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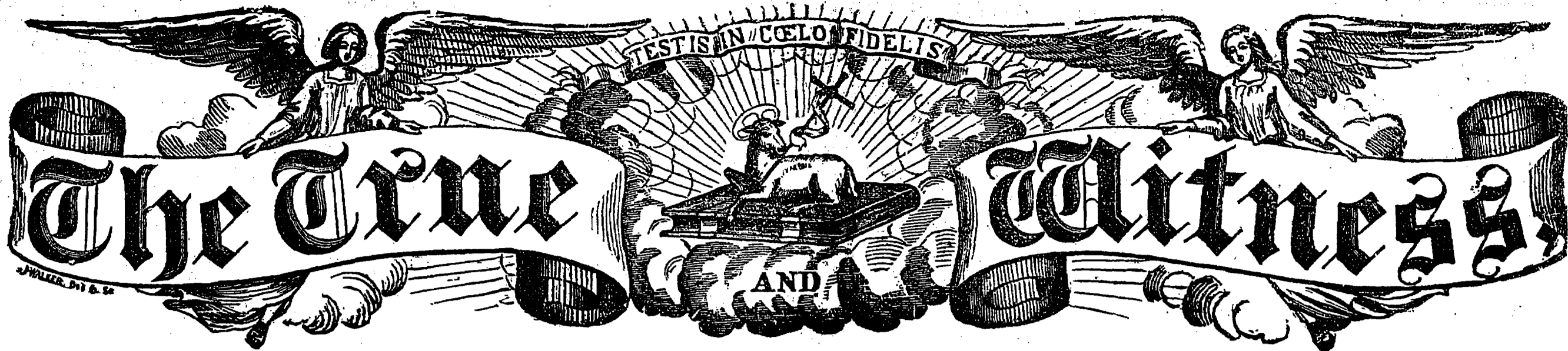
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CATHOLIC CHRONICLE.

VOL. XX.

MONTREAL, FRIDAY, MAY 18, 1870.

No. 39.

THE DOUBLE SACRIFICE

OR THE

PONTIFICAL ZOUAVES.

A TALE OF CASTELFIDARDO.

Translated from the Flemish of the Rev. S. Daams Canon Regular of the Order of Premonstratensians. (Abbey of Tongerlo, Belgium.)

CHAPTER XVII.—CONTINUED.

'Come, come,' was the cool answer; 'this is all childish nonsense, which he will be ashamed of when he gets better. Has he not often desired us never to give heed to such a request, should he make it from weakness of mind?'

'But he expressly wills it.'

'And I will not; and one day he will thank me for refusing it.'

'A priest! a priest!' implored Ernest, writhing in his bed.

The physician tried to give him something to drink.

'A priest, a priest!'

Morren, who was looking in horror on a scene which had driven his own sorrow from his memory, turned to Ernest's sister.

'Mejufvrouw,' said he, 'will you have the cruelty to refuse your brother's last request?'

'We know no priests,' sighed the unhappy girl.

'Oh,' answered Morren, 'any one in the street will direct you to one.'

'He will not come with me into the house of a free-thinker, as they call us.'

'Can you think so? Go, unless you would lay an everlasting burden upon your heart.'

'A priest! a priest!' screeched Ernest again, in a tone so terrible that his sister fled from the room to fulfil his desire.

'He shall not come in,' thundered Ernest's brother as she left the room.

Meanwhile, Morren drew nearer to the bed.

'What ails you, Ernest?' asked he kindly.

'Ah, my friend,' sighed the sick man, 'this morning I was perfectly well, and suddenly, in a moment, death seized upon me, my whole body was convulsed. Morren, Morren, it is a punishment. A few days ago I also acted as the devil's watchman by the death-bed of a free-thinker. He, also—he asked for a priest, and I refused him. I mercilessly closed the door against the servant of the Lord; fiend like and cold-blooded, I let my companion die like a helpless beast. Ah! cried he, gnashing his teeth in despair, 'A priest; he will not come, for they—and he pointed to his three friends—'are watching round my bed to keep him away. I have deserved it, Morren, I have deserved it.'

Indeed, Ernest's brother, with his accomplices, had already moved towards the door.

'To die,' moaned the sick man, 'so young and so full of life, to die like a perishing beast. Woe is me, and what will follow after death?—Morren, do you know what will follow after death?'

The philosopher stood dumb, as if struck by fire from Heaven.

Ernest raved like one possessed, rolling round and round upon his bed, while all his limbs were fearfully drawn together.

'He will not come,' he howled again. 'The priests—I have persecuted them, slandered them, poured forth all my gall upon them, and they know me—they know the free-thinker, they know their enemy, and they will not help me.—If they would, what will it avail me? It is too late, there is no forgiveness for me now. I have blasphemed everything, despised everything, mocked at everything.'

And he tore his hair in despair.

The door of the room opened, the sister of the sick man had returned with a priest.

'This way reverend sir,' said she as she entered the room.

She was followed by an ecclesiastic, a tall, venerable old man. But before he could set his foot within the room, the free-thinkers stood pale and threatening before him.

'Begone,' thundered the brother of the dying

man, 'you shall not set foot in this room.'

The priest seemed startled for a moment, but soon recovered his composure.

'Mynheer,' answered he, 'the aid of my holy ministry was asked for a sick man.'

'No one here wants your help.'

'But the poor dying man yonder!' and he pointed to Ernest.

'A priest! help! help!' cried he.

'Out of my house, hypocrite,' stormed the brother, 'out of my house, or else—'

'But I was sent for.'

'No one could send for you, no one has authority here but myself.'

'Your victim, then, has no right to my assistance? no right to his freedom, of which in so fiendish a manner you will rob him.'

'Begone,' answered Ernest's brother, 'and quickly, too, or I will call my servants to turn you out like dog.'

The priest drew himself up to his full height, and answered with calm dignity—

'Well!' said he, 'do your worst, but be assured that I am not to be intimidated. This is a serious matter, Mynheer, and in the name of the freedom of conscience which you so highly extol, and which you are now so grievously oppressing, I defy you to prevent my access to the dying man.'

'Enough,' interrupted the elder Van Dormael, furiously snatching a pistol from the wall, and pointing it at the priest's head, 'out of the house, or I will send a bullet through your brain.'

Morren had thrown himself between the two speakers, and dashed the fatal weapon aside, but the free-thinker was beside himself.

In vain did Victor's father try to bring him to reason, in vain did his sister fall at his feet and implore his mercy; he thrust them both aside.

Meanwhile, the physician and his companion took the priest by the arm, forced him out of the room, and closed the door behind them.

'Mynheer,' said they, 'we are witnesses of your proceedings, and you will have to answer for them before a court of justice unless you leave this house without delay.'

The poor priest, hopeless of being able to do any good, descended the stairs with tears in his eyes.

He had hardly reached the bottom when the door of the sick room was once more opened, and this time it was the brother of the miserable free-thinker himself, who rushed frantically down the stairs.

'Horrible! horrible!' cried he. 'My friends, he will murder me.'

He was followed by his two companions, who, not knowing what had happened during their absence from the sick bed, thought he was light-headed, and tried to hold him back.

'He is turned into a devil,' cried Ernest's brother. 'Fly, fly! he will tear us to pieces.'

The room, indeed, was now a fearful scene.

The free-thinker lay on the ground struggling to escape from the hands of his sister and Mynheer Morren.

'Let me go,' screamed he, 'I will follow them. The monsters! They will deliver me over to the devil. Where are they? I will tear every one of them to pieces. They called in a priest to mock me—to laugh at my sufferings. Ah, ah! I am a free-thinker; I will have no priests.'

Poor miserable wretch. His face was now covered with purple spots, his glassy eyes stared wildly out of his head, and a white foam stood upon his tight-pressed lips.

'Where are they?' screeched he again, 'the priests and the free thinkers? I will make an end of them all together. Ha, ha!' with a laugh that pierced the hearers' souls. 'Ha, ha! the cowards. Let them but show themselves, if they dare.'

It was enough to make the hair stand on an end with horror to witness this struggle between the sick man under his terrible malady and the two who tried to calm him and bring him back to his bed.

At last his strength was exhausted, and Morren succeeded in lifting him by force from the ground and laying him on his bed.

Morren then placed himself with the sister

close to the bedstead to prevent another escape.

A convulsive shudder, which now and then passed over his body, was the only movement still visible.

His mouth stood wide open, his cheeks were fearfully drawn in, his lips white as a sheet; his eyes glowed like fire; his face changed from purple to black, from black again to purple.

Morren, with his arms crossed on his breast, mournfully and silent, kept his eyes fixed without a moment's intermission upon the dying man.

He saw death making rapid strides, and he would fain have given some comfort to the unhappy sufferer; but alas! he found not in his single word of consolation to soften the last conflict of his friend. He was forced to leave death, the terrible enemy of all evil doers, to deal alone, tremendous and irresistible, with his miserable victim.

The philosopher was no longer conscious of what was passing around him; it seemed as if he himself lay outstretched there upon that bed of anguish wrestling with death, and with the power of a just and awful Judge; his heart shrank painfully, and his chest seemed to pant for fresh air, as if he were in danger of suffocation.

The free thinker's sister sat sobbing with her head against the pillow; she dared no longer look upon the ghastly sight of the brother's face whose errors she had shared, and who was teaching her how free-thinkers die.

The sick man shuddered painfully.

The philosopher stood plunged in painful thought.

The sister rung her hands in despair.

In a room below, the devil's watchmen sought courage and strength in wine.

No one prayed in that accursed house.

So passed a few moments in anxious expectation, when at last the free-thinker drew a deep rattling breath.

His sister raised her head and looked at him with mournful anxiety; his expression, less wild than before, seemed to signify that his consciousness was returning.

'Ernest,' said she, 'shall I call the priest back?'

'The priest,' cried he, as if the word had excited all his fury, 'no, no, away with him.—Have I not told you he can do no good for me? that there is now no forgiveness for me? that I am lost.'

Morren tried to calm him.

'Ah! Morren,' said he, with a horrible laugh, 'it is all over. This is the hour which your nephew foretold to me. Do you remember it now? 'There will come an hour,' said he, 'when you will believe; an hour when you will call in despair for the help of a priest, and who knows whether God will then hear you? Yes, yes; that hour has come. I feel it in my heart. Here,' and he pressed his arms strongly one over the other; 'here, it rages here, it burns in my inmost heart. There is already the fire of hell, which in a few moments will swallow me up; for I feel it now, there is a hell, there is a God, Morren; you do not believe it. Well, I tell you—I, the free-thinker—there is a hell and there is a God.'

He turned himself again in his bed, and the cold sweat of death stood upon his brow.

Suddenly, as if some horrible vision were before him, he opened his eyes, and with a howl of terror stretched out both his arms.

'Look, look!' cried he, 'look yonder—there they are. I know you, you come to murder me. One, two three—Van Dael, the old beggar-woman, and Maso, and another still. Ah! I know him, too, Victor Morren with Maso's dagger in his breast, and I sharpened that dagger—I set Maso on to murder Victor. Ah! the serpents, there you are; come, then, fall upon me. Oh, they are trampling me to pieces, and the miserable man stretched out both his arms and breathed painfully; and there was a gurgling in his throat as if some heavy weight were pressing on his breast.

At that moment the door opened, and the watchers of hell again entered the room.

The dying man fixed his flaming eyes upon them.

'Woe, woe,' burst from him in a stifled voice; 'there you are, devils from the bottomless pit, to carry me away.'

As it to fly from his approaching doom, he sprang from his bed with the strength of frenzy and despair.

It was all over: his body fell with a heavy sound upon the floor. The free-thinker was dead!

Mynheer Morren fled with all possible speed from the accursed house.

What a lesson for the proud philosopher!

'See,' thus spoke a voice within his heart, 'see whither erring reason leads. See how a free-thinker dies. See the fate which awaits you yourself, unless you return to the faith and the worship of your youth.'

'But Ernest,' whispered the spirit of evil in ear, 'but Ernest was a bad man. Do not his despairing revelations show it? Did he not declare in his delirium that he set the Italian upon Victor? What wonder then if the voice of his conscience awoke at the hour of death and reproached him with his crimes? But an upright free-thinker, who has not acted against the dictates of reason has nothing to fear.'

'But death,' resumed the voice of the good spirit, 'puts an end to all, the testimony of conscience is but a mere chimera, frightening those who will escape all punishment; but if, after this life, a righteous judgment awaits us, death must be as terrible to him who has denied and blasphemed the Judge as to him who has followed the dictates of his passions.'

Again there was a strife between the spirit of good and the spirit of evil for the possession of Morren's heart.

These thoughts chased each other through his brain as he pursued his way home.

The terrible picture of the free-thinker's death was still before his eyes.

The fiendish barbarity of Van Dormael's brother and friends filled him with intense indignation; the despairing death-struggle and terrifying of the miserable man seemed to freeze the blood in his veins, and his ghastly corpse, deformed and blackened by death, seemed to haunt his shuddering sight.

Meanwhile anxiety as to the fate of his son pierced his heart like a flaming sword. Had not Ernest spoken of Maso's dagger piercing Victor's breast? Had the carbonaro indeed accomplished his revenge?

The unhappy father turned deadly pale, and durst not pursue the fearful thought.

But when he reached his house another sorrowful scene awaited him.

He had hardly set foot in the room when a cry escaped him, his wife lay weeping in the arms of her sister and her niece.

'What is this?' cried he, hastily.

As her only answer, Mievrouw Morren gave him with a trembling hand, a letter with the Roman post-mark.

No sooner had the unhappy father cast a hasty glance on its contents than, with a piercing cry, he sank as if crushed upon a seat.

CHAPTER XVIII.—FOR TWO FATHERS.

'Good morning, Nina.'

'Good morning, Carlotta: where do you come from?'

These were two of the young girls with whom we made acquaintance at the fountain of 'Acqua Paolo.'

'What do I see?' continued Nina, without giving her friend time to answer, 'Your eyes are quite red, as if you had been crying.'

'Indeed,' answered Carlotta, 'and if you had been with me, I am sure you would have cried too. I am just come from Nunziata's house, where I have been to visit that dear sick Zouave. Oh, Nina, he is an Angel, so good, so gentle, so calm; and she began to weep again; 'my heart is full when I think of him.'

'Is he no better since yesterday?'

'Better? oh, no, I fear that our Lord will very soon take him to Himself.'

'Yet we had such good hopes of him when we went with Nunziata to pray to the 'Madonna di Sant' Agostino' for his recovery. Oh, how I felt for Nunziata's sorrow when she said Our

Lady's Litany with so many tears, and how heartily we all answered 'Grazia, grazia; you will give us this grazia, dear Mother.'

There is a touching custom among the women of the Trastevere, that whenever any of their neighbors or friends fall sick, the young girls of the neighborhood assemble together, and go to our Lady 'dell' Orto,' or of the Pantheon, or especially of S. Augustine, to pray for his recovery. The greater number of the pious petitioners prepare themselves by confession for the work of charity, and go barefoot to the church. Then they kneel before the sacred image, and if there is no great number of people in the church, one begins the Litany, to which the others answer in chorus, 'Grazia, Maria, Mother of God, grazia, let us not go away unconsoled. You will give us this grace, will you not, dear Mother?'

'I believe,' said Carlotta, in answer to her companion's last words, 'that our Lord indeed means to take him to Himself, for truly, Nina, I tell you he is an Angel as sure as my name is Carlotta. You should see with what tender care Nunziata nurses him; she could not do more for her own brother.'

'But how comes he to be so intimate with the Bianchi, that they treat him like a child of the house?'

'E chi lo sa? Stefano and Nunziata say nothing about it, and do you suppose I could ask them? What are you thinking of? Mastro Toto, my father, taught me better manners; and my mother, Sora Cecca, whom you know so well (may she rest in peace), always said to me, 'Carlotta,' said she, 'do not interfere in other people's business farther than they are willing to let you.' But what I have to say is that this poor young man is, I think, the very same whom we saw pass the Acqua Paola with a strange Signor.'

'Bah, do you think that I remember anything about it?'

'I remember it well,' answered the unwearied gossip, 'and all the better, because I saw Stefano come back with him and go into the church of San Pietro in Montorio.'

While the two Trasteverine were thus discouraging, Joseph and Martin, together with Stefano, came out of the house and walked down the street.

'Ah,' continued Carlotta, 'I should not have forgotten to tell you that these are the sick Volunteer's comrades. They are from Belgium, a country very far from this as Nunziata has told me, and they keep so closely together, that they never leave their companion by night or by day; now they are going with Stefano to the railway to meet the poor young man's parents. Unhappy father and mother! how sad it must be for them to see their child die so far from home.'

It was so, then. The sick man who was the subject of this long conversation, was no other than Victor. The fatigue and difficulty of the journey, especially over the Appenines, had thrown back the invalid, whose health was far from restored, into an illness which left little room for hope.

The first day of the journey had been got through tolerably well, but Victor soon began to complain of unusual fatigue and of renewed pain in his wound.

They rested more frequently, but all their precautions availed nothing, and they were obliged to go on, cost what it might.

Martin's broad shoulders were again in requisition, to Victor's grief, who, to spare his fatigue, represented himself to be far stronger than he was.

He complained as little as possible of fatigue, but his knees failed beneath him, and he was obliged to lie down under the trees.

As they approached the journey's end his intense eagerness to reach it seemed to give him fresh strength. It seemed to be the desire of that noble heart to die upon the ground hallowed by the blood of the martyrs.

But his illness increased daily. He frequently fainted from fatigue, and a hard, painful cough, accompanied with pain in his chest, now added to his sufferings.

When he arrived at Rome, a violent spitting of blood came on, which seemed to take away the last hope of recovery.

