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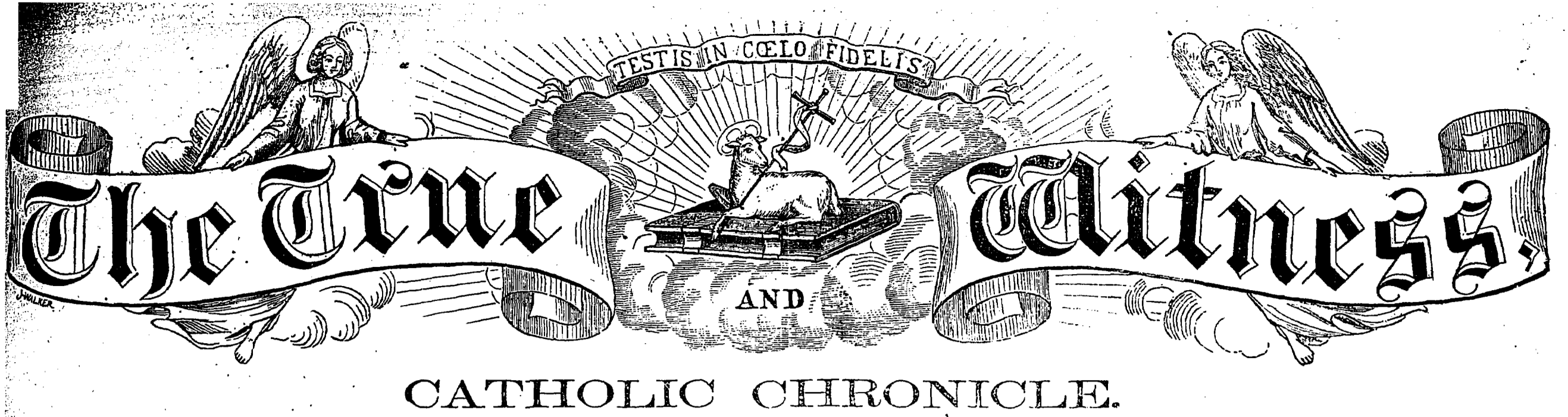
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VOL. XXIII.

MONTREAL, FRIDAY, MAY 2, 1873.

NO. 37

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tion, he was startled himself by an imperative application of the butt of a heavy horseman's whip to the door and a gruff and evidently disguised voice demanded admittance for the king's troops.

Father O'Hanlon at once left the room, and the major and his companions who remained heard him undoing the latch of the little "hall-door." Instantly there was a rush, the stamp of heavy boots, and the next moment the parlor door was dashed violently in, and five powerful men burst into the apartment.

Without pausing, and with the desperate manner of one who had made up his mind to do the deed at any hazard, the leader of the party advanced straight upon Marion Harden, and, seizing her in his strong arms, lifted her off the ground and bore her shrieking towards the door. Eileen clung to her friend, but at a sign from the man who carried Marion another of the band dragged her rudely from the side of her friend. The young girl when she felt herself in the fellow's hold shrank with terror from his grasp, and, flying to Craddock, besought him, with hands wildly wrung and streaming eyes, to save Marion.

Craddock had already taken action. As soon as he had recovered from the momentary stupor into which he had been thrown by an action so unexpectedly bold on the part of those whom he had never seen to dare a movement except at the word of a superior, he rose and crossed the room.

Bradley said, "Men advance!" and hurriedly whispering something to his men at the door, delivered the fainting Marion into their arms, and himself turned and faced Craddock.

Just then an accident occurred which filled the heart of the latter with honest indignation and anger. Father O'Hanlon, when he opened the door, had been seized by the intruders, two of whom held him under guard in the entrance passage with drawn swords. But, unable to contain himself at the sight of poor Marion borne off before his eyes to he knew not what horrible fate the good priest suddenly rushed from his guardians and attempted to rescue the poor girl. One of the cowardly villains from whose charge he broke followed and struck the old man a terrible blow on the head, his heavy sword laying bare the skull. Father O'Hanlon reeled and fell to the ground, his venerable hair dabbled with blood.

Innensed to madness at this brutal assault, Craddock rushed upon the leader, feeling with inward sorrow how greatly his physical weakness kept pace with his excitement. He colored the man, and, with difficulty preserving the calm tone of a superior interrogating a subordinate, asked him if he knew what he was about!

"I do, well," was the reply, in the same smothered voice.

"You are soldiers, I perceive," said Craddock, "and belong to the Ancient British Regiment. I am Major Craddock, of the King's Dragoons, and I command you, scoundrels, to consider yourselves prisoners, to set that young lady free, and to say on what authority you have dared to perpetrate an outrage for which I swear every man of ye shall pay to the full."

Craddock saw that his words were not without effect. Some of the bold and reckless men before him, though their faces were covered, displayed by their attitude fear and apprehension, but one or two laughed outright.

Craddock attempted to push aside the man he held, and who stood firmly betwixt him and the door, thus preventing him passing to the rescue of Marion, whom he heard shriek outside, as her captors were forcibly placing her on horseback; but Bradley, suddenly wrenching his coat-collar free of the Major's grasp, followed up his rebellion by fairly striking him a buffet on the cheek, at which Craddock staggered heavily against the table which stood in the centre of the room.

He recovered himself instantly, and springing with the fury of a tiger upon his assailant, glared round at the same time for a weapon. But it was no part of Bradley's policy to enter upon a single-handed encounter with an officer of rank in the army, and now that he heard the party retreating with the prize, he made a rush to follow. Craddock attempted to lay hold of him; but he ducked. His movement was a second later, for the Major dragged off the cloth which concealed his face.

With a horrid blasphemy, prompted by real fear at the consequence of his disclosure, Bradley dashed at the door, and fled after his companions, who were by this time some distance off. Craddock followed, but, encountering the lifeless form of Father O'Hanlon stretched outside the door of the apartment, turned his attention to his host's injuries.

CHAPTER XXVI.—A DISCOVERY.

It was with some difficulty that Craddock, in his weakened physical condition, aggravated by the frustrating influences of the occurrence which had just taken place, succeeded in removing the inanimate body of the priest from where it had fallen in the humble entry to the

equally humble but more becoming locality of the parlour. Poor Eileen, half scared out of her senses by the events of the night, helped the removal of her uncle, in a speechless agony of terror and grief. The gentle girl did not lack a womanly firmness of mind upon the occasion, but the sight of her beloved uncle's blood deprived her of all coolness, and left room in her mind for only the sensations we have named as possessing her.

Father O'Hanlon was placed on a sofa, and soon gave signs of returning consciousness. His niece saw his restoration with a joy which for the moment excluded the recollection of poor Marion's fate, and Craddock, who had watched with a lover's interest the affection of the beautiful girl, felt a satisfaction which almost surprised himself at beholding evidence of the venerable clergyman's vitality.

With sense immediately returned the knowledge of the atrocity which had been perpetrated under his roof, and the priest, forgetting his own hurt, wrung his hands, and besought Heaven to protect and succour the young bride, whose wedding was marked by so strange a tribulation.

Aided by the dexterous and intelligent fingers of Norah, Ellen O'Hanlon succeeded in performing such simple acts of surgery as two perfectly unexperienced women, acting on the advice of a soldier who knew little more about wounds than that he had borne some and inflicted many, could achieve, and the old priest, though dizzy from a stroke which had shaken his brain, felt easier in body, but miserable in mind at a calamity which his sagacity taught him portended the destruction of two young and generous lives, unless Heaven should mercifully interfere to protect them. For such was the savage licence which loyalty allowed itself in those times, that no act of recklessness and brutality was too heinous but a man might perpetrate it, provided he injured a rebel thereby, and we know innumerable instances where the most outrageous violations of private right and personal security were perpetrated with impunity upon people against whom there lay nothing stronger than mere suspicion.

It was while the priest and his companions were discussing, with perceptions and reasoning powers still somewhat bewildered, the sudden and stunning visitation of Bradley and his associates, that Charles Raymond made his appearance as described in the last chapter.

Momentarily overwhelmed by the discovery which awaited him, our hero swooned away. This yielding of the physical faculties before the rush of some irresistible emotion is not rare in natures where great strength of body is accompanied by corresponding strength of soul.

But Raymond yielded only for an instant. Springing to his feet apparently unconscious that he had fainted, he called upon Craddock to relate all he knew of the occurrence.

The Major was as laconic as might be desired. Again it was strange to see these two men, mortal enemies by the law of arms and the state, yet emulating each other in amicable and enthusiastic concern for the welfare of a common object. Craddock was seized with the energy and ardour of the rebel chief. It was only when a slight circumstance recalled his recent injury that he was aware how greatly altered a man he had become in a few minutes. His debility seemed to have left him; the abduction of Marion Harden had been a ministration more effective to restore his strength than even the delicate and assiduous nursings of the woman he loved best.

"Now Raymond," he concluded, "it only remains for me to tell you that the leader in this outrage is that same scoundrel Bradley whom you have such a good reason to know. You may, perhaps, be able to judge from this fact what are the motives which have led to an act which is certainly not by direction of the lady's father, and who the persons are whose instrument Bradley is."

Charles Raymond in a few words informed the Major of what he had seen from his shelter by the roadside, and added his conviction that the sergeant was but executing the commands of his brother Richard.

"I suspected as much," observed Craddock. "However, what we require now is immediate action. What course do you propose?"

"Are you so far recovered that you can sit a horse, Major?"

"Fully. I am ready to start with you this moment, and the just powers favouring us, I don't see why we shall not overtake these villains before they have got off with their prize."

"I forget, major, 'rebel' that I am, we may not be seen in company. Oh," he continued, "what a world it is, in which true and gallant men cannot join to help one another in their extremity."

"True; but I can help you. To be plain with you, I do not, on calmer reflection, see how we can hope to run Bradley down. But do you, if you choose, make the experiment.

I will at once set out for Castle Harden and try to secure the aid of Mr. Harden in punishing this monstrous villain, and detecting its perpetrators.

Charles here caught sight of something which he picked off the floor. It was a military forage cap, and on taking it up a small bit of paper crumpled and dirty, fell from it. Raymond brought this scrap to the light and uttered an exclamation as he recognised his brother's handwriting. Unfortunately the document was torn right down the centre and one half was gone. From the remaining manuscript our hero easily collected that it contained the directions by which Bradley was to proceed in seizing and securing his prize.

Nothing could be more tantalizing than the loss of half the concluding line which was the address to which Marion was to be borne.

Enough of this remained, however to show that Marion Harden had been carried not to any remote and lonely hiding place, but to Dublin. This was a great discovery, and our hero's heart bounded with delight and hope as he felt how much it was possible to make of a clue so valuable.

Soon after having resolved on a line of action, those singular foemen Charles Raymond and Major Craddock, took leave of each other.

"Adieu! Raymond," said Craddock, "I shall aid you to my utmost in this, but we must meet no more—as friends. It is impossible, I have already sorely wronged my King and my own house by my attitude towards you."

"Major Craddock," replied Raymond, "I have witnessed your noble generosity, and the successes of which you are capable. I can only say accept my thanks, and, however men judge your actions towards me and others in ill-plaint, you are a Christian man, and know that God will hold you free of wrong in what you have done. Adieu! when next we meet I know I shall meet a gallant enemy."

Craddock set out next day for Castle Harden, where he found the Squire, though it was hot summer, seated in his easy chair by a blazing sea-coal fire. The Major was shocked at the change which had taken place in Mr. Harden. The portly outlines, the jovial colouring had vanished, and a broken down, feeble old man huddled over the artificial warmth. He received Craddock with the testiness of the invalid superadded to the roughness of his natural manner. The Major saw there was but one way of dealing with such a man, and therefore in terms as brief as he had used in his relation to Raymond, and with a tone and manner, cold, indifferent, and business-like, narrated his tale.

Had the Major manifested the interest he really felt the old man in his spite and the chronic anger which now possessed him, would have delighted to show himself irreconcilable. As it was he burst into a passion of rage and indignation at the violence offered to his beloved though erring child. He cursed his own cruelty that had exposed her to such treatment, and actually reproached the messenger for the want of sympathy with which he appeared to regard the heavy calamity that had befallen a family with whom he had been on terms of particular intimacy.

The tempest of Squire Harden's passion ended in a flood of tears, the first the man had shed since his infancy. Craddock, respecting the parent's grief, waited till it had exhausted itself, and then requested permission to undertake the recovery of Miss Harden. The old man grasped the soldier's hand, and something of his old fire returned to him as he thanked him for his offer.

"I am not so confesbled after all, Ecod, but I can bestir myself for my darling. To think that this scoundrel Lieutenant of mine should be at the bottom of all this! By the heavens above me when I meet him I'll blow his traitor's brains out."

"Has he been here lately?"

"No; never since I turned him out of this room, after my return from the hands of those rebel rascals. I forgot that."

"Then he is not likely to seek your presence voluntarily again. Now, Mr. Harden, I must leave you, in the first place, to report myself at headquarters, and in the second to set as speedily as I can about the rescue of Miss Harden."

It was not till Craddock had promised to communicate without delay the first tidings he should glean that the anxious father permitted him to leave.

CHAPTER XXVII.—IN SUSPENSE.

