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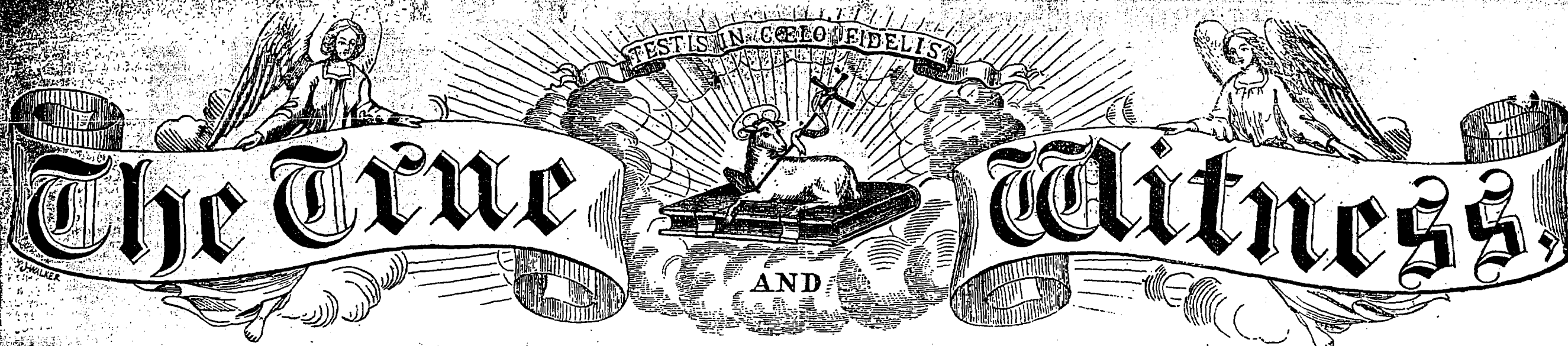
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CATHOLIC CHRONICLE.

VOL. XXIV. MONTREAL, FRIDAY, MAY 1, 1874. NO. 37.

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 It represents him as he appears giving the TEMPERANCE PLACARD; and below the Engraving is a facsimile of his handwriting endorsing this likeness of himself as "A CORRECT ONE."
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ISABELLE DE VERNEUIL;
 OR,
THE CONVENT OF ST. MARY'S.
 BY MRS. CHARLES SNELL,
 Author of "Helen and Florence, or a Month's Holiday at Rockfield Castle."

CHAPTER I.
 "Here is a new companion for you, my dear children," said a nun, on opening the door of a large airy school-room, where were assembled five or six young girls, who were chatting merrily together. "Young ladies, allow me to introduce Mademoiselle Isabelle de Verneuil; a new pupil, and the step-daughter of an amiable and gentle lady, who was formerly a pupil here."
 On hearing these words, and on recognizing the kind voice of the Sister Josephine, the head mistress of the school department of St. Mary's Convent, at D—, in Normandy, the young girls rose and eagerly advanced towards the nun, to welcome the stranger pupil; but the youthful Isabelle seemed in no mood to respond to their greeting; for, after examining the room and its occupants, apparently with no pleasurable feelings, her eyes flashed, and her whole face glowed with anger, as she said:
 "I wish to return to my mother who is in the parlor."
 "Madame de Verneuil is gone," said the nun.
 "Gone!" cried Isabelle, her eyes filling with tears. "Do you mean to say that my mother is gone, and has left me here alone?"
 "Not alone, my child," said the sympathizing Sister Josephine. "Are we not all here? And these young girls, are they not ready to be your friends and companions?"
 "How can they be my friends when I have never seen them before?" And tears filled the large black eyes of the newcomer, and rolled rapidly down her cheeks. Sobs of bitter disappointment quickly succeeded each other, until at last her whole frame was quivering with emotion, and absorbed in grief. Not only the present, but the future, appeared under colors so gloomy and disheartening, that she thought herself the most unfortunate girl in the world, and no pen can describe the bitter anguish she felt, and the unutterable woe depicted on her countenance.
 The young girls to whom the Sister Josephine had introduced the youthful Isabelle, were, at that time, the eldest pupils in the school, and scarcely one of them could count more than fourteen summers. Isabelle de Verneuil was eleven years old, and, up to the day when we present her to our readers, she had been the spoiled darling of her widowed father. Her mother had died in giving her birth, and during the ten years that had followed that sad event, he had not only steadfastly refused to give her a step-mother, but had resisted all attempts of his family, who wished, for the child's sake, to remove her to a home where better care and attention could be afforded her. She had just attained her tenth year, when, yielding at last to the repeated solicitations of his mother and sister, he at length made up his mind, and married the daughter of a very old friend. The birth of a son, instead of cooling his affection for his eldest child, seemed, on the contrary, to augment it, and even then he resolutely refused to

comply with their wishes, and send her to school at the convent. In this family discussion the voice of the young wife was not once heard; her aim was to gain the love and affection of her little step-daughter, and, although one word from her would have decided the question at once, she resolved in her own mind that the child, who had never left her father's side for a single day, should not have the power to say that she had been driven from home by a stranger.
 Isabelle soon grew very fond of her step-mother, and when the birth of her little brother, so long and so impatiently expected, was announced to her, her joy knew no bounds. From that moment she spent almost all her time in Madame de Verneuil's apartments, nursing and rocking the new-born infant, bringing it not only all her playthings, but all the cakes and sugar-plums she could collect, and lavishing on the unconscious babe all the love and tenderness of her naturally good and affectionate heart. It was only during these protracted visits of Isabelle to her sick room that Madame de Verneuil first discovered the extent of the ignorance of her step-daughter.—Up to the period of her father's second marriage, her education had been so completely neglected that she scarcely knew how to read; writing and ciphering were unknown acquisitions to her; and, although she spoke a few words which served as prayer, morning and evening, it was easy to see that even the simplest notions of religion were still a mystery to the poor child.
 "I received my first communion at eleven years old, and I was the first in the catechism class," said the young mother to herself one morning, when some fresh and glaring proof of Isabelle's terrible ignorance had forced itself upon her mind; "but then I had a good and loving mother to watch over me as long as she lived, while this unfortunate girl lost her's at her birth."
 By the end of the month, Madame de Verneuil had entirely regained her usual health and strength. The baby's health was perfect, and, in resuming her usual daily avocations, Isabelle became her inseparable companion, and the sad state of ignorance of the poor child became more than ever painfully evident, and caused many a serious thought to arise in the bosom of the young and happy wife.
 "I am only twenty, it is true," said she to herself on one occasion, "and the more I reflect on my position in this house the more puzzled I am how to act. In marrying the Baron, I most certainly became his daughter's mother, consequently it is my bounden duty to watch over her and to bring her up in the paths of religion and virtue. She will be eleven years old in a month or two, and what to do I cannot imagine. Her ignorance is fearful; only this morning she asked me where the Blessed Lord lives, and whether the most Holy Virgin ever came to G—. Poor child! how much I pity her."
 That same day, Madame de Verneuil had a long and serious conversation with her husband, which ended in her obtaining, although not without considerable difficulty, his permission for Isabelle to become a pupil at St. Mary's convent, the same where she herself had received her education. But this amiable young creature, not wishing the extreme ignorance of her step-daughter to become a matter of amusement to her school-fellows, postponed her departure for three months, during which time she herself undertook the religious instruction of the young girl. The unvarying kindness and the pious teaching of Madame de Verneuil conquered at last the extreme repugnance that Isabelle had at first manifested towards a school life. But when she was told that unless she paid great attention to her studies for the next few months she would be placed in a class with children three or four years her juniors, shame took possession of her bosom, and she begged and entreated Madame de Verneuil to continue her instructions, and to teach her as much as she could before the time came for her leaving home. Spoiled child though she was, she had not, however, a bad disposition; her heart was in the right place, and the ardent affection she had always manifested towards her step-mother and little brother proved it. But the poor child was much to be pitied. A kind and tender mother would, most certainly, have bestowed on her daughter those cares enjoyed by most children during the lifetime of their maternal parent; but Isabelle had, up to the age of ten years, been brought up by a father who, notwithstanding his passionate love for his daughter, had entirely forgotten that months and years were rolling on, and that her education was completely neglected.
 Madame de Verneuil's confessor was a venerable priest, who served a little chapel built on the edge of the cliff overlooking the sea.—He had known her from childhood, and had himself trained her in the path of virtue. The benefits of a Christian education were too pre-

