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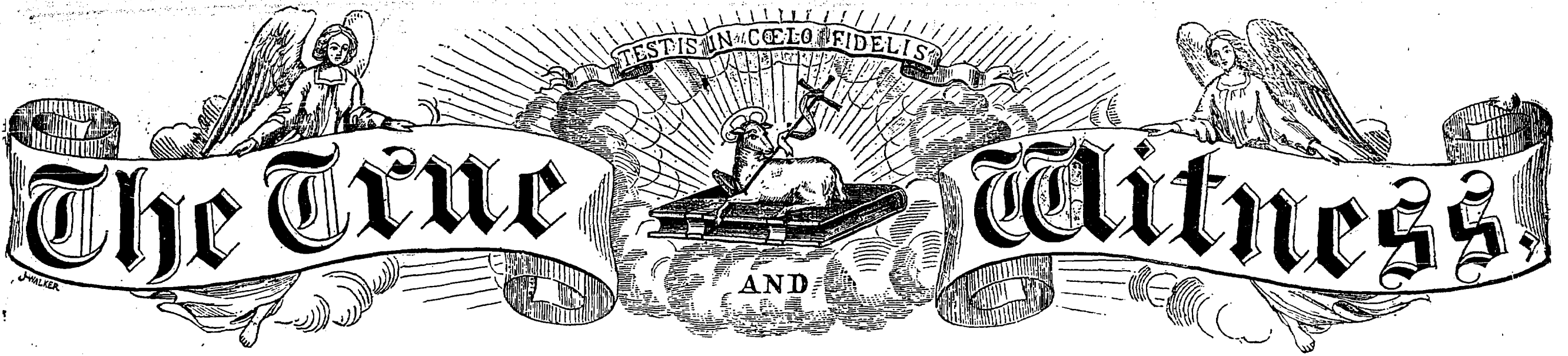
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VOL. XXIV.

MONTREAL, FRIDAY, MAY 22, 1874.

NO. 40.

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ISABELLE DE VERNEUIL; OR, THE CONVENT OF ST. MARY'S.

BY MRS. CHARLES SNELL,

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

CHAPTER VII.

Towards the evening of the next day, the Sister Therese entered the tower room to relieve the Sister Rosalie, who had spent the afternoon with the children. She was the bearer of rather a large parcel, and she had no sooner closed the door behind her than the three girls flocked round their good friend and made her sit down by the fire.

"Has Sister Frances returned already?" they asked.

"Yes, my dear children, and here is the stuff for the petticoats, and also the tape and thread. Then here are the knitting needles, and this parcel contains the wool."

"What a pleasant evening we shall have," exclaimed Cecile. "But let us see, here are three sets of needles, just one a piece. The grey wool is for Eugenie, the violet for Isabelle, and the scarlet for me. I think that was how we settled it."

"And all this paid for," added the nun, "there still remains seventeen francs and a half."

"Let us buy some more petticoats," cried Isabelle.

"No, no, let us buy some wood for the shipwrecked people the Mother St. Euphrasie was talking about," said Cecile. "You are both aware that they have lost everything they possessed, and that they are now in the deepest poverty."

"What would a cartload of wood cost, I wonder?" asked Isabelle.

"Eighteen or twenty francs, I believe," replied the Sister Therese.

"But we have only seventeen and a half."

"Never mind," said Eugenie, "this is the twenty-eighth, and as mamma will send me six francs for my pocket money on the first, I will take what more is required from my collection purse."

"No, no, we will both give something," continued Isabelle, "and Cecile has given the most."

"And you, you have given nothing, I presume," answered Eugenie. "It is the very least I can do to give the three francs required, since I had only fourteen francs in my very-day purse. Is it not true, dear Sister?"

Meanwhile the good Sister had been busily employed with the petticoats, and had cut the different lengths. The material was durable, without being as thick as cloth, neither was it as thin as flannel, but something between the two. Isabelle was proud and happy, and as she received her work from the hands of the Sister, she smilingly exclaimed:

"If my dear mamma could see me now, how happy she would be. She was so very anxious about my learning to work neatly, for she is very fond of it, and before she went to England made a great many things for the poor. Papa promised faithfully to come back in time for my first communion, and she will then be able to see all the things I shall have finished for Pelagie Legrand."

Our limits will not permit of our giving

very minute details of the life of our young friends. We find, nevertheless, an inexpressible pleasure in thus dwelling on this period of their bright and tranquil existence; for a few more years of happiness, and the stern and rude realities of life will have strewn their path with thorns. The thoughtlessness of childhood and the bright visions of youth will have vanished, to be succeeded by the cares and troubles of life, mingled, alas! but too often with the bitterness of unmerited and unlooked-for misfortune.

These young children looked forward with the smiling hopes and full confidence of early girlhood, and never for an instant reflecting that at any moment all earthly hopes and ties may be rent asunder and destroyed for ever. The future of each child seemed rich with promises and brilliant expectations. Each had parents who loved them dearly, brothers, sisters, and friends, and do we not know that youthful friendships have that peculiar charm that their links, though sometimes separated, are seldom or never entirely broken?

The petticoats were finished and the mittens in a fair way of completion. The purchase of the load of wood had only been delayed until the complete re-establishment of the health of the invalids would not only permit of their leaving their tower home to resume their usual studies in the class, but also allow of their being present at its distribution, which was to take place in the courtyard of the convent. Previous to the commencement of her illness, Isabelle had only assisted twice at the catechism lesson, but as she had expressed an earnest wish to devote a portion of her time during her enforced seclusion to religious exercises, she had listened with eagerness and good will to the repeated explanations of the Sister Therese, and their daily lessons of piety, self-denial, and patience were inculcated in her youthful heart by the hourly example of the kind nuns who watched so tenderly over her sick bed and those of her companions. In such a haven of peace, is it to be wondered that the simple prayers of that so long spoiled and neglected child ascended pure and fervent to the throne of the God of power and might, who is also the Lord of all mercy, through the intercession of the Immaculate and Most Blessed Mother?

The three pairs of mittens were finished about a fortnight before the festival of Christmas, and as it was feared that the draughts and chilliness of the long corridors, through which they must necessarily pass to reach the orphan school, would be prejudicial to our invalids, the Mother St. Euphrasie sent for the three girls to whom the gifts were destined into her own parlor, and had also summoned thither Cecile, Eugenie, and Isabelle. Jeanne Picard, Louise Varin, and Jacqueline Perrin, the newly-arrived inmates of the orphan asylum, were already there, and were casting frightened glances around, being totally ignorant of the cause of their presence in that room, which no one ever presumed to enter without a special invitation. But their fear was soon changed into joy; these poor children had suffered terribly from the cold, and the good Superior having resolved that the pleasure of her pupils should be complete, had not allowed the Sisters superintending the poor class to make, as was customary, the clothes usually given to the young girls on their entrance into school, and which on this occasion were so greatly needed. Deeply impressed by the kindness of their young benefactresses, Jeanne, Louise, and Jacqueline scarcely knew how to thank them; large tears rolled down their cheeks; and it was then, for the first time in her life, that our Isabelle felt the supreme happiness of having been of use to one of her fellow-creatures, and the sweet, the inexpressible joy of having performed a good action.

The petticoats and mittens were carried off in triumph by their owners, and as soon as the door had closed on them the Mother St. Euphrasie told the young girls that the convent gardener, who had come up to the house to receive some orders, had related to her the sad and sorrowful history of a little family found by the police in the town, who were plunged in the deepest distress and suffering, not only from the direst poverty, but also from hunger and cold. This family, consisting of a young man, his wife near her confinement, and a little girl of two years of age, had concealed their misery in a cellar situated in the outskirts of the town, and in this wretched abode they had borne the weary, fruitless struggle of a resolute braving of poverty and difficulties innumerable. The poor young woman having at last given birth to a dead child, the husband had for her sake conquered the repugnance he felt to ask the charity of his fellow-beings, and had gone to the Cure of the parish to implore assistance for his wife. The good old man had no sooner heard this tale of woe than he took measures to have the almost dying woman carried to the hospital, where the Sisters of St. Vincent, those heavenly-minded women, at-

tended on her with the most patient care and untiring zeal, as well as with deep and devoted kindness; while a charitable lady, on hearing the sad details from the lips of the venerable priest, had hired a small but comfortable room in the house to which the cellar belonged, and after sending thither a few necessaries, had installed therein the poor man and his little girl.

"That is the place, my dear children," she continued, "where I recommend you to send your cartload of wood. These unfortunate people, after having seen better days, have suddenly found themselves bereft of everything, and have taken as many pains to conceal their poverty and trials as others take to make a parade of theirs. It is therefore our bounden duty to come to their assistance, and let us hope that, with the blessing of the Lord, the poor young woman will be soon quite well and able to rejoin her husband and little girl."

Although at that time pale and worn and bearing a touching expression of past sorrow, yet the features of the Mother St. Euphrasie beamed with that unalterable beauty which is generally the evidence of a calm and pure conscience. Very early in life she had dedicated herself to the Lord. It was said that she had deeply suffered before bringing herself to seek for that peace which the world cannot give behind the convent grating and beneath the black veil of a cloistered nun. But she had found in a religious life both strength and courage, and when cast down by the remembrance of the past that would sometimes intrude upon her peaceful moments, she would contemplate the divine image of Him who suffered for our sakes a cruel and ignominious death, and bowed with resignation beneath the immutable decrees and sovereign will of God. With a kind word and a sweet smile for all, she devoted herself to the care and education of the young girls who gradually filled the large schoolrooms of the convent, and in their artless and unaffected love found not only happiness, but some of the purest enjoyment she had ever experienced at St. Mary's.

The cartload of wood was duly sent to Jacques Claudin's, for such was the poor man's name, on a dark, cold, and rainy day of December. The little girl was sleeping in a basket which served as a cradle, but her father was seated, sad and careworn, and was writing at a little table in a fireless room. His surprise may easily be imagined when the old gardener from the convent, knocking at his door, asked him where he would like to have the wood placed; and we can fancy with what intense feelings of gratitude towards his young and unknown benefactresses he helped to carry it upstairs and arrange it in a dark cupboard in his room, and afterwards to throw a faggot on the cold hearth, which soon after burst into a clear sparkling fire. But after Jacques shed tears of happiness as he sat by it and warmed the little, half-frozen feet of his child, we can affirm that an unspeakable joy filled the hearts of those gentle girls when they remembered that the unfortunate family no longer inhabited the unwholesome cellar which had sheltered them on their first arrival in the town, and that the wood sent by them to their present abode would preserve them, for some time at least, from the intensity of the cold which had then prevailed for some weeks.

On the second of January, Cecile, Eugenie, and Isabelle resumed their places in the class and recommenced their studies. From that date Isabelle attended regularly at the catechism class, and the Abbe Beauregard never failed to give her much good advice and many sage counsels to guide her in her daily conduct. The solemn ceremony in which she was to take part in a few months had given a tinge to her thoughts and feelings more in accordance with her actual position, and it was remarked that the child watched over her slightest actions with a careful and fixed attention, and sought by every means in her power to remedy the evils of her early education and the extreme negligence concerning her religious instruction of those who, until her father's second marriage, had been appointed to take care of her.

"I was quite right," said the Mother St. Euphrasie, "when I told Madame de Verneuil that a sojourn of a few months with us would be of so much use to our dear Isabelle. I am very glad to witness the affection existing between Cecile, Eugenie, and our spoiled child; the three girls seem united by a strong and sincere friendship, and their conduct is irreproachable."

"Yes, indeed, Reverend Mother," answered the Sister Josephine, "and Isabelle is very happy with us. She has, however, one great subject of grief, for she cannot forget the day the Sister Marie took the veil, and is always pitying her for being unable to kiss her mother except through the convent bars."

CHAPTER VIII.

The three first months of the new year passed away without bringing any change in

the position of Isabelle de Verneuil, who daily more and more appreciated the quiet peacefulness of the life she led at the convent. Towards the end of March she received a letter from her father, in which he announced the birth of a little sister, and the joy of the young girl was great on hearing this delightful piece of news. This baby, born in England, had received the names of Gertrude Eulalie, and Madame de Verneuil, at twenty-one years of age, was already the mother of two children, considered herself the happiest of women.—Neither the young mother nor the Baron, however, had forgotten their eldest daughter, as was fully proved by a large packing-case which had been brought to the convent from the Diligence office on the eve of the new year. This case contained some very pretty things and each article was chosen with reference to the actual position of the happy Isabelle; for, with an exquisite tact, the donors had selected books for the use of their daughter which could not fail to meet the approbation of the Mother St. Euphrasie. There was also a handsome rosewood workbox, containing a collection of knitting and crochet needles of all sorts and sizes, tapes, Jarning cotton, strips of cambric and muslin for frilling, and a variety of other useful articles, as well as scissors, pen-knives, and the usual implements for a lady's use. A second box in Tonbridge ware, and lined with blue satin, contained twenty-four packets of the best sewing needles, thirty-six reels of white cotton and one dozen of black, of different sizes. A third box contained a beautiful carved ivory crucifix and rosary to match. These things had been brought from the East Indies and were very valuable, but they were M. de Verneuil's presents to his child, and the whole were contained in a purple velvet case lined with white satin. Our Isabelle was delighted with these presents, and she took an early opportunity of telling the Sister Therese that nothing could have given her more pleasure than the needles and thread.

"Just look, Cecile," cried she, on opening a largish parcel carefully packed in brown paper, "what a quantity of lovely wool of all sorts of colors, and what beautiful reels of cotton! I must try to get on with my needlework if only to please my dear mamma, who, away in England, still thinks of her little daughter at G. But how I should like to see my baby-sister!"

"In ten years, perhaps, or even before, she may come to the convent," said Eugenie.

"Perhaps; but in ten years I shall, please God, be twenty-two, and, in all probability, no longer here," answered Isabelle.

"That is very likely," Eugenie laughingly replied. "Young ladies do not usually stay at the convent till twenty-two. But you might, notwithstanding, see her very often."

"How sad you were, Isabelle, when you first came here," said Cecile. "Do you recollect the three or four first days?"

"O, the weariness and wretchedness I then felt!" answered Isabelle. "I really do not know what I should have done if our dear Mother had not put me in the Sister Josephine's class. I am never dull nor weary now, and if she were to take away my books and my knitting and needlework, I should, I think, die of grief."

"Then you would not like to return home and take up your old life again?" asked the nun.

"I would not mind going home for a day or two, to see papa, mamma, and my little brother and sister, but not by any means to take up my former life there, for I am far too happy here for that. Before coming to the convent I used to be dreadfully dull; in fact, my life at home, until papa married again, was much worse than it was here during those first three days, and I am very glad that it has not all to come over again."

Spring was now opening, a tint of blue sky shone through the tops of the tall trees, and beam after beam appeared, until the sun poured forth in warm light. The season was unusually advanced, and the trees in the convent garden were already clothed in that tender green that cheers the eye and gladdens the heart, after the dreary interval of leafless winter. The lilac trees, covered with blossom, only required a few warm days to bring them out into full flower, and to wait their delicious perfume on the soft breeze through the windows of the school-room, as if to woo the presence of the three charming and graceful girls, blooming beneath the shade of the old cloisters, who were then standing,

"With reluctant feet,
Where the brook and river meet,
Womanhood and childhood fleet."

As the fine weather advanced, luxuriant masses of foliage entirely concealed the prison-like walls which surrounded, on three sides, the venerable building, and, as one wandered beneath the shade of the lofty trees through which one could scarcely perceive the glorious blue sky, one might have imagined oneself two

or three hundred miles away from any other house, instead of being almost at the entrance of a large and populous town. In the distance the bright blue waters of the Channel were visible, whose rippling waves broke with a gentle murmur against the cliffs bounding the convent lawn; but neither the nuns nor the pupils were ever allowed to walk alone on that side, nor could they even extend their rambles beyond a palisade, fixed at about fifty feet distant from the extreme edge, for the cliff in that place was nearly perpendicular, and the danger would have been frightful had any one tried to descend to the beach down its rugged side.—Besides which, at high water, and more particularly in stormy weather, the great waves, lashed into fury, dashed up the beach and broke upon the granite wall with a vegeful force, and with a noise like thunder, as if angry with the opposition they encountered, and strike terror into the hearts of the timid inmates of St. Mary's. Within the memory of man no accident had been known to happen on that spot, and the commands of the good superior were strict and formal, and not to be infringed; and, as the vigilance of the nuns appointed to the charge of this young and happy band of children was incessant, there was apparently nothing to fear.

Time, however, was rapidly passing, and the month of April was drawing to a close. The Feast of the Ascension of the Blessed Lord fell that year on the tenth of May, and the nearer the happy moment approached, the more Isabelle tried to merit the approbation of her kind instructresses, as well as that of the good old priest, who, with many pains, had taught her to love and serve God prayerfully and faithfully. But when we reflect that scarcely a year had passed since her entrance into the convent, we cannot fail to perceive the astonishing improvement she had made, and, spoiled child though she had been, it was wonderful to see the affection with which she had inspired her companions, as well as the kind and friendly nuns in the house.

We have omitted to state that a new boarder had arrived at St. Mary's during the first week of the new year. Euphemie Leriche, for such was the young girl's name, was twelve years old, and was to prepare herself to receive her first Communion at the same time as Isabelle de Verneuil; but, to speak candidly, her conduct was such that not only the nuns, but M. Beauregard, the venerable cure, had more than once seriously reprimanded with her on the subject. She was exceedingly vain, and could talk of nothing but the white dress she was to wear at the coming ceremony, and which her mother was then having prepared for her, of her wraith, her veil, her handkerchief, &c. The Sister Josephine, fearing for her children the effects of this bad example, told her one day, that if the Mother St. Euphrasie were talking in that strain she would, most assuredly, be severely punished.

"As if I cared for her punishment," said Euphemie, when later in the day she found herself alone, for a moment, with her companions; "mamma decidedly promised me that my dress should be handsomer than those of the other young ladies. She is having it embroidered at Nancy, and the lace to trim it, and also my veil and handkerchief, is being made at Malines, in Belgium. But you, Isabelle, what are you going to wear?"