At Victor's earnest desire, they went at once to Stefano's house, so eager was he to make known to him the hopeful end of the repentant carbonaro, and to give him his last farewell message.

It was just as they reached Bianchi's house that the spitting of blood began, and, at Stefano's earnest entreaty, his wounded friend remained in his house and under his care.

That his state was dangerous, was plainly to be seen.

Therefore Joseph lost no time in making it known to their friends in Belgium. He wrote to his mother, begging her to break the sorrowful news with all possible gentleness to Victor's parents.

Mevrouw Van Dael had come in during Morren's absence to fulfil her sad mission.

'At last,' she said, 'we have news of our children, but it is not very consoling.'

'Alas,' cried Mevrouw Morren, 'our children are dead.'

'On the contrary,' she answered; 'they are at Rome. Joseph has written to me.'

'And Victor does not write. Do you not see plainly that he is dead?'

'Dear sister, I assure you he is alive.'

'The letter, the letter, I cannot believe it.—I must see the letter.'

Her sister was obliged to show it to her.

'They will be done,' she said, when she had finished it.

It was the voice of Faith, but it did not silence the voice of the heart. The unhappy mother fell into her sister's arms.

In this state of overpowering sorrow, her husband found her on his return.

'What is to be done?' said he hopelessly, when he began to recover himself from the terrible blow.

'To Rome!' was the answer of his wife, into whom the thought seemed to infuse fresh strength.

'We will go to Rome at once. It shall never be said that our child died without his parents to watch by his bedside. Our Lord will preserve him till we get there, that he may die in his mother's arms.'

They were on their way early the next morning, having written to Joseph to give notice of the day on which they should reach Rome.

The hope of seeing his parents, and embracing them for the last time, was a great consolation to Victor and there was a brightness and calmness on his face which excited the wonder of his friends.

The house from which the two Zouaves and Stefano came forth, was distinguished from the surrounding houses of the poor inhabitants of the Trastevere by its appearance of order and neatness.

For the Bianchi, although far poorer since their removal from Naples, belonged to the class which goes by the name of 'pauvre,' or as we should say, burghers. They might have occupied a house in the better quarters of Rome, but the older Bianchi had chosen to establish himself in the Trastevere for the sake of greater retirement.

In a room on the second floor, the curtains of which were closely drawn, Nunziata sat by the dying Zouave. She had her prayer-book in her hand, and was praying fervently, while, from time to time, she raised her head and looked anxiously at the sufferer, to see if he needed anything.

On a table near the bed stood a costly crucifix, a memorial of better days, and an image of the Immaculate Virgin. The portrait of Victor's mother rested against the stand of the crucifix. At a movement of the invalid, Nunziata had closed her book.

'Can I do anything for you, Victor?' asked she, anxiously.

'No,' answered he with a smile, 'unless you could look a little brighter. Nunziata, why are you always so melancholy?'

'Ah,' sighed she, 'can you ask me? Do I not know what has brought you to this sad state?'

'Always the same fancies. You must put this nonsense out of your head, unless you wish to make me unhappy.'

The poor girl began to weep.

'Really, Nunziata, you give me pain.'

'But, Victor,' sobbed she, 'how can my heart help bleeding while I see you suffer thus? Was it not my own brother who persecuted you to death with implacable hatred? Was it not my brother's hand which dealt you that mortal stroke? Am I not to weep when I know that he, whom I loved most on earth, has thus persecuted and murdered an innocent man, a defender of God's Holy Church—when I know that just after the commission of that dreadful crime, he died, and went up appear before his inexorable Judge.'

Gennaro's sister began once more to weep bitterly.

Victor waited till she had become somewhat calmer.

'Nunziata,' he then said, in a soothing voice, 'your distress is unreasonable. You speak of an inexorable Judge, but have I not told you how full of consolation were poor Gennaro's last moments? I have no fear for his soul; he died full of penitence in my arms, and the mercy of the Lord is boundless. No, no, the God of Mercy did not bestow on him the grace of repentance in vain. Gennaro lives and has already watched as a friend over my arrival here. You, Nunziata, see nothing in his death but the face of an inexorable Judge! Will you thus, by your despair, deny the boundless love of the Heart of Jesus?'

Nunziata raised her head, which she had rested on her hands while he spoke, and a smile of hope and consolation which gleamed amidst her tears, showed what relief Victor's words had brought to her burdened heart.

'Ah,' continued the Zouave, 'your brother may have erred, he may have committed sins during his life-time, but his repentance in his last hour has washed them all away. Nunziata, if you had seen, as I did, the tears he wept over his guilty life, and his earnest petitions to God,

us all, and especially to you and to Stefano for forgiveness, you could not harbor the slightest doubt of his salvation. No, no, Gennaro, the child of so many tears, of so many prayers, cannot be lost.'

'Victor,' she said with a thankful sigh; 'you are far too good, you are truly an Angel of God.'

'You said so once before,' answered he with a smile, 'but I know too well how far it is from the truth. You will try to be brighter, said he cheerfully. 'Do you think that sorrowful faces make happy?'

She made no answer, and seemed to have sunk again into her melancholy.

'What is the meaning of this?' said Victor. 'It looks as if I had not gained much after all.'

Nunziata again burst into tears.

'I cannot forget,' cried she, 'that it was my brother.'

'But Nunziata,' said Victor, interrupting her, 'Gennaro was not the cause of my death.'

'Who was the cause of it?' asked she.

'He was simply the instrument of God's Providence. Was not my wound quite healed?—Was it not rather the fatigue of the journey, which, by God's permission, threw me back and brought me to extremity? Whatever God orders is good, and for our good. Oh, blessed Providence of God, it has given me for eternity a brother, for whose salvation I would gladly have offered my life.'

'We have not yet, I hope, come to the end of God's goodness to us. Nunziata, you know, for whom I have begged you to pray so earnestly. There is but one victory more to be gained, and then I shall depart rejoicing to my heavenly home. You weep over the decrees of the All-wise and the All-good, while I account the wound to be a precious gift which has brought so many blessings and so much happiness. Will you leave me to rejoice alone over the mercies of the Most High? Nunziata, have I been mistaken then in your faith—in your piety?'

Victor panted for breath, exhausted by his long conversation.

'Well,' said Nunziata, rising, 'I will try to be more cheerful in future. Who can resist your sweet comforting words. But now,' she said, laughing, 'I must begin to scold you and bid you be quiet for you are hurting yourself by cheering others.'

'Ah,' answered he, with calm cheerfulness, 'what matters that? My time is but short upon earth.'

'Don't say that,' answered she, 'it makes us so sorrowful. Victor, by God's help we shall cure you; we shall pray.'

'I do not wish to recover,' interrupted he, 'for God calls me to Himself. I only wish to embrace my parents once more, and they will soon be here.'

At that moment a step was heard on the stairs, and soon afterwards the door of the room opened.

It was Joseph, who came in gently to prepare the invalid for his parents' arrival; but he had scarcely opened the door, when Victor cried—

'Where are they? I want to see them.—Oh, do not keep them longer away!'

To be Continued.)

A PROTESTANT'S PLEA FOR THE CONVENTS.

We deem it right to give, in extenso, the following able letter, addressed to a Protestant journal, the London Telegraph. It is the fairest and most complete case for the threatened convents that has yet been published:—

Sir,—It seems to me very sad that, on any question connected directly or indirectly with Popery, some of the best Liberals should lose all allegiance to Liberalism; they are in favour of freedom for all, excepting Papists. They suffer from what a Mr. Malaprop of my acquaintance used to call a 'historical fit'—they overwhelm you with most unnecessary proofs that in past ages, and even now abroad, Papists are aggressive, intolerant, cruel, and that monasticism is liable to gross abuses. All this irrelevance simply confuses the real questions. What is a convent?—What is a nun?—What are the charges made against them?—Where is the case for inquiry clearly made out?

There is no such thing known to English law as a convent or a nun. A convent cannot hold property; a nun, as such, is not recognised. Of course our Courts will recognise certain contracts made by one British subject with another, and the British case exemplified the patience with which our Judges will examine the minutest points of convent law. But we have no means whatever of defining what a convent is. We have deliberately adopted the policy of ignoring these institutions; we have not insisted on their registration or recognition; we give them no rights whatever. Suppose we pass an Act declaring that all convents are to be inspected periodically, we must make the Act precise. They might next day change the title into 'Sisterhood,' and thus defeat the Act. But suppose we make it comprehensive, and declare that 'any house where two or more women live together, devoting, or pretending to devote, their lives and their wealth to works of piety and charity, shall be a convent within the meaning of the Act'; there are many houses inhabited by Protestant ladies—sisters, cousins, or friends—and which come under this elastic definition. Are they to be inspected and examined, or summoned before a commission? Is every house where unmarried women live together to be included in the category? If so, there are some in our great cities where inspection might do good. Or is the inspection to be confined to 'religious' or moral houses, leaving irreligious and immoral houses to take care of themselves? Or are we to adopt another test? Are we to declare that, if men are seen to visit freely any house where unmarried women reside, such fact shall exempt the house from suspicion and inspection—an exemption that will be hailed with joy in the neighbourhood of the Haymarket—but that, if men are excluded, this horrible fact shall in itself bring these communities of unmarried women within the range of Mr. Newdegate's inspection?

I fully admit the right of the Legislature to make inquiries into any union of men or women suspected of malpractices, or supposed to be contrary to good morals or the public weal. For instance there was an inquiry in 1837, I think, into the then secret Orange lodges; there have been subsequent inquiries into trade unions, friendly societies, and so on. But in all these instances a prima facie case was first made out. Outrages organised in Orange lodges and traceable to Orange influence had been sworn to on oath; and men had been hanged for committing murders which were attributed by judges and juries to the conflicts resulting from Orange displays. The same kind of prima facie case for inquiry was made out when the Sheffield Commission was sent forth: murders traced to trade union officials had been investigated in the criminal courts. If Mr. Newdegate

and Mr. Murphy establish in our courts of law, on sworn evidence, a series of crimes and offences traceable to nunneries and nuns, then I say they will have made out a prima facie case for Parliamentary or other inquiry. But they have not done so yet. I am no partisan of the nuns. They are human and liable to err. The most frightful scenes of profligacy may take place in every convent every night. Concealment of birth and infanticide may be habitual. Every convent garden may contain, buried deeply, scores of bones of babies strangled in their birth. But still, with all this possible, I should like to have some facts proved on oath before I see 'the prima facie case for inquiry' which I think ought to proceed a committee or commission. I would not be to hard on Mr. Newdegate and Mr. Murphy; I should be satisfied myself with one or two dead babies, or the deposition of two Protestant tradesmen that they saw a young priest issuing from a secret door at midnight, let out by a young and very pretty nun. I should not even require that these facts should be established beyond doubt; I should not require such preliminary ex parte evidence as would satisfy a grand jury. Convents have existed in England for many years. The nuns have lived in the midst of a Protestant population who certainly regard them with disfavour or distrust. The fierce light of a prying press has been all around them. Men like Mr. Murphy have always existed among us, eager to spy out faults. It seems to me that Mr. Newdegate and Mr. Murphy can have no difficulty in establishing some case of offence or crime against somebody. Surely some nun long confined in a dungeon must have escaped to tell Mr. Whalley the story of her woes. Surely it is impossible that horrible incarceration and profligacy and infanticide can have gone on so long without some proof of some one case of the kind. Therefore let Mr. Murphy no longer delicately shrink from stocking our nerves; let him pronounce his oppressed nun, or the skeleton of his murdered infant, or his profligate priest caught in the fact.

But let us suppose that the English public, without this production of proof, pursues its wish for inquiry; and that it resolves to summon before it all unmarried ladies who live in one house and call themselves charitable and pious—may I ask what are the questions to be put to them? If we are to have an inquiry at all, it ought to be thorough and searching; it ought to bear some relation to the suspicions of the English people. In that case we ought, on getting one of the unmarried ladies before us, to ask her, have you ever been confined in a cell? Have you ever requested permission to leave your convent, and has such permission been denied? Here follow three odious and offensive supposed questions, after which the writer proceeds.—But English gentlemen will exclaim. This is exaggeration; nobody proposes to ask these questions. But these are in concrete form the very 'suspicions of the English people,' to appease which the Parliamentary inquiry has been proposed. Mr. Murphy says 'that such things are'; Mr. Whalley, M.P., is his patron, protector, and friend; Mr. Newdegate, representative of an English county, has expressed suspicions of the same kind. If the inquiry is to be of any importance or weight, such questions ought to be asked. Now all I say is this: If it is right to put such questions to unmarried Roman Catholic ladies it is also right to put them to unmarried Protestant ladies. That the Roman Catholic ladies live in tens or scores in big houses called convents, and that the Protestant ladies live by two or three in small houses, private houses, or boarding houses, or boarding schools or lodging houses—makes no difference. The essential fact is that they are all unmarried, they all profess Christianity, and hence come under the healthy honest English suspicion that an unmarried woman is capable of any crime.

I forgot to mention, however, that one class of unmarried women are perfectly safe even from the Protestant favour of the great English people. A certain class, by some called 'gay,' and by others 'unfortunate,' are too well championed to fear the intrusive gaze of Newdegate's inspectors. If anybody proposes to meddle with them a thousand pens start from repose to protest against the indignity. Mr. John Stuart Mill, a host of pure women and brave men, make speeches, circulate tracts, and move Heaven and earth to protect them from being inspected; and why? Because if they were inspected they must be recognised. Certain charges, indeed, have been established against the houses where these women reside. It has been shown in hundreds of cases that poor girls wishing to leave these houses have been detained by fraud or force, that they are established in hundreds of other cases that they are literally dens of thieves. Yet nobody proposes periodical inspection of these houses. No; that is left for houses where reside any ladies who happen to differ from the Majority of the English people in their religious opinions.

The example of Roman Catholic countries is quoted, as if that had any relevancy. In those countries the State shelters and recognises these institutions, and therefore exerts compensating rights, we refuse to recognise convents, and they do not want our recognition; therefore at law they are not 'institutions' at all—they are simply houses where unmarried Englishwomen reside under conditions best known to themselves. They are amenable to English law like other Englishwomen. Any magistrate can grant on evidence a warrant to search any convent. A writ of habeas corpus will run in any monastery. We saw in the Saurin case that a wronged nun was helped to obtain redress, not alone by Roman Catholic laymen, her relatives, but by Roman Catholic priests; we saw in that case that no fear of causing ecclesiastical scandal deterred an uncle, himself a priest, from vindicating the rights of his niece. The same English law that protected Miss Saurin can be invoked to avenge the cause of any nun outraged in any way in any convent. But it will be said that the outraged nun may be so 'incarcerated' that they have no chance of appeal. True—quite true. But every house in London may be a prison in the same way. We knew, as a fact, that husbands have illegally imprisoned their wives, that fathers have brutally incarcerated their children; these are not suspicious, but facts. Yet we do not prevent such crimes by periodical inspection of every house: we simply punish the malefactors when found out. A mother abuses who commits a similar offence is liable to an action for false imprisonment—that is, to the ordinary law. As to our inspection of private lunatic asylums, we do so because the keepers of such houses confess that the people they detain are unable to take care of themselves; and that confession clearly establishes the right of the State to act in loco parentis. But the nuns are women able to understand their rights, and therefore interference is absurd. To deduce from our inspection of lunatic asylums a case for the inspection of nunneries, is as ridiculous as to argue that, because we protect in a hundred ways the rights of children, we should, therefore, protect the rights of grown men.

Finally, it is said that we have a right to inquire into the property held by convents. They hold no property. Certain Englishmen and certain English women have property in trust. But have we a right to ask them 'What trust?' We have not. We have no right to ask Jozes why Smith gave him that £100; the question would be impertinent. If a benefactor is dead, and doubt may therefore exist as to what we really meant, or whether he was sane, then we may inquire; but beyond this, certainly not.

I, therefore, simply and courageously assert—contrary to the general impression—that the persons involved in this inquiry are Englishwomen; and though they have the wickedness to remain unmarried, and the folly to call themselves nuns, and the bad taste not to get their bonnets from a fashionable milliner—yet that their rights as Englishwomen are just the same as if they lived in Belgrave, St. John's-wood, or the Haymarket.—Yours, A. LISBELL

IRISH INTELLIGENCE.

ARRIVAL OF THE CARDINAL ARCHBISHOP.—His Eminence the Cardinal Archbishop of Dublin arrived in Dublin on Monday evening, from Rome, accompanied by the Very Rev. Mgr. Moran, private secretary, and the Rev. J. James Daniel, O. C. His Eminence came from Holyhead by the mail steamer Conn-ought. He was received at the Carlisle Pier by the Very Rev. Mgr. M. O'Connell, V. G. P. P., and a large number of ladies and gentlemen, who paid their respects to his Eminence on his coming ashore. He appeared to be in excellent health, notwithstanding the fact that he had been travelling night and day since he left Rome. The route he selected was from Civita Vecchia to Marseilles, and from thence to Paris and London, and home by Holyhead. As he proceeded to his carriage he was most respectfully and cordially greeted by the people. It is supposed that his Eminence will return to his duties at the Ecumenical Council within three weeks.

Another troop of the 17th Lancers has arrived in Dublin from Scotland, and is quartered in the Royal Barracks.

MULLINGAR.—Michael Kerrigan, brother to the man of the same name murdered in the County Mayo, was fired at by two men while in his own house at Slane-more, of which town he is the postmaster. Both men are known to him, and a force of thirty police under Mr. H. Christopher have proceeded in search of them.—Express.

A man named Torpey has been sentenced at Tipperary to two months' imprisonment, for assaulting a sergeant of the 20th Regiment and depriving him of his sword. The only evidence against him was that of a prostitute.—Cork Herald.

