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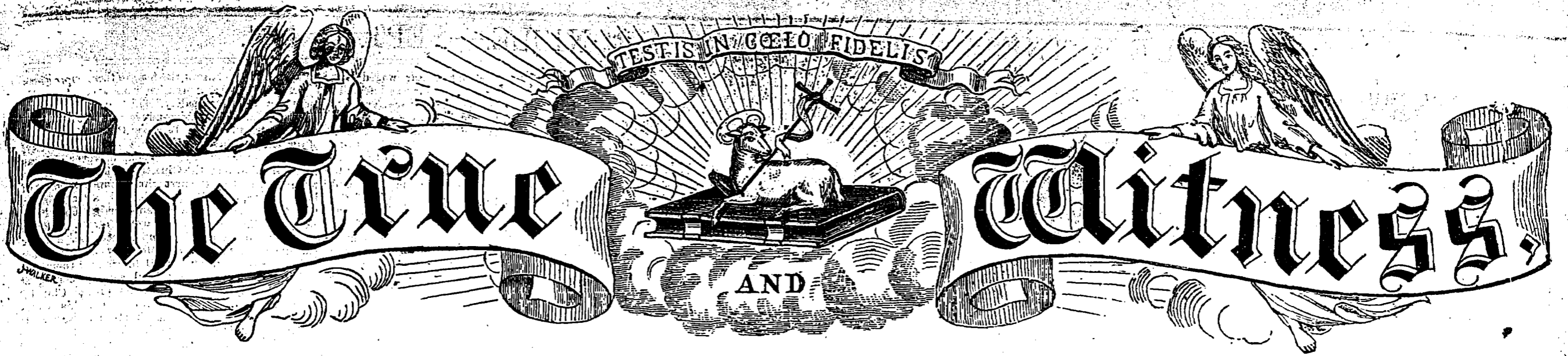
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VOL. XXV.

MONTREAL, FRIDAY, SEPT. 11, 1874.

NO. 4.

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LORD DACRE OF GILSLAND;
OR,
The Rising in the North:
AN HISTORICAL ROMANCE OF THE DAYS OF ELIZABETH.
By E. M. Stewart.

CHAPTER IV.—CONTINUED.
A confused uproar as of an assembled multitude met her ears as she approached the upper part of the Corn Market. Several persons hurried past her conversing with great eagerness, and more than once the name of Edward Wood, the warden of the watch met her ears, accompanied with some epithet of reproach: considerable numbers too seemed hastening towards the Chepe. Now, with all her very superior endowments, our fair Gertrude was not altogether exempt from a failing which has been attributed, we do think, rather too exclusively to her sex. She was not free from curiosity, and at a less anxious moment she would probably have paused to enquire the meaning of the tumult. As it was, however, she hurried on, a tear for her cousin occasionally stealing down her cheek, and her heart full of apprehension for the success of her mission to Vitelli. A long walk was before her, for the Envoy lodged in Blackfriars, at that time a fashionable quarter of the town. Hastening along with her eyes cast down, at the top of the Corn Market, she was startled by feeling herself suddenly clasped in the arms of a person who was running so fast in the opposite direction that it was with difficulty he could preserve either her or himself from falling. The cracked tones of the voice of Master Williams, however, reassured her, and with a just at their rude meeting, she was about to pass on, when she was delayed by the unusual disorder and earnest entreaty of the old man.
"Master Williams was an ancient coxcomb of the days of Queen Elizabeth, most particular as to the make and fashion of his doublet, superintending himself the construction of every loop and button-hole, though this might have been something of a professional prejudice; however that might be, the habit of Master Williams was always made of the finest cloth, and brushed with the nicest care, adorned too with such fopperies as crystal buttons and gold twist. Not a worn thread or a speck of dust was, till this fatal morning, ever seen on this little, carefully kept person. Indeed it had been observed by Gertrude and two or three malicious damsels of her acquaintance, that in color and size the wizen faced little tailor presented no inept resemblance to a dried cockchafer; and yet the creature thought himself a beau, twisted up his copper-tinted features, nodded, and winked, and insinuated an awful degree of favor among the dames of the city. With them he was indeed a favorite, for the enormity of his vanity was to them a source of much amusement, which their victim most happily, and to his own complete content, attributed to a very sentimental emotion, a hint by the bye, to many a self-esteemed Adonis, both young and old, in a more modern era than that of Queen Elizabeth.
"Alas! however, for poor Master Williams, who now appeared in the Corn Market in a pair of grey worsted hose, an old doublet patched and stained with continual wear; and his wig—oh, that delightful invention of a wig!—famous in the days of Master Williams. His wig was twisted hind part before, and showed that it was not assumed, as he would have had all the dames of the city believe, in humble compliance with the courtly fashion which decked the cavalier or a lady, one day in locks of imberian hue, and the next seemed to have stolen the color of the hair from a sunbeam, but was worn to hide a very bald pate indeed. The disorder of Master Williams' dress fully developed all the secrets of his household. There had, it is true, been sundry spiteful whisperings from certain envious young men, that the little tailor, when safely concealed in the recesses of his dwelling, was in the habit of saluting himself with something more substantial refreshment than the smiles of the fair; and that on those occasions when he courted the goody wine flask or the fat chine, he was not quite so curious in his apparel; and this scandal his present appearance very fully confirmed.
"With all his monstrous folly, and quiet as monstrous cowardice, the old fellow was not really ill-natured, and when no serious danger seemed like-

ly to threaten his own precious person he could even forget his vanity in anxiety to serve others. It was with no small astonishment that Gertrude looked at the old man as he stood for a moment, panting and unable from mere want of breath to speak. The unusual violence with which he had run from his own house immediately upon the receipt of a very good breakfast, and the great heat of the morning, had brought big drops of perspiration chasing each other over his face, in which appeared so strange a mixture of piety and a fright, that Gertrude paused in real alarm to ask him what was the matter.
"Alas, the day!" answered the old man. "I marvel not, pretty Gertrude, that you have no ear for any news which relates not to your cousin, but if the city smart not for last night's prank, our gracious Queen hath no share in the spirit of her regal ire, which, God's blessing rest on her anointed person, she hath never yet seemed to lack. Alas, Master Wood! courteous Master Edward Wood, it makes my heart sore that thou shouldst bear the penalty of this deed."
"Good Master Williams," said Gertrude. "I pray you tell me without delay what other disorderly deed hath been committed? Was it not enough in one night that a poor maiden should be torn from the house of her father and conveyed as yet, I grieve to tell thee, we know not where. What evil hath been done by Master Wood? The kind youth was occupied during the night in attempts to discover the villains who have deprived us of my cousin, and since the morning hath he been in the house of my father endeavoring to comfort my poor uncle in his loss."
"Well," returned Master Williams, with a look of terrible alarm. Then approaching his lips to the ear of Gertrude he whispered. "Certainly the poor warden will be hanged. Ten thousand blessings on the great Elizabeth; she liketh not delays or idleness in office; she illeth not herself; and if her servants have a mind to be lazy, their laziness will surely prefer them to an eminence more lofty than agreeable, you understand—a royal command, a great elevation, rather a tight collar—a little struggle, and they are never more troubled with any work for her Highness!"
"For heaven's sake, Master Williams!" said Gertrude, what is the matter; how hath our good warden of the watch come under the Queen's displeasure? Alas! you well know he spent the best part of last night in an attempt to recover for us our poor Lucy."
"There is the matter, my Lily Gertrude. While this good warden was looking after thy cousin, he chanced to neglect a more special duty. When the cat is away, my Gertrude; if the mice take liberties in her absence she must look out for due punishment of her carelessness in return; and to some purpose have the mice played this night. Thou knowest Eleanor's Cross in the Chepe?"
"Nay," exclaimed Gertrude, at once startled into attention. "After the orders of her Grace surely the Puritans have not again ventured to deface it?"
"By my troth, sweet Gertrude, even so much have they ventured. The image of the Virgin is again torn down, and oh! look not at the Cross as you pass by, my pretty maiden. It were not meet that the eyes of an innocent damsel should behold the figure which these self-elected men of the Lord have been bold enough to put up in its place. This must they have done during the latter watches of the night; but all blame falls upon our poor friend the Warden, whose duty it is to guard against such breaking of the peace within the limits of the city. For Gracetoo, ill it haps for Master Wood, has heard the news, and cometh her self to inspect the Cross in the Chepe, and the damage which has been done. Poor youth, he will certainly be hanged. So says every one in the crowd about the Cross, and no one knows either where the warden now is. But I guessed, Gertrude; and so when I heard what had happened, I set out even in my morning attire for the house of thy father. Nay, look not so red and pale by turns, my tender heart. Go thy ways, I will put thy friend Edward on his guard. Let him but keep out of the way for a few weeks till the first burst of the Queen's displeasure be past or till they find these dull witted saints."
"Heaven grant that they may," said Gertrude anxiously.
"Oh," returned Master Williams, "I pray you think not I retain any preference for the old religion, unauthorised by the wisdom of our sagacious queen; but yet I am free to confess I most truly hate these Puritans—fellows with a pursued up lip and a leering eye, sour and licentious, inflicting a penance only on the tongue, with whose uncharitable words they would fain hide a heart full of all worldly corruptions. A bitter set they are, Mistress Gertrude. They would rob a man of his very bread. Would you believe it, they have lectured me upon the sin of trimming the doublets of my customers with gold lace, and named me a son of Beelzebub, that I live by the fabrication of such vanities. Nay, thy uncle's villain servant, Ralph, told me one day that, did we wear our habits in compliance with the injunctions of the Lord, we should appear clad only in the undressed skins of beasts; for, in sooth, Adam possessed no more curious covering. Think of that, Miss Gertrude, a man to walk through the Corn Market with a calf or a sheepskin over his shoulders. Such is the decency of these saints. Oh, I could forgive them for any thing but such malicious attempts to destroy the credit of a Christian apparel; and then the figure in the Chepe."
"Good Master Williams," interposed Gertrude, "delay not, I pray you, if you were going to the house of my father. Master Wood is indeed there and if you really think that aught of danger threatens him, hasten, I pray, to give him warning of it."
"I will be as fleet-footed as thyself on an errand that is to give thee pleasure, Gertrude, barring that I have a most true affection for our honest Warden. Fare you well, sweet. God speed you on your errand, and I on mine." So saying, the old man warmly pressed the hand of Gertrude and hastened towards the house of her father.
"Filled now with a new anxiety, added to the many cares that before had oppressed her, the damsel pursued her way. The unquiet times in which

she lived had given her, at seventeen years of age, all those prophetic apprehensions of sorrow which naturally belong only to an advanced period of life—the bitter fruits of constant disappointment and unmerited neglect. The caution of Master Williams that she should not look too curiously at the figure which had been so audaciously put up during the night at the cross of Chepping was quite unnecessary, for so dense a crowd of the citizens had collected that it was with difficulty that Gertrude made her way through them. Yet a short time before this beautiful specimen of Gothic art had been covertly defaced by the zeal of the Puritans, by whom it was bitterly hated as a remnant of Popery highly offensive to all discreet eyes. Their gracious sovereign happened, however, to entertain a different opinion, and the Cross being repaired she ordered that the figures of the Virgin and child with which it was before decorated should be replaced; but these Papistical figures were not to be tolerated even at the command of Elizabeth, and accordingly, on the night of Lucy Fenton's abduction, they were again torn down. The persons concerned in this daring act—fixing upon the Cross a licentious figure of Diana, no doubt intending thereby to convey to the Queen, and to posterity a correct notion of their modesty, forbearance, and other highly Christian virtues. The anxious mind of Gertrude did not prevent her observance of the anxiety depicted on the countenances of many of the loiterers in the Chepe. Queen Elizabeth being known for a lady quite as self-willed as could be any of her Puritan subjects, a sort of nervous apprehension prevailed among the inhabitants of the city as to the full results of the past night's adventure. The scene was however marked by a worse character. It was not merely the idle inquiry, the unconcerned gaze of a simply curious crowd, or even an honest apprehension of the Queen's anger. The dreadful spirit of suspicion or selfishness lurked in many a cunning, half-closed eye, many a sly question, for he only felt himself secure who could legally criminate another. Fear now added fire to the step of Gertrude. Knowing how her family was implicated in Edward Wood's absence from his post, and secure that the latter would be warned of his danger by the good-natured little tailor, she shrank in appalling apprehension from the curious gaze of the citizens. Breathless and exhausted, she paused for a few minutes when she reached the dwelling of the Italian. It was an old and gloomy house, built in the reign of Henry the Sixth. A large garden surrounded it, and though within the precincts of the Blackfriars, it was considerably secluded, standing in the midst of a garden which swept down towards the river. At noon-day even, there was something dreary in the stillness of this spot. The wall which encircled the garden was green with age, and in some places garlanded with ivy, and the old beech trees that stood on either side the gate-way, with the red leaves that yet remained on their already half-stripped boughs, presented only a stately image of desolation. With all her heroism, Gertrude was not quite free from the nervous affections which so largely predominate in the temperament of modern fine ladies, and her heart beat somewhat quicker than usual as she struck upon the portal bell, and thought of the weighty secret with which she had been entrusted. The gate was at once opened, and she found herself surrounded by a crowd of gaping menials, the customary effrontery of whose manners her youth and beauty were not uncalculated to check.
"I pray you," said Gertrude, whose sensitive modesty recoiled from their rude gaze, "I pray you, will the Italian captain give me audience for a moment?"
"Fair damsel," cried a youth of some three and twenty years, waving back the lacqueys with an air that bespoke his station in his master's household to be superior to theirs, "the bright sun of la bella Italia has shone in vain on the head of our gallant Captain, if he refuse to see a fair petitioner. But the potent Elizabeth honors him at the mid-day meal, and he is at present fully occupied in preparations for his august visitor, and scarce will his leisure allow a moment even for so lovely a guest as thyself. Might the most humble service of a poor secretary suffice in the interim, or prevail for the withdrawal of the envious crowd, whose malicious attempt to conceal the face beneath it is so ineffectual?"
"I beseech you, sir," returned Gertrude, "as your speech and appearance mark you of gentle birth, do not disgrace them by so uncivil a bearing. Though only the daughter of a citizen, I am little used to freedoms such as these."
As she spoke thus, she vainly strove to extricate herself from the youth, who firmly clasping her round the waist, had pushed back her hood, and exposed her blushing countenance to the gaze of his companions. This young man was attired in a doublet of scarlet cloth puffed with black and trimmed with gold. On his head he wore a small cap with a plume of scarlet and blue feathers. His deep olive complexion and piercing dark eyes bespoke him a native of the "sunny south," though his language was very slightly marked by a foreign accent. The serving men who stood round him were habited in murky colored cloth guarded with white. Another person there was, who, at the moment of Gertrude's entrance, had been conversing with the secretary, but who was now drawn forwards by her sweet and imploring accents.
"Fie on you, Mancini," he exclaimed, "let the maiden go, and fulfil her errand to thy master; she hath rebuked thee well. Canst thou not read a difference between that blushing face and the bold looks of thy light o' love?"
"Faith," answered Mancini, "to my eyes this face differs most from those of other damsels, in that it is without offence to the best born beauties of the land, the fairest that ever gladdened mine eyes to behold. But you, my ascetic, my frozen hermit of the north, with dreams of an unapproachable star, content you with the cold visions it bestows. And be assured, that even this lowliest of Eve's daughters leaves Mancini heart-frown, when her brow is darkened by a frown. Here ends thy penalty, and my offence, my beauty."
So saying, Mancini bent down and kissed the crimsoned brow of Gertrude. Then releasing her and doffing his plumed cap, he extended his hand with an air of respectful and courtly politeness.

