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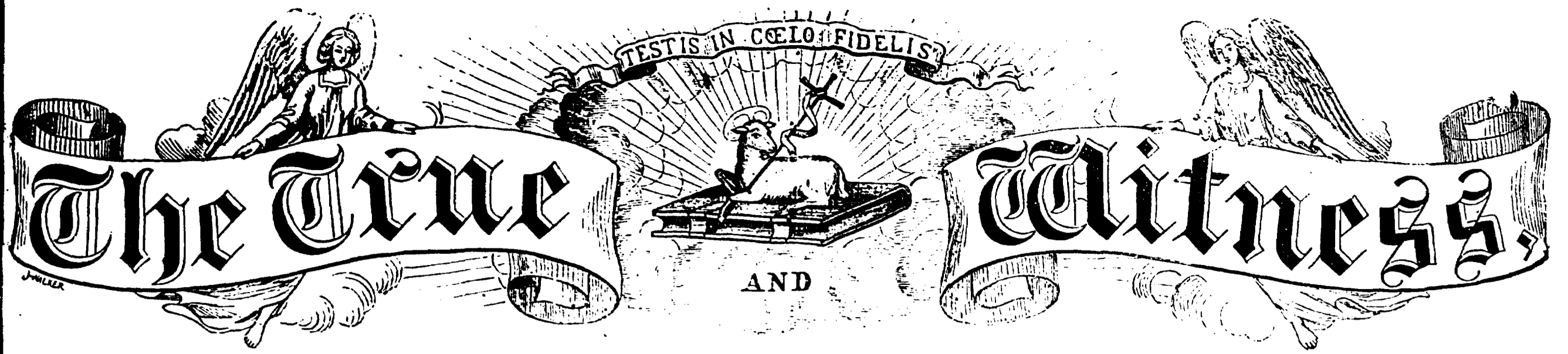
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CATHOLIC CHRONICLE.

VOL. XXIV.

MONTREAL, FRIDAY, FEB. 13, 1874.

NO. 26

ILLUSTRIOUS SONS OF IRELAND. JUST PUBLISHED.

A New and Beautiful Engraving, "The Illustrious Sons of Ireland," from a Painting by J. Donaghy. This magnificent picture is a work of many years. It comprises the Patriots of Ireland, from Brian Borou to the present time. The grouping of the figures are so arranged and harmoniously blended as to give it that effect which is seldom got by our best artists. It embraces the following well-known portraits:—

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THE MISSING BILLS: AN UNSOLVED MYSTERY.

(From Blackwood's Edinburgh Magazine.)

The death, last autumn, of a distant relation of the writer, leaves him free to publish the curious facts which are noted below. He has known them long, and often wished that, in these days when phenomena which were formerly termed supernatural are submitted to scientific and patient investigation, instead of being superciliously dismissed or weakly shuddered at, they might receive the attention of persons qualified to weigh and utilize, or possibly to explain them. But the witnesses felt a great—it ought, perhaps, to be said, a morbid—objection to the discussion of the story outside the family circle, and thus it has been kept comparatively secret for more than half a century. Care was, however, taken to procure their written testimony, so that the narrative is supported by evidence as clear and positive as purely documentary evidence can be. The writer has frequently heard from the lips of the actors their accounts of what happened to them, and has no hesitation of putting forward what follows as entirely credible.

Mr. Ezekiel Burdon—locally known as Mr. Zeke Burdon—was one day seated in his counting-house in Sydney, New South Wales. He had been looking over the office book, which told him a very satisfactory tale; and after a little indulgence of elation at his success in life, he subsided into moralising, and was trying to pick out some of the proofs that men's fortunes are the natural and legitimate consequences of their actions. And this was by no means an investigation to be simply and readily made. Mr. Burdon was now, and had been for many years, an honest, fair-dealing, liberal man, as men went; nay, he was generous. But this had not always been with his character.—The circumstances connected long ago with his coming to New South Wales were not such as, according to the rules of poetical justice, would have insured prosperity. But prosperity had come, and glad as he was of its presence, he would have been glad also to justify it by the discovery of some conspicuous desert of his own. Sometimes he would think of the patriarch Joseph, and say to himself that possibly he, Ezekiel Burdon, had been allowed to fall into error chiefly as a means of bringing him to wealth and ease; that he had been sold to be a bond-servant, not principally for any moral obliquity in himself, but in order that good might be done to him at the latter end. If only (he was thinking now) he had gone along in the humdrum way, as his pastors and masters would have had him, what a different lot his would have been. He would for a certainty have married Jessie Manders; they would, in respectable poverty—or, more likely, penury—have dragged up a destitute, uneducated family, and worn out by want and care, have died or gone to the workhouse in middle age. But it had been ordained that Jessie should give him up and should marry comparatively well. She had been induced to discard him by the only cause which could have been effectual—namely, by the knowledge that he had disgraced himself: and she had afterwards married a well-to-do man, with whom she lived happily, who prospered in his calling, and who was a good husband and father. Ezekiel himself had, by force of circumstances, been guided unexpectedly, and by a leading which was still hardly intelligible, to wealth and consideration. He had married well as far as his wife and her means were concerned—it was absurd

to inquire closely about people's connections and antecedents out there,—he had been happy in his short married life, in his children, and in his business; and now, long a widower, but hearty and healthy, he was facing life's downhill with complacency. Though these facts were so, they were not reflected on by Zeke Burdon in a cynical, dare-devil spirit; he did not in his heart of hearts say that religion and morality were names wherewith to amuse children and drivellers, and that the wise were they only who had the courage to set both at defiance; he saw plainly how, if things had taken a different and more usual turn at a point where he was wholly unable to influence them, his fate would have been most miserable; he would have preferred to discover some relation between his desert and his lot; he was a puzzle to himself.

But when a man's own prosperity constitutes the puzzle, his mind can exercise itself thereon patiently enough; it is when things have gone crossly that he feels the wear and tear of working out the problem. And so, although Mr. Burdon never entirely saw how his fortunes harmonised with the eternal fitness of things, he did not tire of the subject, but would return to it again and again, whenever he might be disposed to contemplation. He was thinking over how the twelve months last past had been the most fortunate year that he had ever known, and wondering how it was that things prospered with him as they did, when he was aroused from his reverie by the opening of the door. A very pretty but very delicate-looking young woman stood on the threshold, apparently hesitating about advancing farther.

"Oh, Probity, is that you? Come in, my child. Is anything the matter?"

"No, father—nothing is the matter; but I thought—I thought, I should like to speak with you."

"Speak with me? Well, come and talk away then, Probity; but we generally manage our little business in the house. What is it—a bonnet?"

"Nothing of that kind, father; and that is why I have come into the office to talk to you. It's something about business."

"Business, eh, you little puss? Why, what can you possibly have to say about business? Well, come then, let's have it."

Probity had seated herself by the time this was said. The excitement of going to her father at his desk, and of having to say to him something which she would rather not have been forced to say, evidently distressed her: her breathing was very agitated, and her color came and went. Ezekiel looked tenderly at her, and was conscious of a painful sensation at some association of ideas which he did not then pause to ascertain; for Probity, who wished to get her errand told, began to speak.

"Father," she said, "I heard you say this morning that you would send your money home to Robert Lathom when Mr. Waddington goes in the Kangaroo. Now the Kangaroo is a very slow vessel, as is well known. She may not get to England for many months, and in the mean time the young man may be much straitened for want of the money. There is a packet to sail to-morrow. Wouldn't it be possible to send his money by that?"

"Why, what the deuce," said Zeke Burdon, with some astonishment, but not unkindly—"what have you to do with young men and their money, and the packets, and all that; eh, Miss?"

"Only that, as I know it never makes any difference to you having to wait a little longer or shorter for your money, I feared you might forget that it isn't the same with Robert; and that by making him wait for Mr. Waddington, you might cause him inconvenience or loss."

"Well, that is not badly thought on, lass. Your little head has been more thoughtful than the old man's in this. We ought not to wait, and we won't. But look ye, Probity, we don't commonly send money home in coin. There's a better way than that. I shall draw bills on some English merchant who will give Lathom money for them; and to make the risk as small as possible, I can send duplicates, or even triplicates, by later ships, so that if a mischance should befall the first copy, it will be hard if the second or third does not turn up. However, what you say about delay is all right. I think I will send first copies by to-morrow's mail; Mr. Waddington may take the second; and, by the time he is ready, we shall find some means of sending the third. That will do; won't it?"

"Yes, thank you, father; I'm glad now that I spoke," said Probity, breathing freely again.

"Robert Lathom," observed Ezekiel, "is a good, industrious young man, but I have some suspicion that he employed himself in other things besides farming and commerce while he was here. What has the lad been saying to you, Probity?"

Again Probity showed signs of agitation, and again her color came and went. Burdon rea-

lised now why it was that her look made him feel a pang. It was the same look which her mother's face wore long years ago; and her mother never again made a return towards health or strength after he first observed that look. The girl made some confused remark in answer to her father's question, of which he did not take particular heed. He was shocked by the thought just presented to his mind of Probity's health giving way, and thinking that a change of climate and scene might possibly restore her.

"I would," said he, "that Robert Lathom, or some equally respectable young man, would come and take you to the old country, where you might learn to look stout and saucy again. I don't half like these puny looks, and these pantings all about nothing at all. I can never go to England again, and I don't know that there's anybody there extremely anxious to receive any member of my family; but if now you could go home with a husband of your own (which means with another name, you know), that would be an excellent arrangement."

These words were not altogether displeasing to Probity's ear, but they were rather plainer than she liked to listen to; so she beat a retreat from her father's presence, leaving that old gentleman rather less serene than she had found him. He repeated, as she went out, that the bills should be sent to at once, and said very reassuringly that there was nobody living whom he would more heartily welcome to his hearth than Robert Lathom, if ever he should come back again. And if words would have done it, for she knew that Lathom meditated a return to Sydney some day when he should have thriven a little, and she had doubted till now as to the reception that he might meet with. If it was a relief to know that her father would not frown on Robert, that relief only intensified another affliction. Probity knew better than her father, and had been conscious for some time, that health and strength were deserting her. Her bitter thought now was, that when Robert should return, as he surely would, she might be in her grave.

As soon as his daughter had left the office, Mr. Burdon set about preparing the bills. He then wrote three copies of a letter to Mr. Lathom, and ordered that letters of advice in triplicate should be written to the firms on whom he had drawn his bills. When this was done his clerk was ordered to put up the three sets of despatches ready for transmission; and the clerk in a short time produced three packets with a strong family likeness, each of them addressed, of course, to Mr. Robert Lathom, and each having in the left-hand lower corner the words *By favor of*, then a blank, and then, *Esq.* The cause of this last endorsement was that Ezekiel, for some reason or other—probably some prejudice of his early days—had a dislike to, and distrust of, the mail-bags: where he possibly could do so, he sent his letters by private hands. So his envelopes were always prepared for that mode of transmission. Now an acquaintance of his named Muller was about to proceed to England by the mail, en route to Frankfurt, where his friends resided; and Mr. Burdon hoped that he would take charge of a letter, and post it in England before proceeding to the Continent. Muller did take charge of one copy; and Mr. Waddington, when he a week or two after sailed in the Kangaroo, took with him the duplicates, and promised Probity that on his arrival he would himself write to Lathom, with a view of ascertaining whether the remittance was soon enough for his requirements. The young girl was evidently much troubled in mind about the transmission of this money; and her father, after wondering much why she fretted so, concluded that some passing fear or fancy had presented itself to her mind, and in her present low condition she had not strength to banish it. He therefore, with the hope of comforting her, would frequently calculate the progress which the packet and the Kangaroo must have made, and the probable date of the arrival of each, showing that the latter ship even must reach England before Lathom could be in need of more money. And it was one of these kind computations and assurances which one day drew from Probity the confession that she had a dream which had greatly impressed her and raised the alarm.—She said she fancied she had made a long passage through the air to some house where she saw Robert sorely troubled and in danger, but that she could not get near him to ask the cause of his grief, and that she was consequently in great agony, when an old man with a white beard appeared to her, and in foreign accents told her that Robert's distress was caused by his having been disappointed of expected remittances of money, but that she could help him by plunging into the sea, and bringing him money from thence. She descended into the waters accordingly, and as she did so, awoke with a cold shudder. She saw Robert in the dream as plainly as she ever saw him in her life: the face and voice of the old man with

the beard haunted her still, he was so life-like; she was sure that something terrible had happened or was about to happen to Robert, for the dream was not like ordinary dreams.—Zeke Burdon did all he could to combat this imagination, but he confessed that the awe which had overcome his daughter in some sort affected him also, strong old fellow as he was, and that he looked quite nervously to the time when he should get advices of the packet having arrived safely in England. That packet never did reach England, but the Kangaroo did: it will be best, however, that before the circumstances of her arrival are mentioned, a few words should be said about Robert Lathom, so often named.

Robert Lathom, then, was no other than a son of that very Jessie Manders whom Zeke Burdon remembered as his old sweetheart.—Her feelings had been cruelly wrong when Ezekiel's good name was forfeited. In misfortune, in sickness, even in death she would not have turned from him to another; but in his disgrace she had shown a spirit, and said she wished never to hear his name again. Not long after Zeke had gone abroad she married a young surgeon of the name of Lathom, making a match which all her peers considered a very exalted one, but which brought its troubles nevertheless, for her husband had some difficulty in struggling into practice. Their whole history, however, we are not concerned with, but only so much of it as relates to the sending of Robert, their second son, to New South Wales,—and this is the way in which that measure came about. Mr. Lathom, who for many years practised his profession in Liverpool, was one evening called to attend an eccentric old man, a German Jew, who, though suffering from a violent attack of illness, had made no move toward summoning assistance, until an acquaintance, having accidentally discovered his condition, brought the surgeon to his bedside. The patient seemed poverty-stricken, and almost friendless; but he managed somehow to rouse the benevolence of Lathom's nature, who not only carefully prescribed for him, but furnished him with a nurse, and many comforts which he required. When the old man recovered, Lathom refused all compensation, and persisted in doing so after the Jew assured him that he was not so poor as he appeared to be.

"All the same, I shall pay," said the Jew, "you see."

And somehow or other he did pay very well, for he sent Lathom notices from time to time of some excellent way of employing money, and though the latter had not much to invest, the little that he had was very profitably placed. It was not, however, until Lathom had moved to a practice in Cheshire, and his family had grown up, that he began to feel how thoroughly the Jew was keeping his word about paying him. His eldest son was to follow his own profession, but for his "second son, Robert," the Jew proposed emigration to New Holland, where, he said, he had relations and friends who would put him in the way of making a fortune.

A voyage to New Holland was a serious business in those days, and, as a matter of course, both Lathom and his wife hesitated before giving consent to their son's going to the other side of the world. Behrens, however (that was the Jew's name) put the whole arrangement so plainly before them, disposing of all difficulties, and setting forth the advantages of the plan, that the parents gave way, and Robert, who had always liked the thoughts of the adventure, was duly despatched to the antipodes.

"He shall be reesh man, I bromise," said Behrens.

"Well, I daresay he may," answered Lathom; "but of course he must abide his fortune as well as another."

"No, he is sure; I have bromised," repeated the Jew.

"As far as you can help him, I feel that he is sure," answered the father. "Don't imagine that I doubt your goodwill. I have had too many proofs of it for that."

"Well, believe what I tell you; he will brosher. I know it for certain."

"How can you know it?" asked Lathom, smiling; "can you see into futurity?"

"Certainly I can," answered Behrens, with the utmost coolness. "How does any one read the secrets of the future, and know what is to be?"

And the old fellow stroked his white beard and looked at Lathom as if he would look through him. Beards were far less common in those days than they are now, and the surgeon felt a thrill as if a magician were exercising his art upon him. It did, however, certainly happen that things went well with Robert Lathom. He made a quick and pleasant voyage out, and was received with much kindness by the Messrs. Muller, the relatives to whom Behrens had consigned him. (It was one of this firm who sailed in the packet, as has been said.) His employment was partly

mercantile, a combination not likely to be found except in a community of early settlers: it yielded him a good maintenance before long. This, however, was but the beginning of success. After he had made some acquaintance with his profession, business threw him into the way of Zeke Burdon, one of the leading men of the colony, who, knowing the name which his lost Jessie now bore, soon made out that this was her son. Thereupon the favour of Ezekiel was extended to Robert Lathom, and brought in its train the favor of many another colonist. The encouragement which the young man enjoyed could not be exceeded, and he showed himself to be entirely worthy of it, for he improved all his opportunities, worked hard, and became noted as very able and likely to grow wealthy. It need scarcely be added that his relations with Burdon led to the affection between him and Burdon's daughter which has been more than hinted at in the course of the story. It existed for many months before Robert went home again, and was, indeed, to a great extent, the cause of his leaving; but it was a matter about which very little had been said. Probity, who was a sort of princess out there, could hardly without presumption, or with a chance of success, be sought by a young adventurer lately come out to try his fortune (for Lathom knew nothing of Ezekiel's former acquaintance with his mother); and both Probity and Robert, though their strongest wish was to live for one another somewhere, thought they would prefer that that somewhere should not be in New South Wales. Now Mr. Burdon, although he did not know how things stood between the young people, had not overlooked the possibility of this attractive pair becoming attached. Callous and placid as he for the most part was, nature had thought proper to interweave with the tough fibre one siken thread of romance. The idea of Jessie's son and his daughter being united was not altogether unpleasing to him, and he often and often turned the matter in his mind when he indulged himself with a reverie. But he, too, would have preferred that Probity should settle in England; he thought that Robert should acquire both experience and property before trying matrimony, and he desired that the lovers—if indeed they were lovers—should be parted for a season. "If," thought Zeke to himself, "he is fond of the girl, he will come for her when he is able to keep her; if not, it may be as well to separate them before she becomes too deeply attached. True, the separation may be the means of putting an end to a fancy which would otherwise ripen into love.—What if it be? There is no great scheme sacrificed nor great opportunity lost; time shall settle it." And so Zeke set himself to realising a plan which had long been sketched in his mind. He would establish at home a correspondent and agent who, though he should be in business on his own account, should nevertheless trade principally if not solely with New South Wales, and should, by his knowledge both of the colonial and the home markets, greatly assist the business at both ends, and produce a reciprocity of advantages. And thus it was that Robert found himself bound once more for England, to be settled at Liverpool, his father's old place of residence, indeed his own birthplace. The latter meetings and the last parting of the lovers were tender and sad in the extreme, but they both saw in this arrangement a way to the hitherto unhopd-for fulfilment of their dearest wishes. Each felt sure of the others constancy, and so, full of hope in their direst distress, they separated; and Lathom, when he could collect his thoughts, found himself on the bosom of the great Pacific; the waves gently smiting the good ship's sides, and New Holland only a dark line on the horizon.

