

It must be the beautiful modulation of the voice or the general get-up of the fair artists—the lords of creation make little show in this department—that attracts—certainly the words cannot be distinguished. That long eared gentleman who could hear three miles, would I fearlessly assert not be able to repeat three words of six stanzas. Taking all matters into consideration, it is no great loss for the songs are of a namby-pamby clap sickly sentimental effusions.

BUSINESS PROSPECTS.

An employee of 14 years standing, in one of the largest furniture establishments in this city, has just informed me that trade is reviving; all hands at work; no half time, but that wages cut down two years ago are still the same. R. R.

THE CATHOLIC UNION.

DECLARATION OF PRINCIPLES.

The delegates of the Catholic Union of Canada avail themselves of the occasion of their first General Convention to announce to the world the principles upon which this Union is based, and the purpose for which it is formed.

The principle of mutual forbearance and goodwill which has heretofore guided the inhabitants of this Dominion, has greatly contributed to the general benefit, by securing those rights without which citizenship ceases to be a blessing, and cementing more firmly the bonds of that political union, within which all are striving to work out their common destiny.

The members of the Catholic Union of Canada, while cherishing the religious and national traditions of the respective races to which they belong, ask for themselves nothing which they refuse to their neighbors, and while maintaining their own just and lawful rights, they are at the same time ready to respect those of others, and to remove whatever might give a cause or occasion of destroying or endangering the harmony and good feeling which has prevailed in the past, and which they are anxious to restore and perpetuate in the future, and for which they appeal to the support and sympathy of their fellow-citizens of every creed and class, that it may again be their pride that nowhere on the face of the earth is there a fuller measure of civil and religious liberty than in this Dominion of Canada. Montreal, 23rd November, 1877.

OFFICERS OF THE SUPREME COUNCIL:

John E. McEwen, Grand President, Montreal. T. J. Malony, L.L.B., Grand Vice-Pres., Quebec. J. R. Battle, Grand Sec.-Treas., Ottawa.

REV. FATHER BURKE.

ELOQUENT SERMON PREACHED IN THE CHURCH OF THE SACRED HEART AND ST. BRIDGET, KILCULLEN, IRELAND.

Recently an eloquent appeal was made by the Rev. Thomas Burke, O.P., in the Church of the Sacred Heart and St. Bridget, Kilcullen, for the purpose of assisting to liquidate a heavy debt due on the building of the edifice. The Church is one of the finest in the diocese. It commands a magnificent site, and is in every respect a credit to the energy of the pastor and priests of the district and to the liberality of the people. A considerable sum is still to be paid before the result of Sunday's proceedings, as might be anticipated, was an immense congregation, and the proceeds of the eloquent sermon amounted to over two hundred pounds. High mass was celebrated by the Rev. J. Murphy, C.C., Kilcullen, the deacon being the Rev. J. Whittle, P.P., Dunlavin, the sub-deacon the Rev. M. Hackett, C.C., and the master of the ceremonies the Rev. M. P. Langan, P.P., Kilcullen. Immediately after High Mass Father Burke ascended the altar steps and preached as follows:— Dearly beloved brethren, the Gospel for this day is as follows:—"At that time, as Jesus was speaking to the multitude, behold, a certain ruler came up and adored him, saying: Lord, my daughter is even now dead; but come, lay thy hand upon her, and she shall live. And Jesus, rising up, followed him, with his disciples. And behold, a woman who was troubled with an issue of blood twelve years, came behind him, and touched the hem of his garment. For she said within herself: If I shall touch only his garment, I shall be healed. But Jesus, turning, and seeing her, said: Be of good heart, daughter, thy faith has made thee whole. And the woman made whole from that hour. And when Jesus was come into the house of the ruler, and saw the minstreis and the multitude making a rout, he said: Give place; for the girl is not dead but sleepeth. And they laughed him to scorn. And when the multitude was put forth, he went in and took her by the hand. And the maiden arose. And the fame thereof went abroad into all that country." Words taken from the Gospel of St. Matthew, 10th chapter and 10th and 26th verses. I need not remind you, dearly beloved brethren, of the special occasion which has brought us all together here to-day. You are assembled not merely for the ordinary purposes of your Sunday devotions, but you are come together also to help, and generously to help, your devoted and faithful pastor to clear of the heavy debt which still hangs over this new church. In addition, therefore, to the solemn obligation of keeping the Lord's day holy you are come here to-day in your zeal for the house of God and your love for its beauty, and in order to show you how reasonable that zeal is, and how necessary that love, I will ask you to consider the miracle wrought by our Lord as recorded in this day's Gospel, and the circumstance under which that miracle took place. Our Blessed Redeemer was preaching to the people, as was His custom, and His disciples in great numbers were around Him, when suddenly comes a man who had never spoken to our Lord before, and who forces his way through the crowd, impelled by the greatness of his sorrow and the great depth of his love, and he falls down at the feet of Jesus Christ and says, "Oh, Lord and master, my child, my daughter, has just expired—she is dead. Come, Thou, our Life and Light, and lay Thy hand upon her, and she will live again." And the Lord, because His heart was full of mercy and tenderness, and pity, rose up and went with the man into his house, but when He came to this house He found the place full of people. There were minstrels—there was the dead music—there were men and women there grieving loudly, and there was confusion and noise. At the very threshold of the door He pauses as He sees and hears all this, and He exclaims: "Let those voices be still." He turned them all away, and how light their grief we may gather from the fact that when he held out a promise that—"She is not dead but sleepeth"—they laughed him to scorn. It was only when the multitude was gone out, and there was silence and peace, and calm and decorum, that He entered in. There lay upon the bed of death one in whom the vital spark was extinguished apparently forever. No hand in heaven or on earth could restore her save the hand of the Almighty God himself, and that hand was outstretched now, and He took her dead, cold hand in His, and willed that she should live, and the maiden when He spoke opened her eyes and the voice of her God, and the lips that were cold and dumb in the silence of death began to speak the words in praise of Him who had restored her

