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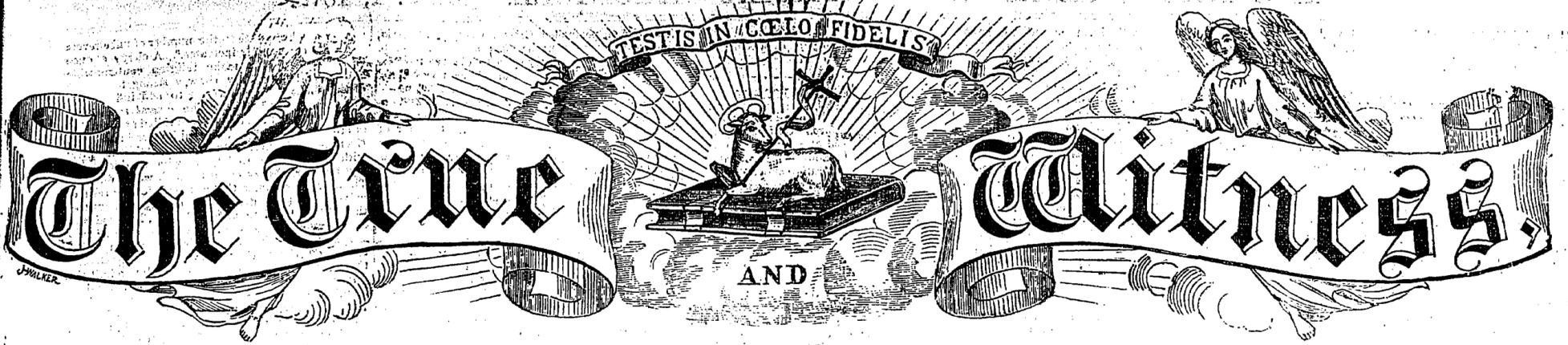
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CATHOLIC CHRONICLE.

VOL. XXVII.

MONTREAL, FRIDAY, DECEMBER 1, 1876.

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THE LION OF FLANDERS;

OR, THE BATTLE OF THE GOLDEN SPURS.

BY HENDRIK CONSCIENCE.

CHAPTER XV.

During the week which succeeded to the events last narrated, more than three thousand of the citizens left Bruges, and betook themselves either to Deconinck's camp at Ardenburg, or to Damme, where the Dean of the Butchers was in command. The French garrison, meanwhile, increasing in confidence and security as the able-bodied men left the city, abandoned themselves to every species of license, and treated those of the inhabitants that remained as though they had been their very slaves. Nevertheless, there were only too many at Bruges who, so far from taking umbrage at the presence of foreigners, consorted with them in all cheerfulness, as if they had been their very brethren. But these were such as had denied their country, and sought by their cowardice to curry favor with the stranger; and they were even proud of their by-name of Lilyards, as if it had been a title of honour. The rest were indeed Clawards, true sons of Flanders, who hated the yoke, and were longing for the time when they could cast it off; but the worldly goods which they had earned for themselves by the sweat of their brows were too dear to their hearts to be abandoned to the discretion of foreign marauders.

It was these Clawards, and the wives and children of the fugitives, who were made to feel the heavy yoke and the cruel exactions of an insolent foe. Having nothing now to check them in the gratification of their cowardly revenge, the invaders tyrannised and plundered without mercy or moderation; they carried off by force the goods out of the shops, and paid for them with insults or blows. Irritated with this oppression, the citizens with one accord ceased to expose their goods for sale, and the French could no longer procure provisions even for ready money. Not a loaf of bread, not a piece of meat, was to be had; all were hidden away under ground, out of the way of the enemy's search. Before four days were over, the garrison was in such distress for food, that foraging parties were sent to scour the neighbouring country in quest of supplies. Luckily for the deficiency was in part provided for by their Lilyard friends; but notwithstanding their assistance, a grievous scarcity reigned within the gates. All the houses of the Clawards were shut up, all business of sale and purchase was at an end; the whole city seemed asleep, with the exception of the cowardly Lilyards and the violent and restless soldiers. The working-people, being deprived of all employment, could no longer pay their assessments, and were obliged to lurk about in order to conceal themselves from Van Gistel's requisitions. On Saturdays, when the tax-gatherers went round for the silver penny, they found no one at home; it was as if all the people of Bruges had abandoned their city. Many of the guildsmen made representations to Van Gistel that, inasmuch as they were doing nothing, they were unable to pay the dues; but the unnatural Fleming turned a deaf ear to all remonstrances, and proceeded to levy the arrears by force. A great number of the citizens were then cast into prison; some—for resisting, or making public complaint—were even put to death. Messire de Mortenay, the French governor of the city and commander of the garrison, more merciful than the Flemish tax-gatherer, when he perceived the extremity to which the people were reduced, would gladly have diminished the burdens which pressed so heavily upon them; and with this view sent an account of the alarming and

distressing state of things to his superior. De Chatillon, then at Courtray, requesting his authority for the abolition of the obnoxious tax. Van Gistel, however, well aware that his countrymen cried shame upon him as an apostate, and like every apostate, hating those whom he had betrayed, seized the opportunity to urge De Chatillon to increased severity. He painted the rebellious spirit of the men of Bruges in the blackest colours, and called loudly for chastisement on their headstrong obstinacy; representing that their alleged inability to procure employment was a mere pretence, and that they wilfully abstained from work in order that they might have a plausible pretext for refusing payment of the tax.

De Chatillon's wrath at this intelligence exceeded all bounds. Everything he had done for carrying out the king's commands seemed to have been without result; the Flemish people were unsubdued, and to all appearance still indomitable. In all the towns of Flanders tumults were every day occurring; every where hatred of the French name began to display itself more publicly; and not at Bruges only, but in other places, the servants of King Philip frequently fell victims to the popular fury, either in open fray or secret assassination. There, too, were the ruined towers of Male, the fire still smouldering among its walls, and its stones still reeking with the Frenchmen's blood.

The fountain-head of this stream of disaffection was evidently Bruges; there it was that the spirit of revolt had first displayed itself, and thence it had spread over the whole of Flanders. Breydel and Deconinck were the two heads of the dragon which thus obstinately refused to crouch under the sceptre of King Philip. All this considered, De Chatillon resolved on a vigorous demonstration, which should stifle, once for all, the liberties of Flanders in the blood of the refractory. Drawing together in all haste seventeen hundred men-at-arms out of Hainault, Picardy, and French Flanders, he joined to them a large body of infantry; and thus, in complete battle array, marched upon Bruges. Fully determined to take summary vengeance on the patriots, he carried with him several large casks, containing the ropes with which he designed to hang Deconinck, Breydel, and such as supported them, from the windows of their own houses. His expedition, meanwhile, was kept a profound secret from all in the city, with the sole exception of the governor, as a precaution against any defensive measures which the Clawards might adopt.

It was on the 13th May, 1302, at nine o'clock in morning, that the French force entered the city, with the governor-general at their head. Stern and threatening was the aspect of De Chatillon as he rode along the streets, while the hearts of the citizens were oppressed with painful anxiety, foreseeing, as they could not but do, a part at least of the fate that was awaiting them. The Clawards might easily have been recognized by troubled countenances and downcast bearing; still they did not apprehend much beyond a rigorous enforcement of the capitation-tax, and a general increase of severity.

The Lilyards had joined the garrison, and together with the latter stood drawn up under arms upon the Friday's market-place. To them the governor-general's arrival was matter of rejoicing; for from him they expected to obtain retaliation for the contempt and abhorrence with which they were regarded by the Clawards; and as he approached, loud and rapturous cries of "France! France! long live King Philip and our noble governor!" resounded through the ranks.

Attracted by curiosity, the people had flocked together from every quarter of the city, and now occupied in crowds the whole neighbourhood of the market-place. Every countenance bore an expression of the deepest fear and anxiety; mothers pressed their children closer to their breast, and from many an eye trickled the unconscious tear. But while all were terrified at the vengeance which seemed ready to descend upon their heads, not a single voice of greeting was raised for France or her representative. Powerful, indeed, they were for the present; but hatred against their oppressors burned fiercely in their hearts, and ever and anon flashed out in threatening glances from their eyes; they thought of Breydel and Deconinck, and a day of bloody retribution.

While the population were thus looking on in moody silence, De Chatillon had drawn up his forces in the market-place in such wise that either side of it was lined with men-at-arms, while one end was entirely occupied by a strong body of infantry; the troops thus forming three sides of a square, of which the fourth remained open; an arrangement which allowed the citizens a full view of all that was passing in the centre. He then despatched, as quietly as possible, a strong body of men to each of the city-gates, with instructions to seize, secure, and defend them.

The governor-general, accompanied by some of his principal officers, now advanced into the centre of the square. Here the chancellor Peter Flotte, the governor of the city De Mortenay, and John Van Gistel the Lilyard, entered with him into what seemed an animated discussion upon some subject of pressing importance; at least if one might have judged from the passionate gesticulations of the speakers. Although they were careful not to raise their voices so as to be heard by the citizens, their words were nevertheless occasionally audible to the French officers; and more than one brave knight cast looks of compassion upon the anxious people, and of contempt upon the traitor Van Gistel, as he thus addressed the governor-general: "Believe me, Messire, I know the headstrong nature of my countrymen; your lenity will serve only to increase their insolence. Warn the serpent in your bosom, and it will sting you! I judge from long experience; and I saw the men of Bruges will never bear the yoke quietly so long as these firebrands of sedition live amongst them; these must you quench, or you never will be master in this city."

blood of the ringleaders can quench the mutinous spirit of our citizens. I can give you a list of all the thorough-paced Clawards here; and as long as they remain at large, I tell you there will never be any peace in Bruges."

"How many names might your list contain?" asked De Chatillon.

"Some forty," he coolly replied.

"How!" cried De Mortenay, in the highest indignation; "you have forty of these citizens hung for your good pleasure! It is not those here, however, who deserve such punishment. The principal offenders have escaped to Damme. Hang Breydel, Deconinck, and their crew, with all my heart, when and where you can lay hands upon them; but not these poor defenceless creatures, on whom you are merely seeking to wreak your revenge."

"Messire de Mortenay," observed De Chatillon, "I think you wrote to inform me that the citizens refused to sell provisions to your men: what call you that but downright rebellion?"

"It is true, my lord governor, that in some respects they have passed all bounds, and have forgotten their duty as obedient subjects; but it is now six months since my people have received their pay, and the Flemings refuse any longer to sell except for ready money. I should, in truth, be deeply grieved were my letter to be the occasion of any extreme measures."

"This tenderness for the rebels can end only in the direst results to the interests of the crown of France," insisted Van Gistel; "and I wonder much to hear Messire de Mortenay thus pleading in their behalf!"