The voyage was prosperous, as most things had been with the young man. He reached Liverpool in due time, and found (what he did not expect) a house ready to receive him there; for the Jew, who had heard of his movements, had written to tell his father to tell him that he was going to the Continent for some time, it might be for several years, and while he was absent Robert might reside in his house, and have the use of all that it contained at a very low rent. This offer had been accepted; his father had added to Behrens's *suppléant* what was wanted to make the place comfortable for a single man; and so, when Robert landed, he found that, instead of having to spend his time in looking out for a residence, he was able to stay a week with his parents. This visit over, he took to his business in good earnest, and did in no sort disappoint the good opinion which old Burdon had formed of him. Shrewd, diligent, and devoted, he soon found that he could give a great flip to Zeke Burdon's business, and at the same time set himself trading in a modest but profitable way. After he became a little intimate with men of his own age, his friends used to joke him about his house, which they called a wizard's den. It was a one-storied building, standing a little way out of

town; and they declared that while old Behrens lived there, it was noted for the most unearthly sights and sounds, so that few dared to go near it after dark, and that the popular belief was that ghosts and devils revolved there all night. The old fellow, they said, was quite proud of being thought a magician, and preferred to act in a mysterious manner, so as to give the appearance of supernatural intervention; and they told some stories which certainly seemed to prove that he could find out and do things in a strange way, and that he would be at pains to make it appear that he worked by some unearthly power. These gibes and reflections on his house might have made Robert uncomfortable if he had heard them in the early days of his habitation; but as he had been some time in occupation, and had never been disturbed when they first came to his ears, he only laughed and said he wondered how people could utter or listen to such nonsense. His perfect composure, and the fresh look with which he came to business in the morning—not a characteristic of all his acquaintances—soon stopped the jesting on this subject.

And so things went on as prosperously could be desired. More than eighteen months had passed away since his return to Liverpool—months which he scored off on the calendar one after another with the utmost complacency,—for did not the lapse of them bring nearer and nearer his reunion with his beloved Probity! But none of us can live in unvarying sunshine. Young Lathom, after being some time at home, and becoming acquainted with his work, had taken some steps which, although they were by no means unwarranted, made him more anxious than he had been before. To take advantage of a most favorable state of the market, he had shipped largely to Sydney on credit, calculating that his obligations would be more than met whenever he should receive from Burdon his share of farming profits from lands out there, and remittances in payment of former consignments. The money, if it should arrive in regular course, would be in his hands before it was wanted; but to obviate all risk, he wrote, urging Burdon to be punctual; and we may suppose, from the earnestness which we have seen Probity display, that he also wrote to her, although there is no evidence of this fact.

(To be Continued.)

THE POPE AND THE GERMAN EMPEROR.

The following is the translation of an able and most important letter that has just appeared in French. It is not known whether the letter was written originally in German; but there is warrant for thinking so in the name which the writer has assumed, and which is an allusion to the "Athanasius" written by Gorres at the time of the imprisonment of Clement Augustus, former Archbishop of Cologne.

LETTER TO HIS MAJESTY KING WILLIAM OF PRUSSIA, EMPEROR OF GERMANY, BY ATHANASIOUS CLEMENT.

SIR: In the Imperial and doctrinal letter, which the journals of the world have reproduced, your Majesty reminds the Sovereign Pontiff that the Catholic Church acknowledges the obligation of obedience to the temporal authority, as to an emanation of the Divine will that is revealed to us. Yes, Sir, the Church acknowledges that all power comes in the beginning from God, according to the words of the Apostle, *all power is from God*; and that we must obey the public authority by virtue of such Divine right. She does not, however, in acknowledging such Divine right, mean that the various forms of political power have been revealed by God, or that the trustees of that power have been personally and supernaturally designated by God; for these forms and this designation are only, under the action of Providence, a matter of positive and historical human right; she means that, as man has been created for social life, society is willed by God; and that therefore God wills also the authority which is its fundamental condition. This is the natural Divine right which so many statesmen, so many lawyers, and above all, so many writers of our day, superstitiously travesty, ridiculing, without examination, that which is the first of social truths.

This truth, Sir, you have courageously proclaimed in spite of the proud but foolish sneers of contemporary pretended science; and for this the friends of true science congratulate your Majesty.

II.

But why should their congratulations be mingled with a profound sorrow? This sorrow, Sir, they cannot but feel at seeing how far the religious instincts of your Majesty have been imposed upon by those who have persuaded you that the faithful, the Clergy, and even the Catholic Bishops of Germany, deny the Christian teaching (as to the obligation of obedience to the temporal authority) so far as openly to oppose the laws of the State.

Yes, the religious feelings of your Majesty have been taken unawares. With a lawful indignation have the Catholics of your Kingdom defied the Prime Minister of the Empire to point out where, when, and in what way, they have ever claimed to exempt themselves from obedience to the laws; but this challenge has never been taken up, and never will be.

The laws, Sir, which the Christians of your Empire cannot obey, without denying the teaching of Christianity, are not the laws of the State; they are not the civil laws; but they are the ecclesiastical laws which, in spite of the Gospel—in spite of the belief, throughout all ages of Christianity, in the distinction of the two powers, and in spite of the very constitution of your Empire, which had guaranteed religious liberty to the Catholics of Germany—the State now claims to impose upon your Christian subjects.

Those, Sir, are not civil laws, which lay down rules for the education of the clergy, and consequently for the religious education of the faithful.—They are ecclesiastical laws.

Those laws are not civil laws which lay down rules for the institution of the clergy in the sacred ministry of souls.

Those laws are not civil laws which regulate the canonical discrimination among priests who are worthy and priests who are unworthy to exercise their sacred functions.

Those laws are not civil laws, which regulate ecclesiastical judgments, in respect to such members of the Church as may deserve to be deprived of her spiritual communion. It was for refusing to accept laws of this kind from the civil power that St. Anselm was sent into exile, and that St. Thomas of Canterbury laid down his life, as the Archbishop of Westminster lately reminded his hearers, when speaking in the Church of St. Edward, in London, of what is passing now in Prussia. And the Archbishop declared at the same time, to Catholics and Protestants alike, that he was himself ready to lay down his life rather than to give up his faith by a sacrilegious submission to laws that are destructive of the divine constitution of the Church.

Such laws, happily, are no longer to be feared in England, where the Sovereign and the Parliament would be ashamed to go back to the times of Henry VIII. and of Elizabeth. But what England, Sir, would be ashamed of, ought it not to cause shame everywhere?

How guilty, then, are those who have dared to represent to your Majesty that the profound trouble which has necessarily been felt in the conscience of men comes from an abuse of ecclesiastical influence!

III.

And they have dared even, without regard for the august character of your Majesty, so far to deceive you as that you should address to the head of the Catholic Church these words:—"The religion of Jesus Christ has not—I swear it to your Holiness before God—anything to do with these intrigues."

Has the religion of Jesus Christ, Sir, nothing to do with the writings of the New Testament? Well, then, we swear before God, to your Majesty, that these Divine writings declare that the teaching of the Church, the legislation and the judgments of the Church, do not depend upon the powers of this world.

Was it to the Emperors or the Apostles that Christ said, *Teach all Nations*?

Was it to Caesar or to Peter that Christ said, *Feed my lambs, feed my sheep*?

And when St. Paul wrote to Timothy, Bishop of Ephesus, *The things which thou hast heard of me by many witnesses, the same command to faithful men, who shall be fit to teach others also*; did he require the Bishop of Ephesus to apply to the functionaries of the State for certificates of capacity, in order thereby to make legitimate the choice and the mission of the ministers of the Gospel?

And when the Apostles, united in Jerusalem, promulgated the first disciplinary laws of the Church, did they dream of asking for the visa of the Roman prefect?

And when the Apostle of the Gentiles excommunicated the incestuous man of Corinth, did he wait for the confirmation of his sentence by any magistrate?

The Apostles, Sir, rendered unto Caesar that which is Caesar's; but to God alone did they render that which belongs to God. Their successors have done the same in every age; for he gave to them successors, as He promised that He would be with them even to the consummation of the world.

Your Majesty, therefore, must see clearly that the religion of Jesus Christ has nothing to do with the legists of your Empire. And it is these legists that are to be accused of denying the Christian teaching, when they undertake to legislate upon the teaching of the Church, upon the choice and institution of her ministers, and upon the validity of her laws and of her judgments.

IV.

And would that these men denied the Gospel only for themselves! But, taking advantage of the position in which your Majesty, surrounded by the cares of the Imperial Government, is hindered from going deeply into sacred subjects, they have not feared to place upon the lips of your Majesty words which formally condemn what you have done.—They make you, Sir, say to the Pope that the Evangelical Faith forbids you, and forbids the majority of your subjects, to admit into the relations of man with God any other mediator than our Lord Jesus Christ; and, at the very moment when you are made to speak thus, they lead you to usurp the office of supreme mediator between your Catholic subjects and our Lord Jesus Christ Himself. At the very moment in which your Majesty rejects the Pope, in the name of what you call the Evangelical Faith, these men would make of you a Pope over your Empire.

V.

So true it is that a Pope is needed, and that men who will no longer have the Pope of the Gospel seek immediately for another. It is because all theories are useless, when contrary to the nature of things. There is no society without authority; no religious society without religious authority; no religious society on earth without religious authority on earth. Hence it happens that the sects, when they reject the authority which Christ has divinely established—that spiritual authority which knows not the divisions of peoples, but which confesses one God, one faith, one baptism, one fold, and one shepherd—are constrained, lest they should perish, to take refuge under the wings of the temporal authority; and this is what Protestantism has done from the beginning, and still continues to do, substituting national churches for the Church that is universal, and denying the Christian teaching with respect to the distinctive character of Christianity, namely, its Catholicity.—*Teach all nations.*

The Kingdom of Jesus Christ, Sir, is not of this world; it is not of human institution. It is of Divine institution, and it has for its object the salvation of souls; but it was to establish it in this world that the Word was made flesh (*the Kingdom of God has come unto you*), and that He founded His Church—as the Gospel clearly witnesses.

VI.

Truly, there is but one mediator between God and men; and this one mediator is the Man-God, Our Lord Jesus Christ. He alone has been able to redeem us, by the shedding of His blood; He alone is thus the mediator of justice or of redemption; He alone is of Himself the source of grace and of truth; but it is He Himself who wishes to spread both the one and the other by means of His Church. There is nothing in this, Sir, to astonish us. Divine wisdom is everywhere in harmony with itself; and in the order of grace, as in the order of nature, it works by secondary causes. When souls are to be saved, it is by man that it wishes to save man; and when it wishes to come to the aid of a spiritual and sensible nature like ours, it is by spiritual and sensible means that it wills to do it.

Upon the Scriptures, Sir, and you will see—Jesus Christ is the sole Master, the sole Teacher of our souls: *One is your Master*. But He who alone possesses in Himself the Divine power of teaching, communicates it to the perpetual Apostolate: *Teach*, He says; *I am with you till the consummation of the world.*

Jesus Christ is by Himself the only Priest: He alone has consummated, once, the great sacrifice of redemption. But as this great victim, once sacrificed on Calvary, does not cease to offer Himself for us in Heaven, always living to make intercession for us, so he does not cease to offer Himself by us upon the earth in the perpetual and unbloody sacrifice of the New Covenant.—*This is my body: this is my blood: do this in commemoration of me.* This, Sir, is the word of the Master. And here is the word of the disciple, the doctor of the Gentiles: *We have an altar, of the victim of which those cannot partake who remain attached to the sacrifices of the ancient tabernacle.*

Jesus Christ alone, because He is God, has by Himself the power of forgiving sins; but this Divine power He communicated to men, and He wills it to be exercised by the priesthood of the New Testament: *Whosoever sins you shall forgive, they are forgiven them; and whosoever sins you shall retain, they are retained.*

Jesus Christ alone is by Himself the foundation of His Church; for no one can lay any other foundation than that which has been laid, and this foundation is Jesus Christ. But if the invisible hand of Christ can alone sustain His work, it is this divine hand itself that places and sustains the visible edifice of the Church: *Thou art Peter, and upon this rock I will build my Church.*

Jesus Christ alone is infallible by Himself, and it belongs only to His Divine Word never to be deceived; but fidelity to this word, fidelity Divinely promised in guarding the deposit of revelation—that

is, the infallibility of the faith—this He has promised to the supreme authority on which the Church is founded: *I have prayed for thee, said Christ to Peter, that thy faith fail not.* It will be for thee to confirm thy brethren. *Thou art Peter, and upon this rock I will build my Church; and the gates of hell (and falsehood, therefore), shall not prevail against it.* Your Majesty hears: the Church cannot be shaken in her faith, because the foundation which Christ gives to Her is to be forever unshaken.

This, Sir, is enough. The Church and the Gospel are but one; the Gospel is the plan, the Church is the edifice; and it is evident that without the Church the Gospel would be only a book of false promises. But it is a Divine book, and it is by the Church, above all things, that its divinity is proved; for it is only in the Church that we see in living reality the great future which the Gospel foretold.—Where else should we find the *Thou art Peter*—that is the Church founded upon Peter? Where else should we find the *I am with you all days*—that is the Episcopate uninterrupted, from Jesus Christ to our own time? Where else should we find the *Whosoever sins you shall forgive, they are forgiven them*—that is, the ministry of the forgiveness of sins? Where else should we and the sacrifice of which the Apostle speaks—the realization of those words of St. Paul, *We have an Altar*—that is the universal and perpetual sacrifice announced by the prophets, the sacrifice according to the rite of the high priest of Salem, the sacrifice under the appearance of bread and wine, the *Priest forever according to the order of Melchisedech*? Oh, would that your Majesty had the true evangelical faith, the faith of the Hohenzollerns from the twelfth to the sixteenth century; and with it the consolation which is felt by all who do not separate what God has united—the Gospel and the Church, truth and life!

And do you desire a striking and actual proof that the true Christian faith is not in those who separate these two great things? It is this. In your letter to the Pope you proclaim the Divine right of power, and you confess the divinity of Jesus Christ. Anti-Christian Liberalism, as you well know, would be irritated at such official language in the mouth of a Catholic King. Why then does it applaud such language in the mouth of your Majesty? It is because the Christian faith shines forth in its Divine and formidable splendor in the Catholic Church alone. The vain image of the faith elsewhere excites no fear.

VII.

Your Majesty at least wishes, you say, to live in peace with the children of the Mother Church. In peace, Sir! In this your Imperial Majesty is most lamentably deceived.

This religious peace existed. Your illustrious brother, whom you succeeded on the throne of Prussia, had established it; and amidst the benedictions of his people, he thus prepared the national unity. Who have broken and destroyed this religious peace? Not, assuredly, those German Bishops and that German clergy, who were inflamed with a sincere patriotism, and who before the war prayed, and spoke, and wrote, in behalf of German unity. Not those religious men and women, whom you decorated for their admirable devotedness on the fields of battle, in your ambulances, and in your hospitals—but whom now your Government is driving out like criminals. Not those Catholic regiments of the Rhenish Provinces, and of Bavaria, Silesia, and Westphalia, whom you sent to the front and wherever danger threatened, and whose courage contributed so much to the foundation of that German Empire in which these brave and faithful people to-day find nothing but persecution. Who, then, are ruining religious peace, the first condition of the Unity of the Empire? Who are casting into the midst of the German population these sad divisions, which seem likely to dissolve the unity which the war has made? Who are they that seek to make impossible the fusion of Alsace and Lorraine with Germany, by adding to the political difficulties of the fusion religious difficulties that are a hundred times more formidable? Who have transformed the King of Prussia, once the supporter of Conservative ideas in Europe, and made him now, that he is Emperor of Germany, the supporter and the propagator of the revolutionary movement, which is threatening all Governments, without exception even that of your Majesty? Who are they? Must I name them? They are your own councillors, and your own statesmen.

Instead of religious peace, it is religious war that the Government of your Majesty is blindly seeking. To the Bishops, to the priests, and to the faithful laity, it leaves no other alternative than this—to deny their faith, or else to become victims of the most hateful persecution that the Church has experienced since Julian the Apostate.

The laws newly promulgated against the Church would enforce apostasy; and it is because the Bishops will not apostatize that your Government, Sir, despoils them of their goods, condemns them to prison, and will perhaps send them into exile. The priests necessarily will be treated like their Bishops; and the faithful people, deprived of its pastors, of the Word of God, and of the Sacraments, will be violently driven into heresy by the sword of an armed schism.

And those who thus enforce their State religion are men who speak of liberty of conscience.

When the Church teaches that the two authorities should be in agreement, because God desires the harmony of the two powers, the Church has no armies wherewith to subject peoples and kings to her word; they obey the Church only if they so will. It is undoubtedly their duty to obey; but they are free to fulfil that duty, or to refuse, and to answer for their refusal to the justice of God. It is not so with the syllabus of liberalism and of Caesarism: its sanction is an armed police.

Far, then, from wishing peace to the Church, Sir, your Government implacably makes war against it; and not content with doing so in your own Empire, it brings about the same war elsewhere; and above all, at Rome—netwithstanding your former declarations in favor of the independence of the Head of a Church which numbers fourteen millions of believers in your Empire. The world knows, and with absolute certainty, that if the Italian Revolution has thrown off all restraint, and persecution is increasing in Rome and preparing for any venture, it is because that revolution is encouraged, urged on and sustained by, the Government of your Majesty. Yes, it is in reliance upon the German Empire that the enemies of the Church are working for its downfall, and uniting in their efforts to enslave the Papacy.

The Gospel, Sir, warns you also that the Son of Man will come at the hour when you will least expect Him. He cannot be long, Sir; you know it by the weight of years. Do you, then, who judge the earth, think of your own judgment, for it is nigh.

In speaking thus to your Majesty, I am more truly devoted to you, as I declare before God, than are the courtiers who flatter you, and who, without doubt, will treat me as an enemy of the Empire. The enemies of the Empire are those, Sir, who blindly urge you to sanction a persecution which is bewailed by many millions of Catholics whose sons and brothers have died for your glory. The enemies of the Empire are those who excite you to acts which gain for you the applause of the revolutionists of the whole world; and this applause, as your Majesty must know, is of sinister omen.

I have spoken the truth to the King, and the truth shall not be overthrown: *I will speak of Thy testimonies in the night of Kings, and shall not be confounded.* No, Sir; for against the truth might is of no avail. Great armies may darken the air by the smoke of battles, but the smoke is soon scattered, and reaches not the Heaven in which the light is resplendent. Yield, Sir, to the truth, if you wish

to be in reality a conqueror: *He that governs his own spirit is better than a taker of cities.*

ATHANASIOUS CLEMENT.

—London Tablet.

IRISH INTELLIGENCE.

