

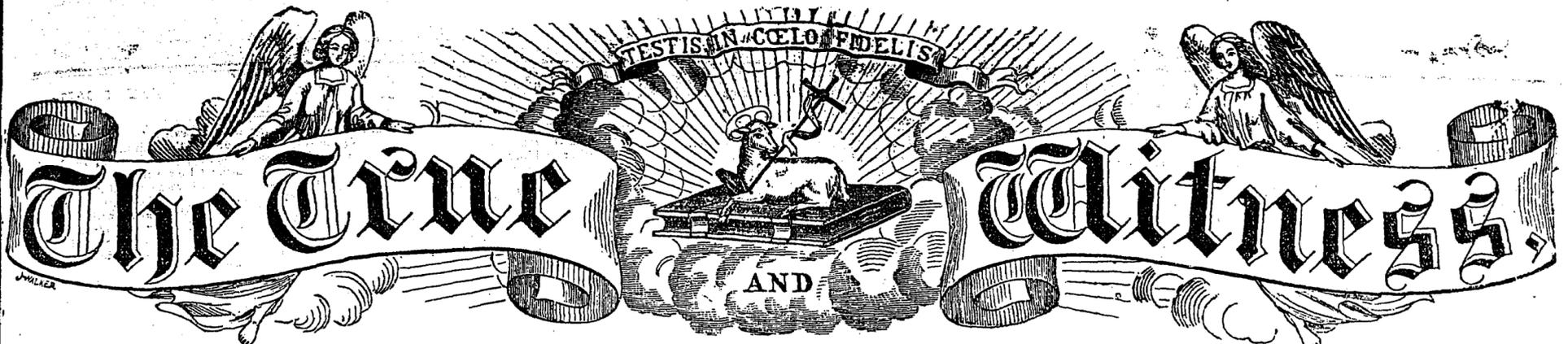
## Technical and Bibliographic Notes / Notes techniques et bibliographiques

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

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

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

- Coloured pages / Pages de couleur
- Pages damaged / Pages endommagées
- Pages restored and/or laminated /  
Pages restaurées et/ou pelliculées
- Pages discoloured, stained or foxed /  
Pages décolorées, tachetées ou piquées
- Pages detached / Pages détachées
- Showthrough / Transparence
- Quality of print varies /  
Qualité inégale de l'impression
  
- Includes supplementary materials /  
Comprend du matériel supplémentaire
  
- Blank leaves added during restorations may  
appear within the text. Whenever possible, these  
have been omitted from scanning / Il se peut que  
certaines pages blanches ajoutées lors d'une  
restauration apparaissent dans le texte, mais,  
lorsque cela était possible, ces pages n'ont pas  
été numérisées.



# CATHOLIC CHRONICLE.

VOL. XXVIII.—NO. 30

MONTREAL, WEDNESDAY, MAY 15, 1878.

TERMS: \$2 per annum in advance.

## A GERMAN VIEW OF THE LETRIM CASE.

It is a comfort to find some newspapers on the Continent, few and far between though they are, representing the perennial conflict between England and Ireland in its true light, and unbiased by the leaders of the "leading journal," which is the only periodical written in English that generally comes to the eyes of Continental journalists. Our Catholic contemporary, the *Germania*, is one of these select few, and it affords us great pleasure to translate for the benefit of our readers some of the remarks made in a recent issue of this excellent journal on the agrarian murder by which such a stir was created three weeks ago, both in Ireland and in Great Britain. The writer begins his article by observing that:

"The unexampled religious and political oppression that was exercised with unceasing ferocity upon the Irish people for many centuries could not but produce a brutalizing influence on a nation whose high-minded and heroic character would, under more fortunate circumstances, have enabled it to enter the lists with others for the very highest prizes."

"In a material point of view the Green Isle was not so badly off prior to the Union, when the landlords would spend their incomes either on their estates or in Dublin, and there still existed a tie between the English proprietor and the Irish farmer although it was woven out of routine, selfishness and caprice." But since 1800 this has been very different:

"From the moment the Union was accomplished nothing kept back the possessing classes, who persisted in looking on Ireland as a conquered country obliged to pay tribute to the conqueror. They left Ireland to spend the income of the Irish estates on their lands in England and abroad. Whatever the Irish farmer earned he had to give up in the shape of rent to the distant landlord, while no good came to the tenants from the landlord. At the same time the agents of the emigrant landlords would oppress the tenants most unmercifully and no consideration of pity or charity would step in between the inexorable right of the owner and the last farthing that could be squeezed out of the unfortunate farmer. By this system of absenteeism Ireland was reduced to the direst poverty, and its people brought to despair and crime."

After giving a general view of agrarian outrages, the writer refers to the murder of Lord Leitrim in eloquent words, which we prefer to translate *in extenso*:

"The alarm and horror may well be imagined that seized upon all people in Ireland and England alike when the news came that an agrarian murder had been perpetrated on Lord Leitrim. In the first flush of legitimate excitement it was proposed to restore the exceptional laws that had been made in times of general fighting, and had been repealed long since. But calmer counsels have prevailed since, and it is no longer to be thought of that the Legislature and administration should attempt to put a whole nation into new chains on account of an isolated crime. Lord Leitrim was an extremely harsh landlord; the least infringement of his orders he punished by eviction, even if it was against his own interest, and so much was he detested that he had to turn many farms into pasture grounds for being unable to find tenants, however much arable land might have been sought after. His death was probably an act of vengeance for some fresh eviction recently ordered; but the indignation it causes should not be lavished entirely upon the murderer. Laws and public opinion are ready at hand, and are quite right in branding offenders against property, but they are very slow in punishing the abuse of property, although this offence is no less immoral than the other. Theft, robbery and imposture are not a bit less damning than usury, extortion, oppression, harshness of the creditor against the debtor—nay, the last-named crimes, be they defined by the law or not, do a great deal more mischief than those first named, for they poison the minds of the injured by exciting within them anger, hatred, vindictiveness and kindred passions, which often lead to criminal actions."

This is a common sense and, at the same time, thoroughly Christian view of the case, which differs very much indeed from the reflections made by the London daily papers on the melancholy event in question. The writer winds up by saying that "the law ought to punish the oppressor so as to prevent acts of vengeance on the part of the oppressed."

It were much to be desired that the majority of Englishmen understood the nature of the Irish question as well as this writer in a German newspaper.—*London Universe*.

## THE FAITHFUL IRISH.

We were informed in Rome by a Capuchin Father, who was chaplain to gangs of French workmen employed in digging the Suez Canal, that an English contractor, who had in his pay a goodly number of Irish workmen, would not allow them the use of a boat on Sundays to go to Mass. "But the faithful Irish," said he, "tied their clothes upon their heads, swam from their little island on the Nile, and heard Mass, to the great edification of my French congregation.—*Archbishop Lynch, of Toronto*.

## SCOTLAND. HOW THE RE-ESTABLISHMENT OF THE CHURCH WAS RECEIVED.

The re-establishment of the Hierarchy in Scotland has not caused anything like the excitement that was expected. Some protests have been made, but they are generally of a mild nature. The Catholic world rejoices at a happy accomplishment of the design of Pius IX to extend to Scotland the blessings he conferred upon England, Holland and other countries. The establishment of ecclesiastical centres in a country has always resulted in a rapid spread of religion. England is a striking instance of this. We have no doubt whatever that conversions will now be multiplied in Scotland, and that religious observance will flourish more than ever among the Catholic population. In June 1876, the general statistics of the Church in Scotland were as follows: 232 chapels, with 248 officiating clergy, who had under their spiritual care 320,000 souls composed chiefly of Irish, dwelling for the most part in the larger towns such as Glasgow and Dundee. Ten years hence these figures will be increased in a ratio that will make the world wonder. In restoring the episcopal hierarchy to Scotland six new Sees have been erected, namely St. Andrew's, Glasgow, Aberdeen, Dundee, Whithorn or Galloway, Argyll and the Isles. St. Andrew's, which has the additional title of Edinburgh, has been restored to the archiepiscopal or metropolitan rank, and has for its assignment Aberdeen, Dundee and Whithorn, Argyll and the Isles. In this See is included the counties of Edinburgh, Linlithgow, Haddington, Berwick, Seikirk, Peebles, Roxburgh, and the southern part of Fife, which lies to the right of the River Eden; also the county of Stirling, saving the territories of Baldernock and East Kilpatrick. The See of Glasgow, which is an honorary archbishopric, includes the counties of Lanark, Renfrew, Dumfriesshire, Baldernock and East Kilpatrick, situated in the county of Stirling, the northern portion of the county of Ayr, which is separated from the Southern portion of the same by the Lugton Water flowing into the River Garnock; also the islands of the Great and Little Cumbrae. The Diocese of Aberdeen comprises the counties of Aberdeen, Kincardine, Banff, Elgin or Moray, Nairn, Ross (except Lewis in the Hebrides) Cromarty and Sutherland, Caithness, the Orkney and Shetland islands, and that portion of the county of Inverness which lies to the north of a straight line drawn from the most northerly point of Loch Luing to the eastern boundary of the said county of Inverness, where the counties of Aberdeen and Banff join. In the diocese of Dundee is included the counties of Perth, Forfar, Clackmannan, Kinross, and the northern portion of the county of Fife, lying to the left of the River Eden also those portions of the county of Stirling which are disjoined from it and are surrounded by the counties of Perth and Clackmannan. The Diocese of Whithorn or Galloway includes the counties of Dumfries, Kirkcubright, Wigton, and that portion of Ayr which stretches southwards to the left of the Lugton Water flowing into the River Garnock. Finally, the Diocese of Argyll and the Isles embraces the county of Argyll, and Islands of Buta and Arran, the Hebrides, and the southern portion of the County of Inverness which stretches from Loch Luing to the eastern boundary of the said county according to the line above described.

## THE APOSTOLIC DELEGATE. HIS VISIT TO VIRGINIA CITY.

His Excellency Dr. Conroy paid a rather unexpected visit to Virginia City on Tuesday, April 23rd. He was received and entertained with warm hospitality by Rev. Father Manogue. A banquet was given in his honor the day after his arrival, at the residence of Father Manogue. Besides Bishop Conroy and Rev. Dr. O'Connell (his secretary) there



JAMES NAPPER TANDY.

Though by no means among the most prominent men who figured in Ireland during the last quarter of the eighteenth century, the name of "Napper Tandy" is indelibly fixed in the memory of his countrymen as a very zealous and fearless champion of Irish rights at the time when Grattan and his associates were struggling for the legislative independence of their country. During our Revolutionary war, England, unable to keep sufficient troops in Ireland to defend the coasts against anticipated attacks from French cruisers, favored the formation of an Irish militia, and under an act passed by the Irish Parliament in 1778, a military organization sprang up, known as the Volunteers, which at one time numbered sixty thousand armed men. But as the example of America began to be felt in Europe, the patriots of Ireland commenced to bestir themselves to throw off at least the shackles that bound their trade and crippled their legislative action. In their contest with the government they were ably seconded by the moral effect of the Volunteers, whose cannon, bearing the label "Free Trade or else" were planted in College Green, while the debate on independence was going on inside the Parliament House. The officer who commanded those eloquent guns was James Napper Tandy, a Protestant gentleman of high social position and great influence in Dublin.

The efforts of Grattan proved for a time successful, but the government never forgave the Volunteers for the part they had taken in the contest. As soon as peace was restored, it used all exertions to break up the organization, and succeeded too well. Tandy then joined Tone in forming the "United Irishmen," and for some time occupied the position of Secretary to the Dublin Societies. Falling under the suspicion of the authorities, he was at length indicted, but escaped to France. There he remained some years with many other Irish exiles, endeavoring to procure aid from the Directory, and the last movement of that sort with which we find his name associated, was the brilliant, but foolish expedition of Humbert. We are of the impression that he eventually died on the Continent.—*McGee's Illustrated Weekly*.

were present Father Dalton, vicar of the Grass Valley portion of this diocese; Father Coleman, formerly assistant pastor of Virginia City, but now of Smartsville, Cal.; Father Pettit, of Reno; Father Torney, of Carson; Fathers Nulty and Haupt, of Gold Hill; Fathers John, Philip, and Benedict (Passionist missionaries from Hoboken, N. J.); Fathers O'Sullivan and Maguire, of Virginia City. In addition to the clergymen there were present J. W. Mackay, C. C. Pendergast, R. M. Daggett, John Egan and D. E. McCarthy.

Dr. Conroy afterwards visited the Sisters' school and was much pleased at the appearance of the children. An address was presented to him to which he made a suitable reply. His Eminence also paid a visit to some of the mines, and in the evening took his departure for Omaha.

chance of annoying the Government, they will annoy it; if there is a chance of rising against it, they will rise.

## CATHOLIC EMANCIPATION.

Last Saturday, April, 13th was the forty-ninth anniversary of Catholic Emancipation. Is it not strange that, there has been nearly half a century of "Emancipation," there is not in all Great Britain and Wales ("from John O'Groats to Land's End") as much as one Catholic member of Parliament, while Catholic Ireland sends to Westminster more than fifty Protestant members? Limerick and Galway (two intensely Catholic constituencies), as they would not reject Isaac Butt and Mitchell Henry (though Protestants, as they were faithful to Ireland). In all the forty-nine years there has been only one Catholic judge on the English bench.—*Universe* April 20th.

## LORD LETRIM.

THE "SATURDAY REVIEW" ON THE SUBJECT.

Lord Leitrim was not murdered because he was a Protestant, nor was the ceremony of his funeral disturbed because he was a Protestant. He was murdered because he used his legal power as a landlord in a way of which the people disapproved, and the people met to insult the dead body of the victim because they were thus able, the burial being that of a heretic, to pay the last tribute of disrespect to a landlord whom they detested.

It is very difficult to understand Irishmen but they are so nearly connected with us that it is worth while to try to understand them, and the mournful incidents of Lord Leitrim's murder and burial seem to throw some faint light on what Irishmen of the humblest class feel and arc. They are, for example not at all like Sicilian brigands, and not at all like Continental Communists. Ordinary crimes of violence are very rare in Ireland. Ill-guarded houses are safe from burglars. Attacks on tourists are unknown. In all BRANCON'S long experience his cars which travelled the wildest roads, were not in any one instance molested or attacked. Nor is there in Ireland any Socialist envy of wealth. On the contrary, it is the pride of Irishmen that they recognize a gentleman at once and know how to behave to him. They enjoy passionately all the sports for which wealth alone can furnish the means. They love hunting almost as much as if they had horses to ride and they will walk twenty miles on foot to witness the humblest race got up to relieve the tedium of military existence. They have no antipathy whatever to the Englishman or Scotchman who comes among them for the legitimate purposes of being near his friends, or shooting, or fishing. Nor are they disinclined to make money and to work for it and the material prosperity of the country has notoriously increased with rapid strides in recent years. They do not seem indeed to have any great capacity for industrial invention or combination, but they go forward in their own way. The man who has one cow is anxious to have two. The owner of pigs likes to take advantage of the rise in prices which the English demand for bacon ensures. But on two points they have feelings, principle, and a moral code altogether their own. They have a standing hatred of the English Government, and they hate landlords as a class. But, with regard to both objects of their hatred, they have certain rules of action imposed partly by us, partly by custom, but also by what they really think right. If there is a

## THE DISESTABLISHED IRISH CHURCH.

The disestablishment and disendowment of the Established Church of England in Ireland removed one of the Irish grievances which was more than sentimental; but this was not done in such a manner as justice to the Irish people demanded. The disestablishment and disendowment were marked as the establishment and endowment were, by the most shameless rapine and the most absolute disregard for the rights of the people. The great bulk of the property which, if it was not the property of the Catholics of Ireland, was the property of the Irish people; was divided amongst those who happened to be Bishops, Rectors and Curates at the time, no less than four hundred persons having been appointed curates just in time to entitle them, under the Act of Parliament, to a share of the plunder. The report of the commissioners for 1877 shows, as an exchange states, that:—

"The work of the Commissioners is very nearly over. That work during the past year has consisted chiefly in paying annuities who have not commuted, settling with the owners of advowsons, and generally putting matters in such a shape as to leave very little more to be attended to previous to handing over the surplus funds to the Government, to be disposed of as may seem best. That surplus, it is now calculated, will amount to about six and a half millions of pounds sterling. This is much less than Mr. Gladstone calculated it would be, but quite as much as could be reasonably expected, when the manner in which the whole business has been managed is taken into consideration. Mr. Gladstone calculated that the entire capitalized revenues of the Irish Church would amount to about £16,000,000. This must have been considerably below what has been actually realized, for otherwise the surplus would have been much smaller than is even now reckoned on. For one reason or another Mr. Gladstone calculated the necessary expenses at much lower figures than those at which they now actually stand. He certainly did not make them too low if only ordinary equity were to be considered. But the House of Lords did not think his arrangement sufficiently liberal to the members of the disendowed Church, and the changes thus made added considerably to the outlay while the manner in which the commuting clergy and the Commissioners arranged their claims and commutations has been on a scale of such unparalleled liberality (to put the matter very mildly) as to make formidable inroads upon the funds above what any one could have calculated upon who looked on it as a mere matter of business. For instance, Mr. Gladstone calculated—and with the means at his disposal for forming a correct estimate he could not have been very far astray—that to commute with all the beneficial clergy would take £4,000,000. It had actually taken £6,320,000, besides £15,524 annually for annuities to those who did not commute. To put on the claims of the curates Mr. Gladstone thought would require £800,000. It actually took £1,800,000 and no wonder, when the consciences of the clergy could allow them to retain 40 "permanent" curates as appointed within the last year of the Church's existence as an establishment. It was thought that £300,000 would buy out all the owners of advowsons, but that work actually took £779,000. Upon the whole, while Mr. Gladstone calculated that to meet all claims with the greatest liberality would require £8,450,000, it has actually taken £12,227,000. In other words, to settle up an estate of some eighteen millions of pounds has taken considerably more than twelve millions. There can be no reasonable doubt that this is very extravagant, and that the disestablishment and disestablished Churches have feathered their nests in a very remarkable fashion. It cannot be helped, however. It was the first experiment of the kind in disendowing and disestablishing, and it was but natural that blunders should be committed, though in this case some of the blunders have been of a character which many would be inclined to speak of under a harsher name."

## AN EXTRAORDINARY IRISH PRIEST.

It may not be generally known that we have living in this country an Irish Catholic priest, whose history we will venture to say will be found the most interesting of any man now living. The man we allude to is Rev. Father Brophy, an inmate of the hospital of the Sisters of Providence, in Davenport, Iowa, who is now one hundred and six years old. He was born in Ireland, and while yet a youth he emigrated to France, where he received his theological education. He was a pastor in and near Paris for about thirty years, during which period he witnessed many interesting scenes. He saw the attempt of assassinating Louis Philippe by the firing of a bombshell while he was walking on the Boulevard. He saw the remains of Napoleon I., after they were brought back to Paris from St. Helena. He was intimately acquainted with Gen. Lafayette, and with his father confessor. He came to this country and was chosen pastor of St. Paul's Cathedral, New York. During this period he formed the acquaintance of the Protestant minister Bailey whom he converted, and who afterward became one of the most brilliant stars in the Catholic Church. This man was no other than the late Archbishop Bailey, of Baltimore, Provincial of North America. Father Brophy was a relative of Mrs. Surratt, and frequently he pleaded in her behalf to ex-President Johnson. He is emphatic in proclaiming Mrs. Surratt's innocence of the crime for which she, as he claims, was unjustly and unlawfully hung that of being implicated in the assassination of President Lincoln. All these facts in the life of Father Brophy are related by himself, and undoubtedly are true.—*Western Citizen*.

THE POPES DELEGATE.

MGR. CONROY IN NEVADA. HIS VISIT TO THE REGION OF BIG BONANZAS.

RETURNING EASTWARD TO OMAHA.

A SPLENDID LECTURE ON THE CATHOLIC CHURCH AND THE NATIONAL SECTS.

THE PRESENT SPIRITUAL AND MATERIAL STRENGTH OF THE CHURCH.

The Rev. Dr. Conroy, Apostolic Delegate to Canada, left San Francisco last Wednesday 17th ult. for Marysville. On his arrival in that city, he was received by the Rt. Rev. Bishop O'Connell with some of his clergy, and conducted to the episcopal residence, where he remained during his stay. He pontificated and blessed the holy oils on Holy Thursday, and assisted at all the offices of the Church during the remaining days of the Holy Week. On Easter Sunday he afforded the Catholics of Marysville a good and lasting pleasure, by preaching for them the sermon of the day. Easter Monday he set out with a party of friends to visit the placer mines of the Excelsior Co., at Smartsville. He was met half way by Mr. McGahey, who owns about a fourth interest in the mines, and by Mr. O'Brien likewise a stockholder, and superintendent with Mr. McGahey, of the mines. Accompanied by these gentlemen, he went through all the works, and was struck by the enormous power of the hydraulic system of mining. After his visit, the Very Rev. Vicar General, Father Dalton and others were waiting to accompany him to Virginia City. Report ran before him, and the "golden carriage" of Mrs. Fair was at the railroad depot to receive him, but following the advice of his companions he had made the trip from Reno in a carriage. Rev. Father Manogue had assembled the clergy, Mr. Mackey and other prominent gentlemen, to meet him at dinner. After dinner, accepting the invitation of Mr. Mackey, his Excellency visited the mines, and was conducted by the same gentleman through all the works and wonders of the Comstock Mining Co. He left Virginia the same evening and took the train for Reno en route for Omaha, where he will spend a day or two, proceeding Northwards. In Omaha the Delegate delivered the following impressive lecture, of which we are able to furnish an accurate report. The principal paper of Omaha thus spoke of the impression which Mgr. Conroy has made even on non-Catholics:

Bishop Conroy, accompanied by some seven or eight of the clergy of the church, made his appearance and delivered an address admirable both for its Catholicism and its catholicity. Bishop Conroy is a master of eloquence in the sense in which great authority has defined it—as "the art of persuasion." His manner is gentle, tender and winning; but, behind it all—sustaining and enforcing its persuasiveness, is the discipline of the man of study and of thought, the exact knowledge of the scientist, the culture of the student of letters, the relentless logic of the schools and the information of the man of the world. We only wish that there was an art "in the types" to reproduce the exquisite charm of Bishop Conroy's spoken word. His elocution was simply exquisite—for modulation of voice, propriety of utterance, and vigor and strength of declamation in passage requiring it, and the audience was alike charmed and impressed with the entire address from beginning to end.