"There was a sneering tone in these words of the Fleming, which incensed De Mortenay even more than the speech itself. Casting a look of the deepest scorn upon the Lilyard, the noble-hearted soldier thus replied:

"If you felt for your country as an honest man should feel, it would not be necessary for me, a Frenchman, to defend your unhappy brethren against your bloodthirsty malice. And now, listen, I tell you to your face, before Messire de Chatillon here, the citizens never would have refused to sell us provisions, if you had not gone so nefariously to work in exacting the capitation-tax. It is to you we owe these troubles; for all your thought is how to trample under foot your own people. No wonder they are full of the bitterest hatred against us and our government, when power is intrusted to such as you."

"I call every one of you to witness, that I have only, with zeal and in all fidelity, executed the orders of Messire de Chatillon."

"Call you that zeal and fidelity?" exclaimed De Mortenay; "say rather your own malignant spite against your countrymen for the just contempt they bear you. It was a grievous oversight of the king our lord to set one whom all the world cries shame upon over his revenue in Flanders."

"Messire de Mortenay!" cried Van Gistel, passionately, "you shall answer to me for this!"

"Sirs!" interposed the governor-general, "let there be an end of this! I forbid you to exchange another word in my presence; let your swords decide your quarrel at a fitting opportunity. At the same time I tell you, Messire de Mortenay, that the fashion of your speech displeases me, and that in all things Messire Van Gistel has demeaned himself according to my will. The honours of the French crown must be avenged; and were it not that the ringleaders have left the city, there should be more gibbets this day in Bruges than there are crossways to plant them in. Meanwhile, however, and until a convenient time arrives for putting the rebels to the rout at Damme, I am resolved to make a severe example now and on the spot. Messire Van Gistel, give me the names of the eight most obstinate Clawards in the city, and to the gallows with them without more ado."

Determined not to miss the first instalment of his revenge, Van Gistel passed his eyes along the multitude before him; and picking out eight persons from amongst the crowd, marked them on the instant to the governor-general. A herald was then called, who speedily made his appearance in front of the citizens; and having first, by a blast of his trumpet, warned them to keep silence, he thus proceeded to make proclamation:

"In the name of the most high and noble prince, our most gracious sovereign lord, King Philip, the citizens whose names I shall now read forth are hereby summoned to appear without delay before Messire James de Chatillon, Governor-general of this land of Flanders, and that on pain of death in case of disobedience." He then proceeded to read out the names.

The stratagem fully succeeded; for as each name was called, the person designated came forth out of the crowd, and advanced up to the square into the immediate presence of De Chatillon. Little did they suspect what awaited them; though indeed their hearts boded them no good, and they would probably have sought safety in flight had that been possible. Most of them were men of some thirty years of age; but among them approached one grey-headed old man, with slow-drawn steps, and back bowed down with the weight of years, his countenance expressive of placid resignation without the slightest shade of fear. He stood before the governor, looking up at him with an inquiring air: "What would you with us?" his bearing seemed to say.

As soon as the last had obeyed the summons, at a sign from the governor the eight Clawards were seized and bound in spite of all resistance. The murmurs of the spectators were soon repressed by the threatening aspect of a party of men-at-arms detached with that intention. In a few moments a lofty gallows was set up in the middle of the square and a priest might be seen standing by the side of the victims. At the sight of the fell instrument of death, the wives, children, and friends of the unhappy men called aloud for mercy, and the masses of people swayed tumultuously to and fro. A mighty sigh, mingled with curses and cries for vengeance, burst from the crowd, and ran along its ranks like the growling of the thunder which precedes the storm.

Again a trumpeter came forward, sounded a blast, and made proclamation:

"Know ye all, that whosoever shall disturb the lawful execution of the justice of my lord the governor-general by seditious cries, or otherwise,

shall be treated as an accomplice of these rebels, and an accessory to their crimes, and as such be hanged upon the same gallows."

Immediately the murmurs died away, and a death-like stillness fell upon the multitude. The weeping women lifted up their eyes to heaven, and addressed their supplications to Him whose ear is ever open to His creatures' prayers, though a despot's threats may seal their lips; the men, inwardly burning with rage and indignation, cursed their own impotence to help. Seven of the Clawards were brought up, one after another, to the gallows, and turned off before the faces of their fellow-citizens. The dismay of the terrified crowd changed into horror, their horror into desperation; as each fresh victim was thrust from the ladder, they averted their eyes or bowed their heads towards the ground, to avoid the spectacle of his dying struggles. To escape from the scene by flight was not allowed them, and the slightest appearance of movement among the throng was instantly repressed by the threatening weapons of the soldiery who barred the way.

Only one Claward now remained by the side of Messire de Chatillon: his turn was come, he had confessed himself, and was ready for the executioner but still De Chatillon delayed to give the word. De Mortenay was earnestly soliciting the pardon of the aged man (for he it was), while Van Gistel who bore him an especial hatred, was as earnestly representing that he was the very man who had been busiest in stirring up the population against the garrison. At last, by the governor's command, the apostate thus addressed his countryman:

"You have seen how your fellows have been punished for their rebellious conduct, and you are yourself condemned to share their fate: nevertheless, the lord governor, out of regard to your grey hairs, is willing to deal graciously with you. He grants you your life, on condition that henceforth you bear yourself as a true and faithful subject of the French crown. Cry, 'France for ever!' and you are pardoned."

With a bitter smile of mingled scorn and indignation, the aged patriot replied:

"Yes! were I such as you, I should do your bidding like a coward, and sully my white hairs by that last act of business. But God, I know, will give me grace to defy your threats and resist you to the death. You, vile traitor that you are, are not ashamed, like the reptile that tears its mother's entrails, to deliver over to the stranger the land that gave you birth and nourished you. But tremble for yourself; I have sons that will avenge me. You shall not die peacefully in your bed and you know that the words of an expiring man fall not to the ground."

Van Gistel turned pale at this solemn denunciation. A terrible foreboding passed over his heart, and he repented already of his gratified revenge; for the dread of death is ever the strongest feeling in a traitor's soul. De Chatillon, meanwhile, had sufficiently read the old Claward's determination in his countenance.

"Well, what says the rebel?" he asked.

"Messire," answered Van Gistel, "he scoffs at me, and despises the mercy you offer him."

"Hang him, then!" was the stern reply.

The soldier who did the office of executioner now took the old man by the arm, and led him unresisting to the gallows.

The priest had given his final blessing, the victim had set his foot upon the first round of the ladder, and the rope was already about his neck, when suddenly a violent commotion showed itself in the crowd, which all the efforts of the soldiers were unable to subdue. Some strong impulse from behind seemed to be communicating itself to the multitude driving some forward, others sideways against the walls of the houses, and a young man, with naked arms, and a countenance intensely agitated with rage and terror, forced his way through into the open space in front. Once clear of the obstruction of the throng, he cast a wild look round the square, and sprang forward with the speed of an arrow, exclaiming, "My father! my father! you shall not die!"

Even as he spoke the words he had reached the foot of the gallows; his cross knife flashed aloft, and the next instant was buried in the heart of the executioner. With a single cry he rolled expiring on the ground, while the young Fleming seized his father in his arms, threw him upon his shoulder, and hastened with his sacred burden towards the crowd. For a moment the soldiers stood motionless with astonishment, like so many passive spectators of the scene; but De Chatillon's voice speedily aroused them, and before the young man had time to take a dozen steps under his load, more than twenty of them were upon him. In an instant he placed his father behind him, and confronted his assailants with his knife still reeking in his hand. Some fifty other Flemings stood about him; for he had already reached the foremost ranks of the multitude when overtaken by his pursuers, so that they had been compelled to push in among the throng in order to follow him. With what rage were the hearts of the Frenchmen now filled, as, one by one, they beheld their twenty comrades bite the dust; for suddenly the bystanders rushed upon the soldiers, and with their knives stabbed them down without any mercy, while many a gallant Fleming too perished in the fray.

Upon this the whole body of the men-at-arms made a furious onset upon the citizens, the large two-handed swords mowing down the helpless multitude, and the steel clad chargers trampling them under their hoofs as they attempted to escape. They fell not, however, unavenged; for many a Frenchman gave his heart's best blood to swell the crimson stream that flowed upon the pavement. The father and the son lay one upon the other, both pierced by the self-same thrust; their souls had not parted company upon that last journey. The streets were thronged with fugitives, and rounded every where with cries of terror; each one hastened to gain the shelter of his habitation, doors and windows were closed and fastened, and Bruges soon presented the aspect of a city of the dead.

But the stillness did not last long. Soon the infuriated soldiery, fierce as untamed beasts, and thirsting for revenge, spread themselves through the deserted streets, the Lilyards acting as their guides, and pointing out the houses of the Clawards. Doors or windows were instantly forced in; money

and goods seized and carried off, and whatever was not worth the trouble of removal broken and destroyed. The terrified women, dragged from their hiding-places, were subjected to the grossest outrage, the men who raised a hand in defence of wife or sister murdered on the spot. Every here and there upon the streets, before the doors of the plundered houses, lay a mangled corpse amid fragments of shattered furniture. No sound was to be heard but the furious cries of the soldiers and the screams of the unhappy women. The plunderers came laughing out of the houses they had laid desolate, their hands filled with Flemish gold, and red with Flemish gore; and as each party, sated with blood and booty, drew off from the spot, another worse than it followed in its place; and so the horrid work proceeded, till the full cup of misery was drained to the dregs by the despairing citizens.

In Peter Deconinck's house there was not an article of furniture but was broken into fragments; nor would the very walls have been left standing, but that the plunderers grudged the time which they had destined for more ruthless deeds. Another party hastened straight to the dwelling of Jan Breydel. In a few moments the door was shattered to pieces; and breathing threats of vengeance, some twenty of the bloodthirsty crew rushed into the shop, where, however, they could discover no one, though each possible and impossible lurking-place was rigidly examined. Chests and closets were forced open, and rifled of their contents; and then every thing the house contained was wantonly broken up and demolished. At last, tired with their work of destruction, they were contemplating its results with malignant satisfaction, when one of the band who had mounted the staircase returned, saying, "I have heard something moving in the loft; I'll be sworn there are some Flemings lurking under the roof; and if we make a sharper search, depend upon it we shall find something better worth looking for; most likely they have the best of their gear with them."

Upon this the whole party hurried towards the stairs, each eager to be the first at the spoil; their comrade, however, checked their haste.

"Stay, stay!" said he; "you can't get in yet. The trap-door is ten feet above the floor, and they have drawn up the ladder; but that makes no odds, —I saw a ladder in the yard. Wait a moment and I will fetch it."

This was speedily effected, and they all ascended the stairs together, and mounted to the trap-door; but there was still an impediment,—the trap was firmly fastened down, and could not be raised. "Well, then," cried one of the men, taking up a heavy piece of wood from the floor, "if the door is locked we must find a key to it."

So saying he struck violently against the trap, which, however, still held fast, without showing the slightest sign of giving way; but a cry of terror and lamentation, as though the very soul itself was passing out with it, sounded from the loft. "Ha! ha!" cried the soldiers, they are lying on the trap."