"Fair maiden," he said, "if you will please accept my conduct I will make an effort to obtain you an audience of Vitelli."
"I thank you, sir," she answered, at once reassured by his altered manner, "and you, too, most gentle stranger," she added, turning towards the gentleman who had checked the rudeness of Mancini. His appearance, however, fixed her attention, and she lingered for a moment ere she accompanied Mancini towards the house.
Though he was seemingly very young, the tall figure of the stranger was marked by that bending of the neck and shoulders which is usually the characteristic of advanced years. Luxuriant but neglected curls of chestnut hair clustered round a countenance, the expression of which was equally wild and sad. Even in her transitory glance, Gertrude almost fancied that she could trace something of the wavering of insanity in the deep blue eyes, and more than common grief in the furrowed brow and marble paleness of the cheek. The face was one, too, whose earliest and most natural expression the beholder might have thought would have been amiable and joyous.—The fair complexion, the finely cut lips, the Grecian outline seemed unfitting to the look of fierce severity that marred their beauty, and awoke in the hearts of others a mingled feeling of terror and surprise. The heavy folds, too, of his black mantle, the sable plume that nodded over his pale face, gave an additional air of wildness and singularity to the appearance of this young man. A cold "Thou art welcome, maiden," was his only reply to the thanks of Gertrude, folding his arms in his cloak, he was strolling down one of the quaint and trimmed avenues of the garden, when the voice of Mancini arrested his steps.
"Stay you, Antonio, mio," he said, "take this key and go to the garden entrance at the back of the house. It will admit to my chamber. I will be with you anon. Now, gentle damsel," he continued, taking the hand of Gertrude, and leading her down one of the paths, the tall form of his friend slowly progressing among the trees at the other side of the garden. More than once Mancini cast his eyes in that direction. "Oime," he muttered to himself in his native tongue. "Oime, il povero Antonio! Antonio! mio!"
Signs of the bustle attendant on the promised visit of the queen to Vitelli, appeared, as Gertrude approached the house. Servants hastily crossed the narrow paths of the garden. The voice of the sewer was heard in a loud tone through the open window of the buttery; while his attendants were seen hurrying through the hall, bearing pasties, dishes of spiced meats, and curious confections.
"I almost doubt me, gentle maid," said Mancini, "if after all I be able to procure you speech with the Marquis; but I will essay my best."
"Could you, sir, obtain me that grace even for a moment," answered Gertrude, "I should feel most truly grateful."
While thus speaking, they reached the principal entrance of the house. It was a somewhat spacious but very gloomy looking mansion, built, as before observed, in the troubled reign of the sixth Henry. The unquiet nature of the times when civil disturbances exposed even those who would fain have avoided all share in the conflict to be alternately plundered by either of the contending parties, had, perhaps, induced the original proprietors of the house to secure it by defenses not common in those days to a city dwelling.—The casements were few and narrow, deep sunk in the wall, and defended on the interior by shutters of massy oak lined with iron. The house itself was of deep red brick, with copings and buttresses of stone; before it stretched a small lawn, mowed smooth, and dotted here and there with a tall elm. Heavy folding-doors of oak, lined like the shutters with iron, adorned Gertrude and Mancini to the hall of the dwelling. This was a somewhat spacious apartment, obscurely lighted by two narrow arched casements, and with its roof strengthened by ponderous beams of oak. At either side was an open door, from that on the left issued the attendants of the sewer. In the apartments to the right, Gertrude perceived as she passed it, a long table being set out for the Queen's entertainment. At the upper end of the hall was a broad staircase, on ascending which, she found herself in a vaulted gallery.
"Fair maid," said Mancini, on unclosing a door, "this is the apartment in which I am used to wait the summons of my master. Will it please you tarry here while I crave him to give you audience? Should you, however, hear voices approaching before my return, you will perhaps step into this corridor."
So saying, Mancini removed the crimson hangings of the apartment and pushed open a small door, through which Gertrude perceived a narrow and misty passage. Accustomed as she was to perilous adventures, her heart beat with a nervous rapidity when the secretary disappeared. The room in which she now waited was situated at the back of the house. It had a deep bay window overlooking the garden and the Thames. It was furnished in the fashion of the time, with cumbersome chairs and piles of cushions. Gertrude was well aware of the dangerous nature of her own undertaking, and the promised visit of the Queen to the Italian, did not excite any very pleasurable emotion. Her idolatry of the Queen of Scots had wrought in her mind a corresponding horror and dislike of Elizabeth. She shrank as from a basilisk at the bare idea of a near approach to that terrible woman, whose will to commit evil was, she believed, only equalled by her power to subvert good. Perhaps, even in her deep-rooted aversion, Gertrude's mind had hitherto floated somewhat in its accustomed acuteness, and she did not render justice to the abilities of the sovereign whose evil passions were ever paramount in her thoughts. Elizabeth—the mean, malicious woman, the tyrant of a beautiful and hapless rival, the ungenerous, the unjust—she who promised shelter like the unyielding oak, and broke as the frail willow wand beneath the trusting grasp.—Evelly was Elizabeth pictured in the soul of Gertrude—the foremost figure on the canvass, marked strongly by its own deformity—the better points of the portrait, the unyielding energy, the keen penetration, all obscured, the crafty counsellors all forgotten; but behind that figure lurked a

dark triumvirate—Cecil, Walsingham, Leicester—serpents at the ear of Eve, prompt with the whippers of sleepless cunning and never dying malice. The mind of the humble daughter of John Harding yielded not in energy and activity to that of the stern Tudor herself, and a world of wild thoughts chased each other through her brain as she leaned in the deep embrasure of the window awaiting a summons to the Italian Captain; ever prominent was the fair form of Mary on the English throne, and her rival drooping in some dreary prison in her stead. From these reflections she was roused by the sound of rapidly approaching steps and loud voices in the vaulted gallery. True to the instructions of Mancini, she raised the hangings and glided into the passage he had pointed out to her. The mistiness of twilight prevailed there, one very small casement placed high in the wall and half covered by the broad-leaved ivy, alone admitting the broken sunbeams. Gertrude now heard voices and steps in the apartment which she had just left, and instinctively she crept further into the long passage. What, however, was her terror, when she perceived that she was not alone.—The figure of a man muffled in a dark mantle steadily approached her. She had thrown back her hood on entering the passage, and as she stood at the moment immediately beneath the casement, the faint light that stole through it settled full upon her features. She perceived at once that she was recognized by the intruder, who, suddenly clasping her in his arms, drew her into the obscure part of the passage, and kissed her lips and brow with a violence which excited her astonishment and terror. A scream half stifled by the remembrance of the important mission with which she had been entrusted by Lord Dacre, rose to her lips, as she struggled in the embrace of the bold stranger.
"Hush, pretty Papist! for your life, or for what it may be you value more, for your plots," said he in a voice, the tones of which were unrecognized by Gertrude, while a pair of penetrating eyes glared down upon her, sparkling through the obscurity that veiled the other features of her assailant.—"How were it," he continued, clasping her yet more closely, "if I inform the she-lynx of your visit to Vitelli; think you that the darkness shrouded your father's visitant from every eye, or that the Dacre, once seen, were readily forgotten?"
A low sob of terror, a half-muttered prayer for mercy, was Gertrude's only reply.
"Fear not, loveliest of traitors," returned the stranger, "thou dost not kneel more devoutly to the idols of the ancient faith than I will kneel to thee; one tress of thy golden hair, fair daughter of Babylon, were dearer to me than all the gems which mock the decaying beauty of the vain Elizabeth."
"Who, who art thou?" gasped the terror-stricken Gertrude.
"One who knows well how the old leaven of Papistry taints the heart of John Harding, and how he has nursed his fair daughter amid the delusions of that forbidden faith; one too, who, even for that daughter's sake, would spare his life, already forfeit to the law. But look thou sweet, and thy old father shall yet remain proof against suspicion."
"Villain!" exclaimed Gertrude, "whoever you are, let me go; my voice, if not my strength, may free me from this ruffian grasp."
"Doubtless" returned the stranger ironically, but still speaking in a subdued tone, "your shrieks will soon summon assistance, why then brook that I should detain you for a moment? Above all, when it will so well accord with the fame of a modest damsel to be found lurking in a dark passage of the gallant Vitelli's abode. Would it like you best, beautiful Gertrude, to declare the real motives of your visit, or would choose rather to be made a tale for the dames and damsels of the city and the Court, and let them flout at her frailty, whose charms have alike filled the heart of the proud peeress and the merchant's wife with gall? Know you neither why the Queen visits Vitelli? She is on her way to the Cross of Chepping, incensed at the late audacious violation of her command, resolved at once to see what injury had been committed, and to heap the full measure of her wrath upon the heads of the offenders. So much did the Italian learn at court this morning, and he prayed her to grace his house by passing to take in it the mid-day meal. Now, bethink you, Gertrude, how thy father or thyself may be implicated with the offenders of the Chepe?"
"Man! man!" said Gertrude, "thy craft equals not thy malice. If my father and myself be suspected of clinging to the ancient faith, even that suspicion shall be as a shield of brass to screen us from all charge of confederacy with the bold men who dared deface the cross. Would a Catholic tear down the sculptured form of the Madonna?"
"Have you lived, Gertrude," returned the stranger with a low biting laugh, "even through your brief period of existence, and have you yet to learn that envy and hatred call not on reason to smoothe their banquet of revenge? A charge of guilt in these days, at least, will not fail, because it may happen to be incongruous."
"Good heaven!" cried Gertrude, "what will become of me?" She felt the bitter truth of the concluding remark.
"Give me but a token" answered the stranger—"a glove, the ribbon that binds your hair, or the girdle from your waist, that by its possession you may know me, and hard must be that trait in which my power would be insufficient to preserve you."
"Never!" replied Gertrude. "I know not whether your power to execute be as great as your will to treat; but neither threats nor such bold conjectures as you may hazard respecting the visitants and the faith of my father can appeal me into a compromise of my honor by a bestowal of a token upon I know not whom, but upon one whose present conduct, indeed, speaketh but slenderly in his favor."
(TO BE CONTINUED IN OUR NEXT.)
Boldness is blind; whereof it is still in counsel, but good in execution. For in counsel it is good to see dangers; in execution, not to see them; except they be very great.

THE CATHOLIC CHURCH AND HER ENEMIES.

PROFESSOR GOLDWIN SMITH THE LATEST CALUMNIATOR.

THE DISTINGUISHED VISIONARY TAKEN TO TASK

ARCHBISHOP LYNCH HANDLES HIM WITHOUT GLOVES, AND TOTALLY DESTROYS THE PATCH-WORK OF HIS HEATED IMAGINATION.

(From the Irish Canadian, Aug. 26th)

We mentioned last week that it was announced Archbishop Lynch would reply to certain calumnies lately uttered against the Catholic Church in her relations with education, at an early day. His Grace has been prompt, as on Sunday evening he delivered one of those brilliant discourses which have ranked him not only prompt and decisive, but irrefutable and convincing in defence of the Ancient Faith and its bearing on society. The vast Cathedral was filled, the subject being of absorbing interest to Catholic and Protestant alike; and the impression made by him must have been fatal to the flimsy pretences and gilded oratory of Professor Goldwin Smith. We give below an accurate account of the Archbishop's lecture, especially reported for this journal, and invite its careful perusal. The text will stand good in time to come as a reference that cannot be denied. His Grace began:

So is the condition of our fallen nature, that if a bad habit of mind or body be contracted in youth, that habit will return constantly, and in old age will assume even youthful force. If one be educated in false principles and in false history and in false ethics, the whole man is distorted. Others see this deformity better than he does himself. If a child be educated a Protestant, it will probably remain so; if an Atheist, it will retain their tenets. As many diversities of education, so many diversities of views and opinions. This pervades in politics, in medicine, and especially in religion and education. Alas for any man educated and formed in a false mould!

The Catholic Church, founded by Our Lord Jesus Christ, containing the deposit of truth, proclaims the truth, fights for this truth, endeavors to propagate this truth by means of that spirit of truth which Christ promised should always abide with her. Whilst contending for truth and right, she has to struggle with adversaries who are always warring against this truth, who malign her doctrines and institutions, falsify her history and misrepresent her actions. The ministers of this church are engaged in writing, explaining, refuting calumnies but the same calumnies and errors are constantly repeated. The Catholic Church is therefore, especially for the last few centuries, put upon the defensive, and yet from time to time she exposes the false doctrines and the false positions of her adversaries. Her adversaries are multitudinous. All who are enemies to the spread of the real doctrines of Christ are her adversaries. All who are setting up their own private judgment and views, not in accordance with the doctrines of Christ, are her adversaries. She has an ominous phalanx of adversaries called Protestants, the offshoot of personal inspiration, so-called, and of personal infallibility in the interpretation of the Divine word and of the Divine mind of God in the Sacred Scriptures. Of consequence, the Protestant sects must be innumerable as the diversities of human genius. Man make a human religion founded on reason alone, but none can make a divine religion with its mysteries and Sacraments, except God.

We often hear of the Protestant doctrines of the Reformation, that they must be upheld and propagated. Would it not be better to hear of the doctrines of Jesus Christ held and promulgated by His Church from the beginning? Misrepresentation of Catholic doctrine has always been the great mode of warfare against the Catholic Church. Do Catholic clergymen misrepresent Protestant doctrines? No. The best thing to do would be to explain them. The Catholic Priest has a lamp to his feet to guide him—the teaching of the whole Catholic Church. The Protestant has only individual inspiration and very vague formulas of doctrine. Hence the constant splitting into sects.

A certain Professor, learned in that range of science that came within his grasp, delivered a lecture to a very respectable body of men in one of our public educational halls. He said many good things which would make one wish that his reading were not so much one sided. He gave utterance too to many things that, considering his position and the publicity they got through the newspapers, we would deem it almost criminal to allow to pass unchallenged. We won't pretend to review the whole lecture, but only portions of it. This learned gentleman allows himself from time to time, to emit some flashes of truth, as, for instance, when he concedes that education was to a limited extent given to the poor, and this from early times. Who gave this education, even to a limited extent, to the poor? The Catholic Church, principally. The Catholic Church got a universal command to go and teach all nations, and she has fulfilled this task, teaching first all truths of Christianity, and, as helps to the understanding of these divine truths, all natural sciences. On this point we need not enter as we have amply proved it on a former occasion.

In another part of his lecture the learned Professor appears to contradict himself when he says that the Catholic clergy, and especially the Jesuits, were almost inimical to popular education. Those who don't tell the whole truth, they say need long memories; but the learned Professor forgets this when he says "High honor is due to the monasteries, and especially to those of the Benedictine Order, for the services thus rendered by them to education as well as to learning in the darkest hour. But their pupils, all told, must have been few in number; and of these, while a few were scions of the lay nobility, the bulk, and probably all those taken from the poorer classes, were destined for the ecclesiastical order. That order indeed was far more comprehensive than it is in modern times; it included not only the priest proper, but all the intellectual professions, the lawyer, the physician, the literary man, the architect, the artist, the mechanic, every one, in short, but the soldier, the trader, and the tiller of the soil. Still it was limited compared with the mass of the population which remained in a state of total ignorance," &c.

