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IRISH INTELLIGENCE.

Dublin, Jan. 14.—The Belfast papers publish in full the letter of Lord Harrington to the Mayor of Belfast conveying the Lord Lieutenant's reply to the memorial for a commission of inquiry into the riots in August last. It gives a circumstantial narrative of the disturbances, which reads more like the despatch of a general officer relating the details of a campaign, than an account of occurrences in a community which claims credit for its industry and orderly habits. The Chief Secretary remarks that the procession from Belfast to Harmanstown on the 15th of August, which led to the riots, was a counter demonstration to the processions of the Orangemen on the 12th of July. The places chosen for the starting point was in a Protestant district, and faith was broken with two Roman Catholic magistrates who used their influence to dissuade the processionists from going through a hostile locality. He also observes that "the procession was highly objectionable, banners and emblems of a seditious and disloyal character being displayed, but these circumstances, however much to be condemned, did not in any way justify the conduct of its assailants." The various steps taken by the local authorities to restore order are minutely recorded and commented upon. Applications for reinforcements of police and military were promptly complied with, but tranquility was not completely restored until the 24th of August. The amount of damage done in the interval and his Excellency's opinion of the character of the riots are thus stated:—"One policeman was killed and 73 were wounded by gunshot stones, or other weapons; 170 persons were assaulted and otherwise injured, 37 of them so severely as to require treatment in the hospital; and 837 families were compelled by threats or otherwise to leave their houses, while 247 houses were wrecked or injured. It will be easily understood that these figures, but imperfectly convey the damage actually inflicted, as many persons were naturally anxious to conceal the injuries they sustained. His Excellency has already intimated his opinion of these riots, which he described as reflecting great discredit on the town of Belfast, and designated a great national scandal. A fuller knowledge of the events only confirms him in this opinion, and he cannot too strongly condemn the conduct of both the parties engaged in these senseless, disgraceful, and criminal proceedings." His Excellency expresses regret that more vigour was not shown by the local magistrates, notices were set aside without consulting the officers or informing them of the change, and that, although meetings of the magistrates were called by the Mayor and numerous attended, yet few of the gentlemen who took part, in the deliberations appeared in any of the disturbed streets, although some gave valuable assistance. He advises that in future if riots be apprehended the magistrates shall be called together by the Mayor to confer with the senior officer of constabulary and the general commanding the troops, who should be invested with the Commission of the Peace—that they should establish their headquarters near the disturbed part of the town, and divide it into districts, each under the charge of two Resident Magistrates, brought in from other localities, so that one may be always on the spot, and extra police allocated to the districts, with a proper system of relief and reserves, one-half the force to be armed with truncheons and the rest with rifles. These and other suggestions are minutely drawn up, and the Mayor is requested to submit them for the consideration of the Magistrates and Corporation, who are to express their opinions respecting them. He recommends that the police force should be placed under the direction of a Commissioner. The magistrates are reminded that, although the Party Procession Act has been repealed, the Common Law is still applicable to such assemblies, and that it is their duty to enforce it without waiting for an actual breach of the peace. The local journals express general approval of the recommendations, though protesting against the expense of the change being charged upon the town, and the News Letter defends the local magistrates from the reflections cast upon them.—Times Correspondent.

In acknowledging a memorial from the town of Galway praying that the Government, by purchase or otherwise, might acquire the management of the Irish railways, Mr. Gladstone promises to bring the matter under the notice of his colleagues, though he frankly says for himself that the difficulties of the question do not diminish on a nearer view, "especially on this point, that, according to many considerable authorities the Government, if it buys, must, also, work the lines." The Premier says he is totally ignorant of "adverse influences" The letter is addressed to Lord Clanciarke.

Mr. Lecky on the Irish People.—To the long night of trial through which they passed we may probably ascribe a great part of their noblest characteristics; a deep and fervent attachment to their creed which no threats and no blandishments could shake; a spirit of reverence and simple piety of cheerful content, of mutual charity under extreme poverty, such as few nations in Europe can equal! Such is the testimony that this historian gives to the character of the Irish people. In his review (given in full on another page), of Froude's book, "The English in Ireland" he says it is "a bitter invective against the Irish people, against the Catholic religion, and, above all, against the maxims of liberal policy." With a candor which does him honor, and with an ability which we mean can question, Mr. Lecky combats Mr. Froude's fundamental doctrine, that the creed of the Irish people was at the root of their rebellions. He shows, what Mr. Froude must know quite as well as he, that the war of races had been waged when the religious question was unknown; and that when one nation changed its faith in a day, and the other remained staunch to its belief, the oppressor tortured the new difficulty into an engine for unbelievable atrocities. At the time of "the Reformation" the Irish position was simply one of quiescence. The Catholic faith prevailed therefore, and the Irish people did not change. Mr. Lecky acknowledges that when the Irish Catholics were in power they were tolerant and neighborly toward Protestants, and argues that "a more honorable proof of the absence of religious fanaticism it would be impossible to conceive."—Catholic Standard.

The Irish Vote in England.—The address of the Bishop of Salford on the position and duties of Catholics in politics imperial, national and local, has been quoted and commented on in journals of all kinds in Dublin. Most of the remarks of his lordship are fully applicable to the constituencies of Ulster, which return 29 Protestant members to Parliament, thus excluding 900,000 northern Catholics from representation by a single member of their own faith. The Catholic vote can, by due organization, make itself victorious in Ireland, and at least respected in England and Scotland. If the Catholic vote cannot return a Catholic, it can soften and modify hostility to Catholic feelings and interest. Mr. Butt, availing himself of the agitation now organized in England, seeks to divert it into the new groove of home rule. As regards the ends stated by the Bishop of Salford, there can be no second opinion amongst Catholics; whilst, when a mere political, national, or party question is raised, the fragments into which it may break will dissipate and weaken our strength. This Carnotic Union.—The monthly meeting of the Council of the Catholic Union was held at their rooms, Henrietta-street, this evening, the Cardinal Archbishop of Dublin presiding. It has been suggested, and with much force, that monthly meetings, with quarterly public meetings, have never been features in any popular or successful

does move. This dungeon of Galileo was the magnificent palace and demesne of his friend and ally, the Tuscan ambassador. For four days, however, he was honorably lodged in the apartments of the Fiscal of the Inquisition for an extraordinary contempt of court. I quote from a Protestant historian, Mr. Dehakwater. The Bible was abominably trampled in support of so many contradictory systems that Rome was, on this occasion, more than usually cautious. It will be seen, on this subject another time. Protestants will claim the application of steam, that mighty power that controls empires and wars, and every enterprise of life. Well, the truth must be told. The Catholic Spaniard, Blas de Gama, made the first successful experiment in steam in the harbor of Barcelona, 1543, in the presence of Charles V. and his court amid the enthusiastic cheers of ten thousand spectators. Sochi, another Jesuit, is one of the most famous astronomers and natural philosophers of past or modern times. The Apostles and their successors had their schools; we read of Origen teaching philosophy in the schools of Alexandria, &c. Rome, Milan, Carthage, and Nisibis, had their schools and libraries in the very midst of persecutions. St. Augustine taught in the schools of Carthage and Rome. In England the Episcopal Sees became the special nurseries of learning. All the world knows how Irishmen carried the light of learning through Europe; and it is also well known that the correction of the calendar, giving it that accuracy which it now possesses, emanated from a Roman Pontiff, on which account it was but tardily received in England, and only now into Russia. The schools of Lindisfarne in England, of Bobbio in Italy, of Verdun in France, and of Wurtzburg, Ratisbon, Erfurt, Cologne, and Vienna in Germany, are all the results of Irishmen's labor, to say nothing of their literary labors in Paris, throughout England, and elsewhere. It would be tedious to refer to the decrees of all the Councils held at different times for the establishment of schools; but I will merely adduce a few of the more remarkable. So early as 529 the Council of Vaison, in France, strongly recommended the establishment of schools, in which children should be taught the elements of learning gratis. It was enacted by the Senate of Orleans, in 800, that all parochial clergy should erect schools for the free education of children. Towards the end of the 8th century the Council of Metz enjoined the erection of schools to be conducted by the clergy; the Council of Mayence, in 813, enacted that the clergy should admonish parents of their duty in sending their children to the established schools; and again the Council held at Rome, in 826, under Eugenius II., ordered that schools be established throughout the world, near cathedrals, churches, monasteries, or in whatever other position seemed suitable for them; and our children throughout the country may bless the idea of district schools taken from those early times. General Councils have also made enactments on this subject. It was decreed in several General Councils that every bishop should have a seminary for the education of ecclesiastics, and that every priest having the care of souls should have a school for poor children. In Ireland, St. Patrick ordained that the same roof should cover church and schools. There was a school attached to every monastery, and every monastery was a kind of university. The principal room in the monastery was the scriptorium, where certain learned monks transcribed books. We owe the preservation of the Bible and all the Greek and Roman classics to the monasteries. Suppose that all printed books were removed from the world, in this age of commercial activity, how could we supply ourselves with copies of the Bible? It would take a fortune to procure one, as it would require a man's whole lifetime, a correct hand and a steady mind, to transcribe accurately a full copy of the Bible. The Church alone performed two great works for humanity; it educated the people, almost unaided by the State, and it took care of all the poor, the wretched, and the miserable, and founded hospitals for them. Suppose the State and municipalities withdrew all patronage from schools, I doubt very much if Protestant sects would make as many sacrifices for education as did the Catholics throughout the Middle Ages. At least our common schools would be less numerous if our Chief Superintendent of Education could not touch tens of thousands of dollars a year. The third General Council of Constantinople, in 680, commanded priests to open schools in country places, and to teach gratuitously all who could be induced to attend them. The third General Council of Lateran, in 1179, enacts similarly, and also that the practice be renewed wherever it had been neglected. These decrees were promulgated by Innocent III., Honorius III., and other Pontiffs. All the great Universities of Europe were founded before the age of Protestant enlightenment. The University of Oxford was established in 895; Cambridge in 1209; Prague in Boemia, 1350; Salamanca in 1280; Vienna in Austria in 1380; Ingolstadt in 1372; and Louvain in 1425. We need not mention the Universities of Paris, Bologna, Ferrara, and Pisa. Henry VIII. found in England alone 122 colleges and 208 hospitals, to diffuse knowledge and succor the poor and afflicted; but he suppressed them and enriched his concubines and their friends. I presume this did not come from reading the Bible and practising its tenets. It has been often alleged that Catholic countries are far behind Protestant countries in prosperity; and, very strange to Christian ears, this has been attributed to the spread of the Gospel and the circulation of the Bible. This is what we call sophism; *post hoc ergo propter hoc*. I doubt very much whether, if the coal-beds of England suddenly failed, the rending of the Bible would supply the deficit. I think the coal-beds of England, her insular position, and the hardy genius of the Anglo-Saxon race, have more to do with her prosperity than the reading of the Bible, though that is very good. But we must not forget that with all this great prosperity of England, the degradation of the lower classes is greater than in any other part of Europe. We will give first a synopsis of the state of education, pauperism, and crime in England, Scotland and Ireland—taking England and Scotland as Protestant countries, and Ireland as a Catholic country. In England there are three classes: the immensely wealthy, landowners, and merchant princes; the middle classes, who are completely in the power of the aristocracy, and live from hand to mouth on the smallest possible wages; and the pauper class, of whom there are 200,000 in London alone. The English merchant princes can undersell almost every country in Europe, but they throw into the bargain the life blood and sweat of her poorly-paid and poorly-educated artisans, the virtue of her factory girls, and the manhood of the boys. There is a movement on foot for better terms for the working people, which we trust all far-seeing employers will give as preferable to such a revolution as deluged France in blood in the last century. In making comparisons between Protestant and Catholic States, Protestants invariably compare rich Protestant countries with poor Catholic ones. So it is said that the Catholic portion of Switzerland is far behind the Protestant; but like the coal-beds of England, the land has much to do with this. The Scripture says that the sin of Sodom and Gomorrah was "Saturial panis et otium vite," that is to say plenty of high living and nothing to do. This will make a wicked people. The Swiss who inhabited the fairest and most fertile portion of the country revolted against the Catholic Church in the sixteenth century, and adopted a religion which did away with fasting and austerities and immortalized riches and fine living. These who inhabited the poorest and least fertile portion of the country being less attached to the things of this earth, retained the old religion with all its humility and mortification. Their wise