When brothers meet together in a foreign land, the first word that rises unbidden to their lips is the name of their mother, and if among them there be one whose privilege it is to have looked latest of them all upon that mother's face and to have been called to devote his life more unreservedly than the rest to their mother's service, he is sure to be questioned with all the eagerness of love concerning her welfare and the state in which he left her. You and I are here this evening, for the first time, face to face, and yet we meet as brothers, for we are all children of the same holy Catholic Church. And since we are brothers, I feel that your hearts interrogate mine, asking from me how fares it with the mother of our souls? The more so because you have heard that powerful enemies have arisen against her, and that violent hands have been laid upon her, and her cries and lamentations in her distress have reached your ears. Perplexed by the inroad of so many evils, you fain would cry to me as the Idumeans cried to the prophet out of Seir: "Watchman, what of the night! Watchman, what of the night! Think you that the dark night of persecution that has come down upon the Catholic Church will last ever long? Can you discern any sign of peace appearing as yet amid the storm? To this questioning I would in words like those employed by the prophet, yet coming from one who speaks with more than a prophet's authority: "The morning cometh, and the night." (Is. xli. 11.) Without doubt Christendom is passing at present through a crisis dark and drear as the night. "We are dismayed," says Leo XIII. in his noble allocution of 28th March, "we are dismayed by the most sad condition to which has been reduced almost everywhere, not merely the civil society of the world, but also the Catholic Church, and especially this Apostolic See." But though they may be dismayed, Catholics are not to be discouraged at the gloomy prospect before them. Although the light is there, the morning cometh, and already the first gracious harbingers of the dawn may be seen in the brightening sky. Hope is the life of Christian prayer, and our Holy Father bids us join our prayers with his to "that God who is rich in mercy that he may always assist us by His kindly grace, guide towards good our counsels and acts, render happy the years of His Pontificate, and finally subduing the storms and calming the angry billows, conduct the bark of Peter to its wished-for haven of tranquility and peace." It is not necessary for me to remind you that the Catholic's confidence in the indestructibility of the Church is not based on any trust in human power however mighty, but on the teachings of faith. On the one hand we have been forewarned that in this world the Church is never to enjoy absolute repose from the persecution of men. "If," says Christ, "they have persecuted Me, they will also persecute you." (St. John, xv. 20), and "in the world you shall have distress, but have confidence; I have overcome the world" (St. John, xvi. 33); and on the other hand we are assured that "the gates of hell shall not prevail against the Church," and that Christ Himself will be with her "all days, even to the consummation of the world." It is sweet and consoling to mark in the course of history the working of this law, which in the Church has wed together weakness and strength in a union so wonderful that, like the Apostle, when she is weak then she is most strong. And it is especially sweet and specially consoling in the very crisis of a persecution such as that which now weighs her down, to contemplate the tokens of unexpected strength she exhibits at the moment in which, humanly speaking, her strength would seem to have departed from her. To some of these tokens of this supernatural strength in weakness I would invite your attention this evening. And first of all, it is impossible not to be struck with the favorable position the Catholic Church holds today.

conveniently distributed into three classes; first, established or national Churches; second, Churches not established, and retaining some fragments, more or less considerable of Catholic doctrine, while rejecting the rest; and third, Churches which consider religion to be a matter of sentiment or emotion rather than of precise or definite doctrine. It was from the side of established or national Churches that the Catholic Church, for a long time, incurred the greatest dangers and suffered the greatest evils. In them were embodied the principles of the so-called Reformation of the sixteenth century, which, as it was itself chiefly due to political rather than religious results. According to the Catholic conception, the Church was an universal world-wide society, free from the trammels of the State, and in its own sphere independent of all control not strictly ecclesiastical. According to the new doctrine, the Church in each country was the slave of the civil power—"cujus est regio, illius est religio." For many decades of years the national Churches established by the State lorded it over the persecuted Catholic Church. But time has at length wrought a remarkable change. The National Churches of the Day have become, all of them, merely political institutions, without life or influence on the souls of men, while some of them have sunk to the lowest depths of moral and social degradation, like the Russian Church, and others, like the Anglican, have become nests of foulest simony, through which they have lost all dignity and spiritual vigor. We have even begun to see the hand of disestablishment applied by the State to these cumbrous and noxious parasites of its power, and the case of the Protestant Church in Ireland seems to be a type and forerunner of a reaction against established Churches, even on the part of the Governments whose creatures and slaves they have hitherto been. Not so with the Catholic Church. While her proud rivals are falling, stricken by the poison of State control, her youth is being renewed as of an eagle. In Holland, in England, and in other countries she has restored her ancient hierarchy, while in the virgin fields of the new world she has found millions of children to comfort her for those who had been torn from her in Europe.

THE UNBELIEVING SCIENCE OF THE AGE. It is distressing to every believing mind to observe how the science of the age, as taught in such universities as are not Catholic, has become absolutely sceptical or materialistic. For one who is not a Catholic it is next to impossible to resist the current of modern infidel thought, because nowhere outside of the Catholic Church is it held that there is any other order of knowledge save that which is purely human in origin as well as in object. Now whoever starts from the principle that there is no second order of truth divine in its origin and in its object and under this conviction undertakes to voyage over strange seas of thought alone, must inevitably end in materialism. This is precisely the characteristic of modern science. It is only the Catholic who can unite his faith in God with the fullest and freest study of the natural sciences. For he knows from his Faith that there are two orders of truth, one divine, the other human, and he knows that the God who is the author of revealed truth is the same who is the Lord of sciences. He can read securely the two books in which our Heavenly Master has written His thoughts, and to him the pages of the one are but a supplement to the contents of the other. Hence it happens that to day by the very force of logic, science sinks into unbelief wherever it has been removed from the influences of Catholic discipline. I think it is plain therefore that we Catholics have no reason to be discouraged by the place the Catholic Church holds in the world of modern thought.

THE INTERNAL VITALITY OF THE CHURCH. In the next place, I think that considered in herself and in her internal life, the Catholic Church has never been stronger at any period of her history than she is to-day. When St. Cyprian would describe in what the Church's vitality consisted, he defined her to be "A people made one with its priest; a flock closely clinging to its shepherd" (St. Cyprian, Ep. 49). Never before in the entire range of the Church's history has this marvelous unity been more complete, or more splendidly conspicuous than at present. Never before was the laity, united in itself, more thoroughly and heartily one with the general body of the clergy than it is to-day. Never was the general body of the clergy more united with the Episcopate; never was the Episcopate more united with the Pope, and never so far as the Church's members are concerned, was the authority of the Apostolic See, as centre of unity, more clearly asserted or more loyally sustained than at present. Each separate element of this complex unity is in truth a magnificent exhibition of power. That more than 200,000,000 of believing men, differing in age, in country, in habits, in language and in interests, should freely continue, century after century, bound together as members of one great corporation, submitting to the same laws, and calling each other brothers, is in itself an historical marvel.

THE EMPIRE OF ANCIENT ROME, because it held together some 120,000,000 of men by the force of stern laws, and strong legions, and by the inducement of incalculably valuable privileges of citizenship, has been ever regarded as perhaps the grandest expression of human power the earth has seen. And yet, after a few centuries, it was ground into the dust beneath the heel of the barbarians, while the Catholic Church, century after century, has but waxed stronger in the ever increasing number of her united children. The foul spirit of Revolution is now abroad in the modern world, setting class against class, and stirring up between labor and capital, between the rich and the poor, between the masses and the civil authority, dis-

solutions, which, in their mad outbursts, will shake modern civilization to its centre, and endanger the very existence of society. No organization but that of the Church has shown itself possessed of strength sufficient to meet these mighty influences of disunion, and to repel from itself their destructive force. She alone panders not to the passions of the rich or of the poor, she alone condemns unjust acts, whether they be committed by the holders of capital or by laborers' organizations. She alone rebukes the excesses of rulers, and teaches subjects to obey for conscience sake. She will not allow her children to belong to those secret societies, which usurp to themselves, over their wretched adepts, the dread functions of supreme power and it is well for the world to-day, and it will be well for the world in the near future that her hold upon the consciences of two hundred millions of men, instead of being weakened, grows stronger in this period of social crisis. And if the strength of her unity be great, the secret by which she created and by which she maintains it, reveal a strength more glorious still. The secret of the unity of the Catholic masses lies in the frequentation of the holy sacraments of God's Church; for, as the Apostle says (1 Cor. x. 17): "They are one body all that partake of one bread." Now, never perhaps, since the early ages of faith, have the sacraments been more generally or more worthily approached by the faithful than at present.

THE SPIRITUAL REFORMATION INAGURATED by the Council of Trent has now reached its almost full development, and if we contrast what we read in the episcopal acts of St. Charles Borromeo, with the details of the daily life of the Catholic masses that continually fall under our own notice, we shall find reason to bless God for the change that has taken place; and when we remember that the frequentation of the sacraments is but another name for an habitual, close and loving union between the faithful and the spiritual head of the Church, Jesus Christ Himself, by virtue of which the Christian man clings more tenderly to this Saviour, thinking the thoughts of Christ, loving what Christ loved, hating the evil that Christ hated; who would not rejoice at the sight of that marvellous strength of the Catholic Church, which I have attempted to describe? Who would not salute and bless her as the most powerful agent that lives and works to-day in the midst of a world rotting and perishing in its materialism?

And as the frequentation of the sacraments binds the Catholic laymen in the closest union among themselves, so the administration of the same sacraments binds the clergy to them, and them in their turn to the clergy. The Catholic naturally and without effort complies with the Apostle's exhortation: "Let a man so account of us as the ministers of Christ, and the dispensers of the mysteries of God."—(1. Cor., iv. 1). "What is a priest?" asks Balmeiz. "What is his character and functions?" What is the mission he has to discharge on earth? The priest is, as it were, a mediator between God and man. It is his office to offer a Almighty sacrifice and incense, to carry before the throne of infinite mercy the prayers of mortals, to appease the Divine Justice, incessantly provoked by their crimes, and receiving from the hands of the Eternal Father gifts most necessary and precious, to scatter them upon the world as unfailling treasures of consolation and of hope. Look at him when he is occupied in the discharge of his august functions, surrounded by his flock bowing low in the spirit of humility before the Holy of Holies, clothed in symbolical and mysterious robes, standing before the altar in the glow of lights, enveloped in the sweet and fragrant cloud that rises from his hand towards the throne of the Eternal, he pronounces with faltering accents the universal prayer; he intones the majestic hymn to the God of Sabaoth; he lifts up with trembling hand the host of salvation, and presents for the adoration of the people the Lamb without stain, whose blood has redeemed the world. Does not this sublime spectacle move to transports your entire soul? Are you not penetrated by a religious feeling; that humbles you before the Most High, and at the same time, is not your heart filled with profound respect for the dignity of His minister? These are eloquent and noble words, and powerfully depict the lofty conception of the priesthood, which faith and love impress upon the minds of the Catholic masses, and which binds them to their clergymen in bonds of affection, altogether unparalleled in any other religious body. Men say that their devotion to the priest is but a bigoted superstition. No! It is the outcome of faith in the great heart of the people, who, after looking on the face of their Christ, are quick enough to recognize in the priesthood the traits they have adored in Him. Men say it is a growth of ignorance. No! It is the enlightened homage which millions of intellects pay willingly to the sacerdotal virtues of humility, chastity, love of learning, zeal for man's salvation, the spirit of labor, union with God. They say that it is the result of fear. No! but it is the outpouring of a love that has been growing in the hearts of the faithful laity for eighteen centuries, fed year after year as the sea by the inflowing rivers, by the service of a priesthood whom gold could not corrupt, nor prosperity alter, nor persecution crush, nor labor tire, nor the fear of death itself sever from the flocks which God had committed to their charge! And, blessed be God, never at any other period of the Church's history has the clergy been more worthy of their people's love than in these days of ours, and never has their people's love and confidence been more unreservedly theirs. It is not too much to say that this wonderful union between the laity and the clergy is one of the most powerful elements of that heaven-given strength which sustains the Catholic Church under the pressure of the persecution which now so furiously assails her.

And as the laity is united in itself and with its immediate pastors, so the pastors in turn are united among themselves and with their bishops. Those who have seen the inner life of the Catholic clergy can bear witness how fully the Psalmist's conception of what is good and pleasing is realized by the spirit and practice of brotherly love that prevails among them: "Behold how good and how pleasant it is for brethren to dwell together in unity." (Ps. 133. 1). And those who witness how faithfully and unreservedly the Catholic priest carries out the promise made by him to the bishop in the solemn hour of his ordination at once recognizes in this union of the two orders of the clergy the fulfillment of the counsel given by

ST. IGNATIUS, IN THE FIRST CENTURY of Christianity: "Let all follow the bishop, as Christ follows His Father." In one word, the relations between the priests and bishops in the Catholic Church exhibits the latter as the living centre of an authority respected by all, and, as in every deed, "placed by the Holy Ghost to rule the Church of God." So true is this, that the efforts that are now being made to shatter the organization of the Catholic Church in several of the European States, are avowedly based upon this principle; that unless the clergy can be brought to break with the bishops, all the violence of the persecution will spend itself in vain. "We must give to the inferior clergy," wrote an Italian politician, on a recent occasion, "such a position of material independence as will secure for them dignity, strength of character, moral independence and liberty in the face of the episcopate and of the Papacy. . . . This would serve to transform the Church, which now belongs to the Pope, into a Church which would belong to the nation." And another politician of the same school wrote a few years ago: "There is no other way to fight the Papacy than destroying its influence, by emancipating the masses and the inferior clergy from

its tyranny" (Gazzetta della Capitale, 12 Aug. 78). And touching the same subject, a few months ago, another writer holding similar views distinctly declared that measures such as these, useful in other countries, are necessary in Italy, which, as he says, is the centre of the great struggle against Catholic reaction. But notwithstanding all the efforts of these men, sustained as they have been for some years by an unbridled press, encouraged by the favors and stimulated by the patronage of successive governments, the Catholic clergy has remained absolutely united with the episcopate, and through the episcopate with the Pope. In Italy alone, out of more than forty thousand parishes, but two were found in which the clergy proved false to the teachings of the Church, by accepting an uncanonical election. Before this sacerdotal firmness the mighty Kulturkampf itself has failed. And not Catholics alone, but all who profess the Christian religion, have reason to admire the strength of Catholic unity, as exhibited in the Catholic priesthood; for the enemy that has been vanquished by it is the sworn foe not only of the Catholic Church, but of all churches professing the Christian religion. This is candidly acknowledged by a recent German writer, Hartman, in his work on "The Religion of the Future." "The true meaning of this struggle"—he is speaking of the persecution of the Church in Prussia—"is the answer to the following question: Will mankind, as it is to-day, assign the first place to the next life or to the present life; to the spiritual or to the temporal, to eternity or to the things of this world? Which of these interests must prevail; those of Christianity or those of civilization? We shall now be in a position to measure how much of true Christian spirit remains in the Protestant sects by observing what degree of resistance Protestantism will offer to the State, and how far it will consider the interests of Christianity identified with those of Catholicism. Should the Ultramontanes win, their victory will involve victory also for the evangelical orthodox Protestants; but on the other hand, the triumph of the State over Catholicism would scatter their pigmy hosts, as a puff scatters the dust on an old book." Since then the most terrible persecution that has been unchained for centuries against the Christian religion has been guided by the keen instincts of hatred to deliver its most furious blows against the Church's armour in the place where the two orders of her clergy meet in union; and since, with a firm, constant unyielding spirit, the priesthood of the Catholic Church remains to-day more than ever steadfast in due and canonical accord with the Episcopate, we have reason surely to bless the Lord God of Sabaoth for the strength He has herein bestowed upon His Church.

It is not necessary that I should dwell here at any length upon the union that binds the members of the Episcopate together, and with the Sovereign Pontiff. All that could be said to describe the most perfect form of ecclesiastical unity is summed up in the mention of the results of the Vatican Council. The union which at the present time prevails between the entire Episcopate of the Catholic Church and the Sovereign Pontiff is absolutely without a flaw. There is not a single member of a hierarchy that girdles the whole earth, and counts in its members men, leaders in the world of thought and of action in a hundred different countries, but teaches his flock to-day, as the very word of divine truth, each and every definition issued from the mystic assembly of the Church's latest Council. There is not one of that illustrious throng who does not venerate the Roman Pontiff as the infallible teacher of Christians, and as the supreme ruler of the entire Christian Church. From a thousand episcopal thrones in the old world and the new, from the Oriental Churches in the mystic East; from the great European centers of modern civilization; from the bustling and prosperous cities of this American Republic; from the islands of the sea there rises up as one voice the same cry of greeting and of homage to the newly elected Pope. As St. Bernard asked, concerning the Pope of his day:

"Who art thou?" and then they themselves speaking for their flocks reply with one accent: "Thou art the Great Priest; the Sovereign Pontiff, the Prince of Bishops; the heir of the Apostles. Thou art Able in primacy, in government Noe, in patriarchate, Abraham; in order Melchisedech; in judgment Samuel; in power Peter; in union Christ." (De Conc. 1.2). And from the height of his Pontifical throne Leo answers with Gregory and with Pius: "My honor is the solid strength of my brethren. Then am I truly honored, when to each and every one of you, his due honor is not denied." (St. Greg. ep ad Eulog. Alex.) How surpassingly beautiful is this vision of perfect unity in the midst of the world's dimensions and strifes! Surely it is of no earthly forging the bond that links in full and perfect accord so many millions of men with each other and with their respective pastors; that gives one heart and soul to so many pastors and to their bishops; that unites these bishops to Leo, and Leo to them; and Leo and bishops and priests and faithful to the Sacred Heart of Christ! Can we conceive of a more perfect fulfillment of the prayer of Christ to His Father, that His followers should be one, even as He and His Father are one? Is not the Catholic Church to-day, in the living strength of its internal unity, the one fold and the one Shepherd which our Saviour promised to create?

A MEXICAN ADVENTURE. I was riding along the Tuolumne River one summer afternoon, after "going through" half the claims on Sandy Bar, when I came upon a camp of Mexicans, some ten or a dozen in number. The day had been unusually warm. No, that is not the word; it was hot, smelting hot, and I felt tired and worn out with my long ride and hard exertions. In fact my condition was such that I determined to accept proffered hospitality of the Mexicans, rather than travel eight or ten miles to town. So, taking the saddle off "Gringo" my tough little mustang, I staked him out and rejoined the party, a portion of whom were busily employed getting ready something to eat. They did not appear to notice my presence particularly; treating me, however, with marked politeness which they generally show to a stranger. But one among them could speak English, and from him I learned that they were miners, who had come from an adjoining country in search of better diggings. On the way a quarrel arisen between two of the party about that fruitless cause of man's troubles as well as blessings—a woman. Antoine, my informant, stated that he had made every effort to stop the difficulty without effect and now it was proposed to fight it out early next morning with bow-knives. My arrival Antoine stated, had caused them some uneasiness, as I looked upon as an officer of the law; and they were even now undecided what to do, although the general idea was to postpone the combat until I had taken my departure.

Here, thought I, is a chance for me to play the part of a peacemaker; and there and then, through the medium of Antoine, as interpreter, my work began. The aggrieved parties were brought together, and the folly and madness of proceeding to extremes, strongly represented. My eloquence prevailed; mutual explanations followed, the Mexicans shook hands, and friendship was apparently fully restored. After this we all felt in such good humor that the bottle passed freely, and I fear that more than one of the number swallowed a little too much of the ardent. At all events, I

know that my head appeared to have attained a most remarkable growth the next morning. During the evening, however, one of the Mexicans—a big, swarthy fellow, with an ugly scar on his cheek—evinced rather an unusual interest in a piece of personal property belonging to me—namely, a large-sized six-shooter, with a white ivory handle, and handsomely mounted. Twice he requested me to let him see it, and his eyes fairly danced with pleasure while examining and handling the beautiful weapon. Time and again, through the medium of the interpreter he wanted to know how much I would sell it for, until, worn out with his opportunities, I at last consented to trade the revolver for one that he had and six ounces of gold dust into the bargain. This, you will agree, was a pretty good trade, even for those days; but, then, I really prized the weapon very highly, and did not want to part with it. Tired with my journey, and drowsy from drinking, I finally rolled over in my blanket for a sound sleep, leaving the Mexican, including the happy possessor of my pistol, deeply engaged in a game of monte.

Despite the effects of the brandy, of which I had certainly got my full share, my sleep was disturbed and broken and I awoke early next morning, just as day was breaking, sick at stomach and with a raging headache. Looking around I could see my companions of the night, each wrapped in his blanket or serapa, and to judge from their heavy breathing, all fast asleep. Having a long day's ride before me and feeling vexed and disgusted with myself, I quietly arose and went out to where "Gringo" was doing his best to get a square meal from the stunted and scorched grass within range of his tether. To blanket and saddle him was the work of a few minutes, and we were soon galloping away, without the formality of leaving-taking, or so much as saying good-bye to a single one of the party. I had not gone more than a mile or two, however, before I became conscious that some one was riding hard in pursuit, or at least, coming at a furious gallop from the direction of the camp. The sound of the horse's hoofs rang ominously in my ears. For some cause or other I felt all was not right, and apprehended danger. A sharp bend in the road brought the horseman into full view, and a glance served to show me that it was none other than the ugly looking customer with whom I had swapped pistols the night before. My first impulse was to draw my six shooter. But horror! I saw it was not loaded! The next movement was to strike the spurs into the flanks of poor "Gringo," determined on a race for life. Looking back, the swarthy Mexican could be plainly seen, urging his horse with lash and spur, while to add to my terror, he was brandishing my white handled revolver over his head in a threatening manner. We had now entered a piece of woods which was but little travelled. In fact, it was nothing more than a trail, which I had no-vised to take as cut-off. I knew however, that a few miles further on we should strike a mining camp, and then I should be all right. But poor "Gringo" never much for speed at his best, and now jaded and broken down, was no match for the swift-footed animal in pursuit, and every moment I could hear the latter's hoofs sound closer and closer, while my pursuer shouted savagely in his barbarous lingo. At last, in utter despair of escape in this way, I threw myself from the saddle and sought safety by taking to the brush. Too late! Too late! The Mexican, with the hideous scar, and his horse covered with foam, was upon me in an instant. I had sense enough left, and courage, too, to not give up life without one desperate struggle. So, clubbing the old six-shooter, I raised my hand to strike, just as the big Mexican rushed upon me. When within a few feet of where I stood, however, he suddenly jerked his horse back upon his haunches, and then a wild laugh rang through the woods, loud enough to be heard a mile away. The fellow's eyes fairly rolled in his head as he looked at me, while he shouted and laughed as if his sides would split. I confess to being a man of sensitive feeling, and ordinarily don't like to be laughed at. But this time the coarse peals of laughter sounded like music in my ears. I was stunned, stupefied, dumb-founded; but knew intuitively that the man who could laugh that way didn't have murder in his heart. A few minutes sufficed to put things in their true light, although I could not speak a word of Spanish, and he was almost as equally ignorant of English. He made me understand by words and signs that he lost all his money playing "monte" the night before, and now wanted to sell me back my pistol for a couple of ounces. He was awake when I got up, and intended to make the offer before my leaving. My sudden departure, however, prevented his doing so, and he therefore speedily jumped on the fastest horse in the lot and started in pursuit. Mortified and ashamed of myself, for having been so dreadfully frightened without cause, I gladly gave the fellow the money he asked and resumed possession of my revolver. He then assisted me to catch my horse, and on taking leave I gave him to understand that if he wanted to be my friend for life he must never say a word about this adventure.