"Wait!" cried another voice; "I will soon show them the way off it. Lend a hand here."

With their united strength they now lifted a massive beam, and plied it so furiously against the trap that the shattered board soon fell down among them. With a wild shout of triumph they rushed up the ladder, and in an instant were all within the loft. Here they suddenly stood still. It seemed as if some strange and solemn spectacle had touched their hearts; for the curses died upon their lips, and they looked at each other with an air of hesitation.

At the farther end of the loft stood a pole—he could not be above fourteen—with a boy-axe in his hand. His face was pale; no word or sound issued from his compressed lips. He held up his weapon in a threatening attitude against the intruders, and his blue eyes flashed with the heroism of despair; while the muscles of his delicate cheeks were violently contracted to an expression of awe and ghastly. There he stood, like the miniature statue of some Grecian hero. Behind the youth were two women kneeling upon the floor—an old grey-headed mother, with folded hands and eyes raised to heaven; and a tender maiden, whose hair hung dishevelled about her shoulders. The trembling girl had hidden her face in her mother's clothes, and was clinging to her as in the last extremity of terror.

Recovered from their first surprise, the soldiers pushed rudely forward upon the affrighted women, overwhelmed them with insults, and were about to lap hands upon them; serious opposition on the part of the boy they had never for a moment contemplated. What, then, was their astonishment when, with his left foot planted firmly behind him, he fiercely brandished his axe, and defied them to come on. For a moment the young champion checked their onset; then, as one of them thought with a single thrust to pierce him through, he parried the weapon, and struck with the force of despair at the shoulder of his assailant, who immediately staggered back and fell into the arms of his comrades. At the same moment the youth himself, as though he had received his death wound from some unseen hand, fell heavily to the ground, and there lay senseless and motionless by the side of the woman he had endeavoured to protect. The soldiers pressing about their wounded comrade, proceeded to remove his accoutrements and clothes amid frightful imprecations and threats of vengeance; while the elder female, still on her knees, with floods of tears, and in heart-rending accents, sued for mercy.

"Oh, sirs!" she cried, addressing the soldiers in their own tongue, "have pity on us, miserable creatures that we are! Do not murder us, for the love of our merciful Lord, and as you shall one day yourselves look for mercy from Him! God knows we have suffered more than enough already; and what can the death of two defenceless women profit you?"

(TO BE CONTINUED IN OUR NEXT.)

An acquaintance remarked to Dr. Robert South, the celebrated presbyter at the court of Charles II. "Ah! doctor, you are such a wit!" The doctor replied, "Don't make game of people's infirmities; you, sir, have been born a wit."

THE COMPARATIVE VIRTUE OF CATHOLIC AND PROTESTANT POPULATIONS.

ARTICLE III.—AUTHENTICATED AND UN-AUTHENTICATED STATISTICS.

The constant and persistent effort to circulate unofficial and unauthenticated statistics in England is one of the saddest phases of the anti-Catholic agitation among the English-speaking population. Between twenty and thirty years ago a number of tables were published, the one giving the number of murders in England and Wales and thirteen "Popish" countries, the other the illegitimate births in London and ten "Roinish" towns were manufactured somewhat. We are unable to trace their origin, but they came forward to-day as unobtrusively as they did twenty-five years since. An agent of "The Protestant Evangelical Mission" pushed them into our letter box with their name a few days ago. At the top of them were the words—"For God and our neighbour," and at the bottom it was stated—we presume ironically—that the "object of the society" is "the maintenance of civil and religious liberty, by the defence and propagation of Christian truth." In his recent controversy with Father Williams the editor of the Cardiff paper used "precisely the same figures, professing to take them from a Turin Almanac of 1864, to the "authority" of which we referred in our last article. He might have looked earlier and nearer for the author, for the figures were of home manufacture. The first-named controversialist might be excused for perpetuating the falsehood, but how the editor of a Liberal paper, whose duty it is (whatever his inclination may be) to sift slanders upon his neighbors, could swallow a set of figures which represent murders in the Papal States to be proportionately to population, 237 times as numerous as in England and Wales, is past our conception to account for. Nor can we excuse him for propagating this and other untruths regarding the faith professed by between a fourth and fifth of the population of these islands, when he must have had in his own office ready tests of the slanders of which he was the vehicle. For instance, the average murders in a year in Ireland are represented in these tables as 139; we have only to turn to a blue-book* to see that, throughout all Ireland in 1874, there were but 100 cases of homicide, including both murders and manslaughter. The Registrar-General does not say how many there were of one, and how many of the other. As to illegitimacy the editor quotes Vienna from his Turin Almanac of 1864, the figures—legitimate births 8,221; illegitimate 10,360. Mid these are quoted as 1864 figures. The pamphlet we have referred to, of which we may as well give the title, "Christianity the Fortress of Great Britain," quotes precisely the same figures 1849! There is just the difference of the figure 8 for 2 in the first number, a misprint quite excusable, considering what service the figures have done in last twenty or thirty years.

Now, with regard to the first of these tables—the murders said to have taken place in Protestant and Catholic countries, we have searched in vain for statistics which would afford a means of comparison. Those who pretend to make the comparison go back, as we have shown, to a manufactured statement of which no one who uses it can give the basis, and which as we show from the case of Ireland is clearly false. Even if we had the figures, we doubt if they would be of service. The classification of crimes in different countries is so various, that what is set down as murder in one nation would be regarded as only culpable homicide in another. Again, at the same period, the circumstances of nations are so different, that a comparison between them would be simply absurd. Supposing we set down the executions which took place soon after the success of the Versailles troops and the establishment of order in France with the executions in this country at the same time, what would be thought of the result? It would be worthless. We can give facts as to the totals of crime, but even facts in some cases require a knowledge of the country to enable one to explain them. For instance, it was stated at the first annual Geneva Congress [Report, p. 88] that the number of persons prosecuted in France for crimes in 1870 was 4,189. In the same year in Protestant England and Wales, with a population not two-thirds that of Catholic France, the number of criminal "convictions"—not accusations—was 12,953 and the acquittals were 4,577,* so that the persons accused of crime in England and Wales were more than four times as numerous as in France. We cannot in justice to this country believe that such figures represent the real facts; but, if we were inclined to take advantage of our opponent on the ground of the comparative criminality of Catholic and Protestant populations, here is what appears to be an overwhelming argument in our favour. Again, if we went to Belgium for a comparison between Catholic and Protestant populations, we should take the only statement we can find of the criminality of that country;† represents that, during the ten years preceding 1850, the number "accused of crime" in Belgium was 4,570, and of these, 1,332 were acquitted, leaving 3,238 for ten years, an average of about 323 per year. Taking the population at about a fifth of that of England and Wales, the convictions in Belgium, at the same ratio, if its population had been equal to this country's, would have been only about 1,390. But, in England and Wales, the yearly average of the same ten years was 27,842; so that, according to these authorities, the Protestant population of England and Wales was more than twenty times as criminal as the Catholic population of Belgium. Here are facts, and our authorities for them are tangible. We are unable to explain them, though we can hardly be so uncharitable to Protestantism as to suppose there is not an explanation. Take even Spain—poor, maligned, and so-represented ultra-Catholic Spain. Here our case is very strong. The "authority" which professes to be "For God and our neighbour" put down the murders in Spain at 350 per million of the inhabitants; so that, with a population of over 12,000,000, at which it is set down by the same authority, the murders in that country would be over 3,000! As a matter of fact, in 1857, for all "offences against the person," 1,341 persons only were arrested.‡ How the 3,000 murderers can come out of the 1,341 accused of offences against the person we cannot tell. Perhaps Colonel Brookman, president of the society responsible for the statement, will do the sum for us. The total number of persons arrested for crimes against the person and property in Spain that year was only 6,000, while in England and Wales, more than 20,000 were arrested for similar crimes.§ The population of Spain that year was about two-thirds of England and Wales; so that to be equal with the Protestant population, the Catholic population should have produced about 14,000 supposed criminals. It only produced 6,000 persons accused of crime. In England in the same year 1857, English magistrates committed about 125,000 persons.¶ Spain to be equal, should have had similar commitments to the extent of about 73,000. But the total arrests by

the civil power throughout Spain, were but 28,000; and of them 13,035 were arrested on suspicion. That 1857 was no exceptional year is proved by the fact that on the 1st of January, 1858, there were less prisoners of all kinds in prison, convicted and unconvicted in Spain, than were sent for trial in England and Wales in one year. So that Catholic Spain's accumulated crime was less than one year of England's.† These facts are all the more forcible because the comparisons between the two populations are for the same year. And as we are able to give in their case the totals of all commitments, we have a right to claim that ultra-Catholic and "priest-ridden" Spain, so often referred to as a hot-bed of violence and vice of all kinds is considerably less than half as productive of crime as England is shown to be by official and semi-official statistics. So that, as to criminality, here are three Catholic nations, the statistics of which show that there is not only less, but considerably less, crime committed by their inhabitants than by the inhabitants of England. There remain three other Catholic nations on the Continent of which we have no statistics on hand—namely, Portugal, Italy, and Austria. Italy we should ask to be taken out of the comparison. It would be an unfair one, because a Catholic population in name would be answerable for crimes committed by the secret societies, who, for a quarter of a century, and more, have fastened upon the Italian peninsula, and made it the home from which corruption and vice have emanated, as smoke comes from fire. But, as to Portugal and Austria, though we have not figures to show us what the result of a comparison will be, we would stake our position upon any fair deduction to be had from any official figures that can be produced. As to Portugal, especially, though we cannot give facts, we will guarantee that, as to its absence of crime, and its immorality, it shall stand at the head of the nations of Europe. How, then, is it possible to maintain that Protestant populations are less criminal than Catholic populations? The truth is, that the lie is so often repeated, that men have come to regard it, as we have said, almost as though it were an axiom of Euclid, and hardly dream of the possibility of the exact converse being, as it really is, the case.