to life. Now, dearly beloved, I invite your attention to one or two salient points in this Gospel. First of all, consider how completely is this miracle in accord with the whole action, the whole plan of God in man's redemption. This young woman is just dead, corruption has not yet tainted her—all the vital organs of her corporal existence are still there—the eye had just a moment before lost its vision, the ear its hearing, but she is still capable of being restored to life. The elements of life are there if there is only an omnipotent voice to say arise and live. But she was dead. No power on earth could heal or vivify her again. No power in heaven short of that of God can give sightless orbs, or give to those ears the faculty to drink in the sweet sounds of the human voice. She is dead, yet retaining under the hands of God the power and the capability of living. And even so our poor human nature was dead, for we died in the sin of Adam. We died—we were dead to that life which is union with God and possession of His Divine grace—we lost both one and the other by the sin of Adam. Man was dead to the sight of God, but he still possessed the capability of living. His supernatural life was gone, yet still in the intellect capable of knowing was there, though it had lost the object of its knowledge, which was God. The heart was there, though it had long ceased to love the only object desiring of its love, which was God. The will capable of free and generous services was there, though for many ages transferred to the services of the basest idolatry. The essential elements in fact were there, and oh! if the omnipotent voice would only speak—humility is not dead, but only sleepeth—and so He came down from heaven incarnate of the Holy Ghost and the Virgin Mary, and was made man. And He took to Himself the habit and robe of our nature, and He took us by the hand—this dead humanity of ours, and the Man God spoke, and said, "Live," and our eyes that were closed for centuries were opened again by the voice of our Lord Jesus Christ, and the tongue that was silent for ages became resonant and eloquent again in the land, and spoke in the long-forgotten praise of the Lord God, and the hands that were impotent in the long-continued death began once more to weave miraculously the crown of everlasting glory. And thus did Jesus Christ vivify us, and thus is the miracle of to-day symbolical of the work He did in His own person for our human nature in the adorable mystery of His Incarnation. But more than this, dearly beloved, He left the same, the self-same work to His Church. He founded His Church upon this earth to perpetuate until the end of time His own life, His own virtues, His own adorable presence, and His own action upon men; and therefore, as Christ was the life-giver, so also the title of the Church is Alma Mater, the life-giving mother. Upon her lips He puts the word of faith, which creates, which is the life of the soul and without which it is impossible to reach Almighty God: in her hand He placed the rich dower of sacramental grace, without which it is impossible to live for God, for grace also is the life of the soul; but, above all, upon her absorbing sacramental lips the eternal God placed the omnipotent word which calls forth the life, and tells those who are sleeping to wake once more unto God. And hence the work of God is not only the light, but the life-giver of this world. And now, dearly beloved, this work of the Church—this life-giving work—this high and noble work is carried on from end to end of the earth, is actually reproduced within the material walls of every temple that the Catholic Church builds up around her altars which are the dwelling-places of Almighty God. We need not go to look for the action, the wonderful, the powerful, the omnipotent, the life-giving action of the Catholic Church. We need not go to Rome. We need not travel to a far-distant city either, to find the work of the Church in her cathedrals—the first Catholic church, the first