Faithful to the promise he had made, Craddock lost no time in instituting a search after Marion. But even he felt how desperate were his chances as against the men whose plots he had taken upon himself to baffle. He was a stranger in a strange city, knowing not a dozen people of its entire community, and wholly ignorant of its localities.

Craddock spent a week in making enquiries and wandering about the streets in the hope of

meeting either Richard Raymond or Bradley.

One evening, as he was slowly returning through one of the suburbs, he came face to face with the lieutenant, who stared at seeing him, and seemed irresolute whether to turn and avoid or to confront him boldly. He had no time to decide, for Craddock at once stepped close and, looking him sternly in the face, said—

"Where is Miss Harden?"

Raymond could not conceal his agitation, but he managed to stammer a reply intended to be haughty, and attempted to pass by. Craddock, without hesitation, laid his hand on the lieutenant's collar.

"I have been looking for you these days back, I have called several times to Raymondsville, but you were denied. You must answer me—what have you done with Miss Harden?"

"What do I know of Miss Harden? If a band of rebels in royal uniform carried her off, as I have heard, you don't suppose I employed them?"

"No; but the men who carried her off were employed by you. I have in my possession your letter to your fellow-scoundrel, Bradley, which is proof enough of your complicity. It is evidence to hang you, and I tell you that, great as your power is in these times, you shall suffer for the crime you have committed."

Raymond's countenance, which had fallen as he heard of the letter, recovered a confident expression as the major proceeded. He felt that with such a clue as the letter, Marion's whereabouts should long before have been discovered by her friends.

He ventured to make a sneering observation to this effect, and, roughly shaking off Craddock's hold, asked him in plain terms how he dared to question a gentleman in such language and manner.

Craddock surveyed him for a moment with utter contempt, and then deliberately raising his cane, laid it smartly across the shoulders of the lieutenant, amid the laughter and delight of a crowd whom the spectacle soon brought together. In these days such an occurrence between gentlemen could have only one result, and the spectators listened eagerly to hear the place of meeting appointed, that they might follow and enjoy the duel.

But they were disappointed. Craddock, inflicting a final blow, which broke his slim cane across, cried:

"That is my reply to your question, and my punishment for your insolence. And if you be the gentleman you claim to be, and which I know you are not, you know your course, and will adopt it."

Craddock was determined to force Richard to fight. There was a good deal of savagery in the best ton of the day. The Major would have shot his man had it come to a duel.

Raymond felt this, and avoided conclusions by turning away, livid with shame, rage, and fear and making his way through the crowd, which mocked and jeered at him, and actually tried to prevent his escape. He turned down a lane, and when he got out of sight gave himself up to a fury of weeping, gnashing his teeth, tearing at his hair, and stamping upon the ground, like one possessed.

The Major proceeded to Castle Harden, where he told the old Squire the result of his interview with Richard Raymond. The unhappy Squire had all along buoyed himself with the hope that could only his lieutenant, who since his last visit to the Castle and his ill-welcome there had not made his appearance, be encountered by some friend of Marion's the mystery enveloping her fate would in some way be solved.

He was greatly depressed, therefore, to learn the futile issue of Craddock's meeting with him.

Some days after this incident Craddock resolved to reconnoitre in the neighborhood of Raymondsville, though with small hope of discovering any trace of the missing girl, whom her abductors would never have brought to a house constantly in military occupation, for Lieutenant Dick entertained, more for his own security than upon public grounds, a whole company of infantry under his roof.

The Major arrived alone, and, sealing the "demesne" wall at a retired place, made his way through the plantation to a thick bit of shrubbery beside the house. He forced through this to its centre, and there encountered Charles Raymond, who stood pistol in hand ready to receive him. At sight of Craddock, the outlaw's stern face relaxed, his haggard and anxious countenance brightened, and, casting his weapon upon the grass, he held forth his hand, which, Craddock, inwardly pitying the sad change which grieving and watching had made in the poor young man, shook without hesitation.

"When last we parted, Major," cried Charles, "it was agreed that we should meet as friends no more while this struggle lasted. But I must beg a further truce, not for my own sake, but for Marion's, whose best friend you were."

"Would I could do aught to serve her. But up to the present I have failed to learn anything of her whereabouts. Could I but meet this Bradley, I do think I should glean something. But the man is no regular trooper, and is therefore not amenable to military discipline, so that it is impossible to command his presence even with his regiment."

The two men very soon explained the reason of their presence and meeting. For Charles, he saw that driven by the despair and unrest which gnawed him perpetually, he had braved all dangers, and ventured to Raymondsville, hoping against hope, that he might trace his lost wife within its guarded precincts.

"And now, Major," he concluded, "I see how selfish it is for me to dwell upon my sorrows, while I should rather tell you of the griefs of others, whom I know you will most deeply feel for."

Craddock started. "Our friends at Arda—how are they? How is Miss O'Hanlon?"

"Poor Eileen! poor Father O'Hanlon! It is useless to use circumlocution with you, Craddock. Therefore, know in one word that the good old priest is dead and buried, and that his niece has left the cottage."

"For what place?"

"That, unfortunately, I am not at liberty to name. But it is an errand of mercy, and becoming an angel as she was. In a word, she has gone to the battle field to minister to the wounded, feeling that no office could more truly please the spirit of her departed relative, and, at the same time, distract her from the contemplation of her terrible bereavement."

"Raymond," cried the Major, "I came here on the same pursuit which brought you hither. I know my task would be vain, for Miss Harden is not in your house. I am under orders to leave this night for Wexford. You cannot, therefore, reckon upon me to assist you in this search any longer; but I advise you to direct your vigilance in some other direction, and to shun this place, where you may come once too often. You see I speak frankly. I should be sorry to see you trapped now, and I should feel glad to meet you armed and in the rebel ranks."

"You place me under continual obligations, Craddock. But I fear me if this suspense and misery continue much longer I shall be fitter for burial than battle. I care not for my life, but I shall nevertheless take your advice. Farewell!"

"Farewell! I will not question you as to Miss O'Hanlon's whereabouts. I suspect where she has gone, and trust me I shall find her."

The two men saluted each other and stole away by different paths. Craddock shocked at the death of his old host, and in a frame of mind little better than that of Charles at learning that Eileen had disappeared.

To be Continued.

THE CRUSADE OF THE PERIOD.

— FROUDE versus IRELAND. —

BY JOHN MITCHELL.

(From the New York Irish American.)

No. 7.

— "CLAN OLIVER." —

Now came in the deluge of Cromwellians, who were termed by the Irish *Clan-Oliver*, as the invaders of Elizabeth's day had been called sometimes Clan London, or Clan Saccanagh. It is not my purpose to follow Froude through all his details relating to the Cromwellian settlement; because this is rendered unnecessary by the admirable work of Mr. Prendergast, and Froude has himself fully admitted in one place the accuracy of Prendergast's facts and authorities, at the same time that, in many other passages, he makes statements of his own utterly at variance with those facts and authorities. What is material to point out here, is that the Historian most warmly approves of the regime established by Cromwell in Ireland, only lamenting that "he died too soon."—Speaking of that General and his indiscriminate slaughter of soldiers and civilians, of men, women, and children at Drogheda and Wexford, he says, pathetically, "Happier far would it have been for Ireland, if forty years later, there had been a second Cromwell before Limerick!" p. 125. It had been better, he thinks, if Sarsfield and his men, and all the peaceful traders, and all the heroic women of Limerick had had their throats cut, instead of being admitted to a Treaty. Perhaps he is right, seeing that the Treaty was to be instantly violated. "This Historian does not mind being charged with bloodthirstiness: on the contrary, he is flattered by it; he loves to write of blood, and to urge on other people the duty of shedding it: the odor of gore is grateful to his nostrils, whereas he despises "rose-water," which is Carlyle's phrase to designate any kind of gentleness or mercy, or even ordinary good faith observed towards Papists. Cromwell, he says with delight, did not assiduously come to Ireland "to make war with rose-water." No, it was the genuine red liquid, venous and arterial. There is no part of the Cromwellian system which seems to give him such heartfelt pleasure as the treatment of the priests. Only it was too mild, and was applied for too short a time; if the great Statesman had but lived, there would soon have been not a single priest left to "work mischief,"—which is his way of describing the saying of Mass.

THE WERE-WOLVES.

The good Father Burke, who is so amiable towards Froude, must be all the while aware of how it would have fared with himself if he had lived in the time of Froude's hero. Doubtless it is the duty of a Christian divine to love all men, even his enemies; and it was in this sense that he said he loved Froude. But he knows very well that in Froude's political economy, his (Father Burke's) head is exactly of the same value as the head of a bitch-wolf; namely, six pounds sterling of the money of that day, equal, we may say, to eighteen pounds of to-day. And it will not do to say that Froude estimates the goods at that price, only in the case that Father Burke had lived in the latter part of the eighteenth century; for he regrets, passionately, the too-early relaxation of that system; wishes there had been a Cromwell before Limerick; wishes that there were a Cromwell for Ireland's sake now; for, while the wolves were cleared off entirely, there are priests in Ireland still. Evidently while the wolf-price was enough, the priest's head-money ought to have been raised. My own estimate of the value of Father Burke's head, differs from Froude's, and is based upon another sort of tariff; for I hold it to be worth at least five hundred heads of the Froudes. Let nobody deceive himself, however, by assuming that this Historian discusses these matters in a historic spirit, as matters whose interest is long past and gone with the changing current of events. By no means: he treats them in the spirit of a party pamphleteer, and with an obvious intention to act upon the present politics and passions of men. Thus instead of giving a word of praise to the devoted clergy who persisted in hearing confessions and administering Sacraments, under the imminent penalty of transportation and of death, he never mentions those wonderful men without ribald abuse and calumny. "Priests and dispossessed proprietors," he says, "were hiding in disguise among the tribes, making mischief when they were able." He never alludes to

the deadly risks those clergy ran in staying by their flocks. Close as has been his inspection of documents, in public record offices, he never found the bills duly furnished by and paid to god-fearing troopers for their captives—"To five priests captured in the county Cavan and sent in"—"To five priests with their *apparences* (namely books and caps and stoles) sent in by Lieutenant Wood," and so forth, to great length; for which see Prendergast and Curry—you need not look to the Historian of "The English in Ireland." He cannot help, indeed, mentioning some of the severe measures used against the clergy; he only affirms that not so many were transported as those who were arrested; but nobody had said there were.

BARBADOES.

As to the people actually transported from Ireland to Barbadoes or other colonies or plantations, he, in his last lecture questions Father Burke's estimate of the numbers so exiled within a few years. He says: "Father Burke says that Cromwell meant to exterminate the Irish. I distinguish again between the industrious Irish and the idle, fighting Irish. He showed his intention towards the peasantry a few days after his landing, for he hung two of his own troopers for stealing a hen from an old woman. Cromwell, says the Father, wound up the war by taking 80,000 men and shipping them to the sugar plantations of Barbadoes. In six years such was the cruelty, that not twenty of them were left. Eighty thousand men, Father Burke had in six years not twenty left! I have read the Thurlow Papers, where the account will be found of these shipments to Barbadoes. I can find nothing about 80,000 men there. When were they sent out, and how, and in what ships?"

I think, however, that Father Burke's estimate is not far from correct; though, to be sure, 80,000 is a large round number. But it is well known that the deportation both of priests and of laymen, of young men and maidens, was on a very large scale. In consequence of the great increase of priests towards the close of the year 1605, a general arrest by the justices of the peace was ordered: it was the sporting season for priests, and even wolves were left comparatively at peace for a time. "On the 3rd of May," says Prendergast, "the governors of the respective precincts were ordered to send them with sufficient guards from garrison to garrison to Carrickfergus, to be there put on board such ships as should sail with the first opportunity for the Barbadoes." Poor old Father Paul Cashin, a very ancient and frail man, being apprehended at Maryborough, and sent on to Philipstown, on the way to Carrickfergus, there fell desperately sick, and was in danger of perishing in a dungeon from want and hardship. After months the Commissioners ordered him an allowance of sixpence a day; and when he should be well enough to move, this allowance was to be continued to him during his journey to Carrickfergus "in order to his transportation to the Barbadoes." It would not be much sugar Father Paul would make, after being set down there and bidden to take up the shovel and the hoe; but the authorities thought that under a Barbadoes planter he would at least be kept from "mischief," that is from Mass and Confession. The difficulty suggested by Froude in the paragraph above cited,—How, and in what ships were these 80,000 sent to Barbadoes? is not so very serious a difficulty. The operation extended over several years, and shipping was not so very scarce then, either in England or in Ireland. Besides, Doctor Sir William Petty and other adventurers were piling up all the shipyards in the kingdom with the best of Irish timber. Still there was some short coming in the tonnage available for this service, and it cost too much; so that, on the 27th of February, 1657, the government referred it to the Lord Lieutenant to consider where the priests, then crammed into the prisons of Dublin, might be most safely disposed of. And so they were carried across the island, placed in boats and flung out upon the bare islands of Arran, in the Atlantic, and Innisbofin, off the coast of Connemara, there to reside themselves; upon an allowance of sixpence per day. It was when private enterprise came in aid of the government that no want or shipping was experienced. The merchants of Bristol contracted with the commissioners, not for cargoes of priests, but for young men and marriageable girls, who would be more useful, these merchants thought, upon their West India plantations. Ostensibly these were to be all persons having no visible means of support; but practically it was a slave hunt. Says Prendergast:—

"Messrs. Sellick and Leader, Mr. Robert Yeomans, Mr. Joseph Lawrence, and others, all of Bristol, were active agents. As one instance of many,—Captain John Vernon was employed by the Commissioners for Ireland into England, and contracted in their behalf with Mr. David Sellick and Mr. Leader, under his hand, bearing date the 14th of September, 1653, to supply them with two hundred and fifty women of the Irish nation above twelve years of age, and under the age of forty-five; also three hundred men above twelve years of age, and under fifty to be found in the country, within twenty miles of Cork, Youghal, and Kinsale, Waterford, and Wexford, to transport them into New England. Messrs. Sellick appointed their shipping to repair to Kinsale; but Roger Boyle, Lord Broghill (afterwards Earl of Orrery), whose name, like that of Sir C. Coote, seems ever the prelude of woe to the Irish, suggested that the required number of men and women might be had from among the wanderers and persons who had no means of get their livelihood in the county of Cork alone. Accordingly, on the 23rd of October, 1653, he was empowered to search for them and arrest them, and to deliver them to Messrs. Sellick and Leader, who were to be at the charge of conducting them to the water side, and maintaining them from the time they received them; and no person, being once apprehended, was to be released, but by special order in writing under the hand of Lord Broghill."