The learned Professor says the mass of the population were in a state of total ignorance; and yet he says that all the intellectual professions were well provided for—the lawyers, the physicians, the literary men, the architects, the artists, the mechanics—no inconsiderable proportion of the inhabitants—and those must have shed some light of learning around them, and all this the Church did without school tax. "But," he insists, "the soldier, the trader and the tiller of the soil remained in a state of total ignorance. Total ignorance of what, I would ask? The soldier did not know the use of arms, and the trader did not know how to make a trade, and the tiller of the soil did not know one season from another—than they were worse than our present Hotentots! The soldier, the trader and the tiller of the soil were not in total ignorance, they were instructed in the commandments and in the sacraments; every Sunday they heard in the Gospel the truth of religion explained to them. A learned author has said "the humble husbandman in the fields, who loves God and keeps His command-

ments, is wiser than the proud philosopher who counts the stars." We must remember that the Professor is speaking of a period before the age of printing, when books cost a fortune.

Had the Protestant church existed at that time would it have done better, with its married clergy, and no monasteries or convents? I presume not. What is the Protestant Church doing for education at the present hour unaided by State taxation? Take printing from the world and state aid and old Catholic foundations for the Protestant church of to-day, would it do what the Catholic Church did 400 years ago. The Catholic Church still pursues her policy of educating her children. In the United States at the present hour she is forced to pay taxes to support common schools that her children cannot use, and she erects school-houses and pays her teachers large salaries to give a Christian education to her own children. Our American Protestant friends are astonished at the small salaries our priests get, a few hundreds a year, whilst their own ministers get so many thousands. Our churches have as much revenue as the Protestant churches in the great cities of the United States, but it is devoted to the support of schools and schoolmasters, who receive a salary equal to that of a priest. A church of such sacrifices must progress, and hence the terrible fear of Popish domination and supremacy in America. Here in Canada, on account of the Separate School Law, Catholics are in a better condition though not treated so fairly as the Protestant minority in Lower Canada, who have their Normal School and other advantages that we have not. In our anxiety to have our Catholic children educated we permit them to frequent the Common Schools where the paucity of their number prevents them having a Separate School. We know it is a risk, they are surrounded by a Protestant atmosphere; the teacher, whose opinions silently influence his surroundings, is a Protestant; the majority of the pupils are Protestants; the absence of Catholic teachings and Catholic prayer, week after week and month after month, act banefully but surely on the youthful mind; and yet, for the sake of education we tolerate all that, hoping at the same time that Catholic priest and parent will counteract the effects of this want of daily religious school education. We have besides in Upper Canada a vast number of our children also frequenting Common Schools with our full consent, because the township is Catholic, the trustees are Catholics, the teacher is a Catholic; because we look on it as our own Separate School, but yet this fact is commented on as a proof of how Catholics love the Common School System. They do love it in such circumstances, when it suits them. The Catholic Church must love education, when we find in its bosom so many joint stock companies of men and women devoted to the education of the poor, gratis, and that by vow, content with their food and raiment only. I mean our Religious Orders. I don't know their number myself, but I know it would be easy to count the number of men and women in the school and Church of our learned Professor, who teach the poor gratis. The Christian Brothers alone teach in the United States 45,000 pupils, and in Canada 15,000.

The Professor says "a church which can herself teach all truth needs not the aid of the human intellect, perhaps naturally mistrusts it and therefore has comparatively little interest in education;" this is simply a sentence full of blunders. How teach all truth without the aid of the human intellect in the Church aided by divine light that instructs the masses; and this is done by education both in the pulpit and in the schools. Education is the great aid of the Church, and so far from mistrusting education the Church courts it. Our Professor remarks that a "church which appeals to reason and to private judgment must of necessity educate." Here the Professor truthfully explains the standpoints of all Protestant churches, reason and private judgment, both of which are faulty, and a poor foundation for true education. I don't now speak of sciences which depend on reason and observation alone. I speak of education in its comprehensive meaning. The Catholic Church has always proved herself accurate in all science, even human.

Spain, the Professor says, is woefully deficient in the education of the masses. It is not surprising, since Spain has been in a state of civil war and conspiracy for the last half century. Ireland, he says, is being educated by the interposition of a Protestant power. The majority of the inhabitants of Ireland, it is true, are Catholics, but the Government is Protestant, the aristocracy is Protestant, the recognized and well-paid church of the country until lately was Protestant, and only lately were Catholics allowed to be educated. No country on the face of the earth has done more at all times for education than Ireland; and in no country in the world was education of the people, till lately, prohibited with more diabolical cruelty; and yet Ireland battled for and preserved her education. Listen to a few of the enactments against a people professedly Catholic. In 1692 and following years it was enacted as follows that:

"If a Catholic kept school or taught any person, Protestant or Catholic, any species of literature or science, such teacher was, for the crime of teaching, punishable by law by banishment—and if he returned from banishment he was hanged as a felon. If a Catholic, whether a child or adult, attended, in Ireland, a school kept by a Catholic, or was privately instructed by a Catholic, such Catholic, although a child in its early infancy, incurred a forfeiture of all its property, present or future.

"If a Catholic child, however young, was sent to any foreign country for education, such infant child incurred a similar penalty, that is a forfeiture of all right to property, present or prospective.

"If any person in Ireland made any remittance of money or goods for the maintenance of any Irish child educated in a foreign country, such person incurred a similar forfeiture."

In addition to all this a fine of £10 a month, a great deal for those days, was imposed on the person who employed a Catholic schoolmaster in a private family, and £2 a day on the schoolmaster so employed. So he was robbed of all his personal property before he was banished; and £100 fine was imposed on the father who sent his child to foreign parts, besides his child being disinherited. These laws were applicable to England. Where do we find any Catholic country making against the education of Protestants such barbarous enactments. These laws continued until the reign of George III., when the American revolution brought on a pressure. But the Irish loved learning, and schools were kept under the hedges and ditches, in the bogs and mountains. A boy was kept in a tree to watch the soldiery. Gentlemen sent their children to foreign parts to be educated, and colleges for their education sprang up all over the continent of Europe. In Rome, all through Italy, France, Spain, and Portugal, Catholic powers and noblemen vied with one another in founding colleges for the persecuted Irish. I may mention a fact of recent date utterly disgraceful to all concerned. After the French revolution Napoleon I., in making restitution for the deeds of rapine perpetrated on foreign residences in France, paid over an immense sum of money to the English Government for the losses sustained by the Irish college at Paris. What did the English Government do? Instituted a Commission for the disposal of the money, and passed an Act of Parliament freeing the Commissioners from any blame or punishment personal or pecuniary for whatever judgment they would pronounce on how the money was to be disposed of. They found that there was no such institution recognized in England as an Irish college abroad, voted a large sum of money as salary for their judgment, and the remainder for the use of

the King. This amount was expended on the repairs and extension of Windsor Castle. So much for English justice where Catholic Ireland and Catholic interests are concerned. However, the President and Faculty of the Irish College at present have taken preliminary steps to sue for the money. Now if this were done by a Catholic state against a Protestant institution, what an outcry!

And how did the great Reformation treat the schools and colleges of education? No country in Europe was so well endowed for education as England; 1040 colleges, monasteries and hospitals, more or less, all engaged in education; in Wales 43 and in Ireland 95. These were suppressed, books destroyed, and funds given to the Court harpies. Now what have the Protestant ministers individually or collectively done for education or what sacrifices have they made? True, celibacy stood in the way. Had the church been entrusted to a married Protestant clergy would they have performed all the laborious services rendered to education by monks surrounded as our Professor admits by many difficulties? Imagine the labor of transcribing the whole Bible by hand and multiplying those copies a thousand times. Would they have endured the cold of such a scriptorium as our Professor sketches, for the sake of transmitting the Word of God to our times, for the preservation of the classics and of the records of their country? No indeed! they would have quite enough to do to educate their own children. The state educates, taxing Protestant and Catholic alike, and in most cases the taxes of the poor have to be spent in educating the rich; and to exclude the Irish from the benefits of education, though the University (Trinity College) was supported from Irish revenues, the Sacramental Test was applied to the students. Before they could get an education or honors they had to receive the Protestant Sacrament, swear that it was not Our Lord's Body, and abjure the Catholic religion. Then their cry was raised, "Oh, the Catholics are inimical to education." A drink is not wholesome from filthy vessels, or when mixed with poison!

Our Professor says "no Jesuit was ever a hearty friend to popular education. We need not press the case too far." As this sentence reads, and will be generally understood, the assertion is false; a thousand facts and imperial decrees against Jesuit colleges prove the assertion to be utterly without foundation. However, the Professor may mean by popular education, education without religion. Then indeed the Jesuits and all good Catholics are opposed to such education. Strangely enough he asserts in another place that the Jesuits are good educators, yet they are not the friends of popular education!

The Professor again says that in Spain it was considered immoral for a woman to be able to read! Here the rhetorician evidently hallucinates.

The Professor again, by a strange flight, tells some truth when he has said in another part of his lecture "Christianity was a religion of light, and in the early Anglo Saxon times, while the conversion of the nation was still going on, we find in the mission centres the centres also of learning and education. The Church, in fact, in those days was the school." Precisely so; as the Catholic Church was in Anglo-Saxon times she is now. She fears not the light of education; she rather encourages it. The Church believes that the child has an immortal soul placed upon this earth principally and especially to know and serve God and to be happy for ever. Our first grand duty therefore is to educate that child for eternal life. The immortal soul of the child craves divine instruction, and that instruction which tends to make it happy for all eternity. Secular instruction is principally to make a man useful for this life; it is very good as far as it goes, but does not go far enough.

From the tenor of the reasoning of the learned Professor, he appears to worship an educational system free from religion and "a religion that appeals to an open Bible and to reason as the interpreter of its page." Our Professor then would want reason to extract a religion from an open Bible.—But reason cannot find or appreciate the mysteries of the Trinity or the Divine Incarnation, which are above reason. Therefore our Professor wants a natural religion only; a supernatural religion cannot be the work of reason.

He still proceeds, "the state clergy of the Church of the Restoration were almost as indifferent to public instruction as the state clergy of Spain." Putting this sentence into plain English, it means that the clergy of the established Church of England were as indifferent about the education of the poor as the Catholic clergy of Spain. Well as far the English clergy were concerned, as I have said, their own little families appear to be quite enough for them to educate. The clergy of Spain, however, educated in their monasteries, colleges, and universities, without any support from the state, a vast number of rich and poor.

Let us now turn to England with the learned Professor. The fearful picture of a modern voting booth in Protestant England shows that the poor are very badly educated. We quote the learned Professor: "These miserable possessors of a misstowed power, flocked to the poll, drugged with beer, and inflamed with fury, ignorant of everything, devoid not only of the rudiments of political knowledge and duty, but of the knowledge which is imparted in an infant school. Swarms of them were unable to make a cross opposite a candidate's name and had to vote by the form appointed for illiterates. In the trial of a controverted election a witness was put upon the stand who never heard the names of the leaders of the two great parties, and only knew that in his own town one party was blue and the other yellow. In another trial the judge said that the sum spent in bribery altogether was very small; but that, nevertheless, there had been a great deal of corruption, for the voters were so ignorant of what they were doing, and their duty as citizens, that they could be bought for a pot of beer. Yet these were arbiters, not only of the destiny of England, but of the colonies of India." Alas, Protestant England, with all her schools and expenditure, stands in need of the proper schooling. The ignorance and degradation of the English poor in general, as proved by a learned Professor of Cambridge University, is much more degraded than Englishmen would like to hear. The great question to dispute between two classes of men is this. Whether religious instruction should form part of public education or not. The clergy of the Church of England, and many other denominations of Christians, say with the Catholic clergy that education is not only incomplete without religious instruction, but hurtful. Education will render a man more powerful for evil, without religion. The Secularists, many of whom profess no religion, and others not overcharged with any religion, say let the state supply an education in all the branches of secular knowledge, and eliminate from the schools all religious teaching; let religion, they say, be taught by parents at home or by ministers of various denominations on Sundays. In other words, let religion be a home and Sunday affair. The difficulty of the Sunday and home religion is, the parents themselves are very often ignorant and too much occupied to teach their children. The poor mother has to administer to the wants of the little ones and the father is working all day and comes home wearied at night, and cares not to teach his children their catechism, even were he to know. The Sunday teaching occurring only once a week will be ineffective; children, as in the United States, will find Sunday school too irksome, and will end by no religion at all as is the case with a great majority there. Or they may become like the basotted voters as described above. The world is undergoing a terrible revolution; the state wants to gain complete control over both body and soul, intellect and reason, and hence it is the old story over again. When Christ proclaimed His doctrines to the world, He did not

ask permission of Caesar, but Caesar waged war against Christ and His Church. Caesar was defeated; ships could float in the blood of the martyrs, if they were gathered together. Caesar was converted, but no sooner settled on his throne than he began to "dogmatize" and interfere with the Church. Constantine, his son, strove to prescribe the doctrines of the Church and arrange its discipline according to his own fancy; and so with other emperors and kings, for they appear to embody the spirit of the world that fights against Christ. From King Rufus to Henry the VIII., true to the instincts of the world, kings opposed the Church and its doctrines. The present Emperor of Germany enters upon the same war of usurpation, to prescribe what the clergy are to do and to teach, and what education they are to receive. But the Catholic Church will resist, as it did before, this usurpation, and will say to the king, "You have the Government of the affairs of this world; we, the Government of Christ's Church in spiritual things."

Our Professor speaks of Catholic resistance to public education as having been minimized in this country. Do Catholics anywhere resist and prevent Protestants from educating their children as they please? But Catholics resist and will continue to resist a system of education imposed upon them by Protestants—that is, an education divorced from religion; and Catholics do protest against being taxed for the education of Protestant children, and to build palaces in which the Protestant children of the well-to-do people are educated. The learned Professor again says, "In this respect, if the foreign Jesuits will only refrain from troubling us with their alien intrigues, I believe we shall all do well." Well, what a pettish sentence. Nursery terrors again! Children will hide their heads and cry out "Oh! the awful Jesuits!" The meaning of these intrigues may be that, if the foreign Jesuits will refrain from plotting to bring the Pope here with a large army, assisted by Don Carlos of Spain and the Mexicans, who will drive all the Protestant Canadians across the borders, and establish a Popish Dominion, we will be all right. Or the sentence may mean, if the Jesuits stop intriguing to carry off the Queen of England to Quebec, force her to become a Catholic, and upset Protestant ascendancy, we'll all do pretty well, and our Indian possessions will be safe.