parochial church tells us at once—"Behold the whole work of the Catholic Church is done there." There from the lips of her anointed and commissioned priest comes the word of life—the word of truth-creating life, creating Divine faith in every soul that is privileged to hear it. There in the font of Baptism at the waters of regeneration endowed with the mystic but omnipotent power, that when they fall upon the body they purify the soul, and the angels who surround the font exclaim, "Behold a child of Adam," of earth, and when the child is baptized they, with outstretched wings, reach the throne of Almighty God, saying that a new soul has been born again to the Kingdom of Heaven and of God. In the Confessional of the Catholic Church, of this temple of God, of this particular building, there is a voice, and when we hear the sound of that voice it falls upon the ear as if it were the voice of God, and it is the voice of our impotence—not the voice of man but the voice of God, God alone can command the dead to rise, commanding the sightless eyes to see, and the dumb silent tongue to speak again. There, in the tabernacle of praise, this life-giving work of the Catholic Church is effected most silently but wonderfully. A man enters there couched with sin, bound hand and foot in the grave clothes of sin, borne rapidly in his sad sinful course towards the grave, which for him is but the entrance to the eternal hell. Around him the demons of hell are rejoicing. A soul they say is lost; but even as the Lord in this day's Gospel is called to touch the dead so the sorrowing Church, the mother of us all, kneels before her altar, puts forth her prayer, and it is the prayer of an afflicted mother's breaking heart. There are tears upon her face, sacrifice and oblation outstretched hand, and the Lord God hears her prayer "Oh! Lord my Master, my child is dead—wilt Thou come and lay Thy hand upon him and he shall live." And he rises up from the altar, and the priest goes to the confessional and touches him, and lo! death becomes life once more. Then do we see the work of the Church carried on here; and now we come to the second point of the Gospel, to which I invite your special attention, for it applies peculiarly on this occasion. Mark that when Christ our Lord came to the ruler's house, and for the special purpose of raising the dead child to life, of working an awful stupendous miracle, the first thing He did was to stand outside the door—He will not honour with His presence the house until those who were making a noise and disturbance within are cast forth, "Send them out," He says, and it was only when the multitude were out, when sorrow's perfect calm and repose prevailed, then, and only then, did the Son of God enter it. Why did He do this? I answer He did this for two reasons. First of all, because He was God—God the eternal, true God of true God, the Second Person of the adorable Trinity—the Almighty and adorable God; and therefore it was not fit that God should enter into a place which was not prepared for Him. It was not fitting that God should enter in amongst that bawling crowd. "The Lord is not in the tumult," the place is not fit for Him, and only it is Jesus Christ, meek and humble of heart, our Lord owed it to Himself not to enter there. Secondly, He refused to enter because He was about to work there His awful miracle of omnipotent power and command the dead to rise—because He was to be then not only present as God; but for the most mysterious and miraculous power. Therefore another and stronger reason that the place should be fit not only for His presence as God, but fit for the great action of omnipotence about to take place. Behold the reason—the primary, simple reason—for which our Divine Lord commanded this house to undergo a certain change, to become singular in this, that, as elsewhere, in all other houses around, men spoke aloud freely, there was to be dead silence that Jesus Christ might speak; and His words resound in their omnipotence; and even so, dearly

