

The True Witness AND CATHOLIC CHRONICLE,

PRINTED AND PUBLISHED EVERY FRIDAY
BY THE PROPRIETOR,
JOHN GILLIES,
AT NO. 195 FORTIFICATION LANE.

TERMS YEARLY IN ADVANCE:
To all country subscribers, Two Dollars.
To all City subscribers whose papers are delivered
by carriers, Two Dollars and a half.

MONTREAL, FRIDAY, August 18, 1876

ECCLESIASTICAL CALENDAR. AUGUST, 1876.

- Friday, 25—St. Louis IX., King of France, Confessor.
- Saturday, 26—St. Bernard, Confessor and Doctor of the Church (Aug. 20). St. Zephrinus, Pope and Martyr.
- Sunday, 27—TWELFTH SUNDAY AFTER PENTECOST.—Sacred Heart of Mary.
- Monday, 28—St. Augustine, Bishop, Confessor, and Doctor of the Church. St. Hermes, Martyr.
- Tuesday, 29—Beholding of St. John Baptist. St. Sabina, Martyr.
- Wednesday, 30—St. Rose of Lima, Virgin. SS. Felix and Adactus, Martyrs.
- Thursday, 31—St. Raymond Nonnatus, Confessor.

NEWS OF THE WEEK.

A letter from Rome states that the Holy Father continues in excellent health and has daily receptions. Monsignor Kirby, the rector of the Irish College, recently presented his Holiness with Peter's Pence to the amount of £1,000, sent to him by the Most Rev. Dr. Walsh, Bishop of Kildare and Leighlin.

Trouble is again brewing in Crete, and the Greek Government has sent a letter to the Porte, demanding that the requests of the Cretan Assembly should be granted, as their discontented spirit is infecting the Greeks.

The *Standard's* despatch from Alexandria, Egypt, says reports have been received from Abyssinia that Walda Mikail, an insurgent chief, has defeated the Abyssinians at Zakaraga, and 1,500 women and children have been massacred.

A despatch to the *Daily News* from Alexinat reports that in an engagement on the Servian outposts on Saturday, All Said pressed towards Zesica; and the cannonading was heavy and fighting obstinate. The Servians withstood the assault the Turks began to retreat and in the afternoon the Servians followed, driving them across the frontier.

It is rumored that Dr. Trench, Protestant Archbishop of Dublin, is about to resign his Episcopal position, being unable, owing to the effects of an accident which befel him some time since, to discharge the duties of his office.

At a meeting, says the *Express*, of representatives of the various trade unions in New York, the secretary of the organization, who has all the means of knowing, reported that the members of unions had dwindled from 73,000 in 1872 to about 15,000 in 1876. This is a decrease of about four-fifths.

The Bishop of Mayence and M. Groschmann, editor of the *Westphalian Mercury* have each been fined 375 francs for an article alleged to be disrespectful to Herr von Kibitwetter, Oberpraesident of Westphalia.

Amongst the latest items of news from Germany, it is announced, apparently on good authority, that the Cathedral Chapter of Cologne have unanimously resolved to refuse compliance with the summons of the Prussian Government calling upon them to elect a successor to that Archbishopric See, which Dr. Falk asserts to be now vacant.

Forty-five nuns who hitherto were allowed to continue to reside in part of their monastery of S. Sylvester in Capite, have been turned out by the Italian Government, and were crowded into another convent in Trastevere. The monastery of S. Sylvester is to be made the General Post Office of Rome. The works incident to this change have been commenced.

The Cardinal Archbishop of Paris has addressed to M. Dufour, Keeper of the Seals and Minister of Justice and Worship, a long and eloquent protest against the reduction in the grants for religious and charitable purposes, proposed by the Budget Commission under the presidency of M. Gambetta. His Eminence complains not only of the pecuniary injury to the church proposed to be done by these recommendations, but also of the unbecoming and calumnious insinuation made against the national clergy in the preamble to the report of the Commission; and of the suggestions made in it of ulterior measures of Church spoliation and destruction beyond those which it ventures actually to propose; such as the suppression of the Chapters of St. Denis and the like.

Monsignor Woodlock, Rector of the Catholic University, Dublin, makes an appeal in the Press to the friends of the institution for funds to meet the expenses of the new examination Hall which he expects to be completed by the 1st November. The contract for the works is £2,420 of which only £850 has been received, thus leaving £1,570 to be made up.

