devote his whole energies to its management. In this hard, practical age, many people are prone to doubt that their neighbors can be so disinterested as to sink money into a concern for the good of any except themselves, but there are exceptions, and let us hope numerous ones. At all events the public will, we trust, be generous enough to give the original company credit for shrewdness sufficient to have known at the outset that a one cent newspaper like the Post would not bring them as much profit as their proper business, and also for not acting selfishly in the premises. It was intended when the paper would be well under weigh to turn it over to a joint stock company, which could appoint a thorough newspaper man to the management and allow them to retire as aforesaid, leaving their capital in the concern. Acting on this idea, they obtained a charter for the formation of a Company with a capital of \$50,000, half of which was taken up by themselves, a portion of which they paid up, and the balance of which they were and are prepared to pay up when called upon. At this stage of the proceedings they found general apathy prevailing among those upon whom they relied for co-operation and encouragement. The additional stock was, indeed, subscribed to the extent of \$10,000, but when the call for the first allotment of ten per cent. was made they found the subscribers, except in a few instances, not inclined to respond, though here it may be stated incidentally that

the law can force them to fulfil their obligations. Still, unwilling to believe that the wealthy Irish Catholic population of Montreal did not desire a journal of their own to represent their opinions and defend their interests when attacked, as they unfortunately too often are, several meetings were advertised, and a few held, with little or no satisfactory results, and hence they concluded either that their efforts were not appreciated, or, for some cause or other, that that part of the public which should take an interest in the Post did not choose to let its sympathy assume a practical shape. In this connection it may not be out of place to state that no one more sincerely regrets the suspension of the Post than its manager and principal proprietor, Mr. John P. Whelan, or that no one has done more to bring it into existence and support it during the past two years, both as regards time and money. Indeed, if all the stockholders had fulfilled their engagements there would to-day be no necessity for this valedictory address. Mr. Whelan at the outset took one-fourth of the whole stock, or \$12,500 and not only did he meet the calls as they were made, but advanced money to meet current expenses to an amount reaching several thousand dollars over and above his subscribed stock, when advances had to be made from time to time on the strength of the unpaid stock of the company, so that the sentence above is strictly correct wherein it is stated "that they (the company) were prepared to pay the balance when called upon." Seeing that he did not obtain the necessary co-operation, the question, in so far as he was concerned, resolved itself into one of whether it would be advisable for him to leave the legitimate pursuits in which he had been comparatively successful and continue the enterprise with unwilling stockholders, or commence business as a newspaper man pure and simple. He felt that in justice to himself and his family he could not adopt the latter alternative, for paying one's share is a different thing from assuming all responsibility in a business proverbial for its difficulties. Those who subscribed to the stock of the Post, and did not pay up, cannot even console themselves with the reflection that they have saved the amount, as the three allotments called for will have to be paid in any case to replace money advanced and expended on the strength of the subscribed stock. It will not, however, be lost, as the TRUE WITNESS and extensive job printing in connection with it will realize profits, and afford fair dividends. The proprietors will be pleased if they learn the readers of the Post find the foregoing explanations satisfactory, but if they do not they can console themselves with the consciousness that they have tried to perform a public duty with the best means at their disposal. They may also add there is no question of insolvency connected with the suspension; they owe nothing but what can be paid in a few hours. As regards the subscribers who have paid in advance, and they are not many, they can either have their money refunded to them or take the value out in the TRUE WITNESS. To the still fewer who have paid for their advertising contracts in advance, the same offer is made, for the Company want it understood that it is not financial embarrassment which causes them to suspend their paper, which is financially in a better position than any of its Montreal contemporaries. Having since the Post was first published entertained fears that a crisis like the present would arise, and for the reason stated, the proprietors in their purchase of plant and material had always in view their future utility in connection with the TRUE WITNESS and job printing, and hence there has been no waste of money, whatever there may have been of time, in so far as they were concerned. From this material, therefore, they may reasonably hope for a fair return on the capital invested, and what is still more important to them, they can now turn their almost undivided attention to their business proper.

The TRUE WITNESS will therefore be issued by the Post Printing & Publishing Company every Wednesday as usual, and we hope greatly improved, under the management of the present editor of the Post, who will have more time to dedicate to it than when having the supervision of the daily and weekly, one fed by the other. No pains will be spared to make it a thoroughly Catholic journal, second to none on the continent of America. The TRUE WITNESS will afford a fair profit on the capital stock of the proprietors, and at the same time allow them to resume their proper avocations, though, of course, always keeping its interests in view, and devoting to it as large a portion of their time as they can spare. A first-class job printing business, in every respect, will be kept running in conjunction with the TRUE WITNESS, all necessary materials being on the premises. The proprietors of the EVENING POST cannot conclude this valedictory announcement without cordially and sincerely thanking their thousands of readers and well wishers throughout Canada for their past kindness and the favor which they have shown to what must necessarily have been a good many faults and shortcomings.—V.A.L.—Post, May 22.

Renan is now the lion in the swell clerical circles of London. He is the recipient of marked courtesy from the Dean of Westminster, Lord Houghton and others of the go-as-you-please theologians of the Establishment. His famous "Life of Christ" is simply offset by his violent hatred to Rome and the Pope. Renan has become so big that he is obliged to sit during his lectures. The papers of the metropolis are divided upon the cause of this elephantiasis. Some say it is the climate, others hint that it is the ale. Red Cloud, chief of the Sioux, accounted for his embonpoint by saying that he had been stuffed with white men's lies. No doubt, all three, climate, ale and lies, combined to make an ox of Renan.