beloved brethren, the Catholic Church throughout all the ages and from the very first days of her existence, has endeavoured to make her temple fit for the twofold purpose, especially for the residence of Almighty God, who dwells and continues to dwell with her, and, secondly, for the purpose of God's operation amongst their children. Therefore it is that she takes thought, and laborious thought, to make those places in which He is to dwell fit for Him—that no voice shall resound there except His own, or the echo of His own in the lips of the preacher and the absolving lips of the confessor—that house in which He is to dwell—the Church tries to stamp on its every stone the evidence of its more than royal, its divine, purpose, and therefore she surrounds it with all that is costly and beautiful. She breaks up the hills in order that out of their rugged hearts she may bring forth the choicest and richest marbles. From the meadows are culled the fairest flowers; she gathers the labours of the bee and the richness of the olive, that she may spend them, and that they may give up all they possess to the service of God. She seeks in the depth of the sea the orient pearls, and at the ends of the earth the most precious things to stud the golden gates of the tabernacles. There the choicest labours of the silk-worm surround the resting-place of the Lord; and if the Church could even, in her poverty, find more, she would spend her own heart to make the tabernacle fit for the dwelling-place of Jesus Christ. She even says, "O Lord, wilt Thou not come in?" as the ruler exclaimed in this day's Gospel; and even as Christ arose up at once and went with him, so out from His throne in Heaven He rises up and comes to her when these words fall from the lips of the priest at the altar. The heavens are opened when He is invoked—every time the priest raises His hands in absolution, and the fullness of Divine power descends. And so, dearly beloved brethren, stately and richness and beauty becometh His house, if for no other reason, because God is here. But not only is He always here, and consequently all we can do to make it beautiful and acceptable for His presence is our first and most obvious duty, but God is here working in the many ways in which His omnipotence is put forth, and in the great sacraments that day after day are renewed within these sacred walls. Now, dearly beloved, these are the lessons taught us in this day's Gospel, and surely they come home to the purpose for which we are assembled; and now in conclusion I ask you to rejoice and be glad. God Almighty made man capable not only of sorrow, but of joy, and though the Scripture tells us "Blessed are they that sometimes weep and are sorrowful," and that it is sometimes better to go to the house of mourning than of joy, and that that heart can scarcely be formed to God that has never known sorrow, yet the same Scripture tells us still to rejoice, to let our joy be in God. Oh, yes, rejoice and be glad, but in the Lord. And of all the arguments for this joy there is none greater than the two for which I ask you to rejoice to-day in the presence of God. First—he has given to you a holy and devoted priesthood, devoted faithfully to your services, humble, laborious, self-denying servants of God and of his people. Secondly, he gave you the grace and opportunity to build this beautiful church. For the first I need not say much, nor dare I. The prayers sent up that God would preserve in His Church a faithful and devoted priesthood have indeed been heard as far as you are concerned, and when we reflect that all our relations to God exist in and through the priesthood, that St. Paul tells us priests that all men must regard us as the ministers of God and the dispensers of the mysteries of God—that every priest is chosen from man to minister to men all things concerning Almighty God—you see how vastly important is the grace to a people to have a true and faithful priesthood. These are the first things for which you are to rejoice. The second is that out of the efforts of this faithful clergy, combined with your own, has risen on this privileged hill this beautiful temple in honour of our Lord and Saviour Jesus Christ. How great a privilege this is you may gather from this, that when David, a man, we are told, after God's own heart, had served the Lord, when he had performed great actions for the God of Israel, and when he asked by one favor from Almighty God, and it was this—that he might be permitted to build a temple to God Almighty—God said "No, thou art not worthy." He was a man of war and of blood, and with all his virtues, and though a man fashioned after God Himself, he was not worthy to lay one stone upon another for the Temple of Jerusalem, which was but a house of prayer. Infinitely greater than the temple of Jerusalem is this church—here it is not merely a house of prayer—not merely a throne room of the Eternal God, wherein enthroned He hears the prayers of all who approach Him—but it is the very abiding dwelling of Jesus Christ. Out of the strength of your love and generosity, you have built up this house, and you have said Lord God wilt thou come and dwell with us, and we will build for thee not a house but a place as holy and fit as our poor hands can make for thy dwelling and residence amongst us. Oh, is it not a great joy that one spot on earth should be all that Heaven can be, for heaven's highest privilege is that God is there? Is it not a privilege that we on earth can find the same privilege of the blessed in Heaven in immediate approach and the familiar intercourse with the Almighty and Eternal God at this altar? Behold then two subjects for joy. Let us therefore, my dearly beloved, rejoice exceeding in our God this day—let us forget all our personal and domestic sorrows, let us forget all about ourselves, and let us pour forth all our heart and soul in adoration. When in a few moments the Lord God shall be exalted on this altar let us pour out our hearts and souls in joy and gladness, and ask Him for that which I am sure He will grant—a copious blessing on every one who can say, "Lord I have loved the beauty of thy house and the place where Thy glory dwelleth."