The chairman of the County Cork in addressing the Grand Jury alluded to the Peace Preservation Act, and explained its provisions at some length. He expressed approval of the compensation clause, and said that the compensation would be levied off the district in which the offences occurred, and when farmers were obliged to pay their proportion of the amount they would feel a greater interest than they had hitherto evinced in the repression of crime.—Express.

Information Wanted by Mrs. O'Brien (Honore Harley), of her sister, Mrs. Barry (Mary Harley); when last heard of she resided in London, Canada West. Any letter which Mrs. Barry will send, should this advertisement meet her eye, will find her sister, Mrs. O'Brien, by being directed care of Mr. Daniel Dineen, 59 West-lane, Tredggar, Monmouthshire South Wales.

At Drogheda petty sessions, on Monday, Richard Burdock, an Englishman, and his wife were committed to the gaol on a charge of sending a threatening letter to Mr. James Lang, manager of the Whitworth Mills. Bail was refused.

The special correspondent of the London Times who contributed the remarkable letters on the Irish land question last year is Mr. O'Connor Morris, a land proprietor and member of the Irish bar.

ULSTER FARMERS AND THE LAND BILL.—A conference of the deputies of the different Tenant Leagues in the north of Ireland is being summoned to take place at Ballymoney to consider the Irish Land Bill in its present relation to the Ulster tenantry, and the different amendments which have been introduced by the committee of the House of Commons.

The O'Donoghue denies that he is to obtain any appointment from Government. He hopes to enjoy for many years the honour of representing (?) Tralee.

A box containing pikes, rifles, and ammunition was seized on Monday on the arrival of the Fleetwood steamer at Belfast Harbour. The person to whom it was addressed has claimed it.

The Cork Daily Herald says: Another gratifying instance of the tranquil state of the county was presented at Bandon recently, when the Chairman of the East Riding was presented with a pair of white gloves, there being no person for trial. In a congratulatory address to the Grand Jury, his worship took occasion to allude to the Coercion Bill, and in some observations of considerable interest explained its provisions especially as they affected ordinarily proscribed districts. He said he saw no reason for supposing that the county Cork would ever require its application.

IRISH EDUCATION.—A form of declaration on the subject of education was drawn up by the Catholic bishops two months ago and sent round all the Irish dioceses for signature; it has been forwarded to Mr. Gladstone. On an analysis of the signatures, it appears that there are eighteen peers, ten baronets and knights, thirty-four members of Parliament and only 900 laity. The following are the clauses of this document:—We, the undersigned Roman Catholic laymen, deem it our duty to express our opinions on university education in Ireland. It is the constitutional right of all British subjects to adopt whatever system of collegiate or university education they prefer. That perfect religious equality involves equality in all educational advantages afforded by the State. That a large number of Irishmen are at present precluded from the enjoyment of university education, honor and emoluments on account of conscientious religious opinions regarding the existing systems of education. We therefore demand such a change in the system as will place those who entertain those conscientious objections on a footing of equality with the rest of their fellow-countrymen as regards colleges, university honors and emoluments, government and representation.

At the Queenstown Petty Sessions, an Englishman named Browne was charged with having an Enfield rifle in his possession, he not being licensed. It appeared that the prisoner was about to proceed to America, and in proof of that fact he produced his passport ticket. In consideration of this, the magistrates discharged him, but ordered the police to retain the weapon till Browne embarked on the steamer.

At a meeting of the Cork Farmers' Club it was decided to convene a conference of the farmers' clubs, and invite the county and city members to attend, with a view of conferring with them on the Land Bill, which they strongly denounced as calculated to drive the people into violence or emigration.

At the Fermoy Farmers' Club a resolution was come to approving Judge Longfield's scheme for the settlement of the land question. The chairman said the recent measure illustrated the incapacity or unwillingness on the part of the English Parliament to legislate for Ireland.

The Earl of Devon has been offered the presidency of the Government inquiry into the treatment of Irish political prisoners, which will consist of four other members—Mr. de Vere, who formerly represented Limerick county, the Hon. G. G. Broderick brother of Mr. Broderick, one of the Directors of the National Bank, and I believe a leader writer in the London Times newspaper, who at the last election unsuccessfully contested Woodstock borough. An Irish and an English physician are also to be members.—Irish Times.

It is reported that the famous Esmond will case, in Dublin has been compromised. It will be remembered that Lady Esmond, a Protestant Irishwoman, enraged at the conversion of her daughter to Catholicism, left all her property, by will, to the Irish Established Church. An attempt was made to break the will, on the ground of 'undue influence,' but in several trials the validity of the instrument was affirmed. It was an old coincidence that the testatrix devised her wealth to the Church at the very time it was disestablished by Act of Parliament.

Major Knox's address is extensively posted through the town, informing the electors that he has taken the earliest opportunity of stating that at the request of a numerous body of the constituency, he has resolved again to seek their suffrage and support at the election, which will shortly take place. From my knowledge of the borough many voters who were before unfavorable to Major Knox will now vote for him, and I calculate that his return as M.P. for Mallow this time will be certain. You have only to be acquainted with the Major to like him. He is a real Irish gentleman, loving Ireland and all that belongs to it.—Irish Times.

KANTUCK, FRIDAY.—A row of a startling nature—which at one time threatened serious consequences—took place here to-night between the military and some civilians. About nine o'clock a number of drunken soldiers met in the Market-square, where they commenced to beat each other, when a few civilians endeavored to quiet them, whereupon they turned upon the former, and charged them in a derogatory attitude. The civilians withdrew in a deplorable determination to interfere no further. For a few minutes matters assumed a peaceable aspect, when another lot of soldiers arrived, who joined their party. The whole then loosed their belts, and made a sudden attack upon the populace. The latter retaliated with much energy, and a conflict of a fierce and bloody nature ensued. There were shouts of murder and cries for the police, but no police appeared. Stones were freely used on both sides, and blood flowed in profusion, and for some minutes a scene of an indescribable nature transpired opposite the house of a butcher. A soldier was levelled to the ground by a blow of a stone on the head, while in various quarters soldiers might be seen striking wildly with their belts, each other and the people, as if they did not care whom they struck. The police at length arrived, but matters arose to such a climax that their presence was powerless in restoring peace, and even at one time the ire of the military seemed to be turned against the constabulary, a Hercules member of which took refuge in an old sugar cask belonging to a cooper, who speedily ejected him. The soldiers then began to gradually retreat, minus, in many cases, their hats and tunics. As they were proceeding to barracks, some of them were seen by the writer to pick up stones and throw them among the crowd. This created another melee, resulting in the soldiers receiving a good beating. At ten o'clock a picket of soldiers went out of the workhouse, and were heard to order their men to charge the civilians with their belts and immediately a per-spicuous retreat was made by the latter down the hill. After some time the picket succeeded in arresting the drunken soldiers, some of whom were very violent. In some mysterious manner three of them were stabbed, and it is stated by the picket. The matter has caused great excitement in the town. I can bear testimony to the great forbearance with which the civilians acted towards the soldiers, who conducted themselves in a most creditable manner throughout.—Cork Examiner.

An Irish Land Bill will undoubtedly become law this Session. So much is certain. What is uncertain is the completeness of the Bill when it finally receives the sanction of Parliament. Care must be taken lest the discussions upon it in the House of Commons are so prolonged that when it is at last sent to the Lords it will be impossible to give sufficient attention to the important amendments it may receive. The truth must be understood, that unless the Bill quits the House of Commons before Whit-tide, the control over its ultimate character will in a great degree pass from the Commons to the Lords. The Government will, indeed, have the alternative of throwing out the Bill altogether, but this is a consummation no one can desire to see realized at the beginning of next August.—Times

John Gleeson, the man who was arrested on Tuesday week, charged with the murder of Kirwan, the bailiff in the employment of Mr. O. Clarke, Graigue Park, was to-day conveyed from the Gashel Bridge-well to the Oldmill Gaol, and finally committed for trial at the assizes, he having made a full confession of his guilt, and unreservedly admitted that it was he who murdered poor Kirwan. The wretched culprit, who made this confession before the Hon. Martin Joseph French, A.M. at Gashel, yesterday, in the presence of Mr. Kearney, bride-well-keeper, states that after his eviction from the farm, the keys were handed over to Kirwan, who was very stiff with him; and on the last occasion he visited the premises (the day of the murder) Kirwan refused to open one of the outbuildings for him in order that he might take away some property of his which was there. This so exasperated Gleeson, that he raised either a spade or a pickaxe, and hit the deceased a violent blow with it on the head, which he thinks, killed him. In order, however, that there might be no mistake about it, he raised two huge stones, and flung them one after another on the head of poor Kirwan, smashing his skull to pieces. He states that a little boy, who was gathering sticks in an adjacent field, saw him commit the deed, but the police have up to the present been unable to discover who the boy alluded to is.

Two prisoners—one a tall, brawny-shouldered fellow named Coleman, and a younger man, Patrick Cahill were put forward in the dock, charged at the prosecution of Cornelius Dell, a private of the 20th Regiment, with uttering seditious language. Dell's information, fully disclosing the nature and particulars of the case, was handed to the Court by Mr. Blake, S.I., and read. It was to the effect that upon the evening of the 12th ult., at about eight o'clock, the soldier had been in Hogan's public house, in the Main street of Tipperary. There were two men with him, Coleman and Cahill. The latter while present made use of the words 'To h— with the English and the Saxons,' adding that 'he was as good a Fenian as any,' and if the soldier did not like it he might go outside. There were other soldiers in the same room. In their depositions it was stated that William Coleman sang a song, some of the words of which were 'To h— with the Queen and the Royal family.' The soldiers at once gave information of what had taken place to the police.—Constable O'Leary succeeded with a party of men in arresting the accused. Mr. M. J. Laffan, solicitor appeared for the accused, and said addressing the Bench, that having read all the informations he advised his clients to submit, which they now were willing to do. The truth was that they had been drinking, and were in that state as to be really unaware of what they said. Under the circumstances he trusted the Court would deal leniently with them. Chairman—Really Mr. Laffan, this case is more serious than you seem to think. Besides, one of the two men proclaimed himself a Fenian publicly. We gave them an opportunity of denying this, and of withdrawing and expressing regret for the treasonable language used. This has not been done, and the Court must now send the case forward for trial at the ensuing assizes. You must apply to the Lord Lieutenant for bail to be taken if the prisoners wish to be released from custody.—Saunders

The Land Bill is gone; Mr. Gladstone is going and Ireland must take her own affairs into her own hands. There is no use in minding the matter; Ireland must now take her stand for her inalienable rights, or perish as a nation.

THE IRISH MEMBERS' PLAN.—In order to obviate the litigation which it is alleged the Land Bill would provoke, twenty-nine Irish members of Parliament have adopted and signed a plan of Parliamentary Tenant-right, which is extremely short and moderate. It practically recognizes the principle of free contract between the landlord and the tenant, with the option in case of dispute, to appeal to the Land Court to fix the rent at stated periods, and while waiving an claim by the tenant on the landlord when surrendering a holding, it allows the former to dispose of his interest in the farm, the right of the landlord to pre-emption, or to raise any reasonable objections to the incoming tenant, being reserved. The circumstances

Justifying evictions are to be non-payment of rent, sub-division, sub-letting and waste. The acceptance of this plan, which the Irish Liberal members are to present to Mr. Gladstone for introduction into the bill, is not, however, to be compulsory on landlords, it is only to such as are disposed to treat their tenants according to its provisions that it will be applicable. The Dublin Mail regards this plan as an extraordinary evidence of inconsistency on the part of Irish Liberal members, many of whom had pledged themselves to fixity of tenure.—Cork Examiner.

The 'Clonmel Chronicle' of Saturday evening says:—This evening, at about two o'clock, as Sub-Constable McKenzie was on duty in Dublin street, he observed a car opposite a store in Abbey street, which was a barrel or keg, half concealed by a large oilcloth covering thrown over the dray. His suspicions were aroused, and on examining the loading more closely, he found under the cover twelve casks—some marked gunpowder—all similar in size and appearance. There were also sixteen bags of shot. The carrier in charge, a man named Kavanagh, stated that he had received them at the railway station, where they had been lying for some days, and produced the receipt, showing the payment of him of £1 33 for carriage. The powder and shot were addressed to two different persons (females), and were reported to reside at Cappoquin. The car was impounded in the usual manner with the name of also branded in the usual manner with the name of the same town. Kavanagh was in the act of taking up some fresh loading when the policeman interfered. The latter felt it his duty to bring the man before the mayor, to whom he reported the circumstances. His worship ordered the powder and shot to be detained, and placed in the military stores, for safety, pending further inquiries. We understand that on subsequently opening one of the unmarked barrels at the barracks it was found to contain blasting powder. While we have, as yet, no ground for supposing that this transaction was other than an ordinary exercise of trade, we must commend the vigilance of the sub-constable who made the discovery. It seems certainly rather strange that so large a quantity of powder should have been so carelessly conveyed through the public streets, and then allowed to remain on a car while other goods were being placed on the top of the loading. It is alarming to think what a serious calamity might have arisen in a thoroughfare from a very simple occurrence, for instance, the bursting of one of the barrels and the accidental ignition of its contents.

The conciliatory overtures made by the National organs to Irish Protestants, the attitude of independence which they have assumed towards the priests, and the course of recent legislation, are gradually but certainly producing an effect upon the public mind. A National feeling is springing up in quarters where its growth would have been impossible a few years ago. There are many signs of this change to be noticed, and some are so remarkable that they cannot be overlooked. Some of the Protestant journals professing Conservative opinions seem to be as earnest in promoting an 'entente cordiale' with the Nationalists as the most advanced of the popular papers. They are willing to shut their eyes to the faults of their new friends, and are prone in expressions of sympathy for their sufferings inflicted upon them by English misgovernment. The resolution of the North Ward Guardians in favor of a repeal of the Union, and speeches delivered in public assemblies by Conservative gentlemen are further indications of this new born spirit of patriotism. The latest example is reported to-day in the Limerick papers. On Thursday night a lecture on Henry Grattan was delivered in the Protestant Hall, Limerick, by the Rev. George McCutcheon, formerly of that city, but now rector of Kenmare. The tone was quite National throughout, the conduct of the English Government and Irish Executive being condemned, and the demand for an Irish Parliament strongly advocated. Statistics were given to show how the manufactures of the country had been destroyed by British legislation, and the present distressed state of the country was attributed to the Government, which allowed outrages to be committed unheeded. He called on the young men to stand up for their native land, as they had nothing to expect from an alien Parliament. The majority of the audience expressed concurrence with the speaker's sentiments; others felt so indignant that they left the room. At the close of the lecture the Rev. Mr. Macdonald moved a vote of thanks, and, in doing so, declared his dissent from some of the lecturer's statements. He said he believed that Mr. Gladstone sincerely sought the welfare of Ireland, and that the measures which the meeting could not regard as severe were brought forward with pain to himself. The rev. gentleman ascribed the state of the country to articles in the seditious press and in the London journals, which did not understand the country. He believed that the effect of having an Irish Parliament again would be to increase religious discord, and that clergyman and Fenians would be fighting like the Kilkenny cats. The lecturer was called upon by individuals in the meeting to reply, but the Dean of Limerick, who was in the chair, refused to allow the discussion to proceed any further, and closed the meeting.—Times Cor.

Threatening letters are still scattered about the country, and are sometimes followed by acts which prove that the menaces are not idle words. The have lately been sent in greater numbers to persons in the county of Louth. Mr. Botwell, of Riverstown, is stated to have lately incurred the displeasure of Rory by letting some potato ground to a tenant to whom he and the farmers in the locality had been commanded not to let. His disobedience was followed by the burning of his haggard, involving loss to the amount of 30l. or 40l. Robberies of arms are less frequent, but some instances are reported. The Tipperary Free Press of to-day mentions that a few evenings ago three men with faces blackened entered the house of a farmer, named Patrick Ryan, at Oormackstown, near Thurles. He happened to be in an outhouse, putting up his cattle for the night, and his two daughters were the only occupants of the house. Two of the party remained outside as sentinels, while the third man entered the house, and, taking a lighted candle off the table, went into another room and took away a fowling-piece, the daughters being too much frightened to offer any resistance or make any outcry. Visits of this kind are not infrequent in the West. An old man, named Patrick McGuire, was killed on Monday morning in a dispute with two men, named Patrick and James Hanley, in the county of Roscommon. The Hanleys held a house and some omeers from the deceased, but their dealings not being thought satisfactory he refused to let them the ground again. They proceeded on Monday to till the land as usual, and when he attempted to prevent them, they, it is alleged, struck him with their 'loves,' or spades, and laid him lifeless in a few moments. A verdict of 'wilful murder' was returned against them at the coroner's inquest, and they have been committed to goal. This is the only crime of a heinous nature which has been committed during the week.