The French *Journal Officiel* publishes a decree by the Chief of the French Republic, changing the Legation of France at the Quirinal to the rank of an Embassy, thus placing it on an equality with that to the Vatican. The revolutionary papers applaud this measure, which they represent as a definitive abandonment by France of the cause of the Temporal Power; and they regard it as, in some sort, a compensation for the vote of the Senate throwing out the University Bill. The *Paris Univers* couples the fact with the withdrawal of the Orenoque last year, and attributes both to the weakness of France. The honour of the nation has suffered another diminution, and that is all, for the Ambassador at the

Vatican has ceased to be of any other practical use than to report home from time to time the successive acts of aggression committed by the Subalpine Government against the Church and Holy See.

An address, signed by 8041 old women of both sexes, the men calling themselves "priests" and "bishops," has just, after nearly a year's hatching, been presented to Dr. Dollinger. The address thanks the apostate priest of Munich as being a chosen instrument in bringing together the conference of Churches, held last August, at Bonn. This conference was a strange jumble of sects, Old Catholics, Orthodox Greeks, Unorthodox Protestants, Anglicans, and Ritualists, who met together to form a basis on which they could agree. Anglicans disputed with Greek, Protestant with Ritualist as to the meaning of creeds. Dr. Dollinger was ready, for the sake of agreeing amongst themselves, to sacrifice any article or any creed. It all ended in smoke, or rather, after a true protestant style, in an agreement to differ as to what were or what were not articles essential to faith. And now all the theological mess that was made at Bonn is mopped up by an address which makes a clean sweep of all difficulties, and leaves the ground common to all encumbered by articles of faith.

Mr. Disraeli has issued a farewell address to his Buckinghamshire constituents, who have returned him to the House of Commons since 1847.

Telegrams confirm the news of the Servian victory over the Turks on Sunday, but state that the fighting has been renewed and the result is yet unknown.

The diplomatic agents of England, France and Italy made overtures to Servia Monday looking to negotiations for peace.

It is believed the Servians will fall back on Alexiats, and that a decisive battle will be fought there. If the Servians win, the war will be continued; but if they are defeated they will be ready to treat for peace.

The Vienna special to the *Daily Telegraph* asserts that prince Milan, in spite of the exertions of the war party to the contrary, has received the communication of England with considerable favour, and is personally inclined to apply to the Powers for mediation.

NON-SECTARIAN SECTARIANISM.

There is trouble, a regular tempest, in the governing department of the Ottawa Collegiate Institute and it is reported that the interference of the Minister of Education in the premises will be called for before long by the Board of Trustees who, poor men, seem to be in quandary. This gives us an opportunity to repeat in substance what we wrote some weeks ago about the undisguised sectarianism of the Institute. We then pointed out to Mr. Crooks—knowing that it was useless to point out anything to the Trustees—that there is employed on the staff of this—according to law—non-sectarian educational establishment a sneaking proselyte, a preaching advertisement of Chiniquy's grossly immoral book on the confessional—or "blast from hell," as it has been aptly described—and a sort of chaplain to the young ruffians, called "Britons," who are bent on reviving feuds long since buried and almost forgotten. The Minister has not so far noticed our charge and complaint, perhaps because he does not consider them worth notice, or probably because he has his hands full of such things—they say the godless system isn't running smoothly—but we beg to assure him that silence in such a serious matter as this will not satisfy the Catholic rate-payers of Ottawa, whose rights and interests the law and the minister are bound to protect and respect.

All we ask is that the Professor should cease to proselytize, or the proselytizer, cease to teach. The one or the other will satisfy us. This is a free country, and he is at liberty to blather in speech or writing against the errors and abomination of Rome as long as he pleases, or it pays. We don't at all object to him in that character; indeed, to be candid, as such he amuses us as we were never amused in our younger days by the clown of the circus ring or the itinerant Punch and Judy. But when the Proselytizer enters the non-sectarian classroom, into the midst of Catholic children, it is another thing altogether—a thing to which Catholic parents cannot submit, and which neither the letter nor the spirit of the law tolerates. No one understands all this better than Mr. Crooks, and we do hope he will not require to be reminded a third time of his duty. Perhaps Mr. Fraser will be good enough to urge his colleague to be prompt, not, he knows, as a favor, but in simple justice to a much abused minority.