COMMUNICATIONS.

THE BISHOP OF KINGSTON AT HASTINGS

To the Editor of the True Witness. Sir,—Knowing that Catholic news is ever welcome to the columns of the True Witness, and though the style of the writer may not be in keeping with the high literary character of your paper you never refuse insertion to an effort no matter how humble, I presume to beg space in your next issue for a few remarks bearing on the visit of the Bishop to this part of his Diocese. The arrival of a Bishop is always hailed with delight by every sincere Catholic, for he comes to learn the wants of his spiritual children, to encourage them in their pious undertakings, to speak to them as a Father and to strengthen their children in the faith by the administration of the Sacrament of Confirmation. But to us on this occasion the joy was more than ordinary. We had never seen his Lordship, and we had heard so much about him, and read so much flattering things of him in the public press—the strenuous efforts he was making to pay off the debt which he had found encumbering the Diocese, the encouraging words spoken, the beautiful sermons preached and the learned lectures delivered by him in all the surrounding missions, that our hearts yearned to see him, hear him, and receive his Apostolic blessing. Our long-lingering desires have thank God been gratified. He has been in our midst for the last ten days; and what happy days for ourselves and our children! The Mission is large, comprising three entire townships and portions of four or five others. There are four

Churches, separated from one another, six, ten and twelve miles respectively. That all may have an opportunity of hearing his Lordship and participating in the benefits of his Apostolic labours, each of these Churches must of necessity be visited, and from the day of his arrival, Saturday the 24th ult., until he bade us farewell this morning his pastoral work was incessant. Sunday was devoted to the holy cause of his mission in our Church here; Norwood had the benefit of his ministrations Monday and Tuesday; Campleford was blessed by his presence on Wednesday and Thursday, Friday and Saturday, he was here again engaged in a short Mission for the special benefit of all, young and old, and yesterday, Sunday, Warkworth was the privileged scene of his labours, finally, returning here in the evening he delivered a lecture than, which I have never heard anything so really eloquent and convincing on the "Divine Institution of the Catholic Church" to an ever crowded Church Protestants and Catholics from the surrounding countries. Would, Sir, that I could give you even an imperfect digest of this grand discourse.

I had the had the pleasure of hearing his Lordship in each Church, and I am not the only one who was thus privileged, for many followed him from Church to Church so delighted were they with his sermons, breathing in every sentence the zeal of a St. Bernard. At one time was it was the detestable crime of Sin that was denounced, at another the love of God portrayed for the sinner, and again the reward reserved for the faithful servant of the Divine Master. Then the Sacrament of reconciliation and God in the adorable Sacrament of the altar. Never can the first visit of Bishop O'Brien and the impression made by his Fatherly and Apostolic exhortations be forgotten. I myself have heard many of the greatest divines on this Continent, but never was I so charmed by the eloquence of priest or prelate. And when he concluded his lecture last evening the words of Sacred Scripture, "Never did man speak as this man" presented themselves to my mind. I have been ever proud of the dogmatic teachings of Holy Mother Church, but my pride on this occasion can be conveyed only by the word enthusiasm.

Our subscription amounted to the sum of six hundred dollars, very good you will say for the humble farmers of an inland mission. I am happy to say that his Lordship expressed himself much pleased with our generosity, also with the improvements that have been and are being made under the guiding hand of our beloved pastor, by whose indefatigable and unremitting exertions three of our Churches were erected and are being beautified, and to whose fostering care we owe the handmaids to the Church, the well conducted Separate Schools that dot the parish.

Hastings, Dec. 3rd, 1877. ASPHODEL. THE POLICE FORCE. MONTREAL, Dec. 4th, 1877.

The Editor True Witness. Sir,—In your columns last week I drew attention to the fact that Catholics discharged from the police force had been replaced by Protestants. After hesitating several days in order to allow time and opportunity to the interested parties to disprove my allegations, the Daily Witness constitutes itself the attorney for the defence, and enters a plea of not guilty. In doing so, however, that journal, which gives the figures as nine Protestants and eight Catholics taken on the force since 12th July last, fails to inform the public whether this was the case previous to the publication of my letter. Admitting the statement made by the "only religious daily" to be correct, which it is not, I would ask why in a city having a population three-fourths Catholic more regard is not paid to giving a somewhat proportion to the majority in position under the control of the corporation. The fact is the Witness either willfully publishes a misstatement or has been imposed upon. Out of the seventeen men enrolled in the force since the 12th July up to the 30th November, twelve are Protestants five Catholics, and even before the appearance of my last letter the Catholic proportion was not as large as it now is, although there was no lack in the number of Catholic aspirants for the position. I submit these facts on behalf of MANY CATHOLICS.