THE ORANGE INCORPORATION BILL OF P. E. ISLAND.

There is considerable excitement in Prince Edward Island over the question which has vexed Ontario for years, namely, the incorporation of the Orange order. It seems that Mr. Campbell, the member for the 1st district of Queen's County, brought in the bill, and that it was passed by a vote of the House without resistance from the Premier, the Honorable Mr. Sullivan, who is a Catholic singularly enough, but with a backbone composed of cartilage. The Charlottetown News says, in reference to Mr. Sullivan's conduct:—

When Mr. Sullivan saw Mr. Campbell's Orange notice in the Order Book he should at once have called a caucus of his supporters. He would have called one to discuss a paltry appropriation of a few hundred dollars. He should have said to his party respectfully yet firmly: "Gentlemen, many of you hold your seats through the votes of the Catholics electors in the several constituencies which you represent. You could not do anything that would be more obnoxious to them than pass an Orange Incorporation Bill. You cannot surely suppose that they will be so mean-spirited as not to resent what they would regard as a wanton insult. They have waived their views on the school question, but they never imagined that you would legalize an institution which the great non-Catholic Province of Ontario has refused to legalize by an incorporated act. Besides, gentlemen, I am not altogether lost to my own self-respect. I can not permit you to place me in a false position. As Attorney-General I would be required to advise the Lieutenant-Governor to give his assent to this bill should it pass through the Legislature; but as a Catholic I cannot do so, as that would fasten the stigma upon me of being a renegade, and make me infamous throughout the world as the Catholic Leader of a Legislature which passed an Orange Incorporation Bill. Such a disreputable thing is without a parallel in history. If you insist upon passing this Bill, for the reasons I have given, and particularly for the reason that a large majority supporting this Government owe their places in the Legislature to the Catholic electors of this Province, I must send you to the country. As a leader of a Constitutional Government I cannot permit you to carry a measure against the well understood wishes of a majority of your constituents." Had Mr. Sullivan adopted a common sense course like this he would have risen in the estimation of his supporters, and we would have heard the last of the Orange Incorporation Bill. He had the honor and the interests of his co-religionists, as well as liberal-minded Protestants, in his keeping, and he has not proved equal to the trust. Through lack of brains or want of heart he has permitted a notoriously illiterate person to insult and outwit him, that is, supposing for a moment that the whole nefarious transaction was not what is commonly called "a put up job." There was no caucus held, and the infamous bill was hurried through the Legislature without the least earnest effort to prevent it becoming law. We cannot understand a cowardly ostrich like policy when principles are at stake.

We cannot keep contrasting the conduct of Mr. Sullivan with that of the Honorable Mr. Fraser of Ontario. There was no compromise in Mr. Fraser. He used all his powerful eloquence in combating a great evil, and if the party to which he belongs gave itself away to the Bashi-Bazouks Mr. Fraser would not go with it, not for all Canada. We sympathize with the bitterness of our esteemed contemporary and trust the Protestant Lieut.-Governor of P. E. Island will be more just than the Catholic Attorney-General and veto the bill.

LETTER FROM LACHINE.

THE OPINIONS OF MR. MYLES O'REGAN.

MR. EDITOR.—It is possible you or some of your badly disposed subscribers may imagine for one moment that I am parading my misfortunes before the world in order to get a subscription. I assure you this is not so. I don't want eleemosynary aid of any description, although, if the thing was insisted upon, I would not ultimately object to a gold watch, with my name and praises engraved upon it, or a gold pencil, or a china cup and saucer, or an illuminated mouse trap or any other of the idiotic things a too generous public is in the habit of presenting to some deserving gentleman who does not want to have his name in the newspapers, but which creeps in nevertheless, in some mysterious fashion. I hate presentations, and I positively will not accept anything from my gang on the Lachine Canal, although I know its intentions are developing in that direction. It is true my head is bandaged up in the cause of suffering humanity, but my arm, *Dei gratia*, is as strong enough to grind out music from a hand organ, my present occupation. Perhaps, Mr. Editor, you are not aware that I am a passionately fond of music, Well, I am. When I was a boy Catherine Hayes felt my ears, or at least that part of them termed the lug, and without hesitation pronounced me a musical genius. From that moment music took possession of my immortal soul. I went and pawed my Sunday clothes and with the proceeds invested in a second or third hand flute, which I played from the rising to the setting of the sun. The notes I evolved from that instrument were so harmonious and so thrillingly beautiful as to make the dogs howl a chorus. But observe the jealousy of mankind. Some envious musical thief of the world raised the feeling of the neighborhood against me to such an extent that a deputation waited upon my parents and the consequence was that my flute was confiscated. It was reported in the neighborhood that my playing caused the death of several respectable parties, and I would not be surprised if it were true, for it was killing in the extreme. All the people who died of my music were buried in one particular corner of the churchyard, and their ghosts came out regularly at midnight and sang the *March of Lorne's* new national anthem for Canada, or at least something so like it that the difference is only nominal. But I was forgetting to tell you, Mr. Editor, that my parents, after mature consideration, broke my fiddle (I used to call it violin) in two pieces, and beating me over the head with them, said I knew as much about music as a politician about true inwardness. It would be good if the parents of half our Montreal musicians did the same, although it was unjust in my case. A great many of the ladies of Lachine, when they are thumping the piano, do not pause to think of the sayings of the little frogs in the fable: "what is play to you is death to us." The police go around, they find a man dead on the sidewalk, take him to the coroner who holds

THE CONVERSION OF ENGLAND TO THE CATHOLIC FAITH.