In the nineteenth century, in this our present age, when every man, except the Catholic of course, claims the right to make up a religion of his own, to suit his own views of eccentricities; and when there is so large a number of pretty well defined denominations of Christians, it is very difficult, I concede, for Governments to devise a system of education to answer the views of so many classes of individuals.—We hold that it is the parent's duty and his right to educate his children in that form of belief which he considers before God to be the best. It is the duty of the state to help the parent to fulfil this duty, but it steps beyond the limits of its power to assume the obligations of parents and to instruct the children in any state religion. It is true that the state has a right to see that its citizens are properly trained for the duties of citizens, but it can do so without interfering with the consciences of its subjects. Would it not be enough for the state to require certain qualifications in teachers and certain conditions of school requisites which it can do by means of inspectors; then subsidize these schools, as is done in England, according to the number of schools attending them. Then the best School Teachers and the most attentive will have the most pupils, parents can select that school to which they wish to send and all will be satisfied, except perhaps the teacher who is unfit to teach. All Protestants have a kindred spirit; they can easily agree to have their children associate for their differences are after all very inconsiderable. The Catholics may have schools apart as at present in this country; but let them enjoy the same privileges that Protestants enjoy both for a higher and minor education.

I am glad to find that the school teachers of this country begin to look upon their profession as one of the most honorable, and as useful to the community at large, and perhaps to themselves, as any other calling in the country. We exhort them to continue their noble efforts for God and the people. As a great deal is said about the open Bible, I will on a future occasion tell what the Catholic Church did for the preservation of the blessed work, and for its spread amongst the people even before the "Reformation."

WAS ST. PETER EVER IN ROME?

His Lordship the Bishop of Salford preached last Sunday night to a crowded congregation in the Church of the Holy Name, Oxford-street, Manchester on the question, "Was St. Peter ever in Rome?" He said he had been asked by some whom he wished to oblige to speak on this subject. He could not consider it necessary to prove by direct argument that St. Peter ever went to Rome, for it had been proved abundantly, and superabundantly, by arguments which were indirect, and which had the greatest force. The doctrine of the supremacy of the Holy See was argument sufficient that St. Peter was the predecessor of the pontiffs of Rome, that he was the Bishop of Rome, and that, therefore, he was in Rome. Those who asserted that St. Peter never was in Rome, and those who said that it was doubtful whether he was there or not, performed one and the same office. They cast dust into the air in order to blind and to deceive the unwary. They who had reduced themselves to deny the presence of Peter in Rome, had reduced themselves to what he would call the back stunts of religious controversy, and the weapons which they too frequently used in this warfare were weapons which corresponded to the position which they had chosen to enter into. They ignored the most salient and undoubted passages which occurred in the writings of the Fathers bearing upon the question, and they offered the most forced and absurd explanations of many of those passages which stared them in the face, and which they could not otherwise get over. As a specimen of the weapons to which this class of controversialists resorted, he referred to a pamphlet which had been distributed broadcast over England, purporting to be a speech made by Bishop Strossmayer in the Vatican Council, denying that Peter ever was in Rome, and full of abuse of the Holy See. It happened that last year he was in Rome, and he took with him a copy of this pamphlet, and Bishop Strossmayer being then also in Rome inquiry was made, and the Bishop indignantly denied that he had ever made such a speech anywhere, and it was known before that he had not spoken it in the Vatican. His first argument was that the doctrine that Peter was Bishop of Rome was never called in question for fourteen centuries; and in these fourteen centuries there lived men as acute as any of the present day, and many who had been excommunicated and anathematized by the Popes on account of heresies, but none of them ever called this doctrine in question. It was first challenged in the 16th century by Marsilius of Padua, a heretic and schismatic, who was the abettor of one of the princes of Germany in his war against the Holy See. In the time of the Reformation this, no doubt, became a useful weapon, and some of the Reformers made use of it, but not all. For instance, Calvin, who was so acute, and who prided himself too much on his learning, never committed himself to such an assertion. His second argument should be from the testimony of the Fathers. St. Irenaeus, the disciple of Polycarp, the friend of St. John, who wrote in 178, said, in his treatise against heretics, "We confound them by pointing out the tradition which the greatest and most ancient and universally-known Church of Rome, founded and constituted by the two most glorious apostles, Peter and Paul, derives from the apostles," &c. He knew that some Protes-

tants tried to overthrow the force of these expressions by referring to the expression "on account of its more powerful principality," which occurred in the passage, which they said confined St. Irenaeus's meaning to a statement that, because Rome was the seat of the Empire therefore it had a greater authority, a greater principality." When, however, it was borne in mind that the Christian Church in Rome was persecuted for the first three hundred years of its existence, and its pontiffs, one after another, were martyrs, his hearers could judge how little authority the early Fathers would attach to Rome on account of its political importance. In another passage St. Irenaeus said, "Matthew also issued a written Gospel among the Hebrews, in their own dialect, while Peter and Paul were preaching at Rome, and laying the foundations of the Church." These were passages which no man in his senses had ever called in question. Tertullian, who wrote in 195, referred to Rome as the place "where Peter had a like passion with the Lord, and where Paul was honoured with an end like unto the Baptist." St. Cyprian, writing about 246, referred constantly to Rome as the "chair of Peter," and St. Optatus, writing in the next century, spoke in the same way. Speaking of the chair of Peter at Rome as one of the marks of the Church, his lordship proceeded to quote passages in which it was taken for granted that Rome had been the see of Peter from St. Epiphanius who wrote in 385. St. John Chrysostom, writing in 387, speaking of the resurrection of the dead, said: "From Rome the body of Paul will be borne in rapture; from Rome the body of Peter will likewise ascend." He also mentioned St. Jerome (whose testimony was most distinct both that Peter went to Rome and that he was buried there), and other later writers down to the time of St. Leo. He next quoted Protestant authors, in which the same doctrine was granted, as Cane, who affirmed without hesitation with the whole body of the ancients that St. Peter was at Rome, and Leibnitz (the correspondent of Bossuet); Home in his introduction to the "Study of Holy Scripture;" Whiston Geisler (the German Protestant Church historian); Bertold in his introduction to the Old and New Testament; Wilberforce, Maitland, and others. The only argument against the doctrine which had any colour or pretence was that Peter said in his first Epistle, "The Church that is at Babylon saluteth you." It was argued by some that in this epistle Peter referred to Babylon in Chaldea, but that had not been held in the Catholic Church, and it was not believed by the most learned commentators amongst the Protestants; the obvious explanation being that St. Peter in this passage referred to Rome as the modern Babylon, by which name it was also designated by St. John in the Apocalypse.

In conclusion, the preacher appealed to those in the Church of England who were only separated from the Catholic Church by the doctrine of the supremacy of Peter, and who through no fault of their own, had been defrauded of their inheritance at the Reformation, to examine the question carefully, with prayer for the Divine guidance.—Catholic Times, Aug. 7.

THE O'CONNELL CENTENARY.

We have entered upon the hundredth year which has elapsed since the occurrence of an event for ever memorable in the annals of the Irish race. On the 6th August, 1775, Catherine, wife of Morgan O'Connell, of Carhen, near Caherciveen, presented her husband with a son, who was, in due time, christened Daniel. Seventy-one years afterwards the body of that son was borne to its last resting-place, amidst the tears and lamentations of a bereaved nation. In the three score and ten years which elapsed between the hour when the birth of a son gladdened the house of Morgan O'Connell and the hour when a stricken nation mourned its lost and glorious chief, Daniel O'Connell had won for himself the most brilliant and the most enduring reputation which has been the meed of any man springing from the old Celtic race. To the last—up to the moment when Disease laid its giant hand on that majestic figure, the moment when "the scene darkened ere the curtain fell"—O'Connell was not alone the loved, the honored, the adored Chief and Tribune and Liberator of his own people, but the most conspicuous and remarkable figure on the great stage of Christendom. What he did for Ireland needs no recapitulation here. He was at once the hero and the epitome of the Celts. In that breast every virtue, every characteristic of the Irish race was mirrored and intensified. A Celt of the Celts, it was given to him to lend his people out of a bondage which has been as bitter and more enduring than that in which the Egyptians held the people of God. Before the major genius of O'Connell blazed across the western sky, the Irish Celts had for seven troubled centuries been the Helots of Christendom. Their faith was banned, their race was despised, their country was but a name. Even the good men who had pleaded their cause before the Parliaments of Ireland and of England pleaded for concessions to be accorded to bondsmen, not for rights to be yielded to the free. In the darkest hour of the nation's history, when Treason was consuming the west which Despotism had commenced—when the best and bravest of the land had perished in the field or on the scaffold—when a recreant Senate was haggard for the price at which it was to sell its own existence and its country's freedom—a young barrister, just admitted to the profession, attended a meeting of the Catholics of Dublin, held to protest against the Union, and there delivered a maiden speech which was a fiery denunciation of that infamous measure. That young barrister was O'Connell—that speech was the keynote of his life.

We repeat that we have no intention of following the stirring incidents of that career. The people of Ireland do not need to be told the story of Ireland's mightiest son. They do not need to be told how he breathed into the soul of his country the divine fire of Liberty—how he led her from victory to victory—how he struck off the chains which bound her fair limbs—how he confounded her foes—how he conducted her to a place among the peoples of the world, and all but replaced the diadem of Nationhood upon her brow.

We have said that the Irish patriots who preceded O'Connell were wont to adopt a suppliant attitude, to teach—

Millions to kneel down
And ask of thousands for their own.
O'Connell's voice was a *sursum corda* to the Irish heart. He found his country bound; he left her free—free in the freedom of the spirit, which is above all freedom. Faultless he was not; who is? but never yet did tribune leave behind a tale of services so splendid, of devotion so unwavering, of the undertone which harmonised and modulated his whole career was an intense, passionate, absorbing love of Ireland—her hills and valleys, her generous people, her history, her archeology, her crumbling ruins, her traditions, and her customs.—The lines which he penned when Miss Mitford asked him for an autograph summed up the whole history of the man—
Still shalt thou be my waking theme,
Thy glories still my midnight dream,
And every thought and wish of mine,
Unconquered Erin, shall be thine.
Love, even in the world of politics, is mightier than hate, and it was love that strengthened the high heart and mind, the giant arm, of O'Connell. Let us prefer to speak of him, here, not so much as an Irish patriot achieving the emancipation of his country's independence—we prefer to speak of him as the greatest European tribune and statesman of the 19th century.—We have said that the manning of O'Connell's career was love of Ireland; let us add, that by its side grew a love of Liberty, all over

the world. O'Connell was not alone a great Irish chief; he was in the Parliament of England the chief and most potent champion of the oppressed...

"Oh, are there not some of you old enough to remember 1798? Such of you as have not witnessed it must have heard your fathers tell of it. The in-ferno and the guillotine. The prisons were full. The scaffold reeked with human gore. Terror reigned throughout re-echo through the Royal Ex-

The lesson that he taught was not alone a great truth, but a great discovery. What Watt was in the world of natural science O'Connell was in the world of politics. Catholic Emancipation was the first great popular victory ever won by peaceful agita-tion...

To-day, we repeat, we enter upon the hundredth year which has elapsed since the birth of O'Connell. The 6th of August, 1875, will be the centenary of that event. In recent years a goodly practice has sprung up of celebrating the hundredth anniversary of the birth of famous men.

MONUMENT TO CAROLAN.—A monument to Carolan "the last of the Irish bards," executed by Mr. John Hogan, of Dublin, son of the famous sculptor of that name, has just been placed in the nave of St. Patrick's Cathedral, as relief, in the Medieval style.

IRISH INTELLIGENCE.

ABSENT FROM DUTY.—We print in another page a carefully compiled record of the Irish voting on the recent coercion debate. Some of the lists there set forth will, we doubt not, cause much regret. We allude to the lists of absentees. We need not repeat at any length here what we have written elsewhere, that we are far from being unmindful of the fact that some of the best and most valued of our representatives may happen from time to time to be absent with good cause.

mention these instances, not as exhausting the list of gentlemen absent with good cause, but as illustrating the unfairness of any sweeping condemnation of all absentees. What we say is, the list is so lengthy, as to be disgraceful, and that explanation ought to be forthcoming in every case if blame is not to fall. Westmeath—a county that ought to be peculiarly sensitive as to coercion legislation—was totally unrepresented in the struggle.

IRISH RECORDS.—Although rich in ancient manuscript chronicles illustrating the piety, learning, wit, and patriotism of her people, Ireland has few such records as State papers, charters, and other similar documents, compared with either England or Scotland.

MONUMENT TO CAROLAN.—A monument to Carolan "the last of the Irish bards," executed by Mr. John Hogan, of Dublin, son of the famous sculptor of that name, has just been placed in the nave of St. Patrick's Cathedral, as relief, in the Medieval style.

Referring to the report of the Select Committee of the House of Lords on the representative peers of Scotland and Ireland, the London Times, after stating that "everyone will approve the proposition that Her Majesty should be advised to renounce the prerogative of creating fresh Irish peers," adds the following remarks: "The Duke of Richmond demurred to this suggestion when bronched by Lord Courtney, saying that it was an interference with the Act of Union, and the good sense of the proposition may be accepted as established if this antiquated argument is all that can be advanced against it."

FROM AN IMPARTIAL ENGLISH VIEW.—As an historian; says the Irish American, "Froude has been so sufficiently crushed beneath the heel of enlight-ened investigation; that a reference to him in that character would, at this day, be entirely superfluous. But here is an article from an English source—the

London Saturday Review—which, traveling somewhat out of the customary rut of literary criticism, gives us a faithful pen-portrait of the man, and for that reason we reproduce the picture. The Review says: Mr. Froude's case is different from that of the most violent and most unfair party writer. We make some excuse for Irish Papists and Irish Protestants speaking of one another. But here is a writer who, with no temptation, no interest in the matter, without the poor excuse of a national or religious rancour, puts himself forward, in cold blood, to defend the evil deeds of one side and to blacken those of the other.

A great fall of rain took place on Thursday, 13th Aug., in Dublin. It commenced at two o'clock, and continued without intermission till ten o'clock at night. During the afternoon there were several peals of thunder. The line of railway from Kingstown to Dublin was flooded; the trains had to run through water which reached nearly to the axles of the carriage wheels.

SUBOEN DEATH.—Very much regret was felt in Ennis, Co. Clare, on Sunday morning, 9th Aug., at the announcement of the sudden death of Mr. Robt. Magrath, stationer and general haberdasher, at his residence, Church-street, Ennis.—R.I.P.

THE STRIKE IN BELFAST.—The correspondent of the Freeman's Journal, writing from Belfast on Sunday, says:—It is with great satisfaction I report that change is taking place in the attitude both of mill owners and operatives, and that there is now a disposition to have an amicable settlement of the serious dispute which has lasted so long. Yesterday the mills completed their fifth week of idleness. It is understood that the employees are willing to return to their work on the following terms—namely, the immediate introduction of the 56 1/2 Hours Bill, which would not otherwise come into operation, till the 1st of January next, with a corresponding reduction in wages.

DEATH OF A DISTINGUISHED IRISHMAN.—A despatch from London announces the death of John Henry Foley, the eminent sculptor, the mention of whose name at once brings recollections of some of the most classic and best known statues in England. He was born in Dublin in 1818, and after receiving a thorough art education he went to London, and contributed to the art exhibitions there his first works, "The Death of Abel" and "Innocence," attracting universal attention in 1839.