vious in the eyes of the young baroness for her not to wish the child she now looked upon as her own to participate in the same advantages she had herself received. By the advice of the good priest, she paid a visit to the convent and prepared the abbess to receive her new pupil. The holy Mother, St. Euphrasie, the Superioress of St. Mary's, was renowned throughout the country for her extreme goodness, as well as for her fervent zeal and true piety. She promised Madame de Verneuil to watch over the young Isabelle with the solicitude of a parent, and to impress upon her the value of a religious education, and to dispose her to a serious and lasting consideration of her own responsibilities and powers. That the young girl was possessed of an excellent capacity, Madame de Verneuil had early discovered, to which we may add a very good memory; and although her previous life had given her a distaste for all study and close application, yet the influence of her young step-mother seemed to have worked a change for good in her hitherto unteachable character.
 "Let us hope for the best, dear daughter," said the amiable Superioress, on taking leave of her former pupil. "A few months residence with us will work wonders, and your Isabelle will soon learn to appreciate the happiness we all feel in loving God, and will then, I trust, serve Him faithfully, and resign herself completely to His most blessed guidance. At her age, with great attention and real good will, it will be easy to make up for lost time, and let us hope that ere many weeks have passed away she will have discovered that there is no true happiness on earth but that which is found in religion and in the accomplishment of those duties which God has set before us."
 Isabelle de Verneuil thus became a pupil in St. Mary's convent, and, as we have already said, was introduced to her new school-fellows; but her grief was so intense that, for some time, she could take little if any notice of what was passing around her. Soon, however, she was surrounded by the little girls, who vied with each other in offering her the consolation of which she seemed so much in need. The little hand of one slipped itself into hers, the arm of another wound itself round her neck, and ere long she felt the soft breath and the gentle kisses of all who thus, by their innocent caresses, welcomed the stranger pupil to the convent of St. Mary's.
 "All goes well," said the Sister Josephine to herself as she was leaving the room; and had she turned her head a moment later, she would have seen Isabelle seated in the centre of the little group, varying her eyes, and trying to answer all the various enquiries of the young girls, whose affectionate reception had already won her heart. Their childish sympathy was balm to her feelings, and the sight of their joyous, beaming countenances encouraged her to hope that after all she might be very happy at the convent.
CHAPTER II.
 The entrance of Isabelle de Verneuil into the convent had taken place on the Wednesday, and, the following day, as is often the case in schools, was kept as a holiday in honor of the new arrival. Unfortunately, however, it rained all day. The cold being intense, the young girls of the first class had agreed to meet immediately after breakfast in the school-room, where they were then busily chatting together. The entrance of the Sister Josephine, accompanied by two or three nuns, interrupted the conversation, and then, from all sides, arose a perfect chorus of murmuring and complaints against the bad weather, and grumblings against the bright, clear frost, which had already lasted some weeks, had been succeeded by a dreary period of storms of wind and rain.
 "My children, my children!" said the Sister Therese, one of the nuns who had followed the Sister Josephine into the room. "How can you allow yourselves to murmur thus against the weather, whatever it may be? Do you not remember who it is that sends the fine weather as well as the rain?"
 Not one of the young girls ventured a reply, for they all well knew that these impatient murmurs offended the Almighty.
 "But I wished so much to have shown the garden to Isabelle," said, at length, a pretty fair girl, whom we shall call Cecile Blanchard.
 "So did I," cried another, "and particularly the great tree struck by lightning last year. Also the arbor we sit in the summer;" added the speaker, whose name was Claire Bertrand.
 "And I wished to show her our reverend mother's snowdrops," cried a third, the shy and retiring Eugenie de Grandville.
 "Enough, young girls; murmur not against the decrees of heaven; for rain and sunshine have both their respective duties to fulfil, as I have so often told you," added the Sister.—"Come, no more grumbling; but let us reflect on how we are going to spend this nice long day. The evening we shall pass in our reverend mother's room as usual, to celebrate the arrival of a new pupil."
 "As for me," said Cecile, "I have plenty to do, and shall be busy until dinner time; for, as we shall not be able to go out, I shall prepare all my lessons for to-morrow, as well as my English and Italian exercises. I shall then be quite at liberty and able to work all the afternoon."
 "We will do so, too," cried Eugenie de Grandville and Claire Bertrand.
 "And so will I," said a fourth, "but if Sister Josephine will allow me, I will first open this parcel which has just been brought me from home."
 The last speaker, Clemence Lamorriere, was the daughter of an eminent Paris banker. Of a feeble and delicate constitution, she had barely attained the age of six years, when her parents, who had already lost several children, formed the resolution of sending this, their only child, to D—, there to receive her education, and to benefit as much by the Mother St. Euphrasie's tender care and watchfulness, as by the delicious sea breezes which came fresh and pure across the gardens and lawn. When our story opens, she was nearly twelve years of age, and was preparing as well as Cecile and Eugenie, to take her first communion. The parcel in question contained a quantity of material destined for the clothing of a poor child, who was also to participate in the Holy Feast; and accordingly to the rule of the house, each pupil was obliged not only to furnish, but to make all the articles worn by her poorer companion at the sacred ceremony. It was to this work that Cecile and Eugenie wished to devote their afternoon. Claire Bertrand was a year older than the two others, and had presented herself the year before at the Lord's Table; but, being very good-natured, she was always ready to help with her needle either of her school-fellows who needed her assistance.
 The morning passed away quietly and happily. The pupils dined at one o'clock, and at two o'clock they all re-assembled in a snug little parlor adjoining the usual school-room, and where a large wood fire was blazing merrily on the hearth. Cecile Blanchard was busily employed in making a white petticoat; Eugenie a flannel one, and Sister Therese having carefully cut out a chemise from the piece of linen found in Madame Lamorriere's parcel, Clemence also seated herself near her two friends and commenced her work of charity. Several other young ladies gradually joined the working party, and the gentle-faced nun, seated at the head of the table, watched them with a thoughtful and observant air, although imposing no restraint on their joyous spirits, for being a holiday, conversation was allowed, and the kind Sister would occasionally join theirs, or set them right when any unusual discussion arose which seemed to demand her interference. There were about fifty pupils in the convent at the period of which we speak, and although the eldest among them had barely attained her fourteenth year, the room over which presided the Sister Josephine, was known as, and generally called the first class.
 Isabelle de Verneuil was seated by the side of Cecile Blanchard, but as she knew nothing of needle-work, she could not join in the occupation of those around. During the long morning, she had wandered to and fro in the house, asked a thousand questions of the different nuns she had met in her voyage of discovery, and had at last sat down, heartily tired and wearied to death. The bell announcing the mid-day meal was a welcome sound to the desolate girl; not however that she was hungry, but she hoped and expected to find some one to talk to about her father, mother, and little brother; and more amusement than she had found in her wanderings down the old corridors, where no other sound was heard but that of her own footsteps, re-echoing through the long passages. She was, however, mistaken, for the meal passed in silence; a nun presided at the pupils table to keep order, and conversation of any kind was strictly forbidden. After a short interval of recreation, the young girls re-assembled, as we have already said, in the little work-room, where they were speedily joined by the Sister Therese. Isabelle had followed them thither, but feeling sorrowful and dull amidst her new friends, she sat silent, thoughtful, and unemployed, all the afternoon.
 The rain ceased not all that day, and the weather, instead of moderating, grew rapidly worse. The heavens, ere the night shut in, were covered with dark and ragged clouds; gust of wind swept along and soon settled into one long continuous blast. The venerable abode rocked and trembled to its base, and more than once, the children let fall their work, to listen to the heavy roar of the sea, as it broke against the cliffs, and to the furious wind as it swept round the lonely dwelling, as if trying to force an entrance. The Sister Therese, who was exceedingly efficient in all kinds of needle-work, and who was the superintendent of that particular department, was

seated at a table, on which was placed Madame Lamorriere's parcel, and was employing herself in cutting out and arranging various articles of clothing, destined for the use of the child chosen by Clemence from among the poor orphans who were, as well as herself, to approach the Holy Table; and notwithstanding the holiday always given to celebrate the arrival of a new comer, the young girls worked assiduously, and not only sewed, but really took pleasure in their work. Their conversation, in which the good nuns frequently took a part, ran on various subjects, but more particularly on the solemn rite in which they were preparing themselves to join, and about which they had so many questions to ask, and replies to hear; and as soon as the Sister had finished her cutting out, she took a book and read aloud to the assembled group an interesting story, chosen with a view to instruct, as well as amuse her young auditory. The pupils of that old convent were very, very happy, all the nuns were very amiable and kind, and as they perfectly understood and felt the importance of the onerous task they had undertaken, they seemed to have concentrated all the resources and energy they had at their command on the faithful accomplishment of this one great object.
 The reader had scarcely closed her book, when the Sister Josephine entered the room, and her arrival was hailed by many demonstrations of affection from the young people; for, the indulgent Sister, who, for many years had been more like a parent than an instructress to the children committed to her charge, had made herself beloved instead of feared by them; and, although exacting an implicit obedience during the hours of study from her pupils, she fully understood, the school hours once over, the gracious art of relaxing the reins of her authority on holidays, and of mixing freely with her pupils, encouraging and promoting conversation, which, under some agreeable form, was always sure to inculcate some fresh and important lesson. After having carefully examined the different pieces of work, she looked round the room for the new pupil, and, not seeing her, turned to the Sister Therese, and asked where she was.
 "Here she is," cried Cecile, and, on moving gently round, she exposed to view the recumbent figure of Isabelle, who had fallen asleep on her chair.
 Ennui and weariness had apparently cast a shade of sorrow over the child's pretty features, for, as we have said before, she had sat with her hands before her all the afternoon.—Not daring to interrupt the Sister Therese by talking to Cecile, she had at last fallen asleep, tired out by doing nothing. The Mother, St. Euphrasie, had strictly enjoined the nuns to take no notice of her, and not to propose any occupation or reading during the first three or four days, so as to bring her to feel the terrible weariness of body and spirit caused by idleness. More than one of the pupils at St. Mary's had passed through this ordeal, and had gone at last, of their own accord, to ask either the mistress of the studies or of needlework to allow them to join the classes and to do as the others did; and it had always been remarked in the convent that those who had experienced the terrible weariness of those two or three long, dull days became, in the end, the most attentive and most studious.
 "Let her sleep, let her sleep," said the kind-hearted nun. "Poor child, this first separation from all home ties is a bitter and a difficult trial to bear."
 "Indeed it is," said Cecile, "and it is one which I should not like to have to pass over again. O, the weariness of those first three days was dreadful! I remember it well, for I was so wretched, and how I rejoiced when I dreamed that the Blessed Virgin came to my bedside and ordered me to go and ask you for some lessons to learn and some needlework to do."
 The sound of the bell announcing the five o'clock refecton awoke Isabelle. She appeared to have been dreaming, for a torrent of tears coursed down her cheeks, and she called in mournful tones, "Papa! mamma!" And for a long time the violence of her emotion resisted all the kind consolations of the two nuns, and all the coaxing and caresses of her young companions.
 At seven o'clock the pupils of the first class adjourned to the parlor of the Superior. According to an old established rule, the new pupil was seated next to that amiable lady, but she sat the whole evening doing nothing, as she had done in the afternoon. The storm was then at its height. It was a fearful night everywhere, and the Mother, St. Euphrasie, drawing the attention of her children to the loud voice of the hurricane, and to the roar power, and majesty of the tempest, contrasted their position with those of hundreds of unfortunate beings who had not where to lay their heads, and who were even then exposed to the biting cold and to the pitiless inclemency of

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the weather. Her words made a great impression on the young people, and when they retired for the night, they asked to be conducted to the oratory of the abbess, there to offer up a prayer of thanksgiving at the altar of the most Blessed Virgin for the happiness they enjoyed, and for being sheltered, warmed, and comfortably clad, while so many poor people suffered so terribly from the cold and were houseless and homeless.

Thus ended Isabelle's first day at school.—On the next, the pupils resumed their studies, but weariness had so completely overcome the young girl, that, tired of doing nothing when all around were so busy, she went, two days later, of her own accord, and asked the Sister Josephine for a workbox, paper, pens, and books. From that hour we may date the commencement of Isabelle's education, and the nuns soon perceived that the three long and weary days of idleness had borne their fruit.

(To be continued.)

"A HOUSE DIVIDED AGAINST ITSELF CAN NOT STAND."