Many such operations took place in various parts of the country; until this Bristol firm alone had shipped above 6,400 young strong people within the resolvable ages. Many a girl of gentle birth and delicate nurture must have been seized by these slave-dealers and hurled to the private prisons. Daniel Conery, a gentleman of Clare County, was sentenced to banishment for harboring a priest in 1657. "This gentleman had a wife and twelve children: his wife fell sick and died in poverty. Three of his daughters, most beautiful girls, were transported to the West Indies, to an island called the Barbadoes; and there, if they are alive, they are in miserable slavery. (*Morison's Threnodia*: cited by Prendergast.) On the whole, taking priests and laymen together, men and women, girls and boys, and allowing some years for the operation, I think we may allow Father Burke's estimate to be a fair and probable one.

A PERILOUS APOSTOLATE.

But the matter, and perhaps the only matter which disquiets and perplexes the mind of the "Historian," is the fact that in the midst of all these horrors, Catholic priests were not only ministering all over the country, but coming in from France and Spain and Rome; not only supplying the vacuum made by transportation and by death, but keeping up steadily the needful communication between the Irish Church and its head: and not only coming, but going, (both times incurring the risk of capital punishment) and not in commodious steamships, which did not then exist, but in small fishing luggers or schooners; not as first-class passengers, but as men before the mast. Archbishops worked their passage. The whole of this strange phenomenon, which continued more than a century, belongs to an order of facts which never entered into the Historian's theory of human nature. It is a factor in the account that he can find no place for: he gives it up. Yet Edmund Spenser, long before this day, as

good a Protestant as Froude, and an undertaker too upon Irish confiscated estates, had at least somewhat of the poetic vision and poetic soul. There were moods of his undertaking mind in which he could look upon such strange beings as these priests with a species of awe, if not with full comprehension. He much marvels at the zeal of those men, "which is a great wonder to see how they spare not to come out of Spain, from Rome and from Remes, by long toyle and dangerous travailing hither, where they know perill of death awayteth them and no reward or richesse." Mr. Froude, indeed, speaks of them as engaged in nothing else but keeping up treasonable alliances with countries at war with England, and recruiting for foreign armies. As for their expecting no reward or richesse for such laborious service, he would bid you tell that to Judas Apella, or to the horse marines!

Reward and riches! I know the spots, within my own part of Ireland, where venerable Archbishops hid themselves as it were in a hole of the rock. In a remote part of Louth County, near the base of the Fews mountains is a retired nook called Ballymascanlon. There dwelt for years, in a farmhouse which would attract no attention, the Primate of Ireland and successor of St. Patrick, Bernard McMahon, a prelate accomplished in all the learning of his time, and assiduous in the government of his archdiocese; but he moved with danger, if not with fear, and often encountered hardships in travelling by day and by night. His next successor, but one, was Michael O'Reilly; and he dwelt in a cabin at Termonfechin, near Clogher Head, a very wild place, and greatly out of the way, as it lay between the great Northern road and the sea, and could only be found by those who searched for it. Here he died. And if such were the toils, hardships, and dangers of the highest ecclesiastics, we may conjecture what kind of life awaited the simple priests who devoted themselves to the mission; yet it was, with full knowledge of all this, with full resolution to brave all this, that many hundreds of educated Irishmen, fresh from the Colleges of Belgium or of Spain, came to the French seacoast at Brest or St. Malo, bent on finding some way of crossing to where their work lay. Imagine a priest ordained at Seville or Salamanca, a gentleman of high old name, a man of eloquence and genius, who has sustained disquisitions in the college halls on questions of literature or theology;—imagine him on the quays of Brest, treating with the skipper of some vessel to let him work his passage: he wears tarry breeches and a tarpaulin hat (for disguise was generally needful)—he flings himself on board, takes his full part in all hard work, scarce feels the cold spray and the fierce tempest. And he knows, too, that the end of it all, for him, may be a row of sugar-canes to hoe, under the blazing sun of Barbadoes, overlooked by a broad-hatted agent of a Bristol planter: yet he goes eagerly to meet his fate; for, he carries in his hand a sacred deposit, bears in his heart a sacred message, and must deliver it or die. Imagine him then springing ashore, and repairing to seek the bishop of the diocese in some cave, or behind some hedge, but proceeding with caution by reason of the priest-catchers and their wolf-dogs. But, Froude would say, this is the ideal priest who have been portmaying. No: it is the real priest, as he existed and acted at that day, and as he would again in the like emergency. And is there nothing admirable in all this? Is there not something superhuman and sublime? Ah! we Protestants are certainly most enlightened creatures. Mr. Froude says we are the salt of the earth. We stand, each of us, with triumphant conceit, upon the sacred and inalienable right of private stupidity; but I should wish to see our excellent Protestantism produce some fruit like this.

And not only has this Crusader no word of admiration or commendation for the more than chivalrous bravery of the priests who dared and defied the toil and the peril, humiliation, transportation and death, for the sake of feeding those flocks which the English were sharing;—not only does he pass over in silence, or make light of, or attempt to deny, the frightful persecutions continually inflicted upon those clergy, or hanging over their heads, but the great leading theme of his whole book, the thing which he most earnestly repeats is this—the priests were never persecuted enough, except only in Cromwell's time! Ah! if Oliver Cromwell had but left a son like himself, he pathetically exclaims, Ireland's lot at this day had been happier; and it would be now as easy to find a wolf in the island as a priest. He is very hard indeed to satisfy in the matter of persecution; for, although the laws for making Ireland too hot to hold a priest, were constantly elaborated and made more atrocious nearly every year for the next century after Cromwell, still there was occasional clemency; and those obnoxious pastors were often left unpunished, and even their saying of Mass was often winked at, provided they committed the offence in some very obscure place, this does not suit the Historian at all: he wants their hearts' blood; and it was such "mistaken leniency" on the part of the government that made Papists so insolent that they continually rose in new insurrections, and even at one time, (when James the Second came to the throne) their presumption rose to such a pitch, that he tells us with disgust, "the Irish thought Ireland was theirs."

MEANING OF THE TOLERATION.

It is to be feared that the Historian, after all his researches, fails to comprehend the exact purpose and extent of those occasional connivances or tolerations: the purpose was to keep up an efficient machinery for getting a hold of more and more of the lands which were still remaining in the hands of Papists, under secret trusts or illegal leases. The Protestant interest could not afford to suppress the Mass, so long as any Catholic possessed an acre of land or a good horse. If there had been no priests, and no Catholic service could anywhere be celebrated, it was feared that nearly all the Catholics would conform; and then, where would our Protestant interest be! Our good Protestants could no more afford to do without the Mass than without the "massacre." So, successive Viceroys and Lords of Council changed their policy from time to time, either suspending the operation of the most forcible of the penal laws, or enforcing them in their havior, as political exigencies for the time-being might seem to require. Mr. Froude, with his unbending Protestant honesty, must really have some indulgence for people who, after doing the work of the Lord so well, felt that they had not yet received their full reward; for certain Papist flituites, Edomites, and Amalekites, could still be found, by means of earnest and prayerful diligence, who were fraudulently receiving the rents and profits of their own estates, and thus cheating honest colonists. For these Amalekites it was needful to keep up a kind of secret hole-and-corner Mass; and the army of informers who were kept in pay might be trusted to find out who attended those useful ministrations. Here is the true key to the Penal Laws and to their administration.

FROUDE FEARS FOR THE FUTURE.

Yes: evil must come of it, as this honest being truly apprehends. In his last lecture, by way of reply to Father Burke, he cannot conceal his uneasiness. He says:—"England is afraid, however, and deeply afraid. She is afraid of being ever driven to use again those measures of coercion against Ireland, which have been the shame of her history." The shame of her history, inasmuch as they were not duly executed. But what is England afraid of now? Ireland is very quiet, and so free from disturbance, and every sort of crime, that many a single county in England exhibits more murders, poisonings, burglaries, and waylayings with intent to murder, in one year than the whole of Ireland can show. What, then, thinks the Historian, is the provocation

which is likely to drive his countrymen to new penal laws against Ireland? Can it be the Home Rule agitation—an agitation which is not only perfectly legal and constitutional, but also entirely harmless and useless? No: certainly not this. As for the outcry some Irishmen are making, claiming that they ought to be governed according to "Irish Idens,"—governed by England, neither can this disquiet their English masters much. Their English masters know how to deal with such matters as these; by seizing on such newspapers as offend them, and by trying the most noisy of the agitators before packed juries? What, then, precisely, does the Historian's ominous threat portend? What does he wish his countrymen to do to us more? It may be that the learned and eloquent gentleman, having lived a good deal in Ireland of late, has observed that many industrious Irish people, grandsons and descendants of those who were once so thoroughly stripped bare, have gradually worked themselves into possession again of broad estates, often in the very tribe-lands of their own clans. These estates were taken from their ancestors and given to the "saints" without money and without price: the present owners have won some of them back in the sweat of brow and brain. Catholics, too, having been plundered of their own Cafardals, Churches and Abbey-lands, are now found in possession of new and splendid churches, and of great and beneficent religious houses. Here is a matter which is evidently worthy of the serious consideration of us the enlightened Protestants; for if the earth is not ours and the fullness thereof, we should like to know to whom it does belong? Would not a good, prudent system of penal laws, jockey those idolatrous Papists out of all they own, even as before? And is it any wonder that Historian Froude begins really to fear that England may be forced to resort to the old system of coercion once more?

Is this the explanation of his ominous menace, or is it merely, (as one of his English critics has insisted) a general craving on his part, "to burn or boil somebody, if only he could make up his mind whom to boil or burn." On this last question I do not really think the Historian labors under any doubt or difficulty. I know whom he wishes to cook.

At any rate, it really seems that this Crusader, like many another great man, is in advance of his age, or else behind it. He is either above the general level of human conscience and morals, or else below it. Either way, whether he is behind or before, whether too high or too low, his shot has failed to strike right between wind and water: and his Crusade is a failure.

In one other article, I shall wash my hands of our Historian; and having washed shall slightly perfume them.

IRISH INTELLIGENCE.

ADHESIONS TO HOME RULE.—Several highly important adhesions to the ranks of the Home Rule Association have taken place during the past week, including Mr. Mitchell Henry, M.P., and quite a number of Catholic clergymen and lay gentlemen of influence. Mr. George Fottrell, Jr.—a gentleman well known amongst the alumni of the Catholic University as one of the many able and gifted young Irishmen whom that national institution has sent forth into public, professional or commercial life—has addressed the following letter on the subject to Mr. Butt:—

"Mountview, Glengarry, March 13, 1873.

"MY DEAR SIR—May I ask you to propose me as a member of the Home Rule Association at its next meeting? Perhaps I may as well state why it is that I now seek admission into that body.

"I have hitherto deferred doing so, not because I doubted either the advisability or the possibility of accomplishing that which the association was founded to accomplish (for I have always looked forward to such an alteration in the Act of Union as would give to Ireland the management of internal affairs affecting her and her alone), but because I considered that a nation as well as an individual to be successful should ever bear in mind the truth which has been so well expressed by Miss Proctor:

"One by one, thy duties wait thee—
Let thy whole strength go to each;
Let no future dreams elate thee,
Learn thou first what those can teach."

"When, therefore, Mr. Gladstone, borne into power on the wave of popular enthusiasm, pledged himself to grapple with the three great questions of the Irish Church, the Irish Land, and Irish Education, I felt that it was the duty of patriotic Irishmen to give every assistance to that statesman, and to offer no obstacle which could be construed into absolving him from the pledges which he had given.

"Two of those pledges he right loyally fulfilled, and just one month since the bill was read which was to redeem the third. That bill has raised a storm of indignation on all sides in Ireland, and the fact that Mr. Gladstone, with, I am sure, an honest, conscientious desire to do justice to this country, felt himself unable to introduce a better measure, is an almost unanswerable argument in favor of Home Government. If further argument were needed, it has been supplied by the debate on the second reading of the bill.

