

The True Witness

AND
CATHOLIC CHRONICLE,
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G. E. CLERK, Editor.

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MONTREAL, FRIDAY, OCTOBER 2, 1874.

ECCLESIASTICAL CALENDAR.

OCTOBER—1874.

Friday, 2—The Holy Guardian Angels.
Saturday, 3—St. Cosmas and Damian, M.M. (27th
Sept.)
Sunday, 4—Nineteenth after Pentecost.
Monday, 5—St. Francis of Assisi, C.
Tuesday, 6—St. Bruno, C.
Wednesday, 7—St. Mark, C.
Thursday, 8—St. Bridget, W.

NEWS OF THE WEEK.

A Royal visit to Ireland is spoken of, and it is
added that Mr. D'Israeli has avowed his intention
of recommending the granting of a general am-
nesty to all the prisoners now in jail for what may
be called Fenian offences.

The Italian revolutionary socialistic leaders have
forth put their programme which it shows the pro-
gress making by Protestants principles in Italy, bodes
no good to the government of Victor Emmanuel.
We copy from the London Times of the 11th ult.:

"It is with a heart filled with an immense faith
in the realization of that programme that to-day we
conspire for the complete destruction of the State,
with all its malevolent institutions, the annihilation
of every kind of authority under whatever form
it may present itself, and for taking possession by
the uplifted masses of all the implements of labor,
machines, and raw material, including the soil and
all the riches which, by the most flagitious robbery,
—the exploitation of the starving multitude,—alone
it has been possible to accumulate in the hands of a
small number of enjoyers. These acts we propose
to carry out, with a provident promptitude, not by
desecrating, to accomplish with an efficacious en-
ergy, not by proclaiming."

The meagre telegrams which are forwarded with
respect to the progress of the war in Spain are as
usual contradictory, but on the whole would seem
to indicate that the Carlists are holding their own.
Under date 25th ult., we are told that General
Moriones is endeavoring to relieve Pampeluna,
sore pressed by the Royalist troops, and that he
has gained great advantages, dispersing several
Carlist battalions; but significantly concludes the
telegrams he has failed to follow up his advantages.
Why is this? Does it not seem as if "he had
caught a Tartar." It is now confidently asserted
that the Czar has written to the King of Spain, ex-
pressing the warmest sympathy with the royal
cause.

Peace, the peace of stupor and despair, for the
moment reigns in Louisiana, the Federal troops
having at the point of the bayonet intruded the
fellow Kellogg into the Governor's Chair. It is said,
but we do not credit it, that the man is daily
threatened with assassination. God forbid. The
assassin, or would-be assassin, always injures the
cause he pretends to serve; and the worst wound
the South ever received was that inflicted by the
pistol of the assassin of Lincoln.

We publish below the letter to the Toronto *Globe*
from Mr. Hughes giving in a few words the details
of the cure of his daughter, which letter provoked
the article on Miracles in the *Globe* of the 19th of
September.

To the Editor of the *Globe*:

Sir,—In reference to the notice in this morning's
Globe copied by your Montreal correspondent from
La Minerve, it is my child, a little girl ten years old,
who has been suffering from hip disease for the past
seven years, so much so that she could not walk
without crutches, nor could her hip be touched
without extreme pain.

I left home early in June for Europe, taking her,
my son, and servant with me. We arrived in Lourdes
on the evening of the 18th of August, and at
once proceeded to the grotto of Notre Dame, where
my child, having the water run on her foot and
ankle, was instantly cured. Up to the moment
when she was lifted in the arms of a lady to have
her foot placed under the water she could not walk
without her crutches, since then she has not used
any, but left them behind her at the Chapel of the
Grotto, where there are hundreds of other souvenirs
of miraculous cures. Only those who know me and
my child (and there are few in Toronto who don't)
can imagine how grateful I feel to our Great God
and His Holy Mother for this miraculous cure of my
little daughter.

I am, yours truly,
PATRICK HUGHES,
[Of Hughes Brothers.]
Toronto, Sept. 17, 1874.