But Isabelle, after exchanging looks with the Sister, made no reply to this question.

We may as well here remark, that the mother of this rebellious pupil was the daughter of a persevering and honest Savoyard, who, from circumstances it is useless here to dwell upon, had become the possessor of an enormous fortune. M. Leriche, a young and already a wealthy man, the owner of splendid estates in one of the pleasantest departments of France, having been summoned to Savoy on business of importance relative to the will of a deceased friend, had here met and been introduced to the father and daughter. As he had been appointed guardian to the children of the testator, he had necessarily been detained some weeks at P—, and during the intervals of his business the thought more than once struck him that the large fortune of Mlle. Rasdon joined to his own, would enable him to increase his financial and agricultural speculations in a manner more in accordance with his own peculiar views. The numerous affairs relating to the inheritance of the sons of his late friend being at length terminated, he resolved to ask the hand of the young lady in marriage; his proposals were accepted, and, immediately after the celebration of the nuptials he left Savoy with his bride and returned to Touraine, in which beautiful province his estates were situated. Euphemie was born during the following year, and she had scarcely numbered twelve summers, when, tired alike of the folly, and extreme vanity of both mother and daughter, he resolved to follow the advice of his friends, and place his daughter in St. Mary's Convent, there to be properly prepared for the worthy

receiving of her first Communion, and to complete her hitherto neglected education. Her arrival had sufficed to throw the whole school into disorder; she laughed openly at the nuns, and ridiculed the idea of working for the children of the orphan class; so disobedient a pupil had scarcely ever been either seen or heard of within those quiet walls, and never had punishments been so frequent as they had been since the introduction of this proud and disagreeable girl. The Mother St. Euphrasia, whose indulgence was proverbial, that it was said in the house that she did not know how to scold, had been obliged to exert her authority to enforce that of the nuns; but Euphemia, who cared no more for her than she did for the Sisters Josephine and Therese, acted as she chose, refusing most positively to subject herself to the rules and regulations of the house. She would cut short the religious instructions of the Abbess by her impertinent remarks, the exhortations of M. Beaugard worried her, and vain, proud and capricious, she considered herself far above any of her companions, and followed no rule but that of her own will and pleasure.

From the very day following that of her entrance into St. Mary's the barrier or palisade of the cliff had excited the wilful girl's curiosity to the highest degree. More than once had she been forbidden to walk in that neighborhood, and finding that nothing she could say or do had the slightest effect upon her, the Mother St. Euphrasia told her at last, that if she were seen again in that part of the grounds she would not allow her to receive her first Communion. This threat had the desired effect. Euphemia was frightened for a time into submission, and the idea of not appearing in the chapel dressed in the magnificent costume preparing for the ceremony, was in itself sufficient to exercise a beneficial control over her actions. For several days she had committed no open act of disobedience; but frivolous, chattering and idle, she attended to none of her lessons, and prevented the other pupils from paying attention to their various studies, until at last her conduct became so unbearable, that the Superior came to the conclusion that it would be better to send her home the day of the first Communion.

The Mother St. Euphrasia formed another resolution that same evening, and wrote, at once, to the director, of the Convent on the subject. She had resolved to have the old and decayed palisade removed, and to replace it by a strong iron railing, which, without intercepting the view of the sea, the delight of the secluded inmates of the convent, would effectually guard that side of the garden and remove all pretext for disobedience on the part of the pupils of St. Mary's. (TO BE CONTINUED.)

ST. GREGORY VII., POPE AND CONFESSOR.

In a line so glorious as the succession of the Pontiffs it is not for us to pronounce as to their comparative greatness. Nevertheless, as "star differeth from star in glory," we may say that among the most resplendent of the successors of Peter none surpasses in majesty the Pontificate of Gregory the Seventh, saint and confessor.

St. Gregory the Seventh, by name Hildebrand, was born at Soana in Tuscany about the year 1013. He was educated in Rome. From thence he went into France and became a monk at Clugni. Afterwards he returned to Rome, and was engaged for many years in high employment and trusts of the Holy See during the Pontificates of St. Leo IX., Victor II., Stephen X., Nicholas II. and Alexander II. He was employed in the discharge of the most difficult offices in a time of profound corruption; when disorder and secularity, through the despotism of the civil powers, had widely infected the ecclesiastical state. Three great evils afflicted the Church at that day, namely, simony in the buying, and selling of ecclesiastical offices; concubinage, and the custom of receiving investiture from lay hands. Against these three corruptions St. Gregory contended all his life. As Legate of Victor II. he held a Council at Lyons, in which simony was condemned and punished. He presided over the Council of Tours, in which Berengarism retracted his heresy on the Real Presence. After the death of Alexander II., Hildebrand, then Archdeacon of Rome, was elected Pontiff. He was consecrated on St. Peter's Day, in the year 1073. As Pope he at once put forth his apostolic power and called upon the pastors of the Catholic world to lay down their lives rather than betray the laws of God and of the Church to the will of princes. Rome was in a state of turbulence and faction through the ambition of the Genoi. St. Gregory excommunicated them for their manifold crimes. They in revenge laid hands on him in the Church of Santa Maria Maggiore during the solemnities of Christmas night, wounded him with a sword cut in the hand and threw him into prison. He was next day rescued by the people. After those contacts had ceased, arose the chief conflict of his life. The Emperor of Germany, Henry IV., after having confessed his crimes, and after being absolved of simony, and of usurping the right of investiture and of selling bishoprics and spiritual offices to his favourites and courtiers, once more openly relapsed into the same sins. In revenge at the remonstrances of St. Gregory, he called together a council of schismatical bishops, involved also in simony, at Worms, in 1076, and pretended to depose the Pope. He sent this infamous sentence with an insolent letter to Rome. The Pontiff received it in St. Peter's in the midst of the cardinals and prelates. The life of the envoy who delivered it was only saved by the personal intervention of St. Gregory from the indignation of the people. The Pope then in a council at Rome excommunicated the emperor. From that date began the conflict which ended in the deposition of the emperor by the princes and electors of Germany, by the voice of the people and by the authority of the Pontiff. The Estates of Germany, unable longer to endure his tyranny, vice and perfidy, took up arms against him. Finally he was compelled to submit and to seek absolution and peace with God, at the hands of St. Gregory, at Canossa. But the emperor did not persevere in his good resolutions, and endeavoured to ward off his humiliation by creating a schism. He set up Gilbert, the excommunicated Archbishop of Ravenna, as anti-pope. He also, in 1085, besieged the Pontiff in the Castle of St. Angelo. This outrage of the emperor and the turbulent state of Italy and of Rome drove St. Gregory to seek protection of Duke Robert of Calabria at Salerno, where on May 25, 1085, about the 72nd year of his age and in the twelfth year of his Pontificate, he entered into his rest. His last words were of a divine widow and patience. As he was dying he said, "I have loved justice and hated iniquity; therefore I die in exile." His faithful attendant answered, "Victor of Christ, an exile thou canst never be, for to thee God has given the Gentiles for an inheritance and the uttermost ends of the earth for thy possession." Such was St. Gregory the Seventh, a man of God's

right hand, inflexible in justice, full of tender compassion, consumed with zeal for the purity of the Church of God; invincible against its enemies.

Eight hundred years are past, and we see the same conflict renewed before our eyes. Once more an Emperor of Germany rises up against the Vicar of Jesus Christ. But the circumstances of the conflict now are widely different. Then many of the bishops of Germany, France and Italy were courtiers of the imperial power and traitors to the Church. Now the Bishops of Italy, France and Germany are united in an inviolable fidelity to the Vicar of Jesus Christ. Two archbishops and a bishop in Germany are already confessors for the faith. The enemies of the Church were then in sheep's clothing and within the fold. They are now outside—put out by the just sentence of the Holy See, and known as heretics by a name of their own choosing. Never were the episcopate or the priesthood more pure, independent and separate from secular corruptions. Archbishops and bishops of the Church are now in prison in vindication of its liberty in the choice and commission of its pastors. The empire of Germany is for a moment in the hands of a people fallen from Christianity; held together by military force, without the cohesion of moral unity or bonds of faith. The Pontiff has little fear from such an antagonist. In their warfare of eighteen hundred years they have withstood and have overthrown mightier and more perilous assailants. The emperors of Germany whom the Pontiffs had consecrated, were within the unity of the Church, and their sway and influence over its internal action were intimately dangerous to its purity and internal strength. No Casarism on the outside has comparatively any formidable power. It may persecute, imprison, banish and slay; but it cannot touch the unity and purity of the Church, which are deepened and perfected by the excesses of civil despotism. Pius IX. has no fear for the undying Church of God, as before him, St. Gregory was fearless and invincible in the same imperishable See of Peter.

† HENRY EDWARD, Archbishop of Westminster.

"THE ENGLISH IN IRELAND"—WHAT SCOTLAND THINKS OF FROUDE.—"ATROCIOUS ERRORS."

The North British Daily Mail, of April 10, one of the leading Scottish journals, had the following scathing review of Mr. Froude's history of English rule in Ireland:

If a man will write history, he must not start with a foregone conclusion which he is sure to enforce and illustrate. He must not aim at being didactic. He must not seek to write an epic poem, or compose a philosophic treatise. His object ought to be the discovery of facts, and his duty is to relate them in their natural sequence, and with their just proportions. In so laborious an undertaking, he is all the better of some imaginative power, just as a laboring horse is the better of a dash of blood. But he must take heed that fancy does not supply him with facts or color such as he possesses. Disregard of these obvious rules, or inability to observe them has proved the bane of many ancient and medieval writers; nor can it be said that their modern successors are entirely free from such weaknesses. A large part of Livy is pure legend much of Tacitus romance. The medieval historians did not perhaps even aim at truth. Rollin wrote a religious epic, Gibbon a crusade against the Gospel. Niebuhr removed from Roman history many brilliant legends, but substituted, it is to be feared, romance of his own. Mr. Froude has fallen into the same errors though he has perhaps carried them further than any writer of this century—not excluding even Thiers or Macaulay. Of this work, "The English in Ireland," now concluded in three volumes—the first volume of which we noticed some time ago—is a striking example. It is perhaps not intended to be a history at all, but a philosophic treatise to justify certain notions of political science to which the author is fanatically attached. If so, its purpose and mode of execution are not the less reprehensible, whether regard be had to the principles advocated, or to the narration of so-called facts, by which they are sought to be vindicated. Perhaps the only sound reflection contained in the whole work—and certainly often enough repeated—is that it was a great misfortune for Ireland, and consequently, for England, that the Irish seeing they were conquered, had not been entirely subjugated by the English—that is, that they might have become completely English in thoughts, habits, and aspirations. But when once this fact is admitted, and the question presents itself—What, after all the mischief brought by the alternate tyranny and weakness of the Plantagenets and Tudors and culminated in the bloody anarchy of the 17th century, was the proper policy to be pursued in the interests of Ireland and England itself—the principles he would enforce and the maxims he would adopt astonish us no less by their errors than by their atrocity. You ought to have put down the Irish by the strong hand; you ought; to have kept the people under martial law; drum-head court-martials ought to have superseded trial by jury; the religion of the vast majority ought to have been crushed out. These were the principles of the policy which according to Mr. Froude, ought to have been adopted in the last, and even, to a large extent, in the present century. In other words, the policy of Bismarck ought to have been carried out with the vigor of Cromwell. There is nothing new or original in such views the only wonder is that they should be resuscitated in the present day; and by an educated English gentleman. They have been tried again and again from the days of Casar downwards—sometimes with success, sometimes without, but in all cases, except those of actual savages, with most direful results. They succeeded in the case of the Roman provincials, and the result was the emancipation of the people, and the conquest of the empire by foreign barbarians. They succeeded in Moorish Spain, and the result was the Inquisition and national decay. They succeeded in Protestant France, and the upshot was the Revolution of '93. They were tried in Holland, and the consequence was the loss of that country to Spain. They were tried by the first Edward in Scotland, and the result was the interecine wars and the undying hatred of four centuries between kindred peoples. But, what is of more importance to the matter in hand, they were tried in Ireland, and perseveringly acted upon from the time of Cromwell till within the memory of living men, and the results are precisely those which Mr. Froude in common with every well-wisher to England and to civilization so grievously deplores. With the exception of Scotland in the time of the late Stewarts and the low Countries in the days of Alva, it may be doubted whether any country was even more completely held under the heel of a conqueror than was Ireland during the 18th century. Physically, religiously, intellectually, the great body of the people were entirely prostrate. Deprived of arms, and most of the rights of freemen, they were not even allowed the consolation of religion, and were even denied the benefits of education.

The penal laws were, indeed, a masterpiece of tyranny, which the Grand Inquisitor might have envied. That they were not carried out to the letter was no fault of their framers, but because human nature is not so depraved as to carry out in practice what it might conceive in theory. What more could Cromwell, what more could Machiavelli, what more could Mr. Froude himself have devised? That they fostered treachery and organized perjury, that they produced undying hatred, secret societies, assassination, and ultimate rebellion; what might be expected. When the insurrection at last broke out, it was accompanied with features of cruelty

and ferocity perhaps unparalleled; and those in their turn provoked excesses on the part of the English soldiery hardly credible, were they not too well authenticated. The pitch cap, the rack, the lash, the picket, were the ordinary means of enforcing authority. The spy system, with all its detestable and degrading enormities, was carried out by the Government at vast expense, and with the most unblushing effrontery. Mr. Froude does not attempt to deny these things—they are undeniable—but he seeks to palliate or even justify them as necessary in the times. The atrocities that followed Culloden, the sickening horrors that attended the suppression of the Indian Mutiny, and the Jamaica insurrection, of which Englishmen are now ashamed, might on the same terms be extenuated. It is not in Scotland, with her traditions of Bothwell Bridge and the Grassmarket, that such acts are to be justified or vindicated. There is a curious circumstance in the history of the Irish Rebellion which more than anything else throws light upon its true character, and which was too well known for Mr. Froude to pass over without notice, though, strangely enough, it falls to awaken him from his dream.—Sir Ralph Abercrombie, one of the bravest Scottish soldiers that ever upheld England's flag, was, while the insurrection was at its height, sent over to Ireland as commander-in-chief. No one till now ever accused Sir Ralph of weakness. The stout soldier, who afterwards overcame the Cuirassier with his own sabre at Alexandria, whose genius drove the French from Egypt, and who died in arms as a soldier should die, was not likely to be a dreamer.—Yet, no sooner had he landed in Ireland than he expressed his abhorrence of the entire system by which the Viceroy was exasperating the Rebellion, and even went so far as to prohibit the troops, under heavy penalties, from carrying out the instructions received from the castle. Those in authority tried to cajole and threaten him; but he stood firm, and when his remonstrances were unsuccessful, he at once threw up his command and returned to England. Mr. Froude narrates all this, and gives it as an instance of deplorable weakness, by which the "blood and iron system" was, unhappily, checked in its salutary career, "Credat Juezus!"

Mr. Froude is quite right in saying that the Irish priesthood had far too much power—power, indeed, that was wholly incompatible with regular government. He is also right in portraying the Irish people as the dupes of seditious adventurers—men like Tone, Fitzgerald, and Napper Tandy, utterly void of moral principle, and seeking at any cost their own aggrandisement. He is right in characterizing Father Murphy and Father Roche as men drunk with religious fanaticism; but he forgets to inquire who made them what they were. He gives just but sickening pictures of the horrible treacherous and seditious atrocities by which the Irish Rebellion was characterized; but he fails to see that the penal laws, the spy system, and the torturing long maintained by the executive, formed the school in which such practices were taught and enforced. Though living in the second half of the 19th century he has yet to learn the rudimentary lesson that brutal laws produce brutal acts, that lying begets perjury, and treachery treason; that you cannot repress crime by crime, or the fanaticism of one sect by the religious madness of another. He has yet to learn what not one Englishman in a thousand would now dispute—that the only antidotes to the fanaticism of contending sects is the spread of education, and the enforcement of free toleration; that when a people are fevored by injustice they can only be restored to quietude by conceding their reasonable demands, and rendering all equal before the law, whatever their creeds or their politics; that as the end and object of all Government is the welfare of the governed, no Government deserves the name, or can indeed be long carried on, which is maintained by violence, and enlists among its supporters the worst passions and most degrading instincts of human nature.

These just and obvious principles, very alien from the maxims of the Tudors, of Cromwell, of Dutch William, of Camden, and we regret to say of Mr. Froude,—have been more and more acted upon by the British Parliament since the repeal of the Penal Laws, and have culminated in many signal acts of justice during the late administration. Unbending firmness of rule, rigorous, even-handed, justice to all, absolute indifference to parties and sects, the spread of sound education—these are the indispensable conditions of Ireland's present and future prosperity. The Government that is strong and wise to play this part will deserve well—not of Ireland only, but of Great Britain. Meanwhile let the curtain of oblivion fall over the old tale of Ireland's wrongs and England's folly. It is not the part of a wise physician to uncover old sores before they are skinned over; and we cannot but think that Mr. Froude might find better employment for his marvellous power of historic painting than in retouching the fading picture which portrays Erin's grief and Albion's shame.

FEDERALISM V. REPEAL.

LETTER FROM JOHN MARTIN, M.P. (To the Editor of the Irishman.)

Dublin, April 22, 1874. Sir—I have read with deep interest the letter of Mr. P. J. Smyth, M.P., addressed to the Marchioness Dowager of Queensberry, upon the question of the form in which Ireland ought to claim the restitution of her national rights. It is an able and eloquent letter, and I agree with the Marchioness, that it is worthy of the careful consideration of the people of Ireland. But I think Irish patriots ought to read Mr. Smyth's letter, and then go at once and sign the National Roll.

Like Mr. Smyth, I address myself to the consideration of the three leading questions put by the Marchioness. But I answer them differently from my friend. To the first I say that Home Rule on the principles laid down in the Conference resolutions is not, indeed, a restoration of the identical *status quo ante 1800*, but that it restores the national sovereignty of Ireland with rights and limitations as acceptable to Irish dignity and as favourable to Irish interests as those which prevailed from 1782 to 1800.