EXTRAORDINARY JOURNEY BY TWO BOYS. The Allan steamer Sardinian, from Halifax, Nova Scotia, which arrived at Liverpool lately, and which was unfortunately been burned at Merville, on her outward passage:— Brought with her two young lads, Richard and Phillip Valot, eleven and twelve years old respectively, who had found their way to England under the extraordinary circumstances stated below. The lads belonged to Montreal, and the desertion of their father and subsequent death of their mother left them destitute. They were received into St. Patrick's Home at Montreal, until they were sent for by their grandmother at Halifax. The fathers of the Home sent them off by the train which conveyed the passengers for the Sardinian, placing them under the protection of the conductor. The large number of passengers, however, and the consequent confusion, seemed to have so occupied the attention of this official, that he was neglectful of his charge, and the two boys, "going in the swim," were soon on board the Sardinian. They had a vague idea of having to cross to a ferry at Halifax, and meant no disrespect when they took the stately liner Sardinian for an unpretending ferry boat. This "ferry" however, proved unusually broad, and very soon attention was directed to the two poor lads, who crouched on deck looking very much scared and distressed. Their history was soon told, but as the pilot had left, there was nothing for it but to give them a trip across the Atlantic. The helpless condition of the two poor wails attracted general sympathy, and Captain Dutton placed them in charge of the stewardess, under whose motherly care they were soon lively and comfortable. The bracing Atlantic breezes, and the kindly attention of the passengers and crew, had a wonderful effect on the two boys, and they arrived in England in excellent health and spirits. Here they were comfortably lodged and rigged out by Messrs. Allan Brothers, who will provide for them until the 30th, when they will be sent back to Halifax by the steamer Nova Scotian. In the meantime the firm sent a cable message to their agents at Halifax, to acquaint the no doubt disconsolate grandmother of the safety of her lost boys.—Liverpool Daily Post.

SAVE OUR BOYS

ANOTHER WARNING FROM A SECULAR AND NEW ENGLAND PAPER.

WHAT ONE OF THE LEADING PAPERS OF BOSTON THINKS OF THE CORRUPTING JUVENILE LITERATURE OF THE DAY.

COARSENESS, VULGARITY, AND WORSE.

The secular press are at last awakening to the fearful dangers to which our boys are exposed by the bad papers of the day.

It looks as if it were harder to raise boys nowadays than it ever was. In old times—if twenty or thirty years back—was so designated—older boys remember what struggles we had with the measles, whooping-cough, and other ill incidents to boyhood, not forgetting the hair-breadth escapes we had from drowning, being knocked on the head by a ball bat, or by being thrown off a horse while under full headway among stumps, just barely escaping being impaled upon a small one that stuck up out of the ground like a huge chisel.

And like accidents from flying stones and snowballs were among the physical ills we had to contend with, and we took them as they came—as a matter of course—cried when they hurt us, and laughed when some one else was the victim. Our spare time was usually spent in athletic sports of some kind, and very few of us were acquainted with the boy who forsook his out-door pastime to go into a corner of the house to study how he would become a great man by and by. The mind was not burdened with all kinds of sickly sentimentalities, but the body was daily charged with vitality, which has stood us in good need in after life.

Our imagination was not precociously stimulated by reading of impossible adventures by other boys who struck out into the world and became heroes before they could keep their noses clean. Our lives in this respect, were more realistic. If we read "Robinson Crusoe" or "Jack the Giant Killer," we dared not venture to put any of their wild ideas into practice, or, if we did, the paternal hand, armed with a furious birch, soon drove all such nonsense out of our heads.

Obedience to parents is the first duty. When we went to church on a Sunday we listened to earnest moral doctrines, enforced by all the majesty and solemnity of a tangible theology, for the preacher generally believed he was divinely commissioned to teach morality, and his enthusiasm was really like that of Paul and the early Christian fathers.

We thought his conditions for our proper conduct hard, but we never doubted their propriety—we never dreamed that that good man whom we respected so highly could make any mistake in so important a matter. Therefore, though on week days we might be wild and wayward, we never doubted that we were not doing wrong. If we disobeyed our parents, we felt remorse and shame for it; simply because our conscience had been moulded to a high standard of discipline and of right.

If we had many physical ills to contend with, our moral growth was tolerably guarded. There were, it is true, occasions for the exercise of our perverse nature, and temptations to which we succumbed; but, as a rule, there was in us a substratum of conscientiousness which, being part of our earliest and holiest education, could never quite desert us. Now, let us here ask: Was this mode of training a good one, and have we benefited by it? This is a hard question to answer. We may think we have, but has this advantage borne in us the fruit that might be expected of it? There are so many conditions in this connection to be taken into consideration, that on reflection we become well-nigh confused in forming our estimates. Let us see what they are: In the first place, our nation has advanced in that line of mutation which we call civilization. We have become, in a sense, refined. Our tastes have been developed. Our capacity for mental enjoyment has undoubtedly increased, and this, of course, includes a taste for the production of the fine arts, of literature, and of romance.

In the next place, our facilities for gratifying our tastes have, if anything, surpassed our wants. The printing press, that strikes down abuses with the hammer of a Thor; that changes dynasties, and that can spread

A GOSPEL OF PEACE TO THE WORLD, can also undermine morality, and sap the very foundations of society. It is perhaps the most powerful instrument for evil or for good that is in the hands of man. This press, which is omnivorous, serves up daily such a variety of mental food for the people of the age that it would seem as if they could not spare the time from learning a little of everything to become profound in any one thing. Hence, with all our civilization, the tendency seems to be towards superficiality in those growing up, and precocity in our youth. And here we come to the application, of the earlier illustration by comparison. The boys of our day, while largely sharing in all the physical ills and dangers which beset us older boys when we were boys, are, in addition, exposed to a series of moral ills which, if not checked in some way, is going to seriously affect the usefulness of their future manhood, if it will not, through them, change the whole nature of society.

IT MAY BE SAID THAT THE BOY OF TODAY is more manly than the boy of thirty years ago. He knows more at his age, is smarter, has more independence and self-reliance. He is a boy in years, but, in some respects, a man in character. Must we blame him for this? He is not under parental control, but is a measure his own master. It is apparently useless to try to coerce him into obedience. Must we reason with him? But what if he will not listen to reason, as he seldom does? Must we coax him? Must the parent abdicate his self respect and sue to the child? Must we try and "manage" him as we would a balky horse? All these are questions not easily answered. This spirit of independence against parental authority has been growing for many years, but of late years it has assumed much greater and more alarming proportions, because it has developed idiosyncrasies and irregularities of conduct which, in some cases, have produced shocking results. It is bad enough, in our estimation to have the boy-boy of our youth changed into the man-boy of to-day; but, when the precocious man-boy takes on the morbid passions and propensities of the vicious and

THE OUTCAST OF SOCIETY, it is high time to institute an inquiry into the cause. The case of Jesse Pomeroy was only an exaggerated one of the many thousands that are occurring from day to day. He no doubt inherited a vicious nature, the tendencies of which were never counteracted by a good moral training; but he would hardly ever have developed it through devilishness had he not clothed his propensities in the garb of romance and fancied himself a sort of hero. In slaying and torturing his victims, he was some Indian chief who had captured an enemy in battle and was wreaking vengeance upon him in his savage fashion and, in killing, he was but adding a natural climax, TAUGHT HIM IN THE PERNICIOUS TALES

of frontier life, written by men who were never at the frontier, and who served up such literary hash for precisely the same reason that the "dime novel" publisher issued it, viz: for money. The

"dime novel" was the first great wave of pernicious bad boys' literature that swept over the land, though it succeeded the equally pernicious "Yankee Privateer" and "Red Bantling" style of trash that seemed to have created a taste for it. The "dime novel," however, in its turn, has been swept away and is now spending its baleful influences upon the boys of the remoter New England States, and the British Provinces. The new wave of bad boys' literature is larger and more dangerous than the one preceding it, inasmuch as it is garnished with large, glaring and unartistic, but yet, to the young mind, attractive wood cuts, which are generally shockingly suggestive of immorality, and which seem to put a kind of gilt edge on crime and villainy to make them attractive. It is in New York Ledger style; that is, in the shape of an illustrated story paper. That it has surely accomplished its hellish work is quite apparent from the increase in the circulation of the papers already established, and by the starting and the good patronage extended to new ones. Among the principal of these papers, is the *Boys of New York, Our Boys, Boys Weekly, Boys and Girls Weekly Young Men of America, Boys' Library, Bead's Half Dime Library*. These are the publications that come into our homes, like vipers, to sting to death the moral sentiments of the young. Their publisher may say: What is the use of blaming us? If we issue what you call

HEALTHY LITERATURE, we could not sell it. And this, it must be acknowledged, has a semblance of truth. When the rage for boys' papers started, Street & Smith published a juvenile in the form called the *Boys' World*. It was a really good and healthy publication, abounding in moral stories, and replete with useful information. But it did not live. It had not enough of flash, hash and lewdness in it to entice the precocious youth of the period. Now let us take a few of the publications and look them over. Beside the glaring and badly executed wood cuts mentioned, a personal pit is in the secret of their popularity, and why boys are perverted by reading them. The boy hero of the tales of these papers is a young man with more coquetry than brains.

HIS FATHER IS A PIOUS OLD CURMUDGEON, whom it is a virtue to cheat and worry in every conceivable way. His mother is usually nowhere. He has no home, likes or affections. His father's beliefs are to be treated with contempt, because they are always sure to run counter to the impossible purposes of the young man whose life is regularly divided between Munchausen feats and deeds of mischief. To this new revelation of a man, humanity are the frogs of the fable, and he belittles them with an utter disregard of the consequences, only remembering that it is fun for him. There is nothing, as a rule, that is broadly obscene in these publications; but there is very much that has a taint of that and other things that would have a tendency to debauch the young mind. The boy hero encounters and overcomes men, as Jack, the Giant Killer overcame giants, by audacious courage and mean strategy. He does not, on occasion, hesitate to use the pistol, the knife, drugs or even poisons. He is the enfant terrible of his neighborhood, and one of the chief characteristics which is held up for the admiration of the boy reader is his want of respect—nay, even his contempt—for older and old persons. This is a brief list of the characteristics of the boy hero of the bad boys' literature. As to the style or literary merit, it may be briefly said that the stories have none. They are composed nearly altogether of dialogues in short, jumpy sentences, which abound in the lowest and most loathsome slang of the thieves' alleys. There is not even a broad humor about them, the writer depending for effect upon silly, vulgar, slangy repartee, and the grotesque developments of impossible situations. But he (the writer) plunges on, feeling himself safe, because as a rule

HIS AUDIENCE IS NOT CRITICAL. We will now glance at the "choice" contents of some of the publications. Here is *Our Boys* for the week ending April 25, 1878. Over the heading we see in large type, "Read 'Whoa, Emma' Ready next week." About one half of the first page is bedaubed with a coarse wood cut showing a youth crossing over an alley-way, from one house to another, on a ladder, with a manaced man in his arms. On the other side are five scared-looking policemen, one having a pistol in his hand, and two recumbent figures, probably men wounded by the manaced desperado. Underneath is this sentence: "You course yourself when you do that," coolly replied Silas. Then, placing his right foot on the abeyes." The name of the delectable tale which this fearful cut no doubt properly illustrates is "Big Silas; or, the Adventures of a Young Giant." By Commodore Ah-Loak, author of "Sassy Sam," "Johnny Burgoe," etc. The fourth page is graced with a nondescript scene not worth describing, but it illustrates the story of "Nip and Flip; or, Two of a Kind." Here is an elegant extract:

Nip scratched his hump and laughed. "Who's a jawin' and who's a hitting you?" "Nobody, not now." "Then, wot yer gettin' yer back up an' a curlin' yer front hair at me for?" On page five is pictured an attack on some boy rascals who are probably about to steal a boat. They are getting the worst of it. Here is what it says underneath: "Before the lads could use their revolvers the oars of their assailants rattled on their shoulders." The following is an extract from the story itself, which is entitled "Mac Maurice; or, The Crazy Detective."

"What's yer game, Jake?" inquired Stagger Sam, as he led a card. "Hanged if I wouldn't give anything to get square with the old fraud." "My idea is this," replied Cranky Jake. "That there old snoozer was a neighbor of the old man's up there on the mountain, what had a grudge against him for something. Yer mind how well posted he was in all the places around there?" "That's so," said Puller Tom.

What chaste and elegant language for our boys to listen to! The New York *Boys' Weekly* comes next to hand, bearing date April 27, 1878. Two-thirds of its front page is taken up with the cut of a horse standing on his hind legs in the middle of a bay, and a mailed figure on its back with one hand over a boy's mouth whom he clutches with the other. The horse is supposed to be a "mechanical" critter, and sinks in the sea with his burden, and the boy once below the waves no doubt gets used to it and goes a-fishing. The story is "Meta, the Girl Crusoe, or the Secret of the Sea." On the fourth page, is an elegant tale, elegantly illustrated. It is called "Stump, or Little, but Oh, My!" Here is a specimen which is enough to make the reader exclaim "Oh, My!" An English sailor is holding a Chinaman up by the heels and shaking cards out of him: "Hello damie! blustle cussie head loff!" yelled Chin, Chin, as the enraged Englishman continued to shake him.

"Now give up that money, you scoundrel!" said he. "Me no, me no habie." "Then overboard you go." "All right, blarst you. See that you do quickly." On page five we have "Shot in the Dark," the illustration showing two dead bodies on the floor, another dead body carried up stairs by a bar-keeper, and "Doonle Crandall," one of the characters, just entering the door. On the eighth page, in "Adrift on a Floating Island," we have eight savage-looking sailors, with "drawn" knives; surrounding a wild-looking sailor, who stands above them, with a knife in his hand glaring at them, their apparent discomfiture. Surely here, in this paper, must be

blood and slashing enough to satisfy the greatest lover of the ancient Roman gladiatorial contests. There is more zest to this too, for here, unlike the Roman gladiators, both parties are eager to kill one another. But what stuff, what infernal drivell, to place in the hands of our boys! Are they to be thus familiarized with scenes of violence and brutality—with the fierce play of the passions that forever ends in bloodshed! What wonder our boys are fast becoming unmanageable, and

THEIR NATURES PERVERTED! But let us curb our indignation and proceed with our survey. Here is the young man of America and, we may add, if this is a faithful chronicle of the doings of the "young men" aforesaid, then the sooner American lapses again into the barbarism of the red men the better. The leading story is "A Pack of Cards," and it is illustrated by the usual large cut, representing two middle-aged men about to fight over a game, the cards flying in every direction, and the wife and daughter of one of the combatants just entering the room. The fourth page is graced by a story of "The Child-Stealer; or, the Victims of a Great City." The engraving represents a man running across a stage and about to be attacked by a dozen masked men. The fifth page has an illustration of a bar-room fight, in which bottles, spittoons, chairs, etc., are flying about in a lively manner. A detective and his hero boy assistant are "cleaning out" the slum. This is enough of that sheet. We next come to Frank Leslie's *Boys and Girls Weekly* for April 27, 1878. Well, of course, here is an exception to the trash we have been looking at. But no. The title of the first story makes us doubt: "Guerrilla Joe, or fighting Lives by Flood and Field." There is an appropriate full page engraving, representing a boy retreating along a road, pursued by a dark ruffian, etc., etc.—the same old thing, with variations. Then we have "Jack Harkaway in Search of his Father," but he is a nondescript animal alongside of the original "Jaghet." In "Little Lightning," we have a desperate encounter between a boy and a bruly trapper, the trapper being shot down by another boy just as he is about to "craw up" the other boy. On the next page a ruffian has a "boy detective" by the throat and is about to plunge a knife in his breast, when a "beautiful girl," who looks like a street vender of peaches, rushes in and saves him. Oh! on another page, in "Jack Fire-brace," we see two ruffians, each with a patch over his eye, sitting at a table drinking. The hero boy of the story, "Rob"—apparently a cross between a butcher boy and a hack driver—stands near, and is saying to the waiter, "I want a bottle of brandy." But we have not the patience to pursue such rascally publications farther, and will conclude with nothing but two publications which have directly succeeded the dime novel. One is *Bead's Half Dime Library*, and the other, "The New York Boys' Library." Their contents are on a par with those of the publications already noted. In the former we have such delectable tales as (each number has a complete story) "Deadwood Dick," "Yellowstone Jack," "Vagabond Joe," "The Double Dazzlers," "The Boy Captain, or the Pirates Daughter," "Gloven Hoof, the Demon," "The Ocean Bloodhound," "Ned Wyde, the Boy Scout," and other such unmitigated trash. "The New York Boys' Library" is, if anything, more devilish in the conception of its "romances." Here we have "Harkaway and the Italians, or the Brigand's Doom," in which murder and robbing are the stirring incidents, and supposed English ladies and gentlemen are made to talk Bowery slang. Then we have "Duval and the Maiden," "The Demon of the Deep," "The Wild Robber," "The Pirates of America," and of this kind of "literature," about 120 numbers have already been issued.

NO WONDER THAT OUR OUT-OF-TOWN NEWSDEALERS write to the New England News Company here, saying, "For God's sake, send us no more of that boy's trash. Two boys have already run away from this town in consequence of reading it." Is there no remedy for this state of things? Must this stream of pollution still flow on and gather volume, so that all our children shall drink of it? We make severe laws against robbery, assault, arson, poisoning; but what is the mere loss of wealth compared with the loss of morality in our children? All nations date their decay from the time when immorality pervaded their social elements. The evil we are considering attacks society at its foundations. We would really punish a man who would attempt

TO POISON THE BODIES OF OUR CHILDREN, but here we not only allow these publishers to poison the minds of our children, but pay them well for it. The liberty of the press is a sacred thing, and should not be lightly interfered with; but this is not liberty—this is bad literature—it is license. It is the absolute perversion of the press to immoral purposes, and if our legislators cannot reach the evil and put a stop to the spread of this plague among our children, then, indeed, is civilization a failure, and the ruin of society is inevitable.

VIEW OF A CATHOLIC EDUCATIONAL JOURNAL. An organ of the educational interest of Catholic youth, the *Notre Dame Scholastic* has always been prompt in denouncing bad books and newspapers. In a late number it publishes the following article, taking for his text Professor Sumner's article which we reproduced some weeks ago: The evil of which the Prof. or writes has not gone without condemnation before this. Nearly every Catholic pastor in the land has raised his voice against the immoral papers—and those which though not directly immoral, exert a demoralizing influence on young people—printed for youthful readers and sent out by thousands from New York and other cities. The Catholic press has time and again denounced the publication of this form of literature, and in our columns we have on many occasions warned our readers against giving any encouragement to the circulation of such vile trash. In no Catholic college is it allowed to be read. No doubt the youngsters whose depraved appetite was deprived of such sordid reading have thought the heads of our Catholic colleges too strict on a point in which they could see no harm, and on which young men abroad and at non-Catholic institutions are allowed so much liberty; therefore we hope Prof. Sumner's article, and the extracts we give from the non-Catholic press, will disabuse them of this idea. It is a well-known fact that many of the students in some, if not all, of our Catholic colleges are non-Catholics; some of these have had a watchful care taken of their reading at home, but many of them—as well as many who are Catholics—had not, and the restrictions placed upon them at college have therefore seemed to them rather severe. They will, we hope, now understand why this is but one of the many advantages possessed by students boarding at college, away from the seductive dissipation of city-life, and under the watchful care of prefects who while allowing them every reasonable liberty and pastime yet deprive them of what would prove injurious. Even here occasional copies of the vile, trashy literature now so much condemned in the public press find entrance through the mails, but they are not allowed to reach the students, a deprivation for which they will themselves feel thankful in their maturer years. Here is what a correspondent of the *New York Sun* has to say in regard to it, and his remarks meet with the approval of the able editor of that paper or they would not be published: "While striking at many of the evils of the day we are not forgetting an evil that is making ruffians and thieves of many of the youngsters of our great cities? Trashy literature in immense quantities is issued under respectable titles and with cap-

titivating frontispieces, to be read by young people with avidity. The stories of adventurers who invariably become heroes or honored gentlemen, after passing through all manner of exciting experiences, are not according to real life. Cannot the publishers of such matter be properly charged with being teachers of seventy-five per cent of the bank robbers, counterfeiters, and counterfeits? "I have five sons, and I freely admit that I am in deep anxiety and alarm. Although their welfare is carefully studied at home, and nothing left undone to make home happy and attractive, still I find my surveillance is not sufficient to debar this great evil. We boast of the freedom of the press, but let everything that offends or tends to the destruction of youth that are the hope of the nation be obliterated!"

The *New York Times*, commenting upon "the newspapers, magazines, and novels teeming with corrupt and sensational stories for juvenile readers," says: "The boys of New York are furnished every week with as vile and degrading a supply of 'flash' and corrupting literature as unscrupulous men can buy and publish, or greedy news-venders spread broadcast throughout the city. There are published in the city of New York every week not less than the newspapers whose titles denote that they are intended exclusively for boys and young men, and as many monthly magazines, all filled with such matter as no boy, nor no young man can read without filling his mind with propositious bosh; trash fatal to the storing up of anything useful or true; stories in which the outcast, the desperado, and the criminal always figure in glowing colors, and the decent person is overthrown and thoroughly vanquished."