If ever there was a community to which those words of the Master apply, it is surely the Church of England. Nothing so elastic has hitherto been seen on earth. It is wonderful that even the most inveterate prejudice should blind men to its real character. It wears no mask, and consistently refuses to put on that which one section of its members have lately proposed to disguise it. Fiercely Protestant for more than two hundred years, and "breathing out slaughter" like one possessed, against all who bore the name of Catholic, in the eighteenth century it had lost even the rude and convulsive life of heresy, and England had become virtually a pagan nation. The so-called Reformation had done its work. But England had produced too many saints during the long ages of their union with God and His Church to be wholly abandoned; and though it was unexampled that a people who had once cast away the Faith should ever recover it, yet even this prodigy was not impossible in the case of a people who had been miserably cheated out of their religion rather than deliberately renounced it, and who counted in heaven such intercessors as a Bede, a Wilfrid, a Cuthbert, an Anselm, and a Thomas of Canterbury. And so in our generation, after a long sleep of death there was a moving of the dry bones, and men began to recoil from the shameful delusions of heresy, and to lay to heart the long forgotten truth, that "God is not the author of confusion but of peace." They examined with awakened minds the true history of that satanical outbreak which they had been taught to style "the Reformation," and first one called it "a limb badly set," and then another "a miserable apostasy"; and though for a time they could only grope their way in darkness, and "see men as trees walking," by degrees their eyes were opened, and the heirs of Cranmer, Ridley, and Parker, were not ashamed to proclaim publicly, in the face of England, that their ancestors in heresy were "villians, reprobrates, and apostates." At first they thought they could undo their evil works, and purge their own souls from all complicity with it, and yet remain in the human sect which these apostates had substituted for the Church of the living God. Even the master spirit of the movement, in whom genius and piety were equally conspicuous, dwelt long in this delusion; but faithful to every inspiration of grace, the day came when this illustrious man broke through the snare which bound him, and proclaimed his honest amazement that he could ever have been deceived by so transparent a counterfeit. Others, less prompt to obey, and spoiling God's merciful design by self-will, still strove to galvanize a corpse, and fancied it moved because they were in motion themselves. They painted the skeleton, and decked it with flowers, and said to one another, "It lives!" They set it up on its feet, and though it fell on its face whenever they removed their hands, they refused to believe it was dead. And they lifted the putrid thing on what they called an "altar," and devised a new ritual to do it honour and danced before it with music and incense, and did not know that they were only performing what has been aptly described as "a funeral ceremony over a defunct religion." And in these gaudy rites they said they had "revived the worship of the Catholic Church." That was their own account of their proceedings. Having despoiled counsel, and hardened themselves against remonstrance, their minds became darkened. If the Church refused to recognize them, and saw in their headstrong wilfulness only a new and more deadly form of heresy, the fault was hers. They were wiser than she had ever been, and could correct her errors as well as their own. Laymen, they affected to be priests, and were not afraid to pronounce with unconsecrated lips words which angels may not utter, and to stretch forth unanointed hands to touch, like the priests of Baal, that which would not come at their call. Fearing nothing, and obeying nothing, they have "gone the way of Cain," and professing to be Catholics, "hate nothing so much as the Catholic Church, despise unity, revile authority, and more than any of their fellows in revolt have become a law to themselves, since they bear witness in the same breath with admirable impartiality against the apostates who founded their own sect and against the Church which those apostates pretended to reform.

The Bishops of the Church of England, amiable laymen who ask only to dwell in peace, can endure all possible varieties of doctrine except one. They perfectly comprehend, being men of cultivated understanding, that if the Catholic religion is true as they are now told, the Anglican Church, which has existed only to rattle it, was the work of Satan. They naturally object to a premise which leads to such a conclusion. They are not deceived by a few ambiguous and contradictory phrases in their official formulae, which were inserted only to serve as a trap, and they know that the Church of England never intended to make sacrificing priests nor believed in the Mass, nor in the Sacrament of Penance, nor in the visible unity of the Church, nor in the abiding presence of the Holy Ghost within her. And therefore, they are going to ask Parliament, as some of their clergy bitterly complain, to help them to do what they thought had been done already, and "to crush the Catholic Faith in England," as the *Church Herald* calls a set of incoherent opinions which bear hardly even a faint resemblance to it.

The recent change of Government is said to assure their success. "The accession of a Conservative Government to power," observes the *Church Herald*, "has caused a hope to be pretty widely entertained that certain anomalies and abuses,"—such as flagrant simony and a chameleon creed, confessedly existing in the National Church, will be reformed and corrected." Even people without much religion begin to ask, but without any sign of acrimony or displeasure, how many more varieties of Christianity are to be admitted into the great English Pantheon? Others are particularly struck by the fact that while Low Churchmen conscientiously object to their indefinite multiplication, it is the Ritualists who contend with the *Church Times*, that there is room for them all in that elastic institution, and that even the prevalence of Broad Church views is one of its titles to public esteem. In this curious statement we may perhaps see only a touching example of resignation to unavoidable evils, and a steady resolve to make the best of them. More acute observers, like the writers in the *Pall Mall Gazette*, who rather like an Establishment which

teaches nothing and denies nothing, and is therefore perfectly inoffensive, see in the success of the Conservative party "a danger of the first magnitude to the Church of England," precisely because that party, out of pure good-will, is likely to offer "relief from some of the disorders which undoubtedly threaten it with disruption and ultimate extinction." Whatever medical treatment may do for other patients, the *Pall Mall* thinks it is sure to kill the Church of England. Monstrous as its "anomalies and abuses" are, the only safe course is to "leave them alone." "The law," says the *Pall Mall* observer, "permits each of the three parties in the Church to hold and preach what doctrine it pleases, within certain wide and vague limits;" but it adds, with much good humor that "as religious doctrines are usually understood to be true propositions"—except in the Church of England, where they are true or false, just as you please—"of which the denial is divinely punished, the existence of an institution which provides for the public declaration of three sets of doctrines contradictory of one another is, to say the least, remarkable." No doubt it is; but what is the use of a National Church unless it reflects every doctrine, however contradictory, which the public taste approves? It is this total indifference to any truth in particular which constitutes what the *Church Times* calls the "happier auspices" of the Church of England, and brilliantly contrasts with the ridiculous uniformity of the Church of God.

The author of *Orthodox London*, himself an Anglican clergyman, says: "Among the many and various Churches of England with which I have been brought into contact, I have been greatly exercised to find out which was the Church of England *par excellence*." This agreeable writer is not alone in his embarrassment. Most people feel the same difficulty. The Church of England is so many things at once, that some of her clergy are now asking why she should not be one thing more; and as her tolerant Bishops have never "crushed" anything else—whether Calvinism, Lutheranism, Arminianism, Erastianism, or Rationalism—they think it very hard that they should "crush the Catholic Faith," as they call their own new creed. The writer whom we have just quoted, after noticing two notorious Anglican ministers, who differ as much in their religious opinions as a Buddhist and a Darwinian, though they are exactly alike in their cool contempt for every opinion except their own, asks not unreasonably: "Can anything be more delightfully evidential as to the comprehensiveness of our Establishment than the fact that both these gentlemen hold Anglican Orders, and have officiated in the metropolis beneath the very nose of the Bishop of London and the Archbishop of Canterbury contemporaneously?" But there is one form of religion, and only one, with which the Church of England has always refused to have anything to do, and that is "the Catholic Faith." She can sanction anything else without committing suicide, but not that Her Bishops are quite clear on that point, if on no other, and, indeed, are so unanimous in their judgment that, as the *Church Review* plaintively observes, "we may be sure what the fate would be of a (Ritualist) priest condemned by the Council in nearly any diocese." So notorious is the policy of these custodians of the Establishment, which was always Protestant in the time of their predecessors, and which they mean to keep Protestant till they give place to their successors, that an afflicted correspondent of the *Church Times* exclaims: "There is no logical stand-point between submission to any persecuting laws which a Parliament of all denominations"—not more denominations surely than in the National Church itself—"may choose to enact, and working with the Liberation Society for the destruction of the Establishment, in which everything is tolerated but Catholic faith and practice."

The *Church Review*, however, trombling at the approaching "Episcopal reign of terror over the Church of England," suggests a remedy. What is wanted, says that journal, is "the restoration of a proper series of spiritual tribunals, to which every one, from the Primate of All England"—he means the Protestant part of it—"to the meanest layman, shall be in due order amenable." It would be about as rational to suggest to a clipped and tressed fowl, ready for the spit, that it should get another pair of wings and fly away. The founders of the Church of England, revolting against the authority appointed by God, merged all spiritual tribunals in the Crown, and their descendants must accept the dismal legacy bequeathed to them as cheerfully as they can. They are the children of revolt, and Cesar is now their spiritual master. In the Catholic Church the tribunals to which they vainly aspire exist, and "every one," from the "meanest layman" to the most exalted Patriarch, can appeal from every inferior judge to the supreme tribunal of the Vicar of Christ. Our Anglican friends have no appeal even from their own Bishops, except to the law which they are still less inclined to invoke, and begin to find that when men rebel against a Divine authority they fall under a human one. They may, indeed, execrate their own Bishops, and soothe their despair by saying with the *Church Herald*, "on every side we hear their lordships spoken of in the most undignified terms of contempt." Poor comfort! Their lordships, who "tolerate everything but Catholic faith and practice" will hardly be moved by such compliments to attempt to conciliate the irreconcilable. They know, being sufficiently endowed with worldly prudence, that no community can be Catholic and Protestant at the same time; and as they have now got, in the words of the *Pall Mall Gazette*, "a legislation under friendly direction," they perceive as the same journal adds, that "there can be no better opportunity for preserving the Church of England from shipwreck through the lawlessness of a portion of the clergy." We never doubted what the final result of the so-called "Catholic revival" would be. "To attempt to make England Catholic by means of Anglicanism," says Father Newman, "is like attempting to evangelize Turkey by means of Islamism."

IRISH INTELLIGENCE.

The history of struggles by which Ireland wrested her legislative independence from England is familiar to all intelligent Irishmen, justifies their demand for its restoration, and sanctifies their efforts in its defence. Acts may, no doubt, be repealed, and altered circumstances demand modification in legislation; but in this matter one thing is clear, namely, that the British nation solemnly covenanted with the Kingdom of Ireland, by international treaty guaranteeing the latter the plenitude of legislative independence which at no future time should ever be called in question. With Ireland, therefore, lies the main weight of the argument, so far as consistency, truth, and justice are concerned. The conqueror may ignore the treaties, Acts of Parliament, and history, and the statesman may turn political sophist, but the force of sober facts remains on the side of the Irish. There were two parties then; there are two parties now. They met then as King and臣; not as now. In 1703 and 1707, the alien Irish Peers, following the example of Scotland proposed, in their Addresses to Queen Anne, a union between Ireland and Great Britain; which the statesman of England opposed. But when the arms of the volunteers, supported by the political condition of America and of the Continent of Europe, secured the legislative independence of Ireland, the English Cabinet prepared the scheme for accomplishing the union. The history of political corruption may be searched in vain for baser conduct on the part of a Government than the means taken to carry the Act of Union. The House of Commons opposed it early in 1799, rejecting the measure by majorities of one