"Mr. Fortescue, speaking on behalf of the government, admitted that he knew the bill did not remedy the grievance of Catholic Ireland, that he knew the vast majority of Irishmen were in favor of chartering and endowing a Catholic Educational Centre, that the Catholics were practically unanimous in their demand for such a Centre, that their demand was a perfectly just one, that personally he would wish to concede it, but that the prejudices of English and Scotch members were such that her Majesty's government could not propose to give to the Catholics of Ireland that which they asked for and to which they were entitled.

"The same thing was said in nearly the same words by the Marquis of Hartington.

"The Chancellor of the Exchequer considered that the unanimous decision of the Roman Catholic Bishops of Ireland should not be taken into account at all when discussing the advisability of imposing the government bill upon this country, that it should in fact be regarded in the light of an earthquake, a convulsion of nature which could not be prevented, or, in other words, that the hierarchy of Ireland should have no voice whatever in the settlement of the Education question of Ireland; whilst Mr. Vernon Harcourt (the Solicitor-General elect) went further and, having first declared that in Ireland we understood nothing except anarchy, ascendancy or priest-craft, propounded the doctrine that the fact of Irish opinion being unanimous against the bill was its chief recommendation—a doctrine which, starting as it may appear, was re-echoed by the *Daily Telegraph*, the *Pall Mall Gazette*, and even by the *Spectator*.

"Few Irishmen are prepared to accept this doctrine. I for one wish to record my protest against it, and so I ask to have my name entered on the roll of members of the Home Government Association.

"A few days since I was reading an article in the *Daily Telegraph*, in which that organ of the Government admitted that the university system proposed for Ireland was bad in principle, and defective in detail; that it was a system which would not for a moment be tolerated in England or in Scotland, but that unfortunately such was the religious rancor prevalent in Ireland that no better scheme could be devised for this country. As I read that article, I could not avoid comparing the tones of the two debates, one of which took place in Dublin, the other in Westminster, and the latter did not gain by the

contrast. Certainly, any one who will compare the two debates will give the palm for religious intolerance to the Assembly who made the walls of St. Stephen's ring with applause, while the member for Liskeard delivered himself of a savage tirade against Irish priests and people.

"Perhaps we may be bigoted and intolerant, but I feel sure that if the English and Scotch members would retire for a session from the house, and leave our 103 Irish members to settle the University question a solution would be arrived at which would be accepted by all parties in this country.

"Let Trinity College and the Catholic University each elect two or three delegates to confer together, and I shall be much surprised if they cannot agree on the basis of a settlement. If this be done we may hope to see a university system established to suit the requirements of the Irish nation, and not the exigencies of English parties.

"Yours very truly,
"GEORGE FOTTRELL, JUN.,
—Dublin Adv.

RIGHT REV. DR. VAUGHAN ON IRELAND.—His Lordship the Bishop of Salford in the course of a sermon delivered at the Conventual Church of St. Isidore, Rome (inhabited by the Irish Franciscan novices), on St. Patrick's Day, compared the Irish people to the Jews, who, although appearing a very humble and insignificant race compared with the great empires with which they were surrounded, received a special mission, and special gifts and favors for this purpose. They appeared in a state of bondage and oppression when suffering from the Egyptian yoke, but this very bondage and oppression formed the most important part of their spiritual training. In the course of time the truths entrusted to them until Christianity spread the lessons at first taught only to Abraham became diffused over the whole world. Fourteen hundred years ago a similar mission was given to St. Patrick, and one is only beginning to see the real extent and character of the labors of Ireland. The great apostolical work of the chosen nation was still in prosecution before the eyes of all mankind, in the crowded cities of the British Empire, in the United States, Canada, Australia, everywhere. There was a peculiar adaptation in the position and habits of the humble Irish for combating and counteracting the peculiar revolutionary tendencies of the present day, which take the form of strikes and international, of a war between masses of poor laborers and cliques of rich capitalists. In such a war the rich capitalists were certain of succumbing in the long run to the masses of envious, greedy, revolutionary artisans. His Lordship referred in hopeful terms to the means by which all nations are to be brought within the pale in which they will find safety and salvation.

The Prayer-Book Revision Committee of the Protestant Episcopal Church in Ireland is very hard upon the doctrine of Baptismal Regeneration and that of the Real Presence. By majorities of two to one they have condemned each of these by negative propositions. Of the language which the Prayer-book uses in regard to the grace of Baptism, the Committee declares that it denotes the privilege and responsibility of all who receive that sacrament as admitted to the visible Church of Christ, "and a visible signing and sealing of the promises of God, subject to the conditions of the Christian Covenant; but it is added the Church of Ireland does not teach of a further grace received from baptism, either in the case of infants or adults, that such grace is received by all who receive baptism, nor of necessity at the time of the administration." The other new rubric in the Communion service declares that the Church of Ireland does not permit it to be taught that "by virtue of consecration there is in or under the form of the elements a presence of Christ or of Christ's flesh and blood, unto which adoration may be or ought to be done." It would be difficult to see how, with these statements put forward authoritatively by that Church, any pronounced Ritualist could conscientiously find a resting place in the Irish branch, as it has heretofore been called, of the Church of England.

There is a general movement in the counties to obtain a reduction of the Police Force, in consequence of the peaceful condition of the country. It has been set on foot by a communication from the Lord Lieutenant calling the attention of the local authorities to the subject, and requesting that it might be considered. It is probable that the result will be a permanent decrease in the force. It is extremely difficult to obtain recruits for it, as notwithstanding that a provisional increase of pay has been conceded pending the decision of the Government on the reports sent in by the Commissioners who held the recent inquiry, the service is not popular, and the men engaged in it are in an unsettled state. The magistrates of the county Fildare met yesterday, under the presidency of the Duke of Leinster, to consider a proposal to abolish the constabulary stations at Glencree, Lyons, and Tickennow. These stations were first established to protect the canal traffic at a time when robberies were frequent. Mr. Pilkington and Lord Cloncurry objected to the removal of the stations from Lyons and Tickennow. They argued that the effect of abolishing such stations would be injurious to the peace and well-being of the districts. Lord Cloncurry moved, and Major Barton seconded, the resolution, expressing approval of the proposed reduction of Glencree, and a hope that the force might be so distributed as to render the reduction of Lyons and Tickennow unnecessary. An amendment was proposed by Dr. Joly, but the sense of the meeting being adverse, it was withdrawn, and Lord Cloncurry's resolution was adopted. On Saturday the magistrates of the county Tipperary met to consider a similar proposal. Lord Lismore took the chair as Lord Lieutenant of the county. A long discussion ensued. The great improvement in the character of the county was admitted, but the County Inspector strongly advised the meeting not to reduce the force, and, after a division, the motion was rejected by a majority of one. As to the peaceable and orderly conduct of the people there is still abundant evidence from different parts of the country. The Quarter Sessions Court are now sitting in several places, and the Chairmen bear testimony to the fact.—*Times Dublin Cor.*

DUNMAY, April 5.—A mysterious murder was last night perpetrated on the Great Southern and Western Railway. The goods train running between Cork and Limerick had proceeded within two miles of Buttevant, when the guard observed that the speed of the train was unaccountably slackening. He went towards the engine, and found the driver, Archibald Wall, and the fireman, Michael Nagle missing. He stopped the train, and placing signals along the line, brought the night mail from Cork, which was due to a standstill. A search was instituted, when the driver was found on the side of the railway track bleeding from a dreadful wound in the head. He was unable to speak, and died in a short time. Nagle, the fireman was nowhere to be found, but he was subsequently discovered walking along the line. He stated that he had a quarrel with the driver, who burst him on the head, and in a moment of passion struck him with the shovel. The engine presented the appearance of a struggle, the platform being stained with blood. The weapon was found to have been consumed in the furnace, as well as a portion of the prisoner's clothing, which it is supposed was bloodstained. Mr. Justice Lawson passed sentence yesterday on the Belfast rioters, and certainly no one can attribute to him any timidity or undue tenderness in administering punishment for their crimes. The law has been vindicated with exemplary rigour, and the effect will, it is hoped, be beneficial in deterring a lawless populace in other places as well as in Belfast from committing acts of violence such as disgraced that town in August last. It was necessary

to make such examples as would leave a lasting impression on the disorderly and refractory classes who are ready at the slightest signal to engage in party riots in Belfast had long enjoyed impunity...

Saturday, Mr. Daunt expressed this conviction that a Home Rule Parliament would settle the Education question in a manner satisfactory to all parties. Of this we are fully confident. The Irish people, Catholic and Protestant, are, in the main, devoutly attached to the principle of religious education.

has a good deal to say for itself. To us it seems only a logical result of the "reformation" from which the human race have derived so many advantages. That auspicious movement, to which we owe Anglicanism, the "Old Catholics," and innumerable sects and revolutions to the great profit of mankind...

here is the way he moralizes over St. Patrick's Day, lately past; (From the Merrimac Journal.) The growth of Catholicism in New England, though chiefly the result of immigration, is too rapid and too wonderful not to attract the attention of all observing minds.

UNITED STATES. A NEW ENGLANDER'S OUTLOOK.—The Merrimac Journal is published at Amesbury, Mass. Its editor seems to be a very candid and thoughtful man, and

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MONTREAL, FRIDAY, MAY 2, 1873.

ECCLESIASTICAL CALENDAR.

MAY—1873.

Friday, 2—St. Athanasius, B. C. D.
Saturday, 3—Finding of the Holy Cross.
Sunday, 4—Third after Easter.
Monday, 5—St. Pius V., P. C.
Tuesday, 6—St. John before the Latin Gate.
Wednesday, 7—St. Stanislaus, P. M.
Thursday, 8—Apparition of St. Michael, Arch.

NEWS OF THE WEEK.

It is as well to caution the public against placing any reliance upon the telegraphic reports as to the illness and critical situation of the Sovereign Pontiff. These reports are unauthenticated, and are in all probability the invention of speculators. No doubt the Holy Father is advanced in years, and it is very likely that he suffers from the infirmities of age, and from occasional indisposition; but as yet there is nothing to create serious alarm, though we should all pray earnestly that a life so valuable may be spared.

The lull in the storm of European politics seems to be nearly at an end, and stormy days are at hand. Monarchists and Revolutionists appear determined to bring matters to an issue. In France the extreme Radicals have won some important elections, and the Royalists are said to be preparing to put forth their strength. In Spain the issue seems to be between Communism, and Legitimism, as represented by Don Carlos. The revolutionary party in Madrid have raised the standard of the Commune; the army is in thoroughly demoralised condition; and there is in a word no authority in the country which can command respect. We may expect to hear soon of the outbreak of a social convulsion, and of wholesale massacres in that distracted country, whose last chance of salvation, under God, depends upon the speedy success of the Carlists, and the restoration of the rightful monarchy.

Emperor William of Germany is on a visit to his Imperial brother of Russia, and has been enthusiastically received at St. Petersburg. Whether this bodes an *entente cordiale* between these two great military Powers we can hardly say; but that it has some kind of political significance, we may be sure, and may be taken as indicative of an approaching storm.

In England the Prince of Wales has been making himself prominent in taking a leading part in some Masonic tom-fooleries connected with the reinstitution of the Order of the Knights' Templar—which being accused of gross immoralities, and of anti-Christian tendencies, was suppressed, with the consent of the Holy See. It is laughable to see stout, middle aged gentlemen of the XIX. century, Protestants to boot, and therefore very indifferent to the fortunes of the Holy Places whose defence against the infidel was the object of the Templar institution—taking part in the farce of the resurrection of such an Order; but when we remember that now-a-days this is but one of the many forms which Free-Masonry assumes, it is something not laughable, but sad, to see those in authority giving the semblance of encouragement to an organisation whose aim is the subversion of every throne, and of every altar in Christendom. With the simplicity or rather stupidity of lambs, though without their innocence, these infatuated lords and princes, fawn upon their enemies, and lick the hands up raised to shed their blood. One of the chief agents in the great Revolution of the last century was as the arch-revolutionist Louis Blanc shows in the 3rd chapter of the second volume of his great work, *Les Revolutionnaires Mystiques*—Free-Masonry in its several branches; and to-day it is through the agency of the same mystic, wide-spread organisation that it is proposed to carry out the work then inaugurated. Of course it is a master stroke of policy on the part of the hidden directors of this gigantic conspiracy against Christianity and modern society, to enroll amongst their subjects men of high social and political standing, and thus make these unconsciously accessory to their own destruction. One would have thought however that the fate of the Duke of Orleans,

once Grand Orient, would have served as a warning to all Princes of the Blood against being decoyed into taking the livery and doing the work of their bitterest foes. Philip no doubt thought that as "*Grand Orient*," he was himself a leader; whilst in fact the silly dupe was but a tool in the hands of men of far higher standing in the Masonic hierarchy, men far more astute than he was, and who flung him to the scaffold when he had served their turn.

SIN AND DEATH.—Doctor P. Carpenter has published a letter on the subject of infant mortality which he has addressed to the *Montreal Gazette*, and which that journal lays before its readers. The facts therein revealed are hideous, God knows; but, alas! what remedy to apply to them we know not. Sin, even in this world, brings with it its own punishment; and sin cannot be put down or checked by human law, but only by the grace of God.