materialism and political economy, where the rich are enormously wealthy, and the poor wretchedly miserable—men were found to work for love of God and love of architecture; they only required food and lodging, which the Bishop and inhabitants of the place supplied them. From these confraternities of the place sprang the modern Freemasons, who when their sacred occupation was interfered with by the wars of the "Reformation," degenerated, and are now opposed to, and consequently under the ban of, that Church whose magnificent cathedrals their ancestors helped to build. In this age the most magnificent structures are not for God as the houses of prayer and worship, but for man. The glory of the present day is in its enormous hotels, wondrous bridges, railroad depots, factories, palaces, and steamships; and we are Christians with an open bible on our way through this pilgrimage of life towards immortality, happy or miserable as our actions here are good or evil. In this, our wonderful activity and race after money and pleasures, might not the words of our Lord to Martha be applied: "Martha, Martha, thou art troubled about many things. One only is necessary—the gaining of Heaven." As no learned man disputes the pre-eminence of Catholic architecture, I may pass over and speak briefly of the painting and sculpture. Here, too, our Catholic genius has no rival. When modern artists want to perfect themselves they must go to Rome and to Florence and to Catholic cities. Who that has ever visited the Museum of the Vatican but has caught the ever-increasing fever of returning again to feed on its exhaustless treasures? Modern paintings of men and women are well executed if you please, but wanting in that divine expression which a Catholic painter alone, filled with the love of God, can give. A Catholic artist, when about to make a painting of our Divine Lord, His Blessed Mother, or the Saints, makes a good confession, receives Holy Communion, and spends days together in the contemplation of God and of Heaven; then he touches the canvas with his pencil, and expresses the heavenly internal idea by a representation equally divine, giving to his pictures that mysterious expression or celestial beauty and majesty which a chaste and holy painter alone can give. We may mention a few names: Raphael, Titian, Domenichino, Hannibal, Carracci, Rubens, Murillo, Van Dyck, and Gustave Moreau—names which the learned will sufficiently estimate. Many of the above were also very famous in sculpture. I might add the names of Canova, Michael Angelo, and a host of others. And music! What can be compared on earth to the chant of the Pulpit Choir? The Choirs of the Blessed? We have not heard those hymns; but what must they be if the Dome of St. Peter sends such an echo through our mortal frames, wrapt in ecstasy and delight! When modern lovers of music wish to bring forward anything beautiful and captivating, they must produce the compositions of our Catholic artists. What, since their time, has been produced rivaling or approaching the compositions of Mozart, Rossini, Haydn, Verdi, Lambilotti, Balfe, or Litz—not to speak of hundreds of others? As it is to be remarked that some of those mentioned above, Balfe alone was a subject of the British Empire, and he was born in Dublin, of good Irish Catholic parents. But Italy, which, according to the calculators, is still benighted and under the baneful influence of Papacy, is notwithstanding a singing people, the most light-hearted in the world, and the most moral, very few ever finding their way before a police court in this country. The new world was discovered by the good Catholic Italian, Columbus, in 1492; the East Indies and Brazil by Pedro Cabral, a Catholic Portuguese, Canada and the Northern Continent by Cabot, a Venetian. The good Catholic, Jacques Cartier, penetrated and commenced the colonization of Canada. There were no steamships at this time, and navigation was both perilous and difficult. These pioneers of the country brought also pioneers of the Gospel; Franciscans, Jesuits, and Dominicans followed them, and first preached the faith in this new world; and those Christian men gave Christian names to this newly-discovered country. The first land they discovered they called St. Saviour, in Spanish San Salvador, since profanely called Cat Island. Our magnificent St. Lawrence was discovered on the 10th August, the festival of St. Lawrence, and hence the name. So with Sacramento bay and city, discovered on the feast of the Most Blessed Sacrament—the Gulch, Brandy Lake, or the Devil's Island. But before the discovery of the New World, Marco Polo, a Venetian, penetrated Asia, followed in all his discoveries by the missionaries. The commerce of the world of course followed navigation. The Mediterranean sea, the Adriatic, and the cities resting on them were in the Middle Ages the principal seats of commerce. Marseille, Genoa, Naples, Leghorn, Barcelona, and Venice were the centres of Catholic activity and commerce. Since De Gama doubled Cape of Good Hope commerce has shifted her centres, and thus caused the partial decay of some of the above mentioned cities, which decay has been foolishly attributed to the Catholic religion. We must speak, in the first place, of the art of Printing. We have old hand-prints of the tenth century, hitherto considered manuscripts, magnificent illuminated works of the monasteries. In 1436 the monks Gutenberg and Faust discovered the art of printing or rather improved on the hand-printing; and the first use made of this grand and useful art was the printing of Bibles. We hear of a chained Bible in the Churches of the monasteries; it was, it is true, chained to a pillar that it might be perused by all who desired it; it was chained that it might not be carried away; but we do not read that it was chained to prevent opening. We have the illuminated Missals, Antiphonies, and Prayer-books of the Middle Ages, prodigies of beauty and taste. Our learned friend Dr. McGulgan, would we are sure, feel happy to exhibit some of the beautiful specimens in our University. The mariner's compass we read of at the 12th century; the first bank was founded Venice in the year 157; in the 12th century the first post offices were established to carry letters from university to university, or from parents to their children in college. About the same time the construction of spectacles, telescopes, and microscopes, was discovered. Gunpowder, that humanized the art of war, was discovered by a monk of Cologne, named Schwartz, in 1320. Our present arithmetical numbers were first introduced into Europe by the famous Gerbert, afterwards Pope Sylvester II. in 1490. The Algebraic calculation was introduced from Arabia in 1412, by some Italians. The staining of glass, which gives a solemn and mellow light to our churches, was invented about the same time. Clocks, without life which would be almost intolerable, were invented about the year 1000. Dionysius Exiguus, or the Little, became famous for the invention of the Paschal Cycle, settling the Christian era, about 516. The gamut we owe to Quiddo of Arizono, who invented it in 1124. Organs were introduced into Europe in the 8th century by the Italians. In modern times we have galvanic batteries, named from Galvani, their inventor, a good Catholic, as were also Volta, Daguerre, and Galileo. The system presented by Galileo was nothing new; Pythagoras, a Jesuit Father, had already advanced it; it had been believed and professed by Cardinals and other distinguished persons, at Rome during a whole century. Galileo's error was that he attempted to prove his system from the Holy Scriptures. The answer of the Pope was "It is a question of Natural Philosophy; prove it by Philosophy; but leave the Scriptures alone." He obstinately refused, and showed very serious displeasure to the Court of Rome. Protestant writers say he was thrown into a dungeon where he could hardly see the light of day, through the bars of which he used indignantly exclaim, "The earth

the divine and natural faculties of man, that he may be the more easily governed and enslaved. In this age of free thought and impartial judgment we ought to have the courage to see and hear both sides of every question; but therein a disposition abroad to view every Catholic country, and everything Catholic, in a hostile and depreciatory spirit, and to be contented with reading authors hostile to old Mother Church. Yet we rejoice to know that many authors and statesmen of the present day are investigating for themselves, and are not content to follow the beaten track of prejudiced writers. I felt that Mr. Gladstone, in his speech on education and free thought at Liverpool College, shook off the trammels that conventional bigotry cast around him, when he said, "We do not stand well in educational matters, as compared with the men of the Middle Ages, on whom we are too ready to look down."—And again he says, "What I most wish to observe is this, that it is an insufferable arrogance in the men of any age to assume what I may call airs of superiority over former ages." The biased pages of certain modern histories are looked into to judge of the Catholic Church, and she gets no credit for her great works, viz.: preserving the Bible and all that we have of Greek and Roman classics before the art of printing was discovered. A false view is taken altogether of the long night, as it is called, of the Middle Ages. A few years ago, before the band of iron embraced this continent, some travellers to California put up at a rude hotel near the Rocky Mountains. One of the party was charged to arouse his companions at early daylight, that they might, before the scorching heat of the sun, traverse a wide prairie.—Our half-asleep watcher arose betimes, opened a door, looked around, and said to his companions, "Sleep on boys; the night is dark and dreary, not even a star to be seen." The party overslept themselves and lost that morning's journey, for their simple watcher, instead of opening the door to look out on the prairie, opened the door of a dark closet, and saw neither moon nor stars there. So, many seek information from wrong sources. Let us take a hasty glance at the nations that the Church had to civilize, teach, and evangelize. They were all seated in the deepest and most degraded idolatry, superstition, immorality, and ignorance. The Jewish nation alone had a knowledge of the true God; and that nation was sunk in such miserable depths that, in punishment of their crimes (especially that of rejecting and putting to death the Son of God, after having proved his divinity by miracles), they were set aside as a nation, and dispersed to the four winds of heaven. The vices and degradations of the Pagan world are almost incredible to us. Human life—so dear, and under the jurisdiction of God, the author and giver of it, alone—was a mere toy. The number of slaves and serfs was far in excess of the freemen. Livy tells us of the execution of 300 slaves, murdered because their owner or master was assassinated; and such was the custom to deter slaves from murdering their master. Women were as playthings in the hands of men. They were taken as wives to-day and repudiated to-morrow. Divorce, murder, and the other great vices that we hear of amongst the Pagans of Asia and Africa, flourished with intense barbarity. Wars, revolts, rebellions, and assassination of rulers were the ordinary mode to make way for a successor to the throne; no virgin was safe, and handsome boys were sold as slaves at high prices, and made annuals for the courts and nobles; oppression of the poor and weak was the ordinary mode of treatment then. The drunkenness and wife beating that we occasionally hear of were so common that they did not form the topic of gossip. The kings, emperors, barons and great lords claimed to be above the action of the Gospel, or its laws or teachings; and these opposed a wall of brass and gates of adamant against the prelates of the Church who would dare to threaten them with divine chastisement. Yet they had the courage, though they paid by their blood the penalty of their Apostolic boldness; and these men are proclaimed proud and arrogant because they stood up for the liberty of the people. For 308 years after the birth of Christ, the blood of over twelve millions of martyrs was shed throughout the Roman Empire by the Pagans, in detestation of the pure Christian doctrine, during ten persecutions; and yet the Church stood firm and vigorous. As an example: The Theban Legion, 6,000 soldiers, were cut to pieces with arms in their hands rather than abandon their faith. When Constantine embraced the Catholic religion, Montalembert well remarks that the Empire was still Pagan, with all its pride, its vices and its slavery. The persecution of the Church still continued in another and more dangerous form. Constantine and his successors on the throne, like our modern kings, strove to shape the faith and discipline of the Church to suit their own private views. State patronage too often demands the vassalage of religion in lieu of its favours; an unequal and unjust contract which brought innumerable evils to the Church. The Roman Emperors protected Arianism, and persecuted the true Christian bishops and clergy, and deposed them from their Sees and substituted the Arian Heretics. "Thence came persecution more terrible. The barbarians rushed in hordes from the North, destroying everything in their path—public buildings, palaces, churches, colleges, monasteries, libraries; murdering and slaying all combatants and non-combatants alike, bishops, clergy, men of distinction, &c. The Church arose serenely from this long and night, and began to shine again, in the light of the Gospel, on those ruthless barbarians. By degrees she civilized and christianized them, not without constant opposition from tyrant emperors, kings, barons, and lords. She moulded them by her army of bishops, priests, monks, and nuns, into a confederation of Christian nations called in Europe Christendom, with the Pope and Sovereign of Rome as empire and protector. Did the Church succeed in this mighty work by keeping the people in darkness and ignorance? Did she raise them up from barbarism by crushing their intellect and enslaving their noble inspirations? She alone did it because she was then the only acknowledged Christian Church on earth. Let us glance at what Christian nations possessed under the guidance of the Church at the time of the great revolt against her of the secular princes inspired by the new "reformers," Luther, Calvin, and others; let us notice what they possessed in architecture, painting, music, astronomy, literature, navigation, commerce, universities, colleges, hospitals, monasteries, convents, district schools, and workmen's guilds, to protect them from the rapacity of their masters. I can only afford a few words on each, to confine myself to the bounds of a lecture. Has any Protestant community attempted an ecclesiastical edifice that would rival Westminster Abbey, the Cathedrals of Cologne, Lincoln, Notre Dame de Paris, Strasbourg, Milan, Seville, and innumerable others all over France, Italy, Germany, Belgium, Spain, Portugal, Mexico, and even in the prairies of Texas? Our Church was built—St. Paul's of London—to rival St. Peter's in Rome; but every one knows how far it fell short of all expectations. Protestant countries have not only not attempted to build anything approaching the old Cathedral in magnificence, but do not even attempt to keep clean and in proper repair those Cathedrals which they took from us. The fifth and blackest of the interior of St. Paul's Cathedral, London, is a standing reproach of even Protestant writers and travellers. The Cathedral of Cologne, commenced before the rebellion of Luther and his adherents, is not yet finished, though Prussia every year subscribes large amounts towards its completion. How were those magnificent structures conceived and built? They were conceived by volucous minds; not hampered by the lowly thoughts of economy, or deterred by the length of time required to construct them. In those ages of faith—in contradiction to our age of

which the devil would disown: Marion, I am how could I be other? I am a United Irishman." He held her to his heart, and she would have sunk to the ground. It was, in truth, a terrible revelation. We know that a sinister reputation certain political enterprises in our day bore among certain classes, cannot estimate the odium in which the members of the nation of the were held by the privileged classes.

"Forgive me, Marion, I know by this confession I may lose you, even forgive me that I have not made it before now. Arranged you, yet, God help me, I cannot blame myself."

He loosed his hold of her hand, and waited for its withdrawal—the sign of assent. But the noble girl clung to him the closer.

"My true heart—dear Marion" he cried. And now, in words that burned, he poured forth the fullness of a heart divided between love and duty, but which found utterance for both. With an eloquence which surprised himself he spoke of the intolerable grievances under which the country labored. In this he had her sympathies, for her young soul had often been shocked and her compassion excited by the sufferings inflicted on the helpless peasantry. And as her lover's countenance glowed, and his fine form dilated with the ardors which possessed him, the prejudices of affection overcame all influences of association, and the rebel and traitor stood transformed, in her mind's eye, a hero and a patriot.

"I would not hold myself deserving a heart and hand like yours, my Marion," said he, "if in the selfish enjoyment of a happiness that has fallen to the lot of few, I beheld unmoved and inactive the misery of my fellow-countrymen. They have at last determined to die like men rather than to live like dogs. God will surely bless a people fighting only for the right to live. I am Irish by race and religion, in thought and aspiration. How then could I forsake my countrymen at their peril? As Heaven shall guide me, Marion, I enter upon this struggle with no other hope than to compel the justice so long denied, and with the feeling that if I survive I shall come out of it a better man, and all the wrothier of you."

Her tears flowed freely now. The forebodings of future perils, the dark shadows of trials to come, already oppressed her. As she sobbed upon his breast he kissed her forehead.

"Adieu, love. Let me leave my farewell unsaid, for I shall see you once again, and then we part till brighter times. Fear not, and forget not."

But, as they stopped to part, her emotion overcame her, and she sank into his arms, fortunately unseen except by Crocodile.

Unhappily there were strange ears near.

(To be continued.)

ST. MICHAEL'S CATHEDRAL, TORONTO. LECTURE BY ARCHBISHOP LYNCH ON THE ROMAN CATHOLIC CHURCH AS A PATRONESS OF SCIENCE.

On Sunday evening, 2nd inst., a lecture was delivered in St. Michael's Cathedral, Toronto, by Archbishop Lynch, the subject being—"The Catholic Church, the Patroness of Science and True Progress." Some time before the hour announced for the delivery of the lecture the building was crowded.

Previous to the entrance of His Grace, the choir gave "O coramoris victimam," duet and chorus by Lambillotte, solos by Misses Maloney, O'Hara, and Murphy. After the lecture the "Magnificat" was given—soprano solo by Miss Maloney, and bass solo by the Rev. J. B. Laurent. Mr. Haberstock presided at the organ, and the Rev. Mr. Laurent, P. P. of St. Patrick's, led the choir. The choir of St. Patrick's Church was also largely represented.