HOME RULE MOVEMENT IN ENGLAND.—THE PRESTON BRANCH.—The usual weekly meeting of this branch was held at the Hall, North road, on Sunday evening when there was a good attendance. Mr. Sharrock, a Lancashire man of the right stamp, proposed that the reports of the meetings should be published in the Catholic Times, and the motion was carried unanimously. The quarterly meeting will be held next Sunday, when officers will be appointed, &c., and it is hoped the members will muster in force, as there is certain business of great importance to be laid before them.

street, Dublin, on the north side of Carlisle-bridge, on the south side of which stands the statue of Smith O'Brien. The statue of Moore is at the end of Westmoreland street, a short distance from Carlisle bridge and within sight of it; while a few steps farther, in front of Trinity College, are the statues of Edmund Burke and Oliver Goldsmith. Dublin knows how to honor great Irishmen. The N. Y. Herald says of the late Mr. Foley:—"Many of the works on which he was engaged remain unfinished. So jealous was he of his reputation that no press of orders could induce him to permit faulty work to leave his studio. It was one of his great merits that he never degraded his art to a trade. Although he received very liberal remuneration for his works such was the care he bestowed in finishing them that he made less money than artists who enjoy not a tittle of the patronage he did. No British sculptor achieved so great or lasting popularity in his time, and none labored harder to deserve the patronage showed upon him. If the work of this artist had a fault it was that of warmth and sympathy. The prevailing tone of his mind was coldly classic, and at times his art was hampered by conventionalism, but it was always pure and faultlessly correct. In this he differed essentially from his great rival, MacDowell, who was full of poetic feeling, but restive under the formal traces of classicism. His works are full of nature, but lack the careful finish which was a distinguishing feature of Foley's work. The genius of this artist received ample recognition in Continental countries; he was one of the three British sculptors—MacDowell, Lawlor, and Foley—who were awarded prizes in the Great Paris Exhibition. Gifted with refined taste, considerable invention and great executive skill, he was to the last year of his life a close and earnest student of nature and ancient art. Indeed, his respect for Grecian sculpture was carried to the point of reverence. The death of this remarkable man will leave in the ranks of British art a gap which will not easily be filled."

GREAT BRITAIN.

ARCHBISHOP MANNING ON TEMPERANCE.—On Sunday, Aug. 16, Archbishop Manning addressed about 5,000 persons assembled on Tower-hill, London, in the cause of total abstinence. At the back of the van which served as a platform, some teetotal banners were displayed, and there were three temperance societies' bands on the grounds. Several Catholic clergymen and some leading Catholic tradesmen of the East end supported the Archbishop. Dr. Manning, in an address of some length, pointed out the wonderful progress which the temperance movement had made within the last year or two amongst the Irish Catholics of London. He took particular pains to scan the newspaper police-court reports, and he was glad to say he missed the Irish names with which cases of drunkenness used to be so frequently associated. He begged of the women especially to take the pledge. It was a hard thing for a working man to arrive in his home and find his wife "in beer" to find no fire in the winter, no comfort, to find everything which would lead him to plunge into the path of temptation. At the conclusion of Dr. Manning's address about 400 men, 60 women, and a good many children, knelt down and took the pledge.

CATHOLIC ORDER OF UNITED BROTHERS, LEEDS.—A delegate meeting of the Catholic Order of Odd Fellows took place last week in Leeds, and was numerously and respectfully attended. Through the kindness of the Rev. Father O'Dwyer, Mount St. Mary's, the library of the Young Men's Hall was placed at their disposal. Delegates were present from most of the principal centres of the Irish population throughout England where branches have been established, and the utmost harmony and good feeling characterised the proceedings. One important decision arrived at was to abolish all signs, ceremonies, &c., and to conduct all their proceedings free, open, and above board. It was generally felt that everything in the least degree approaching—though that only on the surface—to societies not acknowledged by the Church was out of place in any association of Catholics. It was also proposed, and unanimously carried—"That the name of the Lodge be changed from 'The Catholic Order of Oddfellows' to the 'Catholic Order of United Brethren.'" The society is making steady progress, and if only conducted with economy and circumspection will attain great success.—Catholic Times, Aug. 14.

PROPOSED CATHOLIC HALL FOR LONDON.—The Catholics of London are desirous of following the good example set them by their brethren in Liverpool by giving every encouragement to the erection of a Catholic Hall under the direction of a limited company. The capital is fixed at £10,000, which is to be realised by 10,000 shares of £1 each. It is not made a matter of necessity for the shares to be paid at once, but it is agreed to accept instalments of 2s. 6d. at intervals of not less than three months. It is very necessary that a building of this description should be erected in the centre of the metropolis. The proposed Catholic Hall would meet all requirements—for in such a building the Catholic body could transact their public business, as well as hold temperance demonstrations, meetings, entertainments, &c.

THE COMING PILGRIMAGE.—Preaching on this subject in the Pro-Cathedral, Kensington, on Aug. 16, the Very Rev. Monsignor Patterson contended that pilgrimages were based on laws which the Scriptures and society had always recognized. No Englishman could view without reverence the tomb of Shakespeare or Sir Walter Scott, and if it was with similar feelings that the faithful paid homage to saints. As for the "cheap philosophy" that miracles were impossible, because of the natural laws of time and space, his answer was that God was above all law, and he referred in proof of this to the numerous miracles recorded by the Fathers of the Church.

BANQUET TO HUGH HEINRICH ESQ.—A banquet in honour of this worthy and much respected gentleman is announced to take place on Monday next. Mr. Heinrich is the Secretary of the Irish members of Parliament, and has done much in his official capacity, to further the question of Home Rule. The leading members of the London Home Rule Confederation recognising his services, have determined on inviting Mr. Heinrich to dinner. The event is looked forward to with much interest by the friends of Home Rule, and is expected to give impetus to the movement in the metropolis.

ORMSKIRK BRANCH.—A crowded meeting was held by the members and friends of the Ormskirke branch on Monday evening last. F. Murphy, Esq., solicitor, presided. Mr. P. Ryan moved the first resolution:—"That it is expedient and just that Irishmen should have the control of their own affairs, and that Home Government is the only remedy for Irish grievances." The resolution was seconded by Mr. J. Crumpleholme, an Englishman, of Preston, who in a most logical manner argued the Home Rule cause. Mr. McShane then proposed:—"That the best thanks of this meeting be returned to Isaac Butt, Esq., Q. C., M.P., and his colleagues, for their services in the Home Government cause." He begged of Irishmen to show, as their proof of love to Ireland; to come

forward and enrol themselves as members of the branch. Mr. McNicholl seconded the resolution, and it was also spoken to by Mr. Latham an Englishman, who begged of his fellow countrymen to visit Ireland before they form decided views upon Irish questions. Votes of thanks to the chairman and speakers terminated the proceedings. Many persons signified their intention of joining the branch.—Liverpool Catholic Times, Aug. 14.

THE END OF THE SESSION.—Parliament was prorogued on Thursday week by commission. The Queen's Speech, a pretty long affair of no fewer than nineteen paragraphs, says never a word of Ireland, save in stating that the pressure of business has prevented the measure for re-arranging the judicature of England and Ireland from being passed into law. After opening with a word of thanks for the annuity to Prince Leopold, the Speech buds forth in the most commonplace allusions to the Brussels Conference, the Canadian Reciprocity Treaty, the war in Spain, the treaty with Zanzibar, the Indian famine, and the status quo on the Gold Coast. The domestic subjects touched upon in a similar watery strain are reduction of public taxes, health of factory employes, and the Acts which concern the Scotch and English Churches. This is a singularly meagre record for a session full of sound and fury. And not a word about the publicans who put the Tories into power. Ungrateful Mr. Disraeli.—Nation.

A VERY BROAD HINT.—Sir Andrew Agnew was famous for giving broad hints. Having for some time been pestered by an impertinent intruder, it was one day remarked to the baronet that this man no longer appeared in his company, and asked how he contrived to get rid of him. "In truth," said the baronet, "I was obliged to give the chiel a broad hint." "A broad hint," replied the friend, "I thought he was one of those who could not take a hint." "By my faith, but he was forced to take it," answered Sir Andrew; "for, as he would not gang out by the door, I threw him out of the window."

A JUVENILE HABITUAL DRUNKARD.—A boy of 13 years, named Andrew Hoy, has admitted, before Bailie Muirhead, at the Edinburgh Police-court, that he had created a disturbance in the vicinity of Hill Place. The superintendent of police stated that the case was a particularly distressing one, as the boy, who could neither read nor write, had become quite a drunkard, his mother having to feed him with liquor. As he thought the boy a fit subject for the reformatory, the bailie delayed the case that the ordinary report might be prepared.

THE PRICE OF COAL.—Regarding the price of coal, the Commissioners of Customs in their report say:—"No housekeeper needs to be told that coals have been dearer, nor need it surprise him to learn that the economical law that increase of price checks the demand has naturally diminished the quantity exported. He may, however, bear the increased cost with more resignation when he reads that our customers abroad have had to pay more in money, at the rate of 26.3 per cent, for less in quantity, at the rate of 4.4 per cent, for this commodity."

ENTORAL PRIVILEGES.—A case of great importance to newspaper proprietors was decided by Vice-Chancellor Little, at Liverpool, on Wednesday. Mr. John Vaughan, editor of the Liverpool Leader, had been summoned before the registrar to answer questions as to the sources of his information for articles which appeared in the Leader with reference to the Civil Service Association. Mr. Vaughan refused to disclose his informants, taking the responsibility of the article upon himself, and after many adjournments and long arguments on both sides the Vice-Chancellor decided that he was not bound to answer the questions.—Tablet, Aug. 15.

IMPROVISED BY A PROTESTANT BISHOP.—The late Right Rev. Samuel Wilberforce having been deified to find a rhyme to Timbuctoo, immediately uttered the following:—

Oh, would I were a Cassowary,
On the plains of Timbuctoo!
Soon would I eat the missionary,
Cassock, bands, and hymn-book, too!

FIRST SESSION OF THE NEW PARLIAMENT.—The result of the first Session of the 21st Parliament, which commenced on the 5th of March and ended on the 7th ult., has been the production of 95 public statutes, against 81 of the session last year. Of local Acts there were 200, against 253 of the previous year: and nine private Acts, against two of the year 1873.

When the police "have a clue" to a murder in this country it is well known that all chance of discovering and capturing him is over, and there is a general understanding that the "clue," if it leads anywhere, points in an opposite direction to the object of pursuit.—Pall Mall Gazette.

THE NEWCASTLE COAL TRADE.—At a conference of coal-owners at Newcastle on Saturday 15 Aug. the owners intimated that they would on October 1st make a reduction in wages of 15 per cent.

VALUE OF CITY PROPERTY.—Messrs. Hards, Vaughan, and Jenkinson, of Moorgate-street, have recently sold by private contract the freehold premises, 9 and 10, St. Mary-at-Hill, Eastcheap, and 27, Love-lane, in the rear and in connection with the same, forming one block, and covering an area of about 3,600 square feet, for the sum of £15,250.—London Tablet.

UNITED STATES.

CATHOLIC GROWTH IN THE SOUTH.—A correspondent of the N. Y. Freeman's Journal says:—"Complaints are alleged of the lack of conversions in the South. Such complaints are unjust, as they are untrue. Comparatively there are, and have been, more conversions in the South than in the North. I heard Bishop Gross say he made more converts in Georgia in five months than he did during his stay of two years in New England. The South will owe its conversion not to immigrants, but to the establishment of numerous monasteries of missionary priests. How can Catholic immigrants settle in districts where the Catholic Church is unknown? Their conscience forbids it. Catholics, clergy and laity, hail with joy the initiatory steps taken by some of the bishops for the establishment of missionary houses."

NOTRE DAME, IND.—At Notre Dame, Ind., on Saturday, Aug. 8, Right Rev. Bishop Gilmore, who has recovered sufficiently from his late serious illness to be able to perform the ceremony, raised to the dignity of the priesthood Revs. J. M. Hunt, C. Cheveraux, J. Klute, H. Kollup, and H. Derner. Father Hunt goes to Newburgh to take the place of Father Gallagher, whose failing health obliges him to seek rest; Father Cheveraux goes with Father McMahon, of Elmore, to the Cathedral, Cleveland; Father Kollup goes to Elmore; Father Klute goes to Defiance, and Father Derner to St. Malachi's, Cleveland, West Side.—Western Watchman.

CATHOLICITY ON MANHATTAN ISLAND.—The N. Y. Herald says:—"Within the limits of Manhattan Island there are present upwards of forty Catholic churches, and a number of others are in course of erection, so that before the end of the present year it can safely be stated that there will be fifty Catholic churches in the city of New York. When it is considered that these edifices equal, and in many cases surpass, in beauty of architecture the churches of other denominations, the members of which are both wealthy and powerful, the comparatively poor Catholics of New York deserve all the praise that they receive from those opposed to them in religious belief.

The Holy Father, by his Eminence Cardinal Franchi, acknowledges, with the greatest thanks, the receipt of 20,000 francs from the Archbishop of Cincinnati. He sends his blessing to all the flock, but especially to the contributors. The letter is dated 3rd August.—Cincinnati Telegraph.

The True Witness

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MONTREAL, FRIDAY, SEPTEMBER 11, 1874.

ECCLESIASTICAL CALENDAR.

Friday, 11—Of the Octave. Saturday, 12—Of the Octave. Sunday, 13—Sixteenth after Pentecost. Monday, 14—Exaltation of the Holy Cross. Tuesday, 15—Octave of the Nativity. Wednesday, 16—Ember Day. SS. Cornelius and Cyprian, MM. Thursday, 17—Stigmata of St. Francis.

NEWS OF THE WEEK.