Then there is the High school at Richmond, a few miles from Ottawa that is sadly in need of a partial clearing out at least. A man totally unfit for the position is Principal. He is a bigot and an ignoramus, as a report of an oration by him delivered on last 12th of July will prove to the satisfaction of Mr. Crooks, if he will only muster up courage and patience enough to read it through. Therein will be found anti-Catholic invective, Orange claptrap, and profound ignorance of historical facts commonly supposed to be notorious, never excelled and rarely, if ever, equalled. If these are qualifications and recommendations for the principalship, keep him on and encourage him with an increase of salary. But if not, the sooner that man is dismissed the better for the reputation of the province as to average intelligence and respectability, not to mention fair-play.

WHAT OF THE WINTER?

It is not one instant too early to take to heart the important interests involved in this question. These interests are significant and suggestive—they press upon the thoughtful everywhere—in the midst of comparative wealth and luxury they crop up in imaginative contrast; amongst the laboring poor—if that were not a misnomer when with anxiety for work no labor is procurable—the prospect presents itself like a spectre of evil. The Summer has waned and the Autumn days are with us: and before we can well appreciate the transition the leafless trees, and the frost-rim on the window-pane, and the herald snow-flake eddying in air will have come. Ah, yes; it is time to think

of the Winter—time to ask ourselves the question: What of those who are ill-prepared for the season's rigors—ill-fed, ill-clothed, ill-housed—if indeed calculation can be made for food, raiment or lodgment at all for many thousands in our community.

Go where we may we find individual apprehension very unreservedly expressed. "God help the poor in the coming season," is the sentiment on every lip—let us hope too in every heart—for the sympathy of words unaccompanied by practical demonstrations is about the meanest of all mean pretences. Men turn their thoughts back to the past Winter and cannot fail to realize what an extent of peril Montreal escaped. The suffering of the indigent of our own locality were taken advantage of by tramps from a distance to make appeal to the fears of the citizens; the fraud was however soon detected, and in the detection there was all honor to the pity and patience of our own poor. In the "food riots" and "processions of starving men," which were so prominently chronicled in New York and other cities' journals, our people had little, if any, distributive share: and a little exertion on the part of our foremost men, and a little liberality on the part of the citizens generally, warded off or mitigated what might have been a calamitous evil.

But a new Winter, with possibly increased rigors, is coming upon us—with certainly increased destitution, and consequently with increased claims on all who not alone influenced by the spirit of charity are prepared to step forward to the relief of a suffering brother but even upon the selfish and the illiberal if they would preserve the public peace protect the interests of private property. Hunger has not yet learned the nice distinctions of Honesty in the abstract—we mean the hunger that a strong sensitive man shares with a sick wife and starving children; pinching Poverty is not a very favorable condition for appreciating the philosophy of proprietorial right; and men versed in the politico-economic doctrine that Society owes them a living will have that living from Society by fair means or foul. This is not perhaps a high base on which to build our arguments for the necessity of speedy action in the premises, but it is a sound one; many men can only be moved when self-interest or self-protection beckons the way; in this case we care not for the inducement, let us have the movement, and thus not only save the city from the peril of a famishing populace, but higher still in the scale of claim, save God's people from the horrors of death by destitution. We have only to look around us at every turn for premonitory indications of the approaching distress—for absolute proof, we should have said of existing poverty. Public offices and private dwellings; hotel vestibules; and church porches; the public streets at every turn give evidence of what we write. Men, women and children ask alms—some in the professional whine of the practised mendicant; some with that sbrinking back in shame which proclaims that begging is a new and not acceptable role; not a few with an insolence of demand which tells that, time and opportunity serving, the bludgeon would become the auxiliary of the beggary. Doubtless there is much of imposture in all this; but beyond question too there is much of real distress, and the difficulty is to draw the distinction without the self-accusing conscience of having turned a deaf ear to the appeal of the legitimate object of charity. Well all these things now so powerfully observable betoken a coming time of still more powerful observation.—Last Winter was comparatively a mild one; and by God's Providence much of the prevalent distress was mitigated in the homes of the poor. Who shall speak of the condition of the coming season? But mild or severe the people are not as well prepared now as they were then. Some little savings of the Summer-time last year enabled the unemployed laborer to battle with the rigors of the season. This Summer there have been no savings because there was no opportunity therefor; indeed in hundreds of cases, we have heard of, household furniture, and wearing apparel, and articles endeared by associations have by degrees gone to the brokers to meet the absolute requirements of the day. There is nothing for the poor to fall back upon but the Infinite Mercy of God influencing the thoughts and actions of the affluent. Oh, no; we do not raise the warning voice one day too early.—It is not when the evil comes we should begin to devise means for its suppression; and indeed general distress is such a great evil, that we much doubt if, when once it shall have attained growth and strength, it will easily yield to temporary—certainly not to ill-considered measures.