To the second question I reply that Home Rule on the principles laid down at the Conference will, in my opinion, give Ireland as much of legislative independence and of the rank of an independent state as Ireland possessed before 1800. And to the third question I gladly answer, I am confident that Home Rule on the Conference principles would content the national aspirations of the Irish people, and, if loyally accepted and respected by the English people, would end the old feud between the countries.

It is plain that I interpret the Home Rule scheme at present before the country quite differently from my respected friend the Marchioness of Queensberry and Mr. P. J. Smyth. Neither of them supposes me capable of knowingly and willingly abandoning the struggle for our nationality—of admitting the validity of the Union in any sense except as a material fact—of condoning the black crime then perpetrated against Ireland. On the contrary, I regard the Home Rule programme as resting, just as did the old Repeal programme, upon right, morality, and history. All the Repeal arguments founded upon right, morality, and history, seem to me perfectly in place in the advocacy of Home Rule. The main difference between the two schemes seems to me to be that Home Rule proposes to arrange beforehand certain questions affecting the relations between the two countries, which Repeal would leave for settlement after restoration of the Irish Parliament. But the practical consideration for the Irish people is whether such an arrangement as the Home Rule scheme proposes is or is not such a one as a restored Irish Parliament would be willing

to make. I think an Irish Parliament restored through England's consenting to Repeal of the Union would be willing to accept either such a relation as that of Norway to Sweden, or as that of Hungary to Austria, or as that of Canada to England.

It is no question of a "distinct destiny," in the absolute sense of the word, neither with Repealers nor with Home Rulers. It is the question, how are Ireland and England to live under the same crown, each as free as the other, each equal in rank to the other, each possessing her national property and independence, and yet both agreeing to be friends and allies? Assuming that our country remains under the same king with England, how are we to adjust our relations with our English fellow-subjects so as to preserve peace and the national rights of both? Is not that the practical question for Irishmen?

It is too easy to criticise any scheme that may be put forward for dealing with so many-sided and difficult a question. Mr. Smyth very harshly criticises the Home Rule scheme. But I think the idea of the people of Ireland is—certainly my idea is—that the Home Rule scheme clearly puts before the world our protest against English rule, our demand for the restitution of our independent Parliament, and our desire to make honourable terms with the people of England, so that we may live under the same crown with them, no longer their subjects, but their free and equal neighbours and allies. Such, in my interpretation, are the principles of the Home Rule scheme. So soon as the English people consent to an arrangement upon those principles, there will be proper occasion for Mr. Smyth's criticism upon the details of the scheme.

I may add that I am no more in love than Mr. Smyth with the involvement of my country in England's imperial concerns. But, except by means of violent revolution and separation, I see not how we can escape from that difficulty. It is at least as great a difficulty for Repeal as for Home Rule.

Let us all unite in an endeavour to do the best that we can in the circumstances. Let us care more for the practicable than for the theoretically perfect. Let us, as a people suffering all the woes of subjection to a cruel and greedy foreign rule, unite to offer our English neighbours forgiveness and reconciliation on terms honourable to us and safe for them, and so to obtain relief and prosperity for our afflicted country.—Sincerely yours, JOHN MARTIN.

"THE FIRST FALL."

(From the Dublin Nation, April 25.)

Already the Irish party have carried off the first victory of the season. Twice within the past eight days have they boldly challenged the issue of battle on Irish measures. On last night-week the Irish Municipal Franchise Bill was fought through one of the sharpest and stiffest debates of the season—a debate which ended in a "defeat" that was, as the result has proved, a substantial triumph for the Irish members. On Tuesday last, the Municipal Privileges Bill was moved by Mr. Butt, and carried triumphantly; the Government capitulating with as good grace as was practicable under the circumstances.

These two measures being, as the Times of last week put it, to a triad of Bills brought in by the hon member for Limerick to restore to Irish cities and boroughs equal rights, franchises, and privileges with those enjoyed by English cities and towns.—As to the first, the Municipal Franchise Bill, which was rejected on Friday week, it proposed to assimilate the municipal franchise in Irish boroughs to the municipal franchise on the favored side of the Channel. For, as was pointed out by the Irish members in the debate, an Irishman settled in Liverpool, living in a house valued at £4 a year, may vote as a burgess; but if he crosses the channel to his own land he cannot vote as a burgess in any town unless he inhabits a house valued at twice that amount, namely £8. This system operates as a wholesale disfranchisement of Irishmen in the boroughs and towns of their own country. It, in fact, manacles the Irish municipalities, and gives them only a half or quarter ration of the full freedom which is their right. Thus, while Canterbury, with a population of 20,000, has 2,600 burgesses, Londonderry, with a population of 25,000, is allowed to have only 299 burgesses! While Bristol, with a population of 182,000, is allowed 13,000 burgesses, Belfast, with a population of 174,000, is allowed only 4,300 burgesses! While Chester, with a population of 30,000, is allowed 5,300 burgesses, Cork, with a population of 100,000 (more than twice as many), has less than half as many burgesses, or only 2,000! In fine, the case of the Home Rulers was simply unanswerable; was, in fact, so clear and strong that English members refused up to the last moment to believe that the Government would venture to oppose it.

But up rose the Orange representative of Armagh, Mr. Vance, with gloomy visage and sepulchral tone, to warn the House of Commons, that there was Popery, nay, Home Rule, in this dreadful Bill! The municipalities which it proposed to emancipate and to place on a level with English towns, were, horror of horrors! in most cases fortresses of national sentiment! The Corporation of Dublin especially was singled out for attack, Mr. Vance suggesting that, as it no longer contained an Ultramarine majority, it ought to be clipped in its rights, fettered in its action, and gagged in its speech.

The Government, perpetrating a blunder which elicited a groan of dismay and censure next day from the Times and Pall Mall Gazette, took up the narrow and oppressive views of their Orange supporters, and, after an exceedingly tough encounter, succeeded in defeating the Home Rulers by a majority of less than forty votes in a house of about two hundred and twenty members! The cheers that rose from the "defeated" Irish told that they at least knew what they were about—knew they had driven the Government into an untenable position. It took the Treasury-bench gentlemen till next day to find out by the shout from their own journalists, and by the universal decision in political circles, that they had made a huge mistake, and had been completely out-generalled and morally worsted in the whole affair.

It seemed, on Tuesday last, to be a foregone conclusion that they could not afford to repeat so disastrous a blunder by a like course on Mr. Butt's next Bill—the Municipal Privileges Bill. Indeed, the Times of Monday last openly called on Sir Michael Hicks Beach to fling up the sponge. This Bill proposed to restore to the Corporations of Irish "counties of towns"—Dublin, Cork, Belfast, Limerick, Galway, Waterford, and Kilkenny—the right to elect their own sheriffs, clerks of the peace and other functionaries. There were ten times as many reasons, from the Mr. Vance point of view, for opposing this Bill as there were for opposing the previous measure. Yet the Times plainly put it that the Government must knock under. No doubt, pleaded the great oracle, these most annoying Home Rulers will make all these things, if they obtain them, work to the advancement of their party and their cause in Ireland, but, on the other hand, the damage done here in England by voting down Irish questions so manifestly just is a still more grave consideration!

ing to know what the Government would do. They could not afford—in a certain sense they dare not attempt—by a mere party majority to repeat the scene of the previous Friday. No sooner had Mr. Butt resumed his seat, after moving the second reading of his Bill, than the Irish secretary rose and announced (with a few remarks intended to lessen the shock of his conversion) that the Government would yield what the Home Rulers claimed on this point!

There was Mr. Vance meanwhile? What of the declaration of war standing in his name on the books of the House?

This was the really important and significant incident of last Tuesday's debate. Mr. Disraeli had put a gag in Mr. Vance's mouth, sent him off, and politically ordered him to hold his peace. The "Ulster contingent" were openly snubbed; their wall of bigotry was unfeelingly derided; and if they tried any of their usual swagger about civil war and "kicking the crown into the Boyne," it was contemptuously defied. That they took the rebuke in no sweet spirit was eloquently proved by the most eloquent Mr. Leslie, of Monaghan, who openly protested his "detestation" of the Bill, which, with "pain and regret," he found his party chief accepting! Laughter, loud and long, and ironical cheers, greeted the mournful reproaches which, in the name of the Irish Tories, he addressed to the Prime Minister. Government had, for the nonce, at all events, flung their Irish "Maroons" overboard!

And so the cities of Ireland are to appoint their own Sheriffs; that is to say, the people in Cork, Dublin, Belfast, Limerick, Waterford, Kilkenny, and Galway are to elect these officials, in whose hands the grand juries have, in so many instances, been made nests of bigotry, injustice, jobbery, and corruption. It is a great step in its own way to winning real and substantial municipal freedom for Ireland; and the Irish municipalities will not be slow to recognize that, for this boon, they will be indebted solely to the Home Rule party.

IRISH INTELLIGENCE.

DEATH OF EDWARD MAGUIRE, Esq. D. L.—We regret to announce the death of this estimable gentleman last Monday morning in Dublin. Mr. Maguire was one of those useful, unostentatious public men who effect so much and parade so little. A member of an old Irish Catholic family, Mr. Maguire was ever true to the patriotic and religious principles inherent in his race. Mr. Maguire's services as a popular Parliamentary representative were, at different times, eagerly sought by various Irish Liberal constituencies. At the last general election Leitrim and Cavan were both emulous of the honor of returning him, and his success in the latter county was certain. But the lamented deceased preferred devoting his time to the work of the Catholic Union, and to the other great social movements occupying public attention. In the vigour of his years and intellect he has been removed from amongst us. We can but submit to the mysterious dispensation of Providence that has deprived Ireland of so worthy a son, and express the hope that the recollection of the high esteem in which he was held by all classes may soothe the anguish of those bereaved ones who survive to mourn the lamented deceased.—E. I. P.

The Evening Post of Monday has the following—Some of our contemporaries, both here and across the Channel, have been in the habit of asserting that what the Irish required was "firm determined government;" we were altogether too much hampered and petted by Mr. Gladstone's administration; we had been surfeited with kindness, and had grown restive from over indulgence. It was stated that we would be all the better from having our requests refused, and a touch of the whip applied occasionally. These journals must be highly gratified at the vigorous recently displayed both in Dublin and London by the present Government in its treatment of the "mere Irish." The new Viceroy was ushered into office on Saturday—by the "Lords Justices"—with a communique from the Tory Attorney-General to an Irish "weekly" for using language much less violent than what may be found every week in many of the most largely circulated organs of the English working classes. The Home Rulers of the Grafton Hall, London, have received a similar favor from the Home Secretary, and told that if they are not more quiet in their utterances, their place of meeting will be shut against them by order of the Government. We are not concerned to defend the tone of the articles in the Flag of Ireland or the speeches in the Grafton Hall. But why should one law prevail in such matters for English politicians and another for Irishmen. We are only stating notorious facts when we assert that the articles of Reynolds's News and the speeches of Messrs Bradlaugh and Odger, are a vast deal more "seditious" and avowedly "treasonable," than anything written or spoken by Irish journals and politicians in connection with the Home Rule movement.

MR. LEAHY, Q. C., ON INTEMPERANCE.—The Quarter Sessions for the city commenced on Tuesday. The Chairman, John Leahy, Q. C., in addressing the grand jury observed that he was sorry to have to refer again to a matter which he had been in the habit of speaking about for the past two years—intemperance, the great social evil of the country. Judges, Chairmen of Quarter Sessions, and clergymen had denounced the vice by every means in their power, and yet he felt perfectly shocked to see that there were 25 applications for spirit licenses at the present sessions—25 additional licenses where there were already over 300 public-houses in a population of about 40,000. He really did not know when intemperance was going to stop in Limerick. Judging from the number of cases of drunkenness disposed of by the magistrates, there were in all probability 1,500 cases of drunkenness since the last sessions.

THE OUTRAGE ON CAPTAIN HARMAN.—The private investigation before the Mayor and a number of magistrates respecting the charge against Charles J. Clancy and Henry Clancy for the stabbing of Captain King Harman and three other gentlemen concluded on Wednesday. The accused have been fully committed for trial to the July assizes, bail for the present refused. Captain King Harman's condition of health is much improved.

An eminent English historian has recently taken up the subject of Ireland, and his lectures and books are a series of taunts and challenges to Irishmen. He avows his approbation of the massacre of the Irish; he declares that the foggings, the half-hangings, and the pitch-caps of the last century were all excellent. He says the Irish have been misgoverned by England in so far as they have been governed according to the Constitution, and that they do not deserve liberty, because they will not fight for it. When an Englishman trails his coat before Ireland in this fashion, is it wonderful that there should be an angry result? It must be remembered that this writer went across to America for the purpose of blackguarding Ireland; the fashion that he has since done in his book. There he happened to be met by a great Irish orator, and the bumptious Englishman ran away. He gave up lecturing, and came home and wrote his book, in which he has been able to gloat over the cruelties inflicted on Ireland in the past, and lament at pleasure over the weakness which stopped short at their extermination. When a man like this gets into a high place in English literature, is it wonderful that there should be seditious in Irish writings? If there are to be warnings under the Coercion Act let them be given to Mr. James Anthony Froude, No Irish writer in the present day with his utmost power could do as fit as much as this: fill Ireland with bitter and resentful memories, or to render reconciliation between the two countries difficult, as this bragging and with all his genius, thoroughly vulgar, Englishman. If the Coercion Act could

suppress him, Ireland and England would both be the better of it, and historical literature would be spared some of the most mischievous productions that have of late issued from the Press.—*Cork Examiner.*

BALENA QUARTER SESSIONS.—The Chairman was able to congratulate the Grand Jury on Saturday, on the almost entire absence of crime in the division which the calendar to go before them exhibited. There were only two cases, one against a boy, for attempting to get 5s on a false representation, and the other against an Errisman for an attempt at rescue and assault. The former case was brought more for example than for punishment, and the end more promptly secured by the decision of the jury and the sentence of the judge. The other case was not deemed one for punishment, and the respondent was allowed out on his recognizance. The Chairman truly stated that this was a very gratifying state of things in so large and populous a district as Ballina. In the other districts of the county, where quarter sessions had just previously been held there were more prisoners for trial, but perhaps in the entire county when the sessions shall be concluded, there will not have been 20 persons tried, and perhaps not above half that number found deserving of punishment. We feel sure that there are other counties in which a similarly gratifying state of things will have presented itself, but in what county of England will such a paucity of prisoners be found? Not, we believe, in the very agricultural counties—those in which the circumstances of the population correspond very closely to the circumstances of the population of Mayo. Somehow, with if possible less reason to be law-abiding the people of Ireland respect and keep the law better than do the people of England. The ancient laws of Ireland have long been suspended or abolished. They exist only in the traditions or memories of the people, or in the records of the past still preserved. Many persons consider that those laws ought to be extant and in operation—or the principles embodied in them those that should have guided the Legislature in framing laws for this country. But in place of this we have had purely English laws extended to Ireland, and these are in operation exclusively. Yet to those laws the people bow, and render an obedience unknown in the country of their origin and especial adaptability. This is remarkable, and should be recollected by people in the habit of talking of the instability and lawlessness of the Irish character. The Irish are positively a law-abiding people, and with still further improved laws and government would be a well to-do and contented people.—*Ballina Herald.*

IRISH VIRTUE—SCOTCH VICE.—A pretty squabble is now being waged between the Liberal journal of Edinburgh, and the Tory organ of Wigtonshire, in which the Irish name and character are being freely commented upon with characteristic fervour. Never was the old reproach concerning Scotch density in the matter of wit so ludicrously justified. So far as we can learn the *Scotsman* discovered on looking into the Census that Wigtonshire was at the top of the poll in the native foible of illegitimacy. Wigtonshire thinks proper to return Tory representatives to Parliament for the county and burghs; and the *Scotsman*, with elephantine playfulfulness, hinted that Wigtonian morals depended upon and arose from Wigtonian politics. Surely this thin specimen of humour might have been allowed to perish; but jokes are rare in Scotland, and the people of Wigtonshire spoke up quite bravely, having taken the terrible taunt gravely to heart. We ourselves are not in the least bad humour to learn that the defence set up amounted in brief to this—that all the immorality in the shire was due to the Irish population. If anybody said that the Irish were the richest people in the world, we could bear it—so infinite was patience become from generations of long suffering and calamity. Besides, this sort of atrocity—for it is an atrocity—is so manifestly untrue, so palpably and notoriously a libel, that no man in his senses would think of combating it seriously for more than a minute. It is not mere pride but a sense of justice which enables us to remember that a few years ago a stupendous blue book was issued on this delicate topic so far as it related to every country in Europe. There is a little nook of a place somewhere in Austria which takes rank as the most virtuous dwelling place in the Old World, and Ireland ranks the second. We remember, too, that said book was boastfully stated to be Protestant, and observations of a most reconciling and edifying kind were made concerning the fact that the second place in purity was most decidedly Catholic. So much for our evidence in reply to the Wigton scandal. But the *Scotsman*, who takes the matter in most solemn temper, maintains in a column and a half the justice of its witty insinuation, and pours out much wrath on Toryism in general and Wigton Toryism in particular. We are not concerned with the awkwardness of the duel or the humour of the combatants, but the *Scotsman's* statistics are of considerable interest. The *Scotsman* has charged Wigtonshire, with ignorance, illegitimacy, pauperism, lunacy and Toryism. The second charge was the gravest, and the accused flung the *onus* on the Irish. The fact is, as we have stated above, that the percentage in Ireland of that crime is almost the lowest in Europe—being about 4 per cent.; that in Scotland being about 9 or 10. The rate in Wigtonshire is 17. The *Scotsman* pointedly asks: "How can the infusion of people with a four-per-cent. rate of illegitimacy be the cause of a fifteen or eighteen per cent. in the district where they settle or pass through?" Of course the slanders is exploded at once. But really Wigtonshire must be a very bad quarter. As their countryman observes, the Irish are remarkable for their fecundity; where they dwell marriages are popular and fruitful, the number of births is increased, and the relative proportion of illegitimate children thus considerably decreased. And yet Wigtonshire is in bad eminence—even in Scotland. But there is yet another test. The Irish in Wigtonshire number 12 per cent. in Renfrewshire 14 per cent., in Lanarkshire 14 per cent. In fact the nasty shire has less Irish than the two latter. How stands the rate of illegitimacy?—Renfrewshire 6 per cent.—Lanarkshire 8 per cent., Wigtonshire 17 per cent.—in truth she is less Irish and less nice. We confess the subject is not an agreeable one; but the war is waged north of the Tweed with characteristic plainness of speech. It is a pity to find the acrimony against the people of this country vented in so unbecomingly indecent a fashion; and while we are tickled by the *Scotsman's* humour, we are not ungrateful for the vigorous and warm defence which has been established on behalf of our vilified country.—*Freeman's Journal.*

THE SISTERS OF MERCY.—At the weekly meeting of the Carrick board of guardians, held on Saturday, Mr. Francis Hogan, Deputy Vice-Chairman, moved that the infirmarian nuns should be introduced into the workhouse hospital as nurses. He said that the more he considered the advisability of having nuns introduced into the workhouses of Ireland, the more he felt convinced that they would not only confer a blessing on the sick poor, but that in an economical point of view, they would save the ratepayers of the country many thousands of pounds annually. He held that under the present system of superintending workhouses, the poor people suffer materially through the neglect of paid nurses, and their desire to make the most they can out of their situations. No matter how attentive and honest the masters and matrons of workhouses were—they could not prevent the existence of such a state of things. If the nuns were introduced, the nature of their holy calling was a sufficient guarantee that they would not countenance any imposition on the poor, nor allow dishonest contractors to practice impositions on the ratepayers in their supplies.