and of five. Nearly all the Peers of native races opposed it. The Corporations, the commercial bodies, the Grand Juries of the Counties, and even nearly all the Orange Lodges opposed it. The Government suborned "undertakers" who trafficked as brokers, in seats and in peerages, and placed at their disposal vast funds and bestowal of titles. There were 110 or more placements and pensioners in Parliament. Millions were spent in bribing and in remuneration to the owners of boroughs, while numerous peers were created and others already ennobled, were advanced in rank. On the other hand, all that was great good and patriotic in Ireland resolutely opposed the Union and denounced the infamous means used to effect it. Grattan, Curran, Flood, Charlemont, Plunkett, Bushe, and Saurin opposed it, and declared it not binding in conscience. They challenged the right and the power of Parliament to pass such an Act. They asserted that they were elected to enact laws, not to abolish the Constitution, which was above their power. "That to transfer to a foreign power the right which belonged to the Irish Parliament alone, was in excess of the functions with which they were vested, and could bind no one. In a word, they charged them with legislative and constitutional suicide. They charged them with promoting absenteeism; with throwing the tenantry upon the mercies of grinding agents; with committing local Irish legislation to a Parliamentary ignorance of the wants and feelings of the country; with increasing taxation; with degrading and weakening the Irish vote to almost a nullity; and Grattan declared that most of the Irish members would be found "sleeping in their collars under the mangle of the British Minister." No falsification of history, no sophistry of statesmen, no rhetoric of the *Times* or of the *Pall Mall* can wrest from the Irish the best of the argument. That their country has been deeply injured by the Union is indisputable. That it was carried by final corruption and against their will, is equally incontrovertible. Yet many will tell them that Ireland is better off now than she was at the close of the last century; and hence that the Union must have been beneficial. If Ireland is better off it is in spite of the Union, not through it. The question is, What would her progress have been had it not been retarded by the Union? And as to the hectoring and bullying in Parliament and in the British press, and the unmeasured denunciation of the Irish claim, our Hibernian friends are too familiar with the history of their relation with us to heed our vapouring. For more than three centuries they have been often defeated and well nigh crushed, and yet have in the long run proved victorious. Wisdom points to a policy of conciliation. If to grant that that is claimed be deemed undesirable, then, the sooner some substantial instalment is granted the better for both parties.—*Tablet*.

One of the compensations which this country receives for the loss of its individual nationality is that it becomes incorporated with a great Empire. The Imperial Assembly of the Three Kingdoms opens to talent and rank an opportunity such as a petty provincial Parliament sitting in Dublin could not possibly afford, and men of ambition have before them the prospect of guiding the destinies of a great power, instead of peddling over parish politics in a small city. Such is the reasoning which is constantly addressed to Irishmen by their advisers in the English Press, and by those high-minded patriots who believe that for their country to efface itself is about the best course it could take. "One of the reasonable gentlemen who endeavored to convince his foolish countrymen on this point was The O'Donoghue, M.P. for Tralee by grace of some contemptuous pity the inhabitants of that borough felt for him. He has since carried his theory into practice, and we congratulate him on what has come of it. The manner in which he made his attempt was characteristic. It was known Mr. Mitchell Henry intended to propose the adoption of the principles of the Irish Land Act in the English Land system. Had the Liberal Government remained in office, Mr. Mitchell Henry would have been left in undisturbed possession of his idea. It would not become an expectant follower to embarrass a Ministry by independent action. But the extrusion of the Liberals from office has given a certain sort of liberty to the lower rank of their followers. The O'Donoghue goes out in front of his party as a franc-tireur.—Having first borrowed the gun, the powder, and the shot belonging to a member of the Home Rule party, he proceeds to distinguish himself in the eyes of the chief, who possibly may be powerful one of those days, by firing into the mass of the enemy. To give a stimulus to the already existing discontent of the English farming class, and to array them in hostility to the Tories, would be quite a stroke which could not fail, if ever the Liberals came into office, to be gratefully remembered. Unfortunately there turns out to be a lion in the path. The O'Donoghue is openly and undisguisedly snubbed by the *Times*. His feelings must be somewhat like those of a person of inferior rank, who, rashly accepting an invitation to high society, gets petrified by the stormy glare of disdainful *haut ton*. "Let us," says the *Times*, "put out of question for the moment the intrinsic merits of The O'Donoghue's proposal; the question arises why in the world it should be opposed by The O'Donoghue." Like his Irish impudence, no doubt, will comment many of the intelligent readers of the *Times*. "English and Scotch members will doubtless feel duly grateful for such friendly solicitude; but the question will probably occur to them why they should not be left to themselves. 'There it is you see! *Quel diable fait il dans cette affaire?*' The whole opposition to Home Rule is founded on the notion that English and Scotch members should interfere in Irish affairs, and this may seem inconsistent with the supposition that the Irish ought not to act on the converse principle. But then, you see, there is a difference. For English and Scotch to interfere is natural, but for Irish to try the same game—oh! out of the question. When Irish members forget themselves, and go to interfere in English questions, the thing becomes serious. "In the French Assembly, if a measure is to be immediately discussed, it is necessary for it to obtain a vote of urgency." There is no doubt a very grave objection to the English Parliament having to borrow from the French, but an Irish member presuming to discuss English land tenure is a thing so preposterous as to render any expedient allowable which may clap an extinguisher on such presumption. Is it any wonder the *Times* says:—"Such motions as that of The O'Donoghue suggest whether it would not be possible in some way to obtain votes negating urgency." Punish his presumption—kick him out! If it had been any other Irishman who was so treated by the *Times*, we confess we should have been inclined to feel indignant. But there is such poetic justice in this that we are more inclined to laugh. After having done English dirty work amongst his countrymen—after being in fact complimented for this dirty work in the very article from which we have quoted—he is sternly bade to keep his place as a mere Irishman, and not trench on the domain of English and Scotch members. "Dirty work is very well in its way, but though inclined to profit by it we have no notion of making it a title to equality with us." This is virtually the substance of what the *Times* says to and of The O'Donoghue. His remonstrance is what might be expected from such a character as his. Were he addressing an Irish newspaper he would be fierce and bullying; but to the ostentatious insolence of the *Times* he is but gently deprecatory.—This is not a noble attitude to adopt, but, who knows? some day or other it may pay. By-and-by The O'Donoghue's desertion of his countrymen may worm him into favor and even tolerance by the English people. In return for his efforts to put Ireland beneath her feet England may give some

mark of special favor. In the meantime, however, the lesson ought not to be thrown away upon us.—It is a wonderful bit of light thrown on the offer of equality and fellowship which is held out to us as the price of quite abandoning the nationality to which we have never surrendered our claim.—*Cork Examiner*.

"THE *PALL MALL GAZETTE*" ON THE HOME RULE DEBATE.—It is time that a direct answer should be made, and that Ireland should be plainly told that, except in purely local matters, such as those enumerated by Sir Michael Hicks Beach, we do not recognize the existence of any "exclusively Irish affairs" at all. "Railways, canals, and gasworks"—as to which the Irish Secretary is willing to give way—may fall under this category; but it is idle to suppose that Mr. Butt wishes to erect a Parliament in Dublin to deal with these matters; and there are no others that Ireland can be permitted to deal with independently. Outside this narrow circle there is not a single one of those questions which an Irish Legislature, if it is to be a Legislature and not a vestry, would claim to settle which we could for a moment consent to its entertaining. There is not one of them which we could consent to consider an exclusively Irish matter, not one which is not an English—that is, an Imperial—question in as vital and momentous a sense as any in which that phrase was ever employed. If there be any such questions, let them be named. The plain truth is that there are no such questions, and no one who faces the real difficulty of our position with regard to Ireland can suppose that there are. The error arises from the belief that we govern, or ought to govern Ireland exclusively in her own interests. We do not, we cannot, so govern her. We must govern her in the interests of the United Kingdom, and in her interests only, in so far as she is a part of that kingdom. To deny this is practically to admit claims far wider than those urged even by the wildest Home Ruler. If this were our real principle of government, we should not only have no right to refuse her a separate Legislature, but we should be bound to grant her, if she demanded it, absolute independence; and the reason of States which justifies us in refusing the latter justifies us also in refusing the former. We grant a separate Legislature to a colony because we are prepared, on cause shown, to accept entire separation from that colony, and foreseeing that a time of complete independence will come sooner or later. We refuse a separate Legislature to Ireland because we can never allow her independence; and every solicitation to the contrary must yield to the *suprema lex* of national security.

THE IRISH POLITICAL PRISONERS.—The Dublin Amnesty Association held a meeting last night under the presidency of Mr. John Ferguson, of Glasgow. It was resolved:—"That the reply of the Premier to the deputation of Irish members was unbecoming, and the subsequent statement of his Home Secretary was biased and unreliable, which is now manifest from the unwillingness of the Ministry to give a public answer to the constitutional question raised in Parliament by Mr. Butt regarding the political prisoners." Parliamentary representatives are called upon "To renew their efforts in the cause of mercy and justice by bringing repeatedly before the assembled wisdom of the Empire the case of these unfortunate and cruelly treated political offenders." The final resolution was that, "If our rulers persist in punishing a few humble men, whose leaders are released, it shall be incumbent on the Irish people to devise such means as they deem expedient to awaken the public opinion of the civilized world to a sense of the true position of the subject."

The *Londonderry Standard* has just made a revelation concerning certain influential proceedings in connection with the recent election in Donegal county, and the revelation has a more than local significance. It will be remembered that Dr. Evory Kennedy, and his brother, Mr. Tristram Kennedy, who so long and ably represented Louth County, contested the seats held by the Marquis of Hamilton and Mr. Conolly. The battle was fought bravely on both sides, and the Tory members won by a very small majority. There was no suspicion of undue influence, and the twenty-one days during which, under the late Act, petitions must be lodged passed away in safe confidence on the one side and contented resignation on the other. The Earl of Erne is a nobleman possessing large estates in the North, and his territorial influence in the County Donegal is justly considerable. But his lordship's political influence is restricted by the law of the land to his place in the House of Peers. His interference in the election of a representative in the Lower House is illegal, and an infringement of the privileges of that House, which its members are always jealously anxious to vindicate. We are in a position to state that both Houses will soon have an opportunity of considering the propriety of Lord Erne's proceeding as revealed in the following address which it is stated he has issued to his tenantry:—

"Crom Castle, Newtownbutler, Feb. 16, 1874.

"Lord Erne wishes to take the earliest opportunity of thanking his tenantry for the support they gave to the Marquis of Hamilton and Mr. Conolly at the recent election for the county of Donegal, which resulted in the triumphant return of the two Conservative candidates. He can never forget the prompt and unhesitating manner in which they acceded to his request. They have shown that they consider their interests identical with his own, and he trusts that the same happy feeling between landlord and tenant may ever prevail upon his estates."