We have said that individual opinion most rightfully estimates the claims of the hour. Every man you speak to is full of apprehension as to the coming Winter. Now would it not be well for Municipal authority and influence to collect this opinion at once into some combined expression, so that apprehension of an evil may yield to active effort to obviate it. "The poor we have always with us," according to Divine Authority; let us not show ourselves unmindful of the presence bequeathed to us as an incentive to Charity.

MOODY AND SANKEY VER, EVANGELICAL POVERTY.

Of all the shining lights, that have illumined the 19th century, few shine with such a pure light, as do the two great revivalists, Moody and Sankey. It is not our present intencion to discuss the merits of the two great apostles, nor even to reckon the amount of good or evil that may have followed their self-sacrificing labors "in the Lord's vineyard." The subject of this article is to transmit to our readers, or rather to epitomize for their benefit, a paragraph that appeared in the *Cincinnati Enquirer* recently. We beg of them first to bear in mind that the two great disciples of the gospel professed, the one to preach, the other to sing the praises of the Lord, gratis—only condescending to receive money for the unavoidable expenses, attendant on travelling.—Well now for the little anecdote related by our contemporary want of space forbids us copying the whole, but condensed, it amounts to this. Until some six months ago, the public generally believed that Mr. Moody and his partner Sankey, were poor men, that their labors in the great cause of revival were to be followed by no earthly remuneration—

but they were—Mr. M's bank account, being worth the neat little sum of \$35,000, while his confere had to content himself with \$20,000. Had we not the high authority of one of New York's leading clergymen, the Rev. Dr. Hepworth, we could hardly credit two such men could manage to live on the interest of that paltry sum. But to proceed. At the close of the very successful revival in New York, the managers thereof were more surprised then pleased to discover that the two Saints had appropriated the sum of six thousand three hundred dollars exclusive of three hundred dollars consequential expenses! To the indignant remonstrances of the managers, Mr. Moody explained, while pocketing the cash, that it being the amount accruing from thank offerings received during the revival, it was, beyond question, the property of him and his co-laborer. That, seemingly, settled the gentlemen in question, as we read of no other complaints from that quarter. The enemy, this time, is nearer home. Up to this revival, Mr. Moody, who acts as treasurer, had conscientiously, if we may use the word in reference to the gentleman, shared all profits with his partner. Now, however, for a reason that the reader will guess as he proceeds, Mr. Moody ventured to hand over to his Brother in religion, only one thousand of the six he had earned during the Gotham Mission. Imagine Sankey's horror. And was this his reward for the very efficient aid he had given in spreading the Gospel through New York and its environs. Yes, Moody coolly told him when he insisted on claiming the other two thousand, that he could easily find hundreds to do his, Sankey's, work of revival for half a thousand dollars. Sankey, finding remonstrances useless, intends applying to the law for redress. Yes, this fact though startling is still "a fact." One of the two Heaven sent, inspired ministers of the Gospel, has actually decided, we are informed, to appeal to an humble fallible earthly court for justice! This is an act of humility that would be a credit to Dicken's famous character in David Copperfield, Uriah Heep. But the Committee of management, don't exactly fancy this. They have elected a staff of influential gentlemen to proceed to Chicago, and try to settle the matter amicably between the two disputants. And, without venturing to assume the role of a prophet, we should say they will succeed—as Dame Rumor says, that if the matter is brought before a court, some disclosures will be made that will not add much to Moody's reputation for morality. The reason assigned for this latter's selfishness in regard to the six thousand is that he has had to pay some pretty round sums to a fashionable lady, who has a claim on his bounty, more urgent, than is now agreeable to the moral Mr. Moody. If this be true Brother Sankey should "deal gently with the cringing," and allow his co-religionist, a larger share of the booty, as he has to divide it with others. That would only be charitable. The two friends should arrange their pecuniary affairs, without appealing to a law court. As in retaliation of Sankey's accusation Moody says his brother's conduct could not bear investigation, any better than his own. Such is a short sketch of the present state of things, as they exist in the private life of the two great apostles of the Gospel. "What Purity!!! What Poverty!!! We will not dwell any longer on the subject—it is one so loathsome, that it tires one to dwell on it, even in a sarcastic style. In any case, our readers can form their own opinion of the merits of a doctrine preached by such men. Verily, the Gospel, they defile by even mentioning, says "The tree is known by its fruits." What then must the religion be that owns such a founder? We will conclude by suggesting to our contemporary, "the only religious daily," that the title we have chosen for this article would be an appropriate one for their charming "French column." It would be one suitable to the taste of the editor, we are sure, as he is such an advocate of Purity and Sanctity. Besides, by writing a column on this subject, it would have a characteristic quite novel, one seldom found in the *Witness*; the facts, that is if copied as we have given them, would be true. Any thing for a change, you know, friend *Witness*, and "Variety is the spice of life."