Mr. Wilson would like to know if Mr. Hogan had any facts to lay before the board to show that any saving had been effected in the rates or that the poor had been better cared for in workhouse hospitals, where the Sisters of Mercy had been introduced. Mr. Hogan said that he had not, but that such information could be easily obtained. Dr. Ryan said that Captain Hamilton, Poor Law Inspector, had informed him that in Kilmacthomas, Dungarvan, and other unions the introduction of nuns had proved a great improvement on the old system of hospital nurses. It was decided to adjourn the debate for a week, in order that the necessary information might be forthcoming.

CATHOLICITY AND FREEMASONRY.—The Catholic Union (Ireland) have published the following:—"The distinguished prelate who fills the archiepiscopal See of Mechlin, in Belgium, has just issued a pastoral letter on the subject of Freemasonry, and recalls to the mind of his flock the anathemas so frequently hurled by the Church against members of the fraternity, 'Let us not lose sight,' says the venerable archbishop, 'of the fact that Freemasonry is a secret society, not alone in the sense that it conceals its designs from the "profane world," (to use the words of the sect itself), but in the sense that the initiated of the high degrees conceal the true purposes of Masonry from the inferior grades, even though these latter may be great and august personages clothed in the external dignities of the order. But, even these are not less guilty on that account, because they blindly engage themselves by an oath to carry out designs of which they are ignorant despite the warnings of common sense, conscience and the Church. Further, that which Freemasonry hides from a large number of its adherents, reveals clearly enough by its actions to all who will open their eyes to watch them. It reveals it also by the documents which are now and then issued from its council-rooms. Freemasonry, in its doctrine often reduced to form, is the enemy of the Catholic Church. It treats with contempt all that has been venerated from the earliest ages of Christianity, and sets at naught the harmony of reason and revelation—of science and of faith. The very thing that stirred the enthusiasm of so many great men—the eternal religion, whose unbroken liberty Bossuet had so clearly proved; all this the lodges pretend to confound with merely human religion and opinions, and they are content to live in peace with Christianity, only on the condition that it shall renounce its divine origin. The pretended respect of the lodges for worship is to be purchased only on this condition. The Catholic Church is excluded from this respect, precisely because it bears on its forehead the characters of the unity of God—of the father of all men and of all peoples. The lodges will not have a God living in revelation, or a revelation living in the Church. Whoever leagues himself in a lodge, leagues himself in a society which blasphemes the Divinity of Christ and the universal Church. Can we, therefore, wonder that the Church should declare excommunication against those who join in Freemasonry?"

"THE ENGLISH SYSTEM."—Limerick, Tuesday.—In a civil bill case, brought for the recovery of a sum of £4 11s, the Chairman said that a copy of the account not having been furnished, he should not grant a decree. The English system was not to grant decrees unless copies of account had been furnished, and he had adopted that principle for the last ten years, and would do so in future. There was another English practice, of not granting decrees for drink supplied in small amounts to poor people. He wished it to be known to the public that he should not grant decrees in any case where it was shown to him that the sum claimed was for drink supplied to poor people. In the case before him the Chairman gave a decree for 7s. 6d., and did not allow the balance, which the trader might put under the head of "money lost by selling whiskey."

THE PEACE PRESERVATION ACT.—A list has been presented to Parliament of the persons detained in prison on the first of the present month, under warrants signed by the Lord Lieutenant, under the authority of the "Protection of Life and Property Act," as continued by the Peace Preservation (Ireland) Acts Continuance Act. Two persons are, it appears in custody—namely, Patrick Casey and James Kenny, both charged with "being members of a Ribbon society." There is no record given of the time during which they have been incarcerated.

A CHIMNEY-SWEEP SUFFOCATED.—On Friday a boy named Kelly, a chimney-sweeper was suffocated while sweeping the chimney of Ballymore Castle, near Ballina, the residence of Colonel Seymour. Kelly being unable to go up one of the chimneys, went on the roof with three other boys, who, it is alleged, sent him down the flue, where he died. The constabulary were sent for, and repaired to the castle, but their efforts to extricate Kelly from the chimney were useless, but on the following morning he was taken out dead. The companions of the deceased fled after it was known the boy was suffocated, but they were subsequently arrested. An inquest was held, and a verdict of accidental death was returned. The boys were discharged, but re-arrested, and committed to jail pending a magisterial investigation.

STATISTICS OF IRELAND'S REPRESENTATION.—A return, asked for last session by Mr. Pim, dealing with the statistics of the representative system, has just been laid before Parliament. We learn from this interesting return that the 103 Irish members are returned by 32 Irish counties; returning two members—each 64; a university returning two members—each—12; and 25 boroughs, returning one member each. The statistics given with reference to some of these disclosures, display some startling anomalies. For example, Belfast with 15,000 electors, returns two members; while Derry, Galway, Waterford and Limerick, with a total of some 8,000 electors, return eight members between them. The same remark applies to Dublin; and in any future re-arrangement of seats, Dublin and Belfast would be entitled to a minority member. In passing, it may be said that the wealth of the capital of Ulster is illustrated by the fact, that with a population not two-thirds that of Dublin, it has almost as large an electorate. Some of the Irish towns returning members are very insignificant places. The ridiculous and absurd view of representative anomalies is to be found in the fact that Kingstown, with 16,000 inhabitants, has no member at all, while Downpatrick, Dungannon, Mallow, and Portlinton, with a total population of some 15,000, have four members between them. Kingstown, Queenstown, and Lurgan are unrepresented towns, well entitled to Parliamentary rank by their importance and population. In the counties, the province of Leinster, with an electorate of 43,900, returns 24 members; Cork, with 19,900 electors, only two.—*Freeman.*

FATHER BUKES ON CATHOLIC MEN.—A Catholic man may sin like other men; he may be false in every relation of life; he may be false in the domestic circle; he may be false socially; he may be false politically; but one thing you may be sure of—that he either does not go to confession at all, or if he goes to confession and comes to the holy altar, there is an end to his falsehood, there is an end to his sin; and the whole world around him in the social, domestic and political circle, receives an absolute guarantee, an absolute proof that that man must be all that I have described the Christian man to be—a man in whom every one in every relation of life may trust and confide. This is the test. Do not speak to me of Catholics who do not give us the test. When a Catholic does not go to the Sacraments, I could no more trust in him than in any other man. I say to you do not talk to me about Catholics who do not go to the Sacraments. I have nothing to say of them, only to pray for them, to

preach to them and to beseech them to come to this holy Sacrament, where they will find grace to enable them to live up to the principles which they had forsaken. But give me the practical, intellectual Catholic man—the man of faith—give me the man of human power and intelligence, and the higher power, divine principle and divine love. With that man, as with the lever of Archimedes, I will move the world.

The Land Act has certainly not impaired the value of land in the county Tipperary—though it has diminished the power of the landlords—if the result of an inquiry held yesterday at Clonmel may be taken as a fair example of its effect. A small patch of ground measuring exactly three roods and 24 perches, statute measure, was required as a site for a lunatic asylum which is about to be erected. A court of inquiry was constituted to ascertain the value of the land and fix the amount to be paid for the purchase of the interest and compensation to three tenants who had holdings on it. Mr. Bagwell, D.L., and eleven other magistrates presided in the Court-house to receive the verdict of a special jury empanelled to try the question. The Solicitor of Public Works, Mr. Alexander McClintock, explained the purpose for which the land was wanted, and stated that the owner in fee was Mr. Moore, D.L., by whom the land was let to three tenants from year to year, who had sublet a number of cottages or cabins. The sum to be awarded would be paid in the first instance by the Treasury, but would ultimately come out of the pockets of the ratepayers. After hearing the evidence of Mr. Tenny, valuator of the Board of Works, and of Mr. Carruthers, C.E., the jury awarded to Mr. Moore £442 10s. Mr. McClintock then gave an explanation of the position of the tenants and their claims under the Land Act, and professional gentlemen having being heard and evidence given on their behalf, the jury awarded various sums, amounting altogether to about £120, so that the whole award amounted to £563 10s., or at the rate of £860 a statute acre for land within a mile of Clonmel.

THE SECRETS OF THE ORANGE SOCIETY.—A man named Charles Dougherty was charged at the Magherfield Petty Sessions (Co. Londonderry) on Monday, with some thirty others, with taking part in an unlawful riotous assembly on St. Patrick's Day. One of the witnesses against him named John Martin was cross-examined as follows by Mr. McErlane, solicitor for the defendants, Mr. Reid, Sessional Crown Prosecutor, appearing for the prosecution:—"How was the defendant dressed? He had what we call a sash, Mr. McErlane.—What do you mean by 'we'?" Witness.—"We Orangemen." Mr. McErlane.—"Then I am to take you to be an Orangeman? Witness.—"Yes, and a good one, too (laughter). In our lodges it was decided not to interfere with the Roman Catholic procession on the 17th. The resolutions were not put into writing. There were fourteen or fifteen in the lodge when this was agreed to. Tell me, now that I have gone so far, do you get in by giving this [Mr. McErlane here gave three raps on the desk]? Witness gave no answer. Now, upon your oath, is not this the password? "Ask and ye shall receive, seek and ye shall find, knock and it shall be opened unto you?" No answer. The question was repeated, and the witness swore that he would not tell, and it belonged to the secrets of the society. Mr. Reid said he was not bound to answer the questions. Mr. McErlane thought the proceedings of Mr. Reid were unparliamentary. Mr. Reid said that he only objected to the witness being cross-examined, as he did not see how it touched the credibility of the witness. Mr. McErlane read from a law authority, showing that he might cross-examine the witness on any subject even remote from the case. The defendant persisted in refusing to answer the question.

A case highly illustrative of the manner in which false reports of outrages in Ireland have their origin was heard at the Bandon Petty Sessions on Monday. A farmer named Connell was charged with having fired a shot at a Mr. Smyth, who occupied a farm adjoining his. Mr. Smyth appeared as engaged on last Friday morning in loading a cart with turves, when he heard the report of fire-arms, and the servant by whom he was accompanied alleged that he heard Connell, who fired the shot, say at the same time "Take that, you hungry hound" and that the accused added in reply to an observation from him that he would shoot him, too, for a rascal. It was shown that the accused had borrowed the gun from his brother-in-law to shoot crows, and that it was through indulging in this practice that the charge came to be preferred against him. The magistrates refused to take informations in the case. Connell was also charged with having arms without being licensed, but the magistrates considered that he had acted in ignorance of the law, and allowed him out on bail, believing that the Crown would not prosecute.—*Cork Herald.*

On the 23rd ult., Abel John Ram, M.A. of the Inner Temple, London, and county Wexford, was married to the third daughter of the late Lord Inchiquin, the Hon. Miss Mary Grace O'Brien, at St. Paul's Church, Knightsbridge, Brompton, England. The Archbishop of Canterbury officiated.

ANOTHER "WARNING."—It was stated at a meeting of Irish Home Rulers held in the Grafton Hall, Soho, on Sunday, that a communication had been received from the Home Secretary to the effect that, unless those engaged in the meetings in that hall consented to abstain from propagating seditious against the constituted authorities, the Government would be compelled to close the hall promptly.

The Earl of Grandn has been nominated Knight of the Grand Cross of St. Gregory the Great by Pope Pius IX.

DENOMINATIONAL EDUCATION IN IRELAND.—On Tuesday in answer to Mr. O'Callaghan, Sir M. H. Beach, said it was not the intention of the Government to bring forward this session any measure relating to denominational education in Ireland.

The Guardians of the Northern Dublin Union have agreed to petition Parliament to impose a tax on Irish absentee. Only three members of the Board opposed the motion on the ground that it was one to which the Legislature was not likely ever to assent.

GREAT BRITAIN.
LONDON, May 4.—In the House of Lords, to-day, Lord Russell, in view of the mutually embittered feelings of France and Germany towards each other, moved that copies of the correspondence with those powers be called for, and asked what the course of the British Government would in the event of a rupture between them. Lord Derby believed that the peace of the immediate future was safe, and he trusted in the influence of time. England, he said, would do everything to maintain peace short of embroiling herself in a struggle in which she is not nationally interested. She would regard obsolete treaties as open questions, and faithfully adhere to her engagements of late years. Lord Russell withdrew the motion calling for the papers in the Oregon boundary and Fenian raid questions. He said that the British people had felt that the honor of England had been touched in the Washington treaty negotiations, the national interests jeopardized. An opinion generally existed in favour of compensation to the Canadian sufferers by the Fenian raids, but he did not apprehend a repetition of these errors. He trusted that Great Britain would never seem afraid to risk anything in the assertion of her vested rights.

Mr. Hesketh, Honorable Secretary of the Conservative Association, at Bolton, has recently issued a brief account of the constitution of the House of Commons, and the present state of parties therein, with a list of the constituencies of Great Britain, the

number of representatives, and their political character. The composition of the new Parliament is thus sketched:—"In the new Parliament, all Home Rulers, save three, have been counted on the Liberal side, consequently the Liberal party appears to have made a 'gain' in that country. But, after witnessing the general route in Ireland of the best supporters of the Gladstone ministry, even the most extreme Radical would hardly venture to look upon the Irish elections as a 'gain' or triumph to his party. It will not be forgotten that at a meeting of Home Rulers, which has just been held in Dublin, a resolution was passed repudiating any connection with either parties of the state, and asserting that the Home Rulers would occupy an independent position. After a statement of this nature, it seems hard to understand how the Liberals can continue to claim the Home Rulers as 'friends.' The policy of the Conservatives is still counting them 'foes' is intelligible on the principle, 'Those who are not for us are against us.' The following is the constitution of the House of Commons from a Home Rule point of view:—Conservatives, 349; Liberals, 246; Home Rulers, 57—652. According to this Mr. Disraeli's majority over Mr. Gladstone is 103, and over that gentleman's party and the Home Rulers combined, 46. Various statements concerning the strength of the Home Rulers have been published, but the substantial accuracy of the foregoing table may be relied upon. No authentic list of the so-called 'National' party has yet made its appearance."