The escape of Bazaine, and the manner in which it was accomplished continues to form the chief topic of conversation in France? The Cologne Gazette publishes the following accounts said to be from the escaped prisoner himself:—

"From his sitting room the prisoner was obliged, in order to arrive at the terrace, (his promenade), to pass a bridge, and to descend some steps at the end of it. The bridge was enclosed by walls on both sides on one of which stood the guard. A tent roof was spread over the bridge to keep off the rays of the sun, which also concealed from those standing at the foot of the steps the persons on the bridge. On the South-eastern point of the island, which has a deep descent into the sea, Bazaine had arranged a little kitchen-garden, in which he worked much and watered his beans. There his flight was to be effected. On a fair projecting part of this garden Bazaine discovered one day that an old gutter for carrying off the rain water which poured through the rock was filled up by fragments of wall and rubble. Every day Bazaine worked to open it gradually, and had to conceal with stones and grass what he was doing from the eyes of spies. At last the opening was completed. If inside the gutter two strong iron bars were placed across the rock, and if to the bars a strong rope, ending with an iron ring and penetrating through the other side of the gutter, was attached, a rope ladder could be fastened to it strong enough to carry even so corpulent a man as Bazaine. In the gutter there was room enough to hide the rope ladder and ropes till the decisive day. The most difficult part was to arrive unnoticed at the gutter. Every evening, Marchi (the jailor) accompanied the prisoner on his return from the terrace across the bridge to his rooms. Then the door was closed by the warders, and escape rendered impossible. Bazaine resolved to trust to a happy chance, and to expect the day agreed on with his wife for the daring act. The night from last Sunday to Monday was chosen. When at 10 o'clock Bazaine arrived with Marchi at the flight of steps, he asked him not to take any more trouble, as the way to his rooms was now very short. Marchi left himself be persuaded. Bazaine mounted alone, crossed the bridge, the tent-roof of which concealed him for a moment from those outside, feigned to open and shut the door, which was closed later by the unsuspecting warders, leaped across the wall at the left of the bridge, went softly along the outer wall, and reached the gutter, having now passed the first danger. A thick rope, provided with many knots, and at the end with a strong iron hook, was fastened to the ring, and the descent, eighty feet deep, began, with the danger of being smashed against the projecting cliffs or of falling into the sea, lashed by a furious mistral. Bazaine who had gained much strength during his captivity, had also put on a strong, tightly fitting belt, with an iron hook, in front, so that he could fasten himself to a knot of the rope whenever he required a short rest. Arrived at the middle of the rope, he perceived a fog like light beneath him. He knew now that his wife was there. He replied by the signal agreed on, lighting a match, showing him thus suspended. His hands swelled and bled, the cliffs hid him everywhere—thick cloth trousers, still damp from the sea water, are covered all over with holes, and show what the daring man must have suffered. Having reached the end of the rope, but not of the strand, he let himself drop into the sea, and swam toward the boat in which were his faithful wife and her courageous cousin. Before reaching it his strength left him, and Alvarez De Rull, his youthful deliverer, had to lift the heavy man into the rolling boat. After one hour's rowing they reached the peninsula of Croisette. At some distance the barge of the steamer Baron Riccaoli, hired by Mme. Bazaine for a pretended pleasure trip, waited for them, and brought them toward 1 in the morning on board the steamer. The Captain did not know the name of his guest. Mme. Bazaine, when going on land with the barge, had announced she would engage a valet and perhaps a chambermaid for her voyage. Bazaine was introduced as the newly engaged valet, and went at once to his cabin, which he did not leave again before the landing at Genoa. Bazaine and Mme. Bazaine state most explicitly that they have had no accomplices, and began and executed their work alone."

On the other hand it is confidently asserted that the rope story is all an invention to put the authorities on a wrong scent, and that the escape was effected by the simplest means imaginable, Bazaine quietly walking through the gates, and getting on board the boat waiting for him, with the connivance of the guards. Thus the Union Republicaine du Midi publishes the following version of the escape, which is less romantic, is more truthful than that in the Cologne Gazette:— "Bazaine, according to this account, issued from the inner gate of the fort at 9 p.m., accompanied by the Sergeant-de-Garde, as if intending to take a walk, the sentry taking no notice. They descended the most made round of the fort, and reached the gate looking out on a small wood, a second sentry posted there allowing them to pass. They then went down the walk of the Grand Jardin, at the extremity of which a boat was in waiting, while the Italian steamer was only 80 yards from the shore. Everything was quiet meanwhile on the island, and

Colonel Villetta, on leaving at 6 the next morning, gave directions that the prisoner should not be disturbed, as he had passed a sleepless night. This is partially confirmed by the *Droit*, which says Bazaine undoubtedly left the prison by the gate, and that the complicity of some of the officials is conclusively established."

The trial of Col. Villetta and other alleged accomplices in Bazaine's escape will begin on September 14.

Paris, Sept. 2.—The English pilgrims arrived at Pontigny to-day. The party numbers 313, and includes Archbishop Manning, the Earl of Gainsborough, and other members of the nobility.

The Times Paris correspondent pretends that the peasantry are firmly convinced that Louis Napoleon is still alive and at the head of the Government. In this they are confirmed by the tour that the Marshal President is making. The writer in the *Times* says:—

"Now, the peasants have for some time become very suspicious. They have been told so many things, so much evil of this party and of that, that they no longer believe anything that is said to them; they will no longer believe anything but what they see. They do not see the President of the Republic except on horseback at a certain distance, and in Marshal's uniform. Well, what do you think has happened? A friend of mine has conversed in the environs of Mans with peasants who told him there had been an attempt to deceive them, that the Empire existed in Paris, and that as a proof of it they had with their own eyes seen the Emperor in the very costume which he formerly wore, with the same large red riband, with moustaches and short hair, but a little grayer than formerly. They had been told it was the Marshal-President, but this was an attempt to trifle with them. A Marshal would not have been dressed exactly like an Emperor; it was really the Emperor who was making this journey and the peasants were kept at a distance to prevent their recognizing him. All that my friend could say was fruitless; and they added that the soldiers at the Mans Review had been forbidden to cheer, because they would naturally have exclaimed 'Vive l'Empereur,' being near enough to recognize him. My friend returned this morning perfectly astounded at such a phenomenon. As to the first object, therefore, of the Marshal's journey, the result is assuredly strange, for his Marshal's uniform and large red ribbon will give rise in these districts to the legend of an Emperor who is not dead but has returned, and is going through the Provinces to prepare them for the accession of his son."

The 2nd Inst., anniversary of the overthrow of the Empire and the declaration of the republic, did not pass off without some disturbances. In some instances the regular troops had to be called out to quell the mob, and at Lyons, and other places, arrests were made.

The French Government has suspended *L'Univers* for two months because of some severe attacks against Serrano, chief of the revolutionary Government at Madrid. The Carlists are blockading Pampluna.

The revolutionary party in Spain boast of several successes over the royalists. The Carlists have, it is said, raised the siege of Puycedra, before which place their losses are said to have been heavy. Little reliance can be placed however on statements which reach us through the telegrams made up by the revolutionists. A despatch from Bayonne, under date 6th inst., reports heavy fighting as going on in Catalonia, and severe punishment inflicted on the revolutionists by the royal army.

As a proof of the intensity of the persecution of the Catholic Church in Germany, it is stated that in the course of one week, 5 priests were arrested; 11 were expelled from their respective churches; 4 Catholic societies were dissolved, and 30 cases of confiscation of Catholic property had taken place. This is not bad for one week. A German publishing house in Leipzig which was engaged to issue a translation of Becher's "Life of Christ," has discontinued the work, owing to the recent disclosures of the immoral life of that notorious Protestant minister.

The long fight betwixt the farmers, and the agricultural laborers in England is now over, the latter having had to give in. This result will very likely give a great stimulus to emigration, and Canada will in that case be a gainer.

The conversion to the Catholic faith of the Marquis of Ripon is reported. This nobleman was Grand Master of the Masons in England; but a short time ago he withdrew from the situation, which has been taken by H. R. H. the Prince of Wales.

The resignation of the Quebec Ministry is announced. The names of their successors are not yet given to the world.

The Sovereign Pontiff has been pleased to appoint as Bishop of Sherbrooke, the Rev. M. Antoine Racine of the Church of St. John the Baptist, of Quebec. The Consecration of the new Prelate will take place on the 18th of the present month.

We have to acknowledge the receipt of the first number of the *Ontario Tribune*, a new weekly paper published at Toronto, professedly in the interests of the Catholics of the Dominion. We regret that the editor should deem it his duty to inaugurate his career with an unprovoked attack upon the *TRUE WITNESS* which he couches in the following words:—

"An organ which would place the interests of the Catholic people of Canada above the interests of any political party has been a want long felt, as there has not been for years (and perhaps never has been in this country) a journal which, uncontrolled by political considerations, gave this body its first attention."

Or in plain English: the *Ontario Tribune* accuses the *TRUE WITNESS* of subordinating the interests of Catholicity and the Church to those of some political party—said party of course not indicated; and of being controlled, or guided in its advocacy of, or opposition to, measures, not by considerations of Catholic interests, but by political party considerations.

We respect ourselves too much to dream even of offering a denial to these very insulting accusations. The *TRUE WITNESS* has now been before the Catholic public of Canada for nearly a quarter of a century; and its readers amongst clergy and laity must know what of truth, what of falsity, the language of the *Ontario Tribune* contains. Our ecclesiastical superiors too, the Prelates of the Church in Canada, are fully competent to answer in our behalf; and were it necessary, we could appeal

to them whether it be true in any degree, that during our long career, in any one single instance, we have failed to make the promotion of what we honestly believed to be the true interests of the Catholic community, our sole object, regardless of the obloquy and the hostility of the politically influential, which we have often incurred by so doing.

But we soon, we say, to answer to the charges which the *Tribune* brings against us. The character of the *TRUE WITNESS*, whether for good or evil, is made by this time, and can not be affected injuriously by what the *Tribune* may think fit to say against it, or beneficially by anything that its editor can say in its favor. That the sacred cause of Catholicity might have found many thousands of champions, far more learned, far more able than our humble selves, we fully admit; but whether we have even for a moment, on any matter involving Catholic interests, lacked zeal or integrity of purpose, is a question which we respectfully leave for decision to the Catholic public who have honored the *TRUE WITNESS* with perusal; and above all to the Clergy and Chief Pastors of the Church who for many years have honored us with marks of their good will. If these condemn us we bow our heads, and say no more; if these absolve us, we are indifferent to what the *Tribune* may say either for or against us.

INDISSOLUBILITY OF MARRIAGE.—The disregard for the sanctity of the marriage tie; which contempt, conspicuous in all Protestant communities, is perhaps more openly displayed in the United States than in any other country—as evidenced by the recent controversies betwixt a precious pair of Protestant ministers at New York, the obscene details of which are, for the delectation of its readers, carefully published by the *Witness*—is provoking a strong impression amongst honest and intelligent Protestants that there must be something dangerous to society, and to the well being, even in the material order, of those communities amongst whom respect for the sanctity and indissolubility of the marriage tie is becoming weakened. In the indissolubility of marriage lies the safety of the family, and therefore of society. Thus we find the *Star* in an excellent article of the 26th ult., giving utterance to the following truths, which under the spiritual leadership of such fellows as Tilton, Beecher, et hoc genio omnia, have been long lost sight of in the model republic. *The italics are our own.*

"It is the existence of the family which gives the spur to earnest labor, and willing self-sacrifice. For the wife of one's bosom, and the children that appertain to father and mother alike, whom an indissoluble tie has bound together, a man is willing to labor and strive, to plant and build, for they are the links which unite him with his fellowmen. Destroy the sanctity of the family, and the nation perishes." —*Evening Star, Aug. 26th.*

But this is just what for generations the Catholic Church has been endeavoring to impress upon the hearts of a protesting world, and for proclaiming which the Pope is denounced as the enemy of nineteenth century civilisation, as the opponent of progress, as in antagonism with the spirit of the age. Now the life of society is dependent upon the sanctity of the family; and the sanctity of the family in turn depends upon the indissolubility of the bond or tie, which binds together man and wife, father and mother. Declare that tie to be dissoluble, and the sanctity of the family is destroyed, which destroyed, the nation perishes. Not he then who defends, but he who attacks the sanctity of marriage, is the enemy of social progress.

But by whom is the "tie" by which, as the *Star* expresses it, father and mother are bound together, declared to be not indissoluble, but dissoluble? By all Protestant communities. By whom is the marriage tie asserted to be indissoluble? By the Catholic Church, and by her alone, and that in the teeth of the Protestant and liberal world. Who then, if the premises of the *Star* be correctly laid down, who is the enemy, who the guardian of society, and civilisation? The Protestant State which legalises divorce, which proclaims the competency of its tribunals to dissolve the indissoluble tie which binds together man and wife, father and mother? or the Catholic Church which denies the competency of the State and of any earthly tribunal, civil or ecclesiastical, to dissolve the indissoluble, or to put asunder those whom, in Christian matrimony, God has joined together?

We discuss not with the *Star* the evils in the supernatural order of which Protestantism may be the cause; but here in the natural order, in the order of social well being, of civilisation as the *Star* understands the word, of domestic happiness, and national prosperity, we may well ask our contemporary if Protestantism has not approved itself inimical to man's temporal interests? Is not divorce part and parcel of the social system of every Protestant community? an essentially Protestant institution in short? Is not the indissolubility of the marriage tie openly denied by every Protestant State upon earth? From its inception, did not Protestantism sanction polygamy, and

declare war against the fundamental doctrine, on which, the sanctity of the family is based, "one with one, and for ever?" If in the spiritual order, Protestantism be considered as the negation of authority, and the assertion of the right of private judgment; so in the material order, Protestantism is a revolt against the restraints which the law of Christianity as interpreted by the Catholic Church, places upon man's animal lusts; in that she asserts, ever has asserted, and will to the end of time—in spite of Acts of Parliament, of Bismarckian laws, and the hostility of liberals—persist in asserting the indissolubility of the tie which binds together man and wife, father and mother, and which no State, no law enacted by man can sever.

The hideous revelations as to the condition of society in the U. States, the exposure of the gross contempt that there prevails, even amongst the professed preachers of righteousness and the pastors of the people, for the sanctity of marriage, have opened the eyes we hope of many Protestants and displayed to them the yawning abyss which threatens soon to swallow up what remains of Christian civilisation; we pray to God that it may have the effect of causing them to ask themselves this question. Can Protestantism, which has everywhere, by sanctioning divorce, weakened the tie which binds together man and wife, have God for its author?

A very pretty quarrel betwixt the Methodists and the Anglicans has been set a going by a controversy as to the right of ministers of the first named sect to use the prefix of Reverend to their names. A Methodist minister named Keet who had buried a child in the parochial burying ground was desirous of putting a tombstone over her body in which the deceased was spoken of as the daughter of the Reverend Mr. Keet, Wesleyan minister. To this the Anglican minister objected, and an angry controversy ensued the question at issue being whether Wesleyan ministers had a right to be dubbed reverends, a title which courtesy invariably accords to ministers of all Protestant denominations, as well as to priests of the Catholic Church.

In itself the matter is of little consequence; but every little thing helps to intensify the ill will and jealousy with which the members of the non-conforming Protestant sects regard their more wealthy, and by the State more highly favored Protestant sister of the Establishment. In this case differences of dogma are not causes of strife, but it is the social superiority over their non-conforming Protestant brethren, which the ministers of the Establishment affect, that irritates the first named, and intensifies their jealousy of the Established Church. Social equality rather than religious purification is what the non-conformists have in view in their agitation for disestablishment, and the silly attitude adopted by an Anglican minister towards a brother Protestant minister in withholding from him the ordinary prefix of reverend, will give additional stimulus to the movement in favor of religious equality in England.

PROCESSION IN HONOR OF THE B. VIRGIN.—On Sunday next, 13th inst., immediately after Vespers will take place a Solemn Procession from the Church of Notre Dame de Bonsecours to that of the Parish of Notre Dame. All the religious Societies and Confraternities are invited to assist in this public demonstration of love and respect for the ever Blessed Mother of God, and to implore her intercession for the Church in these stormy days when all the fury of hell seems to be about to burst upon her.

We see by the Correspondent of the Dublin *Freeman's Journal* that His Lordship Mgr. Cricanor, Bishop of Hamilton, has procured the services of fourteen young ecclesiastics for his diocese. These sailed about the middle of last month in the SS. *Phenician*, of the Allan Line, under the care of the Reverend Father Brennan.

On Sunday afternoon last, at 1.30 p.m., took place the solemn benediction of the stone of the Chapel now in course of erection on Dorchester Street by the Grey Nuns. His Lordship Mgr. Fabre officiated; and there were present besides the Clergy a large number of our most respected citizens, amongst whom we noticed M. P. Ryan, Esq., M.P., our City member, J. W. McGauvran, Esq., M.P.P., and His Honor the Mayor. A handsome collection was taken up.