The second branch of the subject is illegitimacy. Having before us an accumulation of facts on this subject, we see, in the policy of an attack upon the Catholic Church on this ground, something positively marvellous. The wonder is, that any controversialist who tried to make figures tell against Catholic populations upon the ground of their immorality dared to mention the word illegitimacy in connection with the comparison of Catholic and Protestant populations. This sin is an essentially Protestant sin. We say this in spite of the fact that in the department of the Seine the illegitimate births have been 28.8 per cent in Turin 18.9 per cent; and in Vienna 46.1 per cent. These places and a few others must be excluded from a comparison. Why? For the same reason that the Registrar-General in stating the rate of deaths in a district excludes the hospitals. The death-rate in the district in which St. Thomas's Hospital, opposite the House of Parliament, stands would appear enormous. So would that in which the Manchester Infirmary is, or those in which the Northern and Southern Hospitals stand in Liverpool. The Registrar, therefore, in making his calculations always excludes these institutions. Now, Vienna, Paris, Turin and Rome are the hospitals of illegitimacy in the states of which they are the capitals. In every one of these cities there are not only foundling hospitals to which the children when born may be sent, but there are houses for the reception of women about to give birth to children, to which admission is free and easily obtained, and where the unfortunate may conceal her misfortune from the world which knowing her sin would drive her down into deeper depths of degradation. The consequence is, that all, or nearly all the illegitimate births in Catholic countries take place in the large cities. This is clearly shown by the very authority from which we quote. Although in Turin the illegitimate births were 18.9 per cent, Sardinia, of which Turin was the capital, stood best that time among all European nations with an illegitimate birth-rate of only 2.09. This included the 18.9 per cent of Turin. So in France. A table given at Volume XLVII of the accounts and papers presented to Parliament shows that while in the chief towns of that country the illegitimate births were 22.8 per cent, for the rest of the country they were only 4.48 per cent, the mean per cent being 7.51. The truth is that the chief towns in Catholic countries attract those who are the victims of this immorality, by the facilities given, not for a downward course of crime, but for the attainment of a standpoint whence they may be said to go and sin no more. Bavaria, on account of this, had to answer not only for the sins of her own people—but for those of a good many of the people of Protestant states of Germany, no inquiry being made at her founding and lying-in hospitals, as to the nationality or the faith of those who appeal for aid. But when we find that in Protestant Berlin the illegitimate births are 14.9 per cent (they are as high as 18 per cent); in Protestant Frankfurt they are 17.2 per cent; and in Protestant Stockholm they are 40.7 per cent, what excuse can be made? There is a still more marvellous table made up from the official statistics of Prussia. In that country a record is kept, not only of the numbers of illegitimate births, but of the religion of those who are concerned. One of these tables, taken every three years over a period of twenty years, shows that one illegitimate birth occurred in Prussia for the following number of legitimate births.‡

Table with 3 columns: Year, Protestant, Catholic. Rows: 1831, 1834, 1837, 1840, 1843, 1846, 1849.

So that, while in Prussia, the illegitimate births among the Catholic population are less than six per cent, among Protestants, they are between nine and ten per cent. There can be no stronger recommendation of Catholic virtue than these figures afford, because the persons to whom they refer were of the same nation, under the same laws, and living under the same conditions. In the face of such a table let any assailant of the Church tell us that Catholic populations are not as moral as Protestant populations. On the contrary even Austria, which for some reason stands among Catholic countries lowest in the scale of illegitimacy, is considerably better than Protestant Saxony, and not as bad as Protestant Hanover, Denmark, Sweden, Scotland, and Wurtemberg, while the Catholic states of Sardinia, Ireland, Belgium and France, are among those at the top.†

We have purposely left out of consideration the crime and illegitimacy of the Catholic and Protest-

* Report of Prison Congress.—Spain. † Prisoners in Spain, 1st January, 1858, 18,247, as stated in Report to Prison Congress. Committed for trial in England, in 1857, 19,630, as stated in Statistical Journal, vol. 23, p. 439. ‡ Encyclopædia Britannica, Eighth Edition, vol. 4, p. 94. § Encyclopædia Britannica, vol. 4, p. 94. ¶ Statistical Journal, vol. 23, p. 208. † See extract from "Economist" quoted at p. 421, of Statistical Journal, vol. 28. This says, "England stands fifth in Europe in the scale of morality, the only countries which show a better return, being Sardinia, Spain, Holland, Switzerland, and Tuscany." Only one of these is a Protestant State.

ant populations of these kingdoms, in order that they may be dealt with apart in a concluding article.—Liverpool Catholic Times.

RUSSIA AND TURKEY.—II.

If there is little reason to consider Russia the natural protector of even Slavonic Christians—whose limbs she has often bruised and crushed to make them fit into a Muscovite mould—there is much to regard her, in her administrative and political action, as the anti-Christian power of the modern world. Many dark phenomena combine to fix that character upon her. Only ignorance of the facts of Russian history, and the aims of Russian policy, can accept any other estimate of her place in the human family. Since her official Church received its formal and her national policy its direction from that colossal barbarian Peter the Great—of whom the servile Archbishop Theophanes said, "Behold, O Church of Russia, thy David—and thy Constantine"—a self-imposed interdict has cast its shadow over all her wide provinces. She neither has, nor desires to have, any communion with the Universal Church. She has no part in its works, no sympathy with its hopes, no share in its destinies. China and Japan have not been more isolated from the spiritual life of Christendom than Russia. Like them, she would close her hundred gates, if she could, against all who do not belong to the Slavonic race, or consent to minister to Slavonic interests. If they will do that, they may be of any religion, or none, and will be equally apt for her service. Using religion only as an instrument of policy, her pretended enthusiasm for what she calls the "orthodox" faith easily coöperates itself with the use of any agents whatever—Pagans, Moslems, or Protestants—who can promote the secular aims about which alone her rulers feel any real solicitude. If they can serve the Pan Slavist idea more effectually as Shamans, Mohammedans, or Lutherans, not only the State makes no attempt to convert them, but will not tolerate any such attempt on the part of others. The result of this inhuman policy, as the learned Dr. Latham observes, is, that Russia, presents at this day, in every region of the empire, but especially in the province of Kazan, which he calls "the great seminary for missionaries and for agitators in behalf of the religious and political designs of Russia," a truly horrible compound of Christianity, Islamism, and Shamanism. (1) How completely subordinate the religious is to the political idea even as the Russian Court, in spite of its affected zeal for what it calls "orthodoxy," but what others call with more reason "sarodoxy," and how uniformly it takes precedence of the other, is indicated by another writer, who says: "Two-thirds of the Cabinet Ministers, a large proportion of the generals of the Russian army, and of the immediate courtiers of the Emperor profess the Lutheran religion." (2) But they are devoted adherents of Russian policy, and ferocious persecutors of Catholics, and therefore the "orthodox" Church has no approach to address to them.

It is the hypocritical pretence of zeal for a particular form of religion, united with systematic indifference to any positive religion whatever, and the formal prohibition of all conversions unprofitable to the national policy, which compels us to regard Russia as essentially an anti-Christian power. But it has many other claims to that evil title, some of which we will now enumerate. The attitude of Russian princes towards the Universal Church on the one hand, and their national community on the other; their preternatural cruelty and injustice to all who belong to the first, and the arbitrary concentration in their own hands of the whole government and direction of the last; the announcement of the impure Catherine, humbly obeyed by the Russian Church, that the sovereign "is invested by God with the supreme authority in the Church,"—a principle which made the monster Ivan claim the right of saying Mass—and the impious oath imposed at this day by every member of the so-called Holy Synod, "I swear that the monarch of all Russia is himself the Supreme Judge of this spiritual college"; (3) the union in the same person of the functions of Cæsar and Pontiff; and the abject subjection of the spiritual to the temporal power; the invention of a special religion for a special race, and its habitual prostitution to purely political objects; the encouragement of Paganism and Islamism wherever their continuance is deemed profitable and the ruthless oppression of the very religion to which Russia owes her own conversion, and of which she still professes to hold almost every doctrine; lastly, the stagnation and corruption of the official Church, of which the limits contract every year, and the growth outside of it of multitudinous hostile sects, whose rapid progress neither caresses nor tortures can check; all this corresponds exactly with what Holy Scripture tells us of the temper, the policy, and the work of Antichrist, and the fatal fruits of that spiritual revolt which is visibly leading, in more than one land, to the final manifestation of "the mystery of iniquity."

A Russian writer of our own day, attempting to defend his nation against the reproach of schism, begins by prudently disclaiming all sympathy with the degraded communities which constitute what is loosely and inaccurately styled "the Greek Church," "in whose frightful acidity," this ingenious pleader adds, "no one can fail to recognise the terrible effects of Divine justice." (4) They are at least as evident, we shall see, in his own land, in spite of its complete separation from the impure source whence the modern Russian religion was derived, but even Russians affect to dread its contagion. Europe has learned from such witnesses as Von Ranke, Dr. Dollinger, and Kohl, whose statements are confirmed by fifty more, what is the actual condition of the schismatical Patriarchate of Constantinople. The warnings of the early Oriental Saints, and the Apostolic admonitions of such sublime Pontiffs as St. Leo and St. Gregory, find their justification in the hopeless infamy into which the once faithful See of Constantinople, whose holy Patriarchs submitted all their acts to the judgment of the Roman Pontiff, has now fallen. "The Patriarchate at Constantinople," says Leopold von Ranke, "forms a commercial institution or bank, in which capitalists are well disposed to invest their money." (5) Dr. Dollinger, who has since formed a sect equally prone before the civil power, and whose chiefs, cut off from Christian community, now solicit fraternity with the very institution which he describes in such dark colours, says: "The Greek Patriarchate is in the most shameful and perishing condition to which an ancient and venerable Church has ever yet been reduced." Of the Patriarch himself he observes: "his whole administration has now been for hundreds of years connected with an unexampled system of extortion, corruption, and simony. Every Patriarch attains by these means to his dignity." He completes the picture of shame and degradation by adding: "the cases in which a Patriarch dies in possession of his dignities are extremely rare, for those who make a profit by bargains for the patriarchate take care that they shall be transacted as often as possible." (6)

(1) The Nationalities of Europe, by R. G. Latham, M.A., M.D., &c., vol. i., ch. xxiii., p. 258. (2) Revelations of Russia, ch. xi., p. 301. (3) Tardieu, ch. i., p. 77. (4) La Russie, Ses Etre Schismatique? Par un Russe Orthodoxe, p. 21 (1859). (5) History of Serbia, ch. ii., p. 30, ed. Kerr. (6) The Church and the Churches. P. 123; ed. Mac Cabe.

herself, and persuaded Greece, Georgia, Bulgaria, and other independent national sects to separate likewise. We have only space to observe that the pretended "Universal Patriarch" has now, as Mr. Kohl, remarks, a swarm of more potent rivals, including the Greek Synod, the Bishop of Montenegro, the Archbishop of Karlowitz in Hungary, the so-called Patriarch at Etchmiadzin, the Emperor of Russia, and other imaginary Supreme Pontiffs (7); and that the three prelates who have fallen to his level are now, as Dr. Dollinger relates, "scarcely more than titular dignitaries, for the patriarchate of Alexandria has but five thousand, that of Antioch fifty thousand, and that of Jerusalem twenty-five thousand souls." (8) The nearly extinguished "Oriental Church," of which most of the members have become Mohammedans, and the rest have little more of the Christian character than the name, but of whom sympathising Anglicans speak as if they were still ruled by a Cyril, a Chrysostom, or an Athanasius, counts at this day fewer members than there are Catholics in the modern City of Washington, where fifty years ago there were none; and less than one-half of the Catholics in Boston and many other American cities; and less than one-tenth of the Catholic population of New York. Such is the contrast between ancient communities, withered by schism and its judicial penalties, and the robust vitality of new Christian societies, united with the Chair of Peter, and displaying the vigorous progress and unquenchable life of which that Chair is the providential fount. If there is no reason for Christians in such a contrast, there is none in the fall of Jerusalem, or the dispersion of the Jews.