After a few introductory remarks, the Archbishop said:—

Misrepresentation and lies are the unholy arms by which too many politicians, party writers, and assailers of religion, try to defend themselves and their writings. We were truth alone left in their writings, humanity would be really instructed and edified. Truth appears to be lost sight of too often in polemics; and victory, even though short-lived, appears to be the one only thing sought after. Calumny was the great weapon with which the Jews struck down Christ and which the Pagans used against the Christians; and, alas, people calling themselves Christians wield that weapon against other Christians because they may not be disposed to follow some new-fangled doctrine. The Catholic Church has been the object of misrepresentation so constantly, that her Bishops are kept continually refuting them, and explaining her doctrines and defending her action; and yet the same old calumnies are repeated from century to century, and from country to country. The calculators are so numerous, that, were they all too be noticed, the ministers of the Church would be left no time for any other duty. Occasionally, however, they notice and refute them. The Catholic Church has been unjustly accused of being the enemy of science and progress. The thesis I intend to prove this evening is, that the Catholic Church is, and always has been, the patroness and encourager of science and true progress. To avoid misunderstanding and begging the question, it appears to me to be important to notice two things. Ist. Who are those who assert that the Church is an enemy to progress; and, secondly, what science did Christ ordain His Church to teach when He gave the commission to His Apostles to go and teach all nations. Then we shall proceed to prove that the Church has not failed to teach that science to the people; and has not kept them in darkness; and, consequently, did not hinder true progress. First, who are those who deny that the Church has been a friend to science and progress? Chiefly those who profess the utmost reverence for the Holy Bible, and call themselves Christians; who believe in the Son of God, and that He came on earth to redeem by His death, and instruct by His example and doctrine the human family, and who appointed a college of Apostles to continue after His death the mission of mercy and grace to men. Christ promised to be with those Apostles and their successors to the end of time. I have the honor to address those who believe that the principal duty of man on this earth is to serve God and gain heaven. Christ, our Lord, has said, "Seek first the kingdom of God and His justice," and again, "What will it profit a man to gain the whole world and lose his own soul?" and "Blessed are the poor in spirit;" and that the Gospel is preached to the poor: "that it is hard for a rich man to enter into the kingdom of heaven;" and Jesus said to Martha: "Martha, Martha, thou art troubled about many things; but one thing is necessary. Mary has chosen the better part." I speak to those who think that men do not give enough time to the service of God, and that the over-pursuit of gain and pleasure hinders too much their thoughts from going Heavenward; that commercial progress and worldly prosperity are not necessary to gain Heaven, are not the especial mark of the children of God, and that the most commercial nations are not always the most pious and God-fearing. Christ did not give the charge to His Apostles to teach the science of navigation, engineering, war, architecture, money-making, or of inventing new modes of locomotion, or of searching the hidden powers and secrets of nature; though good Christians and Churchmen have been eminently successful, under the fostering care of the Church, in every branch of science that can contribute to the true progress and well-being of society. I acknowledge a difficulty, but it is to make facts palatable to persons who have been accustomed from infancy to believe that the Catholic Church is an enemy to the best interests of society; that she favors darkness, represses free investigation, hinders free thought, and puts an extinguisher on

organization in Ireland; that, in fact, such privacy, frequency of meetings, and absence of active work, which so much is claimed to be done, are unadmitted to the habits and genius of the people. The Union has done nothing, towards declaring Irish Catholicism, or combating the objections and arguments brought against Catholic claims. The Parliament-brought representation of Catholic Ireland, one of the chief sources of national weakness, remains without exposure by the Union, and without suggestion or effort to place it on an improved and satisfactory footing. The status of Catholics in the Irish magistracy, in the county and local boards of the kingdom, and in the public administration of the country, needs only able exposure to secure early and radical reform. Half-a-dozen earnest and able men might in a week produce such a number of practical reports on the public claims of Catholics, as such, as were they duly circulated, and supported by public meetings and the press, would soon effect remedial progress. I concur in the suggestion that the Union should show more work, have more practical aims, and hold monthly public meetings during a large portion of the year.—*Dublin Cor. of London Tablet.*

DEATH OF THE VERY REV. JOHN SHEEHAN, P.P., V.G., ENEMY.—After a protracted illness, full of years and honorable service as a zealous and indefatigable pastor of souls, the Very Rev. John Sheehan, P.P., Ennistymon, has been called to his rest, amid the deep regrets of sorrowing parishioners and of all of his own sacred order. He was truly a model priest, a model patriot, faithful and true to his great calling, and inflexible in the devotion he cherished towards his country. We have frequently in these columns published essays, speeches and letters which he was accustomed to give the public. He possessed distinguished ability as a public writer, whilst as a speaker and preacher of Irish as well as in English, his discourses were never heard without profit. During his funeral obsequies all honour was done to his memory as a priest and a patriot. May he rest in peace.—*Limerick Reporter.*

THE EXHIBIT OF TO-DAY.—The Town Hall is yet in an unfinished state. Latterly the upper room has been considerably improved for the purpose of public entertainments, and the lower apartment is about being put in order for letting purposes. In this street Dr. Dillon has a very handsome medical establishment, and Mr. W. D. Stevens a first-class fancy bakery and confectionery concern, which has been considerably enlarged. Nearly fronting Market street is the extensive building of Mr. William Carroll, architect, a gentleman well known in Cork in connection with Government works, and present contractor for completing the tower and spire of the Catholic parish church. Here, too stands the renowned "Gridiron," or Travellers' Home, which some five-and-twenty years ago was the resort of all the leading members of the Munster Bar. It had undergone no change for the better, and new hotels since established has caused it to be deserted. Every business shop in Jail street presents an improved and enlarged appearance and there is no lack of grocers, spirit dealers, flour merchants and victualers from end to end, but only one drapery establishment, of which Messrs. Macnamara and Commans are the proprietors. Near to the monument is an uninviting and unpretending passage, which is the entrance to the magnificent and spacious convent of the Sisters of Mercy—the most beautiful of any in Ireland, and which owes its erection and foundation of the Order in Ennis to the Very Rev. Dean Keany, P.P., to whose zeal and piety it will stand as a lasting memorial.

THE PRIESTHOOD IN IRISH POLITICS.—It is almost unnecessary to say that in our recent articles on the right of the Priesthood to interfere in politics on proper occasions, we did not affect to pass any opinion which might be supposed to defend or condone the notorious judgment of Mr. Justice Keogh. In reference to an able article of a correspondent, we developed at some length the rational and unassailable theory of priestly interference in the political arena. We should be more than sorry to have it supposed that we could feel any lukewarmness in regard to the particular case of the Galway priest-hood. We may say with perfect truth that we have compared with anxious care the leading features of Mr. Justice Keogh's judgment with the evidence produced, and that our painful and indignant surprise at the first perusal of the Judge's intemperate harangue was only deepened and intensified by the perusal of the evidence. It was necessary for the soundness of theoretical argumentation to entertain many hypotheses, but no hypothesis could be meant to hurt the outraged sentiments of the clergy and laity of Galway. We sincerely hope that at the threatened trial of an exemplary Prelate an opportunity may be afforded us for dealing with facts as well as theories.—*Tablet.*

The new year, according to official reports, finds Ireland in the enjoyment of a large share of the general prosperity. Though 1872 was not a good year for farming operations, the trade of the port of Dublin has shown considerable increase. There were sent out in 1870 only 16,780 firkins of butter; in 1871 the number had increased to 48,572; last year the number was 116,501. The report of beef shows a slight increase, that of lard and hams remains nearly the same, and that of pork has diminished. The Dublin "porter" trade does not seem to suffer by the active competition to which it is exposed. The net annual value of rateable property throughout the whole country has also shown an encouraging growth. As to crime, there is a diminution of the comparatively small number of common offences. The new legislation has encouraged agricultural improvement, and as the land will always give back whatever is put into it, the security of tenure which encourages farmers to treat their farms liberally will be sure to tell on the national wealth; and there is yet ample room for an immense development of the agricultural wealth of Ireland.—*Catholic Opinion.*

PEAT-FUEL.—In 1872 the price of coals rose suddenly to a price which checked industry and caused a wide-spread alarm. Thoughtful people at once began to consider the best means of meeting the difficulty. Some sought a remedy in the coal fields of Ireland. Persons best acquainted with the subject did not appear to be sanguine as to the capabilities of our coal fields. And, indeed, geological science does not afford any strong ground for expecting that our coal formation offers any very extensive supply of fuel.

Our peat bogs, on the other hand, contain a vast supply of fuel. They are, not of course, inexhaustible; yet the quantity is so enormous that it would be adequate to supply our wants for generations. All that remains is to make it available. Peat has been extensively used as fuel in Ireland for ages. The usual process of manufacture is of a primitive character, and as a consequence, the cost of producing good peat fuel is so high that coals have been used in preference in many bog districts, more especially in counties not far removed from seaport towns. But, the unprecedentedly high price of coals in 1872 changed the aspect of the fuel market. Private commissions have made inquiry, and newspapers have sent travelling commissions to investigate the question. The commission sent to the Continent by the *Freeman's Journal* has given us most interesting information, and we are anxiously awaiting the report of the commission.—*Dublin Freeman.*

rienced both in Belfast and Holywood when it became known on Saturday afternoon that Charlotte Rea had been discovered. Since the arrest of Mary Rea the most vigilant search had been going on for her sister, but despite the exertions of the constabulary, it was not until between 1 and 2 o'clock on Saturday that she was apprehended. The arrest was made by Constable Campton, who found Charlotte Rea, alias "Raw," concealed under a bed in Brown's Entry, of Bevis-street. The prisoner is a person of about twenty-four years of age. She has large, lustrous eyes, not unlike her sister's. The features are by no means prominent, as described. The forehead is high and intellectual. She has been committed to prison.

On Monday afternoon a private magisterial inquiry was held in reference to Charlotte Rea, whom the police succeeded in arresting on Saturday. The result was the identification of the prisoner by six witnesses out of eight who were produced. Mr. John Graham, one of the postmen, identified her as being one of the women whom he saw leaving the house of Miss Kerr on Monday morning carrying bundles. Geddiss, the second policeman, identified her as one of the women whom he met that morning with the bundles. Miss Graham identified her as being one of the women who called at Miss Johnston's, Holywood, on the same morning. The barman, Mr. Cracken, also identified her as being one of the women who drove on his car on Monday last. John Parker identified her as one of two women whom he saw riding in a cart on the Holywood road last Monday. One of them was sitting low in the cart with a bundle, and the other was sitting on a bundle, which raised her so high that he could see her body—Charlotte Rea was that woman. Parker also identified Wallace, the driver of the cart. James Wallace the owner of the cart, identified her as one of the two women he drove to Belfast on Monday last: there were two bundles in the cart. There were two other witnesses—a little boy that was sent for the car, and one of the sisters Brady, but they failed to identify her. The process of identification was similar to that resorted to in Holywood by her sister, Mary Rea. She was placed among eight or nine females of different ages and sizes. Throughout the tedious and trying ordeal she maintained a firm, determined bearing. At the conclusion of the inquiry she was removed to the cell.

The Middlesex sessions have just been opened by the county court judge, and the "little bill" reflects in some sort the condition of the little county.—There are 121 prisoners committed for trial, besides several cases in which the persons charged have been admitted to bail. Of these prisoners in custody 102 are charged with felony, and 19 with misdemeanour. The offences with which the prisoners in custody are charged comprise—obtaining goods by false pretences, robberies from the person, breaking and entering into dwelling-houses, embezzlement by servants, assaults with violence and assaults on the police, indecent assaults, robbery from a barge on the Thames, maliciously breaking glass, robbing from furnished lodgings, and a number of other offences. We make bold to say that if the work for the County Dublin four Sessions were all taken together it would not be one-half this single quarter for the County of Middlesex. And still "Irish outrage" is a favorite theme of English moralists.—*Dublin Freeman.*

The Temporality Commissioners (Ireland) have "struck off" of very considerable value. The surplus of Church funds amounts to five millions of money. What will they do with it? is the question at present agitating the bosoms of our friends over the water. The Orangemen want the Government to purchase the railways and apply this sum to a reduction of fares and rates. Sandy of Ulster always is anxious to have as much "outs" as possible carried to his commercial mill; but for our part, we hold with the *Dublin Evening Post*, and advocate the application of the money to education and the relief of the poor. Those two objects cannot be helped too much, and no doubt substantial aid to the former would be the nearest approach that could be made to carrying out the original intentions of the contributors to this vast surplus.

THE LATE SIR WILLIAM VERNER, M.P.—Sir William Verner, M.P. for the county of Armagh, whose death was briefly noticed in our obituary column yesterday, was the eldest son of the late Sir William Verner, who was member for the same county for 36 years, and who died in 1871. He was born in 1822, and in early life held a captain's commission in the Coldstream Guards. He was a magistrate and deputy-Lieutenant for the county of Tyrone, and also a magistrate for that of Armagh, and had served as High Sheriff of both those counties. He entered Parliament at the last general election, succeeding to his father's seat. Like his father, he was a staunch Conservative in politics. Sir William married in 1850 Mary Frances Keeler, third daughter of the late Lieutenant-General Sir Hercules Pakenham, K.C.B., by whom he leaves issue. The title passes to his only son, William Edward Hercules, who was born in 1855, and who now becomes third Baronet.—*Times, 15th ult.*

A goose hatching eggs in the pulpit of a parish church is not a strong proof of religious zeal among the parishioners. The story comes from England, and can be no invention of Popery, since it finds ventilation in the leading columns of a local Protestant contemporary. In the parish of Ingoldmells the church of which is situated "one mile from the German Ocean," the rector, venturing into the pulpit on one of the rare occasions on which he permitted the spiritual affairs of the parish to interfere with his pleasures was astounded to find his attempt to take possession opposed by a hissing goose, angry at being disturbed in the operation of incubation. For the sake of convenience and safety, the wife of a neighbouring farmer, concluding that the goose would have her brood ready for the pond before the minister would think of his charge, placed the eggs in the pulpit, and hence the incident which our contemporary facetiously describes. The presence of the goose in the preacher's place, however, was not the most striking evidence of the absence of religion from this blessed parish of Ingoldmells. The "pluralist" system, so well understood in the English Protestant Church, had so driven from it all traces of religions feeling that secularism had it been in active operation for centuries, could not have more effectually obliterated it. Our contemporary tells us that limiting our observations to the burial register alone of this parish, there is much melancholy interest attaching to it, but this melancholy interest is intensified when the condition of the living is taken into consideration. Painted by the rector himself, this picture thrills one with horror. The present minister, it is stated, is working hard to instil into his people some sense of religion, but former rectors "resided in fashionable places," and left the sheep and lambs of their flock to wander far from the fold. To give the words of gentlemen who have the spiritual care of Ingoldmells at the present time, the children, when he was appointed to the charge, were as "ignorant as the heathen. They knew nothing of the Redeemer; nothing of the Bible; and they could not tell the number of the Commandments." This is seriously told by a Protestant minister of a parish in England. Need we wonder at finding the goose hatching her eggs in the pulpit of the parish church of Ingoldmells when the Redeemer, the Bible, and the Commandments were absolutely unknown? And all the time this was going on the frequenters of Exeter Hall were subscribing large sums to buy souls in Connaught, and send beads and blankets to those amiable savages the Patagonians. The picture is not drawn by us. It is the deliberate work of a Protestant minister conversant with the facts, and it is published by authority in the columns of the local Protestant contemporary referred to. What

a blessed thing it must be for such places as Ingoldmells—and they are numerous—to enjoy the advantages of the parish pulpit to bring forth their broods of goslings.—*Ulster Examiner.*