We have received the first number of the *Chicago Pilot*, a very handsome eight page weekly paper, published in the interests of the Catholic religion. From its appearance we should say that the *Chicago Pilot* well deserves success, and we trust that it may obtain it.

The Annual Report for the current year of the Montreal Hospital in Dorchester Street is before us, and we regret to see that there is an excess of expenditure over income.

We are indebted to the *Montreal Witness* for the following item, which furnishes us with data to determine the much vexed question—Which is the most drunken, and therefore immoral part of the United Kingdom? "The number of gallons of proof British spirits consumed in the United Kingdom for the year ending December last, was 28,908,501; the proportion being: England nearly 10,000,000 gallons; Scotland nearly 7,000,000 and Ireland not quite six and a Scotch." —*Montreal Witness.*

If to this the *Witness* would append the returns of illegitimacy in the several parts of the United Kingdom, as furnished by the Reports of the Registrar-General, the "record" would be a good deal worse for the land of Calvinism, and of a very widely open bible.

WRITTEN FOR THE TRUE WITNESS. SHORT SERMONS FOR SINCERE SOULS. No. 65.

"THOU SHALT NOT STEAL"—7th Com. Theologians enumerate six different ways in which we may participate in our neighbor's sin. By commanding it, as a master to his servant, a parent to his child, a superior to a subordinate; by advising it as a friend to a friend, or a lawyer to his client; by consenting to it or approving of it outwardly; by praising the person so as to encourage him to the sin; by concealing the thief or the thing stolen; by being silent, when your disapprobation would have hindered the evil, or by not denouncing it to the proper authorities. In all these ways we participate in our neighbor's sin, and thereby bring upon ourselves the duty of restitution, for not only are all those who do the act guilty of the sin, but all those also who participate in the doing of it.—This is put beyond all doubt by these words of the Apostle (1. Rom.) "Who having known the justice of God did not understand, that they who do such things are worthy of death, and not only they that do them but they also that consent to them that do them."

All then, Christian soul, having sinned; actors as well as participants, and participants as well as actors, all have brought upon themselves the duty of restitution; though not all in the same order.

1st. First and foremost, he who holds in his possession the thing stolen is undoubtedly first bound to restitution, because as holder of it, he is always and continually the unjust detainer of it; (in holding it, in fact as we have so often said, he is continually stealing it) and because the thing always cries out for its owner. And let the holder bear this also in mind—If, through his not having made restitution, any other either of the actors or participants should at any time have made restitution, he, the holder of the thing stolen, is bound to make restitution to him, who has made the restitution.

2nd. After the actual holder, should he not make restitution, he who commanded the theft or unjust act is next bound. It might at first sight appear to you, Christian soul, that after the actual holder the actual thief or perpetrator of the injustice should be next bound; and this is so, when there was no one to command the deed; but when the deed was done under a command or threat, then the commander of the deed, or the threatener, becomes the actual thief, and the perpetrator or actual doer of the deed, is only the instrument or executioner of the deed.

3rd. Should neither the holder nor commander make restitution the actual doer then becomes bound, because next to the commander the doer is the efficient cause of the act. Should there be more doers than one (and the same is true of the commanders and holders in their own order) each is bound to his own share of the restitution; and should not the rest perform their part of the restitution, each becomes liable to that share of the restitution which has not been made by the others.

4th. After the efficient causers or agents of the act, those who have been the positive cause, that is those who have advised, consented to, favored or aided the deed in any other way than by the actual theft, are bound.

And lastly, those who have been the negative cause, that is those who might have prevented it and did not, are bound to restitution.

Such is the order to be observed, Christian soul, in making restitution whenever many have cooperated either in theft or any unjust act. But you say I have received no part of the profit. I took no part in the act, I merely was silent when I might have prevented it. How can I be held to restitution? Alas, Christian soul, if you did not prevent the evil when you were able to do so, you undoubtedly consented to it, and the Apostle tells you, that he who consents to an evil is equally deserving of death as he who did it, hence you are bound to restitution. I acknowledge that there are particular cases, where you may be excused, but they are few, and the general rule is, that he who does not prevent an evil when it is in his power is bound to restitution. Should the danger to yourself in preventing the evil, be so great that it would be greater than the injury inflicted on the injured man, you might be excused from restitution since the injured man could not rationally wish you to defend him under such circumstances; but unless in some such case as this, you are bound to defend him, and should you fail, you will be held as a participator.

But three of us committed the theft, and each of us got only our share of the spoil; how can I be held responsible for the whole? If each restore his share, you are not bound to the whole, because the owner will get his own; but if the others do not restore their share, you are bound to the whole. For beware, Christian soul, your self-interest is blinding your judgment; let, therefore, self-interest resolve the doubt. Answer me. A company of three merchants owes you a debt; from whom will you collect it? Is not each merchant's property liable for the whole debt, and is it not by the liquidation of the debt that this liability can alone be cancelled?—Would you have any scruple, think you, in making one pay the whole, if the others either could not or would not? Undoubtedly you would not. And why? Because in all partnerships the goods of each are vested in all, and the liabilities of each are held by all. So also in the partnership of stealing. When you stole in company, you assumed the liabilities of the company, and if others cannot or will not make restitution, you are liable for the whole.

And there is another consideration, Christian soul, which, above all others, should make you fear the sin of theft; and that is: the utmost alterity possibility in most cases of making full and proper restitution; for it is not only necessary to repair the injury itself, but the injury also which the injury has caused.—We read in Zozomen that Ladislaus, King of Poland, had levied an unjust impost upon the lands belonging to the Church, and upon the farmers who rented them. His Queen, Edwige, remonstrated with him upon the injustice, and obtained a promise that he would restore all that he had received. Alas! answered the pious Queen—(and it is astonishing, Christian soul, what a correct theology piety inspires)—Alas! she exclaimed, that is well; you can return these poor families their grain, bushel for bushel; but who shall make amends for their tears? Yes, Christian soul, you may restore ill-gotten goods; you may repair injuries inflicted; but how will you be able to estimate the injury which the injury has done? These poor farmers lost their grain, but that was restored to them; but meanwhile their creditors were upon them for the debts they owed;

their cattle, perhaps, died for the want of the fodder which the sale of the grain would have afforded...

action of some routine business the meeting adjourned with three cheers for Dr. Butt, A. M. Sullivan and other Home Rule Leaders.

LITERARY NOTICES: Edinburgh Review, July, 1874. New York: Leonard Scott Publishing Co., Messrs. Dawson Bros., Montreal.

Jenkins had been recalled by the Dominion Government, the Government organs denounced it as a snarl got up by the Opposition.

Table of market prices for various goods including Mutton, Veal, Ham, Bacon, etc., with prices per lb. or per bushel.

IRISH HOME RULE LEAGUE.

The regular monthly meeting of the Montreal branch of the Home Rule League was held on the 1st inst., in the hall of the St. Patrick's Society...

Edward Murphy, Esq., President, occupied the chair. There was a large attendance of members and much spirit manifested.

We referred to the great Home Rule meeting held in the Rotunda, Dublin, after the defeat of the Home Rule motion in parliament to show that the spirit of the Irish people is as hopeful as ever...

The president next referred to the attempt of the Government to continue for two years longer the "Coercion Acts" at present in force in Ireland.

In holding up the O'Donoghue to the scorn and contempt of the Irish race we did not condemn him too much, as he voted for, and supported by a speech the extension of the Coercion acts...

The president gave a brief account of the terrible nature of these Coercion acts, now and for years in force in Ireland. These acts empowered any of the 16,000 constabulary, which is imposed on poor Ireland...

The firm and moderate attitude of the Home Rule members, during the late session, had elicited wide spread commendations from the London Times, the Spectator, the Saturday Review and other able journals in England.

The chairman said he was happy to inform them that since the prorogation of parliament a series of meetings had been held in the north of Ireland...

An immense demonstration took place on the 16th August in Glasgow where 50 to 70 thousand Irishmen marched in procession. The Scottish papers commenting on it spoke in the highest terms of the event...

The Chairman announced that he had since last meeting received a number of books and pamphlets on Home Rule and cards of membership from the parent association for subscribers to the League funds since 1st March last.

Several signatures were added to the National Roll and subscriptions handed in, and after the trans-

CANADA AND IRELAND.

From the Irish papers to hand this week we find that the Most Rev. Dr. Crinnan, Bishop of Hamilton, has paid a visit to his native parish, Callan in the county Louth.

"Where wealth accumulates, and men decay." We have to thank God that we hear in Canada do not witness among our "Tanneries Land Swaps" &c. such a state of affairs...

TEMPERANCE SOCIETIES IN IRELAND.

We are glad to see that the societies which have done so much service here and in the States are being established in Ireland.

"The grand anniversary demonstration of the Temperance Societies of Clare took place on Sunday, 9th of August, in that most romantic, salubrious, and delightful of watering places—beautiful, health-giving, world-renowned Killeen.

In Limerick also there is a Society of 3000 men who although not to tally pledged to temperance are by the rules of the Society of the Holy Family not permitted to enter public houses...

EMIGRATION TO CANADA.

To the Editor of the Freeman. Ontario Government Emigration Office, 19 Eden-quay, Dublin, Aug. 13.

Sir—May I ask you to insert the subjoined letter just to hand, from my friend Father Stafford, whose practical sympathy is doing so much for Irish emigrants to Ontario...

My dear Mr. Smith—Your emigrants are all well and doing well. You need not send us any clerks, as the market is over-stocked at present.

THE MONTH AND CATHOLIC REVIEW—August, 1874.

We find articles on the following subjects:—1. Rome at the Jubilee of 1890; 2. Experiences in the Prussian Ambulance; 3. The Fortunes of Virgil; 4. Chronicles of Catholic Missions: Three Years at Ormuz; 5. Iona; 6. The Drama of Alexander the Great; 7. Harvey and his Times; 8. The Measures of Catholic Progress.

THE MONTH AND CATHOLIC REVIEW—August, 1874.—London: Simkin Marshall & Co.; D. & J. Sadlier, Montreal.

We find articles on the following subjects:—1. Rome at the Jubilee of 1890; 2. Experiences in the Prussian Ambulance; 3. The Fortunes of Virgil; 4. Chronicles of Catholic Missions: Three Years at Ormuz; 5. Iona; 6. The Drama of Alexander the Great; 7. Harvey and his Times; 8. The Measures of Catholic Progress.

A GOOD BEGINNING.—The annexed paragraph is clipped from the columns of the Winnipeg Free Press of August 19th:—"Mr. Mulligan has to-day deposited the sum of £100 (sterling) in the Merchants' Bank in the name of four trustees, viz: Patrick Boyle, editor of The Irish Canadian, Toronto; M. P. Ryan, M.P., Montreal; Robert McManus, Winnipeg; and James Mulligan, the donor.

Should our countrymen, at any time, decide on coming to Canada in large numbers, a fund like that mentioned above would be the one thing needed on their arrival.

The United States as a Field for the Canadian Emigration Agent.—The Acadia Recorder says: "We are firmly of opinion that there is no better field for the Canadian Emigration Agent to operate than in the United States. It is not now for the first time that the idea suggests itself to us. For various causes a large number of people who emigrate from Europe to the United States, find themselves disappointed and sometimes even disgusted on arriving at their new intended home, in most instances, they know nothing of Canada, and in very many cases if they were well informed they would gladly cross the border and become Canadians and a credit to the home of their ultimate adoption.

EMIGRATION TO CANADA.

To the Editor of the Freeman. Ontario Government Emigration Office, 19 Eden-quay, Dublin, Aug. 13.

Sir—May I ask you to insert the subjoined letter just to hand, from my friend Father Stafford, whose practical sympathy is doing so much for Irish emigrants to Ontario; and oblige your obedient servant, C. J. SMITH, Lindsay, July 26.

My dear Mr. Smith—Your emigrants are all well and doing well. You need not send us any clerks, as the market is over-stocked at present.

REMITTANCES RECEIVED.

Mile End, Rev J A B, \$4; Sherbrooke, H M, 4; Valleyfield, J McI, 4.50; St John, F H M, 2; St Roch, L'Acadon, J M, 1.50; Milton, T H, 2; Waterloo, T R, 2; Indian Cove, M P, 2; St John Chrysostom, T L, 4; Portage du Fort, Rev P A, 2; Almonte, P Q, 2; Aylmer, G B, 2; Kingston, E B, 2; Grenville T J, 2; Stoneham, J E, 1; Sillery, M H O R, 2; Ottawa, J M, 2; St Isidore, Rev L A B, 2 Orleans, Rev W H S, 4; St John, J B, 2; St Stanislas Kostka, J J K, 1.50; Boucherville, M de L, 2; Henryville, H W M, 4; Yorkville, A P, 2; Weston, F G K, 2.

Per Rev F W, Huntingdon—P C, 1.50; D T M, 1.50; T D, 1.50. Per Rev M M, Buckingham—Self, 2; J M R, 1. Per J Q, Sydney N S—Mainadieu, Rev J Q, 4. Per P H, Osceola—M S, 2. Per C O R, Chambly Canton—T K, 5. Per Rev J B, Buckingham—A K, 1.50. Per Rev W M L, River Bourgeois, N S—Self, 2; L'Ardoise, Rev J M Q, 2. Per Rev A C, Antigonish, N S—Self, 2; St Andrews, Rev J M, 2. Per Rev J M, Quebec—Hon C J D, 4; Vy Rev C C, 2; Mrs H O D, 2; L A C, 4; W W, 4; B B, 2; J R, 2; M O B, 2.

MONTREAL WHOLESALE MARKETS.—(Gazette)

Table of market prices for flour, extra, fine, strong bakers, middlings, city bags, ordinary supers, fancy, and various other goods.

TORONTO FARMERS' MARKET.—(Globe)

Table of market prices for wheat, barley, oats, peas, rye, dressed hogs, beef, mutton, potatoes, carrots, turkeys, ducks, geese, eggs, apples, chickens, onions, hay, and straw.

THE KINGSTON MARKET.—(British Whig)

Table of market prices for flour, family, extra, grain, rye, peas, oats, wheat, and meat.

OTTAWA, Sept. 6.—When the Mail, Gazette and Citizen announced some time ago that Agent General

J. H. SEMPLE, IMPORTER AND WHOLESALE GROCER, 53 ST. PETER STREET, (Corner of Foundling), MONTREAL.

May 1st, 1874. 37-52

WANTED—For the Dissident School of the Municipality of Hemmingford, County of Huntingdon, a FEMALE TEACHER, capable of teaching French and English. A liberal salary paid. Address, JOHN BRAM, Sec. Treas., Hemmingford, Q. 3-4

WANTED.—An experienced Book-Keeper and Accountant, having a full knowledge of the English and French languages, Apply, with references, to D, Box 445 P. O., Montreal. 1-4w

MASSON COLLEGE, TERREBONNE, P.Q.—EDUCATION EXCLUSIVELY COMMERCIAL.—The RE-OPENING OF THE CLASSES of this Institution will take place on the 1st of SEPTEMBER NEXT. J. I. GRATON, Pt. Superior 2-5in.

WANTED—A MALE TEACHER, able to Teach both French and English, having a Certificate to Teach an Elementary School. A married man preferred. Liberal Salary. Address (post-paid) to L. O. BLONDIN, Sec. Treas. School Commissioners of Buckingham. [Aug. 28, 1874.]