Some few comments, however, we will venture upon. We admit with the writer of the letter that the amount of infant mortality is most shocking; but it is not the young victims of the parents' sins who are most to be pitied. If out of the 633 children born and sent to the Foundling Asylum in 1872, only 41 have been saved to the earthly community, 642 have been gained to the heavenly Jerusalem. True, the Foundling Hospital has for one of its objects—an object which it does its best to attain—the physical relief of the tender infants committed to its care, and the prolongation of their existence upon earth. But its main objects are spiritual. First, it proposes to itself the diminution of the crime of child-murder, the amount of which will always and everywhere be in the inverse ratio of the means of providing shelter for the offspring of unchaste unions; secondly, the procuring for the issue of those unallowed unions the ineffable advantages of the Sacrament of baptism "whereby"—in the words of the catechism of the Protestant Church of England—"being by nature born in sin, and the children of wrath, they are made the children of grace," and heirs of the Kingdom of heaven. The diseased infants left naked, bleeding, covered with sores, and leprous with disease, at the door of the Foundling Hospital, would, in many instances but for the existence of that institution, have perished without baptism, and by the hands of their own parents; would themselves, therefore, have for ever been excluded from the kingdom, and supernatural beatitude which is for those only who have been baptized; and would thus have been a cause of deeper and more damning guilt to those who, by their sin, had been the means of bringing them into the world, as well as of prematurely hurrying them out of it, and defrauding them of the benefits which Christ has merited for all who have been baptized, and have not sullied the purity of their robes by mortal sin. Did it do nothing else—did it not save a single life, or prolong the earthly existence of one of those whom it receives, the Foundling Hospital would be an institution of the very highest utility in the best sense of that word.

We would also make a remark which, had it occurred to him, would we are certain have been made by so excellent and courteous a gentleman as Dr. Carpenter, one so anxious to do justice to the Sisters, often most ungenerously blamed for the amount of mortality in their Foundling Hospital, as if that were owing to their neglect, or want of due vigilance; and whom some ungenerous creatures have had the insolence to brand as "baby farmers"—a newly coined term applied to those only who for nefarious purposes, undertake the charge of illegitimate children, for a pecuniary consideration, and with the intent of killing them, or perhaps rather of letting them die.

It is perfectly true that the foundlings whom the Sisters put out to nurse are fed on "unnatural aliment," that is on an aliment never intended by nature for the sustenance of baby life. But how can it be otherwise? we remark. Of the foundlings a very large number, 564, are put down as certainly syphilitic; many more may be tainted with the same foul disease; all are suspected of being so tainted. Now under such circumstances, how is it possible, or even conceivable that any healthy woman would, for any consideration whatsoever, allow such a child to draw its nourishment from her breast? The well grounded fear of the dread syphilitic taint interposes an obstacle insuperable to the administration of the one natural aliment, and makes the administration of an "unnatural aliment," a sad but inevitable necessity. We think however, that cow's milk is in most cases the food which the Sisters stipulate shall be given to the babies whom they place out at nurse to be taken care of; and

The Catholic Church does not teach as does Calvin, that unbaptized children, guiltless of mortal sin, suffer eternal torture with the other damned. They are excluded from the enjoyment of the beatific vision; they do not see God; but it is not forbidden to believe and hope that they enjoy a natural beatitude, perhaps the highest of which human nature is capable.

though barley and water may be sometimes resorted to, it is only in exceptional cases, and when, during the long winter months, milk is scarce, and with difficulty procured. We must remember that it is not the rich, or people in easy circumstances who can be persuaded into taking charge of the wretched creatures, cast upon the mercies of a Foundling Hospital.

In conclusion we contend, as we have contended before, that, though the mortality of the Foundling Hospital is great, though the percentage of lives prolonged to the age of puberty is so small as to be scarce worth mentioning—this mortality is not to be attributed to any want of assiduous care on the part of those in charge of the Hospital; that, if it only saves one per cent of those whom it receives, still that one is so much clear gain * since but for it all the babies left at its doors would have been murdered by their parents, or cast living into the gutter to be devoured by the dogs and the swine. Indeed, even with a Foundling Hospital, this last mode of disposing of the fruits of illicit intercourse is becoming very common in some parts of Canada, as may be seen from the annexed paragraph from the *St. John (Quebec) News*:—

"Of late it has been getting the fashion to scatter infants promiscuously about our usually quiet town. A week or two since one was found on the steps of a prominent citizen and within a day or two another poor little innocent was surreptitiously deposited in the Roman Catholic Church. The unnatural parents ought to be tracked out."

With the concluding words of our esteemed friend's letter—we must all agree. Let us be careful to bring up the young in purity before the Lord: "let those whom the Lord has lent to our care be *forewarned and forearmed before the time of special temptation come*."—Yes indeed; but how and by whom are they to be thus "forewarned and forearmed?" It is here that the Confessional comes in; and this is the only remedy, implying as it does the due use of the Sacraments, that we can suggest as the remedy for the crying evil which the worthy Dr. Carpenter deplures; whose fruits may be seen at the wicket of the Foundling Hospital; which gives us on earth a breed of tainted babies doomed to a premature death, and which is daily, hourly driving down the souls of grown men and women to hell.

* Even in the Moscow Foundling Hospital, a State institution with immense resources—of the babies who survive the first month, the most critical period of baby life, and who are then reported "healthy," 50 per cent die within the first year. Our authority is the correspondent of the *London Times*. What the rate of mortality amongst those who are found to be *not healthy* four weeks after birth, we are not told, but it must be something very great; and upon the whole we have good reasons for believing that in the Moscow Foundling—held up as the model institution of Europe, and within whose walls surrounded by all necessary appliances, one-sixth of the babies are actually born—the mortality is as great as it is amongst the cast away children whom our Sisters in Montreal pick up for the most part half frozen, wounded, bleeding and moribund in the street before their door.

TEACHERS AND THEIR INFLUENCE.—"Did you ever think that we, as teachers, have a greater percentage of mankind beneath our influence than all other professions? . . . It is plain that we have more to do than to instruct those beneath our care from the text-books furnished."

These very true words we find in the *Selected Matter* of the *Montreal Witness* of the 17th ult.; and they so fully justify the opposition of Catholics to State-Schoolism, and the being compelled to pay for the support of non-Catholic schools and teachers, that we may be permitted to insist thereon.

We argue that it is nonsense to pretend that the Common Schools are not dangerous to the faith and morals of Catholic children, because the State provides that the text-books therein used shall be free from all matter which can offend the Catholic conscience. Granting, for the sake of argument, that such be the case, that the text-books are expurgated and cleansed from all perilous stuff, this does not in the slightest degree modify our aversion to these schools. It is not only to the text-books that we object, but to the teachers.

As parents, we are, as towards God, in duty bound to exercise the utmost discretion in the selection of teachers for our children; so great as the above Protestant article shows—is the influence, altogether apart from the text-books, that the teacher exercises, and must exercise over the pupils entrusted to his charge.

And as the corollary of this our duty towards God, is our right, our exclusive and absolute right as against the State, to determine for ourselves—each one for himself, and as he shall render an account of his conduct to God—who shall be the teachers of our children. In this matter the State has, can have, no right of interference; and the simple fact, that a parent, in the exercise of his divine and inalienable right, objects to any school teacher, is a sufficient, all conclusive reason why in justice the parent so objecting should not, directly or indirectly, be taxed for the support of the school in which the obnoxious teacher officiates. By brute force—and that it is the only argument that on the School Question Protestants ever appeal to—Catholic parents may be forced to pay for such schools; yet for all that the State exercising this might, is a tyranny to be resisted, if possible; not a legitimate government to be honored and obeyed.

We object to the teachers of the Common Schools, no matter what the text books therein used, no matter what the course of instruction pursued, or the topics taught in those schools. A teacher, if he be worth the salt of his porridge, must exercise a powerful moral influence over the pupil, who, unless he look upon his teacher as something far his superior in every respect, can never profit by his instructions. It is the constant argument of our Protestant contemporaries against the sending of Protestant children to the Convent that, insensibly, the moral influence of the Nun affects the pupil favorably towards Popery. In the same way the influence of the Protestant teacher over the Catholic pupil, or of the infidel teacher over the Christian pupil, must be unfavorable to the Catholicity of the one, to the Christianity of the other. Indeed in the same selected article in the *Witness* as that from which we have already quoted, appears an anecdote illustrative of this truth.

A weeping father implores his darling child on her deathbed to pardon him if ever he had wronged her. The dying girl turns on him a sad despairing look, and asks him:—
"Father do you recollect the teacher you hired when we lived in P—"

This teacher we are told was an infidel; and the girl, whom by his influence he had robbed of her belief in Christ, thus draws the moral:

"Well, father, for these years since he left, I have been walking in the way pointed out by him; and father you hired that man to ruin my soul. No Heaven, no rest for me! All is darkness!"

Yes! When their own interests are concerned, Protestants can see clearly enough that the parent incurs a heavy moral responsibility in the choice of a teacher for his children; that he is bound to exercise that choice, in the fear of God; and as knowing that God will one day call him to a strict account for the manner in which he has exercised it. All then that we as Catholics do, in that we protest against being forced to hire Protestant teachers for our children, is the counterpart of what conscientious Protestant parents would do, if forced by a tyrannical State, to hire or pay for infidel teachers for their children.

We object to the teachers of your Common Schools, and this is enough. We alone as parents, have a right to a voice in the matter. We will not place our children in the hands of a Protestant teacher, because, as you yourselves admit, the teacher has "a greater percentage of mankind beneath his influence than all other professions;" because, as you yourselves recognise, it is plain that the functions of the teacher extend to far more than the instruction of these beneath his care "from the text-books furnished."

This argument against State-Schoolism, to all morally capable of discerning right from wrong is unanswerable. "We object to your Common School teachers; we will not place our children under their care; we will not pay their hire."

SUDDEN DEATH OF THE REVEREND M. VILLENEUVE OF THE SEMINARY OF ST. SUPIECE.—The painful task of announcing the very sudden death of this hard working servant of God devolves upon us to-day. On Friday the 25th ult., he was returning on foot from an afternoon visit to the sick at the *Hotel Dieu*; when at the corner of St. Urbain and Laguchetiere Streets, he felt unwell and took refuge in an asylum situated at the corner of these two streets. Dr. Schmidt was called in, but on his arrival the reverend patient was already speechless, and lived only long enough to receive from the hands of the Rev. M. Rousselet the last sacraments of the Church which he had served so long and faithfully on earth.

This sad event has plunged the Seminary into the deepest affliction in which the Catholicity of Montreal participate. To the poor the reverend deceased was well known as the dispenser of the Seminary's liberalities and large handed charities. They will mourn the loss of a kind friend and protector whose visits were wont to cheer the hearts of the desolate, and to bring comfort to the homes of the widows and fatherless children. The last rites of our holy religion were performed for him in the Church of Notre Dame, on the 29th ult.

The reverend deceased who, we believe, was a nephew of the gallant but unfortunate Villeneuve who commanded the combined fleets of France and Spain at Trafalgar, was born in France on the 7th Jan., 1808. He was raised to the Holy Order of the Priesthood in 1830, and eight years later he came to Canada, where he labored indefatigably to the hour of his death as a member of the Seminary of St. Sulpice.

The trial of the Titchborne claimant on the charge of perjury, commenced on the 24th ult. The case for the Crown was opened by Mr. Hawkins.

We are pleased to see by the Report of the Parliamentary proceedings that on a Divorce case coming up in our House of Commons, the Hon. M. Langbein moved the six months' hoist; this motion was however rejected by a majority of 86 to 73.

The *Westminster Gazette* publishes an advertisement inviting subscriptions in the form of a free gift, in aid of the Carlists in Spain, now again bravely standing up for their rightful king, and those provincial liberties of which Liberalism has robbed them. The attention of the British Government has been called to this advertisement by the Spanish Minister; and the matter was brought under the notice of the House of Commons on the 7th ult., by Mr. Stapleton.

Mr. Gladstone in the name of the Ministry replied that the question of legality of such a subscription as that advertised for by the *Westminster Gazette*, had been submitted to the Law Officers of the Crown, who had given it as their opinion:—That the advertisement being a request for gifts did not amount to an infraction of the law, though a contract for the purpose of raising funds for the Carlists would be illegal. "There is nothing to prevent any person asking, or any person giving money for such a purpose"—so Mr. Gladstone concluded: "that being so it is not in the power of Her Majesty's Government in any way to go beyond the law."

Upon the law, thus laid down it is not for us to comment. We remember, however, that when funds by subscription were raised in England, in 1860, in aid of the piratical expedition organised against the undoubtedly legitimate King of Naples by Garibaldi, and treacherously encouraged by the hypocritical Piedmontese Government, and the arch-liar at its head, the English Liberal press loudly approved of the proceeding which they now, in the case of forwarding pecuniary assistance to Don Carlos, denounce. Their theory seems to be that it is lawful to raise funds for the encouragement of all revolutionary movements against legitimate sovereigns; but that to subscribe in aid of a legitimate sovereign, is an offence against the law of nations. But perhaps some of our readers would like to see the grounds upon which the claims of the present Don Carlos to the throne of Spain are based.

The present claimant is—this is not contested—the descendant and inheritor of all the rights of the deceased Don Carlos, younger brother of the late King Ferdinand the Seventh. By an organic law of Spain, in virtue of which the said Ferdinand was King, his younger brother was in case of the failure of heirs male to the former, heir apparent to the throne.—The same law which made the one king, made the other his legitimate successor to the throne should he die without male issue. The status of the one as legal heir apparent was as good as that of the other as legal king.