THE TORONTO "GLOBE" ON MIRACLES.—Our To-
ronto correspondent of the 19th Sept., devotes an edi-
torial to the consideration of modern Catholic mi-
racles, and of those of the B. Virgin in particular. In jus-
tice to the *Globe* we must recognise that in his ar-
ticle there is nothing offensive, and that he dis-
cusses the subject in a gentlemanly, if not in a
very accurate manner.

The article was provoked by a letter from a well
known citizen of Toronto, published in the *Globe*
of the 18th, recounting the sudden and perfect cure
of his little daughter at Lourdes. The salient facts
of this case are thus given, editorially, by the *Globe*:

"The child's hip was diseased; the leg was cold;
she was on crutches; doctors were powerless.—
Under these circumstances her father in June de-

termined to cross to France, and visit the fountain
reputed to heal so many. Scarcely had the child
been placed under the water than she was cured,
and left behind her the crutches, which had before
been indispensable to movement.

"This is only one case amongst hundreds."

Elsewhere in the same article, the *Globe* says:—
"There can be little doubt that persons suffering
in one way or another, have gone to Lourdes, and
have to all appearance been cured."

And as our correspondent well puts it—
"The interesting question is this . . . How
is this to be accounted for?"

We may account for it, as Catholics for the most
part do, on the hypothesis of the direct or super-
natural interposition of divine providence; or on
the hypothesis of certain natural curative prop-
erties in the water of the Lourdes grotto itself; or by
supposing that the cures—for of the cures there can
be little doubt—are the result of the, as yet, unex-
plained, but still natural action of the mind or
imagination on the body and physical organization.

Protestants cannot of course accept the first
hypothesis, and must perforce adopt either the
second or third.

The second hypothesis is negated by the fact
that the waters of Lourdes have been submitted to
careful chemical analysis, and have been found to
be remarkably pure, and free from all mineral
matter to which their curative effects might be at-
tributed.

Remains then only the third, which is the hypo-
thesis that the *Globe* adopts, as fully accounting for
the cures in general, and for the cure of advanced
hip disease in the case of the Toronto gentleman's
little daughter in particular. This is a necessity of
his position, for as our contemporary puts it:—

"Protestants, and scientific men who entirely
disbelieve in the supernatural, have to account for
the cures on some hypothesis that will square with
natural causes."

And to this task the Toronto editor, who as a
Protestant cannot admit the supernatural element
in the cures undoubtedly wrought at Lourdes, ad-
dresses himself:—

"The mind, as every doctor knows, has an extra-
ordinary influence on the physical organization,
and this combined with the fact of the pilgrimage
across the Atlantic and through a lovely and healthy
country is apt to supply the very best sort of treat-
ment for diseases which the faculty love to deal
with locally," &c., &c.

It would be well for before either denying, or
accepting the sufficiency of this hypothesis of the
cure of the child in the particular case alluded to
to have the answers of the chief medical men of
Canada to a few questions such as these:—

"Did you ever in the course of your professional
experience meet with; or in the course of your
medical studies did you ever read or hear of, one
well authenticated case of hip disease of seven
years standing; and so far advanced as to have
seriously affected the circulation, suddenly and
thoroughly cured by the force of imagination that
is to say the action of mind upon body? or by a
few weeks' foreign travel and change of air?"

Then the following question might be addressed
to the Toronto medical attendants of the patient in
particular:—

"From what, during your attendance upon her,
you saw of the condition of the child in question,
do you believe that a cure of the hip disease from
which she was suffering could have been suddenly
and thoroughly effected by such causes as those
which the *Globe* suggests as sufficient? Can you
cite a similar case as having ever come under your
notice?"