WHOLESALE WARNINGS.—The following extract is taken from a letter received by the Mayor, from a highly influential citizen and life long resident of the United States:—"It is sad to see the hundreds, nay thousands, who in consequence of the late panic are here out of employment. Among those now in your *protege* T.—D.—. He had been at work all the summer with an ice company, and had saved some little money but living somewhere near the docks his clothes were stolen by a fellow lodger who happened to be a burglar, and who, after paying his respects to the boards, took his departure, leaving a valise filled with burglars' tools to repay a loan of money he had borrowed from the landlord. T.—D.—. is now looking for work. I have been endeavouring to find employment for him, but have not yet been successful in my efforts. The truth is that the parks and corners of the streets are crowded with unemployed men. I did hope to get work for him from one of the Commissioners of Education, but that Board is now anti-Catholic. Mr. Lynch is the only Catholic member, and he holds the position *ex-officio* as President of the Irish Emigration Society, and they have turned out all of the 174 men he had placed, except three or four. I went down this week to a party in the Corporation offices, who promise to see some of the city contractors with regard to the distressing case of this young man. I have often tried to impress on you the unwisdom of this class of people coming to this country. The labour market in these Eastern States, especially in the cities, is over stocked, and yet when the immigrant comes here he seems to stop instead of striking out boldly to the West, where there is some demand for such labour. But apart from this consideration why can't you and other influential people look to it in a physical point of view. All are labouring, working, and calling out for Home Rule. How do you expect to effect your object? By electing a strong representation to Parliament, and here at the threshold the very men on whose votes and voices you may have to depend, are allowed to leave the country—ay, and leave it to those who would be rejoiced to see every man of this class and creed quit Ireland for ever and leave it to them for hunting ground and cattle pasture. What blindness! What short-sighted policy! Your country is sick and in her weakness she is subjected to the Sangrado treatment—bleeding and warm water. You look at the census and complain that the population has fallen to five millions, and nevertheless every year the young and strong are permitted to emigrate—the very class upon whom the future of the country may be said to depend. *Veni, filiole mi, ac cide quantum a sapientia mundus regitur.*" Another letter illustrating the state of New York at present has been placed in our hands. It proceeds from a resident of that city whose opportunities for observation are unexceptionable. We take the following extract:—"There never was so much distress and poverty as at present in New York. The laboring class, who would be my best friends, have neither work nor money, and for the winter there is no chance of improvement with them. Last night there was a very dangerous meeting of working people held in the city, at which very Communistic doctrines were preached, and bread riots dreaded. Two hundred thousand people are out of employment in New York and vicinity. America is not what it was, and not at all what it is supposed to be. I see more distress daily and even starvation amongst the recently arrived Irish than ever I saw in Ireland, even during the famine and cholera years."—*Cork Weekly Herald.*

IRISH HOME RULE LEAGUE.—The following letter has been received by the Secretary of the Home Rule League:—

SIR.—Whatever doubts might have arisen at the time of the inauguration of the Home Rule movement of its probable success or sufficiency, its past progress and present power completely dispel such doubts. There are many, myself among the number, who one time entertained the hope that the movement for Home Rule might rise into one for the repeal of the Union; but the late remarkable Conference has given to that movement a character and a stability which even its most ardent advocates could scarcely have anticipated, and has further clearly made manifest that a Federal Parliament, while it will satisfy the long-cherished hopes and aspirations of the people of Ireland, will, from the barren honour of a mere name, raise this country to the rank and dignity of a nation. Separation from England is sought for by none—to be distinct is not to be separate. It is certainly a matter of astonishment that the aristocracy of this country, although their aid is no way essential for the ultimate success of Home Rule, should continue to hold aloof. What has there been in English rule to render its continuation desirable or its cessation a source of regret? Under that rule we have seen the most stringent, unjustifiable laws put in force with little or no effect, except to create agitation and increase discontent, injustice giving rise to resistance, resistance to disturbance. Thus this country has been drifting on. Within it there is nothing secure, nothing safe; disaffection or distrust abides everywhere. These are no sentimental grievances—they are undeniable facts, existing under that wanted English rule which has so fearfully failed to maintain the order and contentment essential to the well-being of any country. The Federal Parliament now contemplated is entitled to the confidence of all classes, and I believe, when that Parliament shall be established, and when Irish Peers have to choose between the prejudice and bigotry of the past and the honour and safety of their country, that there will be found amongst them a patriotism and a love of country fully equal to the exigencies of the occasion, and that an Irish House of Lords, so far from being a stumbling block, will be a source of confidence to the nation, of strength and security to the Federal Parliament. With self-government will spring up self-reliance and self-respect; tranquillity with prosperity will follow. Without it, after many trials in many ways, experience should now have completely taught that for Ireland there can be no redemption. I have much pleasure in forwarding my cheque for £25 in aid of the fund of the Irish Home Rule League, and remain faithfully yours,

CHARLES BLAKE, Tower Hill, To Alfred Webb, Esq., Treasurer of the Irish Home Rule League.

IRISH RESIDENT MAGISTRATES.—The *Pall Mall Gazette* of Monday says:—"The remarks which we made the other day on the injudicious manner in which the Irish resident magistrates are selected found unexpected confirmation in Mr. Butt's speech at the Edinburgh Home rule meeting the other evening. Of course, we have nothing to do with Mr. Butt's conclusions, nor even with his own testimony, but the witnesses whose opinion he cites are above suspicion. The one is the late Lord Rosse, a nobleman not less known as a resident proprietor of the best kind than as an eminent man of science. He says:—"I would reform the stipendiary magistracy. On this institution the security of the country depends. I know of nothing that requires more zeal, vigour and intelligence. The men selected for it are generally elderly, with broken fortunes and damaged reputations, who are made stipendiaries because they cannot be made anything else. I have remonstrated with Lord Lieutenant after Lord Lieutenant, but I was only told that things were as little bad as they could make them." The other witness quoted

is Archbishop Whately, who says "Lord Lieutenant's days and nights are wasted in intrigues and party squabbles, in the management of the Press, in deciding what ruined gambler is to have this stipendiary magistracy, and what repealer is to be conciliated by asking his wife to concerts and other things of that sort." Now these testimonies do not relate to any very remote period, but to the time not so long ago when Mr. Senior visited Ireland, and the Whig system of Government in that country was in full swing. We should be sorry to assert that all the traditions of that time have been forgotten or that the practice of the Irish Government has greatly improved.

THE DRUNK DEMON IN IRELAND.—The *Cork Examiner* has had the following appropriate observations:—"We cannot help feeling a little dismay at the constant repetition of the phrases 'faction fighting in the county of Limerick,' and 'rowdiness in Dublin,' which we meet in the Irish telegrams. It is quite true that when we come to the statistics of crime upon the whole year the country usually presents a favourable record. Whether the year is compared with past years, or whether Ireland is compared with England and Scotland, it is certain that our total is not of a disheartening character. But it makes it all the more sad that one provincial locality should, by preservation of the barbarous and incomprehensible custom of faction fighting, make itself so painfully conspicuous, while the metropolis, we believe, adds nearly as much to the catalogue of crimes which are generally distinguished as of the order 'rowdy' as all the rest of the country together. But for these exceptional items Ireland would hold a place altogether unapproached in Europe in freedom from crimes of turbulence. The same cause, no doubt, is at work in both localities. In neither is there what could be called a distinctly criminal class. The offences against morals and order are the results of what is the bane of Irishmen both within and without their own country. Excess in drink maddens men until they become faction fighters in the country, brutal rioters and robbers in the city. If our countrymen could only be made temperate we believe that there is no achievement which would be beyond their race or capacity."

THE BELFAST BANK FRAUD.—At Belfast Quarter Sessions to-day William H. Smyth, chief accountant of the Belfast Banking Company, and Mr. Hugh W. Rodgers, manager of the Cookstown branch, pleaded "Guilty" to an indictment for conspiracy to defraud the bank. An affidavit in mitigation of sentence was made by Smyth, in which he pleaded in palliation of his guilt his low salary and the necessities of a large family. He married in 1865 and in 1866 he was appointed chief accountant, at a salary of £200 a year, at which amount it remained for two or three years. It was gradually increased, but did not reach £300 until August last. Having acquired some knowledge of Stock-Exchange business, he speculated, and, in the first instance, succeeded, but he was subsequently unfortunate and applied to Mr. Rodgers to aid him, which, through kindness of heart, he did, and, having become involved with him, he could not extricate himself. Sentence was reserved.

All goes well in Limerick. The popular candidate, Mr. W. H. O'Sullivan, who formally took the field on New Year's Day, has already made a triumphant circuit in the county. Nominated by the great meeting on Thursday week, he immediately issued an address, in which he referred to the leading questions of the day in a full, explicit, and thoroughly satisfactory manner; and ever since he has been almost constantly engaged, in conjunction with the leading farmers of the county and other influential persons, in holding great open-air demonstrations. In Newcastle, in Rathkeale, in Doon, at Rockhill, in Ballylanders, and in several other places he has been received with an enthusiasm of which any man might be proud, and which certainly leaves no room for doubting that he is what we have styled him—the popular candidate. We are assured that in the places we have named the leaders of the middle classes have universally gathered round his standard; and, indeed, it is remarkable how completely such men have taken the whole business into their own hands, to the exclusion of the old Whig leaders and the Castle henchmen, who have been swept utterly off the political stage. The farmers throughout the country generally are heartily desirous for the election of Mr. W. H. O'Sullivan.—Thus the Farmers' Clubs of Mallow, Cork, Duhallow, and Dublin, have passed resolutions hailing with the greatest pleasure his candidature, and expressing a hope that their brother tenant-farmers of Limerick will be true to their peculiar interests by returning to Parliament one of their own class.—One of the members of the Cork Farmers' Club hinted that a man like Mr. O'Sullivan would be started for that county also at the first opportunity. The existence of such a spirit amongst the most important class of Irish voters, and of such an appreciation of their duty and position, is one of the most hopeful signs of the times.—*Nation.*

At a banquet given by the Mayor of Kilkenny on New Year's night Sir John Gray, M.P., spoke a few words on Home Rule. He said he believed there was none of them who were not essentially home rulers if they only knew it. They were all home rulers to this extent at least—that whoever had a house or home, they would all rather have it under their own control. Now this little island called Ireland was their home and their home, and why should they have the stranger making laws and ordinances that ruled their domestic affairs, as if they were all idiots and lunatics, incapable of taking care of themselves (hear, hear, and applause). Should it not then be a principle that the Irish people should demand the right to make the laws that govern this country (hear, hear). From his youth he had been attached to that principle (hear, hear, and applause). He followed the footsteps of O'Connell when he advocated that principle. O'Connell was good enough to give him a position like that of his side-de-camp, and he trusted he had always been true to that position. The flag of nationality which O'Connell raised, which he taught his (Sir John Gray's) almost, he might say, infant hand to hold aloft, never would be lowered until the hand itself was lowered by death. (Great applause). After some further observations, Sir John Gray resumed his seat amidst enthusiastic plaudits.

THE CHARGE OF MURDER AGAINST A SOLDIER'S WIFE.—On Monday, at the Northern Divisional Police-court, before Mr. J. W. O'Donnell, Anne Winford Marshall, the wife of a gunner in the 22nd Royal Artillery Brigade, Portobello Barracks, was charged on remand with having wilfully murdered Colin Donaldson, a bombardier in the same brigade, by administering to him a dose of cyanide of potassium. Dr. Emerson Reynolds, Professor of Chemistry in the Royal Dublin Society and Royal College of Science, was the first witness examined. He deposed that on the 30th of last month he received a sealed jar, containing the contents of a stomach, spleen, liver, portion of the brain, and portion of the throat of a human body; he made a chemical analysis of all in the jar; there was in the contents of the stomach a quantity of cyanide; he also obtained prussic acid from the other viscera; prussic acid could be obtained from cyanide of potassium, which is about the most deadly poison that they were acquainted with. Sergeant Major George Cooke, of the 22nd Brigade, deposed that he was present when the accused made some statements to Colonel Saunders; she was not in custody then, and she went away; witness went afterwards to her quarters, and asked her had she been out to purchase any poison that morning; she replied no; he asked her a second time, and she answered in the negative; he went to some shops in Rathmines, and when he returned he asked the accused again if she

had purchased any poison; she again answered in the negative. Sergeant Major Morton deposed he had some conversation with the prisoner before her arrest; he told her if she bought any poison she had better tell it, as they were determined to find out; she said she had not bought any; witness went in company with the last witness, to a shop in Bath-mines; on returning and asking the accused the question, she replied no; he then asked her had she bought anything for cleaning gold lace, and if she had shown Gunner Temple any poison coming into barracks; she replied, "Fetch Gunner Temple here; I did nothing of the sort;" there was a police-constable outside the door on the stairs, and a non-commissioned officer in the room; she was under restraint at the time; witness desired the constable to take her in charge, as he was afraid she might do away with herself. Colonel William Saunders, Commander of the Royal Artillery at the Portobello Barracks, deposed that on the morning in question the prisoner was brought to him by his orders; he said to her, "Is it true this man has been drinking whisky in your quarters this morning?" she said, "Yes; he drank a pint;" witness then asked, "Who paid for the whisky?" she replied he paid for it himself; he then said, "You should not have let him drink; I cannot ask you any more questions, as you will have to answer for it before a magistrate." The accused was then generally remanded for a week.

CONSISTENCY OF THE "EVENING MAIL."—How differently reasoners look at different cases—their own, for instance, and that of others—is curiously illustrated by two articles in the Dublin Mail, the one following the other directly. The first of these is entitled "Discipline in the Church," and it is directed to the necessity of enforcing the authority of the Irish Church body, even to the extent of cutting off those clergymen who will not recognize the recent alterations—visions they are called—in the Book of Common Prayer. The immediately succeeding article is entitled "Persecution, German and French," and the object of it is to show that it is persecution on the part of the Catholic Church to cut from its communion the schismatics who call themselves old Catholics—who deny dogmas that have been solemnly pronounced by an Ecumenical Council! When this is the way in which Protestants reason about Catholic affairs, is it any wonder that their notions should be a series of unmitigated blunders? —Cork Examiner.

CENSUS OF LEINSTER.—The Census returns are being dribbled out at a rate which promises that we will have all the results of the Census of '71 about the time the Census of '81 is upon us. The latest instalment of the Census returns reached us last night in the shape of the census of the province of Leinster, the records of whose separate counties have we believe, been previously printed. The province has not, we believe, suffered so much in population as the other divisions of the island. Its population stand at 1,973,731 in '41, at 1,672,738 in '51, at 1,457,635 in '61, and at 1,339,451 in '71. The urban population of the province is large, as it includes the metropolis, with 267,717 inhabitants; Drogheda, 16,165; Kilkenny, 15,748; Wexford, 12,077; Dundalk, 11,377; and other large towns. Eighty-nine persons in the province are returned as aged 100 and upwards but a recent writer has shown that in the majority of cases supposed centenarians have not really attained that age. There are over 465 barristers and twice as many attorneys residing in the province, almost all of whom are, we imagine, residents in Dublin. There are 1,600 physicians, surgeons, and medical students; while the number of "clergymen, church officers, and others connected with religion" amounts to over 3,000. The religious census of the province shows 1,145,000 Catholics, 164,858 Protestant Episcopalians, 12,556 Presbyterians, 6,530 Methodists, and 3,261 of "all other denominations." The "all other denominations" include the astounding number of 104 different sects. This includes 1,363 members of the Society of Friends, 218 Jews, 49 of "no denomination," and 7 Mormons. Four persons have returned themselves as Materialists, 3 as Secularists, 3 as Undetermined, 1 as a Buddhist, 1 as a Covenanter, 1 as an Idmiter, 1 as a Killyite, 1 as a Mussulman, 1 as a Believer in "Positivism, or Religion of Humanity," 1 as a "Protester against all Priestcraft," 1 as a True Moslem.—Freeman.

The Court of Queen's Bench gave judgment yesterday upon the special case submitted to it with respect to the conviction of Mr. Enkles, J.P., by the magistrates of Cork for a violation of the Ballot Act at the last election by disclosing the way in which an elector voted. Mr. Enkles was a supporter of Mr. Pim at the last election, and after a man named Delea had voted, he asked Mr. O'Connell, the agent of Mr. Ronayne, "why did you bring that man up? He voted against us!" Proceedings were instituted against him, and the magistrates twice dismissed the charge "without prejudice" in December, 1872. The prosecution, however, was taken up by the Attorney-General, and in April last the magistrates convicted him and sentenced him to 14 days' imprisonment. The decision was appealed against on the ground that the two dismissals should have barred any further prosecution; that the evidence given did not establish the offence charged, as there was no proof that Delea actually voted, and the observation attributed to the defendant was not sufficient of itself to establish the crime; and that the remark was made inadvertently, and was not such a deliberate disclosure as was necessary to make him liable to penal consequences. The Court was divided in opinion. Mr. Justice Barry, Mr. Justice Fitzgerald, and Mr. Justice O'Brien held that the conviction should be affirmed, and the Lord Chief Justice dissented from their view. The question principally turned upon the construction to be put upon the Petty Sessions Act of 1851, under which the proceedings were brought. In support of the appeal it was contended that the Petty Sessions Act did not apply to an offence created by the Ballot Act passed several years afterwards. Mr. Justice Barry said he had come to the conclusion, after some hesitation, that the Petty Sessions Act was general in its application, and applied equally to offences created after or before its passing. Mr. Justice Fitzgerald thought that the title and preamble of the Petty Sessions Act showed that it was large enough to embrace prospective cases, and that the Justices had power to dismiss without prejudice. He was also of opinion that the offence was satisfactorily proved, but he expressed a personal wish that having regard to the age and position of the defendant he might be spared the infliction of the sentence. Mr. Justice O'Brien concurred in the judgment. The Lord Chief Justice dissented.

INDICTMENT FOR LIBEL AT TRALEE.—At Tralee Quarter Sessions Mr. Richard O'Connell, B.L., applied to the Chairman, Mr. Hemphill, to send to the Grand Jury an indictment against the proprietor of the Nation, Mr. A. M. Sullivan, for publishing articles which Mr. O'Connell alleged were malicious libels, in connection with the late Tralee borough election. The Court refused to entertain Mr. O'Connell's indictment, leaving him to apply at the assizes or proceed by record.

A DAY'S DEALINGS.—The year 1873 was the first in which the imports of foreign and colonial merchandise into the United Kingdom exceeded the value of £1,000,000 a day. The total is stated at £370,380,742. The exports of British and Irish produce and manufactures averaged nearly £700,000 a day, the total being £255,973,386.

SIR GEORGE C. O'DONELL, BART., AND MAYO COUNTY.—We may state, on authority, that Sir George C. O'Donell, Bart., Newport House, will be a candidate at the next general election for the county Mayo; Sir George's absence from the Home Rule Conference was caused by the serious illness of his lady, who,

we are glad to say, is now restored to her usual health.—Frum News.

DEATH OF LORD DE ROS.—On Tuesday Lord de Ros died at his residence, Old Court, Stranford, county Down, after a very brief illness. The deceased nobleman was in his 77th year, and was the premier Baron of England. He will be succeeded in the peerage by his only son, the Hon. Dudley Charles Fitzgerald.

At a meeting of the Limerick Corporation on Monday, a vote of congratulation to Lord Emly on his elevation to the peerage, was, on the proposition of Alderman Quinlan, J.P., seconded by Mr. Robert McDonnell, J.P., unanimously adopted.

GREAT BRITAIN. CATHOLIC LOYALTY.

[At an anti-Ritualistic meeting recently held at York, presided over by Earl Fitzwilliam, Earl Cathcart in the course of his speech questioned the loyalty of the Catholics. The following vigorous poem signed "Catholicus," and "dedicated without permission, to the Right Hon. the Earl Cathcart," appeared in the Yorkshire Post of last Saturday, in reply to the noble Earl's slanderous remarks.]