The first half-yearly meeting of the Catholic Union of Great Britain was held at Willis Rooms on Wednesday. The Duke of Norfolk presided and was accompanied by Cardinal Newman, who attended in compliance with the invitation of the Union, and was robed in the dress of a cardinal deacon. The Cardinal was very cordially welcomed. On the motion of the Earl of Ashburnham, seconded by Lord Arundell of Wardour, the Duke of Norfolk was re-elected president, and proceeded to call on the Cardinal to read his address. Cardinal Newman said:—Our martyrs in the 16th century, and their successors and representatives in the times which followed, at home and abroad, hidden in out-of-the-way nooks and corners of England, or exiles and refugees in foreign countries, kept up a tradition of continuous fervent prayer for their dear England, down almost to our own day, when it was taken up as if from a fresh beginning. It was a fresh start on the part of a holy man, Father Spencer of the Passion, himself a convert, who made it his very mission to bring into shape a system of prayer for the conversion of his country, and we know what hardships, mortifications, slights, insults, and disappointments he underwent for this object. We know, too, now, in spite of this immense discouragement, he did a great work—great in its success. That success lies in the visible fact of the conversions that have been so abundant among us since he entered upon his evangelical labor. Nor must we forget, while we bless the memory of his charity, that such a religious service was one of the observances which he inherited from the congregation which he had joined, though he had begun it before he was one of its members, for St. Paul of the Cross, its founder, for many years in his Roman monastery, had the conversion of England in his special prayers. Nor again must we forget the great aid which Father Spencer found from the first in the zeal of Cardinal Wiseman, who not only drew up a form of prayer for England for the use of English Catholics, but introduced Father Spencer's object to the bishops of France, and gained for us the powerful intercession of an affectionate people, who in my early days were considered this side of the Channel to be nothing else than our natural enemies. And now, after this introduction, let us consider what it is we ask for when we ask for the conversion of England. Do we mean the conversion of the State or of the nation, or of the people or of the race? Of which of these or of all of these together, for there is an indistinctness in the word "England," and again a conversion from what to what? This, too, has to be explained. Yet I think that at all times, whether in the sixteenth century or in the nineteenth, those who have prayed for it have mainly prayed for the same thing. To pray for the triumph of religion was in times past to pray for the success in political and civil matter of certain Sovereigns, Governments, parties, nations. So it was in the fourth century, when Julian attempted to revive and re-establish paganism. To pray for the Church then was to pray for the overthrow of Julian. And so in England. Catholics in the sixteenth century would pray for Mary and Protestants for Elizabeth. But those times are gone. Catholics do not now depend for the success of their religion on the patronage of sovereigns, at least in England; and it would not help them much if they gained it. Indeed, it is a question if it succeeded here in England, even in the sixteenth century. Queen Mary did not do much for us. In her short reign she permitted acts as if for the benefit of Catholics which were the cause, the excuse for terrible reprisals in the next reign, and have stamped on the minds of our countrymen a fear and hatred of us, viewed as Catholics, which, at the end of three centuries, is as fresh and keen as it ever was. Nor did James II. do us any good in the next century by the exercise of his regal power. The event has taught us not to look for the conversion of England to political movements and changes. I think the best favor sovereigns, parliaments, municipalities and other political powers can do us is to let us alone. If I am asked what our predecessors in the faith, were they on earth, would understand now by praying for the conversion of England, as two or three centuries ago they understood by it the success of these political parties and measures with which that conversion would contemplate an object present, immediate, concrete, and in the way of Providence, and it would be, if worded with strict correctness, not the conversion of England to the Catholic Church, but the growth of the Catholic Church in England. They would expect, again, by their prayers, nothing sudden, nothing violent. They would look for the gradual, steady, and sound advance of Catholicity by ordinary means and issues which are probable, and acts and proceedings which are good and holy. They would pray for the conversion of individuals, and for a great many of them, and out of all ranks and classes, and those especially who are in faith and devotion nearest to the Church, and seem, if they do not themselves defeat it, to be the object of God's selection, and, in order to effect this, for a blessing—on our controversialists, that they may be gifted with an abundant measure of prudence and self-command, tact, knowledge of men and things, good sense, candour and straightforwardness. I could not have selected a more important subject to bring before you, but in proportion to my sense of its importance is my consciousness that it deserves a treatment far superior to that which I have given it. I have done as well as I could, though poor is the best.

On the conclusion of the lecture a vote of thanks to the Cardinal was moved by the Earl of Gainsborough, seconded by Mr. Longdale, supported by Canon McMillan, and unanimously adopted. The vote was briefly acknowledged by Cardinal Newman. The Duke of Norfolk said he wished to hand to his Eminence a present from the Catholics of Australia, which had been placed in his hands for presentation. The Duke handed the present, a massive golden salver, to the Cardinal. Cardinal Newman suitably replied to the presentation, and at the solicitation of the Duke of Norfolk the Cardinal gave his blessing to the audience, which soon after separated.—Standard.

THE BOAT RACE.

A GRAND FIDDLER—COURTNEY'S CONDUCT—RILEY (REPRESENTING AMERICA) MATCHED WITH HANLAN.