It is a safe proposition that not one of these newspapers is fit to go into the hands of any boy or young man in this city. And it is not to be supposed that they now grow fat were the parents of these budding boys aware of the character of the reading that employs their sons' leisure hours. These papers circulate largely among schoolboys and boys employed in workshops and factories. Where three boys are seen riding in a street-car, two of them are poring over this abominable trash. At the time of the day when working-people are going to or returning from their work the sidewalks are full of them. All throughout the downtown streets, in Park Row, Broadway, Chatham street, Third avenue the streets of the East side, Sixth and eight avenues and even in some of the principle hotels, news-stands are plastered over with this pernicious literature—a sure sign that it sells quickly and profitably. A *Times* reporter brought three of these newspapers at a downtown news-stand yesterday. They were three of the principal ones, and they can be bought of almost any small news dealer in New York. Every one of them has the word 'boy' in starting letters in its heading to attract the attention of its young customers."

The warnings of Prof. Sumner are therefore worthy attentive reading because they are true, and because they show that non-Catholics are awakening to the fact that the morals of the youth are being corrupted by the flashy New York periodicals are decryed.

The *Cincinnati Commercial* says: "It is not too much to say that almost every species of crime and recklessness, under a canopy of the most gorgeous lying that human ingenuity is capable of, is made familiar to the boy's imagination in the popular story papers, circulated by the thousand every week; and that every once in a while we read in the daily press of young boys, crazed by reading 'Jack Harkaway' and stories of the same stamp, giving themselves up to crime. The literature leads to robbery, murder and suicide, and if its publication is continued or extended will educate a nation destitute of all moral feeling."

THE VATICAN LIBRARY. We would say that the Catholic boy whose father takes pains to intelligently select stories for him will forgo all trash, and find pleasure in reading Wiseman's "Fabiola," Newman's "Callista," and scores of such works to be had from Catholic publishers. In this connection we again ask the encouragement of the Catholic public for the Messrs. Hickey & Co. in the publication of the *Vatican Series* of cheap works, designed to give Catholic youth good reading at cheap rates. "Fabiola" once read will never be forgotten, and we have known boys who took as much pleasure in reading it a second and third time as they did at first. It is a book that is as instructive as is entertaining, and there are many works of a similar nature. Where, for instance, can there be found, in any work or fiction, such marvels as are so interestingly chronicled in "The Martyrs of the Coliseum" and "The Victims of the Mamertine"—books but comparatively little known, and which should be familiar to everyone? It is high time that a revolution in popular literature was inaugurated, and Messrs. Hickey & Co. have done a good work in the publication of the *Vatican Series*, which we heartily commend to the patronage of all our readers.

THE KAFFIR WAR. DESCRIPTION OF THE FIGHTING BY AN EYE WITNESS. "About 1,000 Galekas, with Botman, Krell's chief councillor, in a state of starvation, surrendered on the 31st December, and our humane Government are giving them rations every day instead of shooting the wretches. The opinion here is that these very people are constantly sending supplies to the fighting men in the bush. Of course I have not been engaged on the other side of the Kei, as we have enough to do here for the next three months at the very least. A poor fellow of No. 6 troop who was wounded in the skirmish with the enemy in Udesa Forest, died from his wounds at Idutywa a month ago. Three F.A.M.P. were killed in the colony, two at Drabobos, and one on the Impetu road. On the 15th January a column started from here, 100 of the 24th, 100 F.A.M.P., and 25 Naval Brigade under Colonel Glyn, to join Major Hopton's column of 100 of the 88th, and 50 F.A.M.P. Colonel Glyn's column got about 12 miles haltered, pitched camp, and were beginning to get dinner ready an express came in from Major Hopton to the effect that the enemy, from 3,000 to 4,000 strong, were advancing upon his column. Tents were struck at once, and Colonel Glyn advanced to Quintana Range just where Hollands Store at the Colocca, stood. A warm engagement ensued, and things were managed so well that the enemy were nearly surrounded and driven in confusion before victorious columns. The enemy lost between 400 and 500 killed; our loss was four wounded of the 88th Connaght Rangers and one Fingoe killed. The 88th are nearly all young fellows about 19 and they behaved splendidly, charging into the bush and driving the Kaffirs out.

"My duty took me to the scene of the battle next morning, and it was a sickening sight to see the hundreds of dead lying about in heaps of ten or fifteen where a rocket or shell had done its work. We had to burn the brush and grass to prevent fever, &c. I was orderly to Captain G., and returned here with him. On the 20th January I went to Komgaha on escort duty and returned on the 23. You cannot imagine what a treat it was to get a civilized meal at Page's Hotel. I often think of you all sitting round your peaceful table enjoying a meal; but I enjoy my rations, meat, biscuit, and mealies. This war is getting tedious, but I am sure it will last some time. On the 22nd January we started with Captain Upcher's column; and on the 30th had an engagement in which we killed thirty-five

Galekas and Galekas; the former have been driven across the Kei by the troops working the e. On the 7th February they attacked our camp on the Quintana Hill, known as One Tree Hill; the attack was made at 6.30 a.m. We opened fire at 200 yards range with rifles and carbines, literally making lanes through the advancing hordes of savages. They fired fast but without aim and most of their bullets passed over our heads. However, our 9-pounder gun and the Naval Brigade 24-pounder rocket played dreadful havoc among them, and in half an hour's time we had driven them back, and were in hot pursuit, killing on every side. We counted over 53 bodies close to the camp; altogether at least 350 Galekas and Galekas must have fallen that morning. The F. A. and M. P. and Carlington's Light Horse followed them about five miles, but they would not stand except in two cases, in one of which eight of C. L. H. came up with a number of Galekas, who fought like demons. Captain Robertson's column, 200 strong, came up during the enemy's retreat, and fired most effectually some fine case shot and shrapnel shell. We hear, on high authority, that both Sandill and Krell were watching the fight. The Galekas have been driven out of the Colony, and strong detachments of infantry, with Pulein's Rangers and Carlington's Light Horse, are watching the Kei drifts, and 50 of No. 7 F. A. M. P. are at Tsomo with 1,000 Fingoes at different points. We shall not be able to call this war finished till May or June at the earliest, as the Kaffirs have plenty of food left. Trade in the colony will be very dull for another year or two.

"This Ivetka is a great depot now; there are over 500 bullock wagons on the outspan, also 150 F.A.M.P., 50 F.A.M.P. Artillery, with three guns, 30 Naval Brigade, and 50 Carlington's Light Horse; so we have a large camp, and a very pretty camp it is, as our tents are pitched on three hills round Barnett's House, in rear of which a large fort has been built, as it is said the general intends to make this a permanent military post and the headquarters of the Transkeian army of occupation."

COMMUNISM. While the cities of the United States were small and the manufactures were in their infancy and the immigrants were chiefly of the farmer and labourer classes, little was thought or heard of communism in that country, and most persons supposed that it never could take root in the soil of so free and so great a Republic; but within a few years a great change has taken place. Several of the cities are overgrown; in several branches of manufacturing industry the power of production has become too great for the wants of the country; tens of thousands of men find themselves without employment and their families without bread; the wealth has accumulated in the hands of a few, and of those the greater number are accused of having amassed their colossal fortunes by dishonest means, and especially by defrauding the public; and from Germany have swarmed hundreds of infidels, and from France and other countries hundreds of those who have earned notoriety as the apostles or disciples of ultra-revolutionary doctrines. It would be folly to underrate the effect which these doctrines, if propagated extensively, may have upon the absolutely irreligious masses who now compose the greater part of the population of the United States. A Frenchman named Magy, who boasts that he commanded the firing party of Communists who murdered the Archbishop of Paris, addressing a meeting of Communists held lately in New York said: "The Commune was the rising of the workers, enslaved by the existing social organization, against those who arrogate to themselves the right to consume, without labouring, the production of the workers, who receive for their toil only poverty. 'Thus thought all who fought under the flag of the Commune. 'Communism, 'municipal liberty,' and the like are hollow words which answer to nothing serious, and serve but to mislead the people, and make them lose sight of the true and only aim of social revolution. We could not too vehemently hold up those who use these words to popular distrust.

"In point of fact, what matters whether one hand or another wields the lash that falls upon our backs—whether the chain which binds us to the pillory of misery is silvered or gilt? Is not the result always the same? "What the people want is the rights of life; not the ridiculous privilege of naming their gaolers. Let it be thoroughly understood; the right to live is not to be granted as a favour, it is only really possessed where it has been obtained by conquest. "It is for these reasons that the Commune of Paris was not a local matter, but in the highest sense a question affecting all humanity. In affirming its rights the populace of Paris affirmed the rights of every being who suffers. It was overthrown but the Communist idea is stronger than ever, because misery is more intense than ever. "The workmen of Pittsburgh proved recently that the people everywhere stand on the platform of the right to live, and that the idea of the great social revolution had been implanted on American soil.

"Now let the people do their duty. "Citizens, the frightful crisis through which we are passing shows in the clearest fashion that only revolution can give to the producer that which belongs to him of right. "They have their labour for their pains who seek to prove that economic crises spring from the shutting down of this or that man's works, the suspension of banks, the too keen competition of machinery with workmen. Bosh! All bosh! "For our part we hold that so long as the sun shines and water runs, while the earth yields harvest, and the seas are not dried up, there should be upon the earth no being in want. The hideous misery beneath which groan and writhe the masses is a crime against humanity to be laid to the account of the 'directing classes' that are interested in starving and brutifying the people the more successfully to rob it. "In that day when the people, knowing that the earth belongs to all, shall absolutely reclaim its rights, in that day citizens, the actual existing (fabric) of society, begetter of crime and of misery, shall have had its day. "But the people must be on the alert. If they are not there will be a perpetual crisis and never-ending misery." All this is a declaration that the people will not hold their proper position and enjoy all their rights until property is equally divided, and all are forced to labour alike in idleness; and ability, industry and self-denial are deprived of the rewards now attainable.—St. John's Freeman.

DESCRIPTIVE.—Here is another group of Washington ladies, as described by various expert observers, Miss Evans has satin lifesthonde hair, very fair complexion, and "enough of the Evans nose to give character to her face." Moreover, she "moves with willing grace, and looks and walks the gentle-rificed, unmistakable lady, the breath of peace upon her lips, the shine of an undisturbed quiet in her starry eyes." Miss Sherman, who is to marry Don Cameron, has a fresh, bright face, deep blue eyes, and regular features. She is 18 and Don is 52. Mrs. Kate Chase Sprague is, if possible, more beautiful than when in the flush of her early girlhood. She is as fascinating, and as immortal young, as the rabbi's delect. Little Adam's first wife to have been. Mrs. Key is the most elegantly graceful lady at the capital.

**NOW READY.**

"LA CAMPAGNE IRLANDAISE."

REMINISCENCES OF THE FRANCO-GERMAN WAR, By W. M. KIRWAN.

To be had at DAWSON BROTHERS, Montreal. Price, in Paper, 75 cents; in Cloth, \$1.

**THE VOLUNTEERS.**

ST. JEAN BAPTISTE VILLAGE INFANTRY COMPANY.

THE MEMBERS OF THE ABOVE COMPANY

WILL ASSEMBLE AT THE

QUEBEC GATE BARRACKS, (DALHOUSIE SQUARE),

To-morrow (THURSDAY) Evening, At 7:30.

On Thursday, the 16th inst., every man belonging to the Company and Band must attend, and all winter clothing must be returned.

M. W. KIRWAN, Captain Commanding.

**The True Witness**

AND

CATHOLIC CHRONICLE,

PRINTED AND PUBLISHED EVERY WEDNESDAY,

AT

761 CRAIG STREET.

Terms—\$2.00 per annum—in Advance

MONTREAL, WEDNESDAY, MAY 15.

**CALENDAR—MAY, 1878.**

WEDNESDAY, 15.—S. S. Soter and Carus, Popes and martyrs (April 22)

O'Connell died at Genoa, 1847.

THURSDAY, 16.—St. Ubaldo, Bishop and Confessor. Dies Infandum! This is the anniversary of the first landing of the Anglo-Normans in Ireland, 1167.

FRIDAY, 17.—St. Paschal Baylon, Confessor.

Parliament rejected the Repeal motion 1844.

SATURDAY, 18.—St. Venantius,

Dor's rebellion in Rhode Island begun, 1843.

SUNDAY, 19.—FOURTH SUNDAY AFTER EASTER.

St. Peter Celestine, Pope and Confessor.

MONDAY, 20.—St. Bernardino of Siena, Confessor.

Lord Edward Fitzgerald arrested and mortally wounded in Thomas street, Dublin, 1798.

TUESDAY, 21.—St. George, Martyr, (April 23).

Columbus died, 1506.

**THE "EVENING POST."**

In our next number we expect to be able to announce the day when the first issue of the EVENING POST will appear. Meanwhile our friends who are desirous of subscribing to a FIRST-CLASS DAILY NEWSPAPER, which will give the latest news, market reports, &c., can have the EVENING POST mailed to them for a year, free of postage, by sending their names and \$3.00—or the paper will be mailed for THREE MONTHS for 75 cents, or SIX MONTHS for \$1.50, free of postage. The annual subscription for the Post, delivered in the city, is \$4.00 cash in advance.

**TO ADVERTISERS.**

The EVENING POST will supply a want long felt by a very large portion of our citizens, and will be read and appreciated by thousands, thus affording an excellent medium whereby business men can reach an intelligent public.

The EVENING POST will commence with a circulation of

10,000 COPIES A DAY,

distributed in all parts of the city and suburbs as well as all important points in this and the other Provinces of the Dominion. The EVENING POST will be published by THE "EVENING POST AND TRUE WITNESS PRINTING AND PUBLISHING COMPANY," which have ample capital and facilities for making the paper all that its most sanguine friends can expect it to be. Considering the large constituency the EVENING POST will start out under better auspices than any other newspaper we can call to memory. Our Advertising Manager, Mr. C. J. Sheil, is now calling upon all the principal advertisers in the city. He will furnish every information that may be desired, and make contracts for advertisements at the same rates as can be had at the office of publication.

OFFICE OF THE EVENING POST AND TRUE WITNESS,

761 CRAIG STREET, West of Victoria Sq., MONTREAL.

**ODDITIES OF PUBLIC LIFE.**

Dr. Mulcahy has written a letter to the Irish American and Boston Pilot. He charges the editor of the TRUE WITNESS with a desire to win the good wishes of the Young Britons. The Irish World refused to take up the cudgels for him, because the editors of that paper knew him too well.

**THE FENIANS.**

It is said that there is some "fire in the smoke" that has been raised about the Fenian business. This we are very sorry to hear, and are yet slow to believe. No doubt, if there is any insane movement of the kind intended, there will be a number of Germans, Communists, and others as well as our own countrymen, in the field.—It is a pity that we should be obliged to fight men of our own creed and race, but they have no business here, and they will find that, whatever may be the unhappy cause of internal turmoil, we are unanimous in standing up for the land of our adoption. If a raid is made, we hope St. Jean Baptiste Infantry Company, will be among the first ordered to the front.

**THE GRAND TRUNK.**

We publish one of several letters which we have received about our article on the Grand Trunk, and the behaviour of the Orangemen employed there. We hear from all sides that neither the foreman of the turning shop, nor any of the Superintendants have ever shown the slightest party bias, and all agree in giving to Mr. Brown and Mr. Dixon, praise for impartiality and justice. If only to elicit those facts some good has been done, as it will at once restore that public confidence, which the treatment the Catholics complained of, had weakened. We hope that the Catholics in the Grand Trunk will always remember that "he who commits a crime gives strength to the enemy" and that they will if annoyed anymore, place the facts before the proper authorities in whose employ they are.

**THE OKA INDIANS.**

One of the singular features in the case of the Oka Indians is the persistency with which the so-called Civil Rights Alliance pursues its hopeless task, and the resolute heroism of its Orange secretary to keep the flame of hostility alive. Sir John A. MacDonald, Sir A. A. Dorian, and the Hon. Mr. Lafamme, have, as successful Ministers of Justice, and also the present and late Deputy Ministers, reported against the Indians, and in favour of the Seminary, and yet the Civil Rights Alliance "is not happy." The Globe thinks that, "in the face of such an array of legal opinion as this, it is not only absurd, but uncourteous in the highest degree for the advocates of the Indians, whose zeal at times outruns their discretion, to twist the Government with either ignorance or apathy in the premises." It is a little odd, too, that these mistaken friends of the Indians will persist in asking the Government to settle a question over which it has no jurisdiction. It is here, in Quebec, and in the Quebec Courts, that the Oka question is to be settled, and the Globe truly says that the answer of the Alliance, which we published in full last week, "is no answer at all." It may be very hard on the Civil Rights Alliance, and it looks as if they were not likely to get much for their pains.

**COOL.**

The Catholics of the Province of Quebec number in round numbers, nearly 900,000 souls, while the Protestants, also in round numbers, figure up to about 150,000. There is, out of this Protestant population about 2,000 or 3,000 Orangemen, Young Britons and True Blues in the province. The Catholics have for ages exercised certain privileges or rights, or whatever you wish to call them. They have always been in the habit of having a procession, all over the province, on Corpus Christi. This imposing religious ceremony has become linked with the history, of the province, and the Catholics cling to it with religious fervour. It has gone on peaceably for years and years, and is supported by the voices of nearly everyone of the 900,000 Catholics in the province. Then we have St. Patrick's Day procession, which has also grown into an institution. It too has gone on for years, and is supported by the unanimous voice of the Catholics in the province. Suddenly Orangism rises its head. It is a secret society and there is a law in this Province which makes all secret societies except Oddfellows and Freemasons, illegal. The Orangemen made just one demonstration in Montreal—insulted the Catholics, "kicked the Pope," and there was trouble, blood and lawlessness and now we are threatened with the invasion by the brethren, which the Catholics say they will resist. In order to end this state of affairs a few of our city Councillors coolly propose to "abolish all processions."—We can understand the Parliament of the Dominion proposing such a measure but we can not see the justice of the Local Legislature introducing it at all. We have always said—abolish all party processions, but to abolish all processions in this province, and to leave the Orangemen of the rest of the Dominion free to exercise their "rights," would be an act of tyranny. And then there appears to be some

difficulty in defining "what are Party Processions." We think nothing is easier. Reform, Conservative, Orange, and Catholic Union,—abolish these and the situation is met and settled. The Catholic Union of Montreal alone, number as many men as all the Orangemen in the province, and if our Legislature is wise they will lock the stable before the horse is gone, and save Montreal, perhaps, from incendiarism and strife.

**"IRISH ROWS."**

Time was when the current literature of the day held high revel over the sprightly capers of those Irish "broths of boys" who tripped it lightly over the emerald turf of Donnybrook:—when men roamed around the avenues of tents "feeling for heads" and administering a tap of a shillaleagh to any cranium that rested in uneasy repose against the canvas. The combative Irishman has afforded fun and, too often, calumny, for the world at large, and the saying of the "Kilkenny cats" became illustrative of "Irish Rows" all the world over. What matter if wigs were left upon the green in English market squares, or is miners "purred" their wives with clogs, or fought "ups and dawns" in Lancashire fashion, "chewing" each others faces like cannibals at play—they were nothing to those freaks of Irish humour, a manly bout with a black-thorn. So said the enemies of our people forgetting that there was a skeleton in their own house all the while. We venture to say if the scene which took place at the meeting of the Graphic Company in Montreal on Friday last took place in Dublin, it would be flashed all over the world as an "Irish Row" and mankind in general, that is prejudiced mankind, would affrightedly exclaim, "What a horrid lot those Irish are to be sure." We would be reminded of "Donnybrook" and the "Kilkenny Cats" by itinerant news-vendors who delight in sensation and who pocket coppers, so many a line, as they supply the public want for something new. Just fancy the following scene taking place at a meeting of some company in Dublin.

Mr. Prentice next read an extract from the English journal Truth, in which the duties of directors of joint stock companies were plainly laid down. He also read letters from several prominent newspaper men of New York, who, one and all, gave estimates as to the cost of running a paper of the circulation of the Graphic. One gentleman offered to take the paper and to pay a dividend in advance if his offer was accepted.

Mr. Stephen—That's the man we want.  
Mr. Prentice—If you wish, I'll give you the name. The estimate is for the circulation of 5,000. The circulation of the Graphic, Sir Francis, I should like to know?

Sir Francis Hincks—I refuse to tell you.

Mr. Prentice—Well, that's rather hard. As shareholders we should like to know. You refuse?

Sir Francis Hincks—Yes, yes!

Mr. Bannatyne—It has about 10,000 of a circulation.

Mr. Stewart—I think it injudicious to speak of the circulation. I know it has gone over that figure.

Mr. Prentice—That's all the better for my position.

Sir Francis Hincks (excitedly)—Mr. Prentice, you cannot conduct yourself as a gentleman, but act like a blackguard. (Sensation.)

Mr. Prentice—Sir Francis, if you were not an old man I would throw you out of the window.

Mr. Bannatyne—Buttoning his coat, and walking to the table, said, "I am a young man, and I tell you Prentice that you are a d—d liar, scoundrel, blackguard and thief."

At these very insulting and totally un-called-for expressions, Mr. Prentice, as was natural, "rushed" for Mr. Bannatyne, bringing down on that gentleman's head a chair, which was smashed into pieces. They then grappled, getting each others' heads into "chancery," and began punching away for a few moments until they were separated by Dr. Hingston who, however, found that his professional services were not required, as it would have taken a strong microscope to discover a mark on either of the belligerents' faces. The little fracas had the effect of at once breaking up the meeting, as far as Sir Francis and his colleagues were concerned, who at once left without closing the meeting, although repeatedly requested to do something of the kind.

Of the merits of the case we have nothing to do, but it is a little odd that the same paper which furnishes us with this evidence of combativeness amongst the shareholders and directors of the Graphic Co., should too furnish us with the account of another scene in the House of Commons, which we ought to be able to look upon as an assembly of men, who know the difference between gentlemanly coolness and rowdiness. We read that on Friday night, "a perfect storm of passion swept over the house," because Mr. Donald A. Smith, said that Sir John A. MacDonald once offered him a position on that.