A PLEASANT AFFAIR.

On Monday evening last Mr. William Stafford, President of the Shamrock Lacross Club, was made the recipient of a compliment which lacross men and his friends and acquaintances generally will say heartily was well deserved in every sense of the term. The club had been invited to the social board and residence of Mr. Stafford, took the occasion of testifying their appreciation of the President in the manner named.

Mr. Stafford as host was at the head of the table, Mr. Thomas White, Jr., having been called to the vice chair. There were present Messrs. Hatchette, J. J. Curran, Q. C. M. C. Mullarky, Wm. O'Brien, M. P. Ryan, J. O'Neil, Angus Grant, Captain Kirwan, S. Colson, Michael Feron, Mr. Scullion and many others. Captain Morgan O'Connell, Mr. Hoobin and the remainder of the Shamrock Lacross team were present and after enjoying the hospitality of their host, the cloth was removed, and Mr. Hoobin, in the name of his fellow-members of the Champions of the World, presented to Mr. Stafford an address congratulating that gentleman, thanking him for the very great interest he had at all times shown in the welfare of the club, and for the exertions made by him since his election as President, to place the Shamrocks in the position they occupy at present as champions. In conclusion he begged him to accept, as a slight token of their good will, the portrait which stood before him at the end of the room.

All eyes were turned on a portrait, which is a life likeness in oil of Mr. Stafford, and the work of Woodcock, one of our best known Canadian artists. The frame is a heavy gilt square, containing in relief, several national emblems in gold, the whole surmounted by a green patch, on which are represented two members of the Shamrock Club, following "the bounding ball," while on the sides of the frame, on a green ground, are harps and shamrocks—the whole frame being the work of Mr. Kearney, glider and framer, of St. Antoine street.

Mr. Stafford replied in an address, which he said was inadequate to express the feelings of gratefulness with which he received the gift of the members of the Shamrock Lacross team. Alluding to the game, he said he had been at all times an ardent admirer of it, and having seen the Shamrocks, became seized with the idea that they as well as any men he had ever seen could play the game as it should be played. Having seen the club commence to decline at the time they lost the championship, he in common with some others put his shoulder to the wheel and helped them to regain their former prestige. They had regained it, and though they had not accomplished this on the lacross field, had travelled over 600 miles to do so. The convention rules had given them the championship, and he was certain they had the bone and sinew along with pluck and perseverance to maintain it. Again thanking the gentlemen for their handsome gift, he trusted the club, whether under his presidency or that of any other gentleman, would go on and prosper in the future as they had in the past seasons. During the evening the Emerald Snowshoe Club stopped in front of the residence of Mr. Stafford and serenaded him, the host responding to the well-merited compliment in fitting terms.—Gazette this Morning.

PERSONALS.