The first sentence of this proud manifesto conveys a simple fact and includes an important suggestion.—The fact is that a representative Peer is grateful for the part taken by electors in a Parliamentary election; and the suggestion is that that Peer knows, as a matter of fact, how these electors voted. The majority gained by the winning candidates is so disproportionate to the number of the tenants, that no mathematical conclusion could be arrived at by a mere consideration of the figures. We confess we shrink from the idea that his lordship made any specific inquiries on the subject. But if we dismiss this, and we are quite willing to do so, how can we explain the second paragraph of the address? "He can never forget the prompt and unhesitating manner in which they acceded to his request;" and "they have shown that they consider their interests identical with his own." It is quite clear that Lord Erne did "request" his tenants to exercise their electoral privileges in a particular manner—by what arguments, if any, we are left to conjecture. That the tenantry considered their interests identical with the landlord's depends upon the knowledge that they acted as he desired; and this Lord Erne distinctly implies. Surely the provisions of the Ballot Act, its purpose, its penalties, and its spirit, are each and all challenged in the terms of his lordship's declaration. As we have said, the investigation which will be prayed for must finally determine these most grave issues. That raised by the hope with which his lordship concludes his valedictory is of argumentative force in explaining the real character of his words. "He trusts that the same happy state of feeling between landlord and tenant may ever prevail upon his estates." The meaning of this appears to be, that Lord Erne represents his tenantry and the members for Donegal represent him; and this is just what the law in these realms says must not be. The people of Ireland will anxiously watch the notion of Parliament in this matter, and all lovers of liberty and good order, in places haughty as well as humble, will regard the trial with intense interest.—*Dublin Freeman*.

PROGRESS OF RELIGION IN THE DIOCESE OF DUBLIN.—For seven centuries Dublin has been the centre and capital of the English Pale; and even a few hundred years before that period it had been largely

Danish in its population. Attracted by the Court, and being the headquarters of all the administrative departments of Government, upon no part of Ireland has the influence of British Protestant power been so continuously exercised, the Plantation of Ulster alone excepted; as upon the metropolitan Diocese. The seat of local government, up to the present century, it attracted to it all the nobility, the commoners and their dependants, who had abandoned the national faith—all of whom helped to swell the muster-roll of Protestantism in Dublin and the vicinity. So late as 1745, on the occasion of the tragic death of a priest and nine members of his flock, who had feloniously gathered to celebrate and to assist at Mass, in an upper room, on a loft in Dublin, Catholics were first permitted to attend public worship in the few miserable churches of the city, and scores of persons now living heard Mass in a thatched chapel in the very heart of the metropolis. After the comparatively brief space of 126 years, we now find the city studded with magnificent churches, there being upwards of 43 places of Catholic worship in Dublin and the suburbs, and nearly half as many priests in the Diocese as there were in all Ireland in 1704. The Diocese contains 12 distinct Orders or Congregations, and 19 houses of the Regular Clergy; 2 Orders or Communities of religious laymen, with 17 houses; and 14 Orders, with 48 convents, containing nearly 1200 nuns.—The metropolis supplies the Provinces with Regulars to conduct Missions and Retreats, and most of the Religious Orders have their headquarters in the city.

THE O'DONOGHUE AND HOME RULE.—The O'Donoghue, in a letter to a contemporary, says:—"You are good enough to say that I have done a public service, by holding aloof from the Home Rule movement, but you quite mistake the reasons which have induced me to take this course. I have not joined in the agitation for a separate legislature, not, as you seem to think, because I am opposed to 'Irish rule in Ireland'; but because I believe the Irish members can govern Ireland in the Imperial Parliament, and, that being so, there are no adequate grounds for demanding a change to which all Englishmen and Scotchmen are decidedly averse. I never have and never can abandon the right of Irishmen to regulate the local affairs of Ireland.—On the contrary, I have invariably maintained it, more than once in the House of Commons, and once, I recollect, in a letter addressed to you, some years ago, on which you were pleased to make some very flattering comments. Indeed, I do not hesitate to assert that the denial of this right would necessitate and justify an agitation for a separate legislature."

IRISH LEGISLATION.—There is every indication that there will be no legislation this Session regarding Ireland, save that relating to the Judicature Act. The Chief Secretary has given an answer that will serve him through the Session, when asked in relation to improvements in laborers' dwellings, and to the drainage of the Shannon. He has been too short a time in office to master the question, and, moreover, there will be no time, owing to the advanced period of the year, for legislation. It is noticed that several of the practical questions that should be dealt with are being taken up by Commissions, an expedient of delay familiar to all Governments, or by Select Committees, the Irish Civil Service being an example of the former and the Irish Grand Jury System of the latter. The present Government has now before them reports of two Royal Commissions of 1867, that on Irish Railways and on Primary Education, appointed by Mr. Disraeli's own Government, when last in office, action upon which has never since been taken.

SUSPICIOUS DEATH IN THE QUEEN'S COUNTY.—The dead body of a woman, named Flanigan, was found on Monday morning at Kyletellich, a country place between this town and Mountmellick, under suspicious circumstances. It appeared that Sub-constable O'Rourke and another policeman met this woman and her son on Saturday night, after ten o'clock, in Maryborough. The son had some drink taken at the time, but was not drunk. The constables saw them out of the town, but the woman returned in about half an hour and said her son had left her. They searched for him but could not find him, and after some time she left for home. Her body was found this morning lying in a flat place by the edge of the road, at Kyletellich, by the same son that had been with her on Saturday night, with the car on which she had been sitting turned on top of it. The horse was loose, and wandering about in the neighbourhood. It is supposed that the police have got a clue as to who loosened it. The road was partially cut across, to make a gully, near where the woman's body was found.

THE NEXT MOVE IN THE HOUSE.—The *Nation* says "The opinion of the House of Commons will shortly be asked formally and expressly on the question of Home Rule, and it is thought that probably a comprehensive bill and not a resolution merely will be submitted. Of course, this plan can hardly, if at all, be carried out except with the assistance of the Government, and the Government can be obstructive if it likes, and refuse to give up a day or two for the consideration of the Irish question by the House of Commons. But, then, a game of obstruction is one at which two can play, and the Home Rulers, although they are a minority of the whole, may, if they are put to it, be able to find means of making themselves exceedingly troublesome at unexpected times."

MR. A. M. SULLIVAN DENIES THAT HE HAS THREATENED to resign his seat for Louth on account of an election bill for £700 having been presented to him for payment, and states that he has received no such claim. His offer to retire was made upon an entirely different ground. Having in vain exerted himself to bring about an amicable adjustment of the conflict in Louth between two sections of his friends he has offered to give up his own seat in order that both Mr. Kirk and Mr. Molloy may be returned, and that the great evil to the national cause involved in a prolongation of the contest may be avoided. Mr. Sullivan adds that his offer is still before the committee at Louth.

LABOUR AND WAGES MOVEMENT.—The carpenters and joiners of Drogheda went on strike yesterday. They served notice on the employers some time since to the effect that the weekly wages should be 28s., the time to consist of fifty hours, terminating at 2 in the afternoon of Saturday. The employers offered 53d., per hour, but the men ask 6d. Neither party seems willing to compromise. The employers are anxious to pay by the hour only. The men are supported by the Executive Council, Manchester.

THE KENSAL FISHERY.—Should the expectations formed with regard to the local fishery this season be fulfilled, little short of £300,000 will be realised from the vast mine of wealth which annually presents itself off the southern coast of our island.

EXERTION.—Exertion is the price of a noble life. The pursuit of a noble object adorns and elevates and ennobles and revives life. Without a definite aim, life is like a rudderless ship drifting about between life and death, buffeted by the winds of circumstances, and entirely at the mercy of the waves. While one with folded arms waits for future opportunities, another makes the meanest occurrences subservient to a golden result. One labors to find something to do; the other labors to do something. When the Alps intercepted his line of march, Napoleon said, "there shall be no Alps!" When difficulties from poverty and difficulties from opposition of friends beset him, Franklin resolutely determined there shall be no difficulties. Greatness is in its vocabulary no such words as fail. Happy is he who, at the sunset of life, can recall the years that have gone, snift footed by, without bringing before him a fearful array of squandered opportunities.

The True Witness

AND
CATHOLIC CHRONICLE,
PRINTED AND PUBLISHED EVERY FRIDAY
At No. 210, St. James Street, by
J. GILLIES,
G. E. CLERK, Editor.

TERMS YEARLY IN ADVANCE:
To all country Subscribers, Two Dollars. If the
Subscription is not renewed at the expiration of the
year, then, in case the paper be continued, the terms
shall be Two Dollars and a half.
The True Witness can be had at the News Depots.
Single copies, 5 cts.
To all Subscribers whose papers are delivered by
carriers, Two Dollars and a half, in advance; and if
not renewed at the end of the year, then, if we con-
tinue sending the paper, the Subscription shall be
Three Dollars.
The figures after each Subscriber's address
every week shows the date to which he has paid up.
Thus "John Jones, Aug. '71," shows that he has paid
up to August '71, and owes his Subscription from
MAY DATE.
S. M. FITZGIBBON & Co., 37 Park Row, and Geo.
Boswell & Co., 41 Park Row, are our only authorized
Advertising Agents in New York.

MONTREAL, FRIDAY, MAY 1, 1874.

ECCLIASTICAL CALENDAR.

MAY—1874.

Friday, 1—St. Philip and James, Ap.
Saturday, 2—St. Athanasius, B. C. D.
Sunday, 3—Fourth after Easter.
Monday, 4—St. Monica, W.
Tuesday, 5—St. Pius, V., P. O.
Wednesday, 6—St. John before the Latin Gate.
Thursday, 7—St. Stanislaus, B. M.

NOTICE.

On the First of May next the Of-
fice of the TRUE WITNESS will
be removed to No. 195 FORTIFI-
CATION LANE, a few doors west
of St. Peter Street.

NEWS OF THE WEEK.

Whether to the actual dearth of news, or to
the incapacity of those to whom is assigned the
task of transmitting the news of Europe to
America, is to be attributed the silence of the
cable, we know not; but the fact is that in the
shape of European news there is nothing to re-
port. From Spain, important as are the events
there transpiring, and which must influence
the political fortunes of the world, not a line
reaches us. All is silent; and for all that we
can learn from the telegraphic despatches, the
country might be in the enjoyment of profound
peace, instead of being convulsed with civil
war in the North; whilst in the South the un-
extinguished embers of the *Intransigente* in-
surrection threaten at any moment to burst
out with renewed fury. In France the pros-
pects of the Imperialists seem to be improving.
The Government of MacMahon is but a make-
shift, or temporary expedient; the chances of
the restoration of monarchy, whether in the per-
son of Henry V. or in that of the representa-
tive of the younger branch of the Bourbons,
are at present, to all human appearance, faint
indeed, and becoming less every day; so that
in fact the question resolves itself into one be-
twixt the Empire and the Republic, though
in substance there is not much difference be-
twixt them; for both are despotisms, with this
in favor of the Empire, or Caesarism, that of
the two it will be the more regular and better
organized despotism. Neither from Germany
nor from Italy is there anything new to report.
The robbery and persecution of the Church
still continue unabated.