Shortly before his death, Ferdinand VII., when in a state of dotage, as some pretend, and when entirely under the influence of his wife the Queen Christina, a very worthless woman, was persuaded to violate, or annul, this Organic Law of the Kingdom; the law which constituted his sole claim to be King of Spain—the robbery of his brother Don Carlos of his right of succession, and assigning it to the daughter of his wife, Isabella. But the right of succession or quality of heir, vested by the Organic Law of the Kingdom in the younger brother in case of failure of male issue to the actual king, was just as valid and sacred as the right of possession which, in virtue of the same Organic Law and of that alone, Ferdinand actually enjoyed; he could not therefore repeal it, or any of its provisions as against his brother, and retain it in favor of himself.

Don Carlos therefore on his brother's death protested against the wrong that had been done him by transferring his right of succession to the daughter of his deceased brother's wife; and for many years, aided by the loyal Biscayaans, whose political rights, and provincial liberties or *fueros* had been trampled under foot by the Liberal party, or *Christinos*, maintained a gallant struggle for his rights; in which, but for the armed interference of other European Powers, he would have been successful. A British Legion—known in history as the "*Scarlet Runners*," partly because of the color of their uniform, partly on account of the celebrity which, whether truly or falsely we cannot pretend to say—they are said to have manifested in their occasional retreats before the Carlist troops—was organised in England, and sent over to help to crush Don Carlos, and the liberties of the brave and loyal Biscayaans. The object succeeded at last, and Don Carlos died in exile—leaving however, his rights and claims to the present gallant young Prince whom we trust God will preserve and restore to the throne of his fathers. The stories about Carlist cruelties, and atrocities by priests, leaders of Carlist bands, are but a pack of lies invented by the Liberals to throw odium on the legitimate cause. The simple fact, however, that in the last Carlist uprising, the Liberal party in Spain had to invoke the material aid of foreigners; to call in foreign mercenaries and an alien hireling soldiery, to help them to make head against their unaided opponents, is of itself a conclusive rejoinder to those who seek to confound the cause of Spanish Liberalism with that of Spanish Liberty.

SHORT SERMONS FOR SINCERE SOULS. No. XXXII.

"THOU SHALT NOT KILL." "Wo to the world because of scandal." Every sin committed in the sight or with the knowledge of others is a source of scandal.

walk the boldest, and enter male society with the most unblushing effrontery, is the model girl of our model age. And how is this? It was not thus that the saints of God walked whilst on earth.

prevented as much as possible from obtaining work and an instance is given of a young Scotchman who obtained employment soon after his arrival in the city, but was in a short time forced to leave.

measures possible to prevent the spread of the disease. He informed them of 14 deaths within two months in and near Mansouville.

THE REGULAR MONTHLY MEETING of the above CORPORATION will be held in the ST. PATRICK'S HALL (Toupin's Block), on MONDAY EVENING next, 5th May. Includes a circular logo for the St. Patrick's Society.

And there is another way, Christian soul, in which scandal propagates and perpetuates sin.

On an article announcing the intention of the journeymen bakers to strike for an advance of wages, the Witness of the 25th ult., makes the following remarks:

The Mount Forest Examiner is informed that the fall wheat in that section has weathered the winter well, and now looks quite promising.

INFANTICIDES.—The attention of the police was yesterday morning directed to the fact that the body of a new-born babe had been found in Water-Street.

At the annual meeting of the Emerald Base Ball Club, held on Saturday, 28th ult., the following gentlemen were elected officers-bearers for the ensuing year.

FOREIGN INTELLIGENCE.

FRANCE.

NEW YORK, April 25.—The World's special from London says the gravest apprehensions are felt in the highest circles in Paris of an immediate civil war, as the Monarchists are determined to oust President Thiers at any cost.

PROGRESS OF THE INTERNATIONAL.—Since the defeat of the Commune of Paris, the International "Society of Labourers" has organized an active propaganda in the great manufacturing centres, also in the departments of the South. Thirty-eight persons have lately been brought before the Correctional Tribunal of Toulouse on the charge of being members of that society. The following are the principal facts: In 1868 a division took place in the International. One of the sections, which had its centre of action in London, accepted the direction of the General Council and remained faithful to the programme of Karl Marx. The other was spread over Switzerland and the South of France. Serrallier, an ex-member of the Commune, took on himself the office of Secretary to the dissident faction, and contributed, as well as Karl Marx, to the organization throughout all parts of France of a vast propaganda of Internationalism and Revolution. The South had long been considered as thoroughly prepared to receive the seed of their doctrines. Serrallier selected ardent and energetic auxiliaries in all the great towns, as Bordeaux, Narbonne, Toulouse, &c. About the end of 1871 a number of working men at Toulouse united to found a Socialist journal entitled L'Est du Peuple. The originators of that undertaking were named Poy and Pizoux. They were joined by another man named Dentragnès; who also devoted himself to spreading the seed in the Herault: he was joined by Calas and Salvan. Lastly, they gained over the working men in the employ of the Chemin de fer du Midi, and a grand undertaking to be the trusty collector of the correspondence carried on between the section of Cutte and that of Bordeaux. Dissensions soon arose between the members of this confederation who were all alike greedy of emolument. One set withdrew; while the others, like Dentragnès, made a disturbance, which put the police on the scent of the conspirators just when they had everything in train to draw into the ranks of the International the principal societies of working men throughout the south of France. Thirty-eight of them were arrested; and, after trial, those of them found to be most deeply implicated were sentenced to several months' imprisonment.

CATHOLIC SOCIETIES.—To counteract these evil influences I learn that the Societe Catholique des Cercles Ouvriers is about to form fresh clubs in the south of France. Already several eminent Catholics have united in order to lay the foundation of these institutes, and officers of the army in garrison at Toulouse are about to co-operate in this most beneficial work.—Cor. of Tablet.

THE HOTEL DE VILLE AT PARIS.—It has been decided to reconstruct the Hotel de Ville, Paris, at a cost of 13,884,839 francs. The design adopted is that of MM. Ballu and Leprieux.—Athenaeum.

FRANCE AND IRELAND.—During the debates on the recently introduced French Charities Bill, in the Versailles Assembly it was proposed to place the parish priest on the Board of Governors for each commune, a proposition which excited very animated discussion. In support of it Mgr. Dupanloup, the Bishop of Orleans, in a splendid speech traced the connection between Catholicity and Charity. Before Christianity, he said, there was not on the face of the earth a single hospital, a single asylum for suffering. The names of the first founders of Charity were also the names of the first Christians, the first Bishops, the first Popes. "To whom," asked the Bishop, "do you owe the Hotel Dieu, that magnificent hospital? To a Bishop of old times. And the Hospital for Incurables, the General Hospital, and the Foundling Hospital? To a priest, to St. Vincent de Paul. Nay, more, at this moment we are founding in France, by means of the Little Sisters of the Poor, a hundred and twenty hospitals, which will give shelter to 20,000 old people." Then the Bishop argued that the proposition before the Assembly was useful in that, amongst other advantages, it would mingle the lay and clerical elements in works of charity. He continued.—We should unite together. Ah, that was what we did during the war. Then we all united. When in my Diocese it was necessary to form a committee for the relief of so many needs, for so many miseries for the wounded, for the orphans of the war, for the desolated villages, for the poor Mobiles, shoeless, ragged, starving, then all the world joined in the movement. The people of Orleans proved their generosity; their charity was admirable. But aid also came from abroad. It came from England, from Belgium, and especially from that incomparable nation called Ireland—incomparable for her faith, incomparable for her generosity. For my diocese alone I received 200,000 francs from Ireland (prolonged applause). Why did the Irish send that money? Gentlemen, because they love France; because ten years ago, when famine swept that country I preached for them at St. Roch, and obtained 20,000 francs. You see that they have paid me with usury (great applause). It has touched me to the heart. I cannot without profound emotions, recollect the remittances which I received from Dublin, from Cork, from Limerick, from Kerry, with the simple words "A souvenir from Ireland" (loud and continued cheers).

BELGIUM.

A few weeks ago the free-thinkers of Brussels had a meeting, and in this meeting several important speeches were made, amongst them one from which we give the following extract: "The conquest of woman is the matter to which we must now give our utmost attention, for when once we have the women in our hands, then the last refuge of Christianity is destroyed for ever. For it is woman who keeps the men in the Church, by her influence and her prayers, and many a man would die as he has lived, a free-thinker, were it not for his wife. Therefore, we must move all our energies to gain the women and children. We ought to congratulate ourselves on the formation of the Old Catholic party. Such men as Mouis and Junga are the *corpsees* of free thought, and do us a world of good. Let us hope on, for ere long the Society founded by Christ will be a thing of the past, and humanity, emancipated from the bonds of superstition, will soon discover that what it has hitherto regarded as sin, is only obedience to the voice of nature. Free thought, free love, and freedom of action, are what we want to give humanity. As to the priests, there must be no place for them on earth—their reign must cease with that of their Christ." This horrible speech, pronounced in the presence of several hundred men and women, gives nothing more or less than the exact programme of the modern school of the atheistical liberal party in Europe. No wonder the Holy Father says that modern society is walking on the edge of a precipice.

SPAIN.

Private letters from Spain represent the state of things there as becoming daily more critical, in consequence of the spread of insubordination in the Army. This is the question of life or death not only for the existing Government, but for the country.—Although the Spanish Army has always had an undue influence in politics, and has repeatedly been made use of by its chiefs to upset Governments and effect revolutions in various senses, it still has been the chief upholder of public order. The revolution of 1868 considerably relaxed its discipline, but the Spanish soldier is easily led, and things would never have come to their present pass, but for the insane conduct of General Cordova and his colleagues in

upholding the justly-detested Hidalgo, and so leading to the resignation of the Artillery officers—the most distinguished set of men in the Army, both by their scientific acquirements and social position.—King Amadeus sagaciously saw that it was the turning-point, and he acted wisely in abandoning his throne when he did, for departure might have been difficult had he remained but a little longer. Since the declaration of the Republic, the Army, once so patient and obedient, has in some places become the peril and dread of society. Numbers of persons are leaving Spain, and many others have made all their preparations to fly the country at a moment's notice. The Government must either promptly re-establish the discipline of the Army, in which case the Carlist insurrection might soon be put down, or the evil will spread, and the country will be overrun by Carlists and Socialists. One difficulty is that there are few generals disposed to serve the Republic.—Times.

RUMOR OF A COMMUNE AT MADRID.—A despatch from Paris says Gaubois announces the Commune proclaimed in Madrid. No confirmation of this report is received in London.

DOS CARLOS.—The Westminster Gazette says: "We are enabled to state that Don Carlos has not been in Geneva since he left it last year, and that he has neither abdicated, nor has he any intention to do so; he is resolved, with the help of God and of the people of Spain, to recover the throne of his fathers, and to restore religion and order in his hapless country."

ITALY.

A CONFESSION FROM THE ENEMY.—The Liberta has a very remarkable article on the illusions entertained as to the safety of Italy. From such a source the warning comes with redoubled effect.

"It is useless," says the writer, "to repeat for ever that Italy has nothing to fear from other States. Such hopes were groundless. We must stick to facts, and the examination of these facts is sufficient to alarm any thinking man. It is not to the intrinsic strength of the nation that we owe our presence in Rome, but to an extraordinary series of circumstances independent of our own will, and which have removed the obstacles to such an enterprise. But it is precisely because our arrival in Rome has a special character that we must dread the consequences. The enemies who scorned to yield to our blows are preparing for another battle, and hence this time to be victorious. They do not conceal their resolutions, on the contrary they daily manifest it more openly. It is no longer a struggle between two States, but what is far more serious, between two principles. Everywhere they are preparing for revenge: in the court, in the palace, in the cottage. Our enemies are shaken in their principles, possess numerous adherents, and are only waiting for an occasion to give us battle. It is in vain we nurse the hope of seeing ourselves aided in a critical moment by Germany. This nation, no doubt, is friendly to Italy, but not to the point of running the danger and incurring the expense of a war, in order to preserve Roman and Italian unity for us. It is one thing to write newspaper articles and another to cast the nation into foreign warfare. Moreover Germany has too many subjects who will never consent to make war in our favor against the Pope. It is, therefore, evident that we shall have a war, and that we shall have to support it alone."

SWITZERLAND.

The election of a curé of Geneva seems certain to result in the intrusion of the ex-Pere Hyacinthe, who has been lecturing again, as the real Catholics will not vote. In the Jura the population is subjected to yet more terrible trials. The party in power talks of nothing less than military occupation and the imprisonment of the Bishop, and bitter regrets are heard that Mgr. Mermillod also was not imprisoned instead of banished. In the meanwhile the parish priest of Bienne, who made a vigorous and manly protest when summoned to rebel against the Church, has been incarcerated in the town prison; at Lausanne the curé, when about to say Mass on Sunday, was driven from the altar by the soldiery, and the country is virtually under a State interdiction. No sacraments, not even baptism, can be publicly administered. No Mass is said in about 120 churches and from the villages near the frontier the parishioners have had to emigrate on Sunday, in a body across the border in order to hear Mass in France or in Alsace. At Forney, the whole population of Collex-Bossy in the Canton of Geneva has appeared, with mayor and adjoints at the head of the procession, as an escort to eighty young people from that parish, who received the Sacrament of Confirmation from the hands of Mgr. Mermillod.—Tablet.