Considerable excitement was caused in Drogheda on Sunday in consequence of it becoming known that one of those misfires, so frequent of late, had been received by the manager of Messrs. Benjamin Whitworth and Brothers' cotton factory, and that two parties had been arrested, and would be brought up for examination. The Mayor presided, and Head Constable Coghlan having charge of the case, brought forward Richard Ballock, an Englishman, aged about sixty, and his wife Bridget, a Drogheda woman, to whom he had recently been married, aged about thirty. Both prisoners had been in the employment of Messrs. Whitworth—the male as overlooker, being brought over by the firm, and the female as washer. It appears that on the 30th ult., the male prisoner, being dissatisfied at the wages, gave the customary 'notice' to leave, which would expire next Wednesday, and the manager resolved to act on the 'notice,' and part with him. Mr. James

Lang, an Englishman, who came over with Messrs. Whitworth, swore an information embracing the above facts, and that on the morning of last Wednesday the private messenger of the firm, amongst the usual letters from the post office, brought one, written in pencil, the superscription on the envelope and contents as follows:—'For Mr. James Lang, Green-hills, Drogheda, Whitworth's Factory. Will Lang I write this note to let you 'no' that if you bring any more Englishmen here we will take your life, so mind yourself for the time to come. This is warning for you, and let tickle gold Bobbin mind himself too, and only I have a wish for you I would not tell it to you, for we will make you remember Rory of the Hill. We understand blind Dick is going, that you are sacking him, and if he goes you may go with him or we will take your life for we don't want any more Englishmen coming here. Nor as bad as blind Dick is we rather have him than a stranger, so you sack him we will remember it to you. For we will make you remember all the English done to the Irish—so remember this.' 'Nickle gold Bobbin' is thought to refer to young Mr. Nicholas Whitworth, who is supposed to have introduced a stoppage of 'gold Bobbin' used in finishing the finer sorts of cloth.—The police, on searching the house of the prisoner, found a portion of a letter, the fragments of which correspond with the portion of paper on which the latter portion of the threatening document is written. The Mayor decided, on the application of the constabulary, on remanding both prisoners. A large number of persons followed the prisoners to the precincts of the jail, and manifested much sympathy for them.—Belfast News Letter.

A correspondent of Saunders', writing from Limerick on Friday, says:—A meeting, which terminated in a somewhat turbulent manner, was held at the Protestant Hall, Ferry-square, on last evening. A public lecture was delivered, under the auspices of the Limerick Young Men's Association, by the Rev. George McCutcheon, rector of Kenmare, county Kerry. The subject of the rev. gentleman's address was 'Henry Grattan and the Irish Parliament.' After detailing the series of events which induced the Irish people in 1801 to submit to the amalgamation of the two houses of parliament, and giving statistics of the various exports of the country, the comparison with late dates proving that the interest of Ireland suffered in a commercial point of view when it lost the protection of a native legislature, the rev. lecturer proved, or at least attempted to prove, that Ireland was fully entitled to and could not be lawfully denied an independent native parliament; and that, in consequence of the disgraceful and uncalled for measures which had recently been framed for the oppression of the people, he would say that they would seek to obtain, as a right which they dare not be refused, an Irish parliament, to sit, as of old, in College-green. It might not be proper, as of old, it was impossible to conceive to what an extent the bribery and artifices which would be brought to bear upon them would be successful; but rather than submit longer to the double-faced treachery of the Chief, or the still more perfidious arts of the Under Secretary for Ireland, the experiment would be worth a trial. The Lord Lieutenant for Ireland, though he believed him to be the responsible party, was not the direct cause of the harsh and unwarrantable measures of which we are about to, and have already, partaken. To the Under-Secretary the pre-eminence of being the author of this injustice belongs for attributing to the Nationalist party the many cowardly and brutal murders and outrages which have been committed for permitting them to run on unchecked, that months after the period of their commission they might be used as a pretext for framing, at his suggestion, a hateful Coercion Bill—such a bill as if passed for the French people or the people of any other country in Europe, would cost the Sovereign of that country his head. During these remarks the feelings of the large number of people in the hall were strongly manifested. Those who coincided with the views of the rev. lecturer, and they were very few in number some rose and left the house. The Rev. Mr. Macdonald, in proposing a vote of thanks to the eloquent lecturer said that fully coinciding with him in his plaudits of the genius and character of Grattan, he differed from the lecturer very widely on many other points. That in the old Irish Parliament there were men of eloquence and learning and sterling uprightness, he admitted; yet a more corrupt assembly to legislate for any nation under heaven ever sat, and if they were granted an independent parliament to-morrow could they hope for a better? He believed Mr. Gladstone sought the welfare of Ireland, and it was with pain to himself that he brought forward those measures which we cannot but deem severe, and that the cause of all this must be attributed to another source and to the publication of seditious papers, and in response to the appeals of the English press, who do not understand our position. Mr. Fitzgerald seconded the vote of thanks, and in his observations took an intermediate course between the lecturer and the Rev. Mr. Macdonald. The Rev. Mr. McCutcheon was called upon by several sittings in the body of the room to answer the statements of the two last speakers. This he would have done, but would not be permitted by the Dean of Limerick, who occupied the chair, and who, perceiving the course that matters were taking, said he could permit no further controversy on the subject, and dismissed the assembly by passing a qualified vote of thanks, and pronouncing the benediction.

GREAT BRITAIN.

St. Augustine's Young Men's Society, Manchester. — On Sunday last the Rev. Father Malone concluded the retreat which he had been giving to the Young Men's Society, of which he is now the spiritual director. It was, indeed, a consoling sight to see so many exemplary young men attend night by night after their days' toil, and particularly on Sunday morning, when they left their hall in procession, headed by their beautiful cross, wearing their pure green sashes and white and green rosaries—emblematic of their church and country. About 300 attended and received Holy Communion. What a contrast between these true sons of Erin and those of the condemned society in the same neighbourhood—one rally alive to the importance of their salvation, the other apparently dead to it; one giving honour to God and their country, and the other discredit to both. If ever required for 'action,' it is clear which of the two will be sober and ready to go forth like true soldiers armed with the grace of God. In the evening they were addressed by their former directors the Rev. Father Tracy, who gave them a most interesting address on the objects and duties of the society, and the Rev. Father Quirk, who complimented them on their present condition. He rejoiced that those who had been leagued with the Fenian Brotherhood had at once, on hearing the voice of the Church against them shown by their prompt and ready obedience in withdrawing, that though they loved their country, the love of God and his voice was deeper in their hearts. He begged them to unite in prayer for the conversion of these misguided men, especially those who had been members of their society, and who since they had left them had fallen away from almost everything good. He assured them that attention to their religious duties and the rules of their society would render more pure and sincere that love which every man ought to have for his country, at the same time it would guard them against being overcome and led away by false and mistaken zeal. 'There is a soul which leads to life and one that leads to death.' It is only by the light and grace of God that the right one is discerned and followed.—Northern Press.

In the Commons Mr. Gladstone promised to bring in a bill to repeal the Ecclesiastical Titles Act. The 'Times' again speaks of the unsatisfactory

progress the House of Commons is making with the Land Bill. The truth must be understood that unless the bill quits the House by Whitsuntide the control over its ultimate character will in a great degree pass from the Commons to the Lords. The Government, indeed, have the alternative of throwing out the bill altogether, but this is a consummation no one can desire to see realized at the beginning of next August. There ought to be an absolute prohibition of the practices of repeating the same arguments during the remainder of the session.

A Catholic writing in the 'Times' of Monday says: 'Picture to yourself the howl and indignation that would resound through the land, the monster petitions, the indignation meetings that would be got up were some members of the House of Commons to rise and move that a committee be appointed to investigate the mode of life and morals of the ministers of the establishment, and inspect all vicarages and parsonages and bishops' palaces on the ground that such a committee was necessary, because a certain number of members of the establishment have of late figured in the Divorce Court.' The cases are really parallel. The religious retreats are as much the private property of the members as the parson's house or the bishop's palace belong to their several occupants.

Dr Newman has had his attention called to an article in a Sheffield paper, in which it was urged that his recently-published letter to the Bishop of Birmingham, would have a beneficial effect in deterring other Protestants from going over to a system as divided in itself, and as devoid of mediate infallible direction, as their own. He has therefore written a second letter, which has also been published, and in which he says:—'In the year 1862 I was, as has often happened in the course of the last 25 years (for Protestants have never left me alone), most groundlessly reported to be a wavering Catholic. I then used words in answer which I will now repeat, and that with as great energy as I then wrote them. I have not had a moment's wavering of trust in the Catholic Church ever since I was received into her fold. I hold, and have ever held, that her Sovereign Pontiff is the centre of unity and the Vicar of Christ. And I ever have had, and have still, an unclouded faith in her creed in all its articles; a supreme satisfaction in her worship, discipline, and teaching; and an eager longing, and a hope against hope, that the many dear friends whom I have left in Protestantism may be partakers in my happiness.'

Religious toleration is one thing, and license to excite a riot by showering abuse—if not calumny—upon an inoffensive, if mistaken, religious denomination is another. We have had a taste of Mr. Murphy in the suburbs, and we candidly confess, since he seems to court martyrdom, that we should have no objection to see a mild form of it come to him with convenient speed. He is as baleful and purposeless as the barrel that caused the Clarks well explosion.—London Scotsman.

The rebellion in the Red River Territory is very annoying, but indignant patriots are hasty in quoting it as a proof of the decline of English spirit. It is, of course proper and necessary to protect every part of the Empire; but the Red River must be content to rank in national regard after Yorkshire or the Isle of Wight. Few politicians who are called upon to apply a general proposition to an extremely special case had ever heard of the insurgents or their Territory before they thought proper to rebel. It now appears that they are peculiarly situated, and that the grievance which they have risen in insurrection to redress is of an exceptional kind. For eight months in the year it is impossible to reach the Red River from the civilized world, except by traversing a part of the dominions of the United States. It is more surprising that an application for a free passage of troops should have been made to the American Government than that it should have been peremptorily refused. In modern times most free countries are inclined to maintain strict neutrality in civil contests amongst their neighbors, and the people of the United States, except in the case of their own civil war, have uniformly been something more than neutral between sovereign powers and insurgents. Their habitual relations with England are not enthusiastically friendly, and it was certain that they would sympathize with the rebels, whatever might be the cause of quarrel. The Americans are also eager for the extension of territory in proportion to the superfluous extent of their possessions; and it has always been to them an uncomfortable reflection that an English Colony lay from sea to sea between the States and the North Pole. Mr. Beward's purchase of Russian America was intended to outflank the unwelcome possessors of the higher latitudes, and it may have seemed probable that the Red River rebellion would ultimately transfer another inhospitable tract of land into the hands of the Great Republic. Although it is probable that North-Western newspapers may be disagreeably outspoken on the subject, there is no reason to complain of any public act on the part of responsible authorities. It is not certain that in the converse case the English or Canadian Government would have allowed an American force to traverse its territory; and it was undoubtedly competent to an independent Power to refuse any permission of the kind without furnishing just cause of offence. If the rebels should succeed in maintaining themselves in their remote corner of the earth, it will be impossible that they should form an independent State. They would necessarily gravitate to their powerful neighbor; and, if necessary, the process might be accelerated either by buying their leaders off by sending the necessary number of voters across the border to decide upon annexation. The acquisition of Texas was by similar methods effected with perfect ease; and although it is not as easy to dismember the British Empire as to detach province after province from Mexico, it is undeniable that some portions at least of the wide Dominion of Canada are practically indefensible. It is not easy to reconquer even from a handful of adventurers an inaccessible territory; and the difficulty would be some indefinitely greater if the attempt involved a contest with the United States. If any attempt is to be made during the short summer to suppress the rebellion, there is no room for delay. The force to be encountered is probably for the present contemptible, if only it can be brought within reach. The Canadian Government appears to have resolved on undertaking the enterprise and it would be desirable that any possible assistance should be furnished by the Imperial Government. The withdrawal of the garrison from Canada would have prevented the despatch of a contingent, nor would it have been desirable to risk a body of regular troops in so distant and obscure a campaign; but the Colonists have a reasonable claim for a contribution in the form of money or of stores.—Saturday Review, April 18th.

Nature, No. 22, humorously says: 'Prof. Tyndall will have much to answer for in the results that may be expected from the spread of his dust and disease theory. Indeed a new idea has been broached in a recent lecture by M. Bexam, the lecturer on chemistry to the department of artillery studies viz.: that the committee on explosives, abandoning gun cotton, should collect the germs of small-pox and similar malignant diseases, in cotton or other dust-collecting substances, and load shells with them! We should then hear of an enemy dialogued from his position by a volley of typhus or a few rounds of Asiatic cholera. We shall expect to receive the particulars of a new Bill of Poisons Act so that none of the 'cholera germs' or 'small-pox' seed can be sold without bearing the stamp of the Royal Institution and its certificate that they are the genuine article.'

The Bishop of London has had a special interview with Rev. Mr. Mackonochie, of St. Albans, and a number of other clergy of ritualistic tendencies. He told them he considered that he has a right to enforce the following regulations, among others, in all the churches of his diocese, and it is understood that he will take means to enforce them: The prohibition of

the notices of high celebration of the Holy Eucharist; the ceremonial mixing water with the wine at the holy communion; the elevation of the paten and the cup; the ringing of a bell at the time of consecration and elevation; making the sign of a cross when about to mix water with the wine; wearing stoles and dalmatics at the communion service; using lighted candles on the communion table during celebration; the ceremonial use of lighted candles at other times; using incense for causing persons and things; processions round the church with thuribles, incense vessels, crucifixes, and candles; leaving the Holy Table uncovered on Good Friday; blessing of candles, &c. The points which the bishop proposes to leave untouched for the present are as follows: The vases of flowers on the Holy Table, regarding which the Dean of Arches said there was no evidence to prove that they had been used as an additional rite or ceremony; administration of wine and water mixed; standing in front of the Holy Table, with back to the people during the prayer of Consecration; the use of water bread; wearing a chasuble at the Consecration Service; wearing tunicles and albs at the Communion Service; wearing the biretta. It is understood that the clergy more immediately affected will resist the bishop's attempt to suppress the practices in which they are interested and that a fierce ecclesiastical battle may be expected.

UNITED STATES.

The following is from the Boston Advertiser.—The pleasant humor of the New York legislature has led to one frolicsome little diversion that surpasses anything heretofore attempted. The particulars thereof are as follows: About a month ago, some fifty prominent brokers of Wall street sent up to Albany a bill for the incorporation of the New York Stock Exchange. The bill has just passed the Senate, but with this important alteration, that the list of incorporators has been so changed that not one of the original names remains. In their place the Senate substituted a list of persons of whom but three are known on 'change; but one is a broker, and one has been dead over six months. Now this little freak of the Senate is, by the persistent defamers of that body, made part of a grand speculative scheme which is to operate as follows:—The new incorporators are to appear in Wall street with their charter and offer to dispose of it to the original applicants for a considered consideration. As this will not be less than one hundred thousand dollars, it is supposed that the owners of the charter will make a fair profit on the transaction after paying the Senate a handsome sum for facilitating matters for them. To the credit of the Stock Exchange it should be said that the members denounce the whole affair, and declare that not a cent shall be extorted from them by the authors of the swindle.

The 'Western Catholic' of Detroit makes the following just appreciation of one of the Protestant bodies, that stands baiting between two opinions.—The Episcopalian faith is a strange one sure enough. Standing between Rationalism and Authority, it endeavors to combine the spirit of each, and succeeds in making a ludicrous mixture of the two. Sometimes a preacher leans too far towards Rome, and shows the more clearly the inconsistency of his professions. This is what the Rev. Mr. Snyder, of Chicago, did, when in a late sermon he expounded the faith as follows:—The question may be asked, 'Have we not a right to search the Bible for ourselves and form our own opinions therefrom, without the guidance of this creed?' The answer, though somewhat startling at first, is 'No, you have no such right.'—God when he gave his Scriptures also constituted his interpreter of them; that was the invisible Church which was to bear witness to the truth and also be the keeper of holy writ. The numerous sects and divisions among the Christians to-day prove that the Bible was never meant for individual interpretation, for this gives rise to endless forms of belief. There is but one guide to a proper meaning of God's word in all things necessary for salvation. This the Church does through the creed. Expunge that one word 'invisible' in the above paragraph, and you have the Catholic doctrine. Read as it stands, it is rank absurdity. An invisible Church to bear witness to anything! An invisible custodian of holy writ! But it would not answer to proclaim a visible and necessarily an infallible Church as the witness of the truth and the guardian of the Scriptures.—One must not be too extreme in the nineteenth century. After all Mr. Snyder is not so far wrong in styling his Church an invisible one. If the phrase is not exactly applicable at present, it soon will be, and what are time and space to us moderns? The Protestant sects are rapidly becoming invisible amid the gathering darkness of infidelity and indifference, and the Holy Scriptures might disappear in their invisible custody, were it not that a Church exists which is something more than a bundle of inconsistencies and vacillations. There is a visible Church on earth yet, which is vastly to be preferred as a guide in faith and morals to one of the sectarian dissolving views.

THE DOLLAR FOR A WIFE.—Near the town of Waukon, in Iowa, lives a man named Baron, who after living a placid life of single blessedness until past his prime, suddenly fell victim to an insane desire for marriage. The cause of his affliction was an insane widow, living in his neighborhood, but to whom he had never even been introduced, and how to inform her of his folly was the great question of the hour. After two weeks spent in vain attempts to overcome this difficulty, the infatuated old creature fairly despaired of the widow; yet marry he would, whether that particular lady was lost to him or not, and, in a tempest of middle aged romance, he sought the house of a farmer friend named Clark, and rashly offered that agriculturist the fabulous sum of \$5,000 if he would find a woman willing to become Mrs. Baron. With feverish haste Mr. Clark accepted the suicidal offer, and in ten days hence sent word to his infatuated friend, not only that he had secured the desired prize, but that she was the very same widow who had first fired the author's heart. Mr. Baron was delighted, accepted an introduction to the widow on a day of last week, and agreed to be married on the following morning. 'Now, I suppose I'm to have my \$10?' whispered the sanguine Clark. 'Wait until we're married, so that she can't change her mind,' responded the cautious lover. The wedding morning came the blushing pair were duly united, according to law, in the office of a justice of the peace, and then again Mr. Clark made pressing inquiry for his modest pecuniary reward. 'Not being sufficiently moral himself to see the matter in that light, Mr. Clark immediately appealed to the magistrate who had just performed the marriage ceremony, and sued the bridegroom on the spot. The case lasted ten minutes, and the Chief Justice gave a high-handed decision in favor of Mr. Baron, who had recently handed him a wedding fee. Not to be defeated by a corrupt judiciary, plaintiff appealed, and the case will actually be tried at the next term of the District Court of Waukon.