The same contrast is equally visible among all the enslaved, corrupt, and sterile communities,—Greek, Bulgarian, or Russian,—which have fallen away from Christian unity and obedience, and accepted the savage and unhallowed domination of human rulers rather than the divine authority of the Holy See. "Let the turban of the Turks be seen in our streets," said the Greeks of the Lower Empire, "rather than the hat of a Roman Cardinal." They have had their wish. Whether in Europe or Asia the fate of all such communities has been the same—spiritual death or spiritual bondage. "Asia, its manners and its government," in the impressive language of Dom Guéranger, "begins in Europe wherever the Roman Liturgy ends." (9) Even free England supplies a memorable example. Everything within her borders is free, except the official sect which first taught revolt against the Apostolic Throne. When Dean Swift noticed Burnet's dishonest remark, that Francis I. and Leo X. "divided the liberties of the Gallican Church between them," he pleasantly added: "Our King Henry made a better bargain than his contemporary Francis, for the King of England seized them all to himself." (10) When Peter the Great replied to the Muscovite Bishops, who petitioned him to restore the Patriarchate of Moscow which Jeremias of Constantinople had sold (11) for a large sum, "You shall have me; behold your Patriarch," he claimed no more than all the Anglican Bishops allowed to Henry, Edward, Elizabeth, and James, and allow at this day, because they cannot help themselves, to the Parliament upon which their spiritual supremacy has devolved. Anglican Bishops assembled in Convocation in the reign of James I., pronounced sentence of excommunication upon all who "deny the royal supremacy," and assured their royal master that he had a right to claim and to use all the pontifical authority and jurisdiction which the nation, when Catholic, had attributed only to the Roman Pontiff. In England this monstrous function, though still inscribed in the statutes of the realm, has slipped from the Sovereign. In Russia the Tsar has held it with a more zealous grasp. Leonard Choderko quotes the words in which Peter announced the policy from which his successors have never departed. "We must gather round Russia all the Greeks scattered by discords, who are spread in Hungary, in Turkey, and in the south of Poland, make ourselves their centre, their support, and thus found by anticipation, and by a sort of sacerdotal supremacy, a universal hegemony." (12) The project has failed, as we shall see, for the Greeks have learned to hate and fear Russia; but the Tsars have never relaxed in its pursuit, and still employ the fraud of the Asiatic and the violence of the Turk, not to promote the glory of God or the salvation of souls, but "simply" as an English writer observes, "to aid and cover the ever active ambition of the House of Romanoff." (13) Princes who thus act, and prostitute religion to their own purposes, are near kinsmen and willing precursors of Antichrist. To employ what is the most sacred to accomplish ends the most vile, and work iniquity in the name of God and the Christian religion, is a crime which no heathen ever conceived, and no barbarian Turk ever equalled.

The results of this infernal policy are just what might be expected. Russia at this day exactly resembles pagan Rome, on the one hand in savage persecution of Catholics, and on the other in the depravity and moral corruption of her own people and still more of her own clergy. Russian witnesses attest the identity in both points. Hommaire de Hell, an authority recognised and decorated by the Emperor Nicholas, says: "Nothing can be compared to the demoralisation of the Russian clergy, whose ignorance is only equalled by their vice. The greater part of the monks and priests spend their lives in shameful inebriety, which renders them incapable of fulfilling decently their religious duties." Of a "sacred mission" he adds, they have lost all idea, while "the very aspect of the popes, or parish priests, excites equal disgust and astonishment. To see these men, whose uncombed beards, wide-bloated faces, and filthy dress reveal a total absence of human respect, one cannot conceive that they are apostles of Divine truth." (14) Their degradation is so notorious that another Russian writer observed in 1850: "In all street ballads and popular ribaldry, the priest, the deacon, and their wives are always brought in as examples of the absurd and the despicable." (15) No testimony to their real character could be more decisive than this. Even the monks, from whom the bishops are exclusively chosen, Prince Dolgoroukoff, though an ardent Russian, described in 1860 as "a lazy, depraved class, the most brutal to Russia after the bureaucracy." (16) Haxthausen deplores the "sterility" of the whole clerical order, and even confesses that their total unfitness for the sacerdotal office "is undoubtedly attributable to their separation from Rome." (17) Tougenoff notes the "haughty disdain" with which they are treated by the upper classes, who do not scruple to strike them, and even employ them, as other writers record, "in menial works." (18) Golovine, himself a Russian priest, admits that if a man of wealth "ask an Archbishop to make a sacristan a priest, a priest he will be, even though he know not how to write; [19] and no one can be surprised when he adds:

(7) Austria. By J. G. Kohl. P. 250. (8) Ubi supra. P. 126. (9) Institutions liturgiques, t. iii., p. 112. (10) Works, vol. iv., p. 158, &c. Scott. (11) Theiner, L'Église Schismatique, p. 46. (12) Quoted by Colonel Chacmas, The Russo-Turkish Campaigns, app., p. 462. (13) The Baltic, the Black Sea &c., by Charles Henry Scott; ch. xy., p. 245, 2nd edition. (14) Les Steppes de la Mer Caspienne, &c., par Xavier Hommaire de Hell, t. 1, ch. viii., p. 120. (15) Quoted by Dollinger, p. 138. (16) La Verite sur la Russie, par le Prince Pierre Dolgoroukoff, quoted by P. Lescurer. (17) Etudes sur la Russie, t. 1, ch. xv., p. 447. (18) La Russie et les Russes, t. iii., p. 103. (19) Mémoires d'un Prêtre Russe, par M. Ivan Golovine, ch. x., p. 202.

"every one knows that the number of unbelievers in Russia continually increases." A clergy at once so servile can only make religion contemptible and incredible: "They show a strong tendency," observes a capable witness, "to add infidelity to their immorality." (20) "The general tendency to religious incredulity, and the unbridled gratification of brutal passions," is admitted by Gerobitsoff. (21) Even in "the public-educational establishments," with the connivance of those who conduct them, says another witness, crimes which would disgrace Turks are so common that "respect for my readers prevents me from giving any detailed account of them." (22) "In ignorance, vulgarity, I may almost say degradation," an English writer observes, "they are perfectly without parallel in any religion throughout the world, not even excepting Greece, the natives of which country themselves admit the minor orders of their clergy to be the most abandoned miscreants in the world." (23) "The mass of the Russian clergy," he adds, "are not possessed of the slightest shadow of influence or power in the empire," except for the ruin of morality and religion. How should they be, when they live only to cinge before the secular power, and make a traffic of the sacraments for their own gains, and in the space of four years, as the so-called Holy Synod itself reported officially to its president, one sixth of the whole clergy of the empire were under sentence of the tribunals "for infamous crimes?" (24) We might fill whole pages with similar testimonies, not only as to the state of the clergy in Russia, but in Greece, Egypt, Syria, Georgia, Armenia, Wallachia, Bulgaria, and wherever the Photian schism prevails, to the destruction of liberty and virtue. On the 29th of last month, to give a single specimen, the Bulgarian correspondent of the Standard reported in that journal, "the unexampled corruption, the revolting vices, and astonishing ignorance of the Greek priests," whom even Turks despise. "Now, as formerly," he wrote, "the peasant has to submit to extortions of all kinds, so that the Episcopate may revel in luxury, and support a number pretty women and boys; now, as formerly the normal condition of the popes [lower clergy] is a state of drunkenness; now as formerly, a priest can seldom read or write." It was never otherwise in these frightful communities, compared with whose fatal influence, the same writer says, even "Islamism has a civilising and moral effect," but to which Anglicans, in order to palliate their own schism, point as creditable witnesses against the Holy See! As early as the sixteenth century, the celebrated John Ruski gave this account of the schismatical Ruthenian Church, which he knew so well, and was destined to restore to a purer life. In addition to a hopeless slavery, which in all these countries has been the punishment of schism, and a total absence among clergy and people of any religious feeling or knowledge, he observed that, "even in our monasteries we find neither doctrine nor any true interior life. As to doctrine, every one may see that God has chastised us by depriving us of it. That punishment which the Lord himself proclaims to be the heaviest of all is accomplished in us! "I will take away from the midst of you the wise man and the teacher of the law." If any such are found among us, it is the Latins who send them to us." (25) Since his day, in all the Photian communities, whether of Europe or Asia, the slavery has not diminished, the ignorance and corruption have increased. London Tablet.

[20] Dissertations on the orthodox Church, by W. Palmer, p. 293. [21] Histoire de la Civilisation en Russie, par Nicholas de Gerobitsoff, t. ii., ch. xii., p. 519. [22] Recollections of Russia during Thirty-three Years' Residence by a German nobleman, ch. ix., p. 321, ed. Wrasall. [23] Personal adventures in Georgia, Circassia, and Russia, by Lieutenant-Colonel Poulett Cameron, C. B., vol. ii., ch. 5, p. 205. [24] Theiner, ch. vi., p. 138. [25] Saint Joseph Archeveque de Polock. Par le Dom'Alphonse Guepin, t. 1, introduction p. cix.

IRISH INTELLIGENCE.

W. J. Fitzpatrick, J. P., M. R. I. A., the eminent Irish author, has been appointed Professor of History and Archaeology in the Royal Hibernian Academy.

In the chapel of the magnificent convent of Trim, county Meath, there has just been erected, over the high altar, a stained glass window, the magnificent gift of Miss Gorey, of Trimleston.

Lord Francis Conyngham, M.P., has been visiting his constituents in France recently, and was well received at two large meetings, one held at Scariff and the other at Ennis.

FATHER O'KEEFEY AGAIN.—It is stated that Father O'Keefe has instructed counsel to take legal proceedings against Cardinal Cullen for the recovery of the value of the living of which he declares he has been unjustly deprived.

We are much pleased to know [says the Clare Advertiser] that the culture of oysters, which has been so long overlooked in this part of Ireland, is at last about being taken up in a spirited and scientific manner by R. W. C. Reeves, Esq., of Beaborough House, Burrane.

The guardians of the Cork union have received from the Local Government Board a sealed order authorising them to borrow £10,000 for the construction of new buildings. The clerk was directed to apply to the Public Works Loan Commissioners for the money.

THE BETTER PLAN.—If England will insist upon keeping the Government of Ireland in her own hands, let her at least endeavour to govern not according to English notions but according as was once suggested, to Irish ideas. We believe, however, it would be better to place the matter in our own hands.—Cork Examiner.

The Most Rev. Dr. Moran, Lord Bishop of Ossory, conferred the order of priesthood on the Rev. James Carpenter on All Saints' Day, in the chapel of the Presentation Convent, Kilkenny. The Rev. Mr. Carpenter commenced his studies in St. Kieran's College, Kilkenny, and completed them with distinction at Maynooth.