Ye taunt us with disloyalty, ye say our creed denies The hero's lofty impulse, the patriot's sacrifice; Ye say we cringe to foreign power, we scorn our country's laws, And hold all truth and honor void to serve our Church's cause. What have you courage still to broach the three-reviled tale? And dream ye that your libel weak can naught 'gainst us prevail— 'Gainst men whose fathers braved the axe, the scold, and the knife, For that eternal, stainless faith they held more dear than life? Who joyfully poured forth their blood to win a martyr's crown, Whose memory, as our proudest boast, their children still hand down; Think ye to cast a stain on us, whose falchions eye flashed free O'er England's marshalled van, and charged foremost for loyalty? Gaze through the mist of backward years, whose barque is on the main Grappling in deadly battle with the tall galleons of Spain? Who vanquished the "Invincible?" Who won the deathless name? Who but the "Popish" Admiral Howard of Effingham? And view you glittering son of crests o'er Marston Heath that shine: Ride there no proud recusant lords in yonder fiery lines? Have their good brands been slack to reap the harvest of the fray, Or has the cross they signed ere fight unmanned their hearts to-day? Not honored by their generous souls they paused not for the thought ' Of the stern and ruthless penal code their downfall that had wrought; Their king was wronged! and forth they rode, from many a plundered hall, To share his fate, come weal or woe—by him to stand or fall, True Winchester, and Worcester staunch, and Arundell the brave; Dunbar, and Gascoigne, and O'Neill, rise from each honored grave; Tyllesley, and gallant Langdale, and stout Sir Henry Gage, Waved not your knightly pannonels o'er Nasby's wildest rage? Curmarvon! thou whose last high breath in glory's cause was given, And on whose hero pillow gazed the clear blue eye of heaven! And thou, devoted Aston, on Tredagh's walls that died, Talbot, whose lion banners wave o'er castled Malahide; Are ye, high-hearted brothers, whose truth was proved so well, When wandered Stuart's heir beneath the oak of Boscobel— Ye held the ancient faith we hold, your blood runs in our veins, And in the names ye left behind a heritage remains— A heritage of noble deeds, of fame that breeds decay— A glory of the olden years that ne'er shall pass away; Do not fair Raglan's ivied towers, and Wardour's ruined dome, Lulworth, and princely Arundell, the Howards' lordly home, Mosely and Winchester proclaim, yet through their tall green trees, The faith and valour of their lords, those voiceless witnesses? And might not each grey tower be named, as Basing was of yore, The fortress of "a loyalty" that dureth evermore? And since in many a conflict stern our honor hath been tried Where through the burning Indian sands rolls on the Ganges' tide; Where the broad cedar shades the lake, and o'er Savannah bright Rings the fierce Huron war-cry on the stillness of the night; Where through the lovely Spanish land the British host pressed on, Till France had veiled her haughty crest, and Orthes' field was won! There has our blood for England's right as water forth been poured, On every red and hard-fought plain where shone her lightning sword, Then dare ye not to cast a doubt on men as true as ye, Whose father's met at Runnymede, and conquered at Cressy, And who are ready as of yore to tread the onward way Of the ancestral chivalry of that old Norman day. Let but our country need our arms, and ye shall quickly know If we are cravens wont to flee before a foreign foe, Or would betray our own fair land, by saints and heroes trod, Because we hold our faith unchanged, untarnished before God.

HOME RULE CONFEDERATION OF GREAT BRITAIN AND THE BISHOP OF SALFORD.—The Home Rule Confederation of Great Britain have established their head quarters in Manchester. On Monday night a crowded meeting was held in the Free Trade Hall. The meeting was addressed by Mr. Butt, M.P., Mr. Martin, M.P., Professor Galbraith and others. Letters declining to attend the meeting were read from the members for Manchester, from the Bishop of Manchester, and the following from the Bishop of Salford:—The Bishop of Salford wrote:—"I beg to thank the Council of the Manchester Home Rule Association for the invitation which you have forwarded to me to attend the demonstration to take place in the Free Trade Hall on the 5th January. No one can desire the welfare of Ireland more heartily than I do, or feel more strongly how unequally she has been dealt with, and how unjustly she has been made to suffer for centuries. I believe the next Parliament, if not the present, will recognize the political wisdom and justice of extending to Ireland a larger measure of self-government than she enjoys at present. I feel, however, that I am not in a position to form an opinion as to what is the precise political measure that would be the most advantageous to the interests of Ireland, and that to enter upon a public discussion of such a subject would be to travel beyond the sphere of duty which is imposed upon me. You will, therefore, understand why it is not possible for me to accept the honour of the invitation to take part in the demonstration of the 5th of January.—Wishing you every blessing, I am, yours faithfully, Herbert, Bishop of Salford."

THE CATHOLIC GIRL OF THE PERIOD.—Some time ago, the so-called "Girl of the Period" received a very hard, though well deserved castigation. She was called fast, forward, and masculine in her tastes and habits. In proportion as she suppressed her own nature, so she also declined in the moral scale. The "Girl of the Period" became a byword. She was painted, doubtless, with too strong colors, and in what we may call a very flaring and gaudy style. Yet there was some truth, some resemblance in the picture. It brought home, probably to many, their folly and their mistaken notions of life and position in society. It was sad to gaze on the canvas, and recognise in the painting many of the girls of England. We did not like it. We would gladly have wished that it had been otherwise. What was said and written then, has, to a certain extent, been forgiven and forgotten. But the expression remains, and carries with it a bad sense. We are going to change it and make it good, noble, and glorious.—The work has already begun. A number of young Catholic ladies, of whom these islands should be proud, have mapped out for themselves and their sisters in the faith a great and generous work. Devoted, as they have been to our Holy Father the Pope, their gentle, loving hearts bleed for him in his present, cruel, and critical position. They have seen their brothers leave hearth and home, and rally round the Holy Father's standard—light and fall for him. They have remained at home, but not without prayer unceasing for the saintly Pius, and for the success of his cause—and that his soldiers' arms might be blessed. The arms were surely blessed, but not with success. And now that arms avail not, our generous sisters try to comfort their Father's heart, by lightening his heavy burden in his present difficulties. They wish to raise for him a sum worthy of his acceptance and well suited to his wants, as a testimony of love and heartfelt sympathy. Such is the "Catholic Girl of the Period," and we may well feel proud of her. She is self-defending, depriving herself of many pet objects, that she may secure the Holy Father—thereby showing her love and her faith. She is unsparing of herself when this noble work is to be done—for she bears about with her always and everywhere, a heart that beats in unison with that of Pius. We know the special love and affection which the successor of St. Peter has for the young Catholic ladies of every condition in life. He is well aware that they are his children, and the daughters of Mary Immaculate. He knows that upon them depends the piety, zeal, and sanctity of the coming race. It will gratify, therefore, his suffering heart when he sees in this noble work, his sympathy for him which animates the Catholic Girls of the Period in these islands, and the spirit of faith which has urged them on in this noble work. May every intended gift be doubled, for it will be returned with interest by Him, whom Pius represents.—Catholic Times.

A very interesting discovery has been made in Bute. A young boy, named George Lindsay, upon breaking up a piece of quartz, seams of which prevail in various parts of the island, found a substance which he had some idea was gold. The specimen was submitted to Dr. Peter White, President of the Archaeological and Physical Society of Bute, which he immediately pronounced to be gold in a native state, and called by experienced gold-diggers "heavy gold." This specimen was found in a vein of quartz which runs out below the Skeock plantation. It has been alleged by Australian diggers that, if properly searched for, gold, would be found in Bute; but whether in such quantities as would yield a remuneration is a question which can only be answered after an experiment has been made. Some time ago, Mr. James Cameron, watchmaker, Bridge-street Glasgow, also discovered gold in Bute, the various specimens of which he got made into a gold ring that was presented to the present Marchioness of Bute on the occasion of her marriage. The specimens were got in different localities, thus showing that the assertions of the diggers are not unfounded.

MR. JOHN O'CONNOR POWER ON "NATIONALITY."—A numerous and enthusiastic meeting of Irishmen was held at the Concert Hall, Lord Nelson-street, Liverpool, on Tuesday evening, to listen to Mr. John O'Connor Power (of St. Jarlath's College, Tuam) on "Nationality." Dr. Commins presided, and there were also present—Mr. Edwin Hughes, Mr. William

Hogan, Mr. Morgan, Mr. Egan, Mr. J. Denvir, &c. The chairman, in introducing the lecturer, referred to the speech of Mr. Gladstone at Meath, wherein he spoke in commendation of the Welsh people for so clinging to their old customs and traditions, and that therefore he (the chairman) thought the same ought to hold good with regard to Ireland, on whose past struggles and history the lecturer would on that evening inform them. The eloquent lecturer proceeded to picture the past glories of Ireland and what she had lost in losing her independence. He traced in powerful language how insidiously England had, under the guise of zeal for religion, first gained a footing in Ireland, and afterwards, on the introduction of Protestantism, there were added religious dissensions to the other evils which foreign rule had entailed upon the country. Mr. Power then in a strain of lofty eloquence which drew down frequent plaudits from the audience, described the heroic struggle of centuries which Ireland had ever waged against the invader; these struggles, he said, in one form or another, had, up to our own times, been continued by the unconquerable Irish race, so that, powerful as England might be, she could never count on the final victory. In describing the period of parliamentary independence which Ireland enjoyed during the era of 1872, he said her flourishing condition was the very best argument in favour of Home Rule. Mr. Power, after an exhaustive description of the condition and hopes of Ireland, past and present, dwelt on the struggles which, in our own days, are still being carried on, and, from the examples of our past history, drew down powerful arguments why Irishmen should persevere in their endeavour to regain the independence of their native land. The proceedings, which were throughout most enthusiastic, concluded with a hearty vote of thanks to the lecturer and the chairman.

HOWEVER ignorant others may be of that fact, the readers of the Weekly Register are aware that a majority of the population of the commercial capital and chief city of Scotland are Catholics and Irishmen. Scotch capital—labour, have created Glasgow. But as men, and not money constitute the elective power of the Empire now, it is hardly necessary to observe that in Glasgow the Irish Catholics are in reality the constituency, if they will only use the right which the law has conferred upon them. Mr. Butt was aware of this when he left Dublin a few days ago for Glasgow, where, on Tuesday evening, he delivered a very able and effective speech before an immense number of sympathising countrymen on Home Rule. The arguments he used it is much easier to pool-pool than answer. In fact, the main argument for Home Rule nobody can answer; for the Imperial Parliament is morally and physically incapable of legislating upon the internal affairs of Ireland; morally through want of knowledge, physically through want of time.—Weekly Register.

THE QUEEN'S CHAPLAIN CHARGED WITH HERESY.—At the Glasgow Established Presbytery Mr. Wallace, an elder of the Kirk, gave notice that he would call the attention of the Presbytery to the doctrines and sentiments embodied in a sermon on the subject of unbelief, delivered by Principal Caird the Queen's chaplain, in a church at Govan, on the 21st December, and also given modified slightly, at the opening of the Rev. Mr. Knight's church last Sunday at Dundee. Mr. Wallace said he had written to Principal Caird asking whether the report of his sermon was correct, and whether he believed that man was not responsible for his religious belief. Principal Caird had replied that he did not hold the doctrine that man was not responsible for his belief. A committee was appointed to inquire whether the Presbytery had power over Dr. Caird, Principal of the Glasgow University.

An amateur hangman has appeared at Gloucester, and has been permitted by the authorities the privilege of putting several of his fellow creatures out of the world. His name is Anderson, and he is said to be a medical man. What are his motives? He takes no money, and says he struggles "for the love of the thing." This language is indeed and shocking, and we think the authorities should not allow any person to amuse himself in this gaudy way. It is likely, however, that Anderson wants to succeed Calcutt, who has grown rich, and was talking so far back as three years ago of retiring.

Odger is a candidate for Parliament in South-wark; his friends in large numbers entered the Hall where the Conservative meeting was in progress, took possession of the platform by force, and dispersed the assemblage; the Conservative candidate in Abingdon was mobbed and stoned.

UNITED STATES.

IRISH SERVANT GIRLS.—Mrs. HARRIET BACHER STOWE IN THEIR DEFENCE.—Some weeks ago, says the Boston Pilot, we wrote to this distinguished American lady, asking her to write for the Pilot a series of articles on "Servant Girls," and enclosing to her the following extracts from an article in the Boston Globe, entitled "The Tyranny of Bridget":—"Her leading sentiment is contempt and derision of the poor, whether the poor be genteel or vulgar. Go to a millionaire who has lost half his fortune in a fortnight, and you will find he has some heart and some pride left to sympathize with and aid the poor, but "Bridget" is inexorable in her exactions, and turns a deaf ear to all talk appropriate to the situation. Economy she hates; poverty she despises; and no continuation of her ridiculously high wages will make her condescend to treat her mistress with common civility. She hates and despises everybody who is moderately rich. If in the inevitable privations of the approaching winter, she happens to come under the attention of our many charitable societies, we doubt not that she will receive particular aid. Still, we believe that she will prove as false and ungrateful as a pouper as she has proved herself false and ungrateful as a potentate. The trouble with her is, that she will not do, as other people do, honest work for honest wages. Her male prototype can be trusted; she is thoroughly untrustworthy."

We regret that Mrs. Stowe's literary engagements will prevent her from writing this series for the Pilot; but she sends us the following generous tribute to the purity, industry, and faithfulness of Irish servant girls:—

TO THE EDITOR OF THE PILOT: DEAR SIR:—My engagements with other papers are such as will not allow me the time to furnish the series of articles for your paper which you request, though I should very much like to do it, as it is a subject in which I am deeply interested, and where I have some considerable experience. I have never sympathized with the popular murmurs against the Irish. What would our nation have done without them? They have brought to us strong hands and willing minds; they have built our roads, and bridges, and laid our railroads, and been everywhere at hand in our families to help. Of course, they are but human, subject to all the defects of imperfect humanity; but, notwithstanding that, I do not hesitate to say they have been a blessing to this country. I have always maintained that the very best, the safest, the most respectable, and (taking all things into account) the most really desirable situation for a working-woman was that of a family domestic. Through foolish pride and prejudice, the American woman has refused this position, and it has therefore fallen to the lot of the stranger. Thousands of young Irish girls have landed on our shores, utter strangers, far from the advice and protection of fathers and mothers, with no reliance but their priests and their church, and into their hands have been committed the life and health of our young children, the ministrations of our

substance, the care of luxurious homes and the maintenance of that order, neatness and economy on which depends the enjoyment of domestic life. Taking them as a class, considering the experience age at which they come, and often as young as the daughters of the family they serve, it seems to me that any sensible person would rather wonder to see how well they do their duties than rail at their shortcomings. Let a father and mother imagine their own daughter, sixteen or eighteen, landed in Ireland to seek support, and ask if young American families, if they tried, would do any better? Would they even so well? Certainly so far as I have observed, the American woman lacks that physical stamina and strength which belong to those who come over to us from the old country. There are many of the girls who come, who, have not only fine, healthy physical systems, but a good training in neatness, industry and economy. In my own family and those of my friends, I have observed many young women who brought to this country the best domestic training. There have been those who could write a handsome letter, who could cut and fit garments, and even do the finest needle-work. I can call to mind now families which have been from the very beginning carried on by the help of such girls, and who have valued them as they deserved, as real and true friends. I know an eminent clergyman of Boston who has often been heard to say, that the Irish nurses who have been helpers in his family, went beyond that of many saints in the calendar. In my own family, I have had every reason to speak well of the Irish. Better domestic service could not be than they have rendered me; and even after leaving they have remained true and constant friends. In my late tour through the West I was more than once sought out by those who, ten or fifteen years ago, were domestics in my house, now thriving mothers of families, and with children, growing up in our schools to take rank as educated American citizens. If I mistake not, from the sons of some of these girls who began their career in domestic service, will come some of the highest and best of our future citizens. One thing in regard to the Irish servant girls should not be omitted. Considering their youth, their inexperience, their coming strangers into the country, their separation from parental oversight—their uniform purity and propriety of conduct is certainly remarkable. Seldom in the course of my observations have I known an Irish girl to go astray, or conduct herself immorally; and it is a respect in which the watch and care of their Church is most especially marked. As to honesty, in estimating that trait of Irish servants, we must not expect superhuman virtues. We must not say that they are dishonest because they do not rise to a height of excellence above the average of our best educated and most respectable public men. With our newspapers full of trials for debauchery and frauds, in every department of public life, on the part of mature men, who have every advantage of training and position, let us not be too exacting of immature young persons, who are suddenly brought from poverty into what seems to them a most profuse and superfluous abundance. In nine cases out of ten ill-health, or love of ease, makes the mistress averse to the minutiae of superintendence. In some circumstances, there is on the part of the servants such a temptation to wastefulness and profusion, and the lapse into dishonesty seems so easy, that we rather wonder at the average trustworthiness of this class than rail at the instances of the reverse. A kind, consistent, watchful, careful mistress will keep her servants in the way of honesty; a careless or incompetent one tempts them to fall. It is true not merely of the Irish servants, but of all servants, that they need careful watchfulness to keep them in order. Even our public servants at Washington need this. But it is due to the class to state my own private observation, that among these girls I have known some of the most trustworthy, high principled, self-respecting people, some of the most practical, consistent Christians I have ever met with anywhere. As to charity to the poor, I think that the newspaper writer you quote could not have attacked the Irish character more unjustly than in representing Bridget as despising the poor. Never have I failed of earnest, hearty co-operation from my servants, at any expense of time or trouble, in relieving the sufferings of the poor, and I believe the door is never willingly shut in the face of any poor man by an Irish servant. These few hasty jottings of my opinion and observation on this subject are quite at your service, as it is a point on which I am most free to bear testimony.

HARRIET BACHER STOWE. BRITISH AND AMERICAN DEFICITS.—The estimate of the new year's expenditure is published, and here it is: \$319,193,730.81. The actual appropriations for 1873-4 were \$306,000,256. The total expenditure of Great Britain is in a round sum, £69,000,000, or \$315,000,000 about \$39,000,000 more than was appropriated in 1873-4, and only about \$26,000,000 more than is asked for by our officials for the expenditure for 1874-5. It may be interesting to compare the expenditures of the two nations. If we deduct from the English expenditure the interest on the debt, amounting in a round sum to \$135,000,000 there remains \$220,000,000 for all other expenses. And if we deduct the interest of the American debt, and allow fully \$194,000,000 there remained in 1873-4 \$202,000,000 and in 1874-5, if the estimates are appropriated \$215,000,000 to be applied for all other expenditures. It would not be fair to take special notice of the \$30,000,000 pensions in the United States and ignore the English Pensions, which, if the cost of the royal family is charged to this account, would more than make the \$30,000,000. Hence the two nations, after deducting the interest on their debts, stand fair. It remains to be shown what England has got for her money, and what the United States. For the \$219,000,000 expended in England, minus the interest on the debt, England has: 1st. A navy that, if no addition to the present navies of Russia, France and the United States, were made, could not only cope with all three, but might be able to vanquish them, on account of superiority in numbers and quality of ships, and in the numerical force of men. 2. England maintains an army fully five times as large as ours, with ordinance of the most approved and costly kind. 3. England has the most complete and costly diplomatic service, which she maintains spontaneously. 4. She has a judiciary that is the envy of all nations. 5. She is building annually immense additions to her fortifications, pier-heads, breakwaters, &c., &c. 6. The royal family and pension list we have set off against the pensions of the United States. Now, what have we to show for the \$202,000,000 expended in 1873-4? 1. A President, Cabinet, and three hundred and seventy four Senators and Congressmen. 2. A navy? Well, we had better say nothing about it, considering that the Spanish dispute is still pending and that the Virginians was not saluted. 3. We have a handful of soldiers. 4. We can show the shells of custom houses and post offices that will cost \$100,000,000 more to finish. 5. We can show 20,000 office-holders. 6. We can show a diplomatic corps that does not illuminate the name of the country. 7. We can show a judiciary, of course. Is the average tax-payer satisfied? Does he like the comparison? One thing seems perfectly sure. The Republicans of Europe cannot commend republicans on the score of economy in the light of our example. It looks, indeed, as though we would have to extend the protective principle to our form of government; for how can the law-givers, legislators, rulers, navies, armies, and public buildings of the United States, much longer compete with the pauper rulers, law-givers, navies, armies, and public buildings of Great Britain? Nor, on the other hand, would even Sir Charles Dilke or Mr. Herbert push the comparison on economic grounds.—N. Y. Work.