CORRESPONDENCE.
COLONNE FRANCAISE.
No. 2.
To the Editor of the TRUE WITNESS.
Mr. Editor. It is rather out of place, at this season of the year, to revert to the Anniversary Meetings, which take place about the middle of January; but the remark of a certain speaker—the Rev. Mr. Kemp, if I mistake not, at one of those interesting reunions, is too good and too witty to be either lost or forgotten. I cannot recall the precise epoch, but it happened during the reign of Old Amaron that good old soul
We n'er shall see him more &c.,
who perambulated the country in the guise of Colporteur, dumfounding the cure A—in the village of B—or converting the grave digger C—in the parish of D—Mais revenons. The Reverend gentleman was decanting on the astounding development of the Tract Society, and by way of illustration, compared its puny commencement to the heroic effort of a patriotic Scotchman to transplant a few seeds of the Scotch thistle to the wilds of Australia. As this interesting vegetable, so dear to the heart of every good farmer, had increased and fruited, and in the course of a few years, overspread the land; so had the tracts multiplied till they fell on the nations like snow. I have been led into this long preamble by the following choice morsel copied from the Montreal *Witness* and translated from the *Civiltà Evangelica*.—A Protestant paper published in Naples, Italy, dated June 29th 1876.
"Father Chiniquy formerly a Roman Catholic priest, obtains extraordinary results among his former coreligionists of Canada. It is said that the wakening in progress through his instrumentality in Montreal, is worthy of the times of the Reformation: More than three hundred persons—noble hearted people—are without work, for having abjured the errors of the Roman Catholic Church." If the above twaddle be not sowing thistles, I know not by what more expressive term to name it. The thistle-down of deceit is first innocently wafted from the *Witness* Office, across the wide Atlantic, and puffed back again by an evangelical confere, to fructify in its own congenial soil. Worthy of the times of the Reformation truly! With every facility accorded to the Swiss Missionary Society to misrepresent and caricature Catholic doctrine and practices, to traduce and vilify our clergy, to depict our wives, daughters and sisters as wallowing in the filth of the confessional,—the result of all their vaunted efforts during the course of thirty years is almost nil. For what purpose was the French Presbyterian Church in Dorchester Street erected? Oh! for the converts. Well—during a rather lengthy period that morning service was held therein, the average attendance did not exceed six—pastor and wife included. Why, I ask again, was the edifice closed for a number of years, till cobwebs curtained the doors? Stock cleared out. Ah! but Father Chiniquy had not then come ("like a thief in the night" to sow his cockle or thistles). Well—since Father Chiniquy's advent, affairs have not materially prospered. Russel Hall is not yet filled to overflowing. After the great fanfaronade of three hundred converts—"noble hearted people" whose names were so ostentatiously paraded last winter in the columns of the *Religious Daily*, I had the curiosity to wait a considerable time in the cold to witness the mighty crush at the exit. Tell it not in Gath! Publish it not in the Streets of Askelon! Instead of three hundred, I counted only twenty; the pastor apostate included. Another remarkable circumstance struck me on that occasion about the converts both male and female. They all spoke French; but their peculiar dialect and general make up was of the foreign type. In a word I could hardly divest myself of the suspicion that the shepherd had been experimenting a trifft with his sheep, after the manner of those advanced agriculturists, who often, at a ruinous cost, import from beyond the Atlantic an improved breed of horses and horned cattle.
Mr. Editor, there are other nuisances in this city of Montreal, besides filthy yards and stinking sewers, that need looking after. Among these in particular is the *Colonne Francaise* nuisance. Did Monsieur le Redacteur, for instance, allow his pitridity to percolate through some waste pipe into that "Slough of Despond"—the *Aurore*, no one would have the slightest cause to complain. A wicked little cur barking and snapping at your heels, can be summarily disposed of with a kick, but when he keeps up a persistent yelp under the protectingegis of a rabid religious bull dog, you may rely upon it—he means mischief. By the bye, I perceive in the *Colonne* of Wednesday the 9th inst., a new contributor to that column of immundicity, in the person of another apostate priest the Rev. B. Ourriere. He appears already quite an adept in Amaronic tactics, and rides the Confessional horse to perfection. Did you read that funny story of the bishop of A—about thirty pious young ladies of the parish of B—communicating every day and going to Confession thrice a week? How all at once they became possessed by the devil, running helter-skelter into wells and rivers? Two priests C—and D—were dispatched, hot foot, to the scene of upror, but all to no purpose, when surekall the Rev. B. Ourriere was commissioned to solve the mystery. Who do you fancy, gentle reader, was the devil in this instance? No other than a very handsome devil composed of flesh and bones; in the shape of the father confessor of those girls, whom he had influenced to adore him and to submit to his infamous caprices. That is pretty well Mr. Ourriere for a start. Probably your next move will be an appeal, a la Chiniquy, to your new friends for a trifling bonus of \$30,000, to enable you to build a little college, or perhaps to start house-keeping with that essential article of apostate luxury, a woman. Faugh! I turn with loathing from these degenerate sons of a holy Mother, to contemplate souls of another stamp. Behold Lord Spencer or Father Ignatius—Father Newman—Cardinal Archbishop Manning and a host of others, whose great learning and unblemished lives might be assumed as proof sufficient that the Church of their youth and of their manhood could be no less than divine. With what talent and zeal they strove, at one period, to uphold her claim to that title, and with what result, is well known.
Si Porzama dextra
Defendi possent, etiam hac defensa fuissent.
Moved by the force of truth—aided by the grace of God and the prayers of the whole Catholic world ascending like clouds of incense for the conversion of England, these noble hearted men, with a legion of others of all sects and denominations, magnanimously resolved to sunder ties dear as their very heartstrings, and to seek repose from error and doubt in the bosom of the One-Holy—Catholic Church.
A. G. GRANT.