THE SAINTS OF IRELAND.—Father O'Hanlon's noble work, in twelve royal octavo volumes, on the "Lives and Times of our Country's Saints," is a literary work of great ability. It travels back over periods filled to overflowing with records of unsurpassing interest and abounding with all the evidences for proving how gloriously won and how rightfully borne has been Ireland's oldest title to the Island of Saints and Scholars. In gathering together the scattered relics of the Faith—in clearing from around them the dust and the rust which had grown around them during the lapse of years—in welding them all into one compact, connected whole, and to clothing them in the graces of modern diction, Father O'Hanlon, C.C., SS. Michael and John, Dublin, has devoted more than twenty-five years, during intervals of a laborious missionary life; and we are sure that he regrets not a single moment, snatched from much-needed relaxation, which he has so employed. Many a Saxon and Cambro-British saint is patron of an Irish parish, and many a Saxon monastery was ruled by an Irish abbot. The venerable Bede relates, with pride and gratitude, how many a Saxon youth was indebted to the schools of Ireland for all he had of culture in religion, in arts, and in sciences. It will be a national disgrace, as it would be a national disaster, if through apathy or indifference, it could possibly happen, that the purpose of Father O'Hanlon should be marred in its attainment. The publication of this elaborate pictorial and map illustrated work will necessarily demand a very enormous outlay. The terms on which it is proposed to issue "Lives of the Irish Saints"—over 3,000 in number—are exceedingly moderate. "This work," says Father O'Hanlon—in the circular which accompanies his prospectus—"when complete, will not exceed one hundred and twenty shilling numbers. These will comprise on an average, ten numbers, or six hundred and forty closely printed pages for each volume.

TENANT DEFENCE ASSOCIATION.—A Tenant Farmers Defence Association for the county of Dublin was formed Thursday, at a meeting held in the European Hotel. The resolutions adopted, in general, are similar in spirit to those passed at the inaugural meeting of the Kildare Tenants' Defence Society. It is evident that an extensive organization for securing amendments in the Land Act is in process of formation.—*Irish Times.*

THE GALWAY ERECTION PETITION.—The costs of the petitioner (Captain Trench) have been drawn, and are ready for judgment in the Common Pleas Office. The total amount is stated to be £12,345 3s 4d, subject, of course, to taxation. The bill necessarily comprises a vast number of items, and the taxation will probably occupy some weeks.—*Evening Telegraph.*

THREATENED EVICTIONS.—Considerable excitement has been occasioned in the county Kildare within the past few days, on account of some dozen notices to quit having been served on tenants who hold under trustees, and whose leases expired recently. We have not as yet been able to obtain the entire facts, and beyond the service of the notices alluded to we are only in possession of a rumour that, as nearly all the tenants are Catholics, they are to be supplanted in their holdings by others not co-religionists.—*Freeman.*

THE LATE COOK ELECTION.—The Attorney-General has given instructions to the local Crown Solicitor to institute proceedings against Henry Unkles, J.P., for having, while acting as personation agent for the Conservative candidate in the recent election, disclosed how an illiterate elector voted.—*Freeman.*

GREAT BRITAIN

PROTESTANT PRINCIPLES AGAINST AUTHORITY.—The speech of the Bishop of Salford at the Manchester Catholic Academy seems to have excited a good deal of attention. The *Standard* observes that it comes to this, that "there are matters of public but strictly domestic and internal policy upon which Roman Catholics in every country must take their orders from Rome," and adds that "this is the perennial difficulty with which statesmen have to deal, and with which Prince Bismarck is now attempting to grapple." Of course, so long as the civil power attempts to resist and restrain the action of revealed truth and morality upon the human conscience there must be "a perennial struggle," but this is nothing but the struggle between "the world" and Christianity. Nor is that struggle in any way created by the fact that it is the living authority of the Church and the Holy See which reminds us of the duty of resistance. If the State were to forbid religious marriages, or any kind of marriage, as Mr. Naquet would have it do, or even prohibit the religious education of our children, would resistance be any less lawful because it was enjoined by Rome instead of Canterbury? Next, the *Daily News*, in arguing against the Bishop's position that Anglicanism is done for as a definite school of thought begins by saying that this is a legitimate deduction from the principles Mr. Gladstone seemed to adopt "when he warned his young listeners against the intellectual temptations of Strauss." If the Church herself were to acknowledge that "the right of private judgment, on which she is founded, must be limited sharply, or Rationalism will devour everything up," her epiphany might "be got ready at once." The *Daily News*, however, admits nothing of the kind, but maintains that "the genius of Protestantism is now what it ever was—the spirit of free enquiry," and that as such it has never ceased "to mould the mind of the English people." We are quite of the same opinion, and it is for this very reason that Catholics say that Protestantism no longer exists as a definite religion. A religion is dogmatic, free enquiry with no "sharp limits" anywhere is scarcely a definite religion. The *Spectator's* criticism is more subtle. It contests the probability of England's conversion to the Catholic faith, even if the choice between that and utter unbelief should ever be offered to it. It rather opines that our countrymen would reject both alternatives.—*Tablet.*

HOW GOSSIP INCREASES.—How gossip increases and grows until it gets into a genuine scandal, and is entirely different from the original story, is told by a letter-writer. He says that he was told that if he ever took a house in a terrace in a little way out of town, to be very careful that it was the centre one. For one must be well aware that a story never loses by telling, and consequently, if he lived in the middle row of houses, it was very clear that the tales which might be circulated to his prejudice would only have half the distance to travel on either side of him, and therefore could only be half as bad by the time they had got down to the bottom of the terrace as the tales that might be circulated of the wretched individual who has the misfortune to live at either end of it. As an illustration of this he was informed of a lamentable case that actually occurred a short time since. The servant of No. 1 told the servant of No. 2 that her master soon expected his old friend the Bayleys to pay him a visit; and No. 2 told No. 3 that No. 1 expected to have the Bayleys in the house every day; and No. 3 told No. 4 that it was all up with No. 1, for they couldn't keep the Bayleys out. Whereupon No. 4 told No. 5 that the officers were after No. 1, and that it was as much as he could do to prevent himself being taken in execution, and that it was killing his poor dear wife; and so it went on increasing until it got to No. 32, who confidently assured the last house, No. 33, that the Bow-street officers had taken up the gentleman

that lived at No. 1 for killing his poor dear wife with arsenic, and that it was hoped and expected that he would be executed.

ONE ASPECT OF THE ENGLISH REFORMATION.—It is one of the common fallacies that the Reformation tended to the advantage of civil and political freedom. Previous to that happy time the European nations groaned under the two-fold despotism of the king and the priest, but in the sixteenth century the nations shook off the yoke of slavery and advanced in the path of freedom. To disprove this false impression and to show in detail that the Reformation directly and indirectly retarded true freedom, favored the despotism of kings and put back the advancing civilization of Europe, would be too long a task. We can only now refer to one country—England. An historian, E.A. Freeman, the latest and best writer on the English Constitution, says of an English king of the eleventh century: "His will counted for much in the making of the laws, but he was not a despot. . . . It was from the choice of the people that he received his authority. . . . And those from whom the king first drew his power ever shared with him in its exercise. The laws, the grants, the appointments to offices which the king made, needed the assent of the people in their National Assembly—the gathering of the Wise Men of the whole land. . . . And those who gave him his power and who guided him in its exercise could also, when need so called, take away the power they had given." (Pages 38, 39.) The election of the king by the people—their consent to the making of laws and his deposition on proving unfaithful. These were the provisions of the old Saxon Constitution six hundred years before Henry VIII. and Cranmer originated the Anglican Church, which, says Macaulay, "continued to be more than one hundred and fifty years the servile handmaid of monarchy, the steady enemy of public liberty." In place of election, the Anglican Church taught strict hereditary descent by Divine right, instead of the Saxon rule of king and parliament, the Anglican Church taught absolute submission even in religious matters to the king's will. When an untutored boy attempted to subvert the fundamental laws of England, and abolished by the unbloody Sacrifice which had been the glory of England, for nine hundred years, when the wealthy and the great truckled to this Edward so unworthy of his predecessors, the peasants of Devonshire and Somersetshire rose for the right to worship God as their forefathers had done, and were treated to "Homilies on Wilful Rebellion," in which the sin of making any insurrection against the Lord's anointed was dwelt upon—said Homilies being composed by the colleagues and associates of those, who, while they caused all the tumults of Europe, yet would piously preach submission to the insulted and downtrodden peasantry of their country. Truly, says Lecky, no friend to the Catholic Church was Anglicanism, "the most servile and efficient agent of tyranny, no other Church so uniformly betrayed and trampled on the liberties of her country." "Truly," says Freeman, "was the sixteenth century the time of trial for parliamentary institutions in so many countries of Europe."—*Catholic Standard.*

The Protestant Bishop of Manchester, a Sunday or two ago, administered a severe rebuke to one of his clergy. His lordship said he had heard with shame and confusion of face of a church in the diocese in which there had been carried a banner on which was emblazoned the name of "the Queen of Heaven," and he remarked that though he was glad to see a revival of reverence, devotion, and piety, it must not be forgotten that there was a limit beyond which they must not go in imitating the practices of the thirteenth century.

The principal indictment against the "Claimant" is laid, covers a roll of parchment several feet in length, and would occupy many columns of small print in a newspaper. There are three indictments in all. One is for perjury in the Courts of Common Pleas and Chancery, and another for perjury in Chancery, and a third for forgery. The trial, which commences on the 23rd April, will be based on the first and longest indictment.

The proprietors of several collieries in the south of Wales, who have announced their intention to import Chinamen from California to take the places of the men now on the strike, have received anonymous letters threatening them with assassination, should they carry out their intention.

Coal has become so scarce in Kinross and its neighbourhood that the mills and factories have suspended work, and it is feared that the gas supply will shortly cease.

The weather has been so cold in England that in three days, one hundred persons are reported to have perished from its effects.

Rev. Vyvyan Henry Moyle, vicar of Eston, England, is on trial for an alleged forgery of paper representing £110,000.

UNITED STATES.

FATHER BURKE ON WASHINGTON.—On the evening of Washington's birthday, Feb. 22d, the illustrious and eloquent Dominican Father Burke, will deliver a lecture at our Academy of Music on "George Washington, his Times and Character." The lecture will be a complimentary benefit to the great Dominican. This announcement should, and we doubt not will, fill every seat in the Academy. This champion of our Holy Faith will receive an endorsement and patronage from our people unequalled and unusual. We shall refer to this subject again, knowing full well the especial interest which every Philadelphia Catholic feels in it.—*Catholic Standard.*

Mr. J. M. Bellow, the well-known elocutionist, is to pay a visit to the United States, under the management of the Boston Lyceum Bureau. John Montague Bellow is the grandson of John Bellow, Esq., of Castle Bellow, Galway, cousin of the late Lord Bellow, whose daughter (and co-heiress under the will of her uncle, Major-Gen. Patrick Bellow, governor of Quebec, and heir-at-law of the O'Brien, earls of Thomond), married Captain Robert Higgins brother of the Bishop of Derry. In 1858 he retired from his duties as a Protestant clergyman, and joined the Catholic Church, to which communion his mother belonged. Since then he has entirely devoted himself to his readings and to literature.

J. M. BELLOW.—This gentleman made his first appearance before an American audience, at Association Hall, on Friday evening, January 30th. His fame as an elocutionist had preceded him to these shores; and such was the anxiety to test the value of European praise by the standard of American judgment, that the hall was filled to repletion with one of the most fashionable and intellectual audiences ever assembled within its walls. In the course of a very eulogistic critique on the performance, the *Herald* says:—

"We cannot speak too highly of Mr. Bellow's first effort before an American audience. His manner is perfection itself. He galvanizes, with a throbbing life, expressions of the poet and the dramatist dead to us from our familiarity with them or indifference towards them. His interpretation of Hood's most touching lines, 'One more unfortunate,' stamps him as an artist of the first rank. All lovers of genuine art will quickly recognize in this gentleman's method something as rare as it is admirable."

This is, certainly, praise without stint; and, where criticism is so completely disarmed, the conclusion is inevitable that the artist must, indeed, have reached into region of perfection.

We have heard it suggested that our Irish-American citizens should tender Mr. Bellow a testimonial, in the shape of a public Reading, in recognition of his "distinguished ability as an interpreter of the beauties of 'English Literature.'" As a gentleman

who is said to be in accord with our people's views of Irish Nationalism, such a compliment to him would be both appropriate and well bestowed.—*Irish American.*

General Robert E. Lee's birthday was celebrated with great éclat at Savannah, Ga., on January 20th, on which occasion the first parade of the military since the war took place. The First Georgia Volunteers, the Eighteenth Battalion, the Cleburne Artillery Battery, and the Georgia Hussars paraded in uniform. General Wade Hampton delivered an address. The day was generally held as a holiday, and resembled the 4th of July, before the war.

FERRY BOAT PILOTS.—A New York paper says of the pilots in that vicinity: Take the Hoboken Ferry, which runs three boats from Barclay street and two from Christopher street. Thus, Pilot A takes charge of the boat at 9 and runs her till half-past seven, p.m., when she will be docked for the night. At 5 o'clock on the following morning Mr. A takes her out and runs her steadily to nine, when Pilot B steps into the pilot-house and runs her to 11 p.m., to be relieved by Mr. A, who retains his command to six o'clock on the following morning. Their routine is kept up throughout the whole year, without intermission, unless the pilot obtains leave of absence. The pay for so responsible a position is but \$100 a month.