WANTED—TWO TEACHERS for the Roman Catholic Separate School, Lindsay. One for Classics, and one as Head Master. Large Salaries paid.—Good references required. Applications addressed to A. O'LEARY, Sec., until 1st October next. Duties to commence 1st January. 1-7

LINDSAY CONVENT.

THE beautiful convent at Lindsay under the charge of the ladies of Loretto will be opened on the FIRST of SEPTEMBER. For terms of admission intending boarders will apply to the Lady Superior now at Loretto Abbey, Toronto. 47-9

P. N. LECLAIR, (Late of Alexandria), PHYSICIAN, SURGEON, AND OBSTETRICIAN, 615 CRAIG STREET.

CONSULTATION HOURS—8 to 10 A.M.; 12 to 2 P.M.—[4]

W. E. DORAN, ARCHITECT,

HAS REMOVED HIS OFFICES to No. 191 ST JAMES STREET, over Queen Insurance Company

THE SUMMER SEASON. GENUINE WEST INDIA LIME JUICE. BISHOP'S GRANULAR CITRATE OF MAGNESIA.

A full line of popular Disinfectants. B. E. McGALE, FAMILY CHEMIST, 301 St. Joseph St., Montreal. July 24, 874.

JUST PUBLISHED!



FOR SEPTEMBER. A MAGAZINE OF GENERAL LITERATURE.

Will be sent, Post-paid, on receipt of price. Back Numbers Supplied. All communications to be addressed to F. CALLAHAN, Printer and Publisher, 35 St. John Street, Montreal. AGENTS WANTED in every own in the Dominion.

THE MONTH AND CATHOLIC REVIEW. AUGUST, 1874.—CONTENTS.

Articles, &c.—I. Rome at the Jubilee of 1890. By the Rev. F. Goldie. 2. Experiences in the Prussian Ambulance.—Part III. 3. The Fortunes of Virgil. By the Rev. H. J. Coleridge. 4. Chronicles of Catholic Missions.—III. Three Years at Ormuz. 5. Iona. By T. B. P. 6. The Drama of Alexander the Great. 7. Harvey and his Times. 8. The Measures of Catholic Progress.

Catholic Review.—I. Reviews and Notices. II. Selections from Foreign Periodicals.—1. The Catholic Congress at Venice. (From the Civiltà Cattolica). 2. The Late Brief to Monsgr. Gaumo. (From the Etudes Religieuses)

QUARTERLY SERIES.—Notice to Purchasers of Complete Sets.—All the volumes of the Quarterly Series being now again in print, Messrs. Burns & Oates are able to offer complete sets, consisting of the ten volumes hitherto published, at a reduction of one-third of the published price. Single volumes as before. Cases for Binding the 20th 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.

INSOLVENT ACT OF 1869.

CANADA, } In the SUPERIOR COURT. Pao. of Quebec, } Dist. of Montreal. In the matter of JOHN PATERSON, An Insolvent.

The undersigned has filed in the office of this Court a Deed of Composition, and Discharge executed by his creditors, and on Friday, the twenty-fifth day of September next, he will apply to the said Court for a confirmation of the same.

JOHN PATERSON, By T. & C. O. DE LOBRIER, his Attorneys ad litem.

FOREIGN INTELLIGENCE

FRANCE

MORE ABOUT BAZAINE'S ESCAPE.—Paris, Sept. 4.—The official report of the Commission appointed to investigate the circumstances of Bazaïne's escape is made public. It implicates the jailers and states that they were instigated by Col. Villette, Bazaïne's aide-de-camp, to assist the prisoner's flight, but accuse the garrison of the part of complicity.

CATHOLIC EDUCATION IN PARIS.—The Brothers of the Christian Schools, whom the Freethinkers have accused of ignorance and incompetency for their work, have just furnished a fresh proof, in addition to the multitudes they have already given, of the superior excellence of the primary instruction imparted by them.

THE COMTE DE CRAMBOUR.—The Comte de Chambord is at present following a course of waters at Marienbad. The Sprudel of Karlsbad, the journal of the bathers, relates that on Thursday last the Prince arrived in that town, and alighted at the hotel, where Mgr. Lavigne, Archbishop of Algiers, had been residing for the last fortnight.

A FRENCH TRAGEDY.—The French journals publish details of a horrible murder which has just been committed in a farmhouse near Chateaudun (Eure-et-Loir). The building had been inhabited by a man and his wife named Plais, and their daughter Marie, aged 17, resided with them.

TEMPORAL PUNISHMENT.—It is amusing says the Catholic Times to read in the Swiss newspapers of this, the tourist season, the bitter complaints of the great hotel and boarding house keepers on the injury done to their trade by the Old Catholics, whose doings have frightened away immense numbers of annual excursionists.

GERMANY.—The Government here are hunting up the Catholic Unions, and the measures taken in accordance with Bismarck's orders for the suppression of Catholicism have had a tremendous success, but not precisely in the way desired by the Government.

THE CARLIST WAR.—MADRID, Sept. 4.—The Carlists are entrenching themselves around Bilbao. The damage done by the bombardment of Pucercuda was small.

THE TRUTH ABOUT CUENCA.—The Spanish correspondent of the Univers gives the following account of what occurred at Cuencia, taken from the lips of an eye-witness resident in the town at the time of the capture.

greatest kindness and attention to his Royal guests. He was not obliged to ask pardon for the prisoners, for they were treated with remarkable kindness by the Carlists. "It is false," continued the correspondent, "to say that the Carlists sacked any house. They visited many residences, but only to seek soldiers and volunteers who had hid themselves through fear."

IMPRISONMENT OF THE BISHOP OF COLOGNE.—The Westphalische Merkur relates the following with regard to the captive Bishop of Cologne. "A few days ago the Archbishop's only brother, Arnold Melchers, a merchant of Munster, went to pay him a visit in his prison. It was a painful meeting."

A PAPAL BRIEF.—PIUS IX. ON JOAN OF ARC.—The Abbes Lemann, says Le Monde, having placed in homage at the feet of his Holiness the two panegyrics they pronounced recently at Orleans on "Joan of Arc and the Jewish Heroines," and "Joan of Arc and Charles VII.," the Holy Father has, in return, addressed to them the following Brief:

Dear sons, health and Apostolic Benediction: It is with great satisfaction that we have received, well-beloved sons, your panegyrics on the celebrated young maiden who, in the evil days of France, when it was surrounded by enemies, was sent, in so admirable a manner, to the aid of her afflicted country.

THE DEFENCE OF ITALY AGAINST FRANCE.—General Menabrea, and the Generals of Engineers, Brigone, Gianotti, and Lungo are occupied in personally examining the Alpine passes at Mont Cenis, and the Colle di Tenda, in order to select sites for building forts to protect Italy against invasion from the side of France.

LIBERTY OF THE PRESS.—The Unita Cattolica of the 31st of July was sequestered in Turin on account of its containing the Pastoral of the Archbishop of Paris. The Dorrillo and the Liberta of Rome were likewise seized, because they contained the same Pastoral.

DEDICATION IN CLEVELAND.—On Sunday afternoon, Aug. 23, the Church of the Holy Family, Cleveland, was solemnly dedicated. A very large number of people from neighboring and even distant parishes joined the congregation of the Holy family on this occasion.

CHURCH OF THE HOLY FAMILY, CHICAGO.—Sunday Aug. 16, was the 17th anniversary of the laying of the corner stone of the Church of the Holy Family on West 12th street, Chicago, and the 14th anniversary of its consecration. The Church has the grandest interior of any Church in the West, and the most beautiful Stations of the Cross in the country.

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INSOLVENT ACT OF 1869.—In the matter of JONES & TOOHEY of the City of Montreal, Traders, Insolvents. Notice is hereby given that the Insolvents filed in my Office a deed of composition and discharge, executed by the proportion of their creditors, as required by law, and that if no objection is made to said deed of composition and discharge within three judicial days after the last publication of this notice, said three days expiring on Thursday, the seventeenth day of September, 1874, the undersigned Assignee will act upon the said deed of composition and discharge, according to the terms thereof.

PROV. OF QUEBEC, SUPERIOR COURT. District of Montreal. DAME FLORENCE BEAUDIN, wife of PAUL DUPUIS, Farmer, of St. Philippe, in the District of Montreal, Plaintiff.

THE SAID PAUL DUPUIS, Defendant. An action for separation as to property has been instituted in this cause.

Montreal, 11 August, 1874. J. E. ROBDONX, Attorney for Plaintiff.

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BREAKFAST.—EPPS'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. Epps has provided our breakfast tables with a delicately flavoured beverage which may save us many heavy doctors' bills.—Civil Service Gazette. Made simply with Boiling Water or Milk. Sold by Grocers in Packets only, labelled—"James Epps & Co. Homoeopathic Chemists, 48, Threadneedle Street, and 170, Piccadilly; Works, Euston Road and Camden Town, London! MANUFACTURE OF COCOA.—"We will now give an account of the process adopted by Messrs. James Epps & Co., manufacturers of dietetic articles, at their works in the Euston Road, London."—See article in Cassell's Household Guide.

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PROSPECTUS OF ST. MARY'S COLLEGE, MONTREAL.

This College is conducted by the Jesuit Fathers. Opened on the 20th of September 1848, it was incorporated by an Act of the Provincial Parliament in 1852.

It comprises eight Classes: LATIN ELEMENTS, SYNTAX, METRUM, VERIFICATION, BELLES-LETTRES, RHETORIC, 1st and 2nd YEAR OF PHILOSOPHY.

It comprises four Classes: GRAMMAR, LITERATURE, RHETORIC AND PHILOSOPHY. There are, moreover, Elementary and Preparatory Classes for younger students.

Monthly reports of behavior, application and progress, are sent to parents or guardians. None but relations or those who represent them, are allowed to visit the boarders.

Payments, which are required in gold, or its equivalent, and strictly in advance, are made in two instalments, 1st in the beginning of September, 2nd on the 1st of February.

The College will not take charge of providing a student with clothing or other necessities unless a sufficient sum be deposited in the hands of the treasurer.

No reduction in the above mentioned terms will be granted for absence of less than one month. Each student must constantly be provided with at least: 2 complete suits (including cap or hat) besides overcoat and fur cap for the winter season, 12 handkerchiefs, 6 towels, 12 shirts, 6 pairs of socks, 3 pairs of shoes or boots.

COLLEGE OF OTTAWA. A NEW AND EXCELLENT UNIVERSITY COURSE.

THE COLLEGE OF OTTAWA, under the Direction of the Oblate Fathers of Mary Immaculate, is situated in one of the most healthy localities of the City.

The new Programme of Studies comprises: 1st—Commercial Course. 2nd—Civil Engineering Course. 3rd—Classical Course.

Being endowed with University powers, this Institution confers the degrees of "B. A." and "M. A."

The Scholastic Year is divided into two Terms of five months each. At the close of each Term a General Examination is held, and reports are forwarded to parents.

FEES: Tuition and Board, Medical Attendance, Bed and Bedding, Washing and Mending, per Term.....\$30 00

Music..... Lessons on the Piano, per Term..... 12 50 Use of Piano..... 5 00

YOUNG LADIES' LITERARY INSTITUTE OF N. D. DU SACRE CŒUR, CONDUCTED BY THE GREY NUNS, RIDEAU STREET, OTTAWA.

This Institute, established over a quarter of a century ago, affords the greatest facilities to Young Ladies for acquiring a complete knowledge of the English and French Languages.

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.

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.

ALLAN LINE. Under Contract with the Government of Canada for the Conveyance of the CANADIAN STATES MAILS.

1874—SUMMER ARRANGEMENTS—1874. This Company's Lines are composed of the under-noted First-class, Full-powered, Clyde-built, Double-Engine Iron Steamships:—

Table listing ship names, destinations, and dates. Includes SARDINIAN, CIRCASSIAN, POLYNESIAN, SARMATIAN, HIBERNIAN, CASPIAN, SOANDNAVIAN, NOVA-SOTIAN, AUSTRIAN, NESTORIAN, MORAVIAN, PERUVIAN, MANITOWAN, NOVA-SOTIAN, CANADIAN, N. AMERICAN, CORINTHIAN, ACADIAN, WAGNERIAN, PRUSSIAN, ST. PATRICK, NEWFOUNDLAND.

The Steamers of the LIVERPOOL, MAIL LINE (sailing from Liverpool every THURSDAY, and from Quebec every SATURDAY, calling at Loch Foyle to receive on board and land Mails and Passengers to and from Ireland and Scotland, are intended to be despatched from Quebec:—

Table listing ship names and dates for the Liverpool, Mail Line. Includes CASPIAN, POLYNESIAN, SCANDINAVIAN, CIRCASSIAN, PERUVIAN, SARMATIAN, PRUSSIAN.

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.

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

J. D. LAWLOR, MANUFACTURER OF SINGER'S, B. P. HOWE'S AND LAWLOR'S SEWING MACHINES.

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NOTICE. FARM FOR SALE or TO RENT ON TERMS OF IMPROVEMENT, in the TOWNSHIP OF GARDEN, Lot E 7, 21 in 7th Concession.

J. G. KENNEDY AND COMPANY, 31 St. Lawrence Street, SUPPLY EVERY DESCRIPTION OF ATTIRE, READY-MADE, or TO MEASURE, at a few hours' notice.

BOYS' SUITS.....\$2 to 12 PARISIAN, BERLIN, BRUSSELS, LORNE, SWISS, TUNIC, SAILOR.

W. P. BARTLEY & CO. ENGINEERS, FOUNDERS AND IRON BOAT BUILDERS. HIGH AND LOW PRESSURE STEAM ENGINES AND BOILERS.

CERTIFICATE. I HEREBY certify that Mr. Patrick Coughlan, of Buckingham, P.Q., has cured me of Scoury which I have had for five years.

FRENCH PANAMA AND STRAW HATS, IN ALL THEIR VARIETIES, FOR GENTLEMEN, YOUTHS, AND CHILDREN, AT O'FLAHERTY & BODEN'S, No. 269, Notre Dame Street.

Ayer's Cherry Pectoral, For Diseases of the Throat and Lungs, such as Coughs, Colds, Whooping-Cough, Bronchitis, Asthma, and Consumption.

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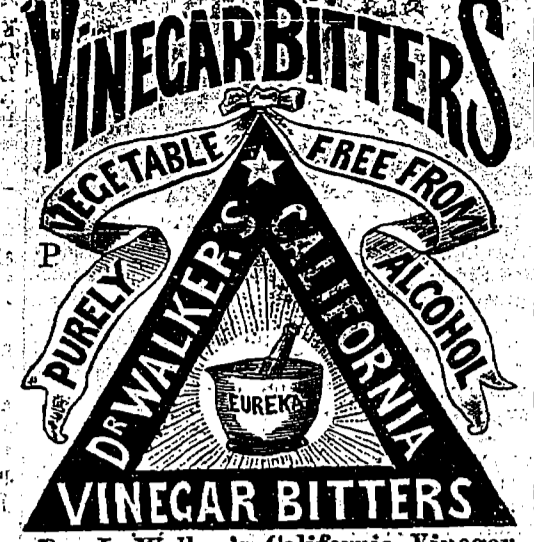
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