The *Globe* must bear in mind that the curative
virtues which it attributes to the voyage across the
Atlantic, to the change of climate, and to foreign
travel cannot have been factors in the "hundreds
of cases" of sudden and thorough cures which that
journal admits to have taken place at Lourdes.
Besides these there still remains to be accounted
for this—How comes it that there is a fountain
in the grotto of Lourdes at all? It is a
fact which no one can contest, that, but a few years
ago, and previous to the date of the asserted appar-
ition to the young girl Bernadette, there was no
fountain there at all whatever, not a drop of water
in the grotto. Neither can it be denied that on a
certain day mentioned, at a specified hour, and in
the presence of a vast crowd, many of whose mem-
bers were not only merely sceptical but avowed
disbelievers in Bernadette's story; a stream of
water suddenly gushed, or bubbled forth from the
arid rock, and upon her scraping or scratching its
surface with her fingers, and has continued to flow
in copious and uninterrupted stream from that day
to this. This phenomenon has not yet been ac-
counted for on natural causes. *En attendant* let us
hope that the medical gentlemen of Toronto who
had charge of the little girl afflicted with hip dis-
ease will, as scientific men, give the public their
opinion of the relevancy of the hypothesis suggested
by the *Globe* as sufficient to fully account for the
sudden and radical cure of this case of confirmed hip
disease, which—we are open to correction if in error
—implies organic disease and when advanced as it
was in the case under notice, generally baffles the
profession. However, this is a question for the
surgeons to determine; and if any one of them can
cite, as of his own knowledge, a case of hip disease as
far advanced as was that of our Toronto citizen's
child, radically cured within a few weeks, merely by
the action of mind on physical organization and
foreign travels, we will then, but not before, be pre-
pared to admit the sufficiency of the explanation of
that cure given by the *Globe*.

We cannot conclude these remarks without again
noticing the very fair and courteous manner in
which the *Globe* treats the subject, and sets forth the
views of Catholics with regard to modern miracles.
"A belief in any modern miracle is not with
Roman Catholics an article of faith, but a very large
portion of the Roman Catholic Church find no diffi-
culty whatever"—*Globe*.

This is true. No miracle is, strictly speaking,
of faith unless formally authenticated by the Church;
and until she speaks, the Catholic, whatever may be
his private opinion, will be careful not to force on
others his opinions on any particular phenomenon
as necessary to salvation. At the same time there
is not among Catholics any *a priori* obstacles to the
admission of the miraculous nature of phenomena
even at the present day. Nay, as Christians, they

must admit that such miraculous occurrences are
quite as possible in the nineteenth century as they
were in the first; that cures reported as immediately
following the application of the water of Lourdes are
as quite as credible as are the report of cures
effected by the application to the diseased portions
of the garments worn by a holy man. Catholics of
course do not assert the truth of both indifferently;
for on the authority of an infallible Church they re-
ceive the miracles reported by the writer of the
short treatise called *Acts of the Apostles*, as of faith;
but they find it no more difficult, or contrary to rea-
son, to believe one than the other; whilst at the
same time, if the *Globe* will permit us, we will point
out to him that, if the hypothesis—(action of mind
upon body)—be sufficient to account for the cures
immediately following the drinking or application
of the water of Lourdes, so also the same action of
the imagination is quite sufficient to account for the
cure of the impotent man at Lystra; who, having
faith to be healed, leaped and walked at the bidding of
St. Paul. The action of mind upon body did it.—
Here is the passage to which we refer, in which our
contemporary shows up the many natural causes in
operation sufficient to account for the cures effected
at Lourdes, A.D. 1874. Having read it, read and
apply it to the report given, Acts 14, 10, of a cure
wrought at Lystra, A.D. 46, and say if the explana-
tion be sufficient to eliminate the supernatural in
the one case, it be not also quite sufficient to elimi-
nate the supernatural element in the other case:—

"New hope is given to the patient, he or she
breathes pure air, the change affects the spirits, the
heightened spirits recruit the health, and when the
supreme moment comes all it wants is the courage
which excitement gives to explain the fact that the
lame, calling on a fund of strength they have been
unconsciously hoarding, arise and walk."—*Globe*.

"There sat a certain man at Lystra, impotent in
his feet, being a cripple from his mother's womb,
who never had walked. The same heard Paul
speak; who steadfastly beholding him and perceiv-
ing that he had faith to be healed, said with a loud
voice, Stand upright on thy feet. And he leaped
and walked."—Acts 14, 8, 9, 10.

No miracle here, none at all! The impotent man
had long unconsciously been hoarding up a fund of
strength; and so, when the supreme moment came,
the courage which the excitement produced by the
words of St. Paul, explains quite naturally the fact
that the cripple arose and walked. Nothing more
natural! It is of every day occurrence!