Tupper, livid with rage and shaking his clenched fists at Mr. Smith, did all he could to prevent the member for Selkirk from being heard by the House. He rose to a point of order; and when that would not serve his purpose, he continued calling out "Coward! coward!" and other such epithets. Sir John MacDonald at one time stood up, besides the member for Cumberland, and both gesticulated and vociferated at the top of their voices, while their following fairly howled in their seats. The confusion was indescribable. When Black Rod knocked at the door the row was at its height. The Sergeant-at-Arms having taken the mace off the table, a momentary lull ensued, during which Black Rod made his customary bows and delivered his formal message; but as soon as he withdrew, then the words were recommenced with increased violence. Sir John MacDonald had referred to Mr. Smith in not very complimentary expressions, and Mr. Smith, as members were preparing to leave the chamber said in a loud voice, "Sir John MacDonald is the greatest liar in Canada." Sir John MacDonald retorted, "You are a traitor." Dr. Tupper kept shaking his finger in Mr. Smith's face and calling him coward, slanderous coward, and other like

names. The speaker ordered the would-be combatants under arrest, and the Clerk gave the word to the Sergeant-at-Arms to arrest those members; but no arrests were made, and as the members passed into the lobby, the row continued. Mr. Rochester eager for the fray, and his wig disarranged, shook his fist in the face of Mr. Smith, repeating the terms coward and liar, until the latter threatened to knock him down, which in all probability he would have done, had not the Deputy Sergeant-at-Arms placed himself between them.

As an illustration of the closing scene of our Canadian Legislature it may amuse some people, but to those who take any keen interest in the dignity which should surround our lawmakers the incident can but bring a feeling of regret, and a hope that our legislative halls shall never again be disgraced by such an exhibition. But if it only took place in the Dublin Corporation—how merry the public would grow, and a chuckle of contempt would choke the universe with "THOSE HIRISH ROWS."

**THE BLAKE ACT.**

The provisions of the Blake Act are now before us, and they are perhaps, as stringent as it is possible to impose upon any but an enslaved race. However the condition of affairs in Montreal necessitates the measure, and we have no doubt but that the act has been made in good faith for all concerned. It is entitled "An Act for the better prevention of crimes of violence in certain parts of Canada, until the end of the next Session of Parliament." It speaks of "Proclaimed Districts" and the phrase carries with it the recollection of the Arms Act in Ireland, when the Catholics were left defenceless and were placed at the mercy of their antagonists. The Blake Act defines an "arm" to "include any gun, rifle, revolver, pistol, or other fire arm, or air gun, and any part of any such weapon, and any bullet, gunpowder, cartridge, or ammunition, and any sword, sword-blade, bayonet, pike, pike-head, spear, spear-head, dirk, dagger, bowie knife, or other instrument intended for cutting or stabbing, any steel or metal knuckles, skull-cracker or slug-shot and any other such deadly or dangerous weapon." Such are the forbidden fruit, and imprisonment not exceeding twelve months will fall sharp and sudden upon any one or whom such weapons as mentioned may be found, after the Governor in council has "proclaim" any "district" in which he thinks disturbance is likely to occur. The act further says that after said proclamation is made it shall not be lawful for any person, not being a Justice of the Peace, or officer, soldier sailor or volunteer, in Her Majesty's service, while on duty, or a constable or other peace officer, or person licensed under the act to carry or have within the proclaimed district, elsewhere than in his own house or counting-house "shall &c., &c." Then it gives the right to "any person whosoever to seize and apprehend any person who shall be found carrying any arm within the proclaimed district." The arms act never we think, went that far, but yet the condition of affairs necessitate it all. Arbitrary power is given to the police or civilian to search anyone and houses can be searched on the information of any person, and if arms are found in them, even one arm, it is confiscated to the crown and the owner is sent to prison. In one respect it is milder than the Peace Preservation Act now in force in some parts of Ireland for it does not allow of domiciliary visits. According to the Blake Act a man's house is no longer his castle, between sunrise and sun-set, but after that he can rest in peace. But between sunrise and sunset the Act gives to the authorities the power of forcing an entrance, if entrance is refused. It is provided, indeed, that if the owner of the arms can, within four days, prove that they were not intended to be carried in the proclaimed district, then all responsibility is removed. For instance, if some antiquarian has preserved "the sabre of his sires," no doubt he may be able to prove that he did not intend to use it within the meaning of the Act, or if an amateur performer, retained the dagger of Macbeth, for future use on the stage, he, too, might escape the penalty of the law. We hardly think that the authorities will go to the length of arresting an organ-grinder because of the barrels of his organ, or of taking-up a monkey and its proprietor for using a toy-pistol, as was done in Belfast, and the public was seriously assured, that the monkey "had arms in a proclaimed district."

Of course some provision is made for those who seek permission to carry arms, and we notice, what we thought might have been a flaw, has been provided against. This right of giving permission to carry arms will not be vested in any Justice of the Peace to grant, but it will be given to "one or more person or persons," appointed by the Governor in Council, and this commission will also have power to give licenses to such of the public as can establish satisfactory reasons for requiring fire-arms. Then follows a section where "summary trial" has been adopted, and the man who is found to violate the pro-

vision of the Act, can be disposed of at once, by three Justices of the Peace, or by any functionary or tribunal invested by the proper legislative authority, with power to do so alone, such acts as are usually required to be done by two or more Justices of the Peace.

These are the principal clauses of the Blake Act, and if they are impartially enforced, it will be better for us all. But can they be impartially enforced? We still see some difficulties in the way, and we still believe that the Act, if it is not impartially enforced, will prove a serious wrong to the Catholic population. The Act will no doubt be applied to Montreal, on the least, or perhaps, without any provocation, and as long as Montrealers are left to themselves all will be well. But we are threatened with an armed incursion, and we again ask the question—"Who is to disarm the raiders who are coming here for the 12th of July?" We repeat too that we have no confidence in the bulk of the volunteers. All our experience tends to the conviction that they would not be impartial. They were not impartial on the last 12th of July and they will not we fear be impartial, if they are required, on the next. The oath of an Orangeman is to him more sacred than the oath he takes to his Queen. His Orangeman's oath, is, except he is a mason, his first consideration. Of this there is no doubt. It is Orangism first Queen and country afterwards. He will be "loyal" so "long as the Protestant succession is secured. What he will do on that day will we repeat be settled in his lodge room. There the preparations will be made, and while he may appear to obey orders, the Orangemen in the ranks and the Orangemen in the procession will understand how each is to act in the event of trouble. It will we repeat be settled in the lodges, and knowing this, Catholics can have no confidence in some of the corps which will be ordered to turn out. It may be said that they will obey orders, but we think that it depends upon what the orders are. They will obey their Orangeman's oath first, and then they will temper their obedience to orders after. They are too wise to disobey orders no doubt, but there are more ways of killing a cat than by drowning it. Who then is to disarm the Orangemen who are expected in Montreal? The Blake Act will disarm all citizens of Montreal, alike, but unless the authorities here, make provision to see that that Act is impartially administered: unless they stand prepared to arrest every man who comes into Montreal and who may be suspected of carrying fire arms: unless in fact they make preparations to arrest the Orange procession to a man if necessary, unless they are prepared to do all this, then the Act will be an injustice to the Catholic people and cause a serious danger to their lives. It is no excuse to say that 3,000 or 4,000 men could not be arrested. If they cannot then all our lives are in danger, and the Blake Act, which if impartially carried out will be a blessing—may be the cause of a holocaust. It is useless to tell us that Catholics have the power of pointing out and causing to be arrested, etc., etc. The Catholics will be disarmed, and if they ventured to arrest, or caused to be arrested armed Orangemen, they would not succeed. No the authorities must do it, and upon them falls the responsibility. That responsibility, is a serious one. All we want is that the Act shall be carried out as intended, and for that we look to the Mayor and Corporation of Montreal.

**FRENCH CANADIANS AND IRISH.**

Twelve months ago we pointed out the necessity of a better understanding between the French Canadians and the Irish—to-day we have reason to believe that that better understanding is all but accomplished. Between the two Nationalities the best of good feeling exists, and we know that the French Canadians are day by day falling into line. At a meeting of St. Jean Baptiste Society held on Monday evening, the wildest enthusiasm was evoked by an Irish priest who addressed the New Alliance and the members, 400 or 500 of whom were present, pledged themselves in favour of it. This is good news indeed, for apart from everything else, it will tend to that good citizenship which we all so much desire. We are informed that it is expected that the St. Jean Baptiste Society will invite all the Irish Societies in Montreal to join in the St. Jean Baptiste procession this year, and if so, we hope that the Irish Societies will turn out to a man.

**THE LATE JOHN COLLIGAN.**

In our article on the funeral of the late John Colligan, a passage occurs in which the words "there were vows of vengeance muttered above the bier"—it should have been "there were no vows of vengeance" &c., &c. The context would show that this was our meaning. It is said that the detectives are on the track of the man who shot him.

The following letter has been addressed to the *Daily Witness*:

## ORANGEISM.

TRUE WITNESS OFFICE,  
MONTREAL, May 8th, 1878.

To the Editor of the *Witness*.

Sir,—It appears to me that your paper was on a spree lately, for I cannot account for its eccentricities in any other way. A few days ago the *Witness* said that I had much improved in the tone of my writing towards Orangemen, and on Friday you came out with a flaming and libellous tirade against the "fire-eater," and openly accuse me of having sympathy with "midnight assassination." This is a serious charge and one which I must ask you to retract. Whoever wrote that article wrote in ignorance of the policy the TRUE WITNESS is pursuing, and in blind idolatry to that genius of Orangeism which has, and will do so much harm to Canada. I cannot believe that whoever penned that serious charge reads the TRUE WITNESS at all, but he must be one of these unthinking fanatics who gets his news second-hand, and always exaggerated. He says that I am in sympathy with "midnight assassination." How does he know it? What are his proofs? What have I said or done that a public journal should thus attempt to slander my character in the eyes of my fellow citizens? I shall make the issue clear—Prove that I am guilty of sympathy with "midnight assassination"—prove that I have by act or deed expressed such sympathy or else stand convicted of publishing a calumny and a lie. This is the issue and upon the issue I shall hold you responsible before public opinion. You purport to take your authority from the TRUE WITNESS—come then and examine the files and make good your charge. You will find that in last week's number alone, I discountenanced assassination and all illegal acts; that I could not agree "with any acts of lawlessness." I fight *Orangeism* and not *Orangemen*, and the frothing enmity of Orangemen on the one hand, or the blunders of my friends on the other, cannot induce me to alter that position. But I repeat that it is evident whoever wrote that vulgar article in the *Witness*, knows the TRUE WITNESS by hear-say, and not by experience. So far as Orangeism is concerned, I am quite prepared to take the responsibility of every word I ever penned about the order, but when I am denounced, all I ask is, that my words shall be quoted, and I ask you, now sir, to quote the article or articles, which prove me to be in sympathy with "midnight assassination." You speak too of my "abominable and gratuitous attack upon Protestant Missionaries." This is another calumny. I never attacked "a Protestant Missionary." I attacked the *Colporteurs*, and if you mean by them "Protestant Missionaries" then you give Protestant clergymen an insult which they do not deserve. Towards Protestants I have never yet used a discourteous word. I would as soon insult the Pope for being a Catholic, as I would insult a Protestant, clergyman, or layman, for being a Protestant. Nay, more, I have avoided publishing scandals in which Protestant clergymen were concerned. Lately, when a scandalous affair took place in Ottawa, I treated the subject with more mildness than you did yourself, and when the McCloskey scandal was believed in by every paper in the States, I said that every Christian, no matter what his religion, "will hope that Bishop McCloskey has been calumniated" or words to that effect. Later still when the Rine scandal was the talk of everybody the TRUE WITNESS was less severe than any paper in the city—and yet I am to hear of "abominable and gratuitous attacks upon Protestant missionaries." While only last week I declined to insert a scandalous affair about a young Protestant clergyman at Hamilton, named Bell, who admitted his guilt and left the city. *Have you exercised as much forbearance towards Catholics.* Let the columns of your paper answer. I glory in no one's shame, but you seek the occasion of parading men's misfortunes before the world. Nay I have denounced bigotry in Catholics more than once, for I hate bigotry wherever I find it, in friend or foe. But perhaps you think that the article I wrote on the death of Colligan was sufficient to brand me as an assassin. But why? You may think that Colligan met his death while in the pursuit of an illegal object. Of this there is not the shadow of evidence to sustain. On the contrary the evidence goes to prove that he was killed by one of the four who went over the bridge, and one of whom refused to say whether he fired or not, and two of whom have since left the city. I cannot see anything in the evidence so far given to associate Colligan with an illegal intent, and until I do, I shall refuse to believe that he was guilty of intended violence, merely because the Orangemen say so. It is easy, sir, to make a charge of being in sympathy with "midnight assassinations," and

I cannot easily believe that you reflected upon the consequences of that charge when it was made. I have indeed grown somewhat accustomed to abuse, and all because I do my best to expose the history of the Orange order. The many calumnies that have been heaped upon me have but proved how rabid is the opposition of my antagonists, who do not fight me upon the issues before us, but who assail me with personal abuse. Calumny and falsehood have run riot with the tongues and brains of my enemies. At one time I was a fanatic; then I was a Fenian; and now I am a veritable "fire-eater," and all because I oppose Orangeism. I have indeed paid no attention to the many falsehoods that have been uttered about me. I know well I must fight my career for some time before I am understood, for Protestants in any numbers do not read my opinions, and so they get them second-hand, falsified and contorted. There is just one rumour that I wonder has not been circulated about me. Hitherto all the silly things said of me have failed in their intended effect, but why cannot some of my antagonists start a rumour that it would be difficult to prove not true—say provide me with half-a-dozen mothers in law. And now sir while I am upon the subject of Orangeism, may I ask space in your columns to give my reasons, and the reasons which all Catholics assign for their opposition to the order.

The difficulty we Catholics experience in reaching Protestant public opinion, induces me to ask this favour, for I am certain that many of our Protestant friends do not understand the causes of our antagonism to Orangeism, and they may be inclined to attribute to us motives which we repudiate and condemn. Above all things a frank understanding is desirable, and it is to endeavour to bring about that understanding, that I venture to submit this letter to the consideration of those who differ from me in matters of faith. In the first place I would remind you that all Catholics, irrespective of position or attainments, oppose Orangeism. We are unanimous, and when such an effect can be produced upon the minds of educated and uneducated, rich and poor, there must be a cause. We are not all fanatics, nor can we all be charged with narrow-mindedness or bigotry. Many of us have travelled the world, met Jew and Gentile, Buddhist and free-thinker and yet from not one do you ever find the antagonism to Orangeism removed. In some that antagonism may be dormant, and may take shape only in the memory; while in others it is active, and arouses a passion which finds expression in acts of violence and lawlessness. It matters not what his station, whether he graduated at Oxford or McGill, or if he was "in a garret born and in a kitchen bred" yet wherever an Irish Catholic is found there stands a man who hates Orangeism, as we Catholics say "the devil hates holy-water." And now why is this? Is it because Orangemen are Protestants. Certainly not, for many of my own dearest friends, and the nearest of my kith and kin, are of the same creed. For my own part I have as much, or perhaps more, Protestant than Catholic blood in my veins and the man who could fall out with a Protestant, simply because of his religion, is only fit for a lunatic asylum. The question of Protestantism never enters our heads, nay we would, at least I certainly would, risk my life if necessary to vindicate Civil and Religious Liberty for any Protestant neighbour. We want no more persecution for the love of God, on any side, but we want instead a frank and manly tolerance of opinion, and freedom from insult for all. I am not aware that Catholics are ever charged with insulting Protestants. I have not heard of a single authenticated instance in which Catholics countenance any fanatic who might be mad enough to offend his Protestant neighbour. Nay I say more—Let the Protestants unanimously say that our demonstration on the 17th of March is insulting, and I, for my part would advocate the abandonment of our procession on that day. Or let Protestants unanimously say that any act of ours, which is not an act of principle, offends them and I shall advocate—surrender. To Protestant public opinion I would make any concession by which no article of faith or practice of Catholic dogma or national honour was violated. We who are to live shoulder to shoulder in Montreal should give and take, and I am sure that so far as Protestants and Catholics are concerned, there is a disposition to do.

The quarrel then is not between Protestants and Catholics; religion has, on our part, nothing to do with it. What then is the cause of the quarrel? Is it because William won a victory over James at the battle of the Boyne in 1690. Certainly not! We Catholics do not care a straw for all the 12th's of July that passed from 1690 up to the present hour. We are neither fanatics nor fools to trouble ourselves about a fight that took place one hundred and eighty years ago, and which, according to the English historian Smiles, was as much a victory,

so far as the courage displayed went, for one as it was for the other. We care neither for James nor William; unless indeed of the two we think King William was the better fellow, the more chivalrous, and broad-minded, and he was certainly the better soldier. King William was by no means as bad a fellow as his so-called followers wish to make him appear, and the many Catholics who fought in his army, testified to his generous spirit on many an occasion. He was not a good living man indeed, but he was, to my opinion, superior to "James the coward," as his antagonist is to this day called in Ireland. It may be hard to convince Orangemen that we Catholics feel thus, but ask the first Catholic you meet by accident, and if he does not answer you as I have surmised, then he will be an exception to every Catholic I have ever spoken to on the subject. The truth is we deprecate religious feuds, and we do not care the snap of a finger for the memory of either of the combatants of 12th of July, 1690.

Not being religious, nor because of the defeat of King James, what other reason can we have to determine object to Orange displays. I will tell you sir: It is because the history of Orangeism is clothed with deeds of violence, and because to this day, they rejoice in flinging coarse and vulgar insults into our teeth. If we are Catholics we cannot forget that we are men, and all the world over individuals and nations, resent insult when they can. But it may be considered that I write wildly—well I will prove what I say. In the first place the Orange organization is linked with tyranny, the most foul that ever disgraced a Christian community. If this is too strong, then Protestant gentlemen and Protestant noblemen are to blame, for from them alone I take my authority. Lord Gosford, the Governor of the County Armagh, a Protestant nobleman who was not marked by no kindly feeling towards the Catholics, writing of Orangemen called them "a band of ruffians who commenced and carried on a persecution of atrocious cruelty; that neither ancient nor modern history could supply an example of the ruin and misery inflicted by Orangemen" and he added—"let this be marked well—that the only crime of the wretched objects of this ruthless persecution was, a profession of the Roman Catholic faith, or an intimate connection with a person of that faith." Let anyone read the report of the Parliamentary enquiry which took place in 1836. That document contains accounts of atrocious cruelties, which could fill columns. This document is now rare, but fortunately I have one in my possession, but I can only quote a passage or two. Here they are. The report of the Committee called the Orangemen, "A band of ruffians who constituted themselves judges of this species of delinquencies, and the sentence they pronounced is equally concise and terrible; it is nothing less than a confiscation of all property, and immediate banishment." The report of the committee is a chapter of horrors, which would cause any evenly minded mind to despise the order—well let us for the present say—as it was in Ireland. Then we have the testimony of Sir John Barrington, who gives a catalogue of insults so gross as scarcely to be fit for publication.

Aye and the same, or similar, phrases are in use in Canada at this very hour. They insult and annoy us here as their fathers insulted, outraged and annoyed, the Catholics in Ireland. Here they would commit outrage if they dared; but they insult and annoy whenever and wherever they can. Surely we have a right to expect peace in this new country. The spirit of the age is in favour of allowing people to go their way in peace. But even that blessing is not to be allowed us in Canada. Our thoroughfares are disgraced with Party Tunes, one of which is:—

Holy water, sleet and slaughter,  
We'll trample the Papishes every one,  
Cut them asunder, we'll make them lie under,  
The Protestant boys will carry their own?

This is only one of hundreds of foul and insulting songs that are played, and one which the rabid portion of the Orange organization glory. This is the reason of our hostility, and I ask any fair minded man if any organization of Catholics behaved in such manner towards Protestants would not the manhood of Protestants be up in arms to resent the effort as best they could. All we ask is to be left FREE FROM INSULT; we insult no one, and no one should with impunity insult us. We do not sing "Protestants lie under" and the Orangemen sing "Croppies lie down." We do not strive for undue Catholic power as Orangemen strive for Protestant Ascendency. They out-fag decency by bleating about "Civil and Religious Liberty," when their history belie their words. I challenge anyone to point to a single measure that was ever calculated to give "Civil and Religious Liberty" to Catholics that Orangemen did not oppose. Here is a plain issue. Let any reader of history point to a single measure that was likely to place Catholics on an equal footing with Protestants, and which Orangemen did not vehemently denounce and persistently oppose, and I will

confess myself defeated. No, the reading of history is all the other way. As early as 1792 when the Protestant patriot Henry Grattan was labouring to remove the disabilities under which the Catholics of Ireland then suffered; at a time when no Catholic could hold office, nor exercise the franchise, the Dublin Corporation, animated by the spirit which afterwards impelled Orangeism, protested against the proposed act in favour of the Catholics and declared that Protestant Ascendency should be maintained even at the hazard of "the lives and fortunes" of the bigots of the day.

"And," said the document containing this declaration, in order that no doubt may remain of what we understand by the words Protestant Ascendency, we have further resolved, that we consider Protestant Ascendency to consist in  
"A Protestant King of Ireland."  
"A Protestant Parliament."  
"A Protestant hierarchy."  
"Protestant electors and Government."  
"The benefits of justice."  
"The army and navy."  
"Through all their branches and details, Protestants and their system connected with the Protestant realm of Ireland."

Later still the Orangemen threatened to rebel when Catholic Emancipation became law.—The Order passed the following resolution immediately preceding Catholic Emancipation:—

Resolved—"That any Orangeman who ever has, or may hereafter sign any petition in favour of the Roman Catholics, and for their emancipation, be expelled from all Orange Lodges, and his name posted."