POPE AND ANTI-POPE.—There is nothing more potent than the natural craving of man for authority. If we had to define him we should not call him a cooking, a thinking, or a reading animal, but one to whom leadership and obedience were a primary necessity. Every attempt to reject that authority divinely appointed, merely results in fixing some self-chosen yoke or system of teaching more firmly on the necks of the human race; and in nine cases out of ten the tyranny of the pseudo-Pope is much more arbitrary and unbearable than any which even calumny has lent to the chair of Peter. The rejection of the dogma of infallibility by the free-thinking portion of Europe has resulted, as we always knew it must, in the development of an authority irrational, irresponsible to God, and odious to man, in the shape of modern Caesarism. The world would not have Christ, and it has got Julian. It has refused to listen to the paternal teaching of Pius IX., and it is prostrate before Bismarck. The thunders of the Vatican were despised, but the voice of the Krupp cannon is still vibrating on the tympanum of Europe, and is preparing once more to enforce the creed of Potsdam on the seafloors. A sentence has gone forth, not from Rome, but from Varsiz, and not an army of Christian knights, but the brute force of Teutonic hordes, aided by the craft and organization of Masonry, is preparing to impose it on the unbelievers. No attack on liberty in the history of mankind has been so direct, so shameless so insolent, as that which has succeeded the *Non serviam* of the Liberal Catholic party and its infidel allies. Immense minorities in Germany, Switzerland, and Italy are ignored and trodden under foot, and a system of dictatorship in the affairs of other and Catholic countries is attempted, which national pride and national faith might repudiate. If the material disasters of France, and her want of alliances—unattainable save through the hereditary monarchy—have obliged her to cede to the demand of Berlin on a question of internal journalism, we are at least at a loss to know on what ground and by what right similar demands have been made on a free and Catholic State like Belgium.—*London Crusader.*

"The disintegration of the empire" has become a favourite cry with those who wish to continue to withhold from the people of Ireland those rights which are peculiar to every free citizen on the face of the earth. "To grant Home Rule," say they "would be to dismember and destroy the empire. Why should Ireland not rest as contented as the rest of the United Kingdom? No English Government can therefore grant these demands." And the ignorant gullible people cry "aye," and turn their faces upon their fellow-subjects, only in name, on the other side of the St. George's Channel. But the heart of England is not to be blamed for this. English statesmen have ever played upon the ignorance of the English public as long as possible. As soon as the masses of the people of England become convinced that a genuine national wrong exists—such as the Irish Church Establishment—bigoted statesmen have to give way. So it will be with Home Rule. Here are a few facts concerning the subject which we submit to the calm consideration of every Englishman, no matter what his creed may be. If, after reading them, he thinks the Home Rule movement unnecessary, his idea of political justice is peculiar, to say the very least of it. He must at all events admit that in these facts lie to a great extent the secret of Scotland being so indifferent to the Home Rule movement.—Scotland has not even a viceroys, still less a Parliament. She is united to England more closely than Ireland is; she has no desire to be disunited; and yet she is in legislation and administration truly independent, and therefore contented. In the case of Scotland, every appointment is always conferred upon a Scotchman. In the case of Ireland, the viceroys, the lord chancellor, the prime—to say nothing of inferior officers of state—have as often as not been Englishmen. In the case of Scotland, if a royal commission or a parliamentary committee is nominated to consider any defect in the law, all but the whole of the members are invariably Scotsmen; at most, and only occasionally, one Englishman may be added, chiefly to give information as to parallel English practice. In the case of Ireland, such a commission or committee either contains a majority of Englishmen, or at least so many as to give a majority to even a small minority of the purely Irish members. Thus in the report and recommendations in the one case Scottish interests and feelings are exclusively considered; in the other English ideas overrule Irish wishes. In the case of Scotland actual legislation is suggested and carried by the Scottish members, the English members being in almost all cases satisfied to adopt what seems pleasing to the Scottish majority. In the case of Ireland, legislation is initiated by Englishmen, carried by English votes, and based, as a rule, on English notions.—*The Universe.*

The London Telegraph, of the 23d ult., says:—"Mr. Butt is not easily discouraged. Although his Franchise Bill was sharply rejected, he brought on with more promise of success last night a second measure, whereby he hopes to raise the Municipal Councils to an English level in point of dignity, and the control of certain offices. Sir Michael Beach did not offer opposition, and somewhat modified, the bill stands a chance of reaching the Upper House. But, if satisfied on the administrative subject, Ireland, according to a recent statement by the Home Rule leader, asks for more. It demands an Irish Lord of the Treasury, and there is no department unquestionably where frequent petitions for grants more urgently require 'a friend at court.'" Mr. Disraeli received the request with gushing civility—sees no reason or rule why there should not be "three Irishmen" in the office; and, making a bold bid, says he should be glad to have the assistance of any Irish gentleman who wish to support his Government, but who at present do not. He did not add, as prudently might have suggested, 'don't all speak at once!'

Statistics prove that in London no fewer than three thousand tender infants are annually smothered to death by their mothers, who fall asleep in bed while nursing their pledges. Unfortunately mothers involuntarily kill their children in a great many other ways—by absurd indulgence in diet, by foolish exposure in dressing, and through utter ignor-

ance of the laws of the human system. The only wonder is that the race, or at least the civilized portion of it, was not long ago utterly exterminated.— Babies are called tender; it strikes us that they are remarkably tough.

THE PRESS OF THE WASHINGTON TERRITORY.—LONDON, May 5.—The Standard says, editorially, that Lord Russell's protest against the Washington treaty is welcome, though tardy. "It is something," says the Standard, "to hear this experienced Liberal statesman proclaiming the truth about the discreditable transaction." The Daily News, referring to the Parliamentary debate yesterday, deprecates the reopening of the Washington treaty controversy; and praises Lord Derby's silence on the subject.

LONDON, May 6.—A meeting was held to-night of those favoring the disestablishment of the English Church. Professor Goldwin Smith presided. In his address he advocated the application of Church endowments to the relief of the poor and the promotion of education.

THE STRIKE.—There seems no prospect of a settlement of the strike at the Durham Collieries. Seventy thousand miners and laborers are now out of employment and great distress prevails among them; many are preparing to emigrate.

UNITED STATES.

We find the following in the New York Saturday Review of the 2d inst.:—"A large and interesting meeting of officers of the various independent Irish military organizations of the city was held at 'The Senate' at the corner of 116th street and 3d avenue, on Monday evening, April 27, Col. Graham presiding, through the courtesy of Col. Phelan, commander of the First Regiment of the proposed Irish Brigade. The meeting embraced a full representation of all the different Companies, through their Captains, and the staff officers of the 'Emmet Legion' and the Irish Brigade. Among them were Colonel Phelan, of the First Regiment of the Irish Brigade; Colonel Graham, Lieutenant Colonel Condon, Adjutant-Nagle and Major Kelly, of the 'Emmet Legion'; Captain Murphy and Captain Lysaght, of the First Regiment; and Captains Lane Kelly and Hennessey of the 'Emmet Legion.' The purpose of the meeting was to arrange preliminaries for the consolidation of the various independent Irish military organizations. The 'Emmet Legion' is composed principally of old veterans of the late war, and is not identified with any particular movement. The First Regiment is also largely represented by old Union Soldiers, but it has been considered a Fenian organization. It is proposed to unite these on a purely military basis. Speeches were made by Colonels Graham and Phelan, who although to a certain extent, representing opposite sentiments as to the manner of effecting the proposed consolidation, each exhibited, to a marked degree, that courtesy and consideration which perhaps only military men completely understand. After the two chiefs had spoken in behalf of their respective organizations, able and stirring addresses, in which the sentiment of harmony was notably conspicuous, were made by Adjutant Nagle, an old and devoted worker in the cause of Ireland; Captain Murphy, a convincing speaker; Major Kelly, who pointed out the distinction that should mark civic and military bodies; Lieutenant Colonel Condon, Captain Lane (of E. Company), and Capt. Kelly (of A. Company). It was well observed by one of the speakers, that brother officers, who had met on many a hard-fought battlefield, and who were united by the closest bonds of brotherhood, both by military associations and in love of the old soil, could hardly fail to agree now. A satisfactory arrangement will doubtless, be made which the objects of the proposed united organization will be effected."

THE AMERICAN GROCER.—A journal of reputation in the grocery trade, has been investigating the butter business, with the following result:—"The result of our inquiries is, that there are factories for this butter in New York, Brooklyn, Hoboken, Jersey City, Rahway, Albany, New Haven, Boston, and Providence; that the present total daily supply is not over six thousand pounds; that it is principally sold through one house in this city, which receives it and sells it for what it is; that the manufacturers use, and can use, no matter under what patent, only fresh beef fat, mixed in some cases with a small portion of leaf lard; that unless it is fresh beef fat the process cannot be conducted with success; that the manufacturers do not themselves mix it with dairy butter; that the trade here generally know it, and that numbers of them buy it and sell it; that a considerable quantity has been shipped with varied success to Southern climates; that it can be made by some of the manufacturers of sufficient firmness to stand the tropical market; that the course we propose for the treatment of this product is approved by the leading dealers in butter; that whoever sells this artificial butter for dairy butter, or mixes it with dairy butter and sells it for unmixed dairy butter, is just exactly guilty of the same fraud as the man who sells chicken or chicken and coffee, for pure coffee, and that it is folly to ignore or pool-pool an accomplished fact, or try to put it down by the cry of 'soap-fat butter.'"

A CURIOUS RESULT.—It appears from the minority report of the liquor law joint committee of the Massachusetts Legislature that under the existing prohibitory liquor law Massachusetts has more liquor shops open than any other New England State in proportion to her population, and she pays the Federal Government thirty per cent. more for taxes on liquor than all the other New England States together. The fact thus exhibited seems to be a part of the evil. The New York Journal of Commerce says it is the most fruitful cause of bribery and dishonesty among constables, judges, and juries.—Whereas before prohibition Massachusetts was proverbial for the purity of her judicial system, now, if current reports are to be credited, the constabulary force of Massachusetts, whose peculiar business it is to execute the liquor law, is a compact organization of bibletakers and blackmailers. The prohibitory laws, so far as they are executed at all, seem to be leveled against the light wines and beers instead of the heavier drinks.

THE SUFFERING IN LOUISIANA.—It is estimated by the New Orleans Distributing Committee, which holds sessions daily, that there are 50,000 persons in Louisiana who have been made homeless and foodless by the inundation in that State. That this is no exaggeration is shown by the amount of rations which are being distributed. At least 40,000 per day are dispatched to the various agencies, and these do not meet the demand. The Purchasing and Distributing Committees are kept busily at work from nine till three every day, and still the labor and demand grow upon them. The liberal donations from various quarters of the country will be judiciously and faithfully applied. Thus far, we believe, the money donations reach about \$60,000. Besides these, there are large amounts of provisions, which are promptly forwarded. These timely and generous contributions will tend greatly to alleviate the condition of many, but it is not reasonable to expect that all of the suffering which has resulted from so wide-spread a disaster will be relieved from these sources.

A recent bride is thus described by the *Louisville Journal*:—"She was dressed in white Paris muslin, trimmed with lace, all of which contrasted beautifully with the brunette of her complexion, while the sparkle of her dark and luminous eyes seemed to outdo the struggling flashes of her diamonds.—She was pronounced to be too lovely for a bride. Elf hid away in the meshes of the muslin and lace, her delicate beauty looked more like that of an angel than a fairy of the earth."

The True Witness

AND
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G. E. CLERK, Editor.

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The figures after each Subscriber's Address every week shows the date to which he has paid up. Thus "John Jones, Aug. '71," shows that he has paid up to August '71, and owes his Subscription from May to August.

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MONTREAL, FRIDAY, MAY 22, 1874.

ECCLESIASTICAL CALENDAR.
MAY—1874.

Friday, 22—St. Paschal Baylon, C.
Saturday, 23—Fast. Vigil of Pentecost.
Sunday, 24—Pentecost.
Monday, 25—Of the Octave.
Tuesday, 26—Of the Octave.
Wednesday, 27—Ember Day. Of the Octave.
Thursday, 28—Of the Octave.

REMOVAL.

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

NEWS OF THE WEEK.

There has been no little excitement in England over the condition of the navy, a subject on which John Bull is naturally very sensitive. From a discussion in the House of Commons it would appear as if but a small number of our iron-clad ships were fit to go to sea, or able to stand a heavy gale of wind. Even the *Devastation*, from which such great things were expected, which has been described as the most formidable man-of-war afloat, is not to be relied on as a sea-going ship; or, at all events, with the fate of the *Captain* fresh in their memories, the authorities do not care to incur the risk of sending her to sea. She lies in port, out of harm's way; and though of course she would be of great value as one of the coast defences in case of an attempt at invasion, the *Devastation* can hardly be classed amongst the vessels with which Britannia is popularly believed to rule the waves. This consolation, however, is to be found; that in respect of their iron-clads, other nations are just as badly off as, if not worse off than, we are. If Great Britain has not solved the problem of making an invulnerable ship sea-worthy, or a sea-worthy ship, invulnerable, neither have they—and it is very possible that the problem never will be solved. The ship of the future has yet to be devised.

The trouble betwixt the agricultural laborer and his employer has not been got over. As yet there have been no acts of violence to complain of; nor have the fires—the ancient mode by which the rural mind sought to deliver itself of its burden—declared themselves; so far there is cause for congratulation, but the situation is full of danger. There has been a Bill introduced into Parliament, by the Protestant Archbishop of Canterbury, for the promptly, effectually, and cheaply suppressing the growth of ritualism in England. By it, it is proposed to invest the Government officials called bishops with additional powers. At present the Bishops, poor men, are quite helpless, and every body seems to take a wicked delight in poking fun at them. The proposed cure will however, we fancy, be found worse than the disease; and the greatest enemy of the Establishment could not devise a better scheme for its overthrow than that of investing its bishops with real power or authority over the inferior clergy. Archdeacon Denison, a troublesome man, always saying or doing something to disturb the repose of our Parliamentary Zion, has moved in Convocation that the new Bill, if passed into law, should oblige bishops to proceed against ministers sinning by neglect of ritual, as well as against those sinning by excess of ritual. For example; all ministers of the Establishment are enjoined by law to have weekly communions in their several churches; and not being hindered by sickness or other reasonable cause, are also bound to read therein daily, the morning and afternoon services prescribed by law. Now in 12,000 out of 13,000 parishes these positive injunctions of the law, which the incumbent has sworn to observe, are constantly violated. Why not, asks the Archdeacon, proceed against these violations of the law as well as against the ritualistic offences?

We publish elsewhere an interesting communication from the Paris correspondent of the *London Times*, giving a report of a recent trial of the chiefs of the Lyons Communists. It is worthy of careful perusal, as throwing light on

the designs of the revolutionary party in Europe, and as accounting for that bitter hatred with which the Catholic Church, the only formidable obstacle to the realization of those designs, is by that party everywhere regarded.—When speaking of the Church, there is a striking similarity betwixt the tone of the Communists, of that of Gavazzi, the leaders of the new Reformation in Italy, and the frequenters of Exeter Hall in general. They are all chips of one block.

The news from Spain conveyed by telegram throws but little light on the actual state of affairs. That the Carlists have not been decisively beaten, even though Bilbao may have been re-occupied, is quite clear; and latest reports represent the people as wearying of the never ending dissensions of parties, and as eager to seek refuge from them in a restoration of the Prince of Asturias.

An account reaches us of a gross outrage upon the British Vice-Consul at Guatemala, Mr. McGee. For some imaginary offence to the commandant, a brutal ruffian of the name of Gonzales, Mr. McGee was arrested and sentenced to 400 lashes, of which 200 were at once inflicted. The next day the remainder of this atrocious sentence was to have been, and but for the armed interference of General Solares, who arrived in time to rescue the prisoner, would no doubt have, been carried out. Gonzales hereupon fled for safety to a steamer in port, but was shot when trying to go on board. The Government has it is said tendered humble apologies, and satisfaction for the outrage.

Latest telegrams report a Ministerial crisis in France. The Broglie Ministry has resigned, and M. Goullard, to whom the charge of forming a fresh Cabinet had been entrusted, has failed in his attempt to do so. A dissolution of the Assembly is spoken of, and the removal of the Government from Paris to Versailles.

The visit of the Czar to England has provoked great public demonstrations. A return visit of the Queen in the course of the autumn is spoken of.

Rumors are rife of a change in the personnel of our Canadian Ministry, soon after the expected prorogation.

A sad accident attended with great destruction of property and much loss of life, occasioned by the bursting of a reservoir, is reported from the United States. The number of persons drowned is said to exceed two hundred.

The Reverend Father Brettargh of Trenton has lately delivered a lecture on the subject of the "Spanish and English Inquisitions," which lecture the *Globe*, in good faith we willingly believe, analyses. Unfortunately it has misunderstood the lecture, and therefore naturally misrepresents it. We have not, as yet, received a copy from Father Brettargh; but we are sure that the *Globe* misrepresents the Reverend gentleman, when it taxes him with having, "with singular and commendable liberality, strongly condemned the deeds of his own Church."

We are thus confident, because such very "singular liberality" would have been strangely out of place in the lecture; seeing that it professed to treat, not of the Roman, but of the Spanish Inquisition. Now the latter was essentially a national, not a Catholic institution; worked by secular Spanish governments for national purposes; and though that institution may have been guilty of wicked and cruel acts, not the Church but the Spanish government is to be blamed for them. It was the "Spanish" Inquisition, as perverted from its original design by the Spanish government, for national purposes, and not the Church, not the Pope, whom the Rev. Father Brettargh "strongly condemned."

The victims of the "Spanish" Inquisition well understood the difference betwixt the tribunal by which they had been condemned, and that of the Inquisition at Rome. To the latter, whenever they had the chance, they invariably appealed; and, as Balpines points out, those appeals, whenever they reached Rome, never failed of obtaining a relaxation of the sentences passed by the Spanish tribunal. It was to Rome that Spaniards convicted of having relapsed into Judaism, fled for safety; so that in 1498, at one time, two hundred and fifty had assembled in that City as a sure place of refuge. On none of those in Rome was capital punishment pronounced; but after ecclesiastical censures and canonical penances imposed, they were set free without mark of ignominy. We may add that there is not on record a single authenticated instance of the Roman Inquisition having pronounced a sentence of capital punishment. So far from imputing the cruelties of the Spanish Inquisition to the Church, the candid and intelligent historian will admit that betwixt Rome and Madrid there was on this very point a constant dispute; * the former trying, but alas too often

* For the hostile feeling betwixt Rome and Spain in the XVI. century—see Ranke's Hist. of the Popes, lib. iii. passim.

in vain, to mitigate the severity of the Spanish tribunal.

And what authority has the *Globe* for the numbers at which it rates the victims of the latter? Llorente, we suppose, we shall be told; but on this matter the *History of Llorente* is as little entitled to credit as is Fox's *Book of Martyrs*. Does not the *Globe* know that this same Llorente, having been entrusted by Joseph Bonaparte, the intrusive King of Spain, with the archives of the Inquisition, burnt, as he, Llorente, himself tells us, the greater part of the reports of the proceedings so as to render it impossible for future ages to verify or disprove his statements? A few of those reports, those relating to persons renowned in history, such as Caranza, Macanaz, and a few others, he preserved; but the rest of the archives which, if they confirmed his history it was his obvious interest to preserve, he carefully, as he himself admits, destroyed. What credit can be placed then on his unsupported figures? On this head vide Balpines.