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MONTREAL, FRIDAY, FEBRUARY 13, 1874.

ECCLIESIASTICAL CALENDAR.

FEBRUARY—1874.

Friday, 13—St. Scholastica, V.
Saturday, 14—Of the Immaculate Conception.
Sunday, 15—Quinquagesima.
Monday, 16—Of the Feria.
Tuesday, 17—Of the Feria.
Wednesday, 18—Ash Wednesday.
Thursday, 19—Of the Feria.

NEWS OF THE WEEK.

The elections in England have been attended
with some serious disturbances which necessi-
tated the calling out of the armed force. The
result, in so far as known, is unfavorable to
the Ministry, though the returns from Ireland
and Scotland will tend to diminish the Con-
servative gains in England. Under these cir-
cumstances a change of Ministry is very prob-
able.

Good news have been received from the Gold
Coast. The Ashantee King has sued for peace,
his capital being menaced by the advance of
the British troops. Terms of arrangement
have been agreed upon; but the danger is that
when once the British forces are withdrawn,
the Ashantee potentate may again assume the ag-
gressive. Treaties are not binding upon Euro-
pean sovereigns when they can be violated
with impunity, or Victor Emmanuel would not
to-day be in Rome. How can we expect from
African savages more regard for plighted faith
than is displayed by the leaders in the Euro-
pean liberal movement?

It appears now that the suppression of
L'Univers was effected by the pressure brought
to bear by Bismarck on the French govern-
ment, so great is the respect that the persecu-
tor of the Church entertains for the liberty of
the press. The revolutionary party in Spain
boast of a victory over the loyalists, but the
ridings lack confirmation.

Mr. Alexander has been elected by acclama-
tion as representative of the Centre Division of
Montreal in the Quebec Legislature. It is
expected that the Parliament of the Dominion
will meet about the latter end of next month.

The row betwixt Bismarck and General La
Marmora is getting quite lively. Taunted in
the German Legislature with having shown
himself ready at one time previous to the war
with Austria, to cede certain territory to the
French, Bismarck replied by calling the
statement a lie, its author a liar, and a stealer
of documents. La Marmora it is thought will
send him a challenge.

By latest reports out of 509 members re-
turned to the Imperial House of Commons
267 are Conservatives. In Ireland Mr. Butt
and Mr. O'Slaughnessy have been returned.
It is said that the Imperial Government is
about to send out three regiments of regular
troops. In India the famine is spreading; the
rice crop on which some twenty-four millions
depend, has, owing to the dry weather, almost
entirely failed.

We announce with regret the death at Ot-
tawa on Monday, the 9th instant, of Mgr.
Guignes, Bishop of Ottawa. His Lordship
had long been in a very precarious condition,
and the sad result was therefore not unex-
pected. The funeral was to take place on
Thursday, 12th inst.

On Thursday, the 5th inst., there was cele-
brated in the church of *Notre Dame* a solemn
High Mass, *Requiem*, for the repose of the soul
of the lately deceased Brother Philippe, Supe-
rior-General of the Christian Brothers, who de-
parted this life, at Paris, on Thursday, the
15th ult. Mass was sung by Mgr. Fabre,
Bishop of Gratianopolis, and a funeral sermon
was preached by the Rev. M. Campion. Of
the worthy Brother, whose loss the entire Cath-
olic world deploras, we find an obituary no-
tice in the correspondence of the *Dublin Free-
man's Journal*, from which we make the fol-
lowing extract:—

One of the best and most useful men of our times
died on the 15th inst., and is regretted by millions
to-day. For sixty-five years that he belonged to
the community—for thirty of which he held the

important position of Superior-General—his life has
been one continued series of good and great deeds.
Frere Philippe was born on the 1st of November,
1792, when France was in the throes of the terrible
revolution, in the little village of Gachat, on the
Loire. His father was a small farmer, and a most
religious man. He gave hospitality to the persecut-
ed Priests, narrowly escaped falling a victim to the
horrors of those sad times. Mathieu Bransiet, his
son, entered in 1809, when the first Napoleon was
in all his power, as a novice in the establishment
of the Brothers of the Christian Schools at Lyons.
He was Superior at Metz, Bethel, and Rheims. In
1823 he was at the head of the establishment of St.
Nicholas, in Paris, and visitor to those of several de-
partments. In 1826 he was made assistant to the
Superior-General, and in 1838 Superior-General, a
post which he held until his death. Thirty-five
years of useful labor, of gigantic efforts to serve hu-
manity, to instruct youth, and save from vice and crime
thousands born, it would seem, to no other inheri-
tance than by the example of their parents and friends in
the city of revolutions, and in the worst of times—a
work which it has been given to few men to accom-
plish. Two thrones upset, a dozen of governments
changed, victories and defeat, glory and humiliation
civil war and pestilence, inundations, fire, and famine
have passed over the city, but only stimulated the
zeal of the friend of the poor, who for forty years
remained in Paris unchanged in his zeal, and true
to his God and his religion. Great ones of the
earth—sovereigns, philosophers, statesmen, politi-
cians, physicians, lawyers, the representatives of
science, literature, and art—he saw pass away
in that half century, without deviating from
his path, without envying them their wealth,
power, or fame, and with only one ambition
—that of serving religion and humanity, with-
out even the hope of earthly reward. When he
was raised to the position of Superior-General his
community in France had 2,306 masters and 143,000
pupils. It has to-day 9,900 brothers and 380,000
pupils. In the army, in the navy, in every class of
society, they are to be found to-day giving the best
example, and faithful to the lessons they received
in early life. When the last fatal war broke out,
the pious Duchess of Magenta organized in the Bro-
thers' school an ambulance, which received over
1,000 wounded soldiers. When her noble husband
Marshal MacMahon, was wounded at Sedan, she
went to him at Pour-au-Bois, near that town, and
the ambulance was placed under the direction of
Frere Philippe. "The time is come," said the fine
old man, "to show that we teach patriotism as well
as religion;" and he gave orders to Frere Baudime
one of his associates, to organize a service for the
ambulances. The Brothers all accepted the mission,
and were to be found in all the battles round Paris
in the thickest of the fight, raising up the wounded,
burying the dead, and giving a glorious example of
self-sacrifice and courage. Several were wounded,
and Frere Nethelme was killed. At the Rue Oudin-
ot the Brothers gave the poor soldiers their beds,
and attended to them day and night. They attend-
ed besides to the wounded at seventeen other am-
bulances in the city. The Government offered the
good Superior-General the Cross of the Legion of
Honor, which he had refused from Louis Philippe
and from Louis Napoleon. He reluctantly accepted
it, but it was only to say that it was seen for the
first time on his breast. During the Commune he
was with difficulty prevented from giving himself
up to save Brother Calixte, who was arrested, and
only consented to remain in safety when the good
brother was set at liberty. One of the Brothers,
Nicomede Tuslin, was murdered, and the other es-
caped by a miracle. The death of such a man is a
public calamity, but his good works will live after
him, and in every country in the world his memory
will be venerated. Millions mourn for him in France.
The grave never closed over one who was more de-
serving of regret, and more zealous in the cause of
religion, education, and humanity.

JOHNNY TOOK SUDDENLY WORSE. — We
remember a sweet little ballad that appeared
during the progress of the war betwixt the
Northern and Southern States. It commenced
somewhat in this wise:—
"The night before the battle,
"Johnny felt unwell."

It is just the same with another little John
of Ecclesiastical Titles Bill notoriety. He too,
and on the eve of the battle, has been struck
with a most convenient unwellness, and as may
be seen from the following paragraph in the
London Times of the 14th ult., has been sud-
denly "took much worse":—

"Earl Russell, who was to have presided at a
meeting to express sympathy with the German
Government in its contest with the Roman Catholic
Church, has been recommended by his medical ad-
visers to abandon that intention. The venerable
Earl though suffering from a cold is not otherwise
ill."

A most convenient sickness no doubt that
under which Earl Russell labors, and occurring
in the very nick of time. For see! in what a
dilemma our little statesman would have found
himself had he taken the Chair, and, in words
carefully reported, committed himself to the
proposition that the action of the German Govern-
ment towards the Catholic Church is just
expedient, necessary, and in harmony with the
principles of civil and religious liberty as un-
derstood in England! Why—he would have
been asked—why then if this be so, do you
not as a British legislator introduce a law for
the Catholic Church in Great Britain and Ire-
land, conceived in the same spirit as that
which animates the Falk laws in Germany? Catholics, subjects of Queen Victoria, are in all
respects, in doctrine, in discipline, and in ar-
rogance, identical with Catholics the subjects of
the Emperor William. What the Catholic
Church is in Posen that she is in Dublin; if
Mgr. Ledochowski be deserving of fines and im-
prisonment, so also is Mgr. Manning, Arch-
bishop of Westminster; if the State has rights
over the Catholic Church in Germany, it has
the same rights over the same Church in Ire-
land; if, because of the arrogant pretensions of
that Church in the one country it be expedi-
ent, nay necessary, to assert and enforce
these rights, then, as her pretensions and claims
are precisely the same throughout the British
Empire, is it expedient to adopt towards that
arrogant Church in Great Britain and Ireland
the same restrictive policy as that which the
German Government has adopted, and of which
you profess to approve as conducive, indeed
necessary to civil and religious liberty. If you
refuse as a British statesman to do your best

towards the adoption in your own country of
the German anti-ecclesiastical policy, then of
two things one. Either you are false to duty
as a legislator, and to all your old professions, in
that you neglect to take the measures neces-
sary for the securing of civil and religious lib-
erty against the aggressions and arrogant as-
sumptions of the Romish Church; or you do
not believe that the measures adopted by the
German government are called for, or are con-
ducive to civil and religious liberty—in which
case your appearance at the meeting professing
to sympathise with the German Government
convicts you of being an arrant humbug. From
this dilemma escape would have been impossi-
ble, had Earl Russell attended the meeting in
question. Fortunately for him then, he finds
himself in the predicament of the other Johnny,
who the night before the battle was also took
suddenly much worse.

RIEL AND AMNESTY.—The *Nouveau Monde*
publishes, over the signature of L. Riel, a
lengthy document, purporting to be an exact
account of the events which preceded, accom-
panied, and followed the shooting of Scott; an
act by some denounced as murder; by others
justified as a political necessity imposed on the
provisional government of Red River, by the
peculiar circumstances in which it then found
itself; but for which, whether murder or justifi-
able homicide, an amnesty, so says Riel, was
solemnly promised by the Canadian Govern-
ment in the days when Lord Lisgar ruled over
us.

Apart from the shooting of Scott, an act
which stands by itself, the resistance offered by
the Metis to the intrusion upon them of a Govern-
or in the person of Mr. McDougall, was, we
think, perfectly justifiable; and if so, the pro-
visional government set up under the presi-
dency of Riel was not only a *de facto* govern-
ment, to which every loyal British subject
might, without therefore incurring any sus-
picion of treason, give his allegiance; but it
was a legitimate government which every good
citizen was bound to obey. By holding com-
munications with that government, and receiv-
ing its delegates, the Canadian authorities vir-
tually recognised its legality, and condoned any
irregularities that may have accompanied its
formation.

Against that government Scott, with others,
conspired with the design of overthrowing it.
He and his comrades were taken with arms
in their hands, and committed to prison. Here
too there can be no doubt that the provisional
government was within its rights—if to every
government belongs the right of self-defence,
and of suppressing, by force if necessary, of
conspiracies to overthrow it; for it must be
borne in mind that it was not in the name of
any authority then having lawful jurisdiction
over the Red River, and which it was proposed
to substitute for the government of which Riel
was the president, that Scott and others took
up arms.

As we said, these were captured, and put in
confinement, and here is where the real diffi-
culty comes in:—Riel caused Scott to be tried
by a body of men which he called a Court
Martial; this Court sentenced Scott to death,
and the sentence was carried into effect. If
the shooting of Scott were absolutely necessary,
indispensable to the existence of the provisional
government, which was the only government
at the time existing, or even possible, then,
though an extreme measure, the shooting of
Scott was morally justifiable, and should not
be visited with legal penalties. But here the
onus probandi rests with Riel. It is for him
to prove that the death of Scott was essential
to the maintenance of peace, and preservation
of order in the district over which, by the
force of circumstances, the provisional govern-
ment, of which he was chief, had been set up.
This question should long ago have been made
the subject of judicial investigation before, not
a Canadian, but an Imperial tribunal, for the
death of a *civis Romanus* should in no case be
allowed to pass without an enquiry. The
clamor for vengeance against Riel was wicked
and irrational; the demand for a calm, and full
judicial enquiry was just and reasonable.

But in whatsoever light the shooting of
Scott is to be regarded, it is asserted by Riel—
and though an *ex parte* statement he certainly
seems to make out a good case—that a full
amnesty for all acts connected with the Red
River troubles was explicitly promised by the
Canadian authorities to the delegates from the
provisional government; whom they received in
a *quasi* official capacity; and with whom the
preliminary conditions of the admission of what
is called the Province of Manitoba into the
Confederation were arranged. The delegates
insisted—of this there can be no doubt—on
the amnesty as a condition *sine qua non*. The
Canadian authorities, it is asserted—and the
truth or falsity of this assertion is a most im-
portant point which should at once be made
clear—assented; and with this understanding
the delegates returned home.

Then came the Red River military expedi-
tion, to which, in so far as it was an Imperial ex-

pedition, the Metis, who have never demurred
to the exercise of Imperial authority, made no
objection; but of which they complained in as
much as, in part, it was a Canadian expedition,
and therefore a *quasi* assertion on the part of
the Dominion to exercise lordship over them.
Nevertheless the object of the expedition was
effected without opposition; the Province of
Manitoba, was legally, and, with the consent
of all concerned, united to the Confederation;
but the expected amnesty was not, and to this
day has not been, proclaimed. These seem to
be the chief points brought out by Riel's mani-
festo in the *Nouveau Monde*.

Now whether the shooting of Scott were
murder, or justifiable homicide—a point of law
we care not to discuss, and on which none but
a Court of Law is competent to adjudicate—we
contend that, if an amnesty were promised
to the delegates from the Red River, or if they
were made to believe that an amnesty would
follow the incorporation of Manitoba with the
Dominion, the promise, express or implied,
should be faithfully fulfilled. The question
then which, in this Manitoba business, the new
Ministers have chiefly to consider, is this:—
Was there a promise of amnesty given by their
predecessors in office to the Red River delegates
in the name of the Queen? If so, it is their
duty as guardians of the public honor, and
our national faith, to see that that promise be
faithfully carried out, in spirit and to the letter,
no matter what may be the consequences.

On this point the evidence of Lord Lisgar,
which it is hoped will be forthcoming, will be
conclusive. He is represented by Riel as a
party to the engagement that a full amnesty
should be forthcoming; and as promising, in
the name of the Queen, whom he represented,
and in whom alone of course the power of
amnesty resides, that it should be granted.—
The question of fact can, therefore, easily be
decided; and though men may long dispute as
to the right of the provisional government to
shoot Scott, amongst honest men there can be
no two opinions as to the obligation of keeping
faith.

THE MONTREAL "WITNESS" AND THE
SYLLABUS.—In the *Witness* of the 9th inst.
we find the following remarks upon the Sylla-
bus:—

"That document, as is well known, denies the
people any right to form a government, recognizing
crowned and anointed heads as the only depositaries
of lawful power."

We challenge the *Witness* to cite from the
Syllabus in question, any passage from which
may be inferred even, that the Pope lays down
the principle that "crowned and anointed heads
are the only depositaries of lawful power."—
We will publish his reply should he return
one; if he does not, he must be pleased to ac-
cept from us the *Lie Direct*. There is no
passage in the *Syllabus* asserting, or implying
even any such principle. Now Mr. *Witness*
give us your proofs that there is.

HAPPY ITALY.—The *Montreal Witness*
favors us with an extract from the correspon-
dence of the *Evangelical Christendom* under
date, Florence, Dec. 15th. It will be seen that
the writer fully bears out the assertions of the
Catholic and loyalist press as to the wretched
condition of the people since the conquest of
Naples and Rome by the Piedmontese. The
victors have brought vice, beggary and ruin in
their train. Sad indeed, most sad is the
change.
"Prices have risen enormously, and speculators
are said to be fattening on the miseries of the help-
less poor. The Government receives intelligence
from all the prefects of the kingdom of the increased
price of all articles of food, and evangelists com-
municate the sad story to their various committees;
so that Italy is no longer the place where, on £300
a-year, a family can enjoy all the luxuries and ne-
cessaries of life, and drive their carriage; nor can
colportage and evangelisation be supported now at
the low home-rates of town missionaries and Scrip-
ture-readers. No fewer than two thousand seven and
fifty-one houseless persons were received into the
municipal dormitories of Rome lately, in a single
month. The beggars of Naples were never so num-
erous or so persistent. The pawn-shops are
crowded with the much-needed goods of the hum-
bler classes. In desperation the lottery is resorted to,
and private ones are added to the public offices,
which are the ruin of the Italian poor, even by the
confession of cabinets and parliaments. Govern-
ment employes are badly off, and officials in banks
and mercantile establishments are having an ad-
vance of pay."

BAZAAR FOR THE CATHEDRAL.—This
work of piety was solemnly inaugurated on the
evening of Sunday last, by His Lordship the
Bishop of Montreal. Accompanied by a large
body of the promoters of the enterprise His
Lordship visited the bazaars in the St. Joseph
and Quebec suburbs, giving to them his benedi-
ction.

On our first page we give the first part of a
strange tale published as true in all its details
—names only altered—in *Blackwood's Maga-
zine*.

ST. PATRICK'S SOCIETY AND HOME RULE.—The St.
Patrick's Society, at their meeting last night, voted
a donation of \$100 to the Montreal branch of the
Home Rule Association.—*Herald 10th inst.*

A new company is announced as having been or-
ganized with a capital of £300,000 to lay a cable
from Great Britain to Halifax via the Azores Islands.
Messages are to be transmitted at the rate of one
shilling per word.

EIGHTH WONDER OF THE WORLD!!!
MODEL IN WOOD OF THE BASILICA OF ST.
PETER AT ROME.

Length.....12 1/2 ft. 2 in.
Breadth.....8 " 7 "
Height from base to extremity of
cross surmounting the dome... 7 " 10 "

This model will be on view from the 8th to
the 18th of the present month, in the splendid
store of M. Chas. Gareau, No. 440 St. Joseph
Street. Price of admission:

Adults25c.
Children.....10c.

Pupils of Colleges, Convents, Academies,
&c., Catholics and Protestants alike, will be
admitted free of charge on the 9th inst., and
following days, betwixt the hours of 10 a.m.
and 2 p.m.