FROZEN TO DEATH.—A dispatch from Minneapolis, Minn., says the storm on the St. Paul and Pacific Railroad was the severest ever known. At a station called Kirkhaven, there were several farmers in town when the storm first burst upon them. They left for home with their teams, and very few have been heard from since. One wagon was found containing a Mrs. Poland and a boy, both of whom were frozen to death. Many teams, both oxen and horses, are found frozen in the drifts, and the fate of their owners is unknown.

A solicitor who had recently been engaged by a prominent life insurance firm, returned to the office of his employers, the other day, and complained that he had been snubbed by a gentleman on whom he called. "Snubbed," cried the manager, "snubbed? Why what did you do that he should have snubbed you? I have solicited life insurance from the Atlantic to the Mississippi, and have never yet been snubbed. I have been kicked down stairs, beaten over the head with chairs, and thrown out of windows, but snubbed I never have been." The solicitor is driving a coal wagon.

A Chinaman who had become snow-blind while working on the Central Pacific Railway applied at a San Francisco police station for official permission to have himself shot.

A St. Louis paper laments because of the prevalence of the idea that it is more genteel to sell shoes for \$10 a week than to make them for \$25.

A young couple in Wisconsin were so thoroughly bent on matrimony that they rode twenty-three miles in an open wagon when the mercury stood seventeen degrees below zero to obtain a certificate. They froze ears, hands and feet. Still they joined their frozen hands.

The Mississippi basin, which has but one natural outlet—that by the mouths of the Mississippi—is a great fertile region of 2,070,254 square miles and a population of 22,554,211. It produced in 1871, 1,035,094,584 bushels of grain, 3,011,996 bales of cotton, 228,713,844 pounds of tobacco, and contained 68,917,071 head of live stock.

A Boston gentleman who could not wait offered a young lady \$100 if she would allow him to hug her just as much as the man did who had just walked with her. It was a good offer, and showed that money was no object to him, but he put him out of the house so hard that his eyes were quite black.

The confession of Mrs. Sherman, who was sentenced to State prison for life for the murder of H. N. Sherman, admits the poisoning of eight persons.

A prominent member of the Virginia Legislature has offered the sum of \$100,000 annually for the exclusive privilege of gathering oysters in Virginia waters. The revenue heretofore derived from this source is only \$50,000 annually, while the cost of collection is \$30,000, leaving the net revenue only \$20,000.

"Murder is a very serious thing, sir," said an Arkansas judge to a convicted prisoner. "It is next to stealing a horse or a mule, sir, and I shall send you to State Prison for six years, sir."

Sergeant Bates is now called the "international idiot."

A country paper in Minnesota wants to know who availed the Indians out of "such an infernal cold country as Minnesota is, and who deluded the white people into it."

Whole herds of cattle were caught in the storm in Minnesota, and were frozen to death.

A young lady has just been fined \$200 in Chicago for calling her lover into the kitchen and throwing some boiling lye upon him. This mode of giving the lye direct was highly resented by the lover, who concluded that the warmth of the maiden's affection was too much for him and had her arrested.

An Ohio pedestrian recently advertised that he would walk a hundred miles in a hundred hours, and a large number of persons paid their half-dollars to see him do it; but as he had not specified precisely where the feat was to be accomplished, he walked directly away from his starting-point with all the money that had been collected.

ORIGIN OF FAMILIAR WORDS.—The word "quiz," to make fun of, or poke fun at, a person, was the coinage of a theatrical manager in Dublin, who, at a drinking party with his friends one Saturday night, when the conversation turned upon the subject of words, offered to bet the wine that he could then and there coin a word which would be in the mouths of all Dublin the next day. The bet being taken and the party dispersed, the manager called up his call-boys and runners, gave them pieces of chalk and ordered them to run all over the city, chalking the word "quiz" on every door and shutter, and fence they came to. This was done, and, as a matter of course, the new word was in everybody's mouth the next day. The manager won his bet; and his word is now in all respectable dictionaries. The slang expression for death, "kicking the bucket," had its origin from one Bolsover, who, in England, a great while ago, committed suicide by standing on a bucket till he kicked the bucket from under him. The word "bumper" meaning a full drink when friends are drinking, is a corruption of the toast offered in French to the Pope, when the Catholic religion was to be assented in England—*au bon pere*. To "dun" in to press for money due, comes from one Joe Dunn, a famous bailiff of Lincoln in England, during the reign of Henry VII. He was so uncommonly successful in collecting money that when a man refused to pay, the creditor was asked why he didn't dun him. "Humbug" is a corruption of the Irish word *uimbuig*, pronounced *ombug*, signifying soft copper, or pewter, or brass, or worthless money, such as was made by James II., at the Dublin mint, twenty shillings of which was worth only two pence sterling. At first applied to worthless coin, the words became the general title of anything false or counterfeit.

The True Witness

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G. E. CLERK, Editor.

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MONTRÉAL, FRIDAY, FEBRUARY 14, 1873

ECCLÉSIASTICAL CALENDAR. FEBRUARY—1873. Friday, 14—St. Valentine, M. Saturday, 15—Of the Immaculate Conception. Sunday, 16—Sexagesima. Monday, 17—Of the Feria. Tuesday, 18—Of the Passion of Our Lord. Wednesday, 19—Of the Feria. Thursday, 20—Of the Blessed Sacrament.

NEWS OF THE WEEK.

The Imperial Parliament was opened on Thursday the 6th inst. The speech from the throne expresses satisfaction with the generally prosperous condition of the country, which it represents as based upon solid foundations. The results of the Geneva Conference, the St. Juan arbitration, and the war cloud gathering in Central Asia are of course alluded to; and we are promised that some scheme with reference to Education in Ireland shall be included in the political bill of fare about to be laid before the country by the Gladstone Ministry.

The new death of Louis Napoleon seems to have been received with much indifference in France. The people of that country have more serious matters to occupy their attention, and it is evident that there is plenty of work cut out for them in settling the terms of their political constitution. M. Thiers is likely to have a lively time of it with his National Assembly or Talk-House. We are happy to see that the statement that the late Emperor died without the Sacraments of the Church, "unhousel'd, unanuel'd," is contradicted. Besides for some time before his death Louis Napoleon, seems to have been very punctual in the performance of his duties as a Catholic, warned of his approaching end by the sufferings caused by the painful disease to which he was the victim, and no doubt much aided by the prayers of that good woman his wife, Eugénie. Though Catholics must of course recognise in the deceased one who has wrought much evil to the Church, they must rejoice that he did not die impenitent.

Our readers will have most probably seen a report in the journals of a Reply given by the Sovereign Pontiff to an Address lately presented to him by the Roman Nobles; in which Reply the Holy Father is reported as having said that God loved the aristocracy, that the latter were one of the props of the throne, and of social order; and that Our Lord chose for Himself to be born of a noble lineage, even of the Royal House of Judah. We have not seen an authentic version of the Holy Father's words, but we can easily understand how he may well have used terms almost the same as those attributed to him, without having thereby justly exposed himself to the hostile criticisms of the Protestant press. True, Our Lord loves the poor and humble, with whom He, when on earth, chiefly conversed; but He loves the aristocracy also, for God is no respecter of persons and gave His life for all men, rich and poor, for the great and noble, as well as for the humble and despised. That He was descended after the flesh from a royal family is, if history may be believed, a simple fact; and so we find that by those who approached Him in their several necessities, He was often addressed as Jesus Son of David; and that an aristocracy, that is hereditary aristocracy, wealthy, with its roots in the soil, and therefore politically as well as socially influential, is one of the props of the throne, and amongst the best safeguards of order and liberty, no student of history can doubt. It is one of the essential ingredients of a well ordered society, though not the only ingredient. To the want of it on this Continent, especially in the United States, must be attributed the almost universal corruption, and low sense of honor, that characterise the public men of that country. There is not a word

therefore attributed to the Holy Father which is not strictly true, as matter of fact, or which Catholics should dream of explaining away, or apologising for. In fact, if you have not a real aristocracy you must have that vilest of all things, a Shoddy-ocracy.

The Carlists in Spain seem to be thriving all the better because of their constant, and utter annihilations. Beaten down, and the very life crushed out of them—they spring up from their mother earth like giants refreshed, and approve themselves more formidable than ever. By latest telegrams we learn that, after all, no substantial advantage has yet been gained over the Carlists by the adherents of the intrusive King, and that railway communications in the North of Spain are pretty well suspended. The Spanish steamer Murillo which seems after all to be the vessel that cut down the North Fleet, and then stood on her course heedless of the agonising cries for "help" from the crew and passengers of the last named ship, having been warned off Lisbon put into Cadiz, there being no extradition treaty betwixt Spain and Great Britain; it is said that the Spanish authorities have ordered the Murillo off, and so she will be doomed to the fate of the Flying Dutchman, unless the captain run her into some port under British jurisdiction, where no doubt he will be brought to trial for the infamous conduct attributed to him.

They are having quite a lively time of it in the U. States disussing the frauds arising out of the Credit Mobilier business, in which a very large number indeed of the leading political men of the United States are mixed up. There has been another sad failure of justice in New York in the Tweed business; the jury, amongst whom were to be found ex-convicts, follows with the smell of the Penitentiary strong upon them, would not agree as to a verdict. In the Stokes affair the counsel for the prisoner are very busy raising points of law to set aside the most righteous verdict of a jury, and the sentence of the judge. It is however generally believed that in this case legal quibbles will be impotent to defraud the galleys of its due.

Speaking of United States Courts of Law we say with the N. Y. Freeman "all honor to Judge Dunlap;" we do not despair of a country whose Courts of Justice, can boast of such honest men, even though there may be some sad exceptions. Judge Dunlap is a Judge in the Court of Common Pleas, Pennsylvania. Before him was brought a singular case the other day, illustrative of the debasing influence that Protestantism has had upon British legislation. A fellow of the name of Williamson, an Irish Protestant, appeared before the Court with the view of obtaining release from his marriage with a Catholic woman, whom some sixteen years ago he had married in Ireland before a Catholic priest, and by whom he has had seven children, of whom two survive. This woman, Williamson has deserted; and being arrested and sued for the maintenance of his wife, the dirty fellow pleaded that the woman was not his wife; that he had never been legally married to her, because the Statute George II., c. 13, sect. 1, declares null and void all marriages betwixt Catholics and Protestants celebrated by a Catholic priest, and this Protestant law still disgraces the British Statute Book. Judge Dunlap ruled that such a law was "in violation of the laws of God, of sound principles of morals, and of settled principles of public policy," and as such could not be recognised in the United States. The Court therefore ordered the defendant to give security for the maintenance of the woman he had deserted, she being truly his wife. Though as Catholics we rejoice in this sentence, as British subjects we cannot but feel humiliated by it—the fact that, so infamous are some of the laws still on our Statute Book, a Judge of the United States can reproach us with the immorality of our legislation. Still though the lesson be a bitter one, we repeat "all honor to Judge Dunlap."

Good reports we are happy to say continue to reach Canada of the health of Sir George E. Cartier, who it is expected will be able to take part in the approaching session of Parliament. Sir Narcisse Belleau retires into private life, having declined the offer of a seat in the Senate; he will carry with him in his retirement the respect and good wishes of his fellow-countrymen. His Honor Judge Caron has been designated as his successor in the post of Lieutenant Governor of the Province of Quebec. The disastrous fire, which destroyed the Quebec Court House destroyed also many important legal documents and records, the loss of which will occasion it to be feared much inconvenience to suitors. An extra session of the local legislature to apply legislative remedy was spoken of; but the Minister inspired no doubt from a high quarter, tells us that a Commission will be first appointed to report on the fire and its consequences. The Legislature of New Brunswick is to meet on the 27th inst.; we trust that it will reconsider its unjust school laws, and amend them. Till this be done there can be no peace.

THE REFORMATORY.—In the early part of last week there appeared in the Witness, over the signature of Humanity, and with a heading insinuating that the "Inquisition," and its traditional horrors had been revived in Montreal, an article in which it was asserted positively, that the Belgian Brothers "a holy order," to whom had been committed by the Government the charge of the Catholic Reformatory, for juvenile delinquents had been, and were guilty of the most devilish cruelty towards the lads under their control; and as an instance of such cruelty, it was further asserted, as an "incontestible fact" that one lad, 14 years of age, had, for the offence of trying to run away, been shut up for THREE WEEKS in a dark cell, three feet by four, without bed, bedding, or seat of any kind; and that this victim of the devilish cruelty of the pretending professors of Christianity, had yet to undergo two weeks confinement in his living tomb.—This was published in the Witness as an "incontestible fact."

We have not made, and for the reason that this most serious charge is about to become the subject matter of judicial investigation—the Brothers having instituted legal proceedings against the Montreal Witness—we will not at present offer any remarks thereon. Whether there really be such a person as the writer of the article signed Humanity; or whether he be but an editorial fiction, a sort of John Doe, or Richard Roe beneath whose gaberdine the Witness shelters himself, the more safely to discharge his arrows against persons and institutions obnoxious to him? Whether it be true, or a malicious lie, that the Belgian Brothers have at any time, or for any offence, confined any person in their establishment for three weeks, or two weeks, or one week, or even for twenty-four hours, in a dark cell three feet by four, without bed, bedding, or seat? Whether the "incontestible fact" of the Witness be an awful but faithful representation of atrocities actually being perpetrated in our enlightened age and civilized community; or whether it belongs to the same class of facts as those for the publication of which in the case of the Marquis of Ailes, and the Rev. M. Belanger of the Deaf and Dumb Asylum, the editor of the Witness, when menaced with legal proceedings has ere this been compelled, like a whip't hound, to whine out his craven, abject apologies—these we say are questions, or issues of fact, on which a jury will in due time be called upon to pronounce; and upon which therefore, pendente lite it would be indecorous for us, or for any journalist to hazard any opinion. All we demand is a thorough and public investigation into their truth or falsity.

Only this will we say. If by means of that investigation it be shown that the Belgian Brothers in charge of the Reformatory have indeed been guilty of the devilish cruelty alleged against them in the Witness, then heart and soul will we join with our Protestant contemporary in denouncing them, and their truly devilish cruelty, and in insisting upon their expulsion from this free and, we hope we may say, Christian Canada.

But if on the contrary, the result of the trial be to prove that the charges of cruelty alleged as "incontestible" by the Witness are utterly false, we shall have the right to expect that all men, no matter of what race or creed, who love truth, justice, and fair play shall unite with us in exonerating the black hearted scoundrel, who has publicly made these charges through the columns of a journal under his control. In the meantime we respectfully crave the silence of all our contemporaries.