Later still Parson Flanigan declared that 100,000 Orangemen would "kick the Queen's Crown into the Boyne" if the so called "Irish Church" was disestablished and disendowed. "Civil and Religious Liberty" is in the minds eye of an Orangeman simply Protestant Ascendency. Perhaps you doubt it, if so then their oath belie them, for if her Majesty was—say owing to conscientious scruples whether right or wrong—if she was to become a Catholic the Orangemen according to their oath would be released from their allegiance at once. Thus we Catholics give our loyalty under circumstances which the Orangemen would rebel. With us it is God and Country first, with them it is the order above all. They are loyal only so long as it answers their purpose. Look back to 1823 when they mendaciously petitioned Parliament to have their ascendency accorded official aid, and in 1828 when these "loyal" men conspired against the succession of Princess Victoria, in favour of Duke Ernest, a man who was in sympathy with the graft. These facts came to light by the Parliamentary enquiry to which I before alluded. This led to their suppression for a time. I could fill your paper over and over again with catalogues of their bigoted fury. In England the order is laughed at and despised by every respectable Protestant. It was only three or four weeks since the *Times* of London called them "the *Bashi Bazouks* of Ulster." I have never heard a respectable man defend them, except indeed the few who use them for political purposes.

In Ireland, as Richard Lalor Sheil said, "Orangeism has marked its progress in blood, in murder and in massacre," and it looks as if the same thing was to happen here. You ask that they should be protected and say that they have the right to flaunt all the insigni which conjures up their infamous history in our faces here in Canada. We come here to make a new home, and I am of opinion that no man who brings to this new country the feuds which disgraced Ireland, should be protected in his blackguardism. If Ribbonmen undertook to walk through our streets, calling to mind their broils and turmoil with the Orangemen of Ulster I would say the same. If St. Bartholemew's day was celebrated with honour, and the memory of Charles X. made the occasion of a jubilee; or if Catholics walked through our thoroughfares singing "Protestants lie down," &c., &c., I, and all my Catholic friends, would be among the first to resist such infamous work. Wherein then do we offend the Protestants of this Dominion? Some say the Catholic Union is a kind of Catholic Orangeism. But I fail to see it. The Catholic Union do not play insulting airs and it has no vicious history to rake up decades of injustice to those who differ from its members in matters of belief. But if the Protestants of Montreal—no Orangemen, mark you, for to them I would make no concession—but if respectable Protestants said "abolish both Catholic Union and Orange processions," I, for my part, would say, Yes. I cannot speak for the Catholic Union, for I am not a member of it; but I know the temper of my co-religionists sufficiently well to warrant me in saying that here in Canada they should be free from the insults of Orangemen, and until that time comes, peace is, I fear, not possible. All we ask is that if we are going to hell, let us go quietly without insulting us on the way. It is bad enough to have hell in prospective, but the Orangemen, and the *Witness*, wish to give us a touch of it here.

I am obediently yours,

M. W. KIRWAN.

## PERSONAL.

CRAWFORD—Mr. Sherman Crawford M. P. for county Down, Ireland is dead.

CHAMBERS—Alderman Chambers has been elected Mayor of Quebec, by a majority of votes.

HANLAN—PLAISTED—The rowing match between Hanlon and Plaisted takes place to-day.

COLLIGAN—The inquest on Colligan is still going on.

McNAMARA—It is thought that Mr. McNamara the ex-priest of New York will shortly deliver a lecture at Toronto.

LEO—The secular press is beginning to learn that Pope Leo is not the "Liberal" they took him to be.

McMAHON—Marshal McMahon has congratulated the Emperor William on his escapes from assassination.

BATTLE—Mr. Martin Battle, of Ottawa, has returned to Montreal, to accept a position on the *Evening Post*.

O'DONNELL—PARNELL—Messrs. O'Donnell and Parnell, kept the House of Commons sitting from four o'clock on Monday until 10 o'clock on Tuesday morning, over the Irish Sunday Closing Bill.

LYNCH—On Thursday, the Minister of Education visited the chief Catholic schools in Toronto, in company with Archbishop Lynch and the mayor, besides the members of the separate school board.

GRVNIER—According to Alderman Grenier, there are it appears, 150 Catholics, 57 of whom are Irishmen, and 52 Protestants in the Police Force of Montreal.

ROHLER—Rev. Father Rohleder left Toronto on Thursday, for a tour through Europe. Previous to his departure he was waited upon by a number of his parishioners, and presented with a complimentary address and a purse of money.

THIBAULT—Alderman Thibault, said that 6,000 stand of rifles have been imported into Montreal since last July. The inference is that they have been imported by the Catholic Union to resist the Orangemen. This is an alarming statement.

McMAHON—The "Shamrock," so named in compliment to Marshal McMahon, is the largest vessel ever built in a private shipyard in France, being more than 300 feet long. She had just been launched, and will be used to carry troops to and from Cochin China.

CONROY—Le *Courrier du Canada* says: "A rumor states that His Holiness Leo XIII. has chosen a successor for Mgr. Conroy in the Episcopal See of Argh, and has confirmed the latter in his position of Apostolic Delegate to America. Mgr. Conroy is at present in Omaha, but will return to Montreal in about a fortnight."

WALKER—Major Walker is to be the Reform candidate for London, Ont, at the general election. The *Montreal Gazette* says of him that his claim for the support of the constituency is because he is able to keep up "a running fire of corruption." This is hard on the "Major" as the *Gazette* calls him.

TICHBORNE—The admirers of the Tichborne claimant in England occasionally publish bulletins about him, as if he were a prince of the blood. The latest of these interesting productions declares that his hair is gray and longer than usual, that his face is getting fatter, and that his hands are sometimes warm. This is extremely gratifying. He still sticks to his old story, of course.

CUDDIHY—Father Cuddihy, of Milford, Mass., recently denounced the Ancient Order of Hibernians from his pulpit, and gave notice that his parishioners must choose between that Society and the Church, as all who cling to the former would be excommunicated after a given period. The time expires on Sunday, and great excitement prevails in the parish, both the priest and the Hibernians having, at latest accounts, announced their intention to stand firm.

JOHNSON—While two lawyers were discussing a point rather warmly before His Honor Mr. Justice Johnson yesterday morning in the Superior Court a wrangle ensued which was thus interrupted by His Honor:—Judge Johnson—Now, gentlemen, I must put a stop to this. I am not going to have the Superior Court room converted into a Graphic meeting or a House of Commons. And the smile provoked by the belligerent lawyers' word battle deepened and expanded into a laugh, joined in by all present, until it was repressed by the crier.—*Gazette*.

MEVY.—New York, Edmund Mevy, the recognized leader of the Commune in New York, and who is said to be the individual who caused the death of Archbishop D'Arby, of Paris, and the Chief of Police, was arraigned to-day, charged with threatening the life of Harry Marks an *attache* of the World. Marks had written several articles on the Commune, in which Mevy figured prominently. The latter has since threatened the life of the journalist who caused his arrest. Justice Smith soundly lectured Mevy, telling him the commune was not an institution of this country, and its principles would not be tolerated here. He held him in \$500 bail to keep the peace.

LAVELLE—The Rev. Patrick Lavelle, the well-known pastor of Cong. Galway, has written a letter in which he gives it to Dr. Ward for sending Lord Leitrim, and says: "I do not, indeed ever Dr. Ward in his new role of apologist of the late Lord Leitrim—for apologist he is, let him wriggle as he will. The old maxim, *Nisi de mortuis nisi bonum* is still young, and it were well that the infamous memory of the murdered Earl and of his ruthless career were set for ever at rest, but it ill-behooves an Irish Home Ruler (?) to grasp the cudgel in his defence, and that in vilely attacking two of the most singleminded, straightforward and honorable members from Ireland. I myself could tell truths about the late Lord Leitrim's landlordism—about rent raising 500 per cent.—but I forbear. Meanwhile I advise Dr. Ward to fire his superfluous ammunition in other quarters than in the National ranks."

O'DONOVAN ROSSA—O'Donovan Rossa, in reply to the question, put to him by a New York reporter, "Is there any unusual activity in the Fenian Brotherhood just now? and, if so, is that activity prompted by the anticipation of England and Russia going to war?" replied: "To the first, I should answer yes; and to the second only measurably so. Of course it will be a good chance for us to attack England when she has her hands full with Russia. Even should peace be maintained between those rival powers, we would still deal the English lion our blow. The day has gone by for the saying that 'England's difficulty is Ireland's opportunity.' We have men now who propose to make the opportunity by creating the difficulty. There are intense hearts as there ever were, and could England and Russia open recruiting offices in this country, you would see Irishmen flocking to the Russian standard from a feeling of antagonism to England; and here for one who would enlist under the Union Jack. It is probable, however, that they will have a chance at their old enemy without waiting to be recruited by Russia. We are nearly ready, and when the hour strikes the world will be surprised at our strength and what we will do.—*New York Paper*."

WEEKLY TEST.

umber of purchasers served during the week ending May 11th, 1878:— 4859. Corresponding week last year:— 4324. Increase..... 535.

SUMMER SHOW.

Our showroom for Ladies' Waterproofs; prices from \$3.25. Our showroom for Ladies' Cloth Jackets; prices from \$2.50. Our showroom for Diagonal Cloth Jackets; prices from \$3.50. Our showroom for Fancy Cloth Jackets; prices from \$3.35. Our showroom for Cashmere Jackets; prices from \$5.50. Our showroom for Silk Jackets; prices from \$13.50. Our showroom for Satinette Shawls; prices from \$1.50. Our showroom for Cashmere Shawls; prices from \$1.75. Our showroom for Debeige Shawls; prices from \$1.90. Our showroom for Wrap Shawls; prices from \$1.99. Our showroom for Paisley Shawls; prices from \$4.25. Our showroom for Lace Shawls; prices from \$4.76.

S. Carsley's Invitation

To inspect his immense stock of dry goods includes all. Come and see this choice and well-assorted stock. We keep the highest and best grades manufactured, together with goods marked at lower prices than can be bought elsewhere.

No Deception.

A child can purchase a parcel of goods at S. Carsley's, just as well as an adult. All our customers leave well served and satisfied with the goods. The reason is that we do not expect anyone to buy if the goods are not cheap. Another reason—on opening the parcel customers find the goods just as represented, and for wear and durability they always give satisfaction.

New Trimmings.

Rich Floral Braids for dress trimmings, 12c, 16c, 20c. Beautiful Creton Dress Trimmings, 12c to 40c. Moonlight Dress Trimmings, 7c, 9c, 11c, 16c, to \$1.10.

Persons Living

out of the city, wishing to purchase their Dry Goods at wholesale prices, can do so by sending in their orders, resting assured they will be as well filled as though they themselves were here.

Send For

Fringes, Ribbons, Buttons, Hosiery, Gloves, Shirts, Ties, Underwear, Smallwears, Scarfs, Fancy Sets, Linen Sets, Frillings, Trimmings, &c. Orders filled satisfactorily. Wool Fringes from 2c to 75c yd. Silk Fringes from 15c to \$2.50 yd. Fancy Fringed Edge Ribbons, 20c, 30c, 38c. Beautiful Shell Button [all shades], 25c for 6 dozen. Ladies' Fancy Balbriggans and Merino Hose, from 8c to \$1.50. Ladies' Beautiful Kid Gloves, 38c, 43c, 63c, 75c, \$1. Ladies' 4-button Kid Gloves, 75c, \$1 per pair. Gents' White Dress Suits, our own make, 90c, \$, \$1.25.

S. CARSLEY.

393 and 395 Notre Dame Street.

OUR RETAIL ESTABLISHMENTS.

THE EXTENSIVE CLOTHING HOUSE OF J. G. KENNEDY & CO. It has been the aim of the Commercial Review, in the exhibits we have made of the various branches of industry with which our city abounds, to mention only those establishments that can be fairly called representatives of their trade. And while as a general rule we have taken only those which do a wholesale business, we have not overlooked those in the retail trade which, from the magnitude of their operations, deserve especial mention. Within the last few years a great change has taken place in the clothing trade. Ready-made goods are now produced in as fine fabrics and as good styles and make as are the most of custom-made suits. In fact there are many of our best citizens who buy ready-made clothing entirely, and none of their acquaintances are aware that their stylish suit do not come from a fashionable tailor. Especially has this feature of the trade been apparent during the hard times and when economy was a necessity. The most extensive retail clothing house in this city is that of Messrs. J. G. Kennedy & Co., No. 31 St. Lawrence st. We had the pleasure of visiting this establishment a few days since, and we can safely assert that a larger finer or more stylish stock of clothing would be hard to find. The building occupied by them is four stories in height and is filled to repletion with every class of goods in the clothing line, comprising men's boys', and youths' ready-made clothing in every variety, Canadian and Scotch tweeds, cassimeres, doekings, &c. On the first floor is the stock of over coats, suits, &c., in the latest styles and makes, and sold at prices to suit the most exacting. Indeed it would be difficult to find a customer who could not be suited in his department. The measuring and cutting department is also on this floor. Here the finest custom-made clothing can be obtained at minimum prices. The 3rd and 4th floors are devoted to clothing of every description. They carry at all times a fine stock of tweeds, broadcloths, &c., in bales. Their clothing for excellence of quality and first class workmanship and finish cannot be surpassed. We commend any of our readers who really want superior, well fitting, stylish, and durable custom or ready-made garments at bottom prices to pay this house a visit they are sure to be suited by going to this fine establishment.—Adv.

NEW DAIRY BUTTER.

Received daily by Express from the Eastern Townships, very choice, at the

EUROPEAN WAREHOUSE.

DRIED BEEF, BEEF HAM, SUGAR CURED HAMS, SMOKED TONGUES, PICKLED do, CAMPBELL'S BACON (in select cuts.)

AT THE EUROPEAN WAREHOUSE.

APPLES (very choice, for table use,) ORANGES (Algeria, very sweet,) LEMONS, BANANAS, and all kinds of Fresh Fruits and Vegetables,

AT THE EUROPEAN WAREHOUSE,

THOMAS CRATHERN, 1363 St. Catherine street.

WILLIAM HODSON, ARCHITECT, No. 59 & 61 St. Bonaventure St., MONTREAL. Plans of Buildings prepared and Superintendence at Moderate Charges. Measurements and Valuations Promptly Attended to.

REVIEWS.

BOOKS RECEIVED.

"Stray Leaves from a Passing Life and other Stories." "Assunta Honore," and other stories. "Six Sunny Months." "Sir Thomas Moore." "Albas Dream," and other stories. "The Trowell and the Cross." "Letters of a Young Irishman." These are a series of books published by the Catholic Publication Society, of 9 Barclay Street, New York. They can be had at Sadlier & Co., Montreal, for \$1.50 each. The source from which they come is a guarantee that they are healthy reading, and are free from sensationalism, of so many of our modern novels. Parents commit a serious mistake when they allow their children to read the mischievous and demoralizing trash with which the book stores are so liberally supplied, and Catholic parents should see that the literature which is read by their children is of a nature which is calculated to keep the minds of their children free from the debasing tendency of the age, free thought and morbid sensationalism.

"The Four Lessons." "Life of Pius IX." "One of God's Heroines." These three books are from the same Company, and can be had at Sadlier's for \$1.00. The other, "One of God's Heroines," which is a biographical sketch of Mother Mary Theresa Kelly, foundress of the Convent of Mercy, Wexford, is out, 30c.

"THE CHURCH AND THE GENTILE WORLD."—This remarkable book has been anxiously looked for by the public. It is two volumes of 500 pages each, and with the book an atlas is given. To the theologian the work is invaluable. The learned author, Father Thibaud, S.J., has piled authorities, and the research necessary to complete "The Church and the Gentile World" must have been considerable. The book gives a clear history of the Church and shows how much the civilization of the world owes to its divine power. Unlike the civilization of Greece or Rome, or the restoration and philosophy of the Hellenes, strengthened rather than weakened by the idolatrous practices of the times, and it was the Church alone that destroyed them. Thus the author of "The Church and the Gentile World," proves as clearly as noon-day. It is nothing new indeed, but Father Thibaud puts the facts clearly. Every reader of early history knows that from the Orient, in Palestine, Syria, Egypt, Mesopotamia or Western Asia, and further East, the innumerable systems of polytheism that had ruled over these regions, the required notions of the West took all their superstition, Rome, Alexandria, Antioch, had openly adopted the Gods of Egypt, Syria and Polytonia, yet sooner does the Church come upon the scene than idolatry disappeared from the greater part of Europe, Asia and a good portion of Africa. The work is full of interest and will, no doubt, become one of the standard books of the day.

"SEVEN YEARS AND MAIR," by Anna T. Sadlier. The brilliant reputation, won by Mrs. Sadlier, as an authoress, appears likely to be continued in her daughter, Miss Anna Sadlier, the authoress of the little work now before us. In a style, which is graceful and graphic she tells a story full of touching incidents and abounding in domestic effect. With "Seven Years and Mair," as a commencement, it is easy to believe that Miss Sadlier has a brilliant reputation before her.

LIVES AND TIMES OF ILLUSTRIOUS AND REPRESENTATIVE IRISHMEN, by Thomas Clarke Luby, A. B., T.C.D. We have received the third part of Mr. Luby's excellent work. The present number contains the lives of Gerald, Earl of Desmond, Fintona O'Toole, Fiach MacHugh O'Byrne, Rory Oge O'Moore, Hugh O'Neill, [Red Hugh] O'Donnell, last chieftain of Tyrconnell.

THE CHURCH AND CIVILIZATION.—This is the great Pastoral of H. B. Cardinal Pecci, before he was made Pope. The Pastoral has been published all over the world, and it now comes out in pamphlet form. It can be had at Sadlier's Montreal, for 25c.

BELFORD'S MONTHLY MAGAZINE.—April, 1878.—Rose-Balford, Toronto. Terms: \$3 a year in advance; 30 cents a number. Contents:—Rox; Love; The Little Cavalier; The History and Mission of Architecture; The Viking's Warning; Cross Purposes; Paris by Gaslight; The Veil; Fragments of the War of 1812; Division Night in the House of Commons; Time; Down the Rhine; Wordsworth, A Criticism; Olden Times in the Ancient Capital; On the Via Sacra Basilio; Novels; Current Literature; Music.

THE BRITISH QUARTERLY REVIEW.—April, 1878.—Dawson Bros. Contents:—The First Ten Years of the Canadian Dominion; Mycene; Victor Hugo; A Woman's Reply to Frederic Harrison; The North West Frontier of India; Constantinople; The Proposed New University in Manchester; The Duke of Argyll and Disestablishment in Scotland; The Russian and Turkish War; Phases of the Eastern Question; Contemporary Literature.

BLACKWOOD'S EDINBURGH MAGAZINE.—April, 1878.—Dawson Bros., Montreal. Terms: \$4 a year. Contents:—John Caldigate; Fashion and Fancy; Translations from Helms; Mine is Thine; The Moor and the Loch; The Storm in the East; To Ethel; The Eve of the Congress.

THE CATHOLIC RECORD.—April, 1878.—Hardy & Mahony, Philadelphia. Terms: \$2.50 per annum, in advance; Single Copies, 25 cts. Contents:—Leo XIII and his New-found Admirers; Easter Lilies; Sonnet of Love; The Last acts of Pius IX.; The Legend of Roses; A Question of Honor; A Visit to Carmel and Beyrout; Ode to the Society of Jesus. A Plea for a Bachelor's Manual; Hope and Prayer; Letty Dormer; St. Bernard; Editorial Notes; New Publications.—The Fall of Rora-Poems; Valedictory.

THE AMERICAN QUARTERLY REVIEW.—April, 1878.—D. & J. Sadlier & Co., Montreal. Terms: \$5 per annum, in advance. Contents:—Secret Societies in the United States; Spiritualism versus Materialism; Religious Communities. The Present Policy of the Holy See, Particularly Regarding Religious Communities having but simple vows; The Mental Capacity of the American Indian as indicated by his speech; The Periodical Literature of the Day and its Tendencies; Emotion; Pope Alexander the Sixth and his Original Transducers; Plus the Ninth and his Pontificate; Book Notices.

THE CANADIAN ANTIQUARIAN AND NUMISMATIC JOURNAL: Published Quarterly by the Numismatic and Antiquarian Society of Montreal. Terms \$1.50 per Annum in advance. April, 1878. Contents:—The First Pages of Western History; Records of Henry Hudson; How a "Brook Copper" Cancelled a Debt of \$500; Stone Medallion Found at St. George, N. B.; Confederate Hard Money; Old Records; Queen Anne's Farthing; Bits; How Wheat was Ground in Ontario 60 years ago; Our "1837" Coinage; Early Canadian Ship-Building; Wolfe—Montcalm; New Medals; Ottawa; Scraps from a Library, No. 1; A Word to Coin Collectors; An Antiquarian's Review of an Antiquarian's Sanctum; Toronto.—(Yonge Street and Dundas Street); An Old Prediction; Caledonian Society's Games; The New Dollar; Personal; In Memoriam; Curious Marriage; Proceedings of the Numismatic and Antiquarian Society; Editorial.

THE CATHOLIC WORLD.—A Monthly Magazine of General Literature and Science. Terms, \$6 per year, in advance. New York: The Catholic Publication Society Company, [P. O. Box 5398], No. 9 Barclay Street, May, 1878. Contents:—The Destiny of Man in a Future Life; Lines; Conrad and Walburga; Rosary Stanzas [Poem]; Prohibitory Legislation: Its Cause and Effects; French Provincial Sayings; The Home-Rule Candidate; A

Secretarian Diplomatic Service: The Archiepiscopal Palace at Beneventum; Juxta Crucem Extravagance of the Day; The Blue-Bird's Note [Poem]; The German Glossaries, Homilies, and Commentaries; Dante's Purgatorio; Respectable Poverty in France; The Coronation of Pope Leo XIII.; New Publications.

AGRICULTURE.

EGGS.

Eggs hatch much better if the nests are made by placing a cut turf, and a shovel of mould, sand or ashes in the box or basket, and on this a little short straw, than if straw only is used. In this way a convenient hollow is obtained, that prevents the eggs rolling out from under the setting hen. In cool weather the eggs are thus kept of much more equal temperature than in nests made simply of loose straw.

CORN PLANTING.

Over a large portion of the country the planting of corn begins with May. Although early planting is convenient, and in some cases unavoidable to prevent stress of work, yet with corn it is a question if anything is saved by hurrying it into the ground. The first operation, that of plowing and sowing, we generally postpone until ready to plant, so that the seed may go into fresh mellow soil, and the clover grow as much as possible. With fallow ground this may not apply.

BONES.