WASHINGTON, May 19.—"A stupendous fizzle," "a grand sell," "a gigantic sell!" These are the exclamations one hears on every side to-night concerning the outcome of the Hanlan-Courtney exhibition to-day. A hundred thousand people to-night are talking of the performance, and on all sides there is nothing but indignation and disgust. It would be ridiculous to call the affair a race. It was more like a funeral procession. One man (Hanlan) rowed leisurely, over the course; one man (Courtney) came up looking sick, rowed hard for fifty or a hundred strokes, found himself behind, gave up the race, added two miles in a dejected, painful sort of fashion, and then paddled more slowly and dejectedly back to his boat-house. That is the story of the race itself in a nutshell. All interest in the contest was exhausted before a hundred strokes had been pulled, and the race from that out was simply an exhibition of very leisurely practice rowing on the part of Hanlan and a very pitiful spectacle of a sick man in a boat trying to paddle over a specific amount of water against his will.

TRICKETT CHALLENGES HANLAN.

LONDON, May 19.—I am authorized to inform Hanlan through the columns of the Globe that Trickett challenges him to row on the Thames in the middle of November, for the championship of England and £200 a side. He has posted the money to-day to the editor of the Sportsman. Trickett's party desire an immediate cable reply from Hanlan.

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CATHOLIC CEMETERIES.

THE SUPREME COURT OF NEW YORK SUSTAINS THE POSITION OF THE CHURCH. Dennis Coppers, a prominent Freemason of Hoboken, N. J., died in September, 1879, and his friends desired to bury his body by the side of his wife and children in the lot in Calvary Cemetery which he had purchased. The refusal of the trustees of St. Patrick's Cathedral to allow the body to be buried there on the ground that he was a Mason and a Protestant, caused much comment at the time. After a prolonged argument Justice Westbrook granted a preceptory mandamus compelling the trustees to permit the burial. An appeal was taken to the Supreme Court of New York, general term, and a decision was handed down on the 14th instant reversing Justice Westbrook's action. The opinion says, and this is the point that interests the public at large: "I think it cannot be doubted that religious corporations may lawfully establish cemeteries and burying grounds exclusively denominational, and guard and protect the same by such rules and regulations as make effective the objects and purposes of their organization. When established the corporation may impress upon them rules and regulations operating equally upon all who use or seek to use the privilege of burial within them. Whoever purchases right of burial, and takes a certificate of his right, which does not grant or convey some absolute interest or title free from such rules and regulations, must be deemed to take subject to them, and in short to have contracted with the corporation that his right shall be subject and controlled by such lawful rules and regulations as the corporation may have prescribed.

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Parnell's Farewell Address to Meath.

The following is Mr. Parnell's address to the electors of Meath, delivered on the 5th inst. at Navan.

Mr. Parnell came forward and was warmly cheered. He said:—Fellow-countrymen, it is for the first time with very mixed feelings that I address an audience in the county Meath. During the last five years since first you took me by the hand and placed me in a position of public trust and confidence, I have always felt in every act of my public life that I had my constituents and the people of this county cordially taking me by the hand and helping me with their sympathy and practical aid to the best of their endeavor (applause). But on the present occasion I am obliged to announce to you a step which is most distasteful to me, and which I flatter myself will be distasteful to many of you, my friends in the past and I hope in the future (hear, hear). Shortly after I appeared in Navan the last time I was summoned to the city of Cork to attempt to wrest that constituency from the grasp of Whig and Tory (applause). This was after I had pledged myself to your service and offered you my humble aid in the future Parliament. When I went to the city of Cork I went to fight a forlorn hope in a constituency that had never before been won, to shake the hold of the Whig who had held it for 15 years, and to eject the Tory who had been returned for Cork at the last general election (hear, hear). I found the city of Cork a prey to both Whig and Tory, and represented by men of two different political creeds, and I say that I did not dream that I could have won it at the short notice, with only two days and nights to contest that great city (cheers). But I did believe that I could beat the Whig, and I told the people of Cork that even if we did not succeed in beating the Tory and returning me it would be sufficient if we prevented an additional Whig from being sent to represent the already overcrowded ranks of that party in the House of Commons. Well, I went into the fight, and in two days we won a victory which has since resounded through the length and breadth of the civilized world (cheers). We won the double victory, and I was returned as member for the city of Cork (cheers). Now, the circumstances in which I find myself are shortly these—that if I carry out my inclinations, if I yield to the feelings of self-interest which prompt me to remain as your representative, the city of Cork must undoubtedly be lost (cheers). What am I to do? (Cries of "Hold it.") I have planted the banner of Irish nationality in the city of Cork (hear, hear), with the waves of English misgovernment surrounding us upon every side, and I believe that it is my duty to hold that banner, and to hold Cork (cheers); and hard as the fight may be, I feel convinced that the victory that has been won in Cork will spread through the south of Ireland, and that in a short while the counties of Ulster, which are now backward, will join hands with Connaught, with Leitrim, and with Royal Meath (cheers), with gallant Tipperary, and with noble Mayo, in taking line with the rest of Ireland in this great struggle (cheers). I ask, then, your help and moral support to aid me in upholding this position. I look to Meath as the pattern constituency of all Ireland, and I believe that Meath will lay aside all local considerations, and will add one more sacrifice to the many which you have already made for Ireland by permitting me to sit for Cork (cheers). I wish to leave the question of choosing my successor to the good sense and sterling patriotism of the electors, priests and people of the County Meath (cries of "Sullivan"). I feel sure that Meath cannot go wrong, and that there will be no division in the national ranks (hear, hear), and that you will choose a tried and trusted representative to take my place who will work alongside me, and of whom you will not be ashamed as your future representative (cheers for Sullivan, and cries of "Name him.") I wish to say a word or two to you about the all-engrossing subject which is now occupying the attention of the people of Ireland—the question of land tenure. Twelve months ago in the County Mayo a few of us commenced a fight which had for its object the abolition of landlordism in Ireland. At that time the prospects did not seem very bright, terrible distress was threatened in the country, great prostration seemed imminent, and our people had little before them save the prospect of famine graves or forced emigration. We went down to Mayo and we preached the eternal truth—the truth which one day or other will be recognized throughout the length and breadth of Ireland, England and Scotland (cheers)—that the land of a country, the air of a country, the water of a country belong to no man, that they were not made by any man, and that they belong to all the human race. We believe that fixity of tenure, in the words of Michael Davitt, means fixity of landlordism, fixity of degradation, and that if the people of Ireland really desire to settle the land question they must strike at the root of the evil, the system of landlordism under which the land of Ireland was first confiscated, and robbed from its original holders (cheers). We believe that only on these broad and deep lines can a lasting settlement of the Irish land question be maintained, and that any attempt to patch up the system will only result in the further degradation and impoverishment of the Irish people (hear, hear). We have been told that our plans are impracticable, that no Parliament, not even an Irish Parliament, would agree to them. We have been told of the hundreds of millions of money it would take to carry them out, of the years of time it would take. The arguments that have been used against us have been the arguments of lawyers and of pressmen, men who get up a false argument and seek to build a substructure of absurdities on such a basis. And I am entitled to say with tenfold more force, ay, with a hundredfold more force than our opponents can use, that their methods of settling the Irish land question are a thousand times more impracticable, impossible, and unprecedented than the methods that we propose, which have been ratified by the present set in almost every European country (cheers). The Freeman's Journal.