Since the debate, which ended in the expul-
sion of M. Riel from the Dominion Parliament,
nothing has been heard about that gentleman's
proceedings. That he will again be returned
for Provencher is very probable, and then, we
suppose, all the trouble will have to be en-
dured again. The report that Riel had gone
to Quebec, has been contradicted.

DOMINION PARLIAMENT.—Many petitions,
praying for the passing of a prohibitory liquor
law, have been presented in the House of Com-
mons; amongst others, one with three thou-
sand signatures from Montreal, by M. P.
Ryan, Esq. Mr. Cameron presented another,
protesting against prohibitory legislation. Mr.
Rose presented a second report of the Com-
mittee on the same law, recommending the
taking of steps to secure information as to the
working of the law in the United States.

The new Election Bill introduced by the
Ministry, and providing for vote by ballot, and
other important changes in our election law,
has been under discussion in the House of
Commons; and though to some of its details
objections have been urged, it meets apparently
with pretty general approval both in and out
of Parliament.

The Committee to investigate the question
of fact, whether an amnesty, covering the shoot-
ing of Scott, as well as other acts of the Red
River Provisional Government, continues its
labors. We shall say nothing more about it,
until its Report be presented, and published.

The deficit established as existing in the
revenue necessitates a revision of the Tariff,
and increased taxation of course. The Minis-
try have forwarded their plan for restor-
ing the equilibrium betwixt income and ex-
penditure.

THE LAW OF LIBEL.—We copy from the
Montreal Gazette some remarks upon the law
of libel as it stands in Canada, and with refer-
ence to a recent trial:—

We are glad to notice that Mr. Brooks has in-
troduced a bill to amend the criminal law in relation
to defamatory libels, and also in relation to proce-
dure in reference to what are called private prosecu-
tions. The recent case in this city, if it has no
other result, will not be without its value in calling
public attention to the present condition of the
law. That the learned Judge who presided at that
trial gave a correct statement of the law as it at
present stands, no one can venture to deny. It is
true that, because of the character of the prosecu-
tion, there has been a disposition in some quarters
to find fault with His Honor's charge. But had the
case been reversed, and had the religious element
been entirely eliminated from it, there would have
been but one opinion in relation to the ability and
impartiality which characterized the conduct of
Judge Ramsay. Unfortunately, our evening con-
temporary assumes a role of infallibility, to which
it is hardly entitled. And simply because it was a
so-called religious paper which had been guilty of
an atrocious libel, and a French Canadian Conserva-
tive public man who had been the subject of it, not
by our contemporary alone, but a number of other
people as well, who seem to think slander and
falseness excusable, if it be only indulged in under
the cloak of religion, the learned Judge has been at-
tacked because he did not strain the law in the in-
terest of a slanderer; and the Jury which refused to
say that that was not a defamatory libel, which had
been pronounced such by the defendants themselves,
have been abused in the most improper manner.—
Gazette.

There were many no doubt, who, like our-
selves, were much surprised at learning from
Judge Ramsay's charge that, in this country,
and by the law as it actually stands on our
Statute Book, the truth of a libel complained
of, cannot be pleaded in justification by the
defendant, and may not be proved. Such
however is the law; and as it is the duty of a
Judge, not to make law, but to administer law
such as he finds it ready made for him, it is
most absurd, indeed worse, to hold up to blame
His Honor Judge Ramsay, who in the case be-
fore him, did but confine himself to the strict
performance of judicial functions. Legislative
functions he has none; and therefore he has
no right to set aside, or modify, the law which
he is sworn to administer.

In so far as the defendant is concerned, it
was most fortunate that the question as to the
truth or falsity of the libel complained of, of
the horrible story which he had published
against the plaintiff, could not be gone into;
for if that question had been gone into and
submitted to proof, it would have been proved
that it was a lie, and a wicked lie; as indeed,
according to the code that obtains—we do not
say amongst evangelical men but amongst gen-
tlemen and Christians, all lies are wicked.—
We, for our part, do not understand how lies
can be defended upon the grounds that they
are published by a moral newspaper editor, for
the glory of God, and in the interests of soci-
ety. Such a plea, such an excuse reminds us
of the answer of *Dona Inez*, who having cruelly
maligned her husband, and being pressed for a
reason, could give none, save—

“that her duty both to man and God”
“Required such conduct, which seemed very odd.”
Don Juan, c. 1.

Most fortunate, we say, was it for the de-
fendant that the truth or falsity of the accusa-
tion published by the *Witness* against the
plaintiff was not made the subject-matter of
enquiry; for otherwise it would have been
proved not only that it was false, or a lie; but
that it was a lie for which it is impossible to
urge the slightest excuse.

For, had the moral editors who published it
given themselves any trouble to make enquiries
as to its truth before publishing it, they would
have found that there was not the slightest evi-
dence in its support; that at best it rested on
nothing more solid than the slanderous gossip
of the streets, picked up, and retailed by one
who had no personal knowledge of the facts of
the case. Had the editors of the *Witness*, for
instance, but taken the pains, as in duty they
were bound to do, to ask of the reporter, or
scandal monger, who brought them the dirty
story, such obvious questions as these—Have
you personal knowledge of the truth of the
story which you have brought to our office?
Did you, if you have no such personal knowl-
edge, receive your information from one, who
was himself an eye witness, and an ear witness
to the truth of the therein alleged facts? and is
that person prepared to testify over his own name
and signature to that truth?—had these ques-
tions been asked, we say, questions which every
honest man would have asked before publishing
a tale injurious to his neighbor; had these
simple precautions been taken, precautions
which to every one not brought up in evangeli-
cal society, would have immediately suggested
themselves—the unreliableness of the story pub-
lished by the *Witness* against M. Mousseau's
private character would have been manifest; it
would have been seen that, whether true or false,
there was no better evidence of its truth than
the idle tittle tattle of a gossiping, scandal-
loving, scandal-retailing set of bar-room loafers.
It is no answer to say that the story was be-
lieved to be true, that it was published in good
faith, and without malice. Even the editor of
a “moral newspaper” is bound by the law of
charity, the breach or neglect of which law is
“malice,” or defect of that charity which en-
joins us to do unto others as we would be done

by. Now no man would like to have a false
accusation against his morals and private
character brought against him in the public
press. He therefore who publishes such a
story, though he be the most moral of moral
editors, is in conscience, and by the laws of
charity—the breach or neglect of which con-
stitutes malice—bound first to assure him-
self of its truth. He must examine, and carefully
sift the evidence; and is bound to accept as suf-
ficient to morally justify publication, no evi-
dence which would not—if confirmed upon oath
in open Court—compel a conscientious jury to
return a verdict of Guilty against the accused.
To do this would give trouble, and cause de-
lay no doubt; but what then! The newspaper
editor is under no obligation, moral or legal,
to publish at all; but he is under a moral, if
not a legal, obligation not to publish a lie to
the detriment of his neighbor. He who with-
out having taken all these precautions publishes
an attack on his neighbor, is morally—(what
he may be legally it is for lawyers to say)—
guilty of “malicious libel.” So at least reads
the law of Christianity; so reads the law of
honor which obtains amongst gentlemen.—
“Thou shalt not bear false witness against thy
neighbor” is a law of perpetual and universal
obligation, and from which even editors of
“moral” newspapers are not absolved.

And any change which should have the effect
of bringing the law of man in this matter into
harmony with the moral law, and the laws of
honor, we would gladly hail. We think that
proof as to the truth or falsity of an alleged
libel should be allowed; and that always, and
in all cases, when its falsity was proved, malice
on the part of the publisher should be assumed,
unless he showed that, before publishing the
story, he had taken every possible precaution to
assure himself of its truth; and that he had
published it only upon the strength of testi-
mony which, if given upon oath and in a Court
of Justice, would compel a Jury to find a ver-
dict of Guilty. Less than this should never
be allowed to set aside the presumption of
malice on the part of him who publishes a lie
to the prejudice of his neighbor. We need not
quote the hackneyed lines of the poet; but who
can tell the amount of injury done by the pub-
lication of a false report, even when proved to
be false? What can ever compensate a noble
lady for the cruel libels circulated against her
by a beast like Arthur Orton? who can tell
how deep is the wound inflicted by the libel
published against M. Mousseau in the *Mont-
real Witness*? A retraction, however ample,
is but poor compensation for the pain inflicted;
and so prone are many of mankind to slander,
that an injurious story even when disproved,
will still find multitudes to circulate it, and
affirm its truth.

One word as to the actual position of news-
paper editors, the circulation of whose journals,
and whose consequent profits, would no doubt,
in many cases, be injuriously affected were the
principles above laid down to be enforced; for
it is a sad truth, that that circulation, that
those profits are often mainly due to the repu-
tation which the said editors enjoy of being
ever ready to publish every piece of malicious
gossip that may reach their ears; and of being
diligent panders to the morbid popular lust for
spicy stories, and scurrilous attacks on private
character.

We contend that newspaper editors are but
as are all other private citizens; that the pos-
session of type and press, confers no privileges;
imposes, and releases from, no obligations. A
newspaper editor goes into the publishing busi-
ness on the same principles and from the same
motives as those which prompt one man to go
into the dry goods business, another man to
start a grocery; the object being, not that of
serving the public—for that is unbecome to be
abhorred of all men—but of making a living
if the dry goods man tries to pass on us shoddy
as good broad cloth, and the grocer sends us
sugar mixed with sand, we do not accept as a
valid excuse the plea that in the exercise of
the bodily necessities of the public, they are just-
ified in so doing, since otherwise they could
scarce make a decent living, or compete with
their neighbors. So neither when the news-
paper editor, whose self-imposed business it is
to furnish the public with truthful news, at so
much per annum, paid in advance, substitutes
lies in lieu thereof, can we accept the analagous
plea urged in his behalf, that really he has not
time to sift and sort his items, to separate the
sand from the sugar that he sells us. The
newspaper business is but as any other busi-
ness; with no responsibilities from which the
dry goods business is free; with no privileges
which the grocery business does not equally
enjoy. As the late *Charles Yellowplush, Esq.*,
says in one of his letters on this very subject,
and when addressing a literary character of his
day—“let us not be proud, and fancy our-
selves martens of the truth, martens or apostles.
We are but tradesmen, working for bread, and
not for righteousness sake.” Let's try and work
honestly; but don't let's be prating pompishly
about our “sacred calling.”