The Inquisition was in its inception a Court established to aid the Bishops in doing that which by their ordination vows they were all bound to do; that which every Anglican Bishop of the present day solemnly, before God pledges himself to do—to wit: "to banish and drive away all erroneous and strange doctrine contrary to God's word,"—so that every Episcopal Court was a sort of Inquisition. In Spain, owing to the peculiar position of that country, and to the dread of the people lest they should lose their lately recovered freedom, through the combined action of the Jews, and recently expelled Moriscos who had so long cruelly oppressed the Spanish Christians—it was made use of as an instrument for discovering the Jews and Moors, who still, under the garb of Christians, maintained a footing in Spain; thence carrying on a treasonable and dangerous correspondence with the national enemy on the other side of the Straits. The feelings of the Scotch towards the English after Bannockburn, and whilst the return of the Southern enemy again to crush out the reconquered national independence of Scotland was dreaded, were akin to, but faint compared with the hatred and dread entertained by all true Spaniards towards the Moors aliens in blood, language, and religion, who had so long trampled their native land under foot. This is the explanation of the cruel vigilance of the Inquisition in Spain against Jews and Moors; and if it does not justify its severity, it at least absolves the Church of all complicity in those severities; for always was Rome interfering to stay its hand, and to commend gentler measures to the suspicious and therefore intolerant Spaniards. Thus Guizot in his *History of Civilization*, vol. i, sect. xi.

"It was also in the fifteenth century that Spain was consolidated into one kingdom. At this time an end was put to the long struggle between the Christians and the Moors, by the conquest of Grenada. * * * In the same manner as in France the monarchy was extended and confirmed. It was supported by several institutions which bore more gloomy names. Instead of Parliaments, it was the inquisition that had its origin in Spain. It contained the germ of what it afterwards became; but at first it was of a political, rather than a religious nature, and was destined to maintain civil order rather than defend religious faith."

However, as Catholics, we are in no wise concerned with the Spanish Inquisition, which was a national and therefore not a Catholic institution; and it was the Spanish inquisition, we have no doubt, that the Reverend Father Brettargh condemned, just as hundreds of others, zealous members of the Church have condemned it before him; and as hundreds of others may condemn it when he shall be no more. This much have we here deemed it our duty to say when a faithful child of the Church is accused of having "strongly condemned" the deeds of his own spiritual mother.

And with Father Brettargh we admit that Catholic monarchs, that Catholic subjects, aye, that Bishops and Priests, have often been guilty of conduct which as Christians we heartily condemn. But the Church is not answerable for the wicked acts of all those who call themselves her children; she is not answerable for the cruel and impolitic persecution carried on in the reign, and in the name of Mary Tudor, by timeserving Prelates, who, in the days of her father had been the docile instruments of his tyrannical and anti-Papal policy, and had approved themselves faithful to their Church before approving themselves cruel towards Protestants. Of the cruelties practised towards Catholics by the governments of Elizabeth and James, perhaps the less the *Globe* say the better.

We gather from the *St. John Freeman*, N.B., that the Catholics of that Province, if they find it impossible to obtain from their legislature, a fair and honest School Law, intend to go in for Repeal of School Laws altogether, in which movement they expect the co-operation of many of their Protestant fellow-citizens. This seems to be a sensible resolve; for as we have often observed, there can be no better reason assigned for a State, or compulsory School system, than there is

for a State or compulsory Church system. The one stands upon precisely the same ground as does the other.

One advantage of going in for Repeal will be this: that thereby the School Question will be cleared of the disturbing religious element. As betwixt Catholics and Protestants this element should never be introduced; for, if truly stated, the controversy on the School Question is not betwixt Church and State, but betwixt the Family and the State. In the supernatural order, Catholics and Protestants recognise no common principles, or premisses, on which to base an argument; and so the principle that the Church has a right of control over the education of the child is one that the Protestant will not admit, and it is idle therefore in controversy with him to argue from it.

But in the natural order, Catholics and Protestants have common principles which few will dare to deny. Not as Catholics therefore, but simply as parents, we deny the right of the State to interfere in the matter of the education of our children. That belongs to us exclusively—as much so as belonging the feeding and the clothing of our children; and only in cases where it can be proved that parents have failed in their natural duties towards their children, and have thereby forfeited their natural rights over them, can the State urge any reasonable claim to interfere. If Catholics take this stand, their position is logically impregnable. State-Schoolism is—we do not say a violation of the supernatural rights of the Church, but—a violation of the natural rights of the Family.

It may be urged, of course, that, in every community, there are some families so poor, or so depraved, as to be incapable of discharging their duties towards their children; and that therefore, to meet this difficulty, the State has the right to step in, and set up—Aye! Set up what? Common Schools? No indeed; that conclusion is not contained in the premisses. All that logically can be deduced therefrom is, the right of the State to establish Pauper Schools. Just as the inability of parents to clothe, feed, or lodge their children would authorise the State, in order to prevent the children from starving, to set up and support not common lodging and eating houses or phalansteries, but poor houses—so the inability of some families to properly care for the education of their children only authorises the establishment by the State of poor or pauper schools.

The Repeal of all School Laws, the cessation of all State meddling with Education, would at least give the Catholics of N. Brunswick "Freedom of Education" and would place the School on the same footing as the Church. And why should it not be so placed? If the Voluntary principle can suffice for the one, it can surely suffice for the other; and whether or no, Voluntaryism, though failing to effect the greatest good, would inflict no wrong or injustice on any—for no one has the right to demand that the children whom he begets shall be educated at the cost of others. We believe then, that by going in for total Repeal, instead of Reform, the Catholics of New Brunswick have a good chance of throwing off the yoke that a Protestant majority has imposed on them; and that they are more likely to carry the day when they go to the polls, with the rallying cry of "Down with all State-Schoolism," than when, with bated breath, and in the bondsman's key, they ask only for separate schools. The Protestants of New Brunswick have shown that in their present temper their School Law cannot be reformed; but it may be cast down altogether. Therefore, *Ecce nos Liberos*.

One of the great difficulties which, since the disestablishment of their sect, has embarrassed the members of the once dominant Protestant Church in Ireland, has been the drawing up of, and winning general consent to, a common doctrinal standard. High churchmen and low churchmen have been fighting away with a zeal worthy of a better cause; and the revision of the Protestant prayer book, by the latter advocated, by the former opposed, has been a never ending subject of hostile debate. At last, however, the low-churchmen seem to have won a great victory, having extorted from their adversaries a concession to the interpolating in the catechism of a new question and answer, which fairly cuts away from beneath their feet the ground on which hitherto the high ritualists have fought the battle of a real objective presence in the Eucharist. After the question and answer in the catechism as it at present stands, and in which it is taught that in the Eucharist the body and blood of Christ are "verily and indeed taken and received by the faithful in the Lord's Supper," it is now agreed to insert a question and answer which teaches that that body and blood are taken and received "only after a heavenly and spiritual manner." In other words, the "taking and receiving" is mere "make believe," just as children of ardent imaginations will make believe that a chair turned upside down is a

horse; or as Sally Brass's maid-of-all-work, the "Marchioness," as Dick Swiveller called her, used to make believe that her infusions of orange peel picked up in the streets were strong drink, the generous vintage of France. She drank her decoction after a heavenly and spiritual manner, the means being what low-churchmen style faith, but which she called "a strong make believe."

On Saturday, the 10th inst., His Grace the Archbishop of Toronto, blest, with the usual rites of the Church, the corner stone of a Catholic Church about to be erected at Newmarket. On the occasion of his visit, His Grace also administered the Sacrament of Confirmation to a large number of children, and received the pledges of a large body of the congregation who had organised as a Temperance Society.

ADDRESS TO HIS GRACE THE ARCHBISHOP OF ST. BONIFACE.

On Sunday afternoon, immediately after Vespers, a meeting of the Catholic population of the City and the vicinity, was held in front of the Episcopal Palace, on the site of the ancient Cemetery, for the purpose of presenting to His Grace, Mgr. Tache, Archbishop of St. Boniface, an Address expressive of the respect entertained for him, and of the high esteem for his great services in the cause of peace and order in the North West. The site of the assembly was gaily decorated with banners, and bands of music were also in attendance.

The Addresses to His Grace were in both languages; that in English, which was read by Alderman M'Gauvran, M.P.P., was conceived in the following terms:—

To His Grace ALEXANDER TACHE, Archbishop of St. Boniface &c.

MY LORD,—Your presence amongst us is always to us a cause of joy, for in your person we gladly hail one of the greatest missionaries of our Holy Church—one of the brightest ornaments of the noble congregation of the Father-Oblats—one of the most zealous pioneers of the Faith amongst the Indians of the far North-West.

It is also to us a source of pride to hail in your Lordship a child of Canada who has carried the torch of religion and civilization to the vast regions of the North-West, taken possession of by the very ancestors of your own family.

We recognize also in your Lordship the worthy instrument used by Divine Providence to prepare the people of the North-West for participating in the advantages of those institutions which are enjoyed by all the other Provinces of British North America. We are aware of the efforts made by your Lordship to ward off evils which might easily have been avoided, had your wise counsels been followed. Unfortunately these counsels were disregarded. When the evil was done, prompted by your love for your people and your country, you left the Eternal City and the splendors of the Vatican Council, and hurried across the seas to repair the evils which might yet be in store.

Not on the Province of Manitoba alone, or on the Confederation of Canada, but on the entire Empire have your services, imposed a debt of gratitude; what your Lordship did in the cause of peace and order, was well done.

By our imprudence we had lost the confidence of the people of the North West; your wisdom revived it. This confidence saved to Canada an entire Province, and proved the safety of the Canadian Confederation. The obstacles are many and great; a portion of the Dominion, heedless of honour, abusing its power, has showered insults and calumnies upon you, traps have been laid for you, and you have had to fight against the hostility of numbers. In spite of all this you have accomplished a part of your difficult task; and you claim to-day the redeeming of the pledges made by men of whom you were the interpreter. You might well reckon upon those promises. They were the only means of re-establishing order and peace. You cannot be defeated in your legitimate efforts. We sympathize with you, my Lord, in your labours and your pains; with one heart and one soul, we wish your Lordship a speedy and perfect success.

Always, indeed, has it been with joy that we have hailed your presence in our midst, for in you we recognize one of our purest religious glories. But to-day, such are the circumstances in which we find ourselves, we could not allow your Lordship to pass through our city without tendering, to you, in the name of all the Catholics of this city and its vicinity, a solemn testimony of our respect, of our admiration, and of our sympathies.

His Lordship replied as follows:—
GENTLEMEN,—I feel very much honored indeed in receiving your flattering address in the midst of such an important and distinguished meeting; and the peculiar circumstances which have brought me again within the walls of your magnificent city—your proverbial and well-merited reputation of devoted children of our Holy Mother the Church—is enough by itself to account for your appreciation of the efforts of the missionaries in the cause of faith and civilization; and I thank you for your acknowledging the little I have done in the behalf of the children of the North-West.

As a Canadian and a child of the first pioneers of those vast regions, I had some peculiar obligation to answer the call I heard from above some thirty years ago; this call may have been for me since, the occasion of some hardships, but surely of a great deal of joy and consolation.

In preparing the souls of people for heaven, we are anxious to prepare them also for the accomplishment of their civil and social duties in this world; and the missionary in teaching the eternal principles which should govern nations as well as individuals, is laying the foundation of soundest politics.

Being a British subject and a Canadian, I always felt happy in preparing the people of the North-West for the enjoyment of the institutions that govern the various Provinces of British North America. Difficulties which might have been avoided, have occasioned my mingling in affairs not directly connected with my ordinary duties as pastor. I am satisfied I have rendered some service not only to the people of the Red River but also to the Canadian cause and I dare say to the Crown itself. Distrust has occasioned the mischief. The feeling of loyalty of the people and their leaders facilitated the mission of peace and conciliation I had received. Entrusted with the carrying of a Royal Message, I did act to the best of my judgment and in conformity to my duties as a devoted subject of our beloved Sovereign. I feel proud at your honorable acknowledgment of my conduct in circumstances which undoubtedly required some amount of cautiousness.

Insults and calumnies from the Press are always by themselves unpleasant to individuals and dangerous to society; I may however assure you, gentlemen, that I was never much troubled by what has been written against me, and I find in the hono-

conferred on me to-day a very pleasant and abundant compensation for the unjust accusations lavished upon me by a certain portion of the Canadian press.

Please accept, gentlemen, my best thanks and wishes. This Reply having been delivered, and received by the audience with much applause, benediction was given by His Lordship the Bishop of Montreal, when the assembly broke up.

Here is the able article from His Grace the Archbishop of Toronto on the subject of the persecution of the Catholic Church in Germany, to which we have alluded elsewhere, and to which the rejoinder of the Montreal Witness is addressed:—

GERMANY AND CATHOLICISM.

Sm.—As you are kind enough to admit into your paper some facts relative to the opposition of the Catholic Church to the late laws enacted by the German Parliament, I hope that you will be so good as to publish the following supposed parallel case, that our Protestant friends may see at a glance the true condition of affairs in Germany.

It has been wisely said, let there be a stint of everything except truth. A Catholic Governor-General is sent by the Queen to the Dominion of Canada, composed, as it is, of Protestants and Catholics.

- 1. That no Protestant Bishop, Moderator, or President of Conferences shall ordain or induct into any pastoral charge any candidate in holy orders, without examination and approval of the Civil Courts, which are composed of Protestants and Catholics, or even non-believers.

- 2. That all schools of theology and books taught there, and the Professors themselves, shall be under the control and appointment of the Catholic Prime Minister and his Council.

- 3. That any Protestant Bishop, Moderator, etc., sending any Minister into a parish or mission, without the permit of the Catholic Prime Minister and his Council, shall be subject to fine and imprisonment.

- 4. That any Minister being so inducted by his Bishop, performing any function, as baptizing or preaching, shall also be punished by fine and imprisonment.

- 5. That any Bishop, who would attempt to remove from the cure of souls a Minister, no matter how objectionable his teaching may be to the Church, without first having obtained the permission of the Catholic Government, would be guilty of high treason, and would be punished by fine and imprisonment.

- 6. That the Protestant Bishops, Moderators, etc., shall receive and retain in their communion such Bishops and Ministers as the Catholic Government shall order them.

- 7. That no Protestant Church shall formulate any creed or enact any code of discipline without the sanction of the Catholic Prime Minister.

- 8. That all marriages celebrated by Protestant Ministers are null and void, and shall obtain no civil effects, and the parties themselves punished as concubiniars, except such marriages as are performed by ministers approved of by the Catholic Government. But the Catholic Government will not approve of any Minister unless they renounce the authority of their bishops, moderators, etc., who will not comply with the new laws of the Catholic Government.

- 9. That all churches and church property be seized by the Government, who will send into these churches what ministers they please.

- 10. That no bishop, moderator, etc., shall receive any rents or payments from glebe lands, pews, etc.

I have no doubt Mr. Editor, that the Catholics themselves would oppose with all their might such a slavery imposed upon them by a so-called Catholic Government; and you, I am sure, Mr. Editor, would have no doubt that the Protestants would oppose such so-called laws with all their force. Laws similar to those I have enumerated have been enacted in Germany, and the Catholic Bishops would be untrue to their faith if they should obey them.

A law is improperly called a law which is contrary to the laws of God, and to the rights of individuals when not opposed to the common good. To enact an unjust law (which is no law at all) and then punish as a rebel the person who disobies it, is a tyrannical injustice. The case in Germany is coming home to the Protestant churches. Bismarck wants to make them also slaves of the State. We shall see what they will do—whether they will follow the example of the Bishops of Queen Elizabeth of England, or the Convenanters of Scotland, or the Catholic Bishops of Ireland.

We do not believe that Christ delivered over His Church to the manipulations of the Governments of this world? but to his divinely appointed Apostles to whom he gave all power to govern it.

I am, dear Sir, Your obt servant, JOHN JOSEPH LYNCH, Archbishop of Toronto, St. Michael's Palace May 5, 1874.

ADDRESS AND PRESENTATION. The following address and presentation were tendered the zealous and beloved Pastor of Wolfe Island, Rev. E. Murray, by his affectionate and devoted parishioners, prior to his departure for Rome:—

To the Rev. E. H. Murray, Parish Priest of Wolfe Island. Rev. Sm.—With feelings of more than ordinary sorrow we learn that you are about to leave us for an indefinite period, and that your ministrations here must be at least for a time cease.

voke for us his choicest blessings that we may persevere in the good work unto the end. We implore you to remember us when offering up the Holy Sacrifice; and though time and distance intervene, rest assured our humble prayers will be offered up for your safety and early return.

In bidding you adieu, we beg you to accept the accompanying as a slight souvenir, by you not for its intrinsic worth but rather the spirit which prompts the offering.

Signed on behalf of the congregation of the Sacred Heart of Mary, Wolfe Island. THOMAS DAWSON. P. McAVOY. ARCHBISHOP STALEY. T. BRUCELAND. JOHN BAKER. D. McRAE.

REPLY: GENTLEMEN.—You no doubt have remarked, in looking over the newspapers, accounts of addresses to this or that person, which are very common at the present day. Generally you will find that the person to whom the address is made will be said to be taken greatly by surprise—however difficult it may be to understand where the surprise comes from.

I need not, then tell you that your coming here to-day is a matter of surprise to me; but with truth I may say, that I am astonished at this handsome purse you make me on this occasion of my voyage to Rome. Not to be surprised at such generosity on your part would, indeed, be something strange. No one knows better than I, the many sacrifices you have made during the last two years. The purchase of the most beautiful property on Wolfe Island, with its charming grove, to-day in its full beauty with its clothing of spring around it; the little church of our Blessed Lady sweetly reposing in the shade of its large elms, the notes of the bell in its tower calling for the prayer of the "angelus"—why, every stone in this Church, every tree in this grove, every beauty there is of nature and of art about it, speaks of the generosity of the people of this island, and of their zeal for whatever tends to the glory of the Church Catholic.

To have built your church and to have erected it in such a lovely spot was indeed something. Every passer-by can praise you for this choice selection. But allow me to make use of this opportunity to tell your neighbours that you have done more than built your church. This church and all the grounds about are this day entirely free of the demands of any man. It is, in a special sense, God's own property. His own Temple, purchased for Him by the hard labor and scanty earnings of His loving children of the Holy Roman Catholic Church. Thus, gentlemen, you have purchased and paid for one of the most beautiful sites in the country; you have raised there a handsome Church, and from its tower you have suspended those chimes that are to "ring abroad devotion's call." All this has been begun and completed within twelve months. This is surely something—something in which you may take the grandest pride; for, after God, all has been done by yourselves, as the many days work in the fall and winter of 1872 and 1873 can attest, and by the pile of receipts now filed to your credit to the tune of eleven thousand dollars. Remembering all this done by you, gentlemen, I had no idea that you would present me with such a large bank-note. I am much surprised, and accept from me, gentlemen, my very sincere thanks.