A comparison between the practicability of the schemes and plans that have been proposed on different sides, and I agree with the Freeman's Journal that cool discussion on this question is of the utmost value and importance when the lines for a permanent settlement of the land question are undoubtedly about to be commenced by the Imperial Parliament. Well, then, if it is admitted that each of the six hundred thousand tenant farmers would apply to the county court judge for a declaration of title, I want to know where the county court judges are to come from, and how many years they are to live in order to settle the cases which would be brought for litigation into their courts? There are 30, I believe, or rather less than 30—since the new County Court Act, there are 30 county court judges in Ireland—there are six hundred thousand tenant farmers. Each of these, in order to obtain anything whatever under Mr. Butt's Bill, is required to find an attorney—we would want to find six hundred thousand attorneys. In addition, they are required to file their claims before these county court judges, to collect evidence, to employ surveyors to value the improvements which they have made on their farms, to collect evidence with regard to these improvements, and to do a great many other things which I have not time to enumerate. Supposing that all this evidence should be collected, these attorneys found, and those claims filed in the county courts, how many years would it take before the claims could be adjudicated upon by the first court, not counting the other courts of appeal which the Freeman's Journal says now may be disposed of. Allow one day at the most moderate estimate, and in many cases it would take several days to go into the evidence and to prove the claims as to all the drains and all the improvements which the tenant or his predecessor in title had effected upon his farm, allowing one day as a modest estimate for the time required to investigate each case, before the county court, how many days, I was going to say, for the 30 county court judges sitting every day, Sundays and holidays, and Christmas Day, throughout the year—how many days would it take for them to get through the job? It would take 30 county court judges something like fifty years (laughter and cheers). And at the end of the fifty years, before it was half over, for the bill requires a revaluation at the end of 21 years—the Freeman's Journal to-day says that it would have a revaluation at the end of seven years—but long before the fifty years was half over, as contemplated by the late Mr. Butt's Bill, the whole job would have to begin over again. In fact, we would require a new race of tenant farmers, of attorneys, and of county court judges to face the job, and for one am not prepared to hand the tenant farmers of Ireland over from the grip of the landlords to the grip of the lawyers (loud cheers). Let us settle this question on natural lines and not on artificial ones. Let us abolish the system and not seek to bolster it up. I have said sufficient to show the absurdity of the proposition. And in order to protect the memory of the late Mr. Butt from the charge of framing such an absurdly impracticable bill I wish to point out that when he framed the bill the circumstances of the country were entirely different; it was framed to meet an entirely different case or set of cases from these which now exist. Then the country enjoyed a sort of prosperity, the prices were exceptionally high, rents were rising, and the object was not so much to make the landlords lower their rents as to prevent them from raising them. To-day the object we have in view is to make the landlords lower their rents, and for that purpose any bill like Mr. Butt's must be entirely inadequate and insufficient. (Hear, hear). Now, fellow-countrymen, I don't think it is necessary for me to detain you at any greater length, but before I leave Mr. Butt's bill I wish to say that the late Mr. Butt, in framing that bill, publicly and privately repeatedly admitted that he thought the beauty of the bill was that it would never be brought into practice; that the landlord, with such a bill as that to prevent the landlord from raising his rent, would not attempt to raise his rent. But there is a wide distinction between trying to prevent the landlord from raising his rent and trying to make him reduce, and it is just on this account that a measure framed by Mr. Butt with some plausibility to meet the circumstances of three or four years ago must be entirely inadequate to meet the circumstances of to-day. (Cheers). I have touched upon one point of this question, and it is only one out of many that I could deal with in a similar way, but I prefer rather than dwell upon the technicalities of the bill, I prefer to ask you to take your stand broadly upon the question of your rights. Start your plough on the right line, and if you cannot drive it very far this year you will drive it a little further next year (cheers). But keep it on the straight line, and if there are, perhaps, some few tenant farmers in Ireland, some few richer than their neighbors who might think that the adoption of such a measure as the one I have partially criticized might be of some pecuniary advantage to themselves, I wish to remind them that they ought to look to the interests of the whole country rather than to the interests of a small section of the Irish farmers, and by showing a self-sacrificing spirit and adopting the broad view that the land of a country ought to be for the advantage and good of the people of the country, they will do what in them lies to assure the future prosperity and happiness of Ireland, and the breaking down of the last prop of English mis-government in this country (cheers).