Save all the bones for home-made fertilizers. Take a light barrel, box or hoghead, cover [the bottom with four or five inches of unleached ashes, upon this place a layer of bones as close as they can be packed together covering completely with unleached ashes; then another layer of bones, and thus alternate layers of ashes and bones until the box or barrel is filled. Pour in a couple of pailfuls of water, or place the vessel in the yard, where it will get sufficient moisture from occasional showers. In a few months it will be found that the bones are dissolved.

WATERING PLANTS.

In the watering of plants the temperature of the water used is of vital importance. It should neither be cold nor warm, but just the temperature of the atmosphere in the room. Thus no check, or chill, or undue excitement is given to the roots, while both roots and branches are equally warm. A good plan is to set over night a large pan of water among your flowers, then you will be sure of a sufficiency of water of the proper temperature for the morning watering.

MANURE FOR CORN.

Corn is a gross feeder, and fresh manure is acceptable to it. Where the seed has been top-dressed early in the spring, and the manure turned under with the vigorous growth of herbage, no better preparation can be made for this crop. Then after harrowing, a light dressing of some active artificial fertilizer, guano-blood-manure, fish scrap, or either of the special corn manures may be given broadcast, or in the hill. When the sod has not been previously fertilized, the manure, if coarse, may be spread upon it and plowed under, or, if fine, may be harrowed in. When no stable-manure can be had, a liberal dressing of

PRAIRIE VS. WOOD LAND.

At the weekly meeting of the Manitoba Colonization Society Tuesday night, the question of clearing prairie and wood land came up, and after some consideration it was concluded that in wood land, one man with a good axe would, on the average, clear five acres in a year, or fifty acres in ten years. But in prairie land one man with a yoke of oxen could clear twenty-five acres in one year or two hundred and fifty acres in ten years. But the advantage is still greater in favor of the prairie, because in the wood land the labor is of the most exhausting kind, and so tells upon a man's health that by the time a young strong man has got a clearing of fifty acres, with only the half of that cleared of the stump, he is a broken down man. While on the prairie the heavy part of the labor is done by the team, and the farmer, with his two hundred and fifty acres of well cultivated land free from every obstruction, is still a young healthy man. Another party of members of this society is expected to leave here about the first of May, and one from Cornwall on the 23rd inst. Information can be obtained from John Ritchie, 320 Commissioner street from noon till 4 p. m. daily.

BALKY HORSES.

Every balky horse, unless it inherits the habit, is a living witness against some owner or driver. The difficulty is not a physical but a moral one, and in most cases is acquired by the animals being overloaded. A horse generally has a pretty definite idea of how much it ought to draw, and if this amount is exceeded, balking is the very natural result. It is far more easy to prevent than to cure the habit of balking when once acquired; no harsh treatment will ever break it. Firmness and kindness alone will avail anything. Never apply a whip to a horse when it is balking, nor after it starts. Success in training and governing animals lies in one's ability to make them uncomfortable when disobedient, and comfortable when they obey. And yet how often do we see foolish drivers, when a horse has staked and refused to start for a while, when it does start make him uncomfortable by putting on the whip while it is doing what they want it to do. It is whipped when it stands, and whipped when it goes. This foolish practice has grown from the foolish idea that punishment must be given for what has been done, and the horse has no opportunity to learn that it is better for it to obey than not to obey, consequently it cannot learn to obey.—Buffalo Commercial.

A GREAT FARMERS MAXIMS.

The successful life of Mr Jacob Straw, the prince of American farmers, is attributed to the close observation of the following maxims, originated by himself:—

Make your fences high and strong so they will keep cattle and pigs out. If you have brush make your lots strong and secure and keep your hogs from the corn. Be sure to get hands to bed by seven o'clock. They will rise early by force of circumstance. Pay a hand, if he is a poor one, all you promise him, and if he is a good one pay him a little more, it will encourage him to do still better. Always feed your hands as well as you feed your selves, for the laboring men are the bone and sinew of the land and ought to be well treated. I am satisfied that getting up early industry and regular habits, are the best medicine prescribed for health. When rainy, bad weather comes so you can't work out doors, cut split and pile your wood, make your racks fix your fences or gates, and patch the roof of your barn or house. Study your own interest closely, and do not spend your time in electing Presidents, Governors and others smaller officers, or talk of hard times, and spend your time in whitening store boxes. Take your time and make calculations, do not do a thing in a hurry, but do them at the proper time, and keep your mind as your body employed.

A FLOATING APIARY.

C. O. Perrine, of Chicago, has fitted up two barges in New Orleans, each having a capacity of 1,000 hives of bees. These were started up the Mississippi last week with about a thousand colonies on the two boats. The plan is to start with his bee palaces and his 1,000 colonies from southern Louisiana when the honey flowers are in full bloom, to remain but a day or two at a landing and move each night to another landing and a fresh field. Mr. Perrine thinks the bees of from 1,000 to 2,000 colonies will take the cream from the country around

the landing, from one to two miles distant in one or two days. In this manner he expects to move up the Mississippi to St. Paul, a distance of nearly 2,000 miles, where he will arrive about the last of July. Returning, he will halt about two months somewhere above St. Louis, and will reach Louisiana with his palaces and bees in October. It will be his object to take the autumn flowers at each point in their prime precisely as he takes the spring flowers in his advances up the river. He expects his early swarms on his boats to increase his colonies to 2,000 in April and May. To run the steamer and manage the barges and bees, from fifteen to twenty hands will be needed. The cost of the whole establishment barges, bees, steamer and the complete outfit, will not be much short of \$15,000. Mr. Perrine, expects to obtain from his colonies from 100 to 200 pounds, and to sell his honey at an average of 10 cents; the 2,000 hives he expects to average \$15 to the hive. Willows make an excellent bee range. They are in blossom ten weeks in Louisiana, and but from one to two weeks in the North.—American Paper.

R. DEZIEL, 190 ST. JOSEPH STREET.

I. A. BEAUVAIS will have much pleasure in serving customers and the public generally, with great advantage to themselves, considering the stock and low prices. I. A. Beauvais can offer goods, as I pay cash for all my goods, and sell only for cash. All my customers can save 3 1/2 per cent by buying from me. I hope you will give a call before long. See Price List:—

READY MADE PANTS—\$1.50. READY MADE PANTS—\$1.75. READY MADE PANTS—\$2.00. READY MADE PANTS—\$2.25. READY MADE PANTS—\$2.50. READY MADE PANTS—\$3.00. READY MADE SUITS—\$6.00. READY MADE SUITS—\$6.50. READY MADE SUITS—\$7.00. READY MADE SUITS—\$8.00. READY MADE SUITS—\$9.00. READY MADE SUITS—\$10.50. READY MADE SUITS—\$11.50.

Please don't forget me, and an early call will be most satisfactory.

I. A. BEAUVAIS, 190 JOSEPH STREET.

THE MAMMOTH.

JOHN RAFTER & CO. 450 NOTRE EAME STREET.

The stock of Dry Goods held at the above address comprises a full assortment of useful and cheap lots, as will prove by the following price list, and for quality and value we defy competition to the trade of Canada. Remember our motto—"Value for Value Received."

CATALOGUE OF PRICES: Flannel Department.

Canton Flannels, 10c, 12c, 14c, 15c, 16c, 17c. White Saxony Flannels, 17c, 23c, 25c, 27c, 30c, 32c. White Welsh Flannels, 25c, 30c, 33c, 35c, 38, 40c, 45c. Scarlet Saxony Flannels, 17c, 20c, 23c, 25c 27c, 30c, 33c. Scarlet Lancashire Flannels, 90c, 35c, 38c, 45c. Grey Flannels, 25c, 33c, 35c, 37c, 42c. Plain colors, in Blue, Pink, Magenta, Amber, all selling at 25c and 32c. Fancy Shirting Flannels, selling at 20c, 23c, 29c, 30c, 35c, 40c, 45, 55c. The 55c line measures 7-8 of a yard wide.

Blankets For Man And Beast.

Stocks of White Blankets, selling from \$1.75 to \$6.50. Piles of Grey Blankets, selling from \$1.25 to \$4.00. Large lot of Horse Blankets, from \$1.25.

Table Linen Department.

Grey Table Linen, price from 14c to 50c. Unbleached Table Linen, price from 25c to 60c. Half-Blanched Table Linen, price from 27c to 50c. White Table Linen, price from 35c to 75c. Napkins in endless variety, price from 75c per dozen.

Roller Towelling.

Heavy stock of Towelling, prices, 5c, 7c, 9c, 10c, 12c. Huckaback Towelling, price, 12c, 14c, 18c. Grass Cloth, checked and plain, price 8c, 12c, 14c, 16c. Huck Towels by the dozen, selling at 5c, 6c, 8c, 10c, 12c, 15c, 20c, 25c each. Bath Towels, selling at 15c, 20c, 25c, 30c, 35c.

White and Grey Cottons.

Horrockses White Cottons, full stock. Water Twist White Cottons, price from 5c. Grey Cottons, Hochelaga, Dundas, Cornwall, English, price from 3c.

Tweeds, Coatings, &c.

Large lot of Tweeds for Boys, only 30c. Large lot of all wool Tweeds, only 50c. Good line of Tweeds, only 60c. Extra large lot English Tweeds, only 70c. Splendid assortment Scotch, only 80c. Extra quality English Tweeds, only 95c. Real English Buckskin, only 95c. Special lot Silk Mixed, only \$1.00. Stacks of Small Check Tweeds, only \$1.00. Best West of England Tweeds, only \$1.35. Blue and Black Worsted Coatings, only \$1.30. Basket Coatings, only \$2.20. Extra large lot Coatings, selling at \$2.40. Best make Disposal Coatings, \$2.75. Extra Heavy Worsted Coatings, only \$3.15. Large lot of double width Tweed Clothings, prices 75c, 90c, \$1.00, \$1.20, \$1.30, \$1.35. Overcoatings in Beaver, Whitney, blankets, Cloth, Pilot, Naps, in endless variety, prices from 90c.

Underclothing Department.

Men's Canada Shirts and Drawers, prices, 35c, 50c, 65c, 75c, 85c, \$1.00. Men's Real Scotch Shirts and Drawers, prices from \$1.00 to \$2.00 each. Oxford Regatta Shirts, price from 35c. Men's Tweed Shirts, price 75c. Men's Flannel Shirts, price, 75c.

Endless variety: Ladies' and Gents' Kid Mitts, Gloves, &c., prices low.

Call early and secure the Bargains. Oct 31st-12-ly

STILL GOING ON!

THE GREAT CHEAP SALE OF DRY GOODS IS STILL GOING ON!

We are determined to CLEAR OUT our ENTIRE STOCK OF SPRING AND SUMMER GOODS AT GREATLY REDUCED PRICES.

LADIES, DO NOT FORGET THE CHEAP SALE AT THOMAS BRADY'S, 400 ST. JOSEPH STREET.

BANK OF MONTREAL.

NOTICE IS HEREBY GIVEN that a dividend of SIX PER CENT. upon the paid-up Capital Stock of this Institution has been declared for the current half-year, and that the same will be payable at its Banking House, in this city, on and after SATURDAY, THE FIRST DAY OF JUNE NEXT. The Transfer Books will be closed from the 17th to the 31st May next, both days inclusive. The ANNUAL GENERAL MEETING of the Shareholders will be held at the Bank on MONDAY, THE THIRD DAY OF JUNE NEXT. The Chair to be taken at ONE o'clock. R. B. ANGUS, General Manager. Montreal, 16th April, 1878.

JAMES FOLEY.

...DEALER N... DRY GOODS AND MILLINERY, 213 ST. JOSEPH STREET, Opposite Dow's Brewery.

Ladies' and Childrens' Jackets In great variety. Also, a large assortment of Gents' Shirts and Drawers.

one 27, 1877 40-19

EDUCATIONAL, &c.

GLOBES, 3, 5, 6, 10, 12, 16 and 30 in. in diam. Send for Catalogue. H. B. NIMS & Co., Troy, N. Y. March 16, '78-Sims

LORETTO ABBEY,

WELLINGTON PLACE, TORONTO, CANADA. A Branch of the Ladies of Loretto, Dublin, Ireland. Board and Tuition—\$150 per annum. Send for circular and address to LADY SUPERIOR July 25-ly

LORETTO CONVENT, Niagara Falls, Canada.

Two Medals for General proficiency in the different courses will be presented by His Excellency, Lord Dufferin, Governor General of Canada. Board and Tuition per year \$350. For further information and prospectus, address July 15-ly LADY SUPERIOR.

CONVENT

—OF OUR— LADY OF ANGELS, Belleville, Ontario. Conducted by the Ladies of Loretto.

Studies will be resumed at this Institution, for Boarders and Day-Scholars, on the 1st of September. The Convent is situated in the most elevated part of the City, and offers rare advantages to parents desirous of procuring for their children a solid, useful and refined education. For particulars, please address THE LADY SUPERIOR, Loretto Convent, Belleville, July 25, 77-ly

CONVENT OF THE SISTERS OF THE CONGREGATION OF NOTRE DAME, WILLIAMSTOWN, ONT.

The system of education embraces the English and French languages, Music, Drawing, Painting, and every kind of useful and ornamental needle work. TERMS: Board and Tuition in French and English.....\$6.00 Music and use of Instrument..... 2.00 Drawing and Painting..... 1.00 Bed and Boarding..... 1.00 Washing..... 1.00 Entrance Fee..... 3.00 The Scholastic year commences in SEPTEMBER, and closes at the end of JUNE. Nov 14, '77-14

PIANOS Another batch on high prices. RAGING

See Beatty's latest Newspaper full reply (sent free) before buying PIANO or ORGAN. Read my latest circular. WAR Lowest prices ever given. Address: W.A. BARRY, 12 St. James Street, Montreal. Nov 14, '77

Stained Glass For Churches, Etc.

A. FITZPATRICK, Artist, Diploma of England, Supplies European Art Glass at the prices charged for the inferior article hitherto used here for Stained Glass. The best Memorial Windows. Send for prices, &c.

PRIZES RECEIVED:

London 1871. Philadelphia 1876—First Prize Late of London, Eng.

Studio and Works, Stapleton, Staten Island, N. Y. June 20, '77

D. BARRY, B.C.L., ADVOCATE,

12 ST. JAMES STREET, MONTREAL.

DOHERTY & DOHERTY, ADVOCATES, &c.

No. 50 ST. JAMES STREET, MONTREAL. T. J. DOHERTY, B.C.L. C. J. DOHERTY, A.B.C.L.

NOTICE.

THE COUNTY OF HOCHELAGA BUILDING SOCIETY will apply to the Parliament of Canada, at its next session, to obtain a special act of incorporation, giving it power:

- 1st. To become an ordinary loan and investment society, with the privileges accorded to Permanent Building Societies according to the laws in force.
2nd. To discontinue and abandon the system of allotments.
3rd. To reduce its capital to twenty per cent of the amount now subscribed, except in so far as respects the holdings of present borrowers, who will remain shareholders for the full amount advanced to them. And if they prefer not to retain such shares, power to make arrangements with them for the repayment of what is due on their loans will be asked.
4th. To increase its capital to twenty per cent of the amount now subscribed, except in so far as respects the holdings of present borrowers, who will remain shareholders for the full amount advanced to them. And if they prefer not to retain such shares, power to make arrangements with them for the repayment of what is due on their loans will be asked.
5th. To create a reserve fund; to continue to issue temporary shares, if thought advisable; to create a lien on the shares for the payment of claims due to the Society; and to invest its moneys in public securities, and to accept personal, in addition to hypothecary guarantees as collateral security for loans made by it.
And generally for any other powers necessary for the proper working of the said Society. H. JEANNOTTE, N. P. Sec.-Treas.

PROVINCE OF QUEBEC, SUPERIOR COURT.

Dame Mary Don



CHEAPSIDE

(ESTABLISHED 1819.)

437 & 439 NOTRE DAME ST.

HOSIERY.

Cotton, Merino, Lambs Wool.

Infants White Sox, Nos. 1 to 6. Colored Sox. Children's White Sox, 1 to 6. Colored Sox, 1 to 6. Boys Cotton Hose for Knickerbockers—Slate, Seal Brown, Navy Blue, Gray and Fancy, Seamless, no lumps in the toes or heels from 15c to 35c per pair.

Gents Unbleached Sox, 10c to \$1 per pair. Ladies Balbriggan Hose. Ladies Black Hose. Ladies Self-colored Hose, Brown, Navy Blue, Grey, Oxford Slate, best makes, from 15c to \$1.25 per pair.

Underclothing. Ladies' Merino Vests, high neck and long sleeves. Ladies' Merino Vests, low neck and short sleeves. Ladies' Merino Pants. Boys' Merino Vests and Pants. Girls' Merino Vests and Pants.

Canadian Hosiery. We are now offering an excellent make of Cotton Hosiery, of Canadian manufacture. We desire our customers to examine these goods carefully, and give them a trial, for the following reasons:—

Firstly—They are manufactured in Canada. Secondly—They possess great merit, and deserve attention. Thirdly—We recommend them.

Small Ware—Linen Goods—Cotton Goods—Gloves—Black Gloves—Dress Goods. MANTLE DEPARTMENT—Up-Stairs (West side). STYLE AND FIT WARRANTED.

TAILORING DEPARTMENT—Up Stairs (EAST SIDE). Splendid assortment of Tweeds and Cloth. For Tailoring, go to CHEAPSIDE.

Dress Goods. New Canterbury Cord, in seal brown, green, navy blue and olive green. Persian Cord, all colors, 15c, 20c, 25c, 30c, &c. Debeiges, grey and brown (all wool), 30c to 60c. Cashmeres, all wool, in checks, all colors, 30c up. Hosiery, all wool, 20c up. Lustras and Brilliantines, all colors, 12c, 15c, 20c, 25c to 50c.

Grenadines. Plain Black Iron Grenadine, 20c to 40c. Black Glace Grenadine, all prices. Small Wares. Pins, Needles, Buttons, Braids, Thread, Tape, Silk Spools, Silk Twist.

Corsets—Crompton Make. Queen Bess Corsets, with shoulder straps and skirt supporters. Corsets for Children. Children's Bands. Corsets, French Goods, at 50c each.

Domestic Goods. English Prints from 6c to 17c per yard. Brown Cotton from 5c up. White Cotton from 7c up. An extra bargain in 36 in. White Cotton for 10c, worth 13c, per yard.

Towels, Brown and Bleached, a splendid assortment, from 7c each to \$1.00 each. Oxford Shirting from 10c to 40c per yard; are splendid value. We believe in the best Goods always!

White Shirts—a good line for 75c each, warranted full finish for evening dress. A good assortment of White Dress Shirts, from 75c to \$2.25 each. Our 75c White Shirt is the best value in the trade.

Regatta Shirts, assorted. Oxford Shirts, assorted, for \$1.50 each, two collars, same as sold elsewhere for \$1.75 and \$2. Chintz and Alexandra Quilts, at greatly reduced prices. A good 16-4 Quilt for 85c. Gents' Ties and Scarfs. Gents' Collars and Cuffs.

Gloves. The best assortment of Gloves, all kinds and makes at CHEAPSIDE. ALEXANDRES!

IOUVIN'S! JOSEPHINES. Best Makes. Silk Thread Gloves all colours 50 up. Pleated Silk Gloves all colours. Pure Silk Gloves.

Umbrellas. Cotton, 30c up. Zanilla. Alapaca. Silk. Ladies' and Gents' Umbrellas. Ladies' Silk Scarfs and Ties. A magnificent assortment.

GO TO CHEAPSIDE. 437 & 439 NOTRE DAME STREET, FOR BARGAINS IN ALL KINDS OF PLAIN AND FANCY DRY GOODS.

A. MURPHY, PROPRIETOR. [Established 1819.]

COMMUNICATIONS.

SCANDALOUS BEHAVIOUR IN A CHURCH.

To the Editor of the True Witness: Sir,—Would you be so kind as to insert the following in your valuable columns:—

On Sunday evening last my curiosity led me to visit the Jesuit Church, where I took a place on the left aisle of the Church. I was not long there before two "gentlemen" seated themselves on the left of me.

My attention was called by seeing several persons whispering and laughing, but two of them in particular, occupied nearly my whole attention, by conversing and laughing together, and looking here and there as if they had a family talk. Their conduct in a word, was outrageous. Whether they were Catholics or Protestants I can hardly tell; but I believe they were of the latter. They were not Catholics for two reasons. 1st. A Catholic who is running on the path of vice, seldom thinks of going to Church, because he prefers to gratify his inordinate desires of sensuality; 2nd. being a Catholic, however bad he is, if he enters a Church, the least thing he does is to be silent and respectful. So it falls on the other creed.

I hope for the future that these "gentlemen" who deserve not the name, if they think of going to Church again, will look in their dictionaries if they have any, for the meaning of the words "Church," and "Respect."

Yours, etc., Good MANNERS.

THE CATHOLIC EMPLOYEES OF THE GRAND TRUNK.

To the Editor of the True Witness. Sir,—Your remarks of the 8th inst., will I trust have the desired effect, namely of restraining the Orange Young Britons and their friends from insulting the Catholics employed in the Grand Trunk Work Shops, and other Departments.

The "Works" Manager on reading your editorial caused an immediate investigation into the subject. He had several of the insulted Catholics who work in the "Turning Shop" brought before him, and questioned them respecting the insults and threats of violence of the Orange party. The Catholics detailed a series of those insults to themselves and Religion, which in every way bears out the accuracy of your editorial.

The "Works" Manager then assured the Catholics that the conduct of the Young Britons had never been brought under his notice, and that in future any such conduct on their part, would cause immediate dismissal from the Company's service. The Catholics with this distinct assurance of the Manager are perfectly satisfied, and hope by their general demeanor and good conduct to merit the promised protection.

I am now, and have been employed in the Grand Trunk at Point St. Charles for some years, and have been a close observer of the conduct of the English speaking Catholics employed therein, and can affirm without fear of contradiction, that the Irish Catholics have performed their duties faithfully at a time of great public excitement to the country of their adoption, and have thus evinced their loyalty to our Queen. Furthermore, the Catholics have never taken any active part in any movement tending to strike such as that initiated some 18 months ago by a certain "Brotherhood."

From my own knowledge the heads of departments are generally speaking exempt from part prejudices of creed or country, but frequently injustice is done by punishment of trivial offences through one sided reports of subordinates. Thus many individuals have suffered loss of situation without a means of thorough investigation or adequate reply.