The potato disease has recently spread with great rapidity through the county Cavan, fully half the crops being tainted in the bottom lands, while the uplands have not suffered to quite the same extent. However, the field is so poor in that after removing the tainted potatoes there are more sound ones left than there were good and bad last year.

On the 27th ultimo, one of the largest funeral demonstrations ever witnessed in the locality took place at Glenhest. The deceased, to whose remains this testimony of respect was paid, was a young man of the name of Thomas O'Boyle who died in his 18th year. Over five hundred stalwart young men of the farming class walked in procession to the beautiful cemetery of Annagh, on the shore of Lake Beltra.

On the 1st ult., the members for the County Galway met their constituents at Ballynasloe, and rendered an account of their stewardship during the past year. Mr. Mitchell Henry delivered a long speech, in which he glanced generally at the various Irish questions of importance, and alluded particularly to the Eastern Question. Captain Nolan's speech was mainly a resume of the work done by the Home Rule party during the last session. A vote of confidence was passed in both members. Contrary to all anticipation, the potato disease has now decidedly made its appearance in the

Queen's County. Up to the time of the withering of the stalks—the crop had presented the most healthy appearance of any year since the disease first set in; its traces being very light and seldom, indeed, but now, on the digging out of the crop, it is found that the roots are, generally and in some cases seriously affected. However on the whole the yield will be a good one, and farmers console themselves with the reflection that black potatoes are as good for pig feeding purposes [as process in general use in this part of the country] as sound ones.

The island of Valentia, the terminus of the Atlantic cables in Ireland, is the property of Mr. Fitzgibbon "Knight of Kerry" and its extreme point is the most accessible in Europe. The Knight is a constant resident, and takes great interest in his estate, which presents a most favorable specimen of Irish property. The traveller finds a neat and comfortable inn, and the scenery from Killarney to Valentia, and thence via Waterville and Kenmare to Cork will amply repay him. Valentia produces enormous slabs of slate.

We deeply regret, (says the Limerick Reporter) to announce the death in another part of our columns of a very old, most valued, and esteemed friend in the person of Matthew Quinlan, Esq., of Thurles. He was one of the best known of the old stock, in North Tipperary, and one of the most respectable. He attained the venerable age of ninety years amid the love and affection of all who best knew his many truly amiable qualities. His remains were conveyed for interment to the ancient family tomb in the churchyard of Thurles, accompanied by the Lord Archbishop of Cashel and Emly, the Most Rev. Dr. Croke, a large concourse of the clergy, and a great gathering of his friends among the laity.

The death [says the correspondent of the Freeman] of the late Mrs. McGauran, of Dublin and Cavan the wife of Mr. McGauran, the much-respected, Clerk of the Crown, for Cavan, was the source of sincere grief to the inhabitants of the town of Cavan, and to a large circle of friends to whom she had endeared herself in Dublin. She died after a comparatively brief illness, leaving a large young family to feel their sad and great bereavement. Her funeral obsequies and interment took place in Cavan on Wednesday week and were, attended by a vast number of the clergy and laity of the surrounding district. The Lord Bishop of Kilmore presided at the solemn ceremonies in the Cathedral Church.

A few days ago Mr. John Pender, auctioneer, sold the valuable freehold estate of Polorone, in the county of Kilkenny, formerly belonging to Messrs. John and Edward Maher. Mr. Dobby, solicitor, read the conditions of sale, after which the five lots were offered for sale respectively, but no bidding was made except an offer of £1000 for the first lot by Mr. Scurry. On the entire property being offered, the bidding commenced by £7,000, by Mr. Boucher, and continued as follows: Power (on behalf of Mr. John McEnery), £7,100; Mosley £7,200; Power, £7,300; Mosley, £7,350; Power, £7,400; Mosley, £7,450; Power, £7,500; Mosley, £7,550; Power, £7,620. Mr. McEnery was declared the purchaser.—Nation, Nov. 11th.

At a meeting of the Ennis town board on the 6th ult., a report was read from Dr. Greene, sanitary officer, to the effect that the filth and fluid by which the town was polluted by the holding of monthly fairs in the principal streets was a great nuisance and dangerous to health, and that the fairs should be removed to the spacious ground provided for the purpose. The report gave rise to a long discussion, the feeling of the majority being in favour of the retention of the fairs in the streets. It was proposed to change the fair from Saturday to Thursday, so as not to interfere with the ordinary market day, but Mr. M'Beth [says the Irish Times] will not consent to a change.

Father Tom Burke arrived in Ennis on Saturday 4th ult., at 8.20, when he was met by the following gentlemen, who were appointed to act as a reception committee:—Rev. Mr. Fitzgibbon, Administrator; Rev. Daniel Fogarty, D. O.; Mr. Dillon, Superior of the Christian Brothers; Thomas Green, Esq., J. P.; and P. J. Dillon, storekeeper. The committee escorted him to the residence of the Catholic clergy in Jail-street. The object of the rev. gentleman's visit to Ennis was to preach a charity sermon in aid of the Christian Brothers' Schools. The hour appointed was immediately after 12 o'clock Mass. It is estimated that there were upwards of 6,000 accommodated with seats in the church on Sunday, and the crowd without numbered about the same. Father Burke's eloquent appeal was not in vain. The amount realized exceeded £200. The very rev. gentleman was to have been presented with an address on behalf of the Catholics of Ennis, but a letter received on Saturday morning announced that his state of health would not permit him to go through the ceremony.

At the last meeting of the Maryborough town board a circular was read announcing a contemplated visit of the Government inspectors of corporate towns to Maryborough, and the chairman said the sooner these gentlemen honoured them with their presence the better. There were some very important public matters to be inquired into at Maryborough, and amongst them was the question of the Green, which originally contained some 300 acres of land, granted by the Government for the support and maintenance of the ancient borough of Maryborough. This had been monopolised by some of the old corporators, and quietly appropriated for their own use and benefit. He was aware that it was stated in the leases since granted of this ground that the holders should be ready to give it up to Government when demanded. It was also stated that if this land could be regained for the borough it would now be worth some £2,000 annually, a most important matter, indeed, for the town.

On the 6th ult., St. Peter's Catholic church, Drogheda, witnessed the opening of a Mission by the Redemptorist Fathers, on which occasion his Grace the Primate was present, and by his presence gave an additional eclat to the proceedings. At three o'clock p.m. an interesting ceremony was witnessed in the blessing of the banners of the Christian Schools by his Grace the Primate. The boys attending the schools, to the number of 500, assembled in the chief institution at Sunday-gate, and being marshalled in proper order, two deep, with the Christian Brothers in charge, and headed by a beautiful banner of St. Joseph, they marched through the streets to the church. Arrived in the church, the banners were brought into the sanctuary by the pupils, who acted as standard-bearers. The Primate then came out on the altar vested in full pontificals, and solemnly blessed the banners, handing them over at the conclusion of the ceremony to the schools. The banner of St. Patrick contains inter alia four medallions representing the coats of arms of each of the four provinces of Ireland, and a beautiful scroll is at the bottom, bearing the immortal words of Shakespeare, adapted on a memorable occasion by the illustrious Henry Grattan to Ireland:—"Beauty's ensign yet [my country] is crimson on thy lip and on thy cheek, And death's pale flag is not advanced there."

Mr. Drogheda delivered a lecture in Edinburgh recently, on "The Uses of the Landed Gentry" in the course of which he alluded to the Irish land question in a manner ill calculated to please his admirers in our West-English press. "The landlords in Ireland," he said, "represented conquest and confiscation, and they had gone on from generation to generation with an indifference to the welfare of the people which would never have been tolerated in England or Scotland." The law, he went on to observe, had at last to interfere in the

form of Mr. Gladstone's Land Act, "perhaps the only really good measure passed for Ireland in the last two hundred years." A long time, by the way, to wait for a measure of justice and necessity:—United Irishman.

The death is announced, on the 3rd ult., at the patriarchal age of 78, of the Very Rev. John Cannon Falvey, Parish Priest of St. Patrick's, Cork, and Precentor of the Cathedral of the Diocese. Canon Falvey was a man of very considerable distinction in the political as well as the ecclesiastical concerns of Cork, and was almost the last of a class of clergymen, contemporaries at Maynooth, nearly all of whom attained to positions of eminence in the Church, especially in this diocese. He was born at Christmas, 1798, entered the Cork Diocesan College at an early age, proceeded thence to Maynooth, where he became conspicuous by reason of his great musical talents, in addition to many other attributes of true genius which he possessed. He commenced his ministry in Cork, and in times of great political and intellectual activity took a prominent part in public affairs. A thorough going O'Connellite, he frequently lent the aid of a powerful eloquence to the vindication of sound principles of public policy and social interest. For many years he discharged the pastoral office in the parish of Glanmire, and thence was translated to St. Patrick's, in Cork, where he remained up to the time of his death. For several years he suffered from an affection of the heart which, complicated subsequently with a bronchial ailment, slowly but surely brought about his dissolution.

A SENSIBLE HINT FROM DR. MULCABY.—In his last speech or lecture at Dublin, Dr. Mulcaby seemed to sketch out a sensible line of action, in respect to Home Rule and separation. "The party of action," he said, "would keep no peace with the British Government on the terms of a Home Rule Parliament. If they had a Home Rule Government they would conspire against that Government as readily as against the Foreign Government." Just so. Let Dr. Mulcaby's supporters stick to that. If the Home Rule Government does not turn out to be a sound National Government, by all means let all true Irishmen conspire against it. All the genuine Home Rulers would be sure to do so. Only wait until it has been set in operation and has been proved to be either national or anti-national. If Home Rule does not satisfy Irish patriots, they will be able to introduce a better state of things much easier when Ireland will have had the control of her own resources for a few years. If Dr. Mulcaby always indicated a statesman like policy there would be more aiding profit from his counsels.—United Irishman.

IRISH NATIONAL LAND CONFERENCE.—The National Conference was held in Dublin on the 23rd and 24th ult. It was a large and important meeting, and all parts of Ireland were well represented. On the first day of the meeting, Mr. Black, of Randalstown, County Antrim, was chairman. The first day's proceedings were mostly preliminary, Mr. Butt, M. P., giving a review of the question and its history. On the second day of the meeting Mr. Butt presided. The following resolutions were adopted:—

I.—"That we reaffirm our conviction that the Land Act has failed to accomplish the objects contemplated by the Legislature; and that further legislation is absolutely necessary to give the occupiers of the soil that security of tenure which is essential to the peace and prosperity of the country."

II.—"That the intentions of the Legislature have been upon many estates notoriously and openly defeated by forcing on the tenants agreements by which their rights under the Land Act have been insidiously taken away, and by compelling them to pay increased rents of an amount which virtually confiscates the property which the Legislature had declared to belong to the tenant in the improvements effected by his capital and industry, while the Land Act gives the tenant no adequate protection against the exercise of arbitrary power."