M. LORSON.—Pere Hyacinthe is daily expected in Paris. He has had no season at Geneva, and is about to leave on a "starring" expedition in the United States, where his talents may possibly be more appreciated. He is, it is needless to say, accompanied by Mrs. Merriman. They are said to find Europe a very disagreeable and unsympathetic residence, and to be greatly disappointed at the contempt with which they are treated by all respectable people of every religion. M. de Mestral, the Protestant pastor of Geneva, is stated to have refused to receive the unhappy apostate and his female companion, and the better class of Geneva are equally disgusted at the scandalous exhibition of which their city has recently been the scene. In France it is impossible for M. Loyson to gather twenty respectable people together to listen to his conference, so complete is the discredit into which he has fallen!

GERMANY.

Mgr. Kremnitz the courageous bishop of Ermland has published a pastoral letter in which, referring to the present attitude of Prussia toward the Church, the learned prelate takes the occasion to compare a certain minister to Haman, who of yore persecuted the Jews. He then proceeds to inculcate to the faithful the right conduct they should maintain in their attitude towards a Government which is antagonistic to the Church. "The Christian," says Mgr. Kremnitz, "ought certainly to obey the civil power to the very utmost of his capacity, and he ought, even if his private judgement disapproves of it, to bend to a law which is in force. But when the confines of justice are exceeded and the State ventures to oppose itself to revelation and the laws of God's Church, the Christian must hold on to his Church, and patiently suffer anything which may befall him in opposing what is unjust and cruel. Never must the Church obey the pagan principle which rejects our holy religion and declares the State superior to the Christian faith, the fountain-head of all that is right and the absolute master of the consciences of the people. God is the fountain-head of all good, and the real master of the conscience of man. The ten commandments of God oblige the State to conform its laws to them, and they can never be violated by any civilized government. The decalogue has never been violated, even by kings, with impunity, and no civil authority can venture to do so without sooner or later being punished therefore, by God Himself!"

THIS COMING ELECTIONS.—The Cologne Gazette writes that the impending elections will be eventful ones. "The Liberals," so it says "have to think over the consolidation of their party, in order to oppose the Ultramontanes in closer ranks, and with all possible energy. Those observers, however, who understand the signs of the times best, assure the world that the clericals, especially in the South, will at least certainly not see their strength diminished. The Cologne Volks Zeitung adds: "This is the case in the South, we in the North shall also certainly do our best too."

FRANKFORT, April 22.—The rioting in this city yesterday was caused by an advance in the price of beer. The disorderly demonstration lasted till mid-

night, and the troops were pelted with stones several times during the evening. Sixteen breweries were wrecked by the rioters, and there was much plundering. During the conflicts which took place, 12 persons were killed and 40 wounded. One hundred and twenty of the rioters were arrested.

RUSSIA.

SOCIAL DEMORALIZATION.—Russia, has been, up to the present time, by a special kindness of Providence, exempted from those social convulsions which have shaken the other kingdoms of Europe, and our Government, fearing nothing save from the Catholic Church, is doing all it can to bring on similar convulsions, the first effect of which would be to limit its own power, and next to overthrow it altogether. Nevertheless, it is opening theatres and closing churches; pulling down convents and enlarging prisons; founding universities for women; to the admiration of the Revue des Deux Mondes; facilitating divorces, which are now handed over to the exclusive jurisdiction of the civil tribunals; and is about to put the finishing touch to its demoralization of the peasantry by means of the forced military service, which causes them to mix in the barracks with the other already sceptical and morally corrupted. Robespierre, himself, were he our Minister of the Interior, could hardly do better. Putting rifles into the people's hands while you take away the Catechism is about the surest way to arrive at the Commune of 1871.—Tablet Cor.

SUICIDE.—Already the administration is beginning to reap some of the fruits of its insensate policy. Formerly, suicide was of extremely rare occurrence in high life, whilst among the lower classes it was unknown. To-day, as the Police Gazette informs us, the cases of self-murder are getting more numerous every year. In this capital alone, in 1870, they numbered 124; in 1871, 150; and in 1872, 167. The proportion between the sexes of those who have raised their hand against their own life is:—1870, 91 men to 33 women; 1871, 131 men to 19 women; and in 1872, 143 men to 24 women. Less than ten years ago, and even before 1868, there were no cases of suicide. As regards the proportion of suicides amongst the different ranks in society, it is as follows: peasants, 147; military, 84; middle-class, 57; government officials, 44. The smallest proportion of suicides is amongst the tradespeople and the clergy.—Id.

FRUITS OF PROTESTANTISM.—What are the fruits of Protestantism? We see what they are in our own land—but what are they in other countries? Let Protestants themselves answer. The New England missionaries undertook the Christianization of the Sandwich Islands, and what did they make of them? A land in which the people wasted away from the effect of an all but universal licentiousness; a land where the communicants of the Protestant Churches, "accustomed to pray extempore in their meetings, and to expound," "united with their religious professions, immoralities too gross to name among Christians, the practice of sorcery, and the worship of a host of *dei imores*"; a land where "the material sentiment was so low that the majority of children died from mere neglect." It is a Protestant writer from whom we are quoting; and he is not our only witness. Here are extracts from the reports of seven different Protestant missionaries.—American—submitted at one of their annual meetings: "The large number of professors of religion who take no interest in worship indicate a sad need of the influence of the Holy Spirit. . . . The evils here are indolence, licentiousness, and superstition. . . . The ignorance of the larger part of Church members as to the fundamental facts and doctrines of the Bible is very great. . . . The public sentiment as to impurity of speech and conduct is very debased. Sorcery has for four years been increasing in this district. . . . Many of the remaining Church members here apparently dry branches. Licentiousness more common than in former years. . . . A general apathy pervades the Church. . . . The whole population (of the island) are under the influence of sorcery, and some deaths undoubtedly occur from superstitious fears. We may as well have a ninth witness, and this shall be the Rev. Dr. Anderson, Secretary of the Congregational Missionary Society. He tries to make the best of the case by showing that, bad as they are, the Sandwich Island Protestants are not so very much worse than the New England Protestants. "The piety (?) of Hawaiians," says he, "differs from that of New England Christians more in circumstances than in reality. They have their easily besetting sins; ours, as a commercial people, are covetousness and luxuriousness; their licentiousness and intemperance." Yes, they are all "tarnished with the same stick." Protestantism—the child of the Devil—does the works of the Devil everywhere.—Catholic Review.

THE MISSIONS FOR NEGROES.—Two young missionaries recently left the Mill Hill College, England, says the Baltimore Mirror, for the missions to the colored people in the United States. The foundation house, as is known, was planted in Baltimore, a few months ago by the present Bishop of Salford, then the Very Rev. Herbert Vaughan, who was effectively aided in the good work by the late Father O'Connor, S. J. Its progress is well attested by the busy affairs of spiritual life and mental training which may be witnessed at the church and school of the St. Joseph's Missioners, corner of Calvert and Pleasant streets. The pioneers of this noble Mission, have worked with unceasing devotion, among their chosen flock, the colored people, and now that their number has been thinned by death, has been increased by the addition of Father Tardy ad Mr. Vandaal to their ranks, still happier results in the propagation of the Gospel may be expected. In St. Louis, the congregation of the church for the negroes, has grown so rapidly of late, that a new church is rendered indispensable. The Watchman says: "Some time since, the building known as the Negro Methodist church was purchased at a cost of \$5,000, and work commenced to remodel and make additions to it, which, when finished, will augment the cost of the building to about \$8,000. The basement of the building will be used as a school for the children. The dedication of this church, will take place on Sunday, April 27th, at nine o'clock a. m. Rt. Rev. Bishop Ryan will officiate, and probably deliver the sermon on the occasion."

A BISHOP'S DREAM.—The Bishop of Manchester preached the other day in the Parish Church of Blackburn, England; and took occasion to denounce the scheme of secular education as being no better than that taught by the Greeks nineteen centuries ago. Education without religion was the darkness denounced by St. Paul. It was like excluding the sun by shutters and curtains, and burning gas. He was sorry to see secular education advocated by the Methodists, the Baptists, and the Non-Conformists generally, and that, too, at a time when the education question had overthrown a strong Government. It had been the dream of his life that the Church of England, should gather into her fold all other denominations, but he began to doubt the realization of his dream. Most of us will be inclined to agree to "doubt" with the bishop.

THE COST OF DRINK.—The London Times, in an article upon the finances of the nation, makes the following remarks with reference to the extraordinary increase in the excise receipts:—"We have confessed that there is another side to this pleasant picture. 'We have drunk ourselves out of the American difficulty,' said Lord Derby's witty friend, and he spoke the liberal truth. The excise has already realised more than £25,000,000, and it seems probable that by the end of the month its total will have reached £26,500,000, or nearly enough to pay the whole annual charge for debt, terminable annuities

included. Only four years ago the excise revenue barely exceeded £20,000,000, and it has been rising steadily since, though the increase this year exceeds that of all its predecessors. This growth means more beer, more gin, more whiskey, and more British brandy. Nor is it the only growth which points to the same conclusion. A large part of the self-imposed taxation of Customs duties arises from duties on wine and foreign spirits, and here, again, a great increase in late years is to be noted. The quantity of wine entered for home consumption in 1862 was 92,378 pipes; after ten years it reached 169,188 pipes in 1872. The foreign brandy entered for home consumption in 1862 was 15,000 puncheons in 1872. We have not the figures of the tobacco trade at hand, but the importation of tobacco in the ten years has increased on a large, if not on a commensurate, scale. These are facts which may properly tend to moderate the exuberant satisfaction the prosperity of the country might otherwise justify. 'The year 1872 was a 'roaring' year for trade; but how naturally the working man takes to his liquor! We are not surprised to find it estimated that out of every pound of taxation, imperial and local, contributed by the working classes 13s. 6d. arises out of drink and tobacco, or that 15 per cent of the expenditure of the same classes is absorbed by these two items, being as much as is spent by them on bread, and twice as much as is spent by them on meat. Truths such as these induce certain serious practical conclusions."

ILLICIT DISTILLATION IN SCOTLAND.—A Scottish contemporary notices the death, at Kinlony, of an old woman named Lizzie Davidson, the last survivor of a noted family of smugglers, by every member of which, whether male or female, the dangerous "underground" traffic in whiskey between the illicit distillers of the Highlands and the consumers of the Lowlands was long maintained. The death of this lonely old creature carries the mind back to the endless stories of the inveterate feud which raged at the beginning of this century between the smugglers and "gaugers" of Scotland. In "Guy Mannerling" Sir Walter Scott has, by his famous character of Dick Hatterick, familiarised us with the class of mariners who ran Nantz and brandy across from Holland and introduced them in defiance of revenue cutters, into the caves and rock-bound coves of the Scottish coast. But it was a well-known practice of the "Wizard of the North," that whenever he heard of such a character as Lizzie Davidson, he would willingly journey miles in order to converse with her and to get the color and life which no imagination can supply, from the lips of a living actor in the scenes described. We wonder whether any Scotch anecdote-monger—and no country produces more or better—has ever thought it worth while to "interview" Lizzie Davidson. The illicit distillation of Scotland is entirely extinguished, and nothing but the faintest "trace," as chemists would say, of the old trade can now be found in Ireland.

HOW DRINKING CAUSES APOPLEXY.—It is the essential nature of all wines and spirits to send an increased amount of blood to the brain. The first effect of taking a glass of wine or stronger form of alcohol, is to send the blood faster than common, hence the circulation that gives the red face. It increases the activity of the brain, and it works faster and so does the tongue. But the blood goes to the brain faster than common, it returns faster, and no special harm results. But suppose a man keeps on drinking, the blood is sent to the brain so fast, in such large quantities, that in order to make room for it the arteries have to enlarge themselves; they increase in size, and in doing so they press against the most yielding and flaccid veins which carry the blood out of the brain and thus diminish their size, their pores, the result being that the blood is not only carried to the arteries of the brain faster than is natural or healthful, but it is prevented from leaving it as fast as usual; hence a double set of causes of death are in operation. A man may drink even brandy or other spirits in a few hours, or even minutes, to bring on a fatal attack of apoplexy.

A FREAK OF FORTUNE.—An illustration of a proverb, "Truth is stranger than fiction," comes from Hanley, where a blacksmith named Samuel Allen, employed by the North Staffordshire Railway Company of England, has discovered in himself the heir to an estate of between £50,000 and £70,000. Allen, as his father and grandfather were before him, is parish clerk at Ducknall in the Ubbertley Hall estate which was in possession of Allen's ancestors from the reign of William the Conqueror down to the last generation, when the family was ejected from the estate through the inability of Allen's father to produce the title-deeds. These title-deeds were lost about forty-five years ago, and their possession about forty-five years ago. A distant relative recently obtained, by a lucky accident, a clue to the missing deeds, which had been found by strangers in a house occupied by a deceased member of the family and had fallen into the hands of the man Hobbes, who a little while ago induced several persons in South Staffordshire to believe that he had been sent down by the Lord Chancellor to help poor people to recover property, and is now undergoing a sentence of three years' imprisonment in consequence. Upwards of three hundred weight of deeds were found in Hobbes' office by the police, and those of the Ubbertley estate were among them. Allen learned enough to induce him to make several efforts to discover the parchments, but without success until "a happy thought" induced him to "interview" Hobbes in Stafford prison. Hobbes in a moment of repentance, or good resolve, told him where the deeds had been left as security for a debt contracted by Hobbes. Allen, who is a hale old man of seventy, with a wife and large family, seems confident that he will be able to establish his title, and proceedings in the law courts will shortly be commenced to recover the property.