Of the exterior sides of this model, one is
an exact reproduction of St. Peter's Church at
Rome. The other represents one of the sides
of the Cathedral now in course of building in
this city, the snow, the ice, and other incom-
modities of our climate not permitting an
exact copy of the exterior of this Basilica.—
As to the internal decorations of the Cathedral
of Montreal, these may, in course of time, be
made a pretty close copy of those of St. Peter,
by substituting fine paintings for the mosaics,
and statues in composition or plaster, by our
best artists, for the marble statues of the latter.

All should hasten in crowds to see this *chef
d'œuvre* of the skill and labor of the Rev. M.
Michaud, Priest of the Congregation of St.
Viator.

THE MONTH, AND CATHOLIC REVIEW—No.
1.—Third Series.—January, 1874. Lon-
don: Simpkin, Marshall & Co., Burns and
Oates. Price, Two Shillings the number.

The *Month* deservedly enjoys a high reputa-
tion in England, but is not we think much
known in Canada. This is due of course to
the fact that the United States furnish us in
Brownson's Quarterly, *The Catholic World*, and
other valuable serial publications with a con-
stant and wholesome supply of Catholic litera-
ture. Still we think that for so excellent a
publication as the *Month* room might be found,
and as the rate of subscription is not very high
it should find a place in all our Catholic read-
ing rooms where Catholic periodicals are taken
in. The following table of the contents of the
current number shows how rich it is in stand-
ard articles:—

1. The Idea of Catholic Literature; 2. The
Bible and Recent Assyrian Discoveries; 3. A
Glimpse into the Basque Country; 4. Collo-
quium Spirituale; 5. Chronicles of Catholic
Missions: the Five Friars of St. Francis; 6.
Studies in Biography: the First Disciple of
Ignatius Loyola; Among the Prophets (con-
cluded); 8. Catholic Review.

THE PRIDE OF LEXINGTON—A Tale of the
American Revolution.—By William Seton,
New York: P. O'Shea.

It is strange that the literature of the U.
States is not richer than it is, in works of
fiction treating of their great and certainly valiant
struggle for independence. In itself Bunker
Hill, is as fitting a theme for romance as Floden
or Preston Pans, or any other of the battle
fields which the magic pen of Scott has ren-
dered household words. The American Revolu-
tion full of gallant deeds, of noble daring,
and heroic endurance has not however found
its poet, though it well deserves one.

The *Pride of Lexington* is nevertheless an
interesting historical novel, relating to the first
years of the unhappy war into which Great
Britain with inexcusable stupidity forced her
American colonies. It adheres pretty closely
to facts, in which its greatest merit consists,
and may be read with profit by British subjects
who, as a general rule, are very ignorant of the
details of the war of Independence.

THE BARON OF HERTZ: A Tale of the Ana-
baptists.—From the French of Albert de
Labadye. New York: P. O'Shea.

This is a story of a Protestant sect which
starting into existence at the voice of Luther,
and on the same principles as those on which other
Protestant sects, on which all Protestantism was
founded—to wit the right of private judgment
—yet had to encounter the hostility of the
great heresiarch himself, dismayed at the fury
of the storm which he had by his preachings
provoked. It is however easier to raise the
devil than to lay him; and though defeated in
the XVI. century, the social principles of the
Anabaptists the logical product of Protestant-
ism, still survive under the name of Commu-
nism, menacing the stability of European civi-
lization.

THE CATHOLIC RECORD—February, 1874.—
Hardy & Mahony, Philadelphia.

The present number contains the following:
1. Chief Justice Taney; 2. The Blacksmith
of Antwerp; 3. Sonnet; 4. Spiritism; 5. The
O'Donnells of Innismore; or The Two Marys;
6. In Exitu Israel; 7. Brother Philip, Supe-
rior General of the Brothers of the Christian
Schools—a Departed Benefactor of Munkind;
8. Guilds and Beneficial Societies; 9. Dr.
Dubois: A story; 10. The Divine Mission of
the Church; 11. New Publications.

WANTED FOR THE TRUE WITNESS.

SHORT SERMONS FOR SINCERE SOULS.

No. 51.

"THOU SHALT NOT STEAL."

Of all the commandments of the decalogue, there is none better known and worse kept than that which declares "Thou shalt not steal."

Had the state of primitive innocence in which our first parents were created by Almighty God continued on the earth, this law "thou shalt not steal" would have been unnecessary.

That Almighty God accepted this distribution of property is proved by implication from the words of the commandment itself.

Although the word theft strictly speaking only means the taking a thing secretly from its owner, still this commandment, as St. Austin observes, includes robbery (or taking openly and with violence).

Catholic theologians have defined secret theft or theft proper to be "a secret and unjust taking away the goods of another, the owner being rationally unwilling."

This rule must also direct you in the case of borrowing. It is borrowing ever a theft? A thing for instance is taken secretly from its owner with the intention of returning it—or having been asked from the owner has been kept so long as to have become forgotten by the owner—does this ever amount to a theft?

The third case that occurs, is this: Is it ever lawful before God to take your neighbour's good, he being unwilling—or to put it in plain words, is it ever lawful to steal? This is a grave question, the solution of which is fraught with important consequences.

grievous, according as it has been brought on by previous idleness or culpable mismanagement.

There is a passage in the Book of Exodus which is often quoted as an instance of objectionable teaching on the part of the Sacred Scriptures in this matter of theft; and as the solution of it will take us to the very foundation of the rights of ownership, it is well perhaps to notice it here.

ADDRESS AND PRESENTATION. On Sunday last, the Rev. Father Boubat informed his congregation that it was the pleasure of His Lordship, the Bishop of London,

The fact having been known for a few days previously, the congregation presented him with the following address, and a purse containing 152 dollars.

On the following day he was waited upon by the children of St. Joseph's schools, who also presented him with a beautiful address, accompanied by a gold cross and chain.

PRESENTED TO THE REVEREND B. BOUBAT, BY HIS GRATEFUL CHILDREN OF GODERICH.

Dear Father Boubat, It is with feelings of sincere regret that we hear the very sudden and unexpected announcement of your departure from Gode rich.

We feel that in that change we are about to be deprived of a most zealous and devoted pastor, whose powers are constantly directed towards the spiritual and temporal welfare of his flock.

We feel that to your energy and perseverance as well as your sound judgment we are indebted for the marked and permanent improvements that have been made in this parish since your advent among us.

And if we might be permitted to speak of a matter that concerns, and is of much greater importance to ourselves, we would venture to say that in a spiritual point of view the moral status of the Parish has been very much improved under your ever vigilant and judicious management.

Permit us, dear Father, in presenting you this slight token of our regard, to assure you that you take with you our most grateful remembrance and kind wishes wherever you may go, and that we will ever remember you in our prayers.

That it may please Almighty God to continue to favour you with His graces in future, as He has in the past, is the most earnest and united prayer of your children in Christ.

On behalf of the Congregation, William Seymour, B. Seymour, John S. McDougall, W. M. Savage.

GODERICH, Ont., 1st February 1874.

REPLY.

My Beloved Friends, I thank you very sincerely for this very kind remembrance you are good enough to make of my humble exertions on behalf of your spiritual and temporal welfare.

That I have laboured in the midst of you, my dear friends, with a certain amount of earnestness and zeal, I will not attempt to deny.

Gentlemen, I have good reasons to entertain the hope that you will hear his voice, and co-operate generously in his endeavours to continue and to perfect the work.

Catholics of Gode rich, again I say, co-operate with your future pastor as you have done with me in the past, and, if possible, do it with renewed energy.

Hear his voice and mingle your fervent prayers always with his. Of course, as you have kindly expressed it, you will ever remember me also in your prayers.

Again, thanks to you, my beloved friends, and God be with you always.

Gode rich, February 1st 1874.

ST. PATRICK'S TOTAL ABSTINENCE AND BENEFIT SOCIETY.

The Annual Meeting of this Society was held in the Sanctuary of St. Patrick's Church on Sunday, 23rd January 1874.

Rev. T. M. Carroll—President Mr. A. Brogan—1st Vice " Mr. James Connaught—2nd " Mr. P. Reynolds—Treasurer Mr. S. Cross—Secretary.

EXECUTIVE COMMITTEE. Mr. Edward Murphy, Chairman. Messrs. Wm. Donnelly, Jas. Dillon, B. Emerson, F. Callahan, P. Meagher, Jas. McCormick, Wm. McKay, Jas. Doyle, J. R. Wynne, John Kelly and O. Smith.

MESSRS. CHAS. MOFFATT, A. EMERSON, CHAS. NOLAN, JAMES DALEY, P. HAMMILL, J. CAHILL AND ALEX. LAVERTY, MICHAEL KELLY, P. STAFFORD. Grand Marshal, Mr. Michael Sharkey. Asst. " Mr. John Walsh.

ST. ANN'S TOTAL ABSTINENCE SOCIETY.

The annual meeting of this Society was held in the Sanctuary of St. Ann's Church, on Sunday, the 26th of January, the following officers were elected for the ensuing year:—

President—Rev. Father Brown. 1st Vice-President—Mr. William Brennan. 2nd do. —Mr. Thomas Harding. Treasurer—Mr. Michael Crowe. Secretary—Mr. Patrick Flannery. Grand Marshal—Mr. Patrick Kennedy. Assistant Marshal—Mr. Michael Murphy.

CHAIRMAN—Mr. John Harding; Messrs. Michael Ryan, John Lynch, Pierce Marshall, John Crowe, James John Harding, Denis Gleeson, Patrick McCarthy, John Moran, John Gallery, Daniel Martin, Lawrence McDonnell, J. J. Cox.

TO THE EDITOR OF THE Freeman. Gaytown, 19th January, 1874.

Sir:—Coming events sometimes cast their shadows before them. The School question in the County of Queen's appears to have received a blow from which it will never recover.

At a school meeting, held in District No. 3 in this Parish, on the 8th inst., the following resolutions were moved and carried by a large majority:—

Resolved, That the Law of this Province, relating to Common Schools, has been in operation for nearly two years, and appears to have given very general dissatisfaction; therefore

Resolved, as the opinion of this meeting, that it would not be judicious to assess any sum of money for School purposes in this District for the year 1874; and further

Resolved, That all Constitutional means be adopted by this meeting to have the said Law repealed.

Had a bombshell, Mr. Editor, been thrown into that meeting a greater excitement could not have been created; the advocates of Home Rule were all up and spoke at the same time.

One gentleman with his usual grin upon his face, declared that those resolutions must not and should not be put. Another said: drop the last resolution and I, although an ardent advocate of Free Schools, will vote for the first resolution.

Five other districts in this Parish refused to assent.

REPORT OF THE DIRECTORS OF THE REFORMATORY SCHOOL, MIMOXNE STREET.—The report of the Directors of this establishment shows that they have seven workshops in operation—for saddlers, joiners, tailors, bakers, gardeners, and shoemakers, both by machine and hand.

Two others will be shortly ready for cabinet making and sculpture. When the means will permit, others will be added for gliders on metal, lithographers, tin smiths, &c. The shops have the most perfect appliances for the work.

About \$3,000 have been expended on tools and machinery, and more than \$5,000 on the necessary changes in the building. The most moral as well as most capable men have been placed in charge of the different branches of industry which are taught, and, as a proof of the competence of the foremen, it is mentioned that a double harness, the only thing which was sent by the School to the Industrial Exhibition, took the first prize.

There are three dormitories where the boys are classed separately as big, middling, and small. Each one has a bed, and the necessary toilet articles, and eleven friars sleep in the same rooms. There are also three halls for recreation, all well ventilated, and two yards for the same purpose.

We (the Gazette) have just received some particulars which have not yet got into the press, of the assassination of a very fine young man named John Macpherson, a conductor on the Union Pacific Railroad, and whose parents reside about seven miles from Lancaster, Ont. Some years ago he left Glangarry, made his way West, and by diligent application managed to make considerable money.

jumped on, and attempted to resist Macpherson's orders to get off. Some hard words ensued, and the fellows got off. Nothing more was thought of it at the time. On the 20th of last month, about four weeks after the above occurrence, Macpherson was sitting in his room in his boarding house—if we mistake not, in Omaha—when a man entered, and asking him if he was the conductor who on a certain date, put two men off a train, &c., Macpherson replied "Yes; I simply did my duty."

A FRAUD.—On Saturday afternoon we were shown a large quantity of diseased meat in the Sanitary Office, which had been seized by the Meat Inspector, and among the abominable stuff was a lamb.

On Monday morning a deputation from the Fire Brigade waited upon Mr. Wright, notary, member of the firm of Wright & Brogan, and presented him with a handsome gold ring, inscribed with their distinguished insignia, for services rendered gratuitously to the Force during the past several years.

HOME RULE.—The Home Rule Association met in the St. Patrick's Society's Hall on 3rd inst., Mr. Edward Murphy, chairman. Several new members were admitted and quarterly subscriptions paid, which leaves over one hundred dollars in the funds.

DR. STERRY HUNT, F.R.S.—The gentleman gave a most interesting and instructive lecture, last night in the Natural History Society's Hall, on "The Ancient Geography of North America."

On the night after the election a man named Henry Walsh, of Prescott, returning home from one of the country polling places, stopped at the house of a man whose name we have not learned. It appears he thought the man of the house was away and went in to talk with his wife.

DR. STERRY HUNT, F.R.S.—The gentleman gave a most interesting and instructive lecture, last night in the Natural History Society's Hall, on "The Ancient Geography of North America."

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FROZEN.—THE EFFECTS OF WINDS.—A man named Thos. Walsh, brother to the man mentioned above met with a very serious misfortune from the effects of whiskey on the same night.

MORE WINDS.—It seems that strict as the law is against keeping taverns open on election day, in the neighborhood of Dublin Corners, whiskey was plentiful.

THE NEW BRUNSWICK LEGISLATURE meets on the 12th inst. It is expected the session will be short.

TO THE CONSUMPTIVE.—WILSON'S COMPOUND OF COD LIVER OIL AND LIME, without possessing the very nauseating flavor of the article as heretofore used, is endorsed by the phosphate of lime with a healing property, which renders the oil doubly efficacious.

CONSUMPTION, BRONCHITIS, GENERAL DEBILITY.—CANTON.—HYPOPHOSPHITES.—FELLOWS' COMPOUND SYRUP OF HYPOPHOSPHITES.—As this preparation is entirely different in its combination and effects from all other remedies called Hypophosphites, the public are cautioned that the genuine has the name of Fellows & Co., blown on the bottle.

THE EAST INDIA REMEDY is the only thing upon record that positively cures CONSUMPTION and BRONCHITIS. We have many palliatives, but Calcutta Hemp is the only permanent cure, and will break up a fresh cold in twenty-four hours.

T. J. DOHERTY, B.C.L., ADVOCATE, &c., &c., No. 50 ST. JAMES STREET, MONTREAL. Feb. 13th, 1874.

REMITTANCES RECEIVED.

St Hyacinthe, J. W. \$1; Eganville, L. C. 2; Arthur, P. D. 3; Lachine, J. N. 2; Roxton Falls, P. K. 2; De Pere, Wis, W. McI, 1.25; St Andre d'Argenteuil, Rev A. S. 3; Head Lake, F. R. 4; Terrebonne, M. C. 4; Rev J. G. 4; Lac Etchemine, Rev J. A. R. 2; Uxbridge, P. M. 1; Gode rich, P. O. D. 1; Melbourne, J. P. 2; Warden, T. C. 2; Beaver's Cove, N. S. R. J. 1; St Johns, Dr H. 2.50.

Per T. D. Marysville—M. L. 1. Per A. McI, Antigonish, N. S.—M. S. 2; D. McN. 6; A. McM. 6; R. C. 2; Harle. A. McI, 1; East Bay, Rev N. McI, 2.

Per F. D. Renfrew—Melrose, Minn, M. A. 2. Per T. B. Uptergrove—J. F. 1. Per P. N. Thurso—W. K. 1.50; M. O. L. 1.50; J. McD. 1.50; Mayo, A. B. 1.50; J. McA, 1.50; Buckingham, F. C. 1.50.

Per O. B. Wright—Kazubaska, D. O. N. 2. Per R. McG, Danville—Castellar, J. McN. 2. Per L. M. Scarbath—P. McO, 2; Mrs M. B. 2; T. H. 1; Walton, S. L. 1; Carroulrook, T. G. 2.

Per L. W. Ottawa—Ottawa Lake, D. D. 2; Centre Clarendon, M. D. 2; Thorne Centre, J. S. 2. Per D. O. S. Pictou—J. R. 2; P. K. 2. Per Rev D. F. McD, Souris, P. E. I.—J. C. 2. Per M. J. C. Hawkesbury Mills—T. O. M. 2.

DEED.

At Richmond, P.Q., on the 30th ult., Rose Mulvenna, daughter of the late John Mulvenna, Esq., aged 42 years and 4 months, deeply regretted by a large number of friends.—R.L.I.

At Rawdon, on the 30th ult., of inflammation of the lungs, Catherine Kenny, aged 50 years, a native of County Carlow, Ireland, wife of F. C. Quinn, Esq., C.L.S.—May be found in page.

MONTREAL WHOLESALE MARKETS.

Table with 2 columns: Commodity and Price. Includes Flour (196 lb., 196 lb., Superior Extra, Extra, Fancy, Wheat, Supers from Western Wheat), Canada Supers, Western States, Fresh Supers, Ordinary Supers, Strong Bakers', Middlings, U. C. bag flour, City bags, Barley, Cheese, Butter, Oats, Corn, Pork, and New Canada Meats.

TORONTO FARMERS' MARKET.

Table with 2 columns: Commodity and Price. Includes Wheat, Barley, Oats, Pork, Beef, Mutton, Chickens, Ducks, Geese, Turkeys, Potatoes, Butter, Eggs, Apples, Carrots, Beets, Parsnips, Turnips, Cabbage, Onions, Hay, and Straw.

KINGSTON MARKETS.

FLOUR—XXX retail \$8.50 per barrel or \$4.50 per 100 lbs. Family Flour \$3.25 per 100 lbs, and Fancy \$3.50.

GRAIN—nominal; Rye 66c. Barley \$1.05. Wheat \$1.10 to \$1.20. Peas 65c. Oats 40c to 60c.

BUTTER—Ordinary fresh by the tub or crock sells at 23 to 25c per lb.; print selling on market at 24 to 25c. Eggs are selling at 20 to 25c. Cheese worth 10 to 11c; in stores 13c.

MEAT—Beef, 5.00 to 6.00; grain fed, none in market; Pork \$9.00 to 9.50; Mutton \$9.00 to \$10.00; Veal, 1.00; Hams—sugar-cured, 15 to 17c. Lamb 10 to 12c. Bacon 13 to 14c.

POULTRY—Turkeys from 60c to \$1.00. Fowls per pair 40 to 50c. Chickens 60 to 80c. Hay steady, \$16 to \$19.00. Straw \$5.00 to \$3.00. Wood selling at \$4.50 to \$5.25 for hard, and \$3.00 to \$3.50 for soft. Coal steady, at \$7.50 for stove, delivered, per ton; \$7.00 if contracted for in quantity. Soft \$8.

TEACHER WANTED.

For the R. C. SEPARATE SCHOOL, Brockville, a MALE TEACHER, holding a First or Second Class certificate, to enter on duty the 1st March next. Good testimonials of moral character required. Application, stating salary, to be made to the Rev. John O'Brien, Brockville, Brockville, 9th February, 1874.