PROTESTANT AND ROMISH PERSECUTIONS.—Whilst some of our separated brethren are generously running themselves into debt for the conversion of the unhappy French Canadian Catholics, the members of another sect, that of the Mormons, are busy proselytising, and with no small success amongst the Protestants of Upper Canada. From articles in the Montreal Gazette and the Toronto Globe we gather that these Missions are extensively prosecuted, and with much success in Western Ontario; that they have won numbers; and that to so great an extent that, in some districts, especially where a large number of the Welsh people have settled—(these are for the most part Methodists)—there is scarce a family circle that cannot say that one of the household has—

"Gone and joined the Mormons, The gay and festive Mormons."

In one township a Mormon place of worship has been erected, in which the regular religious services of the sect are conducted, under the guidance of a Mormon clergyman, one of the head elders from Salt Lake. Revivals are frequent; and evidently the Mormon faith is in some districts of Upper Canada making a rapid progress. But it also appears from the report of the Gazette and the Globe that the majority of the other Protestant residents of one of the districts, where the Mormon elders, colporteurs,

and mission agents are the most active, have taken offence at this process, and in utter regard of these principles of "religious liberty" of which the Montreal Witness is the exponent, have adopted against their brother Protestants, a system of most brutal persecution. We copy from the Gazette of the 25th Jan. —

During the past year the inhabitants of a portion of that township have been visited at different times by leading members of the Latter Day Saints, with the view of scattering the "grain of mustard seed" to the people, amongst whom the sect counted numerous friends, who gave these men every aid and countenance in the promulgation and diffusion of the peculiarities connected with their form of worship. The majority of the residents of the locality, however, were decidedly averse to these impostors planting their stakes in their midst, conceiving that the doctrines they held were, if not subversive of law and order, at least a mockery on the pure and holy religion they professed. Incited by bitter feelings, and with a determination to get rid of these individuals who had taken a prominent part in the spread of what they were pleased to term the "naked truth," as revealed to the heads of their denomination, a numerous party, some weeks since, met and organized

A VIGILANCE COMMITTEE, whose duties were prescribed. "The Latter Day Saints" were warned to leave the settlement quietly, and save trouble; but they did not heed the gentle persuasion, and persisted in continuing their "work of grace," despite the admonitions of the committee, who, up to this time, had used no violence towards any one of the sect. The members of the vigilance committee became exasperated at the conduct of the tribe, and determined to get rid of the impostors, as they termed them, at all hazards. Accordingly about two weeks ago, says the London Press, the chosen few, who had been deputed by the residents of the neighborhood to

CLEAR THEM OUT, come what may afterwards, assembled, and proceeded en masse to the place where the "saints" were holding forth. The latter, however, were made acquainted with the intentions of their opponents, and had the doors of the temple securely barred against intruders. The vigilants, in consequence, failed to secure admission, and could not carry out their intentions. With a determination not to be foiled in their intentions, they again assembled on Thursday evening, the 9th of January, and notwithstanding the inclemency of the weather, patiently awaited the return of the pilgrims from their house of worship, and pouncing upon them, had them bound securely, assisted them into a sleigh, which was in readiness to receive the saints, and drove them off to a thickly-wooded forest, a few miles distant, where a plentiful supply of tar and feathers had been previously prepared. On the road to the bush, the captives made night hideous with their piteous cries and entreaty for mercy at the hands of their captors, but the vigilants turned a deaf ear to their supplications, and were about to present each of them with a coat of tar, when a council of war was suggested, at which it was agreed to cease hostilities, provided an assurance was given that they would cease their infidel teachings and leave for Nauvoo or some other place with as little delay as possible. This guarantee, the "saints" concluded to give, assuring their persecutors, as they called the committee, that they would not in future annoy the inhabitants of the district.

What will the Witness, what will the zealous champions of Free Enquiry and Religious Liberty in Lower Canada say to this? When some two years ago, one of their agents thrust himself into the Camp of the Volunteers; and was—most improperly we admit—pelted with potatoes and beef-bones, awful was the language of these our zealous contemporaries in their denunciations of the outrage. When the other day one of their agents, elders, or whatever the proper name may be—obtruded himself unbidden into a Catholic Church, from which however he was not ejected at once as he ought to have been, it was proclaimed an Outrage in that he was ordered to behave himself respectfully. But in Upper Canada things are managed in a different manner. The members of an obnoxious sect, against which no illegal act has as yet been alleged, conducting their private worship within the walls of their own meeting-house are assaulted, bound, and with threats of greater violence—tarring and feathering—are forced to pledge themselves to leave the country, or renounce their faith. This is how Protestants behave to Protestants; and yet these fellows have the impertinence to lecture Catholics upon the rights of conscience and religious liberty!

We have of course no sympathy with the Mormons. To us they are but as are all others outside of the Catholic Church. Mormon or Methodist, Latter Day Saint or Baptist, one is as much outside of the Church as is the other, and we care not to attempt even to determine the difficult question, whether this one, or that one be the further off. As of the fixed stars, many are so remote from our planetary system as to have no sensible annual parallax, so the nearest of the sects or heretical bodies, in that it is outside of, is still so remote from, the Church, or Catholic religious system, that it requires a cunning theological eye to determine any appreciable difference betwixt it and any other sect—though of course such difference may well exist. We care not therefore to discuss the religious merits or demerits of Mormonism; only we contend that, as before the law of God, and the law of man, the Mormons have just as good a right to seek the conversion to their form of belief of the other Protestant residents of Upper Canada, as have the Protestants of Lower Canada to seek the conversion to Protestantism of French Canadian Catholics; and however offensive to the majority of the people of U. Canada may be the proceedings of the Mormon Missionary Society these proceedings cannot be more justly offensive, or more insulting to them, than are the proceedings of the F. O. M. Society to the great majority of the people in Lower Canada. The latter therefore have just as much

right to treat the colporteurs, tract distributors, and other agents of the F. O. M. Society to a coat of tar and feathers, as had the Protestant Vigilance Committee spoken of above, to proceed to acts of violence against the M. M. Society and its agents and converts. "What is sauce for the goose, is sauce for the gander."

The lesson which we wish to inculcate on the Montreal Witness is a lesson of moderation in the employment of vituperative adjectives, and nouns substantive in capital letters, when narrating what he is pleased to term the "Persecution" of his friends by French Canadian Romanists. We seek not to justify the unsavory egg, the potatoes, and beef-bones with which, on one or two occasions, the emissaries of the French Canadian Missionary Society have been regaled when obtruding themselves and their wares into the houses, assemblies, or places of worship of Catholic; but we would bid our contemporary contrast these petty, though improper manifestations of indignation by an insulted people, who hear their religion held up to scorn and ridicule, their clergy reviled with ribald abuse, and on whom the missionaries thrust themselves—with the violence of the Protestants of Upper Canada, as related in the Gazette, towards the professors of another form of Protestantism; with the organized and deliberate persecution of which, not the aggressive preachers of the obnoxious faith alone are the victims, but which stretches forth violent hands to seize, tar and feather its inobtrusive professors, seeking only to worship God according to the dictates of their private judgment, and in the secrecy of their own dwellings. Had such things been done in Lower Canada towards the Rev. M. Muraire say, or the Rev. Mr. Tanner—who are neither legally, nor morally, entitled to better treatment from French Canadian Catholics than the Mormon elders in Upper Canada are entitled to from the Protestants of Upper Canada—how could the Witness have found suitable terms wherein to denounce them. He has long agitated up the dictionary; long ago he has exhausted all the vituperative resources of the language, in his impassioned denunciations of "Romish Persecutions," of the scoffers who throw sometimes rotten eggs, sometimes beef-bones at his? "Man of God." Our contemporary should take heed therefore to be more economical in his use of hard words, and should try "To Draw it Mild."

TO CORRESPONDENTS.—Our correspondent from Hastings may with a safe conscience give the lie direct to the gentleman, a resident of Montreal, who "made a statement a few days ago" to the effect that a Catholic who "had been" a Freemason (name for obvious reasons suppressed) was in 1837 buried with the rites of the Church, and at the same time with Masonic honors. All members of the Masonic Order are ipso facto excommunicated, and are therefore invariably refused—except upon repentance of course—the sacraments and rites of the Church. Therefore if the unnamed Frenchman, who had been a Mason, received these, it is because he must, on his death-bed at least, have solemnly renounced his connection with the Brotherhood, and ceased therefore to be entitled to Masonic honors. However if there be any doubts, we advise our correspondent to insist upon the names, dates, and place; then we can answer him. The anonymous is always suggestive of the false.

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

"THOU SHALT NOT KILL." "LOVE THY ENEMIES." The second error is that of those, who persuade themselves that they have forgiven their enemies, and yet only give exterior proofs of it. If in the love of our neighbour, we find contained our whole duty towards man, this love of our enemies is undoubtedly the fulfilment and perfection of that love. Hence we can never be better assured that we love our neighbour with a true and sincere Christian love, than when we forgive him his offences, and are prepared to do good to him in return for injuries. But as all perfect things are rare in preparation to their perfection, there are few who having received an injury from their neighbour, say really and truly and sincerely in their hearts, I forgive you; I love you. If ever dissimulation and duplicity and deceit reign in the world, it is in the forgiving of enemies. The rowdy world, it is true, openly returns affront for affront; boasts of its hates; and glories in its revenges. But this is the rowdy world,—that world which ignores in all things, and at all times, the law of God: makes its own bad passions and lusts the sole rule of its conduct; and is never so fully content as when it is trampling on every vestige of religion and virtue. But the more prudent and circumspect man of the world, knows how to conceal his hates and his resentments under an outward appearance of politeness and urbanity. If he wishes to injure the man who has offended him, he takes care to conceal the hand which casts the stone; if he wishes to humble a rival, he throws over him the veil of a pretended reconciliation, in order that the rival may not discover whence the blow comes. Like Samson sleeping on the breast of Delilah, he reposes on the bosom of a false peace. "Disimulation," says St. Gregory of Nazianzen, "is never so common, never so artificial, never so adroit, as in the reconciliation of enemies." And yet, Christian soul, though by this treachery and dissimulation you deceive your enemy, and yourself; you do not deceive Almighty God. Jesus Christ commands you: with no uncertain sound to forgive your enemy all his offences; and that sincerely and cordially. His words are "from your heart." This command interpreted after the spirit and intention of its divine founder condemns all that the world calls policy, duplicity, dissimulation, artifice, cunning, and projects of revenge. Jesus Christ being truly itself, made this law not only that we should know

FOREIGN INTELLIGENCE.

FRANCE.

The commission of inquiry has presented to the President of the French Republic a proposal of three articles which are to operate as a modus vivendi between the Chamber and the President. The first article very much restricts the President's right of speaking in the Chamber. The second gives him little more than a suspensive veto for one month; and the third claims for the King, Chambers (one to be created) the power of dissolving the Assembly. The Commission has a bill ready for the creation of a Second Chamber, and will also propose one relative to the election of deputies. M. Thiers being called upon to give his opinion upon these propositions, agreed at once to the necessity of a Second Chamber. He did not think he could accept a right of a suspensive vote extending over a less period than four months. He did not intend to oppose the regulations proposed by the Commission to limit his right of speaking; but he pointed out the grave inconveniences which might arise.

Paris, Feb. 4.—The Deputies of the Extreme Left held a meeting last night, at which an address was introduced expressing the sympathy of the republican members of the Assembly with General Garibaldi, and protesting against the severe comments on his interference in the late war, made by members of the Right in the debate on the Lyons contracts. The address was immediately signed by 70 of the Deputies.

A census of the Paris population has just been taken, from which it appears there are in that city 1,732,529 Catholics, 30,421 Jews, 17,291 Calvinists, 15,940 Lutherans, 9,485 Anglicans, Methodists, and Quakers; 422 Mahometans, and 2,500 Free-thinkers, or persons who have declared themselves as of no religion.

In one of the Lyons Schools, kept by laymen of Communistic principles, and greatly protected and beloved by M. Jules Simon, a hymn is sung by the boys and girls, in honor of Bacchus, Ceres and Venus.

Celebrons dans ce beau jour Les presens de Bacchus, de la verte Pomone Et la blonde Ceresse (sic) La deesse des amours.

"Let us honor Bacchus, Pomona, Ceres, and the goddess of Love." *En avant.* How true it is, that if your pagan overthrows one religion he must get up another. "Down with Christianity, up with paganism." Sooner or later they will worship Mr. Darwin's monkey, or even, perhaps, himself.—*Catholic Review.*

THE LATE EMPEROR NAPOLEON III.—It results from the text of a document found at the Tuileries, and published by the Provisional Government, and which is new before us, that the Emperor Napoleon III. was, early in July, 1870, ascertained by his medical attendants to be suffering from the disease of which he has died—calculous pyelitis—and that they then urged the propriety of a physical examination, to which, however, the Emperor only consented to submit for the first time in December, 1872, under chloroform, at the hands of Sir Henry Thompson. Earlier submission to treatment for the removal of the calculus might obviously have greatly prolonged his life. The consideration of the post mortem statement leads to the conclusion that the actual cause of death was urmic accumulation in the blood, consequent on the advanced state of renal disease, to which a suddenly fatal comma was consequent. The drowsiness noticed in the published reports confirms this view. This is indeed the cause of mortality which is most to be dreaded where renal disease lurks in the patient, the subject of vesical calculus. Its probability had been foreseen, and precautions taken against it in this instance. The amount of renal disease was, however, beyond any means of diagnosis, where, as in this case it was secondary to pressure and not of a primary character.—*Medical Record.*

SPAIN. The deposition of the engineer of the steamer Murillo has been taken before the British Consul at Oudis. The statement coincides with the previous account of the disaster. Pending investigation, the master of the steamer and some of the crew have been arrested. They admit they were in collision with the vessel, but deny it was the Northfleet.

ITALY.

PIEDMONT.—Of course all the Liberal journals are bitter against the Pope because he spoke of the "Piedmontese Government." The *Opinion* remarks "the Head of the faithful cannot pretend to ignore the Italian Government. All the Powers have recognized it, and the Pope does not wish to do so. It will be said to be the protest of right against might. Is it not on the contrary the protest of Absolutism against Liberty?"