III.—"That, in the opinion of this conference, the necessity of an early settlement of the land question should be earnestly pressed upon the attention of Parliament in the next session, and this should be done by a resolution or a bill only, or by a bill and resolution, as may be determined on by the members of Parliament."

IV.—"That in the opinion of this meeting, and with such amendments of detail as may be necessary, the tenant-farmers of Ireland adhere to the adoption of Mr. Butt's bill as the basis of legislative action, being the best exponent of the tenants' views yet before the country."

Other resolutions of a similar character were also passed, and a committee appointed to watch over the interests of the tenant-farmers of Ireland in all Parliamentary proceedings that may affect them.

GREAT BRITAIN

The military force of England, militia, yeomanry, and volunteers included is reckoned at 470,766, of which 191,334 are regular troops. The navy numbers 65,000 men.

HOME RULE FOR SCOTLAND.—Provost Bennett, of Edinburgh, the President of the Convocation, has issued a circular to the Town Councils, and all the other elective Boards of Scotland, directing their attention to the shameful neglect of Scotch business in the English Parliament, and requesting the benefit of their advice and support in an attempt to remedy the evil. Should the replies be favourable the Provost proposes to assemble in Edinburgh a convention [which the Daily Telegraph likens to the Home Rule Conference held in the Dublin Rotundo] to organise the Scottish Home Rule party for a campaign. The significance of this movement cannot be over-estimated. The union of an Irish and a Scottish Home Rule party would command success, and even if such an union was never effected, it is plain that the tide has turned strong against the policy of centralisation.—Ulster Examiner.

ORIENTAL IMPALING DESCRIBED BY THE PREMIER IN THE "WONDERFUL TALE OF ALOY."—Lord Bencossigh's own view of the practice of impalement is given in "Aloy," chapter 17. Honian is conversing with Aloy. "To-morrow it was doomed Aloy should die, and what a death! A death of infinite torture! Hast ever seen a man impaled?" "Hah! To view it is alone a doom. God of Heaven!" "It is so horrible, that 'tis even remarked, that when this direful ceremony occurs the average deaths in cities greatly increase." "Tis from the turning of the blood in the spectators, who yet, from some ungovernable madness, cannot refrain from hurrying to the scene. I speak with some authority. I speak as a physician." In a note to this passage the author says—"A friend of mine witnessed this horrible punishment in Upper Egypt. The victim was a man who had secretly murdered nine persons."

George Cruikshank's latest argument against intemperance was expressed in the following words the other evening when the veteran artist was addressing a meeting of teetotalers:—"If intoxicating liquor," said he, "could be taken without danger, then temperance would be a good principle; but as it is a deadly poison, and did so much mischief, the best thing to do is to abstain from it altogether; therefore he maintained that a teetotal or total abstinence society ought to be the title. He had been working for many years to try and stop the use of these drinks but he could not succeed. He was much interested when the agitation was started and eagerly watched its progress. Subsequently he brought out a work entitled 'The Bottle,' but at

that time he confessed he was not a teetotaler. 'The Bottle' showed eight phases of a drunkard's life, and its scenes were represented at many theatres. He had visited one or two theatres at the time to see how the audience took 'The Bottle' of his. (Laughter.) He found them struck with the tragic incidents represented, but still they all went out and had something to drink! At last he found it was no use preaching without setting an example; therefore he became a total abstainer, and had been one for thirty years. He used also to smoke, but was glad to say that he had now left off that bad habit. He was now eighty-four years old, and judging from his own experience, a life of temperance was conducive to health."

A subscriber forwards to us an advertisement taken from the Daily Telegraph of October 26th, and wants to know our opinion on the business. The advertisement which we give as a specimen of the variations of Protestantism, is as follows:—

WANTED, by a clergyman of the Church of England, a CHAPEL for Christian worship. Not Popish or pagan. To be opened for service without any connection whatever with the now Apostate Church of England.—LTD. Mr. Barry's London Road, Forest Hill.

It is obvious that the advertiser is a seceder from the Established Church, which he only now regards as apostate, but which has been apostate ever since it was founded by Henry VIII. Not finding anyone of the numerous Protestant religions fit for his fancy, the advertiser wants evidently a chapel of his own, with no connection with the Church he has just left. This caution puts us in mind of the grocer's assistant who, seceding from his master's shop, sets up one of his own, and in the hope of catching customers, advertises no connection with the shop over the way. This setter-up of a new fancy religion declares, after his fashion of speaking, that he does not want a "Popish" chapel. It is a superfluous suggestion Catholics do not change their religion or give up their chapels or churches to the discoverer of new religions, whether they have or not connection with the Church they have left. If we were to offer advice to the advertiser, it would be to go back to the "shop" he has left. It must at least be better than the new one which he is, according to his advertisement, about to open. From the Anglican Church how many thousands have been led to the knowledge of the Catholic faith and to submission to the Holy See? who knows if the advertiser, meek and humble as he becomes the would-be founder of a new religion, may not discover the error of his ways and return to the religion of his forefathers?—London University.

A CELTIC PROFESSORSHIP.—The half-yearly meeting of the General Council of the University of Edinburgh was held on Friday, 12th inst. in Queen-street Hall, Professor Sir Robert Christison presiding. Professor Blackie reported that the total amount contributed towards the establishment of the Celtic Chair was £29,775 15s. 3d. but that there was besides a sum of £220 lying in the bank to the credit of the fund in Ceylon. He said that what the originators of the Celtic Chair contemplated was not a mere drilling palestra for Highland preachers and schoolmasters—though no doubt that would be one of its most valuable practical adjuncts—but a grand national school of comparative philology, of which, along with Greek, Latin, Sanscrit, German, and English, Gaelic and other Celtic languages should form an essential part. This object, now generally recognised, had secured for the chair patronage of not a few distinguished individuals, who, from the mere Highland point of view, might have hesitated to concur. As matters were, there could be no doubt that the institution of a Celtic Chair in Edinburgh, following as it was about to do, close upon the heels of a similar Chair at Oxford, and acting in concert with the Anglo-Saxon Chair in the same University, would supply a most important basis of operations for all inquiries into the early laws, customs, institutions, and traditions of the British Empire. It appeared from the statements he had made that they were within £1,000 of the sum originally contemplated as a capital to supply an endowment to the Chair, but as £400 a year would be but a moderate endowment for such a Chair, and as the emolument from fees could not be expected to be very large, the committee were decidedly of opinion that it would be impolitic and unadvisable to content themselves with the minimum sum of £10,000 necessary by University rule for the foundation of a new Chair and that they ought by all means to stand out for £12,000. This was the right procedure he personally could have no doubt, for Chairs were meagre salaries were extremely apt to be jobbed and to be used only as a lucky requisite by some person who devoted his main energies to anything but the business for which he was appointed; and there could not now be the slightest doubt that many persons, not only Highlanders, but gentlemen of illustrious rank, high station, and intellectual mark eager for the honour of Scotland, would not allow a national enterprise of the significance to fail, or to come out in a stunted form, for the lack of £2,000. He then went on to say that since the most important additions to the fund since last report the committee might be pardoned for specially mentioning the subscription of £100 by his Grace the Duke of Buccleuch, of £113 from the Highlanders of Melbourn, of £22 from the Highlanders and Scotsmen of Transvaire, of £63 from the Highlanders and Scotsmen of Poverty Bay, New Zealand, and of £50 from the Caledonian Club, San Francisco. Special mention was demanded of the large-hearted generosity of Mr. McKinnon, Balakiel, Cantire, who, instead of withdrawing altogether, as he was legally entitled to do, his original conditional contribution of £100, came forward spontaneously with £200. On the whole, though he might justly anticipate a considerable amount of labour before the full sum was realized, he looked upon the work which, when actually finished, would be recognized over the world as a speaking symbol of the deep-rooted patriotism and lofty educational ambition of the Scotch people. The report was adopted.

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Small-pox is prevalent in Sherbrooke, and the City Council have passed a resolution condemning the Corporation of the town of Cornwall for sending the horrible disease among them through a person recently arrived there from Cornwall. The people of the latter town are exceedingly indignant and insulted over the implication, and the Council has in return demanded an apology for what is said to be a false charge, it being alleged that the girl who was ill with the disease went to Sherbrooke voluntarily.

KILLED ON THE TRACK.—The Gannaque Reporter says: "About nine o'clock, on Thursday evening, the driver of a freight train, when just below the crossing at Mr. Thos. Haig's, observed a woman lying on the track. The whole train passed over, completely severing the lower portion of the body. It proved to be Catherine McGivern, 19 years of age, daughter of Michael McGivern, a farmer living three miles east of Gannaque. The body was brought to this station, and an inquest was held at Thomson's Hotel, by Dr. Atkinson, Coroner. It is supposed that she laid down on the track with the intention of committing suicide, while deranged. But others incline to the opinion that she was wandering aimlessly, and being feeble in body, had fallen over the rails, without strength to arise or power to realise her dangerous position, and had met her death unconsciously. The jury brought in a verdict of accidental death."

At the sittings of the Division Court, St. Mary's held last week, a case was tried, which may be of some interest to the mercantile community. Mr.

Henry E. Wilson, merchant, sued Mrs. Elizabeth Spencer, widow, for the recovery of an account of \$77 for groceries furnished to her family for the use of herself and family, and which goods were consumed in the defendant's house. The grounds of the defence were that the defendant did not purchase the goods; that her son Hugh was the party who purchased them; and was responsible for payment. The plaintiff produced his books in which the goods were charged to Mrs. E. Spencer. The defendant produced the bills or slips rendered at the time of each purchase, the bill of each purchase being made out in the following manner:—"Mr. Hugh Spencer: Bought of Henry E. Wilson." The Judge held that this bill was the one on which the case rested, and that the defendant was not responsible. The plaintiff showed that although the bill at the time of purchase was made out to Mr. Hugh Spencer or any other member of the family who may have made the purchases, the goods were charged at the time of each purchase in both day-book and ledger, to Mrs. E. Spencer. The plaintiff was nonsuited.—(Globe.)

The Chatham Planet records the death of Francois Xavier Gault, an old pioneer and veteran of 1812, aged 86, which took place a few days since, from paralysis, at his residence on the Lake Shore in the Township of Raleigh. Deceased was born in the parish of St. Jacques, Achigan, District of Montreal, June 16th, 1791. At the age of nineteen he went westward. At that early day, when travel was exclusively by water, a journey of 600 miles was long and tedious. On reaching Buffalo he was compelled to wait several weeks for the fitting out of a schooner on which to take passage to Amherstburg where he arrived in the summer of 1811. He resided in Amherstburg and Detroit until the breaking out of the war with the United States, when he enlisted in the Canadian service, in the 1st Regiment, Essex Militia, where he served until the war was closed. He took part in the battles of Detroit, Fort Meigs, and Brownstown, in the latter of which he was slightly wounded. At the close of the war he was discharged from the service, and for bravery and meritorious conduct was awarded a silver medal, and since the act of 1875 has drawn a pension. About the year 1820 Mr. Gault came to Raleigh, when that part of the country was comparatively a wilderness, and took up the farm where he has ever since made his home.