In reply to cries from the crowd as to whom Mr. Parnell recommended for the county, Mr. Parnell returned to the window, and said he believed the county Meath was able to judge for itself. At the meeting to-day, a resolution was carried asking his friend Mr. A. M. Sullivan to offer his valuable services to the county, provided he felt at liberty to work harmoniously with him (Mr. Parnell) in and out of the House of Commons. They knew Mr. A. M. Sullivan, and they knew his magnificent talent and great ability, and they also knew that anything he promised he would do (cheers). The name of A. M. Sullivan was known and honored all over the world. He had his faults like anyone else. (Hear, hear). Mr. Parnell did not say that Mr. Sullivan was perfect, or on many occasions he and Mr. Sullivan had not differed; but he did think that, in the coming Parliament, when the work of construction—as opposed to the work of obstruction—the work of construction of good measures for Ireland would have to be gone on with, it would be a great loss to the whole country if the services of A. M. Sullivan were not available; and if he (Mr. Parnell) ventured to advise them in a matter on which they were perfectly well able to judge themselves, he would say if they chose Mr. Sullivan—and he offered himself to the county—they would never have any cause to regret it (cheers).

The Irish Land League.

RESOLUTIONS AND RESOLUTIONS AT ITS SECOND DAY'S SESSION—A DISCUSSION OVER THE QUESTION OF SENDING MONEY TO IRELAND FOR POLITICAL PURPOSES—MR. MICHAEL DAVITT'S MISSION AND SPEECH.

The Central Council of the American National Land League was called to order for its second and last day's session yesterday, in Tremor Hall, Thirty-second street and Broadway, by President P. A. Collins, of Boston. Thirty-eight delegates were present from different States. Chairman Patrick Corbett, of Syracuse, of the committee for framing a constitution for permanent organization, read a draft of a constitution, which was voted upon by sections. The name of the organization was to be the Irish National Land and Industrial League of the United States. "Why Industrial?" was the question of a delegate. Chairman Collins replied that English legislation had helped to beggar Ireland by neglecting its manufacturing interests. The league was to encourage manufactures. Half a dozen delegates objected to the word "industrial," but a motion to expunge it was laid on the table. The officers of the organization, who were elected at the close of the proceedings, are: President, J. J. McCafferty, of Lowell, Mass.; Vice-President, Wm. Purcell, of Rochester; Treasurer, Rev. Lawrence Walsh of Waterbury, Conn.; Recording Secretary, Michael J. Davitt; and a Council of seven, Lawrence Harmon of Peoria, William Carroll of Philadelphia, Joseph Gibson of Paterson, J. V. Reddy of Richmond, Va., P. E. Walsh of Cincinnati, and M. E. Welsh of Providence, R. I. The Presidency was first offered to and declined by John Boyle O'Reilly of Boston. The Central Council is to meet regularly once in three months to pass on all questions of discipline and adjust disturbances in the general conventions. A general convention is to be held once a year. To it each branch sending 300 members or under is entitled to send a delegate. Each branch having over 300 members can send an additional delegate. The initiation fee is to be \$1, and the annual fees not more than 50c.

A warm debate arose when a section of the constitution was submitted to the Convention's approval, touching the manner in which money collected in this country by the branch leagues should be sent to Ireland. The committee's plan, as drafted in the constitution, was that the Secretary should receive a salary, the amount to be fixed by the Central Council of Seven, and that to him the lodges should send their money. The Secretary should turn the money over to the Treasurer, who would then transmit it to the Irish Land League's Treasurer in Dublin.

The Rev. Father Walsh, of Waterbury, Conn., denounced the plan of compelling local leagues to pay their money to the Central League for transmission. In the recent meeting in the New York Hotel it was evident, he said, that there was a desire to stop this payment of money. He wanted no suspicion to be thrown hereafter on priests for countenancing such an action. Let each league send its own money to Dublin.

John Dillon, the agitator, argued in favor of a central treasury that if the central treasurer was not to be trusted, then why should Irishmen have reason to believe that any or all of the local treasurers should not prove untrustworthy too? Yet, the Irish Land League did not want to hamper the American League in the matter.

Secretary Shields said that Irishmen here were tired when they are talked to about sending money to Ireland for patriotic motives. They feared another Moffat Mansion fund.

"I am opposed to a Moffat Mansion in New York and a Moffat Mansion in Dublin," cried a delegate.

Delegate Lawrence Harmon called for unity of action. Without a central fund and without money, the organization, he said, would tumble to pieces.

Dr. Wallace, of New York, supported the plan of sending a consolidated fund through the Treasurer, as an encouragement to the leagues in Ireland and as a blow to Ireland's enemies.