The "Gazzetta d'Italia" says—"The Pope, speaking of the Italian Government, calls it the Piedmontese Government, ignoring altogether the accomplished facts of 1859 to 1870." And the same paper says that in this Pius IX. gives a proof of hostility to nationality; which term means, no doubt, the Revolution. All the Liberal Italian papers are enraged that, though the Italian Government is recognized as such by Europe, the Pope still calls it the Piedmontese. From this we gather that these papers are of opinion, first, that the Pope is the only one who recognizes, or rather, who has the courage and the power to recognize right; and secondly, that something else besides the "accomplished fact" is necessary to constitute a regular Government. And now why should the Pope call the Government of Lanza & Co. anything else but the Piedmontese Government? When the King of Italy, as Napoleon I. styled himself, drove from their thrones the King of Sardinia and the other princes of Italy, did they recognize Napoleon I. as King of Italy? Never once. It matters little if all the powers of the world have recognized the next Kingdom of Italy, their acknowledgment is not much more than the acknowledgment of a fact, a ceremony. The recognition of the Italian Kingdom by the Pope would be a judgment that they were right, it would be a renouncing of the rights of the Church, and it would be a contradiction of what he has already done, and the Pope does not usually contradict himself.

ROME.—An idea may be formed of how modern Italy educates children, from the following incident mentioned by a Roman paper: "The other morning the Viaticum was being carried to a sick person. Each person who noticed its passing in reverence, or, at least, took off their hats; not so a number of children belonging to the national schools they retained their caps, and scoffed and mocked the procession in such an indecent manner as to give offence to all who beheld them. Assuredly Italy need not announce her determination to suppress religious instruction in her schools. She has done so long ago, and the future will show the result. The word *petroleum* is becoming only too popular in that land.—*Catholic Review.*

SWITZERLAND.

THE SWISS GOVERNMENT AND THE JESUITS.—The Federal Council threatens to send a Federal Commission into the canton of Valais if the Government of that canton continues any longer to tolerate the presence of Jesuits in its schools.

GERMANY.

The Prussian Government has managed to divert the indignation of the Liberal Press from the Pope to itself. Such proceedings, says one of the organs, have never been heard of, out of Russia. The *Frankfurter Gazette* appeared, with a black smudge resulting from the Allocation by order of the police, the *Frankfurter Zeitung* is seized, the *Norddeutsche Allgemeine Zeitung* also. The *St. Louis Gazette* itself out-

raged at such treatment of its contemporaries, then printed the Allocation which it had at first only given in Latin, "wishing to share the fate of its colleagues." The *Spreier* also was confiscated, and all the Liberal papers join in an indignant chorus. Berlin, February 4.—Bismarck has submitted a proposal to the German Federal Council for an appropriation of 9,000,000 thalers each, for the erection and improvement of the fortifications at Cologne, Koenigsberg, Wilhelmshafen, Kiel and Posen.

Berlin, Feb. 6.—The editor of a Posen newspaper was sentenced to four months imprisonment for publishing an article entitled "The Battle with God's Church."

PROTEST AGAINST THE ECCLESIASTICAL BILL.—The Catholic Bishops have addressed a memorial to the Emperor, protesting against the passage of the Ecclesiastical Bill now before the Prussian Diet.

RUSSIA.

THE CENTRAL ASIAN DIFFICULTY.—Berlin, Feb. 3.—The Post of this city intimates that in Diplomatic circles at St. Petersburg the assurances given the British Government by Count Schouvaloff are not sustained. The feeling is that the conditions to be imposed on Khiva will depend on the measure of her resistance and Russia's sacrifices.

St. Petersburg, Feb. 5.—The *Official Gazette* of this city in an article on the movements of Russia in Central Asia, contrasts the indifference with which Great Britain views the growth of the United States of North America with the jealousy with which she watches the growth of Russia. The *Gazette* says British journalists are simply beside themselves with anger, and concludes its article by advising the British Government to take no more notice of the progress of Russia, than she does of that of the United States.

The Russian fleet now in the Baltic will soon sail for the Mediterranean.

The London Times of January 25th says: "Except for the purpose of holding Persia within her grasp, or invading Afghanistan, Russia can have no motive in overrunning the vast steppes of Southern Khiva or exploring the passes of Badkushan. Now, inasmuch as neither of these objects could be attempted without the certainty of a rupture with Great Britain, it is both politic and straightforward to point this out in an amicable spirit and in good time."

CHOLERA IN RUSSIA.—London, Feb. 5.—The cholera has again broken out in a virulent manner at several places in Russia and Hungary.

REVOLUTION IN RUSSIA.—The Revolution is protean in its disguises it can assume. It adopts characteristics suited to each country. I am certain that the respectable Starophiles little suspect that they are acting as the pioneers of that plague which is ravaging other countries. The mania for nationalities is only one of the shapes Revolution puts on. It diverts attention, it flatters the passions and the ignorance of the Russians; it is quietly undermining the soil, taking power and political initiative out of the hands of their present holders; protesting to make public opinion all-powerful for the good of the people, but really to serve the ends of unprincipled and godless schemers; and then, out of all this comes, some fine morning, the Revolution full-blown. Doubtless there are good social elements still left in Russia; but what of that? Are there not such everywhere? The turbulent minority takes no account of the well-disposed majority; the most dangerous are also the most active and pertinacious; and they obey the word of command.

THE CHURCH.—Religion might yet act with powerful effect in Russia, for the people have still preserved their primitive faith; but, as Mr. Hepworth Dixon has remarked, the established clergy are not the men to keep it in vigour and to put it in action when it is needed. That is why the religious question is such a critical thing in Russia, and why her re-union with the Catholic Church is the sole condition on which the principle of religion can be preserved here. I have said this before, and I do so because I have had it so strongly impressed upon my mind.

LECTURE BY ARCHBISHOP LYNCH.

CONTINUED FROM 2ND PAGE.

traveller will cry out, "O! look at rich Protestant Switzerland, and poor Catholic Switzerland!" Let us see now, how poor Catholic Ireland, with her moral population, stands with respect to education, when contrasted with commercial Protestant England, with its mines and factories and all sorts of industries. The English Commissions have not yet published that I have seen, correct returns of school attendances. The Anglo-Saxon does not wish to tell a lie, but he is very loth to acknowledge the truth when it is to his dishonor. According to Kay, a Fellow of Cambridge College, and travelling Bachelor of that University, there were 8,000,000 persons in England totally uneducated. This from a population of 22,000,000 makes one-third of the entire population uneducated. One-half of those under 14 years of age were not attending any school at all. Yet he remarks that Roman Catholic schools are the best conducted in England, and have the greatest proportional number attending them. He quotes as his authorities Her Majesty's School Inspectors, the Records of the Statistical Society, and the *North British Review*. Let us now see the state of poor Catholic Ireland. Of a population of 5,550,000, the total number of pupils attending public or private schools was 1,182,847, or considerably more than one-fifth of the entire population. Poor children, instead of being pent up in factories earning a few pence a day, you are half starved and naked attending school. Again, as regards pauperism, in 1869 the population of England was, according to Henry Mayhew, 22,000,000; of this number there were 1,029,549, or in round numbers, 1 pauper in 21 inhabitants. At the same time, Scotland had a population of 3,200,000, while its paupers were 128,087, or about one in twenty-five; from which we see that Scotland is proportionally better off than England. But now for poor Ireland.—Her population is 5,550,000; her paupers 74,743, or in round numbers 1 in 74: that is to say, more than 3 1/2 times better off than Scotland. Does Catholic charity and the Catholic religion relieve Ireland of its paupers, or does greater reading of the Bible leave England with more paupers than any other part of the civilized world? And even at this rate the condition of England has improved, for we read that in 1848, in addition to the hundreds of thousands assisted by charitable individuals, there were 1,876,541 paupers relieved by the Board of Guardians, that is one person in eight was a pauper. We all know how easy it is to derange the equilibrium of England, and bring on a famine or a revolution. Now, with regard to the criminal statistics of the same countries. The population of England in 1869 was 22,000,000, whilst the number of criminals convicted was 14,340; that is, one in 1,500. Scotland is more criminal than this; with a population of 3,200,000, she had 2,692 convicted criminals, or one in 1,240. Benighted Catholic Ireland, with a population of 5,550,000, had of criminals convicted of much slier crimes, 2,452, or 1 in 2,296 persons that is to say, Ireland is less criminal than England, in the proportion of 2 to 3, and than Scotland in proportion nearly of 2 to 4. I will spare my hearers the very great pain of listening to the report of immorality and illegitimacy in Protestant as compared with Catholic countries; but I may quote a few in order to give you a slight idea of their respective standing. In Stockholm, the capital of Protestant Sweden, illegitimate births are to natural ones, according to Lang, as 1 to 2-10. In Scotland, illegitimacy is, alas, too prevalent; whilst Ireland is unmatched in her chastity. Let us now contrast Catholic Austria in regard to wealth with the Ger-

man Empire. Austria has a population of 35,000,000, whilst that of Germany is 30,000,000. The imports of Austria in 1869 were 165,000,000 florins, and of Germany 90,000,000 thalers; the exports in the same year being 227,000,000 florins, whilst those of Germany were 123,000,000 thalers. From this it appears, florins and thalers being reduced to an equal value, Protestant Germany has no advantage over Catholic Austria, the excess of population in Austria being also considered. Let us now glance at such abused Spain's exports to Great Britain, and what she received in return. In 1869 she exported £6,346,741 sterling, principally in wines; whilst she received in return only £2,204,115, principally in the shape of linen, yarn, iron, and coals. In 1863 there were 1,391 mines in operation in Spain alone. Little Portugal, too, exported to Great Britain, in the same year, nearly twice as much as she imported. Let us now compare Catholic Belgium with Protestant Holland, which was once the commercial rival of England. It is now, according to Mr. Lang, a country full of capitalists and paupers. Belgium, the strictest Catholic country in Europe, is the most prosperous. The population of Belgium is about 5,000,000—that is, 430 persons to the square mile—the most dense population in Europe. Protestant Holland, on the other hand, has a population of 4,000,000, or only about 286 to the square mile. Of the 5,000,000 who inhabit Belgium, Protestants amount to about 13,000, and the Jews to about 1,500 with perfect freedom of religion. It is at present the happiest and most prosperous country in the world, rejoicing in its newly-acquired liberty from the yoke of Holland. The statistics which I quote are taken from official and Parliamentary returns, and from Protestant authorities alone—from Frederick Martin's Year Book for Politicians and Merchants for the year 1871, from Kay, travelling Bachelor of the University of Cambridge, from Thom's Almanac, and from Mayhew's "London Labour and the London Poor." I do not wish to infer that religion is the cause of all this, but certainly it does not hinder prosperity. The cause of the distress of the Catholic Irish is that four-fifths of their lands were taken from them and handed over to Protestants. Nearly all the rich landlords spend the incomes derived from their lands out of Ireland, £4,000,000. Her commerce was destroyed by the unjust legislation of a foreign parliament; £1,000,000 surplus taxes is spent yearly to adorn public parks in London. That neither religion nor nationality tends to the impoverishing of the Irish is proved from the immense fortunes and comfortable circumstances which the tens of thousands of Irish who came to this country poor, have procured for themselves by honest industry. Besides, by a most unjust arrangement made at the time of the so-called Union in 1800, Ireland must be kept poor. The debt of Ireland, at that time, amounted to £450,504,984 sterling—that is, sixteen and a half times the debt of England, which was £28,545,134. To pay the interest on the debt required £17,718,861 sterling; but the Irish interest was paid by £1,244,463. I quote from Parliamentary papers No. 35, in the year 1819. It is not a good speculation to take in as a partner in business one enormously in debt. Ireland at the time of this Union was in a most prosperous condition. The debt of Ireland, managed by the English Parliament, increased. It was agreed at the time of the Union that all the Irish surplus revenue should be appropriated, to its own uses exclusively. The contract was not kept. The Irish Exchequer was consolidated with that of England in 1816, at which time also her debt, under the manipulation of an English Government, had increased four-fold, and consequently the poorer country, though its riches are only 7 per cent. as compared with England, has to pay 19 per cent. of the taxes. If we average the absentee rents at £3,000,000 per annum, for 69 years since the Union, we will have £207,000,000; and computing exported taxes at the same average, we have another £89,000,000—aggregating £296,000,000 sterling. But it may be alleged that we are averaging the taxes at too high a figure; and on the contrary, one million is considerably below the mark. Take, for example, the years 1860 and '61. A committee of the Dublin Corporation ascertained from an inspection of the finance accounts that in 1860 there were £4,095,453 of Irish taxes expended out of Ireland, and that in 1861 there were £3,970,715 similarly dealt with. Again in the year 1833 there was an Irish tax surplus of £1,403,615, which of course went to the English Treasury. The exports from Ireland in the shape of cattle and breadstuffs during the famine of 1847 and '48, amounted to about £12,000,000. For the past year, according to Thom's Almanac, the exports were about the same, from which it is apparent that Catholic Ireland's poverty is, in a great measure, caused by the draining of her resources to feed and enrich Protestant England. If indeed the reading of the Bible would cause England to restore to Ireland her just rights, I am persuaded that every adult Irishman would endeavour to commit the Bible to memory. I would fain speak of a most interesting island lying to the north of Europe, called Iceland, which flourished in literature and home prosperity for 500 years, till, by the introduction of Lutheranism, the convents were sacked, literature destroyed, forests cut down, climate changed, crops decayed, and irreparable evils followed. There is another group of islands which American Bible-reading Christians have had completely under their control for not many generations. They are an educated and Bible-reading community, and yet the population (a good index of prosperity) has dwindled down to more than one half. They have the Gospel, without the merciful and soul-sustaining blessing of the Sacraments. From the facts and statistics which I have presented, I can legitimately draw the conclusion that the Catholic Church has been the great encourager and patroness of the sciences; and from the statistics of Catholic as compared with Protestant countries, she has not been unfriendly to material progress. True progress is that which leads to heaven; and the Church, under the guidance of our Divine Redeemer, has not failed in this mission, as the statistics of crime might incidentally prove.—*Globe.*

Journal, and one hostile to the Church, is subscribed for. It is placed on the table conspicuously; children, friends, domestics—all read it, and what do they read in these papers? "One day, perhaps, bitter columns against priests and religious, scandalous attacks, imagined by the writers, against their honor and reputation to-morrow there is an historical, or, at least, timely article, but, always, repeated, with most odious atrocity—the most revolting cruelty." The denials of the holy mysteries and of saints is often in these journals, thrown pell-mell before the eyes of the readers. As for refutation, true and sincere, we look in vain; never is it admitted to their columns. Is this all? No, no. Still further you find the venom of Liberalism nourished in this contemporary literature in the form of seducing tales. Ah! what soul can cast his eyes on such depravity without desiring himself? No, no. With St. Jean we say, "Ne l'admirez point dans votre maison." If our warning is not sufficient, "Nez pas cher freres, throw a glance on society; see what it is come to."