INSOLVENT ACT OF 1869.

In the Matter of HENRY EDWARD FOY. Insolvent.

I the undersigned, GEORGES HYACINTHE DUMESNIL, 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. 53 1/2 Craig Street, on the 16th day of March next, at 3 o'clock P.M. for the examination of the Insolvent and for the ordering of the affairs of the estate generally.

The insolvent is hereby notified to attend said meeting.

G. H. DUMESNIL, Official Assignee. Montreal, 9th February, 1874.

INSOLVENT ACT OF 1869.

In the matter of LACOMBE & ROUSSEAU, Insolvents.

I, the undersigned, GEORGES HYACINTHE DUMESNIL, 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. 53 1/2 Craig Street, on the 16th March next, at 2 o'clock P.M., for the examination of the Insolvents and for the ordering of the affairs of the estate generally.

The Insolvents are hereby notified to attend said meeting.

G. H. DUMESNIL, Official Assignee. Montreal, 9th February, 1874.

FOREIGN INTELLIGENCE.

FRANCE.

APPROPRIATION.—Paris, Feb. 3.—The Budget Com- mittee have voted to recommend an appropriation of \$300,000 for repairing the damage done during the last days of the Commune to the public build- ings in Paris, including the Tuilleries and Palais Royal.

A profound sensation has been caused at Ver- sailles by the articles in the North German Gazette urging restrictions on the freedom of the Church and Ultramontane press in France and Belgium.

Reports of the French military tribunals engaged in trying Communists have been made up. Up to the present the courts-martial have given 49,966 de- cisions, including 24,000 declaring there to be no cause for prosecution, 2,300 acquittals, and 23,000 condemnations. There remain 750 cases of individ- uals who have disappeared, and 1,100 which are still being investigated. Seven cases are being dis- posed of every week, and all will be terminated in three months. The Committee of Pardons have given 6,000 decisions—namely, 2,000 in favor and 4,000 against the persons under sentence.

THE CIRCULAR OF M. DE FOURTOU.—We know not whether it is in consequence of representations from the German Government that M. de Fourtou has sent his letter to the French Bishops concerning the recent pastoral which some of them have put forth. At all events, it is believed that the Berlin author- ities are satisfied with what has been done. The circular of the Minister of Public Worship observes all the forms, avoids singling out any particular pastoral for animadversion, and expresses a con- siderate conviction that the eminent prelates in ques- tion would be "the first to regret" that their writ- ings should have produced "consequences absolute- ly contrary to their intentions." The Government, however, could not but take notice of the fact that some "appreciations" contained in them "are cal- culated to excite abroad susceptibilities which it is undesirable to arouse," and sincerely hopes that this will not occur again. "Your Grandeur," continues M. de Fourtou, "is not ignorant of the sympathy which the Government feels for the Church and the Holy See in the midst of their trials. It well un- derstands therefore the cares which weigh on Catho- lic consciences, and the grief of which the Catholic Bishops are now making themselves the interpreters. But these sentiments, M. de Fourtou, may be expressed with all the fitting freedom and force without its being necessary to have recourse to at- tacks at which neighboring Governments may take umbrage." We should rather like to know, how- ever, in what terms which would not offend Prince von Bismarck, the liberty of the spiritual jurisdic- tion could be asserted, the violation of that liberty condemned, and the solidarity of Catholic interests throughout the world affirmed. And the French Bishops could do no less than this.

CLIQUEURS.—In the Parisian theatres there is usually a body of persons hired to vociferously ap- plaud certain actors. They are called cliqueurs, and sit in the pit, but are indistinguishable from the rest of the spectators. On one occasion, Mlle. Rachel complained that the clique had failed in its duty. She was representing a new character. The first night the applause was all that could be ex- pected; the next night it fell far short of the proper amount of enthusiasm. In answer to her complaint, she was informed that the head of the clique was ill for the moment, and that he had been obliged to get his place temporarily taken by a confere, from a theatre on the Boulevards. This latter personage having heard the complaint, wrote to the great ac- tress the following justificatory epistle:—"Mademoiselle: I cannot remain under the obloquy of a reproach from lips such as yours. The following is an authentic statement of what really took place: At the first representation I led the attack in person no less than thirty-three times! We had three ac- clamations, four hilarities, two thrilling movements, four renewals of applause, and two indefinite explo- sions. In fact to such an extent did we carry our applause that the occupants of the stalls were scan- dalized, and cried out, 'A la porte!' My men were positively overcome with fatigue, and intimated to me that they could not again go over such an evening. Seeing such to be the case, I applied for the manuscript, and, after having profoundly studied the piece, I was obliged to make up my mind, for the second representation, to certain curtailments in the service of my men. I however, applied them only to M. M., and if the *ad interim* epistle which I hold affords me the opportunity, I will make them ample amends. In such a situation as that which I have just depicted. I have only to request you to believe firmly in my profound admiration and respectful zeal; and I venture to entreat you to have some consideration for the difficulties which environ me. I am, mademoiselle, &c.—Chamber's Journal.

SPAIN.

BOMBARDMENT.—Madrid, Feb. 3.—The Carlists threaten the open bombardment of Bilbao to-day. The city has two months' provisions. Gen. Moriones is receiving reinforcements, and will advance to its relief.

LONDON, Feb. 4.—The Daily News despatch from Berlin says alarming reports are current there concerning the relations between Germany and France.

ITALY.

RESIGNATION REFUSED.—Rome, Feb. 5.—General Dela Marmara to-day requested permission to resign his seat in the Chamber of Deputies, but the Chamber refused to accept his resignation, and decided to grant him two months' leave of absence.

LIBERTY OF WORSHIP AND SEARCH IN ITALY.—A Free Church in a free State is doubtless a fine phrase but one capable of various interpretations. In Great Britain the Churches, whether connected with the State or not, are practically free enough. The Bi- shop of London, if it may be assumed, may celebrate Holy Communion in his Cathedral on Christmas Eve without asking permission of the Attorney- General or the Lord Chief Justice. Mr. Spurgeon may hold a Baptist gathering at midnight, without submitting his intentions to the arbitration of the Lord Mayor; Wesleyans may hold their midnight festival on New Year's Eve without fear of criminal prosecution on the part of the Crown. But in Italy it is not so. Religious functions in Catholic churches may not be celebrated without permission of the civil authorities. Pilgrimages to Catholic shrines are looked on with suspicion, and have been actual- ly prohibited on various pretexts. And even at Christmas time, when one would suppose enmity and suspicion would be temporarily suspended, the law is still held in *terrorem* over the parochial clergy- men. Every one knows that in Catholic countries it is customary to celebrate a Mass at midnight on the occasion of the Nativity. In former times, the parish priest was obliged to ask permission from his Bishop for the celebration of such a function. Under Victor Emmanuel it appears that license must be demanded and obtained from the civil au- thorities for all such services or celebrations, and that the priest who dares to omit taking out the re- quisite permission from the Prefecture to celebrate, for instance, a midnight Mass at Christmas, vio- lates the law, and incurs penalties. Leave, of course, is light. But it by no means follows in Italy that leave will be granted upon application for performance of these sacred functions. So at least it may be in- ferred from the 'circulars' issued from the Italian Home Office to the municipal officers in the prov- inces, in relation to Christmas functions. One of these documents is thus worded:—"Breno, 17th December, 1873. Circular N. 977.—I bring to your worship's recollection the prohibition against per- forming religious functions in churches or other

places, in time of night, and the obligation imposed on parish priests to apply for express permission whenever they intend to celebrate the aforesaid functions at the aforesaid times. Your worship will therefore take the requisite precautions to prevent the abuse above alluded to, and you will also give notice to the parish priest of this Commune, that if he intends to perform the said religious functions on the occasion of the Festival of the Nativity, he must forward the proper applica- tion in order that such may be transmitted to the provincial Prefecture for consideration and decision. You will also inform him that otherwise a contra- vention of the law will be established against him and reported to the judicial authority for penal pro- cess. (Addressed) To the Syndic of—. (Signed) The Sub-Prefect Be Angella."

ARREST OF TWO NUNS.—Two French Franciscan Nuns, Sisters Joanna Maria Sobome and Maria Mad- dalena Michon, were lately arrested by a police agent, aided by two carabinieri, while they were praying at the Sanctuary of Oropa, near Biella, in Piedmont. The ladies came into Italy to collect funds for maintenance of an orphanage at St. Sorin per Morant-Rhone, near Lyons, where 150 orphan girls from Alsace and Lorraine are educated. The Nuns had passports duly signed, and commendatory letters from the Prefect of Lyons, the French Consul at Turin, and the Ecclesiastical Authorities at Aosta, Ivrea, Turin, and Biella. In spite of their papers, the two ladies were minutely examined at the Sanctuary and asked who were the persons who gave them charity, the amount of what they had collected, and where was the money. They were then brought to Biella, and forced to undergo another long examination by the Questor, who took from them all their papers and told them to return for them on the morning of the next day. When they called for them, as desired by the Questor, they were again subjected to another cross-questioning which lasted two hours. Their answers were taken down by a Secretary, and they were not set free until they signed a report drawn up in Italian of the proceed- ings. The amount collected by the Nuns was only 400 lire.

POISONING AT THE ALTAR.—A horrible crime was attempted on the 22nd of December at Treviglio, near Bergamo. Four priests and two friars, a few minutes after celebrating Mass, were seized with spasms and violent pains in the stomach, vomiting, and other symptoms of poisoning. Medical assistance was at hand, and their lives were saved. Ex- amination was set on foot, which resulted in dis- covering traces of tartar emetic in the sacred ves- sels, and in the arrest of one Baronis, a priest of Treviglio, who had been remarked the evening be- fore busy about the wine bottles used for church purposes. He also had celebrated Mass, but swal- lowed little of the wine, and he was the only priest that escaped illness. Search was made in his house, and the remainder of the tartar emetic was found there, which he in vain tried to throw away. Baronis is an unfortunate priest whose conduct has long been a disgrace. He was much in the com- pany of the Protestant Evangelists and the Revolu- tionists, who encouraged him in blasphemy and folly. He has now been arrested, and will be tried for his wanton attempt at assassination.

SWITZERLAND.

THE PERSECUTION IN CANTON GENEVA.—In the Canton of Geneva the authorities have been taking violent and forcible possession of the churches and presbyteries at Carouge and Lancy, the church at Chene having been already seized by the Lovson faction in anticipation of the decree; and the Vicar- Apostolic has issued a pastoral denouncing the censures of the Church upon the intruders, while a Brief from the Pope has been published, which ex- presses his Holiness's admiration at the constancy of Mr. Mermillod and his clergy. The lawful Archpriest of Carouge, the Abbe Chuit, has also sent in a well-written protest, in which the treaty under which Geneva acquired Carouge, with the other Catholic parishes, and the Constitution of 1847 are appealed to.

The race of the modern Gessler's has of late in- creased and multiplied in various parts of Switzer- land, and in the Jura district of the canton of Berne they are so sedulously intent on making themselves famous as frequently to overstep the narrow space that separates the sublime from the ridiculous. At Porrentruy their *protege*, a sham-priest called Pipi, weary of preaching in an empty church and teach- ing in an empty schoolroom, has applied to the pre- fect of the town for a remedy, and obtained an order that all the boys of the "normal school" who shall not attend Pipi's "religious instruction" are to be sent to gaol.

AUSTRIA.

OUT OF WORK.—Vienna, Feb. 5.—Thirty thousand unemployed workmen in this city have petitioned the Government for relief.

Seventeen new laws are at this moment in pre- paration in Austria, "for the better regulation of the relations between Church and State." Prior to 1867 there was but one law for that purpose, viz., the Concordat agreed on with the Holy Father in 1855, which worked so well that Austria was at that time one of the best regulated families of the Euro- pean commonwealth. Ever since this one law was arbitrarily set aside, everything has been at sixes and sevens in the empire; and now that stupend- ous host of seventeen brand-new enactments will have to be brought up to rid the Austrian Minister of Public Worship of the sleepless nights the ques- tionable triumphs of his Prussian confrere, Falck, have brought on him.

GERMANY.

THE REICHTAG.—Berlin, Feb. 5.—The session of the Reichstag was opened to-day with a speech from the Throne, delivered by Imperial commission.—The Emperor regrets that he cannot attend the opening in person. He enumerates as among the principal measures to be submitted during the ses- sion, bills relating to the army, press, trades unions and marine jurisdiction. The speech concludes with assurances that all the nations of Europe are resolved to preserve peace.

IMPRISONMENT OF AN ARCHBISHOP.—Berlin, Feb. 3.—Archbishop Ledochowski, who was arrested yester- day, has been sent to Ostrowo, in the Province of Posen, where he will be imprisoned, in accordance with the sentence of the Court.

BERLIN, Feb. 5.—Archbishop Ledochowski will be tried on the 11th instant, on no other charge except his refusal to pay fines. He may yet be released if the fines be paid. The Emperor has declined to in- tervene in the case, notwithstanding the great in- fluence brought to bear in the Archbishop's favor.

THE PERSECUTION AND THE COURT OF BERLIN.— Finding that fines are powerless to force the Bishops to a sacrifice of principle, the Cultus-Minister, Dr. Falck, is said to be preparing a supplementary Bill, substituting summary imprisonment for pecuniary penalties as the punishment for the non-compliance with the new laws.—*Tablet*.

The proceedings of Prince Bismarck, which has found so much sympathy with Earl Russell and his partisans, have produced a very different effect even among a large portion of the German Protestants.— At least a correspondent of the *Germania* writes from Erfurt, as follows:—

"The speeches of Falck and Bismarck have produced a great disagreement among the Protestants themselves. Whichever is the true Catholic Church whithér the Church governed by the Pope or the sect of Reinkeus, people will not accept Govern- mental teaching on the subject. What injury is done to the Catholics by the hostilities practised against their Church, is understood by every unpre- judiced Protestant. It is only the rationalistic sec- tion and the most fanatical of the Old Protestant

party, certainly very numerous among the preachers who show any sympathy with the attacks against the Church."

A Berlin paper also the *Volkzeitung*, an organ of the "Progress" party, and therefore not suspected of much affection toward the "Clericals" or Catholics, confesses frankly that the Prussian Government is proceeding in a manner which cannot truly meet the approval of the German people.

The Ultramontanes are sufficiently strong to give the Government some trouble if on a critical vote they should be joined by the other irreconcilable factions, and from our Correspondent's telegram it would seem the Liberals feel the need of taking measures for insuring a greater predominance in the future. There is a growing feeling, we are told, that the German Franchise should be remodelled on the Prussian system, and uneasiness is felt at the power conferred by manhood suffrage on mere numbers. It has been, and is still, one of Prince Bismarck's chief difficulties that he has to rely, both in his ecclesiastical and his political policy, on the support of the extreme no less than of the National party, and he has, perhaps, been forced beyond the limits of prudence in admitting so wide a suffrage for the elections to the German Reichstag. But concessions of this kind cannot easily be recalled, and if any additional support is needed, he would be far wiser to seek it in a modified policy. No man has insisted more strenuously upon the value of the English habit of compromise, and he would, perhaps, avoid some impending difficulties if he could see his way to a less violent treatment of the Ultramontane clergy.—*Times*.

THE OLD-CATHOLICS.—There is a fall in the ther- mometer of devotion and piety amongst the "Old-Catholics," so pelted by Prussia. On the morning of Christmas Day a Mass was appointed to be said in the "Old-Catholic" Diocese of Bonn. Accord- ings Professor Reusch celebrated the sacrilegious rite at half past seven o'clock, a time which accord- ing to German customs was very convenient; but the assembled congregation amounted to seven persons! This is a very sorry proof of the deep and true piety, of which Reinkeus asserted in his wretched answer to the Encyclical of Pius IX., that it had now disappeared from the Papal Church, and had taken shelter among the small flock of his faithful.

THE "EVANGELICAL" ELECTIONS IN PRUSSIA.—The church elections of the "Evangelical" Establishment in Prussia have been going strongly against the "Orthodox" party, and a belief in the Divinity of Our Lord seems in the majority of places to be an absolute disqualification for office or deputation to the Synod. The *Evangelische-Kirchliche Anzeiger*, the organ of the defeated party, is particularly and justly scandalized at the way in which the Liberal forces have been brought into action. In one parish the "Fortschritts- leute" have been divided into sections alphabetically, and each provided with a leader, who was to be present throughout the church service on the day of election, so as to spare his followers the necessity of even one morning's attendance at church, and permit them to spend the time comfortably at breakfast in a neighbouring "Bier-halle." When the authorities in taking the votes were about to ar- rive at the letter which belonged to him, the leader started for his beer-shop, and brought in his men, who were thus enabled to carry their Liberal of- ficials and representatives without the trouble or contamination involved in attendance at any kind of worship. "The thing," says the German Pro- testant paper, "would be laughable if there were not so terribly serious a side to it."

The *North German Gazette* published an article the other day with the object of warning German elec- tors against permitting themselves to be influenced in the exercise of their electoral functions by the opinions of their wives. "All the qualities of wo- man," says the organ of Prince Bismarck, "are made to disturb and bewilder the factors of political life and to bring misfortune on the affairs of man." The cause of the dread of the weaker sex expressed by the official journal, lies in the allegation that the women of Germany, as elsewhere, are, in general, subject to clerical dictation.

The late King of Saxony called at a telegraph of- fice in his dominions to inspect the working of the institution. The operator telegraphed the fact to his next neighbor, and received for an answer, "The King pokes his nose into everything." This arrived during the royal presence, and the operator was obliged to read the edifying intelligence to his majesty.

INDIA.

THE FAMINE.—CALCUTTA, Feb. 5.—The famine is increasing. It is estimated that 150,000 natives are already distressed.

OUR PUBLIC SCHOOL SYSTEM.—The majority of those who are opposed to secular education, both Catholic and Protestant, are moved by a profound conviction of its inadequacy to the real needs of the children and the community. It develops calcula- tion, cunning and intellectual sharpness, at the ex- pense of conscience and moral sensibilities. It creates a type of character that is clever, capable and even brilliant, but utterly selfish and hard. It gives ability but awakens no corresponding disposition to use the ability for just and noble ends; and expe- rience demonstrates that giving culture to a thoroughly bad man is like putting a sword or fire- brand in the hands of a maniac. Herbert Spencer has rendered a real public service in exposing the shallow sophistry which supposes there is any moral in mathematics, or that any amount of merely in- tellectual discipline will make a kind husband, a devoted father, or a good citizen. We see that not- withstanding the increase of educational facilities and the admitted excellence of our schools and col- leges, there has been a saddening growth of vice and crime, and still more depressing deterioration of character among the classes where we naturally look for the best results of our educational system. It is only natural that, with these alarming evidences of demoralization before their eyes, religious people look with suspicion and dread upon any and every proposal to diminish the moral instruction of our educational institutions, and eliminate all religious influences from the public schools. They feel that health does not come from any such restricted diet. The primary object of the public schools is not to teach this or that particular branch of knowledge, but to make good citizens and worthy men and women. There is no necessary connection between grammar and goodness. The multiplication table does not nurture the moralities. The fact that our public schools did not turn out the class of men and women we want, and that, in spite of costly and splendid educational institutions, there is an acknowl- edged increase of crime and demoralization of character, shows that there is some radical defect in our school system. The great defect of our public schools is that they train the head to the neglect, if not at the expense of the heart. The great com- mon vices without which culture is a curse, are left to take care of themselves. The graces, the humanities, the sweet and beautiful charities, the deepest and noblest sentiments of human nature get no recognition in our present system, and if they are fed at all, it is from the crumbs that fall from the table of mathematics, and logic and the classics. The idea of duty, which is the foundation of character; the sentiment of reverence, which makes subordination and gratefulness possible; the sympathies, which are sources of respect for the rights and feelings of others; the beautiful amenities which bind human beings together and make life lovely—all that belongs to the distinctively moral side of human nature, and falls into the category of the heart—are pushed aside and left to get precarious invigoration as they may chance to get elsewhere.—*New York Evening Graphic*.