The system of State supported schools is vicious because it is enormously expensive. Large parochial schools can be run at an average per annum expense of about ten or twelve dollars—this provides for all incidental expenses, and is based on the plan of having excellent teachers. Now, the Public Schools are run at an expense of from thirty to thirty-five dollars per head on the average attendance. The twenty dollars more than parish schools cost, goes, so far as people are concerned, to waste. It goes in the way of contracts—this one for coal, that one for books, the other one for furniture, the fourth one for piano—or for changing planes, etc., etc. A graver reason against State Schools is that the system invades the family, and weakens the authority of the parents, and the dutiful obedience of the children. It puts the State in the place of the parents. It is

in effect, the recognition of the right of the State to establish a system of education, and compel the admission of unwilling parents to it, for their children. There is not one argument used in defence of Established State Schools, that cannot, as well, be used for an Established State Church, or Religion. The appropriation made by the city for the aid of schools attached to churches, is to end at the close of the present year. This, at least, is the reported result of the doing in the Legislature last week. The duty of Catholics is, without waiting to get any money through the State, or the city to go to work and get up their own schools—everywhere—more of them—and larger ones. This is the most pressing obligation on Catholics. So soon as these Public, godless State schools cease to be traps for the seduction of Catholic children from the faith and morals of the Catholic Church, the practical good sense of the people will put an end to the heavy taxation we suffer in maintaining them.—N. Y. Freeman.

MARK TWAIN ON THE NEW CRIME OF INSANITY.—The idiotic condition of public opinion breeds idiot jurors. This encourages lawyers to set up idiot pleas, and hence idiot verdicts. Of all idiotic verdicts the most imbecile, in every case, is that of Not Guilty on a plea of 'insanity.' We have several times expressed our own sentiments concerning the horrid abyss into which this perfectly organized and highly developed idocy is precipitating our society. For the present, let Mr. Mark Twain speak:

(From the Buffalo Express.)

This country, during the last thirty or forty years, has produced some of the most remarkable cases of insanity of which there is any mention in history.—For instance, there was the Baldwin case, in Ohio, twenty-two years ago. Baldwin, from his boyhood up, had been of a vindictive, malignant, quarrelsome nature. He put a boy's eye out once, and never was heard upon any occasion to utter a regret for it.—He did many such things. But at last he did something that was serious. He called at a house just after dark, one evening, knocked, and when the occupant came to the door shot him dead and then tried to escape, but was captured. Two days before, he had wantonly insulted a helpless cripple, and the man he afterwards took swift vengeance upon with an assassin bullet knocked him down.—Such was the Baldwin case. The trial was long and exciting; the community was fearfully wrought up. Men said this spiteful, bad-hearted villain had caused grief enough in his time, and now he should satisfy the law. But they were mistaken. Baldwin was insane when he did the deed—they had not thought of that. By the arguments of counsel it was shown that at 10.30 in the morning on the day of the murder, Baldwin became insane, and remained so for eleven hours and a half exactly. This just covered the case comfortably, and he was acquitted. Thus, if an unthinking and excited community had been listened to instead of the arguments of the counsel, a poor, crazy creature would have been held to a fearful responsibility for a mere freak of madness. Baldwin went clear, and although his relatives and friends were naturally incensed against the community for their injurious suspicions and remarks, they said let it go for this time, and did not prosecute. The Baldwins were very wealthy. This same Baldwin had momentary fits of insanity twice afterwards and on both occasions killed people he had grudges against. And on both these occasions the circumstances of the killing were so aggravated and the murders so seemingly heartless and treacherous, that if Baldwin had not been insane he would have been hanged without the shadow of a doubt. As it was, it required all his political and family influence to get him clear is one of the cases, and cost him not less than \$10,000 to get clear in the other. One of these men he had notoriously been threatening to kill for twelve years. The poor creature happened, by the merest piece of ill-fortune, to come along a dark alley at the very moment that Baldwin's insanity came upon him, and so he was shot in the back with a gun loaded with slugs. It was exceedingly fortunate for Baldwin that his insanity came on him just when it did. Take the case of Lynch Hackett, of Pennsylvania. Twice in public, he attacked a German butcher by the name of Feldner, and twice, and both times Baldwin whipped him with his fists. Hackett was a vain, wealthy, violent gentleman, who held his blood and family in high esteem and believed that a reverent respect was due his great robes. He brooded over the shame of his abasement for two weeks, and then, in a momentary fit of insanity, armed himself to the teeth, rode into town, waited a couple of hours until he saw Feldner coming down the street with his wife on his arm, and then, as the couple passed the doorway in which he had partially concealed himself he drove a knife into Feldner's neck, killing him instantly. The widow caught the limp form and eased it to the earth. Both were drenched with blood. Hackett jocosely remarked to her that as a professional butcher's recent wife she could appreciate the artistic neatness of the job that left her in a condition to marry again, in case she wanted to. This remark, and another which he made to a friend, that his position in society made the killing of an obscure citizen simply an 'eccentricity,' instead of a crime, were shown to be evidence of insanity, and so Hackett escaped punishment. The jury were hardly inclined to accept these as proofs, at first, inasmuch as the prisoner had never been insane before the murder, and under the tranquillizing effect of the butchering had immediately regained his right mind—but when the defence came to show that a third cousin of Hackett's wife's stepfather was insane, and not only insane but had a nose the very counterpart of Hackett's, it was plain that insanity was hereditary in the family, and Hackett had come by it by legitimate inheritance. Of course the jury then acquitted him. But it was a merciful Providence that Mrs. H's people had been afflicted as shown, else Hackett would certainly have been hanged.

If a tariff be laid on hats and shoes, which shall equally protect the manufacturers of both—that is, equally raise the price of each commodity above what it would be in the face of untrammelled competition. A, in the hat business, it is true, gets more for every hat he sells, but he, at the same time, pays an equally increased price for every pair of shoes he buys; and, *mutatis mutandis*, the like may be predicated of B, who makes shoes.—Apply the principle to all commodities, and the simple result is, everybody gets and pays higher prices. Nobody makes any more money. A man is made none the richer by increasing his gross income, if an equal addition be made to his expenditure. If the *minuend* and *subtrahend* be enlarged or diminished by equal increments or decrements, the remainder continues constant. Don't understand us, however, as saying that a general though equalized inflation of prices, does no harm. So far as affording protection is concerned, it benefits nobody; we have not asserted it hurts nobody. It renders exportation impossible. Those commodities which, without Government interference, might have been produced cheaply enough to admit of competition with similar articles in foreign markets, under the enforced condition of high prices, become so costly of production, as to render their exclusion, wherever trade is left unfettered, a natural and inevitable necessity. The result is, that A, limited to a home market, sells at a high price, but with no increase of profit, only half as many hats as he would have sold, had nobody been protected. Equal protection, then, is not only no protection, but a positive injury. To make protection worth anything to anybody, it must be unequal; and, therefore, unjust. If a high tariff be put on A's exports, and none on B's shoes, A is benefited at B's expense, and that of every unprotected man that wears a hat. This is the dilemma.—Protection must either be equal or unequal; if equal, it does no good; if unequal, it does harm to all save the protected class.—N. Y. Freeman.

The True Witness.

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MONTREAL, FRIDAY, MAY 13, 1870.

ECCLIASTICAL CALENDAR.

MAY—1870.
Friday, 13—Apparition of St. Michael the Archangel.
Saturday 14—St. Anselm, B. O. D.
Sunday, 15—Fourth after Easter.
Monday, 16—St. Urban, B. C.
Tuesday, 17—St. Paschal Baylon, C.
Wednesday, 18—St. Venantius, M.
Thursday, 19—St. Peter Celestine, P. G.

NEWS OF THE WEEK.

Better counsels on the Convent Investigation question have prevailed in the House of Commons. When Mr. Newdegate followed up his motion on the 28th ult., for the appointment of his Smelting Committee, it was opposed by Mr. Gladstone, who advocated a moderate policy; and finally Mr. Newdegate's motion was rejected by a majority of 110, whilst a motion by Mr. Gladstone for the appointment of a Committee to enquire into the tenure of monastic property was carried by a majority of 291.—This, though not so objectionable as Mr. Newdegate's motion, is nevertheless very unjust; for why, seeing that monastic institutions are not recognised, not protected by the law, and enjoy no peculiar advantages, should they be subjected to peculiar disadvantages? What has the State to do with the tenure of their property? Their very existence is, owing to the remnants of the old penal code still lingering, illegal in England. Is it then proposed to rob them of the free will offerings of the charitable? In the meantime the Catholic inmates of the religious and charitable asylums invidiously singled out for persecution, are reminded of the sound advice tendered some years ago by the late lamented Hon. Mr. Langdale. They are advised to oppose passive opposition to the unjust proceedings of the legislature. If summoned to attend before the Bar of the House, let them take no notice of the summons, until by brute force their bedrooms be broken into, and they be dragged before the iniquitous tribunal. When in its presence, let them refuse to answer any question that may be addressed to them, and suffer themselves to be dragged to prison as if they were felons. So shall England, glorious and free, acquire an unenviable notoriety amongst the civilised communities of Europe.

Though "agrarian outrages" are on the decline in Ireland, disaffection is as rife as ever. The Land Bill has, as yet, had no beneficial effects on the public mind: and it is evident that the British legislature will soon have to meet, and deal with as best it may, a general cry for repeal of the Union. On this question there is growing up a sympathy betwixt the Catholics and the Protestants; and a combination of the two may yet force the British Government seriously to consider whether it be expedient to force on Ireland a legislative union which its people detest.

It was on Sunday 8th inst., that the vote of the people or *Plebiscite* was to be taken in France. This *plebiscite* seems a strange policy, for it is tantamount to an avowal that the French people are not adequately represented by, are not capable of expressing their will through, their existing political organism. It is simply an appeal from France organised, to France disorganised; and by implication it ignores the Ministry, the Senate, the Legislature, and the entire political system as it now exists. As a means of establishing on a firm basis a Napoleonic dynasty it is an absurdity, for a "dynasty" appeals to hereditary right, and not to a vote of the people, or *plebiscite*. In short of two things one. Either the sovereign people of France can express their will through the organism with which their actual political constitution supplies them—or they cannot. If they can, then the *plebiscite* is a superfluous, unnecessary; if they cannot, then its existing political constitution essentially vicious, and nothing better than a sham. For the sake of order, and peace in Europe it is certainly to be hoped that the Emperor may be sustained, for at the present moment no other Government is possible: and the Catholic clergy of all ranks are it is said, and we believe truly, exercising their influence to stave off the horrors of the Revolution which the success of the ex-

trême opposition party would inflict upon France. The Spanish revolutionary government is imitating closely the example set them by their cut-throat predecessor in France in 1792. As we learn from the correspondent of the London Times: "the Government is now preparing for open war with the priests," and a law is soon to be passed for driving out of the country without form of trial all of the clergy who refuse to take the oath of allegiance to the new revolutionary constitution. Thus was it in France in the last century; and our readers will remember that it was the refusal of the weak but honest-minded Louis XVI. to sanction a similar measure of persecution towards the non-juring clergy of his Kingdom, that led to the Tenth of August. The iniquity of such laws as those which are meditated in Spain must be obvious to the dullest intelligence. A citizen by taking Priests' Orders acquires no civil privileges or immunities in Spain, and should therefore be subjected to no Civil obligations from which other citizens are exempt. As Catholics we expect no exceptional legislation in favor of our Clergy, and can not therefore tolerate exceptional legislation against them.

We invite the attention of our readers to the extracts from the London Times we have given amongst our Foreign News, on the social, and financial condition of Italy under the revolutionary regime. The people of that Peninsula are crushed under a load of taxation of which they had no experience under their old legitimate rulers; and whatever may have been the shortcomings of these, the bloody anarchy which obtains under the new order must make every honest man regret the success of the perfidious policy of Cavour and the Italian revolutionists. The decision of the Council on the great question of Papal Infallibility is looked for immediately. It is silly for Catholics to profess any anxiety as to how the Council may decide: for if they believe that its deliberations are presided over, and its decisions inspired by the Holy Ghost, they must also believe that those decisions, whatever they may be, will be opportune, as well as infallibly true. Outsiders, or Protestants do not see this, and therefore foolishly fancy that the question of infallibility is a party question, to be determined, as are questions in purely secular assemblies, by a trial of strength. But if the Catholic religion be true, it is God not man who speaks through a General Council; and whatever He may decide upon, that the Catholic, no matter how contrary it may be to his preconceived opinions, will accept with unquestioning alacrity.

Our Fenian scare in Canada is for the present at an end, to be revived however at any moment that may seem convenient to the filibusters on the other side of the Lines. The Red River expedition is on the point of starting.—The Ministerial plan for settling the North West Territory seems a good one, and does credit to them. That it is harshly criticised by the *Witness* and other journals of that stamp, who desire to see the original French and Catholic settlers subjected to Ontario ascendancy, speaks strongly in its favor.

Manitobah is to be made a Province of with a legislature of its own, and a representation in the Dominion Parliament in proportion to its population. The majority of that population is French and Catholic, and this is what shocks our liberal critics, who fear that the Manitobahites will adopt a form of Government in harmony with their traditions as Catholics and French Canadians. There is however every reason for hoping that the Ministry will command a strong majority in favor of their Red River policy which has much to recommend it; and this especially that it is a policy of justice, and conciliation.

No action was adopted on Friday last in the Guibord case, it having been then formally announced that the *Fabrique* had appealed against the decision given by His Honor Judge Mondelet.

A municipal war has been raging in Quebec for some days, the cause of trouble arising from the new system of electing the Mayor and Corporation of that City. The difficulties seem to have been got over for the present, and we hope that an era of financial reform and prosperity is about to dawn on the ancient capital of British North America.

Spring is coming on well, field operations are progressing, but rain is already beginning to be wanted.

Latest telegrams announce the result of the *plebiscite* or appeal to the people in France, as giving a majority of about five millions in favor of the Emperor. Disturbances had taken place in Paris, in which barricades were thrown up. The troops however quickly restored order. Investigations into the late plots against the Emperor, are being pursued by the police, but the results are not yet given to the world.

An uprising of the people of the Kingdom of Naples against their Piedmontese conquerors and oppressors is reported as having commenced. Troops have been sent in large numbers to put it down, and it is said to be serious.

The report that Mr. Bright was about to re-

sign his seat in the Cabinet is authoritatively contradicted. In Ireland Sir W. Mansfield is to succeed Lord Strathairn as Commander of the forces. The somewhat sudden death of Mr. George H. Moore, member for Mayo is a great loss to Ireland. He was an upright and talented patriot, and an enlightened lover of his native country.

His Grace the Archbishop of Quebec who has returned from Rome, arrived by steamer *Nestorian* early on Tuesday morning and was received with due honors by his Clergy and attached people, who escorted him to the Cathedral where solemn *Te Deum* was sung. His Grace we are happy to learn is in excellent health.

A public meeting was held at Charlesbourg, Quebec, on the 5th to protest against the lately imposed taxes on food and fuel.

We are happy to see it announced that Sir J. A. Macdonald is pronounced by his medical attendants to be out of danger.

THE COUNCIL.

(From the Vatican.)

On the 4th of April, the Fortieth General Congregation met. The weather was magnificent, and a greater crowd assembled in the Basilica to see the arrival and departure of the Fathers than for some weeks past. Mass was said by the Archbishop of New York. Mgr Gasser, Bishop of Brixen, then ascended the pulpit, and explained to the Council the views of the *Commission de fide* on the various amendments proposed in the first paragraph of the second chapter of the *schemata* on Dogma. The votes were then taken, and the propositions of the Commission were adopted almost unanimously by the Council. Each paragraph was then considered in succession, and the votes taken on the amendments, after the Bishop of Brixen had again spoken in the name of the Commission. During the Session, 34 or 35 different votes were thus recorded, and in every case the final decision was nearly unanimous. A few amendments are said to have been accepted, but the greater number were rejected. The forty-first General Congregation met on the 5th. On the 6th, the forty second General Congregation was held. The forth-third General Congregation met on the 7th. Mass of the Holy Ghost was said by a Greek Archbishop, according to the Greek rite, and occupied more than three quarters of an hour. After the Bishop of Paderborn had addressed the assembly on the amendments proposed, more than fifty separate votes were taken, and in every case the conclusions of the Commission were adopted by an overwhelming majority. The whole of the third chapter of the *schemata* was voted, with the exception of a single point, which was sent back to the Commission for further consideration. The forty-fourth General Congregation was held on the 8th; Mass was said by the Archbishop of Cambrai. A *postulatum*, signed by 506 Bishops, has been presented to the Council, praying that it would be pleased to address to all the people of Israel a paternal invitation, exhorting them to abandon their vain expectation of a Messiah, and to acknowledge our Lord Jesus Christ as the true Saviour promised by Abraham and announced by Moses. Among the signatures, are those of 140 Italian, 72 American, 71 French, 33 Spanish, and 21 British Bishops. The Holy Father has expressed his entire concurrence in the prayer of the *postulatum*, which is due to the pious efforts of the brothers Lehmann, converted Jews, and now priests of the diocese of Lyons. Meanwhile, it is impossible not to admire the patient and unwearying labour of these Chief Pastors of the Church, who have come from every region of the earth to confirm the faithful in their inheritance of eternal truth, and to heal the divisions and calamities which afflict the human associations external to the Church of Christ. No event so full of promise, both for Catholics and unbelievers, has occurred for more than three hundred years as the assembly of the Holy Council of the Vatican. We shall all taste its benefits, each in our own station, if we do not mar them by wilfulness, revolt, or indifference. The decrees of the Council, which will be decrees of the Holy Ghost, will affect all mankind, either for good or evil. They will be life to many, but to others death. When God speaks, as He is about to do by the assembly of Christian Bishops united to His Vicar, and confirmed in their decisions by His Supreme authority, it is a solemn hour for all to whom His message comes. Their acceptance of it will determine the fate of multitudes, not for time but for eternity.