I hail, Sir, with much pleasure the coming of your new paper (Evening Post) as I trust then ample opportunity to be afforded of bringing many subjects of importance before the public notice, which are necessarily now in obeyance, from the tone of the public press in Montreal.

Trusting to your courtesy for granting me space in your next issue for this letter I have the honor to be Sir, Your obedient servant, AN IRISH CATHOLIC. Point St. Charles 11th May, 1878.

THE LATE WILLIAM CRIMMON.

A young man named William Crimmon was last week found almost dead in the bed of the Lachine Canal. It was found that the injured man was William Crimmon, a young law student, a member of the Catholic Young Men's Society, and a teacher in St. Patrick's Academy Point St. Charles. He was taken to the hospital where he died, without, however, recovering sufficiently to be able to give any account of the cause of the accident. An inquest was held, and his landlady testified that "he used to get intoxicated sometimes. This statement has led some people to believe that the young man met his death while under the influence of drink, but there is not the shadow of any evidence to support the wild supposition. To his parents, who live at Chatham, N. B. the statement that "he got intoxicated sometimes" may bring much pain, and may lead them into the error of supposing that he was intoxicated when he met his death, but if our words can reach them, we can assure them in their bereavement that not one of the many who knew their son believe it, and that he carried in his grave the good wishes of everybody who knew him and the prayers of every Catholic with whom he was acquainted.

It was shown at the inquest that he had money—perhaps \$50 or \$60 about him, and when he was found in the Canal he had "nothing in his pocket but a clay pipe." All the evidence has gone to prove that William Crimmon was robbed and murdered, and it is to save his memory from the foul aspersion which might be cast upon it that we wish to chronicle the facts associated with a painful occurrence.

At a meeting of the Professors of St. Patrick's Academy, held on the 8th instant, went the accidental death of Wm. J. Crimmon, who is said to have fallen through the G. T. R. iron bridge on the canal. Prof. McKay, Principal of the Academy, was called to the chair, and the following resolutions passed:—

Moved by J. T. Anderson, seconded by Octave Pelletier, and resolved.—"That the Principal and Professors of St. Patrick's Academy have heard with the deepest regret of the mysterious death of their late associate and fellow-teacher, W. J. Crimmon, and deplore with unfeigned sorrow his untimely end."

Moved by J. J. Kelly, seconded by Chas. Smith, and resolved.—"That his fellow teachers, as a mark of respect and sympathy, attend in a body and accompany as mourners the funeral cortege of their lamented friend, which takes place this evening, at half-past seven, from the Hotel Dieu, to the Bonaventure Depot."

Moved by A. Keegan, seconded by P. J. Fitzpatrick, and resolved.—"That his fellow-professors tender to the widowed mother and family of the deceased their deepest sympathy and condolence in their sad and melancholy bereavement."

Moved by P. E. Poirand and unanimously seconded, and resolved.—"That a copy of these resolutions be in the city and New Brunswick papers, and also transmitted by the Secretary of this meeting to the family of the deceased."

At a meeting of the pupils of the St. Patrick's Academy, it was resolved:— 1st. "That the pupils of said Academy in view of

the high appreciation of his extraordinary talents, his untiring zeal and energy, his gentlemanly and kindly bearing towards them on all occasions, while in the discharge of his duties, hereby bear testimony of the heartfelt sorrow with which they deplore the death of their late and respected teacher, Mr. J. W. Crimmon.

2nd. "That the pupils of this institution respectfully submit to the family of the deceased, their heartfelt sympathy on the sudden and no less distressing affliction which they have just sustained."

3rd. "That a copy of the above resolutions be inserted in the columns of the city press."

We may mention too that an evening contemporary says that Dr. Joseph Lanciot, of St. Henry, informs us by letter, as attending physician and for the comfort of the bereaved family of the late Mr. Crimmon, that the unfortunate gentleman exhibited no signs of having been under the influence of liquor, at the time of receiving the injuries which resulted in his death." There is no doubt but that the unfortunate young man was murdered.

NO. 11 BRANCH I. C. U.

At a meeting of Branch No. 11 I. C. U. of Montreal, held on Monday May 6th, 1878, the following resolutions of condolence were unanimously adopted:—

Whereas, It has pleased the Supreme Disposer of events to summon from our midst our worthy and respectful fellow member John Colligan; therefore be it

Resolved, that while bending in heartfelt submission to the ways of an all-wise Providence, we are led to hope that our departed brother, through the mercy of God, has found a place in heaven.

Resolved, that by his death this society has lost one of its faithful members, whose object was the welfare and propagation of the Irish Catholic Union.

Resolved, that to the widow and family of the deceased we extend our deepest sympathy, knowing that their loss on earth is irreparable; indeed, they have at least the consoling hope that he has gone to a better and happier world.

Resolved, that a copy of the above resolutions be presented to the widow and family of the deceased, and that they be recorded on the minute book of the Branch, also that they be published in the True Witness.

WILLIAM KEYS, President. P. D. O'NEILL, Vice-President. LOUIS J. FIBSON, Secretary.

CITY ITEMS.

ALD. McSHANE'S MUNICIPAL ELECTION CONTESTED. Last week Michael Farmer, through his attorneys, McMaster, Hall and Greenfields, caused to issue a writ of mandamus against James McShane, recently elected Alderman to represent St. Ann's Ward in the City Council, and to annul his election on the grounds of his being a non-resident in the ward, and therefore, ineligible to the seat. Mr. Farmer was the candidate for election in opposition to defendant.

THE YOUNG IRISHMEN'S LIBRARY AND BENEFIT SOCIETY.—This flourishing organization gave a successful entertainment in the Mechanics' Hall, on Monday night. The hall was crowded to inconvenience and the success which always attends the undertaking of the "Young Irishmen" was fully realized. Nothing proves the popularity of this organization so much as the fact, that the members filled the hall without having advertised the entertainment in any of the papers. It is an organization to which all respectable young Irishmen should belong.

CITY AND DISTRICT SAVINGS BANK.—At the annual meeting of the shareholders of the City and District Savings Bank, held on the 7th inst. at the Banking House, Edward Murphy, Esq., the President, in the chair, Hon. Mr. Justice Berthelot and Chas. Blackman, Esq., two of the Directors, resigned, the former on account of ill health and the latter from pressure of private business. Thomas Workman, Esq., M. P., and Raphael Ballemeur, Esq., were elected to fill the vacant places. At a meeting of the Directors held next day Edward Murphy Esq., was re-elected President, and the Hon. Sir Francis Hincks, K. M. G., re-elected Vice President of the Bank for the ensuing year.

HOW DISPOSED OF.—We are sure that our Irish Catholic friends who made such a noble presentation to the Rev. Mr. Carmichael on his leaving Montreal, will be glad to learn that the rev. gentleman has determined to use the gift in such a way as to perpetuate for him and his family the pleasant recollections with which it is associated. He has ordered an oak bookcase, with silver presentation plate, upon which will be inscribed the incident which it is designed to commemorate, and with the balance he proposes to purchase some historical works. In this act of Mr. Carmichael the generous donors, we are sure, will recognize how keenly he appreciates the spirit of national brotherhood and good will, and of a common citizenship which prompted their action in making the presentation.—Gazette.

CONVULSION.—At a full meeting of the Catholic Young Men's Society, the following resolutions were carried unanimously:—Whereas, the members of the Catholic Young Men's Society, having heard with profound regret, of the sad and untimely death of their esteemed fellow member, the late W. J. Crimmon, B.C.L., be it Resolved, That this Society place publicly on record, their sense of the deep loss they have sustained, in the death of the late Mr. Crimmon, a beloved and respected member of this Society, and one of the most promising of the young Irish Catholics of this Dominion, be it also Resolved, That this Society express their heartfelt sympathy with the sorrowing relatives of the deceased, and that these resolutions be published in the True Witness and a copy be forwarded to them.

ST. PATRICK'S CHURCH.—A large congregation assembled in this Church on Thursday morning, the occasion being the administration of the First Communion and Confirmation to over 380 children. Mass was celebrated by His Lordship the Bishop of Montreal, assisted by the Rev. Fathers Mitchell and Leclaire. During the mass the children sang a number of beautiful English hymns in a manner which reflects the greatest credit on the Rev. Father Callaghan, who has had them in training for the last few weeks. Miss Annie Kelly presided at the harmonium in a very pleasing manner. In the evening the children again assembled to renew their baptismal vows, when the Rev. Father Dowd preached a sermon suitable to the occasion. This was followed by the benediction of the Blessed Sacrament. The choir then sang the Hae Dies, by Lambillotte, after which Miss Annie Kelly sang an Ave Maria, by Millard, in a manner which showed that she is possessed of rare musical talent, and also that her musical education has been carefully attended to. The choir then sang Rossini's Tantum Ergo. The children were then invested with the Scapular, and the services of the day brought to a close.

ST. PATRICK'S HALL ASSOCIATION.

All claims against the above Association must be placed, duly attested, in the hands of the Treasurer, Mr. M. G. Mulrally, No. 8 St. Helen Street, within thirty days from date, and all amounts due to the Association must be paid within the same period, preparatory to a final closing of the affairs of the Association.

By order of the DIRECTORS. Montreal, May 8th, 1878.

THE NEW CATHOLIC DAILY.

FURTHER CONTRIBUTIONS.

ST. BRIDGET'S CHURCH.

Table with 3 columns: Name, Amount, Total. Includes Mrs. Witty \$1.00, Mrs. Kerr 1.00, Mrs. Tooley 1.00, Mrs. Tansey 1.00, M. Kelly 1.00, M. Mullally 2.00, P. McGee 2.00, O'Neill 1.00, T. Harvey 1.00, J. Looley 1.00, R. Smith 2.00, P. McEvoy 2.00, D. J. McLennan 2.00, J. Chambers 1.00, J. Galvin 1.00, Mrs. Hickey 1.00, J. Bannerman 1.00, Mrs. Bridges 1.00, Miss Bridges 1.00, Miss S. Bridges 1.00, J. O'Rourke 1.00, T. Traynor 2.00, Mrs. Gunn 1.00, J. Coultou 1.00, H. Roach 1.00, M. Barden 1.00, M. Tooley 1.00, Mr. Foley 1.00, A. Larocque 1.00, R. Friend 5.00, Rev. Father Withaker 61.00.

Mr. Jas. McCreery \$10.00, Mr. Hart (of Marion) 10.00, Martin Hart, market 4.00, Rev. Father Withaker 61.00.

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. It is by the judicious use of such articles of diet that a constitution may be gradually built up until strong enough to resist every tendency to disease. Hundreds of subtle maladies are floating around us ready to attack wherever there is a weak point. We may escape many a fatal shaft by keeping ourselves well fortified with pure blood and a properly nourished frame."—Civil Service Gazette. Sold only in Packets labelled—"James Epps & Co., Homoeopathic Chemists, London, Eng."

LIVE STOCK MARKET.

FAT CATTLE.—The markets were overstocked with beef cattle, causing a decline in the prices of third-class inferior cattle, of which are being brought in market. It seems to be rather doubtful economy to bring half-fatted cattle to market, now when the pasturage is so good that with a month or six weeks at grass they might become so much more valuable for beef besides at the present time there is an abundance of fat cattle in the country which are of too small a size for profitable shipment to Britain, the greater portion of which will be brought to market within the next few weeks, and it is quite possible that prices for such high priced cattle as are now in the market, may be reduced. The prices paid for cattle to ship to Britain were from 4 1/2 to 5 1/2 per lb. live weight; the prices paid by city butchers were from 3 1/2 to 5c per lb.; a few bulls and sculling cattle were sold at from 3c to 3 1/2c per lb. The following sales were made at the market:—P. O'Rourke, of St. Simeon, sold twenty steers to Ald. McShane at 58c each, or 5c per lb. and to A. Deouast seven steers, at 55c each, or 4 1/2c per lb. T. G. Conn, of Stratford, sold eight steers, averaging 145 lbs. to R. J. Hopper, at 4 1/2c each, or 4 1/2c per lb. Mr. Conn also sold five steers to Ald. McShane, at 5c per lb. each. J. Elliott, of Kingston, sold 14 cattle at 4 1/2c per lb. Matt Elliott, from Newcastle, sold sixteen cattle to R. J. Hopper, at 3 1/2c each, or 4 1/2c per lb. and to A. Deouast two steers, at 5c per lb. A. Bourgard, of Port Perry, sold 60 cattle, at an average of \$4.50 each, or about 4c per lb. J. Lumness, of Toronto, sold fourteen oxen and steers to Ald. McShane at 4 1/2c per lb. and four steers to city butchers at from 3c to 3 1/2c each. There were also sold two superior bulls for \$24. Fred Mitchings, of Rose Hill, sold a pair of oxen at 8c. Price for \$50, and a number of other cattle to city butchers at from 2 1/2 to 3 1/2c each, or from 4c to 4 1/2c per lb. R. J. Hopper sold fifty cattle at from 4c to 4 1/2c per lb. There sold thirty head of cattle at from 4c to 5c per lb. Viewed about seventy head of Ontario cattle offered at Viger Market; part of them were not so good as the majority of cattle offered of late and consequently were more difficult to sell. There were also twenty-five bulls, some of them not overburdened with fat, offered at this market. Some of these bulls were sold at rather less than 3c per lb. The total arrivals of fat cattle at Point St. Charles during the past week were about twenty-six carloads; nearly half of these were shipped to Britain.

MONTREAL MARKET.

Table with 2 columns: Item, Price. Includes Superior Extra, \$6 00 to 6 15; Canada Wheat, 0 00 to 0 00; Extra Superior, 5 75 to 5 80; Corn, 36 lbs, 55 c to 60c; Flax, 5 30 to 5 35; Oats, 36 lbs, 34 c to 35c; Spring Extra, 0 00 to 0 15; Barley, 55 c to 60c; Superior, 50 c to 55c; Flour, 17 c to 20c; Fine, 4 20 to 4 30; Cheese, 14 c to 15c; Middlings, 8 75 to 9 00; Pork, 12 50 to 13 00; Fat, 2 50 to 3 00; Dressed Hogs, 0 00 to 0 00; 2 50 bags, 0 00 to 2 70; Ashes, 3 05 to 3 00; Onions, 4 35 to 4 45.

J. H. SEMPLE.

IMPORTER AND WHOLESALE GROCER, 53 ST. PETER STREET, MONTREAL.

KNIGHT'S OF ST. PATRICK.

The weekly meeting of the above Organization will be held in their Hall, FRIDAY EVENING, May 17th, at EIGHT o'clock, sharp, a full attendance of the members is requested. Business, approving the constitution and by-laws. JAMES McELROY, Jr., Secretary K. S. P.

BASKERVILLE & BROS.

(OTTAWA CITY). Previous to their removal first May next to the large Brick Store now occupied as furniture shop, two doors east of their old stand, on Rideau Street, offers their ENTIRE STOCK AT COST PRICES. All are invited to see the reductions that are going on. They also guarantee the choicest Wines, Liquors, Teas, General Groceries and Provisions. Their spring importations, now ordered, are the largest yet made, and the premises that they are going into the first May next cannot be surpassed in the Dominion for convenience to themselves and customers. Families desiring supplies don't miss the opportunity. No. 1 LABRADOR HERRINGS, the cheapest in the market. (Feb 29, '78-15ms)

J. G. PARKS, PHOTOGRAPHER,

and publisher of STEREOSCOPIC AND OTHER VIEWS, LANTERN SLIDES, &c. 195 1/2 St. James Street, Montreal.

Catalogue of views sent by post; prompt attention to enlargements. Mr. Parks has the negatives taken by Mr. Inglis for eight years on St. James Street, also the negatives taken by himself for the last twelve years. Photos can be had from the same Original Ivory paintings made, and process taught, made especially adapted for the same. Six first prizes was awarded for various styles of work at the last Provincial Exhibition, also a number of first prizes at various other Exhibitions. (May 16, '77-1y)

P. O'NEILL, DEALER IN...

Hay, Oats, & General Feed Store. The best quality of PRESSED HAY always on hand at REASONABLE PRICES. A CALL SOLICITED AT 273 WILLIAM STREET. 6ms\*

THOMAS KERMODE, WIRE WORKER,

30 BLEURY STREET Flower Baskets, Flower Stands, Bird Cages, Window Guards and Slaves, always on hand. All kinds of WIRE WORK made to order on the shortest notice and at lowest possible prices. REMEMBER THE PLACE!—30 BLEURY STREET March 27, '78-33 mos

PREMIUM LIST

OF ELEGANTLY BOUND CATHOLIC BOOKS,

SUITABLE FOR ROMAN CATHOLIC COLLEGES, SEPARATE SCHOOLS, CONVENTS, SUNDAY SCHOOL CLASSES, PRIVATE CATHOLIC SCHOOLS, AND ALL CATHOLIC INSTITUTIONS.

We have marked the following List of Books, at the lowest net prices, which we have expressedly for the Premium Season of 1878.

Address all orders to D. & J. SADLER & CO., Catholic Publishers, 275 NOTRE DAME STREET, MONTREAL.

FATHER JEROME'S LIBRARY, fancy paper covers. 12 vols. in box. Per box..... \$1.00

FATHER JEROME'S LIBRARY, fancy gilt, cloth covers. 12 vols. in box, per box..... 1.60

LITTLE CATHOLIC BOY'S LIBRARY, 32 mo. Fancy gilt, cloth covers. 12 vols. in box, per box..... 1.32

LITTLE CATHOLIC GIRL'S LIBRARY, 32 mo. Fancy cloth gilt covers. 12 vols. in box, per box..... 1.32

CATHOLIC POCKET LIBRARY, 32 mo. Fancy cloth gilt covers. 13 vols. in box, per box..... 1.43

CATHOLIC YOUTH'S LIBRARY, in four series; 12 vols. in each series. 18 mo. Fancy paper covers, per series of 12 vols..... 1.75

CATHOLIC YOUTH'S LIBRARY, in 4 series, 12 vols. in each series, 18 mo. Fancy gilt, cloth covers. Per series of 12 vols.... 2.64

SISTER MARY'S LIBRARY, 24 mo. Fancy gilt, cloth covers, 12 vols. in box, per box..... 2.00

BROTHER JAMES' LIBRARY, 24 mo. Fancy gilt, cloth covers. 12 vols. in box, per box..... 2.00

PAROCHIAL AND SUNDAY SCHOOL LIBRARY, square 14 mo. fancy gilt cloth covers, 12 vols. in box, per box..... 2.40

THE YOUNG PEOPLE'S LIBRARY, containing "Miner's Daughter," "One Hundred Tales," etc., 18 mo., fancy gilt cloth covers, 5 vols. in box, per box..... 1.35

THE COTTAGE AND PARLOR LIBRARY containing "Bessy Gowans," "Elinor Preston," etc., 16 mo., fancy gilt cloth covers, 5 vols. in box, per box..... 1.87

SADLER'S FIRESIDE LIBRARY, containing "Orphan of Moscow," "The Poor Scholar," etc., 18 mo., fancy cloth covers, 10 vols. in box, per box..... 4.00

SISTER EUGENIE'S LIBRARY, containing "Sœur Eugénie," "Our Father," etc., 18 mo., fancy gilt cloth covers, 4 vols. in box, per box..... 2.40

YOUNG CHRISTIAN'S LIBRARY, containing "Lives of the Saints," Illustrated, 18 mo., fancy gilt cloth covers, 12 vols. in box, per box..... 3.20

LORENZO LIBRARY, containing "Lorenzo," "Tales of the Angels," etc., 24 mo. Fancy cloth covers, 5 vols. in box, per box..... 1.87

ALFONSO LIBRARY, containing "Alfonso," "The Knight," etc., 12 mo. fancy cloth covers 5 vols. in box, per box..... 3.00

THE IRISH LIBRARY, containing "Irish Wit and Humor," "Irish Soldiers in every Land," 12 mo., fancy gilt cloth covers, 4 vols. in box, per box..... 2.40

CANON SCHMIDT'S TALES, 18 mo., fancy gilt back and sides, 6 vols. in box, per box 2.00

CONSCIENCE LIBRARY TALES, 12 mo., fancy cloth, gilt back and sides, 12 vols in box, per box..... 7.20

FATHER FABER'S LIBRARY, containing "All for Jesus," "Foot of the Cross," etc., 12 mo., fancy cloth, 9 vols. in box, per box 7.80

LEANDRO LIBRARY, containing "Leandro," "Simon Peter," etc., 12 mo., fancy cloth covers, 5 vols. in box, per box..... 4.50

IRISH HISTORICAL LIBRARY, containing "Irish Rebellion of '98," etc., 12 mo., fancy cloth covers, 4 vols. in box, per box..... 2.40

CALISTA LIBRARY, containing "Calista," "Catholic Legends," etc., 12 mo., fancy gilt cloth covers, 10 vols. in box, per box..... 5.00

CARLETON'S LIBRARY, containing "The Black Prophet," "Valentine McClutchy," etc., 12 mo., fancy gilt cloth covers, 9 vols. in box, per box..... 6.00

GERALD GRIFFIN'S LIBRARY, containing "The Collegians," "Life of Griffin," etc., 12 mo., fancy gilt cloth covers, 10 vols. in box, per box..... 6.70

FABIOLA LIBRARY, containing "Fabiola," "Life of St. Elizabeth," etc., 12 mo., fancy gilt cloth covers, 6 vols. in box, per box..... 4.00

ST. ALOYSIUS LIBRARY, containing "Life of St. Aloysius," "St. Teresa," etc., 12 mo., fancy gilt cloth covers, 12 vols. in box, per box..... 10.80

MAGUIRE'S LIBRARY, containing "Irish in America," etc., 12 mo., fancy gilt cloth covers, 3 vols. in box, per box..... 3.00

LADY FULLERTON'S LIBRARY, containing "Mrs. Gerald's Niece," "A Stormy Life," etc., 8vo., fancy gilt cloth covers, 3 vols. in box, per box..... 2.50

YOUNG CATHOLIC'S LIBRARY, in 4 series, 6 vols. in each series, 18 mo. fancy gilt cloth covers, per series of 6 vols..... 1.80

CARDINAL MANNING'S LIBRARY, containing "Glories of the Sacred Heart," "Sin and its Consequences," etc., 12 mo., cloth covers, 5 vols. in box, per box..... 3.34

LOVER'S LIBRARY, containing "Handy Andy," "Rory O'More," etc., 12 mo.,