BRITISH TRADE.

While there has been as much complaint in England of depression in business, as in Canada and indeed all the Continent over, the British trade returns do not show a serious falling off in the aggregate imports and exports of that country. British Capitalists have no doubt met with severe losses since 1873 and have made but little money, but the masses do not appear notwithstanding the complaint to have yet suffered to any great extent. The National Revenue has steadily maintained its totals, and the railways show as large traffic receipts. In imports, 1875 shows the largest aggregate of any year on record, \$1,870,000,000, a total nearly twenty millions larger than 1874 and fourteen millions larger than 1873. In exports there is some decline, but it is but a small proportion of the total. The exports of Great Britain reached their highest figures in 1872, when they were \$1,231,000,000. Since that time they have annually declined by gradual stages to \$1,117,000,000 for 1875, the decrease of that year compared with the previous one having been eighty millions, or about one-thirteenth of the total. At the same time the exports of 1875 are larger than those of any year prior to 1872. A leading cause of the decline in exports is stated to be the falling off in the exportation of iron barely two thirds of the former years' exports of British iron and steel now being sent abroad. This has caused a great decline in the price of iron and heavy losses to the British iron masters from whom most of the complaints emanate. At the same time there has been a decided increase in the British exports of Cotton Manufactures, a fact of importance to the United States as it shows the ability of England to still take as formerly the greater part of the American Cotton crop. England is also taking large amounts of American broadstuffs although not so much during the last as in the previous year.
The Milton Post Office was broken into and robbed of a quantity of postage and bill stamps on the night of the 8th. No clue to the burglars.

ARCHBISHOP CONNOLLY'S WILL.—Archbishop Connolly's will has been filed. It is dated August 13, 1875, and appointed Messrs. William Stoker and Jeremiah Kenny executors. After general directions as to the property of the diocese, which is to be transmitted to his successor in trust, he directs that moneys be invested sufficient to give Mary Dunphy and Thomas Grace \$100 yearly each; and \$50 yearly to Michael Berrigan, being three of his servants. He directs that \$100 be given to each servant that may be in his employ in any capacity at the time of his decease. He bequeaths 4,000 to the Sisters of Charity of Halifax; and 4,000 to William Stoker, Esq., his faithful friend and business man. No other bequests are made.