"Keep guard, therefore, against these pestiferous journals being received into your houses. It is argued that sometimes one must read the journals, in order to be able to refute them. This proposition is totally false, or we must admit that Eve, who knew the command of God, was right in consulting with Satan to gain his opinion on the subject of the Almighty's decree. What has spread among our masses the crime of infidelity—what but these hideous journals? Whence comes this impetuous current of debauchery rapidly spreading and breaking up belief—in many hearts the right voice of conscience; in states, the power of exercising law and justice; in nations, order and respectful obedience. Ah! our very dear brethren, the responsibility of all these evils is in the anti-Christian press, now so heavily felt. Ah, yes! It is this which has engendered it all. In many of the large towns of Europe innumerable pens richly remunerated, are throwing 'up day by day fierce and fiercer flames upon all that is Christian and Catholic. Besides which, hundreds of great and small journals hasten to imitate them, imbued with the same fatal poison which insinuates itself into innumerable souls. And thus dare you receive into your homes journals hostile to the church, which aim at corrupting your household? Turn, we pray you, this woe from your children, this responsibility from your conscience, this affliction from your holy mother Church. Oh, yes, priests and pastors, you know the influence of good journals on the minds of your flocks, as well as those that daily preach against your authority and ruin your ministrations! Oh, yes, fathers and mothers, do not under your own eyes, permit your children to poison their souls by drinking the seducing draughts of liberalism! Oh, all ye Christian people, who faithful to the Catholic Church, lovers of our Lord Jesus Christ and of immortal souls, do not ye be indifferent to the press and journals devoted to the interests of your life! You, perhaps, have personally no need regularly to read a daily journal; nevertheless if your resources permit, subscribe for, and pass on to your neighbours some good journal, and the benediction of Heaven will not be wanting on this light sacrifice.

"Think of the sacrifice for the faith saints and martyrs have made such an act at least in their spirit. Choose only good journals for your advertisement, your news seek for, and introduce in your immediate neighbourhood correspondents and editors; form an association like that of St. Francis de Sales, whose object was to support the good press. Your pastors will readily furnish you with every information on the subject.

"Oh, all of you, our very dear brethren, favour by all means in your power the good press which defends the cause of right and of justice, which does honour to the cause of right religion, and justice to Christianity and to the Church, which breathes and inspires the doctrines taught by our Lord Jesus Christ! He who can remain indifferent and negligent of the good press cannot understand the gravity of the subject. Further it will be doubted whether he is really any longer a true son, or has any attachment to this Church, which has given, and still gives supernatural light to guide him in this life, and afterwards to give him the supreme consolation at the hour of his death.

"Our very dear brethren, times are bad. The present is full of storm and the future is menacing. The mystery of iniquity works already, evil takes frightful proportions, its action is prodigious; innumerable are the agents, the strength, the resources which are placed at its disposal, and thus it accomplishes the prediction of the Apostle, who warns us of the operation of Satan and his seductions of iniquity, for those who do not receive the truth in order to be saved, but who love and believe a lie. But we render thanks to God for you always, our very dear brethren, and for your faith in our God and Lord Jesus Christ, and in the Church, which is the pillar and ground of the truth. May our Lord Jesus Christ and God our Father love you, and give you eternal consolation and good hope through grace, comfort your hearts, and establish you in every good word and work! Amen.

BREAKFAST—EPPE'S COCOA—GRATEFUL AND COMFORTING.—"By a thorough knowledge of the natural law which governs the operations of digestion and nutrition and by a careful application of the fine properties of well-selected cocoa, Mr. Eppe's provided our breakfast tables with a delicately flavoured beverage which may save us many heavy doctors' bills."—*Civil Service Gazette.* Made simply with Boiling Water or Milk. Each packet is labelled—"James Eppe's & Co. Homeopathic Chemists, London."

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

A STARTLING TRUTH!—Thousands die annually from neglected coughs and colds, which soon ripen into consumption, or other equally fatal disease of the lungs; when by the timely use of a single bottle of Dr. Wistar's Balsam of Wild Cherry their lives have been preserved to a green old age.

R. C. Barnes, Junction City, Kansas, writes that Fellows' Compound Syrup of Hypophosphites is selling rapidly and creating a great excitement on account of the cures it is effecting.

HOUSEHOLD ECONOMY.—There can be no economy where the house is left to the arrangement of servants, by a careless mistress: The first essential in economical housekeeping, is personal supervision and some personal labor on the part of the head of the household.

A wife asked her husband for a new dress. He replied, "Times are hard, my dear—so hard I can hardly keep my nose above water." Whereupon she retorted, "You can keep your nose above water easy enough, if you've a mind to; but the trouble is that you keep it too much above brandy."

Doctor Johnson used to say that the habit of looking at the best side of things was worth more than a thousand pounds a year.

A Scotchman asked an Irishman why farthings were coined in England, and Pat's answer was, "To give Scotchmen an opportunity to subscribe for charitable institutions."

Profaneness in conversation too commonly passes for wit, whereas it is, in truth, a certain sign of the want of both judgment and manners.

Pleasures waste the spirits more than pains: therefore the latter can be endured longer and in greater degree than the former.—Zimmermann.

A Briton happened on his way to Paris, stopped at a barber-shop in Rouen. While the barber was

stripping his razor, the peasant noticed a dog sitting near his chair, and staring at him fiercely.

"What is the matter with that dog?" The barber answered, with unbecoming air: "That dog is always there. You see, when I cut off an ear, well, he eats it."

WANTED. A MALE OR FEMALE TEACHER for School Section No. 3, Gratton, County Renfrew. Application stating salary, to be made to THOMAS POWER, DAVID BEHAM, JOHN POWER, Trustees

or to, S. HOWARD, Secy. Treas.

INFORMATION WANTED OF JOSEPH ARTHUR MASON, who left Rawdon, Province of Quebec, Canada, in May, 1866, when last heard from, in September 1867, he was in Canisla, Pennsylvania and he then stated he was going to cross the Plains, since which time nothing has been heard of him. Any information of him will be most gratefully received by his father, PATRICK MASON, Rawdon, P. Q.—(American papers please copy.)

A RARE CHANCE OF GOING TO IRELAND AND BACK FOR ONE DOLLAR.

To be Drawn at the Fair to be held April, 1873, for the Building of the Immaculate Conception Church, (Oblate Fathers) Lowell, Mass.

A First Class Cabin Passage from New York to Ireland and Back, donated by the Inman Steamship Company.

TICKETS, \$1.00 Can be had at this Office, or by addressing Rev. J. McGrath, O.M.J., Box 360, Lowell, Mass. The Oblate Fathers appeal with confidence to their friends on this occasion. N.B.—Winning number will be published in this paper.

DOMINION BUILDING SOCIETY, Office, 55 St. James Street, MONTREAL.

APPROPRIATION STOCK—Subscribed Capital \$3,000,000. PERMANENT STOCK—\$100,000—Open for Subscription. Shares \$100 each payable ten per cent quarterly. Dividends of nine or ten per cent can be expected by Permanent Shareholders; the demand for money at high rates equivalent by compound interest to 14 or 16 per cent, has been so great that up to this the Society has been unable to supply all applicants, and that the Directors, in order to procure more funds, have deemed it profitable to establish the following rates in the

SAVINGS DEPARTMENT: For sums under \$500 00 lent at short notice 6 per cent For sums over \$500 00 lent on short notice 5 " For sums over \$25 00 up to \$5,000 00 lent for fixed periods of over three months 7 " As the Society lends only on Real Estate of the very best description, it offers the best of security to Investors at short or long dates.

In the Appropriation Department, Books are now selling at \$1.00 premium. In the Permanent Department Shares are now at par; the dividends, judging from the business done up to date, shall send the stock up to a premium, thus giving to Investors more profit than if they invested in Bank Stock.

Any further information can be obtained from F. A. QUINN, Secretary-Treasurer.

JANUARY 1873. GREAT CLEARING SALE OF FURS ALL THIS MONTH AT R. W. COWAN'S, Cor. Notre Dame & St. Peter Str's.

JOHN CROWE, BLACK AND WHITE SMITH, LOCK-SMITH, BELL-HANGER, SAFE-MAKER AND GENERAL JOBBER, No. 37, BONAVENTURE STREET, No. 37, Montreal.

ALL ORDERS CAREFULLY AND PUNCTUALLY ATTENDED TO. SPLENDID PORTRAIT OF HIS LORDSHIP MONSIEUR BOURGET, BISHOP OF MONTREAL, Now for sale at the principal Book Stores, and at the House of the Brothers of the Christian School, Cotte Street, Price \$1.00.

INSOLVENT ACT OF 1869. IN the matter of LUDGER STEBEN, of the City of Montreal. Insolvent. I, the undersigned, L. Jos. LAJOIE of the City of Montreal, have been appointed Assignee in this matter. Creditors are requested to file their claims before me, within one month, and are hereby notified to meet at my Office, No. 97 St. James Street, in the City of Montreal, on Friday the 28th day of February next, at 3 o'clock P.M., for the examination of the insolvent and for the ordering of the affairs of the Estate generally. L. Jos. LAJOIE, Assignee. MONTREAL, 29th January, 1873. 7-25

INSOLVENT ACT OF 1869. AND ITS AMENDMENTS. CANADA, Province of Quebec, In the SUPERIOR COURT District of Montreal. On the twenty-first day of February next the undersigned will apply to the said Court for a discharge under the said act. EMERY LALONDE per D. D. BONDY his attorney ad litem. MONTREAL, Jan'y, 15th 1873.

INSOLVENT ACT OF 1869. CANADA, Province of Quebec, In the SUPERIOR COURT District of Montreal. On the twenty-first day of February next the undersigned will apply to the said Superior Court for a discharge under the said act. FRANCIS FOREST, per GONN & DESROCHERS, Attorneys and Solicitors. MONTREAL, 15th Decemr 1872.

EDUCATIONAL ESTABLISHMENT FOR YOUNG LADIES

DIRECTION OF THE SISTERS OF ST. ANN, ST. REMI, (Near Montreal, Can.) THIS institution was established in 1870, and recommends itself, both by the elegant style of the building, its spacious dimensions, the comfort it affords, and by its facility of access from Montreal and the United States, being situated on the Montreal and New York Railway line, and only at a short distance from the Provincial Line.

TERMS OF THE SCHOLASTIC YEAR. (Payable Quarterly, and invariably in Advance.) Board and Tuition (Canada currency) \$50 00 yearly Half-Boarders..... 25 00 " Tuition only..... 10 00 " Music, Piano.. \$1 50 per month..... 15 00 " Drawing..... 0 50 " " " " 5 00 " Washing..... 1 00 " " " " 10 00 "

Uniform (Black), but is worn only on Sundays and Thursdays. On other days, the young Ladies can wear any proper dress they please. A white dress and a large white veil are also required. Thursday is the day appointed for the Pupils to receive the visit of their Parents.

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

MONTREAL HOT-WATER HEATING APPARATUS ESTABLISHMENT. F. GREENE, 574 & 576, CRAIG STREET.

Under the Warming of Public and Private Buildings, Manufactories, Conservatories, Vineries, &c., by Greene's Improved Hot-Water Apparatus, Gold's Low Pressure Steam Apparatus, with latest improvements, and also by High Pressure Steam in Coils or Pipes. Plumbing and Gas-Fitting personally attended to.

FALL TRADE, 1872. NEW WHOLESALE WAREHOUSE IN MONTREAL.

J. & R. O'NEIL, Importers of British and Foreign DRY-GOODS, DOMINION BUILDINGS, No. 138 McGill Street, Montreal.

To the Dry Goods Trade of Canada: In presenting to you a notice of our having commenced the business of Wholesale Dry Goods and Importing Merchants, we have much pleasure in informing you that we will have opened out in the above large premises a very full and complete assortment of General Dry Goods, to which we respectfully invite your inspection on your next visit to this market.

Our stock will be found very complete in all its departments. We intend keeping our Stock constantly renewed, so as to keep a complete assortment of all goods required for the general Retail Dry Goods requirements.

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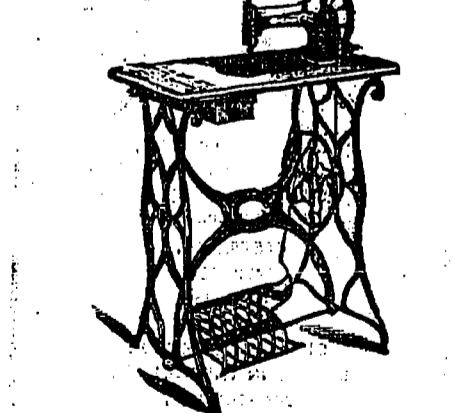
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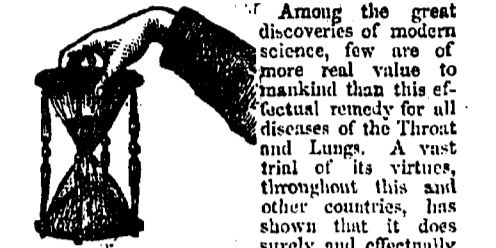
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Trains leave PORT HOPE daily at 9:20 a.m. and 2:15 p.m. for Perrytown, Summit, Millbrook, Fraserville and Beaverton. Leave BEAVERTON daily at 7:00 a.m., and 3:00 p.m., for Fraserville, Millbrook, Summit, Perrytown and Port Hope. PORT HOPE AND WAKEFIELD RAILWAY. Trains leave PORT HOPE daily at 9:45 a.m. and 3:30 p.m. for Quays, Perrytown, Campbell's Summit, Millbrook, Fraserville, Peterboro, and Wakefield. Trains will leave WAKEFIELD daily at 5:20 a.m., and 1:50 p.m., for Peterboro, Millbrook, Summit, Campbell's, Perrytown, Quays, arriving at Port Hope at 11:40 a.m. A. T. WILLIAMS, Superintendent.

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

NORTHERN RAILWAY.—Toronto Trains. City Hall Station. Depart 7:45 A.M., 3:45 P.M. Arrive 1:30 A.M., 9:20 P.M. Brook Street Station. Depart 5:20 A.M., 3:00 P.M. Arrive 11:00 A.M., 8:30 P.M.