The Rev. Father McKenna, of Hudson, Mass., said that the people wanted simplicity. They wanted little machinery, and they wanted to send their own money to the old country. He moved that the Treasurer of the organization should only collect dues from the local leagues sufficient to keep the Central League in running order. The house was divided, and the motion lost by a vote of 20 to 17. The Committee's plan was adopted.

Mr. Michael J. Davitt, from Ireland on Monday, was introduced and applauded. The year of 1880, he said, was to be devoted to organization, as last year had been to instructing the people in land reform. Leagues were forming even in the north of Ireland. The leagues were determined to resort to every honorable means to pull down the bugbear of landlordism and to trample it in the dust of its own rottenness. The leagues had found that parliamentary agitation would not suffice; that the principle of fixity of tenure and low rents meant fixity of landlordism and social ruin. Compromise would not do. The operations of the Land League in Ireland assumed this shape: if the landlord evicted a tenant without reason then the Land League would fight it out in the courts. They had been successful in this so far. (Applause.) It also provided an evicted tenant with a house when necessary. But wholesale evictions were not to be looked for under the Liberal Government. All the west British press, especially the powerful Freeman's Journal (hisses), was against the leagues and threatened to destroy the National Land League. The Freeman's Journal editor had a job. He was to visit this country in August.

Mr. John Dillon spoke briefly, naming many cities in which leagues had been formed, giving the information that the Ancient Order of Hibernians had pledged themselves to aid the Land League, and calling on the delegates to remember that Irishmen in America were never entirely unanimous in any national movement.

Mr. Davitt explained that, in taking the office of Secretary, he intended to remain here only three months, if not summoned home to stand trial earlier; that he did not want it understood that he had given up the fight in Ireland; that he came to see his family and improve his health, and that he proposed to return and take up the fight with renewed zeal.

The delegates adjourned sine die, after passing unanimously the following resolutions, offered by John Boyle O'Reilly of Boston:

Whereas, A famine has been raging in Ireland for the past six months, and at the present moment hundreds of thousands of the people are being fed by the charity of foreign nations; and

Whereas, This terrible national affliction is of periodical recurrence, and we deem it our duty to declare our conviction that those famines do not arise from natural causes, but are the result of bad laws enacted by the

Bradlaugh's Oath.

TRYING TO EXCLUDE THE ATHEIST—THE DEBATE ADJOURNED.

LONDON, May 21.—Charles Bradlaugh appeared at the bar of the House to-day, and stated to the Speaker that he was prepared to take the oath, which is in the following words:—"I do solemnly swear to Queen Victoria and her heirs and successors according to law. So help me God." Sir Henry Wolf, member for Portsmouth, and a Conservative who sat in the late Parliament for Christ Church, offered a motion, declaring that Mr. Bradlaugh should not be permitted to take the oath, nor admitted to his seat anyway. Mr. Bradlaugh, said Sir Henry, was an atheist and an avowed revolutionist; every one knew his taking the oath was a mockery and a blasphemy. Alderman R. Fowler, a Conservative and one of the members for the city of London, seconded the motion of Sir Henry Wolf, and urged the House to be careful how it opened the door to the admission of men who were known to be enemies to the Crown and the principals of religion upon which the stability of the Kingdom depended. Mr. Gladstone then suggested that the right of the House to allow a duly elected member to take the oath be referred to a new select committee. He had no sympathy whatever with the principles of Mr. Bradlaugh, but he was anxious that no precedent should be set up in his case which would interfere with the right of the constituency to be represented in the Parliament of the nation. By this time the house had become densely crowded, and great excitement prevailed. Several members endeavored simultaneously to obtain the floor, and some confusion followed. It was evident that a strong party was bent upon the exclusion of Mr. Bradlaugh at any cost, and feeling on both sides ran high. Finally Sir Stafford Northcote, late Chancellor of the Exchequer, obtained the floor. He said he wished to support in the strongest possible manner the motion of Mr. Wolf. Mr. Bradlaugh, he said, had declared that an oath was not binding on his conscience, and it would be a shame and a farce to allow him to take it. The act would be a disgrace to the House and an insult to God, and should not be permitted. Mr. Henry Labouchere, who was elected for Northampton conjointly with Mr. Bradlaugh, took the side of his colleague, and in a somewhat impassioned speech appealed to the House to admit him to take the oath. Mr. Bradlaugh, said Mr. Labouchere, was elected for political and not for theological purposes. If the question were referred to a committee, and that committee should report adversely to Mr. Bradlaugh's claim, Mr. Labouchere said he would bring in a bill to enable Mr. Bradlaugh to make affirmation.

Mass in the Tower of London.