You ask me gentlemen to remember you during our separation, and especially when in the City of the Pope. Rest assured you shall not be forgotten. If, at any time, I might forget Wolfe Island and its good people, certainly on this long voyage, I cannot leave you out of my memory. I am going to Rome, not as one goes on an ordinary voyage to that city—not merely to look upon its wonders—not merely to be blessed by the saintly aged prisoner of the Vatican. I am joining in company with about one hundred Catholics from the United States and Canada. We are going in the character of pilgrims, to visit those places which heaven has, in a special manner, sanctified, to linger around them for a while, to gather some good and salutary thoughts to carry away and keep during the remainder of life. In doing this we are but copying an example written on the page of history from the third century down to the present day. There is in this pilgrimage however, a new feature, which adds much to its beauty. This is the first pilgrimage in and from America. It is from America to Rome. We are going there in person, as children, to do what little we can to console our Father in his affliction. We are going, as men, to make a new protest in the face of Europe and of the whole world against the injustice perpetrated on the meekest, the best, and the most truly anointed of kings. We are going, as Christians, to kneel at the tombs of the Apostles, and in the seven basilicas of the Eternal City in supplication to Heaven for the triumph of the Church. We are going as American Catholics, to prove to our Pope and King that though the broad Atlantic wave separates us from him, our hearts are as full of love for him as if we were living within the walls of his city, or under the shadow of the Vatican; to tell him that we have undertaken this long journey across the seas to behold him of whom we have heard so much of sorrow and of sufferings—to look upon him with our own eyes, to kneel for that most consoling blessing of his, to tell him that we sympathize with him, and that we grieve for him in his imprisonment—yes, to tell him that, if needs be, we are ready, some of us, to draw the sword for his cause; some of us to go perform on the battlefield the works of mercy. This is the spirit with which the pilgrims are setting out from the shores of the American continent on the 16th of May. Though away from you, gentlemen, my thoughts will frequently come back to hover around you and your homes. You ask for my prayers. I fear they are too unworthy; but I am a priest, and this I can do. In this fact there is much of consolation. In the "memento" at Holy Mass, I will say you and your children's souls on the altar of God in the Holy City. In return, remember me when in this little church of our blessed Lady. And now thanking you for this gift and your love for me, good-bye, and the blessing of God be about you and your homes.

We have to correct a typographical error which crept into our report of the last meeting of the Irish Home Rule League. We made the Chairman say that Mr. Gladstone assisted in defeating Dr. Butt's amendment to the speech from the Throne in a long and "brilliant" speech, this should read bitter instead of brilliant, as the speech in question was full of gall and wormwood towards the Home Rule Members.

MARRIED.—On Tuesday, 12th inst., at the Cathedral, was celebrated the marriage of F. A. Quinn, Esq., one of our most respected members of the Bar, with Miss Euphrasia McGee, daughter of the late Hon. Thomas D'Arcy McGee. The ceremony was performed, and the nuptial benediction was given, by the Rev. Canon Leblanc, of the Cathedral.

St. John, N. B., May 16.—The Lieut.-Governor has dissolved the House of Assembly, and write for a new election are ordered, returnable on the 30th of June. The coming election will turn entirely on the School Act; the supporters and opponents of which are bitterly opposed to each other.

OBITUARY.

On the 8th. instant, Miss M. L. Lawler, at the residence of her brother, the Rev. E. B. Lawler, 112 Pembroke Street, Toronto.—

The subject of the above obituary notice in the Toronto Globe of the 8th inst., was well known to the writer of the following lines as the favourite sister of the Reverend Edmund Burke Lawler, erstwhile a respected priest of the Diocese of Kingston, and at present Chaplain to the La Salle Institute in the City of Toronto. In offering the subjoined tribute of respect to the memory of his deceased sister, it is hoped that Father Lawler will accord to his old class mate of the Montreal Seminary, the usual indulgence of private friendship, whilst he here recalls a few traits in the amiable character of the deceased! For years, and unconspicuously, had the late Miss Lawler endured the slow torture of that fell disease—cancer, to which she finally succumbed. The best medical talent of Ontario, prompted by all the incentives that a kind hearted brother could urge, failed to arrest the progress of the fatal malady; and after lingering in untold agony, but with a martyr's faith and resignation, during many weary months: Death at last came to her relief, as above stated.

In the course of an extended missionary career as a Catholic priest, the writer has of course had frequent occasion to exercise his sacred functions by the bedside of suffering humanity, and had there witnessed scenes illustrative of the most heroic patience under the severest corporal afflictions! Yet he feels bound to aver that never, in the whole range of his experience, has a case come under his notice of more unqualified submission to the dispensations of Divine Providence, than that of the late Miss Lawler, during her protracted illness; and herein the writer is fully borne out by the excellent Sisterhood of St. Joseph's asylum, Toronto, who had been in almost daily attendance upon the deceased; even in her very last moments, after she had been fortified by the sacraments of the Holy Church, her characteristic forgetfulness of self was exhibited in her anxiety to reconcile her devoted brother to her approaching dissolution. Can it be reasonably cavilled at, therefore, dear reader, that her surviving friends should cherish the consoling hope, that, while her mortal remains lie entombed beside those of her beloved parents in the family cemetery at Charlestown, Mass., her immortal soul may be already enjoying the beatific vision of God? R.I.P. May 12th, 1874.

By Boston Pilot, and Toronto Irish Canadian, please copy?

IRISH CATHOLIC BENEFIT SOCIETY. The semi-annual Meeting of the above Society held at their room in Toupin's Building, McGill Street, on Wednesday evening the 13th May inst.

The reports of Treasurer, Secretary and Auditors were read and being found satisfactory were adopted. The Treasurer's report showed the Society to be in a very prosperous condition, having added largely to their roll of membership and also increased its funds nearly \$200 during the last six months. The following gentlemen were duly elected officers for the next six months:—Thos. Buchanan, President; Thos. Jones, 1st. Vice do, re-elected; P. Corbet, 2nd do do; M. Nowell, Secretary, re-elected; L. Power, Asst. Secy., re-elected; Treasurer, James McKillop; James McCann, Collecting do; P. McGrath, Asst. do do; J. Dwyer, Grand Marshal, re-elected; Messrs. John Curry and M. O'Brien, Asst. Marshals.

COMMITTEE OF INQUIRY. Messrs. D. McKeown, P. Cavanagh, J. Tolan, T. O'Connor, T. Burk, J. F. Campbell, J. Burchill, J. Kinella, Wm. Burns.

OTTAWA.—INSURANCE SCANDAL.—An alarming scandal has just come to light, which, if proved, will be very apt to consign two prominent men of this city to the penitentiary. The two citizens in question—one a medical man and the other a merchant—are charged with conspiring to defraud a Life assurance Company out of \$10,000. The merchant applied for a risk on the life of a man who was dying of consumption. The doctor signed the application as a first-class risk, the merchant signing the name of the insured to the application. The merchant applied for the money. The doctor signed a certificate that the insured died of bleeding at the nose, while it was well known through the city that he had been dying of consumption for two years. This fact came to the knowledge of the agent who began to make enquiries. He ascertained that none of the dead man's friends were aware of the insurance, nor had he any transactions with the merchant. The agent charged the merchant with swindling, and the merchant offered to withdraw the death claim if the premium was refunded. This was refused, and an action is to be entered to-morrow for conspiracy with intent to defraud.

THE CATHOLIC WORLD—May, 1874.—D. & J. Sadlier & Co., Montreal. Terms: \$4.50 per annum, single number, 45 cents.

The contents for the current are as under:—The Coming Transit of Venus; The Veil Withdrawn; The Principles of Real Being; The Butterfly; The Farm of Muiceron; Fragment of Early English Poetry; Self-Education; On the Wing; There was no Room for Them in the Inn; Antar and Zara; F. Louage's Philosophy; Easter; Grapes and Thorns; Dante Gabriel Rossetti; For Ever; Visit to an Artist's Studio; Visions; A Word for Women; New Publications.

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

Catholic Review. I. Reviews and Notices. II Letter to the Editor.—On the Different Accounts of Oxford Life. III. Selections from Foreign Catholic Periodicals. Recent History of Italian Freemasonry. From the Stimmen aus Maria-Laach. Classes for Binding the present Volume (now complete) can be had at the Publishers.

All advertisements to be sent to Messrs. Burns & Oates, 17, Portman Street, W.

The "Month and Catholic Review" is sent post free to subscribers in America on prepayment of 24s. per annum. Subscriptions may be paid at the office of this Paper.

FARMERS AND MECHANICS.—Provide yourselves with a bottle of Pain Killer at this season of the year, when summer complaints are so prevalent it is a prompt, safe, and sure cure. It may save you days of sickness and you will find it is more valuable than gold. Be sure you buy the genuine Perry Davis' Pain Killer and take no other mixture.

At no period of life is watchful care over the functions of the brain more requisite than during the acquisition of knowledge by the youth.

Plodding, persevering study, requires a store of vigorous nervous force, or the child may sink under the mental toil.

Stern necessity may compel the student to strain his powers beyond what is prudent, and early promise of excellence be blighted thereby.

To such we recommend Fellows' Compound Syrup of Hypophosphites, it will not only restore the sinking patient, but its use will enable the toiling subject to preserve his mental and nervous standard without detriment.

A WONDERFUL REMEDY.

During the first few months a great change has taken place in the opinions of the Scientific Medical practitioners of the Dominion. They are reluctantly willing to concede that Rheumatism one of the heretofore considered incurable maladies, to which flesh is heir to, can now be cured effectually. The DIAMOND RHEUMATIC CURE has, in a very short while, revolutionized the method of treatment for this disease. Hundreds in this city now testify to its great efficacy, it is really a marvellous discovery.

For sale by all druggists.

REMITTANCES RECEIVED.

Eganville, D. McG; \$2; Dalhousie Mills, J. J. 1; Melbourne Ridge, Miss C. M. 2; Grafton, F. R. 2; Forest Mills, J. B. 2; Windsor, Mrs. B. 2; Pembroke, S. P. L. A. 2; Port Hope, Miss E. M. O. C. 2; Boucherville, Rev. L. D. 1.50; Chatham, Rev. M. J. 2; Martintown, J. W. 2; Stratford, J. H. 2; Stockton, Cal. C. L. 4.50; Sorel, P. D. 4; Brudenell, J. G. 1.50; Montgenais, J. R. 2.

Per F. L. Allumette Island—Rev Mr. L. 2; J. R. 2; J. F. 2; T. B. 2; T. D. 2; W. S. G. A. W. 3; T. K. 1; B. H. 1; Waltham, J. C. 2.

Per J. C. H. Read—J. J. 2; D. W. 83 cts; Melrose, J. D. 2.

Per J. C. Port Hastings, N. S.—Self, 2; Arichat, Rt Rev J. C. 2.

Per F. L. E. Kingsbridge—J. W. 1; R. D. 1.

Per J. M. Buckingham—Self, 3; J. S. M. 3; Rev J. B. 3; P. C. 3; P. M. 1.50; Orleans, J. T. 1.50.

DIED.

At her sons residence, No. 22 in the 8th Con. Lancaster, Mrs. Angus McGillis aged 88. May her soul rest in peace.

MONTREAL WHOLESALE MARKETS.

Flour # of brl. of 196 lb.—Pollards....\$2.75 @ \$4.00 Superior Extra..... 6.30 @ 6.40 Extra..... 0.00 @ 0.00 Fancy..... 0.00 @ 0.00 Fine..... 4.80 @ 4.90 Ordinary Supers, (Canada wheat)..... 0.00 @ 0.00 Strong Bakers..... 5.60 @ 5.80 Middlings..... 4.45 @ 4.50 U. C. bag flour, per 110 lbs..... 2.70 @ 2.80 City bags, [delivered]..... 2.95 @ 3.00 Barley, per bushel of 48 lbs..... 1.10 @ 1.15

TORONTO FARMERS' MARKET.

Wheat, fall, per bush..... \$1.28 1 34 do spring do..... 1 20 1 21 Barley do..... 1 20 1 20 Oats do..... 0 55 0 56 Peas do..... 0 72 0 72 Rye do..... 0 00 0 00 Dressed hogs per 100 lbs..... 8 00 8 50

KINGSTON MARKETS.

FLOUR—XXX retail \$3.00 per barrel or \$4.00 per 100 lbs. Family Flour \$3.25 per 100 lbs and Fancy \$3.50. GRAIN—nominal; Rye 72c. Barley \$1.10. Wheat \$1.15 to \$1.20. Peas 72c. Oats 60c to 55c. BUTTER—Ordinary fresh by the tub or crock sells at 24 to 25c per lb.; print selling on market at 20 to 22c. Eggs are selling at 12 to 15c. Cheese worth 10 to 11c; in stores 15c to 17c. MEAT.—Beef, \$7.00 to 9.00; grain fed, none in market; Pork \$11.00 to 8.00; Mess Pork \$17 to \$18 00; Mutton from 10 to 12c to 20c. Veal, none. HAMS—sugar-cured, 13 to 15c. POULTRY.—Turkeys from 80c to \$1.50. Fowls per pair 50 to 80c. Chickens 00 to 00c. Hay steady, \$28 to \$30.00. Straw \$12 to \$15.00. Wood selling at \$4.50 to \$5.00 for hard, and \$3.00 to \$3.50 for soft. Coal steady, at \$8.00 for stove, delivered, per ton; \$7.00 if contracted for in quantity. Soft \$8.

Hides—Market unchanged, quiet, \$6.00 for No. 1 untrimmed per 100 lbs. Wool 00c for good Fleeces; little doing. Calf Skins 10 to 12c. Tallow 6 to 8c per lb., rendered; 4c rough. Dorkin Skins 30 to 50c. Pot Ashes \$5.25 to \$5.50 per 100 pounds.—British Whig.

J. H. SEMPLE, IMPORTER AND WHOLESALE GROCER, 53 ST. PETER STREET, (Corner of Front Street), MONTREAL, May 1st, 1874. 37-52

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

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

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

D. D. BONDY Attorney for Plaintiff.

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

WINE AND SPIRIT MERCHANTS, DOMINION BUILDINGS, MCGILL ST., May 1, 74] MONTREAL. [37-52

CERTIFICATE.

I HEREBY certify that Mr. Patrick Coughlan, of Buckingham, P.Q., has cured me of Scurvy which I have had for five years. I tried different medical men, and also patented medicines, and found none that could cure me. I have taken 58 bottles of Sarsaparilla and found no change for the better; nothing took effect but Mr. Coughlan's remedies administered by himself. I tried also Mrs. McGuirhan, an Indian woman, but found no relief.

I do recommend those afflicted with Scurvy or Salt-Rheum to try Mr. Coughlan's remedy and they will soon find relief. JOHN GELINEAU, Buckingham. April 22, 1874. 39-4

INSOLVENT ACT OF 1869, AND ITS AMENDMENTS. In the matter of ANTHIME MALLETE of the Parish and District of Montreal, Butcher and Trader, Insolvent.

The Insolvent has made an assignment of his estate to me, and the creditors are notified to meet at his domicile at Coteau St. Louis in Parish and District aforesaid on St. Lawrence Main Street opposite the Catholic church on Monday the first day of June next at ten o'clock a.m., to receive a statement of his affairs and to appoint an Assignee. CHAS. ALB. VILBON, Interim Assignee. St. Jean Bte. Village, 12 May, 1874, No. 155 St. Lawrence Street. 40-2

INSOLVENT ACT OF 1869, AND ITS AMENDMENTS.

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

On the twenty-second day of June next the Insolvent will apply to said Court for his discharge under the said Act. ALEXANDER H. LOWDEN, By J. S. ARCHIBALD, His Attorney ad litem. Montreal, 8th May, 1874. 39-5

INSOLVENT ACT OF 1869, CANADA, PRO. OF QUEBEC, DIST. OF MONTREAL. In the matter of WILLIAM H. CODDINGTON, An Insolvent.

The undersigned has filed in the office of this Court a consent by his Creditors to his discharge, and on Wednesday, the twentieth day of May next, he will apply to the said Court for a confirmation of the discharge thereby effected. WILLIAM H. CODDINGTON, By his Attorneys ad litem, ABBOTT, TAIT & WOTHERSPOON. 39-5

INSOLVENT ACT OF 1869, AND ITS AMENDMENTS.

In the matter of ARISTIDE PINSONNAULT, of the Parish and District of Montreal, heretofore of the City of Montreal, Trader, An Insolvent.

The Insolvent has made an assignment of his estate to me, and the Creditors are notified to meet at his domicile in St. Jean Bte. Village, No. 5 Cadieux Street, Monday the eleventh day of May next, at 10 o'clock a.m., to receive a statement of his affairs and to appoint an Assignee. CHS. ALB. VILBON, Interim Assignee. St. Jean Bte. Village, No. 112 St. Lawrence Street, 21st April, 1874. 37-2

INSOLVENT ACT OF 1869, CANADA, PROVINCE OF QUEBEC, DIST. OF MONTREAL. In re, JOSEPH LAMOUREUX, Insolvent.

ON the eighteenth day of June next, the Insolvent will apply to said Court for a discharge under the said Act. Montreal, 12th May, 1874. JOSEPH LAMOUREUX, Per J. E. ROUIDOUX, His Attorney ad litem. 39-5

INSOLVENT ACT OF 1869, CANADA, PRO. OF QUEBEC, DIST. OF MONTREAL. In re WILLIAM P. O'BRIEN, An Insolvent.

On Wednesday] the seventeenth day of June next the undersigned will apply to the said Court for a discharge under the said act. Montreal, April 27th, 1874. WILLIAM P. O'BRIEN, by his attorney ad litem J. B. DOUVESE. 39-5

INSOLVENT ACT OF 1869, AND ITS AMENDMENTS.