MORAL UNANIMITY.

"The latest invention of the liberal school is that, when Bishops condemn false doctrine, they must do so with 'moral unanimity.' We have seen already, by the votes hitherto recorded, that this moral unanimity actually exists in the Vatican Council. A French contemporary gives however, the following examples of the want of it in earlier times. Four great heresies were condemned in the first ages of the Church: let us see if there was then a moral unanimity.

"I. Arius. The day after the Council of Nicea, 97 Bishops assembled at Antioch pronounced in favour of the heresiarh, and a great multitude elsewhere. *Moral unanimity!*

"At Sardica, 80 Eusebian prelates were condemned by 200 Catholic. *Moral unanimity!*

"II. Macedonius. At the Council of Constantinople, there were 145 orthodox, and 36 opposing Bishops. *Moral unanimity!*

"III. Nestorius. S. Cyril, and 197 Bishops with him, anathematized Nestorius, in spite of the protests of 69 Fathers, and without waiting for John of Antioch and his 14 suffragans, who were all favourable to the heretic. *Moral unanimity!*

"IV. Eutyches. At Chalcedon, the decisions of the Council were so little agreeable to the whole Episcopate, that a few years later 500 Bishops burned its decrees, and absolved Eutyches from blame. *Moral unanimity!*

Many of our Montreal contemporaries, having published a letter wherein several Bishops of the United States, and the British dominions, respectfully supplicate the Holy Father, that the question of the infallibility of the Sovereign Pontiff be not brought before the Council, on the grounds principally of the peculiar circumstances in which they are placed as Bishops in countries where heresy is dominant; and our contemporaries having improperly qualified this action as a "protest of Anglican and American Prelates against infallibility"—Mgr. Pinsonneault has addressed to the editor of the *Minerve* a letter, of which we venture upon the following translation:—

"Sir—In yours of the 2nd inst., I find an article headed 'Protestation of Anglican and American prelates against the infallibility of the Pope.' Allow me to make a few remarks upon this heading, which in several respects is erroneous.

"1. The act of the Bishops signing the document is not a *protestation* but, to use the style of the Council, a *postulatum*, or petition addressed to the Sovereign Pontiff.

"2. This respectful petition is not the work of the 'English and American prelates,' but only of a small number of them, to wit—19 American, and 8 English—in all 27 Bishops; that is to say much less than the third of the Anglican and American prelates. Here let me remark that there is no Bishop of Chatham, U. Canada, as it is put down on your list.

"3. In this petition there is not even the shadow of a protest against the infallibility of the Pope. The signers limit themselves to the prayer that the question be not brought before the Council; they think, as do also a few other Bishops in France and Germany, that this definition is not opportune. This it was their right to do, and this right they have exercised in a convenient form, which it is inexact and unjust to qualify as a *protest*. It was the right also of the Six Hundred other Bishops of all nations, to think otherwise, and to sign another *postulatum*, praying the Pope to allow the question to be laid before the Council, because they believe that its definition has become very opportune, and will put an end to the troubles caused in the Church by Gallicanism, Josephism, and Liberalism.—Asking of you to publish this in your next issue, I have the honor to be, Sir, yours obediently in Jesus Christ.

† BISHOP OF BIRTHA.

Sault-au-Recollet, 3rd May, 1870.

THE GUIBORD CASE.—In our last we mentioned the fact that Judge Mondelet had given sentence for *L'Institut Canadien* against the *Fabrique*; ordering the latter to proceed with the ecclesiastical sepulture of the deceased—an order which it is to be supposed and hoped the ecclesiastical authorities will treat in the manner it deserves. We have not a word to say against the sentence of the Court. It is for the Judge to lay down the law, not to make the law; and we have no doubt that Judge Mondelet has conscientiously and to the best of his belief, applied the law as he supposes it to exist, to the case before him. Our remarks therefore are directed not against Judge Mondelet's application of the law, but against the law itself, which if it be what the Court has declared it to be, is an iniquitous law, a law subversive of all religious freedom, a law to which no Protestant sect in the Dominion would for one moment submit, a law therefore which Catholics are bound to protest against until it be repealed.

Unconsciously no doubt, the *Montreal Witness*, whilst expressing its satisfaction at the finding of the Court, condemns emphatically the very principle upon which that finding was based. We quote from the *Witness* of the 5th inst:—

"The *Aylmer Times* says the suit of Hyacinthe Ruby, a notary of St. Andre Avelin, against the Rev. Ombault Guillems the Cure of the Parish for refusing to administer the Communion to him, on the 7th of April, 1868, at the Parish Church, has at length been brought to a close, and judgment rendered on the 23rd of March dismissing the plaintiff with costs."

"What intolerable nonsense all this is! What have our Courts to do with Sacraments?—Ed. *Witness*."

Aye! what indeed have the Civil Courts to do with Sacraments? with ecclesiastical ceremonies, or religious rites of any kind? Here is the whole question in a nutshell: herein is the pith of the arguments urged by the advocates for the defence in the Guibord case, and in behalf of the *Fabrique*, pursued before the civil

tribunals for refusing to bury the body of the deceased Guibord with religious rites and ecclesiastical ceremonies: for refusing to perform any spiritual functions whatsoever, either over his grave, or his dead body. With all the civil requirements of the law they were, they are, ready to comply. They are prepared to inter the corpse within the cemetery, and where it shall rest secure from disturbance; but the priest who is *ex officio* a member of the *Fabrique*, refuses to degrade himself, his sacred office, and the religion of which he is a minister, by the performance of any religious functions either at the grave, or in the church.

"What have our Courts to do with Sacraments?" asks the *Witness*. By right they should have nothing to do therewith; but the *Witness* seems not to be aware that the laws, that the Gallican customs, and French Parliamentary traditions, to which the advocates for the prosecution appealed in behalf of their action against the *Fabrique*, assume, and are based on the assumption, that the Civil magistrate has the right, and that it is his duty, to order and enforce the administration of Sacraments, and other religious rites which the Church has refused.—Thus in the month of December 1750, one of the priests of a parish in Paris, the Rev. P. Bouettin, was by sentence of the Parliament committed to prison as a felon for refusing the sacraments to one of his parishioners: and it was the custom of the crypto-Jansenists when refused participation in the sacraments, to appeal to the civil magistrate against the priest; whilst the former always asserted his right and duty to enforce the administration of the said sacraments, and at the point of the bayonet if necessary. This contest betwixt the civil and spiritual tribunals forms the chief feature of the ecclesiastical history of France in the 18th century; and our Canadian lawyers unfortunately, having drawn their legal lore from the writings of the great juriconsults of that epoch, are for the most part imbued with the slavish principles of Gallicanism, which these great men in their zeal for the Parliaments upheld. Were the editor of the *Witness* a little posted up in ecclesiastical history he would see that the Guibord case is but the counterpart of a case instituted before the Parliament of Paris in 1749, in behalf of a defunct M. Coffin against the parish priest, for having refused to administer the last Sacraments to the dying man without a previous submission on the part of the said M. Coffin to the disciplinary laws of the Church; and were the editor of the *Witness* able to reason correctly and impartially, he would see that the principles appealed to by the advocates of *L'Institut Canadien*, and affirmed as law by Judge Mondelet must, if logically carried out, make the administration of the Sacraments a matter with which our Courts have to do, and must deal. In principle there is no difference whatsoever. If the Civil Court have the right to enjoin the presence of a priest at the interment of one who died under the censures of the Church, and to compel the priest to perform at the grave, and over the corpse, the same rites, religious ceremonies, and acts of worship as those which he performs over the bodies of her children who die in peace with her, then has it the right to order that Mass, or Masses shall be sung for the repose of Guibord's soul, and to enforce under civil pains and penalties the administration of the Sacraments to those from whom the Church orders them to be withheld. Unfortunately the very limited acquaintance of the editor of the *Witness* with ecclesiastical history, and his prejudices, make him incapable of seeing either whither the principles, which in the Guibord case he applauds, lead; or the incompatibility of the pretensions of the Civil Courts—that to them it belongs to enjoin the performance of spiritual acts and religious rites and ceremonies—with the maintenance of civil and religious liberty. We admit that the Civil Magistrate has the right to enjoin that the body of the deceased Guibord be buried; and so buried that his remains shall be secure against all risk of disturbance, and in ground set apart for burial purposes. This he has the right to enjoin in the interests of public decency, and the public health. We deny his right to demand that the Catholic priest perform any religious rites, or ecclesiastical ceremonies of any kind whatsoever on the occasion: because—in the words of the *Witness* "What have our Courts to do with Sacraments?" or with religious rites or ecclesiastical ceremonies of any kind?

If the editor of the *Witness* will but carry out the principle by him laid down in the St. Andre-Avelin notary case, to the Guibord case, he will see that the interference of the civil magistrate with prayers, and benedictions of graves, with ecclesiastical ceremonies, and religious rites, is "intolerable nonsense," and an "intolerable tyranny," to which, no matter what the consequences, the Catholic Church never will submit. We are sure also that no Protestant community would submit to it; that no Protestant minister in Montreal would say a prayer—or perform any religious act, at the mere bidding of the civil magistrate. Now all that we claim for the Catholic priest is this—Equality with the Protestant minister as before the law; that as the law

imposes no obligation on the latter of performing any religious rite or ecclesiastical ceremony whatsoever, so also it leave the Catholic priest equally free.

It would be presumptuous on our part to discuss a point of law with a learned jurist like Judge Mondet; but on a matter of fact, we may be permitted to hold and maintain our own opinion.

In the long and elaborate judgment pronounced by the said Judge in the Guibord case, and reported at length by the *Minerve*, the Court asserted that neither in the Roman Ritual, nor in that known as the Ritual of Quebec, is there anything to justify the refusal of ecclesiastical sepulture to the deceased Guibord.

Now in both Rituals, ecclesiastical sepulture is expressly forbidden to all who fail in the performance of their Paschal duty—that is to say, the duty or obligation imposed by the Council of Lateran, of confessing and receiving the Eucharist at Easter time.

The Quebec Ritual says:

"Ecclesiastical sepulture is to be refused to those who without a legitimate excuse shall have failed to accomplish their Paschal duty, unless at least they manifest signs of contrition."

The Roman Ritual says that ecclesiastical sepulture is to be refused to those who shall not have confessed and communicated at least once a year, and at Easter, and who die, making no signs of contrition."

Thus both the Quebec and the Roman Rituals agree in this; that therein ecclesiastical sepulture is expressly forbidden to all who willfully abstain from confessing and receiving Holy Communion at Easter. But for some years the deceased Guibord had so abstained; and therefore to him ecclesiastical sepulture could not have been accorded, without a flagrant violation of the laws of the Church, as laid down in the two Rituals cited by Judge Mondet.

If we take exception to the matter of the arguments on the Guibord case offered by the *Montreal Herald* of the 9th inst., we take none to the manner in which these arguments are put forward; for we gladly acknowledge the courteous and gentlemanly tone of the writer, whom we will strive to imitate in this respect.

"It," says the *Herald*, "Guibord had committed a religious offence for which excommunication was the legal punishment according to the recognized rules of the Church, to which he belonged; if he had been regularly excommunicated, not inferentially but expressly and personally after such fair opportunity of defence as the rules of equity require; if, moreover, the denial of ecclesiastical services at his burial were a part or a consequence of the sentence—these hypotheses being all answered in the affirmative we take it for granted that the refusal of such ceremonies would have been justifiable, and would have been maintained by the Courts."—*Mont. Herald*, 9th inst.

Although Guibord had never been excommunicated expressly by name—and to do so might expose the person pronouncing excommunication to a legal action for defamation—in his case, it was not necessary; because the law under which he had fallen was the old established, publicly proclaimed, and universally accepted law of the Church, since an epoch long before the Reformation; and the denial of ecclesiastical sepulture is by that law expressly enjoined as one of the penalties on all without exception who violate its precepts. By that law, the Bishops, and priests are as much bound as are the laity: nor could either violate it, without incurring the extreme censures of the Church.

That law, to which the Church attaches so much importance, that THREE times every year for centuries past it has been read publicly from every Catholic pulpit, so that no one to whom it applies can plead ignorance of it—is contained in the canon of the Council of Lateran "Omnes utriusque sexus;" and is to the effect that all persons, having attained years of discretion shall under pain of excommunication from the society of the faithful whilst living, and the refusal of ecclesiastical sepulture after death, receive the Sacrament of the Eucharist once a year at least, at Easter, and from their own parish priest, in their own parochial church. So well is this law known that it has given rise to a French idiomatic phrase—"faire ses Paques."

Now this law Guibord had for some time, for years we believe, habitually and deliberately violated. For a length of time he had refused to approach the Altar and to receive Communion—*faire ses Paques*; and as having died without absolution for this wilful, deliberate, and obstinate disobedience to the universally known law of the Church, accepted and acknowledged as binding in England before the Reformation, and in all Catholic countries to-day, Guibord was expressly excommunicated, and by the laws of the universal Church, ecclesiastical sepulture was expressly denied to him. No priest, no Bishop could authorise the giving of ecclesiastical sepulture to Guibord, even if he wished to do so, without himself becoming disobedient to the laws of the Church, and incurring her censures: for the law is binding on all without exception. This is the whole state of the case. Guibord, when living, refused to comply with the laws of the Church as to Paschal Communion, and was therefore by those laws incapable of receiving ecclesiastical sepulture when dead.

One other point in the *Herald's* article we take up. The part of the cemetery in which it

was offered to bury the body of Guibord is not "ground marked with opprobrium"—it is not even destined for the reception of the bodies of criminals—for the latter if penitent, are buried just where other Christians are buried. It is a part of the cemetery which, though as well protected against intrusion, or desecration as any other part, is not specially biest, and which is reserved for all those who die unbaptized, or cut off as Guibord was by the decree of the Council of Lateran, from the society of the faithful. The child of our most respected Catholic citizen, dying without baptism would be buried there tomorrow; it conveys therefore a false impression to speak of it as "ground marked with opprobrium."

The *Herald* will pardon us for correcting him on some matters of fact, and will we trust accept our thanks for the courteous manner in which, when treating of matters wherein Catholics are particularly interested, he expresses himself.

OPENING OF A NEW CATHOLIC CHURCH.—

The new Catholic church built on St. Gabriel Farm, near Point St. Charles, was formally opened for public worship on Sunday last by the R. C. Administrator of the Diocese, Vicar General Truteau. His Lordship, Bishop Pincorneault, was expected to officiate, but was prevented from attending by a sudden attack of illness on the previous Friday. The good people of the St. Gabriel locality made the best possible arrangements for the important occasion, and, favoured as they were by the most agreeable weather, the scene was at once attractive and edifying. The church was blessed according to the Ritualistic formula by the Vicar General, assisted by the Superior of the Jesuits, Father Vignon, the Revd. Canon LeBlanc, of the Bishop's Church, and the Revds. Messrs. Nash, Lapierre, and Salmon. Mass was then celebrated and an appropriate sermon preached by Father Nash, after which a collection exceeding a hundred dollars was taken up. We understand the St. Gabriel church is connected with the church at the Tanneries, and will be for some time under the control of the cure of that Parish, Father Lapierre, the active duties to be performed by his assistant, Father Salmon whose knowledge of both languages and remarkable energy and ability has already secured for him the confidence and respect of the parishioners. Indeed, it is to Father Salmon's untiring exertions for the last six months that the congregation of St. Gabriel are chiefly indebted for the advantages to be derived from the regular ministrations yesterday so auspiciously commenced.

VILLA MARIA—VISIT OF H. R. H. PRINCE ARTHUR.—

Wednesday of last week the 4th inst., was a gala day at the Convent of Villa Maria under the charge of the Nuns of the Congregation; for on that day these accomplished and devoted ladies, and the pupils under their charge, were honoured by a visit from the son of the Queen whom we all love and delight to honour. The approaches to the Convent were gay with flags as at 3 p.m. the Prince accompanied by Col. Elphinstone, Lady Cartier, and others of our most distinguished citizens drew up at the door of the Convent, where the Prince was received by the Ladies of the Institution. There were present the Very Reverend G. V. Truteau and several of the Catholic clergy, besides many of the parents of the pupils who had been specially invited to assist at the Fete. On entering the salle in which, all tastefully arranged in white the young ladies were prepared to receive him, the Prince was greeted by a well executed Grand March, after which the Programme was presented to him by Madlle Archambault; Madlles Macdonald and Salaberry had also the honour of tendering to the Prince a very beautiful bouquet. An address in French, the composition we believe of the pupils themselves, was then read, and very elegantly read too, by Madlle Honorine Chauveau, which Madlle. Leblanc had the honour of presenting to H. R. Highness. The same address in English was next read gracefully by Miss M. Reilly and presented to the Prince by Miss Donnelly. The illustrious visitor replied in both languages, giving feeling expression to the sentiments with which the scene inspired him. Music vocal and instrumental followed—a charming piece with piano and harp accompaniments "Les Oiseaux ou Bocage de Villa Maria," and the seance concluded with *God Save the Queen*. After this, and a short address from the Grand Vicar, the party visited the new Chapel, and other parts of the large establishment, with all which they were highly pleased.

We give below the address in English.