PARNELL—Mr Parnell has been invited to Montreal. ST. PATRICK—Don't forget St. Patrick's Bazaar on the 13th inst. DE BOUCHERVILLE—The Quebec Legislature will meet on the 19th inst. DEVLIN—Mr. Devlin, M.P., was in the chair at the lunch given to the Hon. Mr. Laurier. DAVID—St. David's day was celebrated with considerable eclat by our Scotch fellow-citizens. GROGAN—Sir Edward Grogan, Bart, formerly M. P., for Dublin is to visit Canada next spring. GALE—Gale successfully concluded his walk of 4,000 quarter miles in 4,000 ten minutes on Saturday night. MACDONALD—Lieut.-Gov. McDonald was in town last week. He was the guest of Ex-Mayor Hingston. CONROY—It is stated that Mgr. Conroy will shortly pay a visit to the parish River du Loup (en haut), County of Maskinonge. MAY—Dr. May, of the Paris Exhibition Commission, is here completing arrangements for the shipment of goods from the Canadian ports. BISMARCK—The Bismarck International League is the name of a new society that meets at Chiquiquy's church. WALKER—Hon. Patrick Walker, a member of the Prince Edward Island Legislative Council, died last week. BUCHANAN—Mr. Thomas Buchanan, of Palace street has been appointed a Justice of the Peace for Montreal. LYNCH—Archbishop Lynch delivered a lecture last Monday in St. Michael's Cathedral on "Why Catholics do not make the Bible their rule of faith." LAURIER—The lunch given to Mr. Laurier in Montreal was a great success. It is said that he will deliver an address at the annual concert of St. Patrick's Society. BENNETT—Mr. James Gordon Bennett is in England having taken a hunting box and bought a stud of 22 of the best hunters that money can buy. MURPHY—Thomas E. Murphy, son of Francis Murphy, has taken to the platform, and promises to become as effective an advocate of temperance as his father. DEAUDRY—Mayor Daudry is in favour of passing a law whereby the power by which three magistrates can call out volunteers should be taken away from them. CROMBLEHOLME—Rev. Father Crombleholme, who for two years resided in Canada, is now located as Parish Priest in his old parish of St. Ann, Ashton-under-Lyne, Lancashire. SITTING BULL—It is said that Sitting Bull is becoming troublesome. He is reported to have expressed his disgust at everyone who wears trousers. MANNING—Another veteran Irish-American is Daniel Manning, of Thompsonville, Conn. He is 104 years old, is hale and hearty still, and has not a word of English, although he understands it when spoken to him. GIBBONS—Bishop Gibbon's book "The Faith of Our Fathers" has been remarkably successful. The sale, which is said to be the largest of any Catholic work ever published in America, has already surpassed 25,000 copies. GRAY—the statue of the late Sir John Gray, to be erected in Dublin, will be ten feet high and will represent him in an erect position, in ordinary walking attire with his hat off and holding a pen in one hand and a scroll in the other. POPE—The Pope has written an autograph letter to Queen Victoria thanking her for permitting the establishment of the Scotch hierarchy. There is now no doubt that he is not well. On the 1st of month he had an unusually long fainting fit. TULLY—Mr. Tully, C. E., read a paper before the Canadian Institute, Toronto, on Saturday last, in which he gave strong evidence in favour of the theory that to Quebec belongs the honour of having sent out the first steamship that crossed the Atlantic. ALLEYN—The friends of Mr. Alleyn, the Conservative candidate for the Local House in Quebec West, in anticipation of opposition, have gone actively to work with a view of securing the return of their candidate. Several meetings were held to-night. MILAN—A Belgrade special says Milan cheered his departing troops with a certainty of better issue to this new campaign. The British Consul presented a note deprecating war on the part of Serbia, and threatening the withdrawal of England's guarantee of Autonomy. VOLUNTEERS—The City Council has decided by a vote of 15 to 6 to pay the volunteers for their services on the 12th and 16th July. It will be curious if the Catholics of Montreal are to be taxed at the rate of four or five thousand dollars a year in order that the volunteers may protect orangemen. CLARKE—Chiquiquy said recently, that it was he who persuaded the late Mr. Clarke, first proprietor of the True Witness to give up his Presbyterian religion to become a Roman Catholic in Lincolnshire, in a letter in to-day's Gazette says that this statement is false, as Mr. Clarke was received into the Church in Edinburgh. RYAN—Flevena boasts an Irish doctor named Ryan, who occasionally throws down the saw and lancet in order to lead the troops. Osman Pasha does not like medical men, and has refused admission to the fortress to the English ambulance but he has said that if all the disciples of Galen were made of the same stuff as Dr. Ryan he would bid them welcome. O'LEARY—O'Leary, the champion long-distance walker of the world, has issued a challenge to walk against any pedestrian in the world, from 24 to 144 hours, for \$1,000 to \$2,500 a side. Or he offers to walk more miles in six days than any two pedestrians in New York, Illinois, Pennsylvania, or the New England States. HAYES—Report has it that Mr. Hayes declared recently that his expenses for the first six months he was in the White House were only \$4,000; and further it is said to be his intention to recommend a reduction of the President's salary to the old figure, \$25,000. Allowing \$3,000 as the actual expenses in the year. Mr. Hayes makes the nice little profit of \$42,000 annually on the Presidency. ALLAN—Sir Hugh Allan met a deputation of influential citizens Halifax last week, to discuss the project of making Halifax the winter port of call and departure for his steamers. Although Sir Hugh preferred Halifax as a winter port to any place in the United States, still there were serious objections in the way, amongst which is the fact that the terminus of the Intercolonial Railway was too far away from the wharves of the city. The expenses of the steamers were much larger in Halifax than in Portland, Montreal or Quebec, provisions alone being at least fifty per cent more.