THOMAS PAINE'S BIRTHDAY CELEBRATED.—The Bos- ton Globe of Friday says:—The 13th anniversary of the birthday of Thomas Paine was noticed last evening by a public meeting in Nassau Hall, at- tended by about 250 of the liberal thinkers of the city. Mr. Horace Seaver called the meeting to order and requested the audience to join in singing a hymn appropriate to the occasion, "America." In an address of about half an hour's length, Mr. Seaver stated the object of the meeting, and expressed his sympathy with it, to pay a tribute of gratitude to the memory of Thomas Paine, the patriot, the thinker and the humanitarian. The name of Paine, he said, deserved to be spoken of as honorably and reverentially as the names of Washington and Jef- ferson and Dr. Rush and others of the Revolutionary heroes with whom he was a co-laborer. That it was not an honored name was due to the fact that Paine dared declare himself free of the bigotry of the Es- tablished Church, free from the hypocrites the man- nesses and narrow tenets of the Puritan Church. Nay, rather because he dared do more and wrote "The Age of Reason," the embodiment of the sim- plest, completest, and stoutest religion that has ever been proclaimed to man. Mr. Seaver was fol- lowed by the Rev. Francis E. Abbot, who said that he felt highly favored in being allowed an opportu- nity to express his admiration of the virtue, daring, ability, and benevolence of Thomas Paine's char- acter. He regarded Paine as the pioneer, the Daniel Boone of American free thought, and he hoped that on the anniversary of his birthday all true men and women would dedicate each himself to the work of religious freedom, till the seed sown by Paine should grow up into a country as free religiously as it is now politically. Other addresses were made by J. H. Hartley, J. S. Reed, and several gentlemen who volunteered each to raise his voice in accord with the sentiment of the occasion.

CATASTROPHE ON NIAGARA RIVER.—Three men named A. Rose, Henry Von Wagnem, and Joseph Giroux, living in the vicinity of the works of the Niagara River Iron Company, went out upon the river some time before noon yesterday, on a shoot- ing excursion as is supposed. The party brought a sail-boat into requisition, but had not been long upon the Niagara before the boat was capsized by a sudden squall. The men were thrown out, but managed to gain a footing on the ice, which was being rapidly borne down the river. At noon the three men were discovered on the ice, nearly in front of the works already mentioned, and their pitiful cries for help attracted a great many people to the shore. The crowd were bewildered with terror, and found themselves absolutely powerless to render aid. The ice was running with relentless swiftness, and the rescue of the men seemed to admit of no delay. The greatest excitement prevailed and the unfortu- nate trio were considered doomed. In this ex- tremity, a man was suddenly despatched from the Iron Works for the Grand Island Ferry tug Ada, and to the summons for help Capt. Adam Hartman responded with alacrity. His boat had barely fuel for a mile's travel, and he could not have anticipated for her anything but a severe struggle with the swift current, the heavy ice and the gale that had set in, but he resolved upon prompt action and went as speedily as possible to the rescue. He pursued the men down the river, but before he could reach the floes upon which they drifted, one of the party, Joseph Giroux, fell into the angry waters and was seen no more. The other two were rescued a short distance this side of La Salle, and when taken off were badly frozen and completely exhausted. They could not have maintained their ground many minutes longer, and altogether they must have been for nearly three hours in the very face of death. The unfortunate Giroux leaves a wife to mourn his un- timely taking off. Capt. Hartman is entitled to a medal of honor for his promptness, self-possession, and daring.—*Buffalo Courier*, Jan. 24.

OWN THE LAND YOU LIVE UPON.—An Irishman, resident in Newcastle, Dixon, county, Nebraska, writes to us on a subject of great interest to our read- ers. We are glad to publish his sensible letter in our editorial columns. It will, we hope, set some one thinking that after all there may be something in Horace Greeley's favorite phrase, "Go West." Our correspondent in Nebraska says:—"The ma- jority of the inhabitants of this country are Irish, but every nation is represented. I often wonder why Irishmen, Nature's own farmers, stop in the cities when they could go a little farther and get a good farm of 100 acres for the small sum of \$14. Of course, to walk take some more to buy a yoke of cattle, plow, wagon, etc. It will cost nothing but labor to build a hut to live in until such time as they can afford better. I know men in the county west of here who are worth thousands and still cling to their sod-houses, having become so accustomed to them that they care not for better. Of course, you refined city people may jeer and laugh; but there is many a man in the West who would not sell his sod-house together with his independence for your finest city houses with the old city slavery. You Irishmen in and of the city—it is to you I speak. You do not know how independent one feels when he has a house of his own and is master of the soil he tills. There is yet ample opportunity for you to obtain a homestead in this State, so come West. How many are to-day out of food and employment in the East who, had they come West some time ago, might be independent and happy."—*Boston Pilot*.

Mrs. H. B. Stowe writes to *The Pilot* concerning Irish Servant Girls: "It is due to the class to state my own private observation, that among those girls I have known some of the most trustworthy, high- principled, self-respecting people, some of the most practical, consistent Christians I have ever met with anywhere." Most heartily do we say "ditto" to Mrs. Stowe. The sweeping denunciations of Irish servant girls, too often heard in our parlors and seen in our journals, are as unjust as they are unkind and un- grateful. Like every large class, they have their unworthy members, but they have also in their ranks as upright, unselfish, warm-hearted and true- hearted women as can be found in the human race. There are Bridgets, and Marys, and Winnies that we always remember with cordial gratitude and affectionate reverence. God bless them all!

Prof. Blanchard, a Protestant clergyman, of Chi- cago, has concluded a course of lectures in Ithaca, N. Y., on "Secret Societies and their Evil Influences." He announced four lectures, but he ended abruptly the third night, when the secret societies of Cornell University converted the lecture hall into a pandemonium. The lecturer had to be escorted by the police from the hall to his hotel. A friend writes to us saying:—"The Cornell University is a hot-bed of secret societies, and a very bad place for Catholic students who wish to preserve their faith."—*Boston Pilot*.

Education is strictly a domestic question. It is none of the State's business. It is entirely beyond its jurisdiction or the purposes for which it is orga- nized. Just like feeding, clothing, nursing and cor- recting the child, educating it is the parent's business and nobody else's. Whenever the parent is criminally negligent in any of these particulars, society can interfere between him and the victim of his nat- ural indifference, but the case must be a most aggravated one, like that where the father may be deprived of the tutorship of his child.—*N. O. Catho- lic Messenger*.

WESTERN ANATOMY.—Political orators in the West indulge in some high flown asseverations in regard to their firmness of principle. The following is a moderate specimen:—"Build a worm fence around the winter's supply of summer weather; skim the clouds from the sky with a teaspoon; catch a thun- dercloud in a bladder; break a hurricane to harness; ground-sluice an earthquake; lasso an avalanche;

pin a napkin on the crater of an active volcano—but never expect to see me false to my principles." A young lady recently remarked that "some men are always talking about patronizing their own town—always harping on that duty—and yet they go abroad to get married. I do hope that some of these men who marry outsiders will get cheated!" The *Christian Register* (leading Unitarian paper) says the Boston *Pilot*, pays the following kindly tribute to Irish servant girls:

How to Do UP SHIRT BOSOMS.—We have often been requested by lady correspondents to state by what process the gloss on new linens, shirt bosoms, etc., is produced, and in order to gratify them, we subjoin the following recipe:—"Take two ounces of fine white gum arabic powder; put it in a pitcher and pour on a pint or more of boiling water, accord- ing to the degree of strength you desire, and then, having covered it, let it stand all night. In the morning pour it carefully from the dregs into a clean bottle, cork and keep it for use. A tablespoonful of gum water stirred into a pint of starch, made in the usual manner, will give to lawn, either white or printed, a look of newness, when nothing else can restore them after they have been washed."

The new Tribune building now in process of erec- tion in New York will be the largest newspaper office in the world, as well as the highest building in New York. It is nine stories, and 150 feet in height, and on the top of that there is a huge tower upwards of a 100 feet more. The building fronts on Nassau street 61 feet, on Spruce street 100 feet, and on Frankfort street 20 feet. Depth of main build- ing 163 feet; height of tower above foundation 235 feet. The materials are stone, brick, and iron, and the building will be fire-proof. Its cost, exclusive of the site, is \$1,000,000.

It is a pious custom, not a matter of obligation, for every priest to say three Masses upon Christmas Day. They are celebrated in honor of the three-fold birth of Christ: First, in honour of His procession, before all ages, as the eternally Divine Word; secondly, in honor of His nativity at Bethlehem as the Son of God, and of the Immaculate Virgin Mary; and thirdly, of his spiritual birth in our souls by faith and charity.

Mr. O'Clarence says his wife has had but one bonnet since their marriage, twenty years ago. New was the first bonnet she bought her. Since then she has had this made over as regularly as the seasons came around. At first she furnished the frame, after that the cloth, then the ribbons, bye and bye the feather, and then the flowers. Last week she went down to the milliner's with the strings and as fine a bonnet as you would want to see came home the next week. What that bonnet would have cost had it been entirely new, Mr. O'Clarence does not know—and he shanks from contemplating.—*Dunbury News*.

A few days ago a colored man applied at one of the Boston Savings Banks where he had a deposit and whence he wished to draw one dollar. The polite clerk informed him that the iron rule of the institution forbade the withdrawal of a less sum than three dollars. Our colored brother was in deep study for a few moments and then said: "Sar, I'll take de free dollars." The three dollars were paid to him, when he at once added: "Now, sar, if you please, sar, I'd posset two dollars in the institution." The amount was duly received and credited to his ac- count, when with his loose dollar in his pocket, he gave the clerk a sly wink and walked away whist- ling "Catch a weasel asleep."

There is exhibited at St. Louis just now a curious bit of work in amateur art. This is a medallion of a sleeping face, very well executed, it is said, not in clay nor marble, but in butter. It came from the head and hands of an Arkansas farmer's wife, who caught the idea while in her dairy. She made a quantity of studies with the aid of her butter paddle, cedar sticks, broom-straws, and a camel-hair pencil, and at last succeeded in modeling a really creditable head. It is ingeniously mounted in a milk pan, which in turn is framed.

"How is it that you came home from your party so early last night, Susan? Didn't you enjoy your- self?" Susan—"Yes, ma'am. But the young man as tuk me him to supper insulded me!" Mistress—"Insulded you, Susan! Why what did he say?" Susan—"Yes, ma'am. He asked if my programme was full; and I'm sure I never 'ud nothing but a sandwich and a glass of lemonad; so I come away home."

A witty Cincinnati lady, writing from Washington, says: Boston draws herself up severely, scans your cerebral developments through her eye-glass and coolly asks: "What do you know?" New York displays her silks and diamonds, and pertly asks: "What are you worth?" Philadelphia, with prim hands and pursed up lips, asks: "Who was your grandfather?" While Washington stops between the waltz and the German to inquire: "Can you dance?"

Poultry, aside from a dry-house cleanliness, warmth, ventilation, sun light, a choice variety of food, pure water, dry earth, prepared muck, ashes, plaster, &c., especially laying hens, should have animal food to make up for want of insects, to which they are accustomed in out-door life at other seasons. "Scraps" are a cheap source of supply.

The more the skillful farmer can make his cow eat, the more profit he can realize from her. Give them plenty of light; good warm stables, well ven- tilated; all the good hay they can eat; plenty of water; feed and water regular; and offer them salt once each week; and you will find that instead of having emaciated, weak, and sickly-looking stock in the spring—they will be plump, healthy, and productive of more income than twice their number which are wintered in the manner adopted by that farmer "who boasts in the spring that he has wintered his cows on a ton of hay each."

Cold frames should be ventilated on every favor- able opportunity. In severe weather and frosty nights, protect with mats or shutters. Trap or poi- son mice if they infest the beds.

ECONOMY IN FEATHERING ANIMALS.—The quicker you fatten an animal the less food is required to sus- tain its mere vitality. Liberal and abundant feeding is the most economic, and a saving of time in producing the same result is a gain in the profit, so fattening on the same quantity in half the time is the cheapest.

A young man being asked by a judge whether he had a father or a mother, said he wasn't quite cer- tain whether he had or not. First, his father died, and then his mother married again; and then his mother died, and his father married again; and now he did not exactly know whether they were his father and mother or not.

Punch has an amusing picture representing John Bull presenting an overflowing basket of provisions to Bengal, while a crabbled-looking female, repre- senting political economy, says: "Take care, my dear John; don't interfere with the laws of supply and demand." John's answer is: "I don't, Miss Prudence. She demands and I supply."

An ambitious young lady was talking very loud about her favorite authors, when a literary chap asked her if she liked Lamb. With a look of in- finite disgust she answered that she cared very little about what she read compared with knowl- edge.

"Father, did you ever have another wife besides mother?" "No, my boy. What possessed you to ask such a question?" "Because I saw in the old family Bible that you married Anna Domini, 1822, and that wasn't mother, for her name was Lucy Jen- kins when she was a girl."

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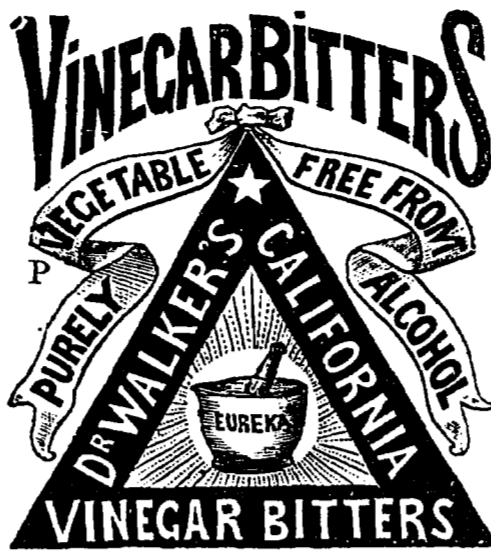
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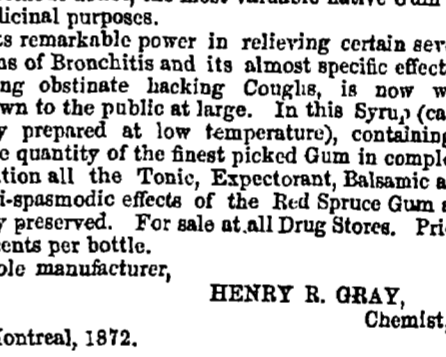
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HEARSES! HEARSES!!

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BEGS to inform the public that he has procured several new, elegant, and handsomely finished HEARSEs, which he offers to the use of the public at very moderate charges.

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THE Subscribers manufacture and have constantly for sale at their old established Foundry, their Superior Bells for Churches, Academies, Factories, Steamboats, Locomotives, Plantations, &c., mounted in the most approved and substantial manner with their new Patented Yoke and other improved Mountings, and warranted in every particular. For information in regard to Keys, Dimensions, Mountings, Warranted, &c., send for a Circular Address.

E. A. & C. R. MENEELY, West Troy, N. Y.

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A SPLENDID ASSORTMENT of Gold Jewellery and Fancy Goods, comprising Gold and Silver Watches, Gold Chains, Lockets, Bracelets, Brooches, Scarf Pins, &c., &c.

As Mr. M. selects his Goods personally from the best English and American Houses, and buys for cash, he lays claim to be able to sell cheaper than any other house in the Trade.

Remember the Address—87 St. Joseph Street, MONTREAL.

Montreal, Nov. 1872.

S. M. PETTENCO, CO., 10 State Street, Boston, 37 Park Row, New York, and 701 Chesnut Street, Philadelphia, are our Agents for procuring advertisements for our paper (THE TRUE WITNESS) in the above cities, and authorized to contract for advertising at our lowest rates.



HAS NEVER BEEN EQUALED. Teaches practical piano playing and theoretical music theory. Clark's New Method for the Piano-Forte carries the pupil by easy gradations to the highest practical results. Sent by Mail, Price, \$2.75. LEE & WALKER, Philadelphia.

SOUTH-EASTERN RAILWAY.



WINTER ARRANGEMENT.

TRAINS will run as follows:

GOING SOUTH. GOING NORTH.

Table with columns for P.M. and A.M. times, listing train routes between Montreal, St. Johns, West Farnham, Brigham, Cowansville, West Bromes, Sutton Junction, Sutton Flat, Richford, Mansonville, North Troy, and Newport.

PULLMAN CARS ON NIGHT TRAINS. NEW AND SUPERB CARS ON DAY TRAINS.

A. B. FOSTER, Manager.

January 12, 1874.

GRAND TRUNK RAILWAY COMPANY OF CANADA.

1873-74 WINTER ARRANGEMENTS. 1873-4

Pullman Palace Parlor and Handsome New Ordinary Cars on all Through Day Trains, and Palace Sleeping Cars on all Through Night Trains over the whole Line.

TRAINS now leave Montreal as follows:—

GOING WEST.

Table listing train routes and times for Montreal to Prescott, Ogdensburg, Ottawa, Brockville, Kingston, Belleville, Toronto, Guelph, London, Brantford, Goderich, Buffalo, Detroit, Chicago, and all points West.

GOING EAST.

Table listing train routes and times for Montreal to Island Pond and Intermediate Stations, Brockville, and St. Hilare and St. Hyacinthe.

GOING SOUTH.

Table listing train routes and times for Montreal to South Eastern Counties Junction Railroad, Boston via Vermont Central Railroad, and St. Johns and Rouses Point.

As the punctuality of the trains depends on connections with other lines, the Company will not be responsible for trains not arriving at or leaving any station at the hours named.

The Steamship "CHASE" or other Steamer, leaves Portland every Saturday at 4:00 p.m. for Halifax, N.S.

The International Company's Steamers, also running in connection with the Grand Trunk Railway leave Portland every Monday at 6:00 p.m., for St. John, N. B., &c.

Baggage Checked Through. Through Tickets issued at the Company's principal stations.

For further information, and time of Arrival and Departure of all Trains at the terminal and way stations, apply at the Ticket office, Bonaventure Station, or at No. 143 St. James Street.

C. J. BRYDGES, Managing Director, Montreal, Oct 6, 1873.

MIDLAND RAILWAY OF CANADA

TRAINS Leave Port Hope for Peterboro, Lindsay, Beaverton, Orillia as follows:

Table listing train routes and times for Port Hope to Peterboro, Lindsay, Beaverton, and Orillia.

GREAT WESTERN RAILWAY.—Toronto Trains.

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

NORTHERN RAILWAY.—Toronto Trains.

Table listing train routes and times for Toronto to City Hall Station, Brock Street Station, and other destinations.