THE INQUISITION IN ENGLAND.—Amongst
the items of British news given in the Toronto
Globe of the 22nd April, we find one to the
effect that “a Shrewsbury bookseller has been
fined £2 10s. and costs for selling a print
called ‘Our National Religion of the Future,’
containing some very severe caricatures of the
religion as by law established.” Far from us
be it to contest the right, may the duty of the
civil magistrate to punish by material pains
and penalties the offence of turning religion
into ridicule, or of endeavoring to bring it into
discredit; but admit the right of the civil
magistrate to do this, and you have granted all
that was ever done in Catholic countries dur-
ing the so-called “ages of darkness.” That
in Spain, and other countries, under pretence
of punishing crimes against religion—blasphemy,
sacrilege and others—many political crimes,
and odious acts were perpetrated, in spite of
the remonstrances of Rome, we may admit;
but we see not how the subjects of a Protestant
government which arrogates to itself, and ex-
ercises the right of inflicting temporal punish-
ments for spiritual offences, can have the im-
pudence to reproach the Inquisition such as it
was established, and countenanced by Rome—
(not as it was afterwards abused and perverted
from its original purpose by some of the secu-
lar governments of Europe)—with being a
spiritual tyranny, and with imposing fetters on
the human conscience. Our “Shrewsbury
bookseller” had as good a right to publish prints
turning the religion established by law into ri-
dicule, as had any of the heresiarchs of the
middle ages, or has had Luther and his fellow-
laborers, to denounce and libel the Catholic re-
ligion. If the civil magistrate has no right to
take cognizance of religious offences, then is the
fine lately inflicted on the peccant bookseller of
Shrewsbury, as gross a violation of civil and
religious liberty as was the most atrocious act
attributed to the Spanish Inquisition; but if
the civil magistrate has such right, then is he
bound to exercise it, and to use the sword for
the protection of religion against the assaults of
its enemies.

Social trouble seems to be imminent in Eng-
land and in some districts the country is men-
aced with a peasant war. The agricultural
laborer finds that upon 15s. or 16s. a week he
cannot support himself and family; he demands
higher wages, and combines with his fellow
workmen to enforce his demands upon the
farmers or employers. These will not grant
the asked for increase, and retaliate upon the
Laborer's Union, by a Farmer's Union, and
answer the “Strike” of the latter with a
“Lock Out.” Unless moderate counsels pre-
vail, and of that there seems at present but
little hope, very ugly disturbances may break
out in the rural districts. The Communistic
leaven is at work in England, as well as on
the Continent of Europe; and there is much
in the actual condition of the English agricul-
tural laborer to enlist in his behalf the sympa-
thies of the onlooking world.

JESUS AUTEM TACEBAT.—This, so we
learn from the *Uniac* a Pernambuco journal,
was the sole reply of the Bishop of Olinda to
the tribunal before which he was arraigned as a
malefactor, for having expelled from the sanc-
tuary those who by their presence therein de-
filed it. “But Jesus held his peace;” no other
defence of his conduct would the Bishop vouch-
safe to his persecutors.

These were not a little offended; but there
was amongst them logic enough to draw the
conclusion. One member of the tribunal haz-
arded the observation “why he compares him-
self to Christ.” And then another chimed in
“If so he ranks us with Pilate and Caiaphas.”
Still the Bishop replied nothing, save only these
words “*Jesus autem tacebat.*” These are the
tautologies which most perplex the enemies of the
Church.

A measure is before Parliament for the bet-
ter prevention of the adulteration of articles of
food. Persons convicted of wilful adulteration
to be liable to a penalty of \$100 for a first of-
fence, and imprisonment with hard labor for a
second. This is well in so far as it goes. The
proper punishment for adulterating, or know-
ingly selling adulterated articles of food, drink,
&c., or for using false weights and measures
should be whipping. Nothing short of this
will ever stop the infamous crime.

A respected correspondent wishes us to in-
sert the following report of an Orange meeting
lately held at Toronto. Our friend should
not trouble himself because of the vulgar abuse
of these men. It amuses them no doubt, and
serves as a sort of safety valve for the escape
of their malice; but it does us and our Church
no manner of harm. Why then bother our-
selves about it?

The regular monthly meeting of Loyal Orange
Lodge No. 137 was held in Foy's Hall, Richmond
street west, on Tuesday evening, 7th ult., the
Worshipful Master, Lieut.-Col. Ogilvie R. Gowan,
in the chair. The Deputy Master, Bro. Robert H. Trotter,
occupied the vice-chair. After the transaction of
the usual routine business of the lodge, and the ad-
mission of one new member by certificate, the fol-
lowing resolutions were moved by Mr. James Boyd

Davis, barrister-at-law, and Grand Lecturer of British
America, and seconded by Dr. C. B. Hall, and carried
by the unanimous vote of the lodge, with the excep-
tion of one negative to two of the resolutions:

1. “Resolved—That we as Orangemen, as faithful
followers of the Immortal King William, and as
loyal men, pledged to resist the approaches of Pope-
ry, under whatever guise or form they may present
themselves, have read with the deepest sorrow and
regret of the progress that Romanism has of recent
years been making in various portions of the British
Empire, but more especially in the very heart and
citadel of that Empire, old England herself.”

2. “Resolved—That while the German and Aus-
trian Empires, France, Spain, and even Italy itself
are being roused from the ecclesiastical fetters by
which they have been hitherto bound to the See of
Rome, it is deeply to be deplored that any portion
of the free soil of Britain should be encumbered and
polluted by the poisonous seeds of the corrupt
weeds, which other countries are now engaged in
casting out.”

3. “Resolved—That the lamentable perversions
of so many of the clergy and laity of the English
Church, which are so frequently reported, could not
have occurred had not the mind of the people been
prepared for the reception of Romish doctrines by
the teaching and practices of men calling themselves
ministers of the Protestant Church of England.”

4. “Resolved—That of late years similar insidi-
ous teachings and practices have been introduced by
ministers of the Church of England in this Prov-
ince, and are at this time and in this very city pro-
ducing the most disastrous fruits, and that we feel
it our bounden duty as a united body of Christian
Protestants to warn all our brethren against the
deadly poison that is now being administered by
too many persons, calling themselves Protestant
ministers.”

5. “Resolved—That we heartily sympathize with
the officers and members, as well lay as clerical, of
the ‘Church Association,’ who are so heartily engaged
in the good work of preserving evangelical religion,
and in stemming the torrent of ‘Tractarian,’ or
‘Puseyite’ teaching of late years so profusely poured
out.”

6. Resolved—That we trust the Grand Orange
Lodge of British America will, at its next Grand
Annual Assembly, elect no man to discharge the
duties of any office in the Society, whether the
office be that of Chaplain or any other, who is known
to be tainted with the views commonly called ‘Trac-
tarianism,’ but which in reality is Romanism under
a Protestant mask.”

We have much pleasure in inserting and feel
it our duty to call attention by the annexed
letter to the Rev. James Magee, acknowledg-
ing that worthy priest's services in behalf of
the new Catholic Church in Castlebar.

IRELAND'S ANCIENT FAITH.—CASTLEBAR
NEW CATHOLIC CHURCH.—IRISH-AMERI-
CAN SYMPATHY AND SERVICE.

To the Very Rev James (Canon) MacGe, P. P.
Albany, N. Y., U. S. America

DEAR FATHER MAGEE.—It would be difficult for us
to describe the feelings of pride and gratitude which
the first fruits of your arduous mission amongst our
generous and faithful Catholic race in glorious
America have been received here. It would be
difficult also to discover a more genuine or more
lofty evidence of the Catholic feeling that lives
amongst our people on that great Continent, where
you so love to labor for God, Religion, and for Race.
We pray you to convey our greatest thanks to the
generous donors—to the bishops, priests, clergy,
and people of America who have recognized your
mission, and our efforts in collecting funds for the
building of a beautiful Temple to the living God.
The same strong hand, ever faithful in the cause of
Religion and Country, our Illustrious Archbishop
that blessed our first efforts in this undertaking,
promptly forwarded to us a National Bank order
for your valued remittance of \$500. We have duly
lodged the same in the National Bank here. We
must not lose the opportunity of assuring you that the
vigilant and self-reliant efforts of the parishioners
never abated in your absence. The great assurance
of success which we have received from you and
our people in the United States lends a powerful
impetus to our well sustained local collection. Ire-
land's mission in the glorious and sacred cause of
Religion and education is of ancient date. The
sufferings of our country betimes arouse the bitter
feelings that must cling around the memories of the
past. In no part of Ireland or of Connaught was there
more suffering or desolation for country and for con-
science wrought than around the old and historic town
of Castlebar. Religion and race have survived all.
The future of Ireland in Religion and Education is
destined to be great and holy. Its sacred soil has
never lost the position it so early reached. From
the four quarters of the Earth, we gather substantial
proofs of how Ireland's exiled children appreciate
our own determination and devotedness; but above
all and before all the Irish-Americans have been the
quickest to recognize and the most generous to honor
our efforts in the holy cause of Faith and Father-
land. The people of America are the greatest lovers
of liberty; no people we can truly say are more
devoted, or pay greater deference to Holy Religion
and its claims; and none more blessed than they by
its saving, sacred and civilizing influences. Joined
by the people in the strong feelings of solitude
and affection for you, of which you have had such
constant proof; and wishing you and our American
friends—our kith and kin all the blessings and hap-
piness of the Holy Season,—we remain, Dear Father
Magee, ever faithfully and sincerely,
PATRICK WALDRON, Chairman of Committee.

Committee.
PATRICK QUINN
JAMES FAULKNER
WILLIAM GIBBONS
THOMAS MCCORMACK
HYNES McANDREW
P. J. ANSBRO
WILLIAM STAUNTON
JAMES HEVERIN
EDWARD McMAHON
MICHAEL QUINN
THOMAS CUNNINGHAM
EDWARD McGOUGH
M. SHERIDAN.
M. J. SMITH, C.C.
F. MORAN, C.C.
M. O'CONNELL, C.C.
JOSEPH SHERIDAN.
HOD. SEOS.
Castlebar, Ireland, Dec. 1873.

BLACKWOOD'S EDINBURGH MAGAZINE—April,
1874.—The Leonard Scott Publishing Co.,
New York. Messrs. Dawson Bros., Mont-
real.

The story of *Alice Lorraine* is continued,
and that entitled *Disorders in Dreamland*
brought to a conclusion somewhat disappoint-
ing to the reader. An amusing Essay on New
Books, including the Memoirs of the late Mrs.
Somerville, the Journal of Andre-Marie-Am-
pere, the *Lettres a Une Inconnue* by Prosper
Merimee, and the Life of a lately deceased Dr.
Guthrie, a Scotch Protestant minister, comes
next in order, and is an able, interesting arti-
cle. Then we have a continuation of the
Story of Valentine and his Brother, which for
Blackwood is somewhat prosy; next comes an
amusing article on Decorations, followed by a
rather dreary political article; and the number
concludes with a letter from an officer of the
Naval Brigade on the Ashantee expedition,
giving a lively description of the country, and
the military operations.

FOREIGN INTELLIGENCE.

FRANCE.

A French correspondent of the Pall Mall Gazette says that the course of the elections in the country during the past ten months has forced the conviction upon many influential personages that the feeling of the country is in favor of a Conservative Republic, and that the present interregnum cannot be prolonged without serious danger.