TO HIS ROYAL HIGHNESS PRINCE ARTHUR WILLIAM PATRICK ALBERT:

May it please Your Royal Highness,—Canada, exulting in the honor which has been done her by Her Gracious Sovereign, greeted the arrival of Your Royal Highness with an enthusiasm which loyal devotion and gratitude alone can inspire. The City of Montreal is justly proud of having been chosen as the place of residence of a Son of Great Britain, during His sojourn in the Colony, and will ever rejoice in this privilege.

As for us, the happy inmates of this peaceful retreat, concealed beneath the fostering shades of Mount

Royal, around whose noble brow linger the glorious associations of the past, we too, have shared in our Country's Jubilee, cherishing the sweet hope that these precincts, once the seat of Her Majesty's Representatives, would likewise be honored by the visit of the illustrious Prince, whose presence sheds happiness around.

Your Royal Highness sees here assembled, pupils of various national origin, and belonging to governments differing entirely from one another yet, as members of the same family, all unite on this happy occasion, to tender to their August Sovereign in the person of Her noble and worthy Son, their respectful devotion, and ardent wishes for Her happiness.

May this feeble tribute prove agreeable to our Beloved Queen—She who enjoys the twofold glory of governing the most powerful of Empires, and reigning over the hearts of Her subjects by the charm of every virtue.

May we be permitted to make known to Your Royal Highness, the modest origin of the Congregation de Notre Dame. This order was founded in the age of Louis XIV, who favored it with His protection. During the reign of this illustrious Monarch, Marguerite Bourgeoise, of immortal memory, left France in order to labor for the civilization of this Country, by the education of young females. The work of this admirable woman progressed beneath the fostering influence of Heaven's blessing, and it now comprises, including those of Canada and various other provinces of America, sixty-nine establishments, attended by fifteen thousand pupils.

The kind interest which Your Royal Highness has to-day condescended to manifest in this Institution, will be considered by all the children of the heroic Marguerite Bourgeoise, and by the pupils of this establishment in particular, a favor never to be forgotten, and which the annals of Villa Maria will proudly transmit to future generations.

The duello, or single combat is at best a stupid, and barbarous way of settling a dispute; and with all its faults—its worst was simply this, that it was mortal sin—the laws of honor and courtesy which prevailed amongst European gentlemen greatly mitigated its most repulsive features. The custom however has been transported to this Continent, where, the code of honor that feudal chivalry bequeathed to succeeding generations being little known and less esteemed, the battle by single combat, or duel, has lost even those redeeming traits which heretofore characterized it. Your Yankee duellists are more brutal than the lowest of London coal-heavers in their quarrels. Take as a specimen the following account of a Yankee duel as given in late telegrams from the U. States:—

"FATAL DUEL. May 3.—Col. A. Payne, and M. O. Stapleton, two influential citizens of Monticello, Kansas, quarrelled, and agreed to settle their difficulty in a dark room. Payne with a knife, and Stapleton with a revolver. Stapleton's throat was cut, and Payne was shot through the lungs. Neither is expected to recover."

It is to be hoped that cases like these will bring the duello into disrepute amongst gentlemen; and that they may thus do more good than all the sermons that have been preached, or laws that have been enacted against the custom.

THE SILVER NUISANCE.—

We are verifying the old adage about leaping out of the frying-pan into the fire. By adopting violent means to remedy an evil, which, if left to itself and to the operation of the laws of political economy, would have in time worked out its own cure, we have aggravated the disease, and our last state is actually in some respects worse than our first.—The *Montreal Witness*, one of the warmest advocates of the policy of Sir Francis Hincks, in a recent number thus turns round and taunts that unhappy gentleman with the confusion and loss which his measures have inflicted upon the community:—

"What is the Finance Minister about? Canadian silver is not to be found—fractional currency is not to be found—cents are not to be found. Employers cannot pay their hands without paying 5 per cent premium to brokers for the necessary small change. What is the Finance Minister about?"

This is rather hard on the Finance Minister, as coming from the *Witness*. Any one of common sense must have foreseen that such would be the result of that interfering with the currency which the *Witness* praised.

TO CORRESPONDENTS.—Wages of servant girls in Australia, as we find them quoted in a late number of the *Melbourne Argus*, vary from \$100 to \$150 per annum; the cost of living is much less in Australia than it is in Canada, owing to the mildness of the climate, and the super abundance of food.

Sir John A. Macdonald was, we are sorry to say, taken seriously ill in his office towards the latter end of last week. From the severity of the attack, it was found impossible to remove him, and he was immediately attended by the first medical practitioners of Ottawa; Dr. Campbell was also summoned from Montreal to attend him. Up to Sunday night he suffered acutely, the disease being "gallstone."

Father Stafford's Temperance Society, Lindsay, Ont., is growing rapidly. It now numbers 1517 members and agents.

The Imperial Government is about to send out a force for the protection of the Canadian Fisheries.

Rutherford, a convict under sentence of death, has been reprieved on the grounds that owing to a malformation of his neck, he could not be hung without great personal inconvenience to himself.

In the supplementary estimates for the Fiscal year ending June 30th 1870, the expenses incurred by the calling out of the Volunteers in expectation of a Fenian raid, are set down at \$200,000.

BLACKWOOD'S EDINBURGH MAGAZINE—April, 1870.—*Blackwood* for this month contains the following articles:—Earl's Dene, part 6; The Princess des Ursins; John, part 6; Chatterton; Blue Laws; On the Government Scheme of Army Reform; Cornelius O'Dowd; The State of the Poor, and the Country; Count Charles de Montalembert.

IRISH CATHOLIC BENEFIT SOCIETY.—At the semi-annual meeting of the above Society, held in their room, St. Patrick's hall, on Wednesday, the 4th inst, the following gentlemen were elected office bearers for the ensuing year:—President, Mr J D Kennedy, re-elected; 1st Vice-President, F H McKeena; 2nd do., Wm Daly; Secretary, John J Tucker; Assistant Secretary, Hugh O'Neill; Treasurer, Thos Buchanan, re-elected; Collecting Treasurer, Jas McKillop, do; Assistant Treasurer, Arthur Jones; Grand Marshal, John Lawlor, re-elected; Assistant do., John Dwyer, re-elected; do. do., Jas Driscoll, re-elected. Committee of Enquiry—Messrs Michael Clune Thos Flanagan, John Curry, Patrick Corbett, John Burns, Felix McIver Michael Feron, Jas Quinn, John McKillop. Notwithstanding that this Society is only six months in existence, we learn that it now numbers over one hundred members, and its funds are rapidly increasing. We would, therefore, strongly advise our English-speaking Catholic fellow citizens, in whose interest the Society has been formed, to immediately enrol themselves under its banner, and thereby assist the good object for which the Society has been formed, such as supporting the members during illness, and assisting the widows and orphans.

FIRST COMMUNION AT ST. PATRICK'S.—The worthy pastor of St. Patrick's had presented to him as candidates for confirmation, yesterday, nearly 300 children belonging to his flock. They numbered, of boys, 150, and of girls, 146. The Revd. B. McGauran, pastor, presided, mass being celebrated by the Revd. J. E. Maguire, an eloquent sermon, the first he has preached in English, was delivered by the Revd. Dr. Paquet. Very appropriate music was sung for the occasion by the choir, under Mr. Hamel.—*Quebec Mercury* 6 inst.

THE NORTH WEST BILL.—OTTAWA, May 4, 1870.—The Manitoba bill, as printed for the second reading, includes Portage LaPrairie the appointment of Lieutenant Governor and five members of Executive Council, two Chambers, Legislative Council appointed by the Lieutenant Governor, who appoints a Speaker, also twenty-four electoral districts, house hold suffrage, quadrennial parliaments, education under the Local Legislatures. The Province is to receive the interest on \$470,000 as its equivalent for the debt of the other Provinces for Local Government \$30,000, and annual grant 80c a head up to \$400 000. The present customs duties are to be continued in Rupert's Land for three years, all ungranted land is to be administered by the Dominion Government; 1,400,000 acres are to be set apart for extinguishing Indian titles, the said reserves to be selected from such parts of the Province as the Governor-General may decide and to be divided among the children of half-breed heads of families in such a mode and on such conditions as the Governor General in Council may determine to grant titles. All grants of land by the Hudson Bay Co., prior to the transfer are to be confirmed by grants from the Crown, as well as all titles of occupancy. Those in possession of the land where the Indian titles are not extinguished are to have rights of pre-emption. All Rupert's Land and the North West outside Manitoba, is to be under the Lieutenant-Governor of that Province.

PROVINCIAL EMIGRATION AGENCY.—The *Minerve* says: "The announcement made yesterday of C. E. Belle, Esq., as Emigration Agent for the Province of Quebec, was received with pleasure by the public. The Government could not have made a better selection than Mr. Belle, who has filled the office of Crown Land and Crown Timber Agent for nearly fifteen years."

MAN KILLED.—The *Morrisburgh Courier* says that the body of an unknown man was found on the track of the Grand Trunk Railway near that village one day last week. He was seen on the platform at Edwardsburgh the same day, and had taken passage by the mixed train going east. To all appearance he had fallen from the train, and been killed by some of the cars passing over him.

The deceased was a man of about 5 feet 11 inches in height, and 180 lbs weight. Had on a blue-black pilot, short shooting coat striped shirt, white socks thick knitted grey gusset shirt, no collar or necktie, one gaiter boot one Wellington boot, with patch on. Blue eyes, light brown or sandy hair, was from 20 to 25 years old, had marks of anchor tattooed on his wrists, and was in possession of a new striped flannel shirt. This minute description is given in the hope that the deceased may be identified by his friends or relatives.

THREE RIVERS May 5.—The body of the late Thomas Cooke Lord Bishop of the Roman Catholic Church in this city, was yesterday removed from the Episcopal Palace to the Cathedral. The part of Notre Dame and Bonaventure streets through which the cortege passed was hung in black and white draperies and festooned. The body was placed near the altar in the Cathedral, and the different religious and civil societies, and volunteers preceded the cortege, and a large number of citizens followed—every place of business in the city being closed. The body is to be buried in a vault under the Cathedral.

THE RED RIVER EXPEDITION.—We understand that the Government Agent has secured the services of fifty-five Indian canoe men from Oaughawaga for the proposed Red River expedition, and that the second batch proceeded West at an early hour this morning. The Indians held back at first, believing that they were to be employed as soldiers, but consented to go when their cure had explained the real purport of the expedition.

OSOP PROSPECTS. We are pleased to be in a position to state that the fall wheat never looked better in any former season than it does just now throughout this country. The snow remained upon the ground so late that when it was melted no hard frosty nights succeeded the warm sunny days (which does most injury to wheat), and the consequence is that the winter wheat looks uncommonly healthy and promises well. The farmers are now in the midst of their spring work, the weather being very favourable, and the prospects for the season never looked better. The farmers generally are anticipating such a favourable season that an unusual breadth of ground will be put under crop this year. This pleasing condition of things we have ascertained from several localities, so that it may be regarded as applying to the whole of this country.—*Cobourg Sentinel*.

MONTREAL WHOLESALE MARKETS

Montreal, May 7, 1870:
Flour—Pollards, \$2 90 to \$3 00; Middlings \$3 25 to \$3 40; Fine, \$3 65 to \$3 75; Super., No. 2 \$4 00 to \$4 10; Superfine \$4 30 \$4 36; Fancy \$4 45 to \$4 55; Extra, \$4 70 to \$4 85; Superior Extra \$4 85 to 5 00; Bag Flour, \$2 15 to \$2 20 per 100 lbs.

Wheat per bush. of 60 lbs.—U. C. Spring, \$0 95 to \$0 96.
Ashes per 100 lbs.—First Pots \$5 50 to \$5 52
Seconds, \$0 00 to \$5 00; Thirds, \$0 00 to 4 10.—
First Pearls, 6 75 to 6 90.
Pork per brl. of 200 lbs.—Mess, 27 50 to 28 00;—
Thin Mess \$25 00; Prims, \$00 00 to 00 00.
Butter, per lb.—More inquiry, with latest sales of common to medium at 14c to 17c.—good per choice Western bringing 15c. to 16c.
Cheese, per lb.—14 to 15c.
Lard, per lb.—14c.
Barley per 48 lbs.—Prices nominal,—worth about \$0 40 to \$0 50.
Pease, per 66 lbs.—\$0 80.

MONTREAL RETAIL MARKET PRICES.

Table with columns for commodity, quantity, and price. Includes items like Flour, Oatmeal, Indian Meal, Rye-Flour, Butter, Cheese, Turkeys, Ducks, Pigeons, Rabbits, Woodcock, Snipe, Plover.

WANTED

By a Lady a Situation as Governess to young children. No objection to travel or to the country.—Unexceptionable references. Address—J. R., *Trans Wireless Office*, Montreal.

WANTED.

FOR the St. Mary's Academy, Montreal, an English Teacher, to whom a liberal salary will be given. Apply to A. D. Lacroix, Principal, Cor. Craig and Visitation Streets.

TEACHER WANTED.

Wanted a First or Second Class Teacher, for Roman Catholic Separate School, Picton, Ont. Applicants to address to JOSEPH REDMOND, Sec.

WANTED

A STOUT BOY as an Apprentice to the BLACKSMITH business. Wages liberal. A Boy from the country preferred. Apply at 58 Murray Street, Montreal.

INFORMATION WANTED.

OF John Graham, or of any of his sons, Peter, Michael, or Patrick, who emigrated from County Wicklow, Ireland, in 1851, and when last heard of as being at Montreal. Any information will be thankfully received at this office, by the daughter of the said John Graham—Daly Gr. hamnow Mrs. John Ferguson, Galveston, Texas, U.S.

MONTH OF JUNE.

Devotions of the Sacred Heart of Jesus, arranged for each day of the Month of June. To which are added Father Burgo's Novena of the Sacred Heart of Jesus, with the approbation of the Rt. Rev. Bishop of Philadelphia. Sent Free by Mail on receipt of price—45c: D. & J. SADLER & CO., Montreal.

BANKRUPT SALE.

THE GREAT

BANKRUPT SALE,

OF W. B. BOWIE & CO'S STOCK, STILL CONTINUES

AT

3 9 5

NOTRE DAME STREET.

P. McLAUGHLIN & CO.

Montreal, May 13, 1870.

GLASGOW DRUG HALL,

396 NOTRE DAME STREET.

THE undersigned begs to return his grateful acknowledgments to his numerous friends and customers, for their very liberal patronage during the past ten years. He would, at the same time, remark that while yielding to none in the quality of his Medicines and the care with which they are dispensed, the charges will only be such as are compatible with a first class article and a fair, honest profit. Being a believer in free trade in Physics, his store will be found equal to the wants of Allopathists, Homoeopaths, Eclectic, Thompsonians, &c, with all the Patent Medicines of the day. As certain interested parties have circulated a rumor crediting him with having an interest in other drug establishments besides his own, he takes this opportunity to say that it is simply untrue. Trusting that the favors of the past will be continued in the future, he remains Their obedient servant J. A. HABTE, Druggist

P.S.—Early in this month the GLASGOW DRUG HALL will be removed to No 400, two doors west of present stand. 106

INSOLVENT ACT OF 1869.

In the matter of Joseph Maurice, of the Parish of St. Laurent,

An Insolvent.

The Insolvent has made an assignment to me, and the Creditors are notified to meet at St. Laurent, in his domicile, on the twenty-third day of May instant, at one o'clock p.m. to receive statements of his affairs, and to appoint an Assignee. Lachine, 7th May, 1870.

L. FORBET, Interim Assignee.

FOREIGN INTELLIGENCE.

FRANCE.

PARIS, May 3.—The explosive machines to be used against the Emperor resembled quarrs. The ring was divided into several small chambers each of which contained a vial of nitrate of potash.

PARIS, May 4th.—Many more arrests of persons said to be implicated in the plots. Roussel, at whose house the bombs were found has not yet been arrested.

PARIS, May 5.—Traces of a conspiracy have been discovered at Marseilles. There is much agitation at Beziers. Troops were constantly arriving there.

It is reported that Government demanded of England the extradition of Gustave Florenz on account of his complicity in the plot against the life of the Emperor.

The Siecle explains the situation as follows.—Government asks for unqualified approval of the past and a carte blanche.

The 'Times' says the most remarkable thing about the plot against the Emperor is its opportuneness for official electioneering.

The Journal Official denounces the tactics of the Revolutionary journals in seeking to make their readers believe that there has been no conspiracy, and declares it the duty of Government to warn the public against the effect of such electoral tricks.

The Rappel publishes a manifesto from Garibaldi to the French army, calling on the soldiers to raise the flag of revolution.

The police are searching for M. Ballot, whom they say is implicated in the conspiracy. M. Ballot was an officer of Garibaldi, and is a warm friend of Gustave Florenz.

M. Olivier, in a letter to the Moniteur, assures the editor that Government will not fall into the policy of reaction, though obliged to take oppressive measures against its enemies.

The following are the particulars of the singular incident which took place at the last review in Paris:

Just when the Emperor had reached the last rank of the troops an individual in rags rushed forward in front of the gate, and vociferated loudly in a threatening tone, 'A Cayenne! a Cayenne!' He was immediately apprehended, and taken to the nearest police office.

On being interrogated he gave his name as Paul Lezurier, aged 45, living at 26 Rue Rollin, and of no profession. A perquisition made at his residence led to the discovery of a large store of arms of all sorts, and of a sum of 60,000 francs in gold.

On Monday afternoon another person made himself conspicuous upon the Place du Carrousel by violent abuse of the Emperor and his Ministers.

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prison, was only adopted as a means of separating the accused and putting an end to their communications with each other.

THE STRIKERS IN FRANCE.—Although the general strike announced to commence in Paris on Sunday last was not carried into effect, there exists a widespread discontent among the working classes, and at the Sunday 'Conferences,' or social lectures, which are now common in the French capital, the duty of asserting the rights of labour by a discontinuance of work is strongly advocated.