GUN ACCIDENTS.—This being the shooting season
everybody goes out with his gun, though a great
number have no more idea of how a loaded gun
should be handled, than a cow has of playing the
flute. The consequence is that serious accidents,
are of constant occurrence, and that numbers of
valuable lives are lost through sheer ignorance of
how a loaded gun should be handled.

One great cause of these accidents, of which we
have reported some in another column, is, no doubt,
to be found in the stupid and most dangerous,
though in Canada, very common practice of carry-
ing a loaded and capped gun, with the hammer
down on the nipple, instead of carrying it, as a
loaded gun should always be carried, on half-cock.
The consequence of this stupid practice is this,—
that in drawing his gun towards him, or in passing
through thick brush, reeds or stiff long grass,
a twig or something else, catches the hammer of
the imprudent huntsman's lock, and draws it back
nearly to half-cock; but the hammer being again
suddenly released, down it comes on the cap with
sufficient force to ignite the charge. Had the hunts-
man been carrying his gun, as he should have car-
ried it, on half-cock, this would not have occurred.
This from what we have ourselves often seen, is
we are well convinced one of the main causes of
gun accidents amongst huntsmen, and was evi-
dently the cause of the Wawanosh accident copied
by us from the Toronto *Globe* in another column.

Bear this in mind would we say to all huntsmen
not much acquainted with the use of fire arms.
1. A loaded gun is always dangerous in inexpe-
rienced hands, and should always be handled with
great care. 2. Never lay hold of a loaded gun by
the muzzle. 3. Never on any pretext carry a
loaded and capped gun with the hammer down on
the nipple, as about seventy per cent. of gun acci-
dents arise from this stupid practice. Of the three
ways of carrying the gun, on full cock, half cock,
and with hammer down on the nipple, the most
dangerous of all perhaps is the last mentioned,
whilst the only safe way is to carry it on half-cock;
unfortunately, as any one who has seen how nine-
tenths of pot hunters carry their guns, must have
noticed this rule is almost invariably neglected;
and in consequence we can hardly take up a
paper without meeting a paragraph headed: Un-
FORTUNATE GUN ACCIDENT. Stupidity. Pigheaded
stupidity rather is the proper word.

The story first told on this Continent by that ex-
cellent and well-informed paper, the *N. Y. Freeman*,
respecting German intrigues, and the cession to
Germany by Spain, of Porto Rico as the price of
the acknowledgment by the first named of the
Madrid revolutionary government, was at first
stoutly contradicted. It seems however that the
story as told by the *Freeman* was in all its main
features true. "Matters are not so advanced as is
believed," was, according to the Paris correspondent
of the London *Times* the reply of M. de Bulow to a
question lately put to him whether it were true
that Spain had actually ceded Porto Rico to Ger-
many; but that the cession was in contemplation
was not denied. The same writer in the *Times*
adds, "that in spite of every contradiction all
those who watch the course of German policy, all
those who for some months have been following its
proceedings, persist in believing that the zeal dis-
played by Germany in the Spanish question is not
dictated by purely philanthropic motives." The
United States will probably have a word to say
should the contemplated cession of Porto Rico to a
European Power be carried out. Herein perhaps lie
concealed as yet the germs of the future war.

WHAT THEY CALL FREE SCHOOLS IN NEW BRUN-
SWICK.—The annexed paragraph which we clip from
the Toronto *Globe* throws some light upon this
question. "What are Free Schools?"

"St. Stephen, N.B., has a teacher who ordered a
barefooted boy out of school. The trustees have

concurring in the ostracism, and little barefoots are
left out in the cold."

That is to say Free Schools are schools for the
support of which every body is taxed, but to which
only the children of parents in easy circumstances
are admitted, and from whose doors poor children,
children whose jackets are of doubtful respectabil-
ity, and whose shoes are worn out, are driven like
dogs. How Long O Lord, how long shall men sit
patiently beneath this cruel tyranny and crying in-
justice? The one plea that can be urged for State-
Schoolism, is that it is for the advantage of the
poor, and the poor are hunted with contumely from
the State Schools. The one argument against
Voluntarism in Education is that under the Vol-
untary Principle, the poor could have no schools,
and under the regime of State-Schoolism the poor
are debarr'd entrance to the State Schools.