M. Thiers is said to have been made ill by the debate on the Paris fortifications, but he soon recovered. Speaking for the first time since his fall from power, he strongly opposed the immediate adoption of the whole plan of the Committee, and pressed for the limitation of it for the present to the fortification of four or five points as to which everybody was agreed, leaving the rest to stand over for six weeks for further discussion.

HISTORICAL PARALLEL.—The other day a Parisian journal reminded us of a curious retrospective incident. In 1848 the Minister of the Interior addressed to the prefects the following circular:—"Use every possible means to arrest citizen Louis Napoleon Bonaparte, if he enters your department."

PARIS, April 24.—President MacMahon has opened the exhibition for the benefit of expatriated Alsacians.

According to the last statistics taken there are 35,387,700 Catholics in France, 80,757 Protestants, 40,319 Jews; odd sects, not recognized by the State 371, and 80,501 persons only had the courage to declare themselves free-thinkers.

SPAIN.

The position of Serrano is beyond doubt most critical, and I am confident that he will make the most desperate efforts to relieve Bilbao at any cost. It may be said, indeed, that his army is the last which Spain now has, and if it is beaten it is terrible to contemplate the consequences.

The papers mention a curious conversion to Carlism—that of the person who was Minister of Marine in the Radical Administration of Pi y Margall, and his formal recognition of the Government of Don Carlos.

GERMANY. The Right Rev. Mgr. Patterson describes the religious condition of Germany and the attempted justification of the whole domain of religion to the State.

A LIBERAL OPINION OF BISMARCK.—The following summing-up of the German political position is extracted from the Daily Telegraph, and is well worthy of careful perusal.—Only three years ago Prince Bismarck was a popular idol, and now he has been driven to talk of his resignation as a near probability!

It is reported that the Carlists have released all their prisoners of war.

tracts them with the affronts now heaped upon them; the humiliation inflicted by the surrender of the Virginias, and by the glorious ships of Callao, the witnesses of the exploits of the unhappy Mendez-Nunez, having been dishonoured by the presence of the Intransigent of Cartagena.

ITALY. In the Italian parliament, deputy Suardo recently called the attention of the House to the fact that the Bishop of Avellino had been asked by Deputy Cappelletti to contradict the evidence he had already given as witness in a late trial for murder.

A WARNING TO ITALY.—The name which is signed at the foot of the following letter is that of a gentleman well known to many of our readers for his piety and for his unbounded devotion to the Holy See.

Those who attend St. Peter's during the august ceremonies of Christmas Day, might, perhaps, have imagined that temple, in all parts open to the public during the function, as much crowded as possible.

DIMENSIONS OF THE PRINCIPAL EUROPEAN CHURCHES.

The Roman Advertiser, in an article compiled to show the impossibility of St. Peter's at Rome, being ever crowded, gives some curious statistics as to the comparative capacity of the most celebrated churches in Europe.

Table with 3 columns: Church Name, Persons, Sqr. Yds. Includes St. Peter's (54,000), Milan Cathedral (37,000), St. Paul's at Rome (32,000), St. Paul's at London (25,600), St. Peter's at Bologna (24,400), Florence Cathedral (24,300), Antwerp Cathedral (24,000), St. Sophia's Constantinople (23,000), St. John Lateran (22,900), Notre Dame at Paris (21,000), Pisa Cathedral (17,000), St. Stephen's at Vienna (18,400), St. Dominic's at Bologna (12,000), St. Peter's at Bologna (11,400), Cathedral of Sienna (11,000), St. Mark's at Venice (7,000).

THE HIERARCHY.—The Catholic Union, of Ireland, gives the following interesting information concerning the hierarchy of the Holy Catholic Church: His Holiness Pius IX. is the two hundred and fifty-sixth successor of St. Peter, and is, consequently, the two hundred and fifty-seventh Pope.

SOCIAL INDIANS.—A correspondent who has been to the Indian Peace Convention says: "There is one sociable quality about all these plains Indians that strikes me as very disagreeable—they are inveterate diners out. At this agency one-half of the Arapahoes make it a daily rule to eat dinner with their white brethren."

CHILDREN OFTEN LOOK PALE AND SICK from no other cause than having worms in the stomach. BROWN'S VERMIFUGE COMFITS will destroy worms without injury to the child, being perfectly harmless, and free from all coloring or other injurious ingredients usually used in worm preparations.

CONSUMPTION CURED. To the Editor of True Witness and Catholic Chronicle. EXTREMELY FRIEND: Will you please inform your readers that I have a positive CURE FOR CONSUMPTION and all disorders of the Throat and Lungs, and that, by its use in my practice, I have cured hundreds of cases, and will give \$1,000 00 for a case it will not benefit.

INSOLVENT ACT OF 1869, AND ITS AMENDMENTS. In the matter of JULIA CUTLER, of the City and District of Montreal, Trader, widow of the late THOMAS DAVIS, An Insolvent. THE Insolvent has made an Assignment of her estate to me, and the Creditors are notified to meet at the Court House, in the City of Montreal, in the room wherein proceedings under the said Act are usually held on Monday the Fourth day of May next at Eleven o'clock, A.M.; to receive statements of her affairs and to appoint an Assignee.

house. The outer doors are then locked and the blinds closed. A few persevering Indians will gather round the house, flatten their noses against the window panes for a while, and then ride off to some place where the show is more promising.

EFFORTS OF HARM.—"Practice makes perfect" is an old maxim, but one that is not so often acted upon with good habits as with bad. There are some striking examples on record of the effects of perseverance. One of the best artists we know gave no promise of his present excellence, but he was resolved to succeed, and by dint of patience, practice accomplished his end.

When a married man wants to get away from his wife and take a quiet drink with a friend, he says: "Brown, what do you think is the best remedy for the stringency?" Brown takes the hint and says, "Infusion," and then they get out their pencils and retire for awhile, their breath smelling of fresh-roasted coffee when they return.

THE PACIFIC COAST is becoming as prolific in the production of coal as it is in gold and the other precious metals. The Mount Diablo mines have averaged 175,000 tons a year for two years past, and the lowest prices are \$6.25 for fine and \$8.25 for coarse.

BREAKFAST—EPPS'S COCOA—GRATEFUL AND COMFORTING.—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.

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

COUGHS AND COLDS.—If taken in time are easily cured, if allowed to continue will result in incurable consumption. Allen's Lung Balsam has the confidence and support of the medical faculty, and is recommended by all who are acquainted with its virtues.

HASTY CONSUMPTION CURED BY FELLOWS' HYPOPHOSPHITES. CARBONAR, Newfoundland, Jan. 3, 1871. MR. JAMES I. FELLOWS—DEAR SIR: I came to this country in May, 1869. I found a countryman of mine laboring under some disease of the lungs.

INSOLVENT ACT OF 1869, AND ITS AMENDMENTS. In the matter of GÉRAIS DECARY of the City of Montreal, Plasterer and Trader, Insolvent. THE Insolvent has made an Assignment of his Estate to me, and the Creditors are notified to meet at his business place, No. 171 St. Elizabeth Street, on Monday, the 26th day of April instant at 10 o'clock A.M., to receive statements of his affairs, and to appoint an Assignee.

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INSOLVENT ACT OF 1869, AND ITS AMENDMENTS. In the matter of ARISTIDE PINSONNAULT, of the Parish and District of Montreal, heretofore of the City of Montreal, Trader, An Insolvent. The Insolvent has made an assignment of his estate to me, and the Creditors are notified to meet at his domicile in St. Jean Bte. Village, No. 5 Cadieux Street, Monday the eleventh day of May next, at 10 o'clock A.M., to receive a statement of his affairs and to appoint an Assignee.

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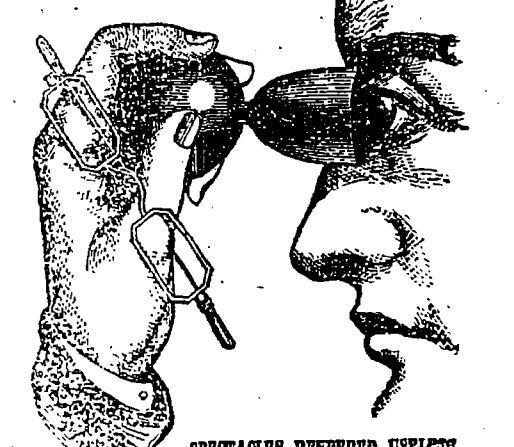
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April 3, 1874. 33-1y

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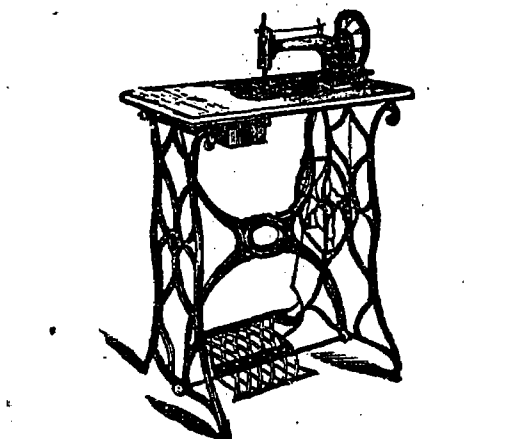
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May 1, 1874. 37-52

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INSOLVENT ACT OF 1869.
In the matter of HYACINTHE LEGAULT d'LES-LAURIERS, Insolvent.

A dividend sheet has been prepared, open to objection, until the 14th day of May next, after which dividend will be paid.
G. H. DUMESNIL,
Assignee.
Montreal, 17th April, 1874. 36-2

DAME HONORINE EMILIE SORMANI, wife of VIRGILE VICTORIN VOISARD, watch-maker, both residing heretofore at Paris, in France, and now of the City of Montreal, duly and judicially authorized to prosecute her rights and actions against her said husband, has instituted an action for separation of property against him; returnable in the Superior Court, at Montreal on the first of May next (1874).
Montreal 15 April (1874). 36-5
D. D. BONDY
Attorney for Plaintiff.

M. & P. CAVIN,
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T. J. DOHERTY, B.C.L.,
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Feb. 13th, 1874. 26-y

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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 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

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For sums under \$500 00 lent at short notice..... 6 per cent
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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.

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INSOLVENT ACT OF 1869.
CANADA, }
PRO. OF QUEBEC, } In the SUPERIOR COURT.
Dist. of Montreal. }

In the matter of JOSEPH E. ARCHAMBAULT, heretofore doing business at Montreal in partnership with JOSEPH E. ARCHAMBAULT, under the name of ARCHAMBAULT & FRERE), Insolvent.
On the nineteenth day of May next the undersign will apply to the said Court for a discharge and the said Act.
Montreal, 15th April, 1874.
JOSEPH E. ARCHAMBAULT,
per **THOMAS P. FORAN,**
his Attorney at Law. 36-4