A STRANGE STORY.—Le Gaulois relates that some workmen engaged in demolishing an old house in the Quartier Saint Victor, in Paris, came upon a nest of adders containing some hundred of these reptiles, at the bottom of an exhausted well.

STATS OF RELIGION IN PARIS.—PARIS, 10th April, 1870.—In spite of the universal infidelity recorded in the Fall Budget of Saturday 2nd April, there still exists a very respectable phalanx of religious men in Paris, and an approximate majority in the provinces, notwithstanding the teachings of Voltaire, the persecutions of the Church the anti-Catholic revolutions, all which have disordered the minds and the morality of the people.

The Italians, no doubt, are, in their own opinion, heavily laden. In some of the old despotic states, in Naples, at Parma, at Modena, &c., the great political changes of 1859 had given rise to fond hopes which were doomed to grievous disappointment.

THE JOINT-COMMITTEE OF THE DEPUTIES OF THE LEFT, and representatives of the Democratic press have issued another manifesto to electors.

MODERN LETTERS DE CAGNET.—A singular trial is now pending in Paris, having been partially heard, and is now again adjourned. It involves the confinement of alleged lunatics which has already been mooted in recent cases, and in which a great interest is taken by the Parisian public.

to no bodily restraint, nor was he medically treated. His brother, the priest, came to Paris, and upon a threat of appeal to the tribunals obtained his release as 'cured.'

MADRID, May 6.—It is rumoured that Marshal Serrano will not resign, but be invested with full powers of Regent.

THIRTY-EIGHT Spanish Bishops announce from Rome their refusal to take to the new constitution of Spain, although the Pope interposes no objection.

ITALY.

PIEDMONT.—Reports of horrible crimes reach us almost daily from Italy. Murder stalks abroad in full daylight and with complete impunity in the crowded streets of her cities, the people looking on passive and unconcerned, as if divine and human laws had lost all power, as if society were organized on a criminal compromise, and every man were free to follow his wild-beast instinct, with the mute acquiescence of a multitude engrossed with the care of self preservation, yet unable to understand that individual safety can only be established on the basis of public security.

What are we to think of a country in which occurrences of this nature have become commonplace? There is nothing more appalling than the frequency and awareness of these deeds of blood.

ROME.—THE COUNCIL.—The official Giornale di Roma publishes a communicated article, inflicting a severe blame on those newspapers which, while pretending to be devoted to the Church, publish articles and correspondence wherein the deliberations of the Council are disfigured, and the regulations of its discussions are attacked, and the larger majority of the Holy Assembly are insulted.

AUSTRIA.—The Vienna correspondent of the Bohemia states that in consequence of the decision of the Pope that a Catholic officer in Austria can only swear fidelity to the fundamental laws of the State by appending to his oath, as a saving clause, the words 'excepting the obedience due to the laws of God and the Church,' the Austrian government has resolved to admit neither this nor any other reservation, but will regard such a qualified oath as null and void, and therefore virtually excluding the candidate from office.

PRUSSIA.

BERLIN, April 9.—The animosity which has for several years existed between German and Russian subjects of the Czar has reached such a height as to tell upon the social relations between the two races.

THE POLES are the chief impediment in the way of a restoration of Poland. Their immoderate demands render the thing impossible. It might, perhaps, be attempted some future day, were the Poles to content themselves with the country inhabited by their own flesh and blood.

IT is intended to make these Directories the most complete and correct ever issued on this continent. They are not being prepared by correspondence, but by Personal Ocnass, from door to door, by my own Agents, for the requisite information.

But to form this alone into an independent State would never satisfy the Poles. Therefore, the thing is impracticable.

RUSSIA.

It appears that the number of insane persons at St. Petersburg is relatively smaller than in any other European capital. The proportion is one in every 1,043 inhabitants, while in London it is one in 200, in Paris one in 222, and in Milan one in 244.

THE FENIANS captured at Birkenhead last week have been discharged. They were accused of secretly exciting and drilling men. The evidence was insufficient.

WASHINGTON, April 30.—The officials at the State War Navy Departments appear to be thoroughly advised of the contemplated movements of the Fenians, and prompt measures will be taken for the suppression of any attack which may be attempted on Canada.

SALT RHEUM CURED!

Sherbrooke, C. E., June 20, 1864.

Dear Sir,—For the benefit of those who may be suffering from the same disease, I wish to make known the great benefit I have received from the use of Bristol's Sarsaparilla.

WHY BRISTOL'S PILLS ARE POPULAR.

Because they relieve the bowels, tone the stomach, regulate the liver, promote the general vigor of the system, without causing pain. Because their action is not followed by increased constipation, and the necessity for larger doses.

AGENTS FOR MONTREAL—DEVINS & BOLTON.

Agents for Montreal—Devins & Bolton, Lamplough & Campbell, Davidson & Co., K. Campbell & Co., J. Gardner, J. A. Harte, H. R. Gray, Picault & Son, J. Goulden, R. S. Latham, and all dealers in medicine.

MURRAY & LANMAN'S FLORIDA WATER.

There is a healthful, exhilarating quality in the fragrance of this popular toilet water. It awakes the remembrance of summer's floral incense, as some old tune might recall the by-gone scenes in which we first heard it.

LOVELLS

DOMINION AND PROVINCIAL DIRECTORIES.

To be Published in October, 1870.

NOTICE.—Learning that my name has been unwarrantably used in connection with Directories now being canvassed in the Provinces, and entirely distinct from my works, and that in other cases it has been stated that my Directories have been abandoned I would request those desiring to give a preference to my works to see that persons representing themselves as acting for me are furnished with satisfactory credentials.

JOHN LOVELL, Publisher.

Montreal, March 76, 1870.

LOVELL'S DIRECTORIES.

IT is intended to make these Directories the most complete and correct ever issued on this continent. They are not being prepared by correspondence, but by Personal Ocnass, from door to door, by my own Agents, for the requisite information.

Dominion Directory, and six Provincial Directories, which will prove a correct and full index to the Dominion of Canada, Newfoundland, and Prince Edward Island, and a combined Gazetteer, Directory and Hand Book of the six Provinces.

SUBSCRIPTION TO DOMINION DIRECTORY:

Dominion of Canada Subscribers, \$12 Cy. United States do \$12 Gold. Great Britain and Ireland do £3 Stg. France, Germany, &c. do £3 Stg.

SUBSCRIPTION TO PROVINCIAL DIRECTORIES:

Province of Ontario Directory, 1870-71..... \$4 00 Province of Quebec Directory, 1870-71..... 4 00 Province of Nova Scotia Directory, 1870-71... 3 00 Province of New Brunswick Directory, 1870-71 3 00 Province of Newfoundland Directory, 1870-71.. 2 00 Province of Prince Edward Island Directory, 1870 71..... 2 00

No Money to be paid until each book is delivered Rates of Advertising will be made known on application to

JOHN LOVELL, Publisher.

Montreal, March 16, 1870.

CANADA.

PRO. OF QUEBEC, } SUPERIOR COURT.

No. 1115

DAME MATHILDE LEVELLE, of the City and District of Montreal, widow of the late Francois Xavier Fleche, in his lifetime of the town of Joliette, in the District of Joliette, and now wife of FRANCIS MURRAY, of the said City of Montreal,

vs.

The aforesaid FRANCIS MURRAY,

Defendant.

NOTICE is hereby given that the Plaintiff has instituted an action for separation of property against the Defendant.

O AUGÉ, Plaintiff's Attorney.

Montreal, April 1870.

NEW PREMIUMS FOR 1870.

We would call the attention of Roman Catholic Separate Schools, Colleges, Convents, Sunday School Classes, and all Catholic Institutions, to the following books:—

Little Catholic's Library, 32mo fancy cloth, 12 vols, in Box \$1 60 per Box Little Catholic's Library, 32mo fancy paper 12 vols, in Set 80 per Set Little Catholic Boy's Library, 32mo fancy cloth 12 vols, in Box 1 60 per Box Little Catholic Boy's Library, 32mo fancy cloth 12 vols, in Set 1 60 per Set Little Catholic Girl's Library, 32mo fancy paper 12 vols, in Box 80 per Box Little Catholic Girl's Library, 32mo fancy paper 12 vols, in Set 80 per Set Catholic Pocket Library, 32mo fancy cloth 12 vols, in Box 1 60 per Box Sister Mary's Library, 18mo fancy cloth 12 vols, in Box 2 40 per Box Sister Mary's Library, 18mo fancy paper 12 vols in Set 1 45 per Set Brother James' Library, 32mo fancy cloth 12 vols, in Box 2 40 per Box Brother James' Library, 32mo fancy paper 12 vols, in Set 1 45 per Set Parochial and Sunday School Library, square 24mo fancy cloth 12 vols, in Box, 1st series 3 20 per Box Parochial and Sunday School Library, square 24mo fancy paper 12 vols, in Set, 1st series 2 00 per Set Parochial and Sunday School Library, square 24mo fancy cloth 12 vols, in Box, 2nd series 3 20 per Box Parochial and Sunday School Library, square 24mo fancy paper 12 vols, in Set, 2nd series 2 00 per Set Young Christians' Library [containing short lives of the Saints] 18mo fancy cloth 12 vols, in box 4 00 per box Young Christians' Library [containing short lives of the Saints] 18mo fancy paper 12 vols, in set 0 80 per set Illustrated Catholic Sunday School Library, 18mo fancy cloth 12 vols, in box, 1st series 4 00 per box Illustrated Catholic Sunday School Library, 18mo fancy cloth 12 vols, in box, 2nd series 4 00 per box Illustrated Catholic Sunday School Library, 18mo fancy cloth 12 vols, in box, 3rd series 4 00 per box Conscience's Tales, gilt back and sides 8 vols, in box 4 00 per box Cason Schmidt's Tales, gilt back and sides 6 vols, in box 2 00 per box Maria Edgeworth's Tales, 14 vols, in box 1 60 per box Library of Wonders [Huc's Travels, Nature's Wonders etc] Illustrated, cloth 5 vols, in box 1 25 per box

Warne's Illustrated Crusoe Library, cloth fancy 5 vols, in box 2 25 per box Popular Library [Fabiola, Callista etc] 5 vols, in box, 1st series 4 70 per box Popular Library [Fabiola, Callista, etc], gilt 5 vols, in box, 1st series 5 00 per box Popular Library [Catholic Legends etc] 6 vols in set fancy cloth 8 60 per set Popular Library [Catholic Legends etc] 6 vols in set gilt cloth 5 00 per set Cottage and Parlour Library [The Lost Son etc] 5 vols in set fancy cloth 2 50 per set Cottage and Parlour Library [The Lost Son etc] 5 vols in set gilt cloth 3 35 per set Catholic Youths' Library [Pope's Niece, Father Sheehy] 7 vols in set fancy cloth 2 10 per box Catholic Youths' Library [Pope's Niece, Father Sheehy] 7 vols in set gilt cloth 3 60 per set Fireside Library [Orphan of Morocco etc] 6 vols in set fancy cloth 3 00 Fireside Library [Orphan of Morocco etc] 6 vols in set gilt cloth 4 00 per set Catholic World Library [Nellie Netterville etc] 5 vols in set fancy cloth 5 00 per set Chambers' Illustrated Miscellany, 12 vols in set gilt cloth 4 50 per set Ballantyne's Illustrated Miscellany, 12 vols in set gilt cloth 2 60 per set

Also,

One thousand Tales suitable for premiums, fancy and plain cloth, at 20, 25, 40, 40, 80, 100 cts. and upwards.

Any of the above books may be sold separately or in the set or box.

Lace pictures from 15c to \$2.00 per doz.; Sheet pictures from 40c to \$2.00 a per doz., 12 to 24 on each sheet.

D. & J. SADDLER & CO., Montreal.

WANTED.

Two Female Teachers one must be capable of teaching French and English, the other English—for the Catholic Schools in the Municipality of the Townships of Hemmingford. Address to John Regan, Secretary Treasurer, Hemmingford.

CIRCULAR.

MONTREAL, May, 1867.

THE Subscriber, in withdrawing from the late firm of Messrs. A. & D. Shannon, Grocers, of this city, or the purpose of commencing the Provision and Produce business would respectfully inform his late patrons and the public that he has opened the Store, No. 449 Commissioners Street, opposite St. Ann's Market, where he will keep on hand and for sale general stock of provisions suitable to this market, comprising in part of FLOUR, OATMEAL, CORNMEAL, BUTTER, CHEESE, PORK, HAMS, LARD, PRESERVED FRUIT, DRIED APPLES, SALT BREAD, and every article connected with the provision trade, &c. &c.

He trusts that from his long experience in buying the above goods when in the grocery trade, as well as from his extensive connections in the country, he will thus be enabled to offer inducements to the public unsurpassed by any house of the kind in Canada.

Consignments respectfully solicited. Prompt returns will be made. Cash advances made equal to two-thirds of the market price. References kindly permitted to Messrs. Gillespie, Moffatt & Co. and Messrs. Tiffin Brothers.

D. SHANNON, COMMISSION MERCHANT, And Wholesale Dealer in Produce and Provisions, 443 Commissioners Street opposite St. Ann's Market. June 14th, 1868. 12m

TO THE HEIRS OF ISAIAH MERCIER.

The Heirs of Isaiah Mercier will hear something to their advantage by addressing S. M. Pennington, Albany, Linn Co., Oregon. Mercier was formerly a citizen of Canada, at or near Montreal; was of French origin, and a Blacksmith by profession. He has a daughter who, if living, is some 16 or 18 years old. When last heard from this daughter was residing with an uncle in the State of Massachusetts.

G. & J. MOORE.

IMPORTERS AND MANUFACTURERS

HATS, CAPS, AND FURS CATHEDRAL LOCK, NO. 269 NOTRE DAME STREET MONTREAL. Cash paid for Raw Furs.

HIGH COMMERCIAL EDUCATION.

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PROGRAMME OF STUDIES.

1ST SECTION OF THE COMMERCIAL COURSE. 1st and 2nd years.—Grammar Classes.

MATTERS:

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2nd SECTION

3rd year.—Business Class This department is provided with all the mechanism necessary for initiating the business students to the practice of the various branches—accounting and exchange office—banking department—telegraph office—fac-similes of notes, bills, drafts, &c. in use in all kinds of commercial transactions—News department, comprising the leading journals of the day in English and French. The reading room is furnished at the expense of the college, and is chiefly intended to post the pupils of the "Business Class" on current events, commerce, &c.

N.B.—This class forms a distinct and complete course, and may be followed without going through any of the other classes.

MATTERS.

- 1st Book-keeping in its various systems; the most simple as well as the most complicated; 2nd Commercial arithmetic; 3rd Commercial correspondence; 4th Calligraphy; 5th A Treatise on commercial law; 6th Telegraphy; 7th Banking (exchange, discount, custom commissions); 8th Insurance; 9th Stenography; 10th History of Canada (for students who follow the entire course).

3rd and LAST SECTION.

4th year.—Class of Polite Literature.

MATTERS.

- 1st Belles Lettres—Rhetoric; Literary Composition; 2nd Contemporary History; 3rd Commercial and historical Geography; 4th Natural History; 5th Horticulture (flowers, trees, &c.); 6th Architecture; 7th A treatise on domestic and political Economy

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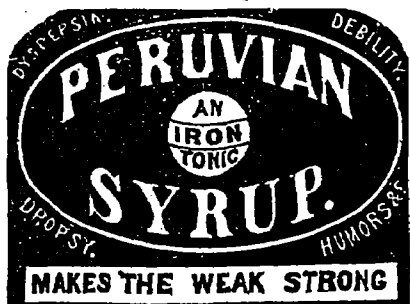
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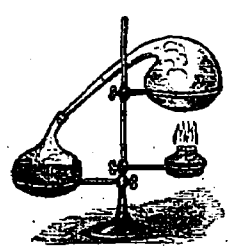
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INSOLVENT ACT OF 1864, AND AMENDMENTS. PROVINCE OF QUEBEC, SUPERIOR COURT. Dist. of Montreal. In Re, Nestor Turgeon, Insolvent. Andrew P. Stewart, Official Assignee.

Notice is hereby given that on the Seventeenth day of May next, at ten of the clock in the forenoon or as soon as Counsel can be heard, the said Insolvent, by the undersigned his attorneys ad litem will apply at the Superior Court of Lower Canada, sitting at Montreal, in the district of Montreal for his discharge on the said Act and the Amendments thereto. Montreal 1st March 1870. LEBLANC & CASIDY, Avocat du Failli. 2m30.

PUBLIC NOTICE. JACQUES ARCHAMBAULT, Farmer of the Parish of St. Lin, gives notice by these presents, that he is duly elected Curator to the vacant estate of the late Joseph Rivest, in his lifetime, of the said Parish of St. Lin, Farmer.

All persons indebted to the said estate are requested to pay into the hands of the said Jacques Archambault, and all persons having claims against the said estate are requested to file them without delay. T. GARAUULT, N.P. St. Lin, March 7th 1870.

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Parents and guardians will find in this Institution an excellent opportunity of procuring for their children a primary Education nature and protected by the benign influence of Religion and in which nothing will be omitted to preserve their innocence and implant in their young hearts the seeds of Christian virtues. Pupils will be received between the ages of five and ten, the Discipline and mode of teaching will be adapted to their tender age, unremitting attention will be given to the Physical, intellectual and moral culture of the youthful pupils so early withdrawn from the anxious care and loving smiles of affectionate parents. The Course of Studies will comprise a good elementary education in both the French and English languages, viz: Reading, Spelling Writing the elements of Arithmetic, Geography and History besides a course of Religion, suitable to the age and capacity of the Pupils.

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Nov. 5th 1869.

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