We publish the following communication from a
reporter of the Montreal *Witness*, because it is our
rule to give no one a chance for saying that he has
been unjustly dealt with by the True Witness. We
would remark, however, that the question at issue is
not betwixt the last named and the reporter for the
Witness, but betwixt that gentleman and the writers
in the *Evening Star* and *Montreal Gazette*, whose state-
ments we merely copied, and the literal truth of
which the editors of these papers, we believe, still
affirm:

(To the Editor of the True Witness.)

Sir,—In the True Witness of a recent date there
appears a paragraph under the heading "The Daily
Witness in the Wrong Box," in which it is stated that
"a most barefaced and unfounded falsehood" had
been made by a Reporter of the *Witness*, in saying
that William O'Donohoe, who was fined \$2 by the
Recorder, was a Catholic Priest. As I am the Re-
porter referred to, I trust you will do me the kin-
dness to insert this communication, so that the
readers of the True Witness may not be led to judge
harshly of my conduct before they hear what I have
to say in my own defence. If the man O'Donohoe
was not a Priest, it was he and not I who first started
the story, for when he was asked by the Sergeant
what was his occupation, he said that he was a Cath-
olic Priest. Although his dress appeared like a
clergyman's, the Sergeant had some doubts about his
occupation until he produced certain papers which
convinced the officer that he was telling the truth,
so his name was entered in the Criminal Register
with the occupation "Priest" attached. As I had
been very strictly enjoined to show no favor to any
one in my reports of the proceedings of the Re-
corder's Court, I reported Rev. Mr. O'Donohoe's case
among the rest.

Sometime afterwards the *Gazette* reported that the
Recorder had severely censured me for publishing a
false statement in the *Witness*. I wrote a letter to
the *Gazette* denying the report, but it refused to pub-
lish my communication, thus refusing to do me jus-
tice after having slandered me, and lending other
papers to believe that I had told an untruth, and
had been censured by the Recorder for so doing.—
The Recorder—for whom I entertain great respect—
did not censure me on that or on any other occasion,
but expressed surprise that the fact of O'Donohoe
being a Priest was kept unknown to him until it ap-
peared in the newspapers.

You also blame the *Witness* wrongfully in stating
that it withheld the names of Protestant clergymen
when they were punished for their offences; as I
never heard of such a case happening in this city
since the *Witness* commenced to report the doings of
the Recorder's Court; should any Protestant clergy-
man be convicted of any crime whatever, the *Witness*
or any other paper would deserve the public censure
should they show him any greater favor than they
would to the humblest man who cleans the dirt off
our streets.

You speak of the bigotry of the "Religious
Daily" without giving any case where it was shown.
I think it is about time that respectable newspapers
should cease to call each other bigots because they
cannot agree in religious or political opinions. You
say that I libeled the whole Catholic clergy, yet
"we notice that the Reporter is here-faced enough
to leave the statement uncontradicted, although the
Gazette and *Star*, which did not publish the item at
all, contradicted it in a paragraph."

No sensible person will think less of the Catholic
clergy because one of their number has proved un-
faithful to his vows; nay, cannot be held in any
way responsible for his misdeeds. I believe that
the Catholic clergy of this Dominion are more free
from the sin of drunkenness than any other class of
men, and many of them are earnest workers in the
Temperance cause; but you surely do not expect me
to contradict a statement until I have got some
proof that it is untrue.

I remain, yours, &c.,

DAVID CURRIE.

Montreal, Sept. 11.

KIRKFIELD, Sunday, 20th September, 1874.

To the Editor of the True Witness.

Sir,—Knowing the very great interest you take
in the progress of our holy religion, in all parts of
the world, more especially in that of our own Do-
minion of Canada, I trust to your kindness to in-
form your numerous and wide-spread readers, of
the erection, symbolically speaking, of a ten gun
battery in the service of our Holy Father the Pope,
and through him of our Holy Mother the Church,
in this locality; on the flag-staff as it were of such
battery will soon be seen pointing heavenward the
Latin Cross, the universally recognized emblem of
our salvation, in the Holy Catholic and Apostolic
Church founded by Jesus Christ.