HOW TO SAVE YOUR EYES.—When will those working by lamp-light have the sense to understand the use of shades to protect the eyes? We see persons sitting holding their sewing or other work before or near to a lamp, while the light is blazing full into their eyes. It is plain that the object that they work upon cannot be seen with so great distinctness while the field of their retina is already occupied by a blaze. But they work on for hours, and though the next morning their visual organs tell of the abuse by redness and inflammation, the workers are too dull to learn the lesson of experience offered them. Circular paper shades can be obtained for a few cents, and these not only protect the eyes from the excess of light, but serve as a reflector behind the blaze, increasing the illumination on-hand. Besides the above mentioned evil, there is that of the varying quantity of light thrown into the eye by its being suddenly and alternately directed toward the blaze or obliquely away from it, by which the pupil has not time to adapt itself to the increase of glare; whereas, with the use of the shade the illumination would be uniform. The number of persons in the community having spots, light or dark, in the field of vision, arising from injury to the retina by the ill-usage which we are mentioning is greater than is imagined. It must be borne in mind that these spots are a serious step toward amaurosis and gutta-serena, such as plunged in darkness the latter years of the great Milton, and many others, more eminent for their talents than their caution.

CURE FOR NEURALGIA.—A gentleman of Norwalk, Va., had been tortured for a long time with neuralgia, having of a noted physician in Germany who invariably cured that disease, visited him for treatment. He was permanently cured after a short sojourn and the doctor freely gave him the simple remedy used, which was nothing but a poultice of tea made from our common field thistle. The leaves are macerated and used on the parts affected as a poultice, while a small quantity of the leaves

are boiled down in the proportion of a quart to a pint, and a small wine glass of the decoction drunk before each meal.

BRKFAST.—Epps's Cocoa.—GRATEFUL AND CONSOIDING.—By a thorough knowledge of the natural laws which govern the operations of digestion and nutrition, and by a careful application of the fine properties of well-selected cocoa, Mr. Epps has provided our breakfast tables with a delicately flavoured beverage which may save us many heavy doctors' bills.—Civil Service Gazette. Made simply with Boiling Water or Milk. Each packet is labelled—"James Epps's & Co. Homoeopathic Chemists, London."

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

Nightmare in children denotes a want of nervous energy commensurate with the strain upon the general system and should be attended to by the parent or guardian early to prevent graver complications. Fellows' Hypophosphites will restore activity to the nervous system in a short time.

GOOD FOOD AND plenty of it, produces the same effect upon a person who has been starved that the Peruvian Syrup, an Iron Tonic, does upon the Weak and Debilitated: it makes them strong and vigorous, changing weakness and suffering into strength and health.

HEAD TEACHER WANTED.

FOR THE SCHOOL of the Village of Belle River, Essex Co., Ontario; must be able to speak and teach both languages. Good references required. Salary liberal. Applications addressed immediately to Mr. Bisson, School Trustee, Rochester, Essex Co., Ont. 31

WANTED.

FOR THE R. C. SEPARATE SCHOOL, Cornwall, a MALE TEACHER holding a second class certificate. Testimonials of good character required. Applications to be addressed to, MICHAEL McENIRY, Secretary. Cornwall, April 7th, 1873. 31

INFORMATION WANTED.

OF PETER OSSELINE, aged about 36, and who during the Summer of 1872, was employed as a sailor on Lake Superior. Any information would be thankfully received by his Father, ANTHONY OSSELINE Lafontaine, P. Q., Ontario. 32

INFORMATION WANTED OF EDWARD ELY Carpenter, who left Cobourg in June 1870, and has since been heard from. Also, of PATRICK JAMES OSHEA, who resided in Glanworth, Co. Middlesex, April, 1872. Any one sending their addresses to J. Gillies, True Witness Office, will confer a favor.

Notice is hereby given that application will be made at the next session of the Dominion Parliament for an act to incorporate the Labrador Company with power to fish in the river and Gulf of St. Lawrence, and acquire lands.—Montreal 28th February 1873. IVAN WOTHERSPOON Solicitor for Applicants.

VALUABLE FARM FOR SALE.

THE subscriber begs to offer for sale his farm situated in the township of Sheen, being composed of Lots 16, 17 and 18, in the 1st Range, and containing THREE HUNDRED ACRES of valuable land, well watered, well fenced and in a high state of cultivation and about fifty acres cleared on each lot, there also stands on Lot 17 one good Dwelling House, 24x28, with Kitchen, 18x18, one Stable, three large Barns, one large Store House, Wood Sheds, &c., &c. He also offers for sale all his movable property on the premises, consisting of Stock, Household Furniture and Farming Implements. All will be sold without reserve together or separate to suit purchasers. Indisputable title will be given at liberal terms and possession given immediately. Application to be made on the premises to the undersigned. Sheen, Co. Pontiac. EDWARD GARLIN.

CENTRAL MARBLE WORKS,

(Cor. Alexander & Lagouchiere Sts.)

TANSEY AND O'BRIEN, SCULPTORS AND DESIGNERS.

MANUFACTURERS OF every Kind of Marble and Stone Monuments. A large assortment of which will be found constantly on hand at the above address, as also a large number of Mantel Pieces from the plainest style up to the most perfect in Beauty and grandeur not to be surpassed either in variety of design or perfection of finish.

IMPORTERS OF Scotch Granite Monuments, Manufacturers of Altars, Baptismal Fonts, Mural Tablets, Furniture Tops, Plumbers Marbles, Busts, AND FIGURES OF EVERY DESCRIPTION. B. TANSEY M. J. O'BRIEN.

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

EYE DISEASES. DR. ED. DESJARDINS, CLINICAL DISPENSARY,

NAZARETH ASYLUM, ST. CATHERINE STREET. Advice and attendance given gratuitously to the poor every day (except Sundays) at two o'clock afternoon. m-26-2.

INSOLVENT ACT OF 1869.

CANADA, PROVINCE OF QUEBEC } In the Superior Court District of Montreal. In the matter of JOHN A. HICK, An Insolvent.

On Tuesday the twenty seventh day of May next, the undersigned will apply to the said Court for a discharge under the said act. JOHN A. HICK By KERR, LAMBE & CARTER His Attorney ad litem. 36-1m

INSOLVENT ACT OF 1869.

In the Matter of ISIDORE GAUTHIER, An Insolvent. A first and final dividend sheet has been prepared subject to objection until the seventh day of May 1873, after which date, the dividends will be paid. Montreal, 17th April 1873, L. JOS. LAJOIE, Assignee.

INSOLVENT ACT OF 1869.

In the Matter of ADAM ARCHIBALD, An Insolvent. A second dividend sheet has been prepared subject to objection until the Thirtieth day of May 1873, after which date, the dividends will be paid. Montreal, 17th April 1873, JAMES TYRE, Assignee.

EDUCATIONAL ESTABLISHMENT FOR YOUNG LADIES,
UNDER THE DIRECTION OF THE SISTERS OF ST. ANN, ST. REMI, (Near Montreal, Can.)

THIS institution was established in 1870, and recommends itself, both by the elegant style of the building, its spacious dimensions, the comfort it affords, and by its facility of access from Montreal and the United States, being situated on the Montreal and New York Railway line, and only at a short distance from the Provincial line.

The course of instruction, intrusted to Seven Sisters, is complete, comprising French, English, Fine Arts, &c., &c., and tends to the cultivation both of the mind and of the heart.

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

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

JOHN BURNS,
(Successor to Kearney & Bro.)
PLUMBER, GAS & STEAM FITTER,
TIN & SHEET IRON WORKER, &c.
Importer and Dealer in all kinds of **WOOD AND COAL STOVES AND STOVE FITTINGS,**
675 CRAIG STREET
(Two doors west of Blevy,)
MONTREAL.
JOBBER PUNCTUALLY ATTENDED TO.

MONTREAL HOT-WATER HEATING APPARATUS ESTABLISHMENT.
F. GREENE,
574 & 576, CRAIG STREET.
Undertakes the Warming of Public and Private Buildings, Manufactories, Conservatories, Verandas, &c., by Greene's Improved Hot-Water Apparatus, Gold's Low Pressure Steam Apparatus, with latest improvements, and also by High Pressure Steam in Coils or Pipes. Plumbing and Gas-Fitting personally attended to.

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

APPROPRIATION STOCK—Subscribed Capital \$3,000,000.
PERMANENT STOCK—\$100,000—Open for Subscription. Shares \$100 00 payable ten per cent quarterly—Dividends of nine or ten per cent can be expected by Permanent Shareholders; the demand for money at high rates equivalent by compound interest to 14 or 16 per cent, has been so great that up to this date the Society has been unable to supply all applicants, and that the Directors, in order to procure more funds, have deemed it profitable to establish the following rates in the

SAVINGS DEPARTMENT:
For sums under \$500 00 lent on short notice..... 6 per cent
For sums over \$500 00 lent on short notice..... 5 " "
For sums over \$25 00 up to \$5,000 00 lent for fixed periods of over three months..... 7 " "

As the Society lends only on Real Estate of the very best description, it offers the best of security to investors at short or long dates.

In the Appropriation Department, Books are now selling at \$10 premium.

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

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

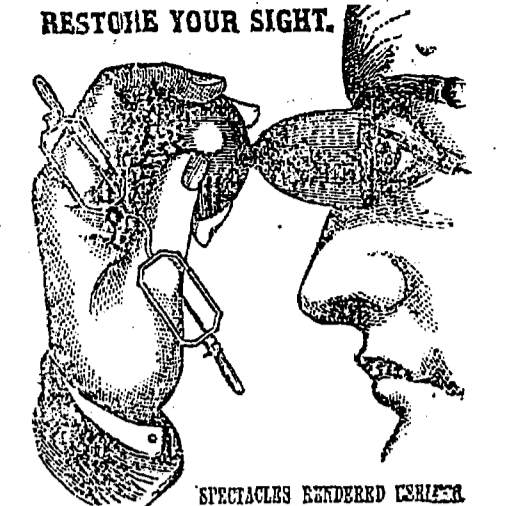
SINITE PARVULOS VENIRE AD ME.
COLLEGE OF NOTRE-DAME,
COTES DES NEIGES—NEAR MONTREAL.

PROSPECTUS.
This Institution is conducted by the fathers of the Congregation of the Holy Cross.

It is located on the north side of Mount Royal, and about one mile from Montreal. The locality is both picturesque and beautiful, overlooking a delightful country, and is without doubt unsurpassed for salubrity of climate by any portion of Canada; besides, its proximity to the city will enable parents to visit their children without inconvenience.

Parents and Guardians will find in this Institution an excellent opportunity of procuring for their children a primary education, nurtured 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 twelve; 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 pupil 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 Grammar, Arithmetic, Geography and History, besides a course of Religion suitable to the age and capacity of the pupils.

TERMS:
1. The scholastic year is of ten months. The classes begin every year in the first week of September and finish in the first week in July.
2. Parents are perfectly free to leave their children in the college during the vacation.
3. Board and Tuition, \$10.00 per month, payable quarterly in advance, bankable money.
4. Washing, bed and bedding, together with table furniture, will be furnished by the house at the rate of \$2.00 per month.
5. The house furnishes a bed and straw mattress and also takes charge of the boots or shoes, provided that the pupil has at least two pairs.
6. Doctor's fees and medicines are extra.
7. A music master is engaged in the Institution. The piano lessons, including use of piano, will be \$2.00 per month.
8. Every month that is commenced must be paid entire without any deduction.
9. Parents who wish to have clothes provided for their children will deposit with the Superior of the house a sum proportionate to the clothing required.
10. Parents will receive every quarter, with the bill of expenses, an account of the health, conduct, assiduity and improvement of their children.—3m27



RESTORE YOUR SIGHT.
OLD EYES MADE NEW.
All diseases of the eye successfully treated by **Ball's new Patent Ivory Eye-Cups.**
Read for yourself and restore your sight.
Spectacles and Surgical operations rendered useless
The Inestimable Blessing of Sight is made perpetual by the use of the new

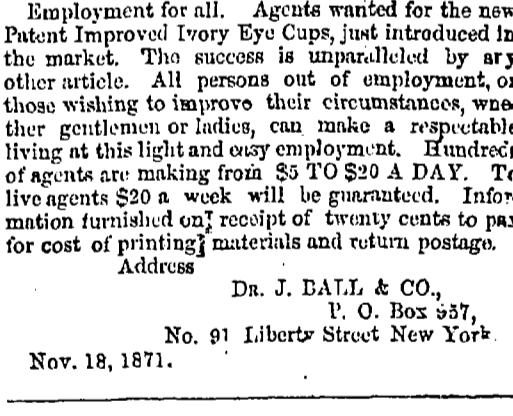
Patent Improved Ivory Eye Cups.
Many of our most eminent physicians, oculists students, and divines, have had their sight permanently restored for life, and cured of the following diseases:—
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