CANADA, PROVINCE OF QUEBEC, } In the SUPERIOR COURT, District of Montreal. In the matter of JOHN WOOD BENSON, carrying on business in the City and District of Montreal, under the name and firm of "J. W. BENSON & CO.," An Insolvent.

The Undersigned has filed in the office of this Court a consent by his creditors to his discharge, and on the twenty-third day of June next he will apply to the said Court for a confirmation of the discharge thereby effected. JOHN W. BENSON, By ABBOTT, TAIT & WOTHERSPOON, His Attorneys ad litem. Montreal, 16th May, 1874. 39-5

INSOLVENT ACT OF 1869, PRO. OF QUEBEC, DIST. OF MONTREAL. In the matter of JAMES R. LOWDEN, personally, and as having done business with ALEXANDER H. LOWDEN in Co-partnership, under the style and firm of "A. H. LOWDEN & CO.," An Insolvent.

On the twenty-second day of June next the Insolvent will apply to the said Court for his discharge under the said Act. JAMES R. LOWDEN, By J. S. ARCHIBALD, His Attorney ad litem. Montreal, 8th May, 1874. 39-5

FOREIGN INTELLIGENCE

FRANCE

PARIS, April 28.—The Correctional Tribunal of Lyons was engaged during the whole of last week with the trial of 29 persons accused of belonging to secret societies, of propagating the tenets of those associations, and of being in possession of arms for use in contemplated insurrections.

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The programme headed "Committee of Revolutionary Action of the Working Men" was printed and distributed. Article I ran as follows: "Considering that all past Governments have to this day have been nothing but lies and hypocrisies, and that any central power can only defer the emancipation of labour and of labourers, we declare Lyons a free and self-governing Commune."

MEANWHILE THE ASSEMBLY had met; the expected project of a Monarchical restoration was not brought forward; the Government seemed resolute and the army staunch. The conspirators did not see the opportunity they had expected; they were rather cowed, and they hesitated to act.

SPAIN. BAYONNE, May 12.—The Carlists claim a victory in the recent engagement between the Royalists under Don Alfonso, and the Republicans. They say 350 Republicans were killed and wounded, and 300 taken prisoners.

MADRID, May 15.—General Concha is pushing forward to occupy the passes between Biscay and the Guipuzcoa Valley. Many inhabitants are leaving Bilbao.

DON CARLOS is at Tolosa with the main body of his forces. The political situation in Madrid continues critical.

BAYONNE, May 16.—General Elio has retreated from the position of chief of the staff of Don Carlos, and has been succeeded by Gen. Dorregaray.

MAY 15.—A letter to the Times, from Paris says it is the impression here that the New Spanish Ministry will shortly exhibit Alfonsist tendencies. A large proportion of the better classes of Spaniards look forward to the entronement of the Prince of Asturias, as offering the best chance for the prosperity of Spain, despite the strong doubts existing whether he possesses the qualities fitting him for the duties of Sovereign.

ITALY. There is abundant evidence to show that crimes against life and property are increasing in Italy instead of diminishing.

THE MARRIAGE BILL.—The Bishops of the Province of Genoa have forwarded a protest to the Italian Parliament against the proposed Bill making it imperative to celebrate the civil marriage before the ecclesiastical one. The Bishops point out the injustice of abolishing the ancient rights of the Church regarding matrimony among Christians, rights which were not created or conferred by the State, but which arise from the divine character of the Sacrament of Marriage in the Catholic Church.

PROTESTANT CONTROVERSIALISTS IN ROME.—After the departure of Mgr. Capel, the Protestant agents in Rome got up some meetings and lectures with a view of answering the arguments of the Catholic preacher. Gavazzi was employed to deliver a course of sermons and to take part in Biblical conferences, and used a bitterness and coarseness of language in his harangues which offended many of the Protestants.

GERMANY. THE VOLSKEITUNG of Cologne, says that Archbishop Melchers has been fined 200 thalers, or two months' imprisonment for having appointed a priest to a charge of souls; and that the Prince-bishop of Olmutz has been fined 600 thalers, or four months' imprisonment for a similar offence.

THE PRESIDENT of Westphalia has had the naive idea to invite the Bishop of Paderborn to reinstate a certain Abbe Monniker, (who is excommunicated) in his function under pain of a fine of 500 thalers. Monniker, the President added, had been declared innocent by the new "religious" court of Berlin.

THE FINANCIAL results of the year 1873 have been laid before the Prussian Parliament, and show a surplus of 21 millions of thalers over the expenditure.

THE PRESIDENT of Westphalia has had the naive idea to invite the Bishop of Paderborn to reinstate a certain Abbe Monniker, (who is excommunicated) in his function under pain of a fine of 500 thalers.

THE FINANCIAL results of the year 1873 have been laid before the Prussian Parliament, and show a surplus of 21 millions of thalers over the expenditure.

THE FIRST legislative assembly of New York was convened by a Catholic governor (Col. Dongas), and their first act was the "Charter of Liberty," passed Oct. 30, 1893, which among other things, declared that "no person or persons which profess faith in God by Jesus Christ shall at any time be in any way molested, punished, disquieted, or called in question for any difference of opinion or matter of religious concernment, who do not actually disturb the peace of the province; but that all and every such person or persons may, from time to time, and at all times, have and fully enjoy his or their judgments or consciences in matters of religion throughout the province—behaving themselves peaceably and quietly, and not using this liberty to licentiousness, nor to the civil injury or outward disturbance of others."

THE LOUISIANA sufferers need immediate relief.—One hundred and fifty thousand people are in want. Boston has just sent a second \$10,000. New York has begun to contribute liberally. The Government is sending rations and clothing. Some of the Southern cities even are forwarding relief; and Savannah has given two thousand dollars, and is collecting more.

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

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INSOLVENT ACT OF 1860. In the SUPERIOR COURT. In the matter of ARTHUR M. COHEN, An Insolvent.

On the twenty-third day of May next the said Insolvent will apply to the said Court for his discharge under the said Act. Montreal, 14th April, 1874. ARTHUR M. COHEN, By his Attorneys ad litem, ABBOTT, TAIT & WOTHERSPOON.

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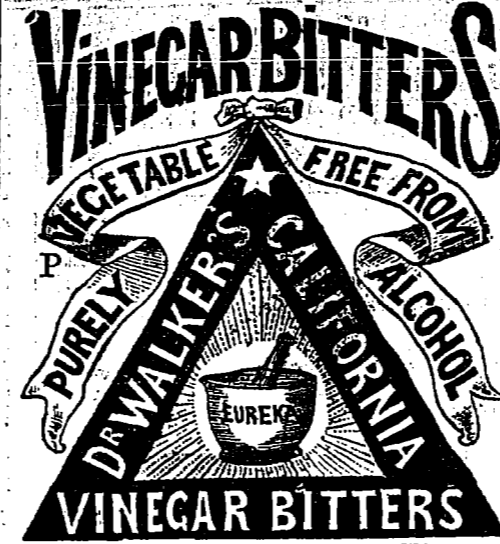
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Any person wishing to act permanently as a local canvasser will receive full and prompt information by applying to
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\$5 per annum, in advance, with oil Chromos free. For 50 CENTS EXTRA, the chromos will be sent, mounted, varnished, and prepared by mail.
JAMES SUTTON & CO., Publishers, 68 MADISON LANE, NEW YORK.

BLAIR'S PATENT SILK HATS.
A few Cases of these Celebrated HATS received per Steamer "Prussian"
OFLAHERTY & BODEN'S,
269 NOTRE DAME STREET,
MONTREAL.

THE VISITATION HOSPITAL LOTTERY OF ST. EUSEBE.
Approved by His Lordship Mgr. Guigues, Bishop of Ottawa; and under the patronage of the members of the Clergy for forwarding the work of the construction of the Visitation Hospital at Wright, Ottawa County.

- CONDITIONS AND ADVANTAGES OFFERED.**
Farm at Wright, annual rent \$1,200..... \$6,000
House in Wright Village..... 1,500
Farm..... 380
Two Good Horses..... 300
Four Lots, each of \$100..... 400
One Buggy..... 120
A Buggy..... 60
Five Watches of \$20 each..... 180
Ten Watches of \$12 each..... 120

In all 800 objects, many of considerable value.
SPIRITUAL ADVANTAGES.—An annual Mass on the Feast of St. Eusebe will be said in perpetuity for the benefactors of the work.
Prizes or TICKETS—Fifty cents. Responsible Agents wanted, with commission of one ticket on ten.
The money must be forwarded to the Secretary-Treasurer who will pay it over to the Committee.—Monthly deposits will be made in a Savings Bank, and will be announced in the public journals. It will be conducted on the plan adopted by the Building Societies, and will be presided over by three priests appointed by the Bishop of Ottawa.
Property given as prizes by the President will be distributed by him to the winners.
Persons wishing to buy or sell tickets will communicate with the Secretary-Treasurer. Deposits of Tickets will also be made with the members of the Clergy and other persons who may be wanting to interest themselves in the work.
EUSEBE FAUBR, Pt.
Missionary Apostolic, President.
(By Order),
OMER BROUILLET,
Secretary-Treasurer.
Wright, P.Q., 8th Dec., 1873.—81 C.A.C.

**Wm. E. DORAN,
ARCHITECT,
199 St. James Street,
(Opposite Molson's Bank),
MONTREAL.**
MEASUREMENTS AND VALUATIONS ATTENDED TO.

**GRAY'S SYRUP
OR
RED SPRUCE GUM**
FOR
COUGHS, COLDS, LOSS OF VOICE, HOARSENESS, BRONCHIAL AND THROAT AFFECTIONS.

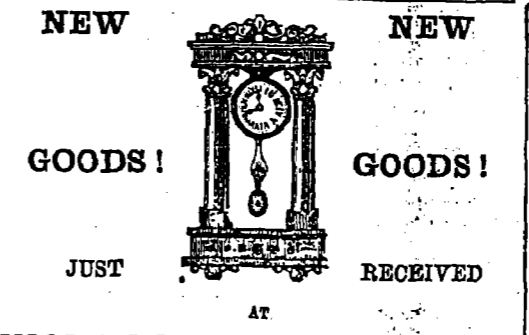
THE GUM which exudes from the Red Spruce tree is, without doubt, the most valuable native Gum for medicinal purposes.
Its remarkable power in relieving certain severe forms of Bronchitis and its almost specific effect in curing obstinate hacking Coughs, is now well known to the public at large. In this Syrup (carefully prepared at low temperature) containing a large quantity of the finest picked Gum in complete solution all the Tonic, Expectorant, Balsamic and Anti-spasmodic effects of the Red Spruce Gum are fully preserved. For sale at all Drug Stores. Price, 25 cents per bottle.
Sole manufacturer,
**HENRY R. GRAY,
Chemist,
Montreal, 1872.**



HEARSES! HEARSES!
**MICHAEL FERON,
No. 23 St. ANTOINE STREET,
MONTREAL.**
BEGS to inform the public that he has prepared several new, elegant, and handsomely finished HEARSEs, which he offers to the use of the public at very moderate charges.
M. Feron will do his best to give satisfaction to the public.
Montreal, March, 1871.

**THE MENEELY BELL FOUNDRY,
[ESTABLISHED IN 1826.]**
THE Subscribers manufacture and have constantly for sale at their old established Foundry, their Superior Bells for Churches, Academies, Factories, Steamboats, Locomotives, Plantations, &c., mounted in the most approved and substantial manner with their new Patented Yoke and other improved Mountings, and warranted in every particular. For information in regard to Keys, Dimensions, Mountings, Warranted, &c., send for a Circular Address.
**E. A. & C. R. MENEELY,
West Troy, N. Y.**

NEW GOODS!



**WILLIAM MURRAY'S,
87 St. Joseph Street,
MONTREAL.**
A SPLENDID ASSORTMENT of Gold Jewellery and Fancy Goods, comprising Gold and Silver Watches, Gold Chains, Lockets, Bracelets, Brooches, Scarf Pins, &c., &c.
As Mr. M. selects his Goods personally from the best English and American Houses, and buys for cash, he lays claim to be able to sell cheaper than any other house in the Trade.
Remember the Address—87 St. Joseph Street,
MONTREAL.
Montreal, Nov. 1873.

**WALSH'S CLOTHING HOUSE,
463 Notre Dame Street,
(Near McGill Street.) MONTREAL.**
CIVIL AND MILITARY TAILORING.
The best CUTTERS in the Dominion engaged, and only First-Class Coats, Pants, and Vest makers employed.
An Immense Assortment of Gentlemen's Youths' and Boys' MADE-UP CLOTHING always in stock.
A CALL SOLICITED.
W. WALSH & CO.

SOUTH-EASTERN RAILWAY.
SPRING ARRANGEMENT.

TRAINS will run as follows:
GOING SOUTH.
Leave 3:15 Montreal,
4:30 St. Johns,
4:37 S. S. & G. Junc.,
4:47 Versailles,
5:05 West Farnham,
Farndon.
A—5:27 } Brigham, } L—7:56
L—5:42 } } A—7:44
5:50 E. Farnham, } } A—7:35
6:00 Cowansville, } } A—7:22
6:07 Swetsburg, } } A—7:14
6:15 West Brome, } } A—7:03
6:23 Sutton Junction, } } A—7:07
6:38 Sutton Flat, } } A—6:37
6:54 Abercorn, } } A—6:21
7:02 Richford, } } A—6:12
7:18 E. Richford, } } A—5:55
7:45 Mansonville, } } A—5:30
7:55 North Troy, } } A—5:20
8:15 Newport Centre, } } A—5:01
A—8:40 } Newport, } L—4:40
L—8:54 } } A—4:30
9:12 Standstead Junc, } } A—4:10
Arriv. 9:24 Standstead } } A—4:00

The 3:15 p.m. Train from Montreal makes close connections through to Boston and New York and all points East and South, arriving in Concord the following morning, at 5:30 a.m.; Nashua, 7 a.m.; Worcester, 8:25 a.m.; Lowell, 7:30 a.m.; Boston, 8:35 a.m.; Springfield, 6:30 a.m.; and New York, 12:35 p.m.
**A. B. FOSTER,
Manager.**

GRAND TRUNK RAILWAY COMPANY OF CANADA.
1873-74 WINTER ARRANGEMENTS. 1873-74
Pullman Palace Parlor and Handsome New Ordinary Cars on all Through Day Trains, ana Palace Sleeping Cars on all Through Night Trains over the whole Line.
TRAINS now leave Montreal as follows:—
GOING WEST.
Passenger Train for Brockville and all Intermediate Stations. 4:00 p.m.
Mixed Train for Toronto, stopping at all Stations at 6:00 a.m.
Day Mail for Prescott, Ogdensburg, Ottawa, Brockville, Kingston, Belleville, Toronto, Guelph, London, Brantford, Goderich, Buffalo, Detroit, Chicago, and all points West, at 8:30 a.m.
Night Express " " " " " " " " " " 8:00 p.m.
Trains Leave Montreal for Lachine at 7:00 a.m. 8:30, 9:30, 12 noon, 3:00 p.m. 5:00 and 6:15 p.m.
Trains Leave Lachine for Montreal at 7:50 a.m. 9:00, 10:00 a.m. 1:00 p.m. 3:45, 5:30, and 7:00 p.m.
The 3:00 p.m. Train runs through to Province line.

GOING EAST.
Accommodation Train for Island Pond and Intermediate Stations. 6:45 a.m.
Mail Train for Island Pond and Intermediate Stations. 3:00 p.m.
Night Train for Island Pond, White Mountains, Portland, Boston, and the Lower Provinces. 10:00 p.m.
Local Passenger Train for Richmond at 5:15 p.m.
Night Mail Train for Quebec, stopping at St. Hilaire and St. Hyacinthe. 11:00 p.m.

GOING SOUTH.
Express for Boston via Vermont Central Railroad, at 8:20 a.m.
Mail Train for St. Johns and Rouses Point, connecting with Trains on the Stanstead, Shefford and Chambly, and South-Eastern Counties Junction Railways, and Lake Champlain Steamers, at 3:15 p.m.
Express for New York and Boston, via Vermont Central, at 3:30 p.m.
As the punctuality of the trains depends on connections with other lines, the Company will not be responsible for trains not arriving at or leaving any station at the hours named.
The Steamship "PALMOUTH," leaves Portland every Saturday at 5:00 p.m., and for Halifax, N.S.
The International Company's Steamers, also running in connection with the Grand Trunk Railway leave Portland every Monday and Thursday at 6:00 p.m., for St. John, N. B., &c.
Baggage Checked Through.
Through Tickets issued at the Company's principal stations.
For further information, and time of Arrival and Departure of all Trains at the terminal and way stations, apply at the Ticket office, Bonaventure Station, or at No. 143 St. James Street.
**J. HOOKSON,
Secretary & Treasurer.**
Montreal, Oct. 6, 1873.

MIDLAND RAILWAY OF CANADA
TRAINS Leave Port Hope for Peterboro, Lindsay Beaverton, Orillia as follows:
Depart at..... 8:20 A.M.
" " " " " " " " " " 3:00 P.M.
Arrive " " " " " " " " " " 1:00 P.M.
" " " " " " " " " " 6:45 P.M.

GREAT WESTERN RAILWAY. — TORONTO TRN.
Trains leave Toronto at 7:00 A.M., 11:50 A.M., 4:00 P.M., 8:00 P.M., 5:30 P.M.
Arriving at Toronto at 10:10 A.M., 11:00 A.M., 1:15 P.M., 5:30 P.M., 9:20 P.M.
Trains on this line leave Union Station five minutes after leaving Yonge-st. Station.

NORTHERN RAILWAY.—TORONTO TRN.
City Hall Station.
Depart 7:45 A.M. 3:45 P.M.
Arrive 1:20 A.M. 9:20 P.M.
Brook Street Station.
Depart 5:40 A.M. 3:06 P.M.
Arrive 11:00 A.M. 8:30 P.M.