Father Stafford, the widely known Parish Priest
of Lindsay, and of this place until to-day, com-
menced a few weeks ago the erection of a church
at Victoria Road Station, on the Toronto and Nipissing
Railway, in the County of North Victoria, for
and in the Township of Carden, which erection has
been much wanted, by the spiritually starving
people. The work wood has been so far completed,
that Father Stafford celebrated the first Mass in it
to-day, 20th September and 17th Sunday after Pen-
tecost. When completed the Church will be a
handsome building and will be cased outside with
brick, and too large as the writer thought for this
sparsely peopled Mission, until he seen to-day the
way the church was filled, by a respectable well to
do and God-fearing congregation, which had as-
sembled in it for the first time to assist in offering
up the Holy Sacrifice of the Mass, many having as
far as 12 miles, and from Kirkfield and the sur-
rounding country to be present to worship their
Creator and Saviour.

My fellow Catholics in your city for instance
should be thankful to God for the abundant means
of grace they have in Montreal through its num-
erous Churches. To-day was the first time I have
been at Mass for nearly two years owing to the
want of a church, which want I am happy to say
was filled to-day.

Father Stafford in his opening address, told the
people how thankful and grateful they ought to be
to the giver of all good for their having a church
at last in Carden, and what an Ultima Thule, Car-
den was considered to be about twenty years ago,
when he was an ecclesiastic, that the College Pro-
fessors for any slight neglect of scholastic disci-
pline threatened them with being sent to Carden.

Father Stafford explained all the difficulties he
had to encounter before he could venture on the

erection of a suitable building to the worship of
God for them; he also said that after he had fin-
ished celebrating Mass which he was offering up,
Reverend Father Connolly had been appointed
his pastor, who the preacher told them had been
selected by His Grace Archbishop Lynch, to under-
take this arduous mission; that Father Connolly
was possessed of every attribute necessary to make
a good priest, that he had learning and talent of
the first order, great physical strength to enable
him to do the work of this very extended parish,
which parish will include the townships of Eldon,
Carden, Fenelon and Village of Fenelon Falls, En-
nismore, Galway, and as far North as there is a
Catholic to be found. A long way figuratively
speaking as the sun never sets on any civilized or
Christianized land where there is not a Roman
Catholic to require the Sacraments of the Church.

In taking leave of the Congregation as their spiri-
tual director, Father Stafford made a most power-
ful and impressive appeal to his hearers and the
people in general to be sober. Total abstinence
and strict observance of temperance in all things and
thereby God would bless and prosper them. Oh! how
he exhorted the young men to eschew the
Demon Drink, whereby and attending to the duties
of their religion they would be saved from all the
allurements and wickedness of this so-called "Pro-
gressive Age."

To show the evils of taking Alcoholic beverages
as a medicine, he read extracts from a letter he re-
ceived yesterday morning, showing how by that
means a young and beautiful lady of his acquaint-
ance, has been destroyed by that worst of all evils,
Alcohol administered medicinally.

I have never heard a more powerful appeal in the
cause of temperance than that made by Father
Stafford to-day. It is hardly necessary for me to
write you that his pathetic appeal to his country-
men and women in particular, made every one pre-
sent, old and young, weep, not alone for the great
evils of intemperance, but for the danger of touch-
ing or seeing the accursed thing at all. That
deadly poison that is sending so many to everlast-
ing punishment hourly. The bright, the beautiful,
the talented, all, alas those whom God created to
reign with him in eternal happiness, which happy
futuraity the evil of strong drink destroyed.

The great many that participated in the holy
sacrament of the Eucharist to-day was a gratifying
testimonial and triumph to Father Stafford as the
result of his labors as a faithful laborer in the
Lord's Vineyard.

After the religious ceremonies of the day the
principal members of the Congregation were
brought back into the Church to arrange about the
financial affairs of the building.

To give a pen and ink sketch to all Teetotallers
who have not seen but heard of him as was my case
until to-day, I must say that I am not competent
to describe as he should be, one like Father Staff-
ord who has labored so long and ably in the great
cause of temperance. I will merely describe as it
were the outlines of his greatness.