Sir.—An event took place last Sunday which I am sure will be heard of with wistful interest by all Catholics—namely, the celebration of the first Mass offered up for centuries within the walls of the Tower of London. I had the great happiness of being celebrant on that occasion. I had resolved to give no publicity to this event for many reasons which I do not now find it necessary to mention. But as inaccurate reports on the matter have already got into print, and as others probably may follow, I think it desirable to state in all simplicity how the event alluded to was brought about. Two years ago I was named chaplain to the Catholic soldiers stationed in the Tower, who for some years previously had been in the habit of coming to our church in Great Prescott street to Mass on Sundays. This position gave me the privilege of giving a weekly instruction to the Catholic children, for which purpose one of the schools was placed at my disposal for one hour every Wednesday. But I desired to be able to do more for the soldiers themselves than existing arrangements permitted me to do. I felt it would be most desirable to be able to assemble them in some place in the Tower where I should have an opportunity of speaking to them by themselves, and in a manner more practical and suited for them than I could do in a large mixed congregation—especially at a short morning service. The necessity of some such arrangement became more evident on the arrival at the Tower of the present battalion of Guards, which numbers such a large proportion of Catholics. Moreover, the presence of this fine body of men led to an inconvenient crowding in our church at the Mass at which they assisted. Last Tuesday I sought an interview with the Commanding Officer of the Guards at the Tower, and expressed to him my wishes with regard to the Catholic soldiers under his command. He at once granted me, in the most gracious manner, all that I asked and manifested the most anxious interest in the moral welfare of his men. He gave orders at once that a large and very suitable apartment should be placed at my disposal for holding a service in it on the following Sunday morning in accordance with this permission, the service for Catholic soldiers was held in the Tower on Sunday morning last, the Feast of St. Mark and the octave of the Patronage of St. Joseph. I was resolved to keep strictly within the letter of my permission. No civilians, even those residing in the Tower, were admitted but the two servers. It was strictly a military Mass; not even the Catholic warders were invited to be present. I was resolved that there should be nothing like a demonstration on the occasion, or anything that could be interpreted into a sense offensive to the strong Protestant element by which I was surrounded. Nevertheless, I must acknowledge that I felt deeply moved on that occasion in celebrating the first Mass said in the Tower perhaps since the days of Henry the Eighth. I stood at the time within a few feet of the cell in which the glorious Fisher was confined for months before his martyrdom and near to the dungeons where Sir Thomas More, Philip Howard of Arundel, and many other holy confessors, prepared for their blessed death. I could imagine how their martyr spirits were hovering around the altar all the time, joining their worship and prayers to ours. The service consisted of the *Veni Creator* in English, the acts of Faith, Hope and Charity, the Holy Mass (at which a sermon of half an hour's duration was preached), and at the end of which the *Te Deum* was recited. I may say the Holy Mass was offered up by the Celebrant in thanksgiving, in reparation and in petition for the graces needed by those present, and for the return of England to the unity of the faith.

The Fall of Lord Beaconsfield.

HIS PORTRAIT TRULY LINED—HIS "SELF-ANNIHILATION"—WHAT HAS HE DONE FOR HIS PARTY?—AND MY QUEEN.

(Verona, in the Manchester Weekly Times.)

Now that His Lordship is going, we cannot help recalling some of the things he has done, and especially what he has done for himself. In this important department of industry he has shown plenty of zeal and very little of self-denial. As the Queen's principal adviser, any honors conferred upon him are self-bestowed. The fountain of honor gushes as he directs, and if he has been plentifully bedewed with its sprays it is because his hand has manipulated the jets. For this very reason Premiers usually leave office wearing no more fine feathers than they did when they went into office. Decent self-respect prompts them to abstain from aggrandizing or decorating themselves. Lord Beaconsfield has altered the precedents set in this matter by such men as Pitt, Canning, Sir Robert Peel, and Mr. Gladstone. His first Premiership was of short duration, but he thought it long enough to justify him in bestowing a peerage upon his wife. During his second Premiership he has made himself an Earl. There are two lower grades in peerage, but Lord Beaconsfield, taking an impartial estimate of his deserts, awarded himself an earldom. With the same fine self-appreciation, he constituted himself First Plenipotentiary to the Berlin Congress, taking the Foreign Secretary with him as second in rank. There was not the slightest necessity for adopting this unusual course. Lord Salisbury had a right to the appointment and the post of second Plenipotentiary should have been assigned to Lord Odo Russell, our Ambassador at Berlin, one of the most accomplished diplomatists in the service of the Crown. The proper place for the Premier was at home and in the Cabinet, whence he could issue instructions carrying authority, instead of having himself to go through the farce of receiving instructions from his subordinates, and sending home reports to his masters and employers, Mr. Cross and Mr. W. H. Smith. He succeeded in making the Cabinet ridiculous, but by way of compensation he held himself forth to Europe as England's greatest man. On his return there were two vacant Garters. One of them His Lordship forthwith appropriated, the other a few days later was bestowed upon Lord Salisbury. This is what Lord Beaconsfield has done for himself; what has he done for his party? He has sacrificed it to his own inordinate pretensions. He has deprived it of the services of the man who stood next in succession to the leadership, and who was pre-eminently qualified by his hereditary connections and by the bent of his character for the task of adapting the principles of Conservatism to the requirements of the present day. Lord Derby has many Liberal abilities, and no man who aspires to play a leading part in politics in connection with either party can be without them; but by habit and temperament he is Conservative, and it would have been well for the interests of Conservatism if they could have been placed under his discreet and enlightened guidance. There is an end of this chapter now. Lord Derby has thrown in his lot with the Liberal party, and under the influence which surround his new position all that is progressive in his convictions may be expected to ripen fast. Lord Carnarvon is cast in a different mould. When I think of him, I think at once of Falkland, the generous, high-minded, pure-hearted cavalier, the lettered Englishman, the ardent patriot, who, in the mixed issue of the Civil War, chose the wrong side and nobly died for it. Lord Carnarvon has severed himself from Lord Beaconsfield, but, perhaps, he is not lost to his party. I almost hope not. So long as there must be a Conservative party I should like to see it furnished with a leaven of sound morality. But with Lord Derby hopelessly alienated, with Lord Carnarvon a temporary, and perhaps permanent, seceder, with Lord Salisbury at Biarritz, having nothing but a demoralized intellect and a rumpled

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