He is a most powerfully built man, that like the
mighty men of old he towers over and is the phys-
ical peer of those who surround him. If his phys-
ical power is great, much grander and nobler is
his intellectual power, he is endowed with a high,
a very high broad forehead, he is somewhat bald,
with dark or black hair, with a benign benevolent
countenance in all a general very fine counten-
ance, a man that a discerning observer would record and
auger well to be one of the Church's dignitaries,
and one of its ablest intellectual supporters. Such
as well as I can describe him, is our Ontario Roman
Catholic Apostle of Temperance. One that can
defend the Church in its hour of need such as the
Almighty allows it to be afflicted with, as in the
present time is. May heaven grant to the Church
many such defenders in this the bitter hour of her
trial is the heartfelt prayer of your humble ser-
vant.

LOCHIEL.—The exposition of the Most Adorable
Sacrament, in the form of the "Forty Hours," took
place in the parish of St. Alexander, Lochiel, Glen-
garry, on the 22nd, 23rd and 24th ult.

Each day the neat little church was crowded with
devout worshippers; and from early morn till
night, never was our Divine Lord without many
prostrate before Him in silent adoration.

The Revd. Father McDonnell had the assistance
of his devoted confreres—Fathers Macdonald, Mac-
Carty and O'Connor. The latter gentleman sang
the high mass, the last day, and the sermon at the
close of the exercises was delivered by the parish
priest of St. Mary's, Williamstown.

About seven hundred persons approached the
tribunal of penance and had the happiness to re-
ceive that "Bread of which, if any man shall eat, he
shall live forever."—*Cont.*

LITERARY NOTICES.

BLACKWOOD'S MAGAZINE for September comes to us
from the Leonard Scott Publishing Co., 41 Barclay
Street, New York.

The leading political article is a "Review of the
Session," in which the writer takes comfort in the
political situation, and assures us that "the tone of
the public mind is more healthy, and the prospects
of sound government are more assured." The
series, "Alice Lorraine" and "Valentine and his
Brother" are continued, and in both of them the
storm elements, which have been gradually gather-
ing, are about to burst. The *Tribune* in Memoriam
to Charles Sumner is by W. W. Story, with whose
contributions, both in prose and poetry, the pages of
Blackwood are occasionally enriched. No. 6 of "In-
ternational Vanities" comes to us like a letter from
an old friend. It treats of Diplomatic Privileges
and tells us how the telegraph and rapid postal
delivery have diminished the importance of the pro-
fession of ambassador, and left it, "though still
superior to lawyering, doctoring, and soldiering,"
only a faded remnant of its former self. The past
history and present condition of ambassadorial pre-
rogative are pleasantly contrasted. The writer is of
opinion that "diplomatic privileges now mean in
practice little more than the power of smoking un-
taxed tobacco. Whether the right of inviting the
sovereign to dinner should be counted as one more
real advantage depends entirely on one's view of the
charm of royal society." In the article on "The
Greek Fool," the student will find many ancient
factice and absurdities illustrating "a species of the
fool" genus with which the British public is only half
familiar," and in that on "The Ancient Classics"
we are introduced to the valuable series of books
now publishing, entitled "Ancient Classics for Eng-
lish Readers," a series whose object is to make the
reader acquainted with the character, situation,
and sentiments of each classic author, with the
scope of his argument when the subject is philoso-
phical, with the nature of the story when it is drama-
tical. In the "Disappointing Boy," we meet with
a youth spoiled by his mother, proving a severe trial
to his father. "Pilechards and Pilechard-Catchers"
describes the Cornish coast, the fishing, and other
occupations of the people. Surely this is plenty of
good reading.

THE MONTH AND CATHOLIC REVIEW, September, 1874.
Simkins, Marshall, London, England.

In another column we give a list of the varied
and interesting contents of the current number of
this excellent periodical, which we again recom-
mend to the favorable notice of the Catholic public
of Canada. The price is but about half a dollar the
number, or a little more than six dollars a year; and
it invariably contains a large amount of valuable
and instructive reading matter. The article on
Jansen