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THE NATIONAL EVILS AND THEIR PROPOSED REMEDY.—By common consent it is agreed that the people of the United States are suffering from some very grievous evils. The tone of political morality is confessedly low, a large portion of the country is grievously misgoverned, crimes of startling magnitude occur with unpensating frequency; defalcations and breaches of trust are constantly committed by the most educated persons, our divorce courts are very busy, and we are unable to carry out a good Indian policy because we cannot find out honest men to do it. Stock gambling abounds, capitalists form rings for the purpose of securing exorbitant profits, immense numbers of working people are starving, and Communism raises its head in Chicago and New York; and both our great political parties are unable or unwilling to apply suitable remedies to change this condition of things. But, stop a minute—we are wrong. On the contrary, both parties have come to an agreement on this subject, and "when they do agree, their unanimity is wonderful." They both agree that there must be no religion in the schools. They are both heartily of the opinion that the boys and girls, who will be mothers and fathers in the future, must receive no religious instruction, except they pick it up by accident. That is the sovereign panacea for our national ills, the remedy that will cure the diseases of the body politic. The less people remember their Creator the better citizens they will be! 'Tis true that history never shows us any people without some religion. 'Tis true that a corrupt people like the Romans under the Empire, or like the Hindus of all ages are always found to be slaves. 'Tis true that every great and noble deed has been inspired by religion, and that every heroic and free people have always been religious in some shape or form. All this is true; but perish the teachings of history, experience and common sense, and let the nation go to ruin, so that we only save the children from being taught any dogmas! For, even if the Catholics can train good citizens in their schools, which is admitted, they will believe in the Pope, in the Blessed Virgin and in the Sacraments, and will go to confession, these things are "sectarian" in the eyes of modern legislators. Faith is "the fly in the pot of ointment," and even a very little of it vitiate the best education. Help the Catholics to train good citizens, who would go to Mass on Sunday! Perish the thought!—Catholic Advocate.

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LEAVING THE FARM.—The depression which has existed in the commercial world during the past few years has not been an unmitigated evil by any means. Hundreds of weak firms with but little of either capital or experience have gone to the wall. And it is well that they have. Sound business men who conduct their affairs upon proper business principles, have, in a few instances, been forced to succumb. But sufferers have almost invariably been those who rushed into commercial business without any adequate training therefor, and who, as a matter of course went down before the adverse gale. To have such as these removed from the sphere of commerce is a gain to the country, and will ultimately be a gain to themselves. Very many of these novices in store-keeping who have of late come to grief are young men brought up to agricultural pursuits, but who became dissatisfied with what they are pleased to term the humdrum life of the farmer, and resolved to take a new departure. But a short experience in the retail trade has as a rule been sufficient to demonstrate to them in a very practical manner indeed their hallucination in taking everything that glittered for gold. This experience, however, is unfortunately not brought very cheaply, and but few are able to get back to their original occupation with anything left in their pockets. There is nothing so precarious as commerce. And if those who are so anxious to rush into it would but look about them and pay heed to statistics of trade ers deciding to leave a certain occupation for that which is extremely uncertain even in the hands of the shrewdest and most experienced business men, they would consult their own individual interest as well as the interests of the country at large. Young men upon farms who long to get to towns and cities should take these things to heart, and ponder well the probabilities ere turning their steps from the old home. As a distant journal very truly says,—by impressing the danger upon the inexperienced, some may be led to avoid the path in which others have erred. The mechanic's son, who longed to be a clerk, and who finds himself working longer hours and at more severe labor than his father, while his receipts continue very small, may in time retrace his steps and try a trade which he ought to have learned years before. Parents sometime make a mistake in allowing free choice to a child, whose experience is not enough to guide him. Farmers' sons in Canada have swelled the lists of clerks, but the numerous bankruptcies of the last few years have sent many of them back to the farm entirely cured of their ambitious dreams. As clerks they were dissatisfied with their scant remuneration, and as amateur merchants they have proved sorry failures. By-and-by they learn that farming pays better than any other occupation, and when they return to it they find that there is as much room for the exercise of brains in agriculture as in store-keeping. The stage in the life of a young man and woman, when stylish clothes are preferred to independence and competence, is a critical one. Happy are those who pass it without a false step; and even those who are convinced of their error in time to retrieve their loss are to be congratulated.—Woodstock Review.

CANADA

The Town Clerk of Belleville gives notice of an application to the Local Legislature for an Act incorporating the town as a city.

Application will be made to the Dominion Parliament at its forthcoming session for an Act to incorporate a company for the construction of a bridge over the navigable waters of the Bay of Quinte at Belleville.

The agitation for making Halifax the winter port of the Dominion continues, and several of the newspapers are calling for a public meeting to show the unanimity of the people on the subject.

The Bar Society of Halifax has passed a resolution approving of the granting of law degrees by the new Halifax University, and pledging the assistance of the Society in perfecting the system of examination.

A rumour is current to the effect that a movement is being made by some of the members of the Quebec Legislature with the object of increasing the sessional allowance from \$600 to \$800.

The North Sydney Herald says:—The fishing season for this year is ended; and the last of the whaleboats has gone to its winter quarters. The fares were varied; some made good, some indifferent, and some bad fares, but all doing much better than they could have done at any other employment offered.

The Fredericton Farmer says:—A young man named McGilton, who lives at the King Settlement, one day last week discovered a piece of black thread projecting from the skin near his right knee. He came to this city and consulted a surgeon, who extracted a thread about three inches long with a piece of needle on the end of it. The question is how they got there.

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MONTREAL, FRIDAY, Dec. 1, 1876.

ECCLESIASTICAL CALENDAR.

DECEMBER, 1876.

- Friday, 1—Of the Fera.
- Saturday, 2—St. Bibiana, Virgin and Martyr
- Sunday, 3—FIRST SUNDAY IN ADVENT
- Monday, 4—St. Peter Chrysologus, Bishop, Confessor and Doctor of the Church. St. Barbara, Virgin and Martyr.
- Tuesday, 5—St. Francis Xavier, Confessor (Dec. 3) St. Sabbas, Abbot.
- Wednesday, 6—Fast. St. Nicholas of Myra, Bishop and Confessor.
- Thursday, 7—St. Ambrose, Bishop, Confessor and Doctor of the Church.

NEWS OF THE WEEK.

The Cardinal Archbishop of Paris has addressed another letter to M. Dufaure, the Keeper of the Seal, protesting against the decrease in the Budget of Public Worship. Mgr. Guibert draws "the serious attention of the Government to the errors and prejudices of those who insist on spreading among the public mistrust and hostility with regard to the Catholic Church." The Archbishop warns the world of the danger of the anti-religious movement which is pervading the political atmosphere.

A letter from Erzeroum (Armenia) published in the last number of the *Missions Catholiques*, says that all the Armenian neo-schismatics have come back to Catholicism. They have restored the church to Mgr. Melchisedechian, together with the Bishop's residence and the house of the girls' school. This last-named building having been let by the dissidents to the English Consul, that gentleman refused to give up possession, but the difficulty was solved by the intervention of the local authorities. Although the Alt-Catholics of Cologne are already in possession of a church, the Ober-President has approved of their impudent claim for the large parish church of St. Gercon, and decreed that it should be given over to them for joint-use with the Catholics. By this iniquitous order 10,000 Catholics lose their church, their own rightful property. The indignation which this new act of Prussian despotism has roused at Cologne is said to be indescribable. The Alt-Catholics of Esson, knowing beforehand that their demand will be granted in spite of the smallness of their number, have petitioned the Government for the joint possession of St. John's Church.

The Catholics of Bienne, in Switzerland, were some time ago deprived of their church, which was given over to the new sect called Old Catholics. The letter failed to find employment for it and sold it bodily to the Protestants. An application was then made to the Federal Tribunal, by the first owners, to annul the sale, but the tribunal has refused to meddle with it.

According to the Italian journals the receipts of the propaganda amounted in 1875 to 5,597,463 lire, or £223,898. Of this sum 967,348 lire were spent on the missions of Europe, 2,336,262 on those in Asia, 705,378 on those in Africa, 808,940 on those in America, 533,198 on those in Australia, and 359,213 on divers items.

Cardinal Antonelli was a Knight of the Prussian Order of the Black Eagle, an order reserved only for very distinguished personages, and conferred upon 10 who are not members of or closely allied to reigning families. The Order was presented to him 11 years ago, when the Pope still enjoyed his temporal sovereignty, and while the negotiations between Berlin and Rome were in progress which ended in the appointment of a Roman Catholic chaplain-general to the Prussian forces with the rank of a bishop.

The Federation of the Catholic Circles of Belgium," says the *Journal d'Anvers*, continues to develop. It may even be said that before long every important locality in the country will possess a circle, the centre and focus of Catholic action. This is moreover, no more than what the persevering efforts of our adversaries required. Beaten and conquered on the 13th of June last, they have not given up the struggle, and we ought more than ever to be on our guard and reinforce our train band. All the Catholics of the country, and particularly those of Luxembourg, and the city of Avlon, are of this opinion.

Letters from Saxony state that Prussian subjects now betake themselves into the little kingdom in order to receive the Sacrament of Confirmation, which has become impossible in their own country. Lately the Saxon Vicar-Apostolic was administering this Sacrament at Ostritz; nearly a third of the persons confirmed were Silesians, some of whom had come from Breslau. A similar thing occurred a few days later at Zattau. Such are the blessings of the *Cultur-kampf*.

The curé of Schaffhouse, a parish in the canton of Berne, Switzerland, was suspected by his parishioners of leanings to Liberalism, but they preferred overlooking this fact, so long as he was faithful, lest their action should drive him to desperation. Recently, however, he preached a sermon in which he took occasion to attack Catholic doctrines, and while the papers were coolly accusing the people

of connivance, the latter addressed to the priest an ultimatum as explicit as it could possibly be. The unhappy man appeared to have been deeply touched, and made the fullest retraction of his heresies.

The evangelical *Bundesbote* summing up the lamentable condition of Protestantism in Germany, considered as a source of religious life, as disclosed in the recent discussions of the Prussian Association for Home Missions, says:—"The Roman Catholic Church has in this matter far outstripped us. She is—who can deny it?—the Church of the people. Even the *Culturkampf* has not been able to separate the bishops from the Papal See, or to emancipate the people from the influence of the clergy. This *Culturkampf* has rather tended to promote in the Roman Church the growth in their head and members of a well-disciplined united spirit. Not the least foundation for this effect in the fact that the Roman Church has understood how to seize on all chases and portions of the popular life, on all the interesting questions of the day, on all the claims and necessities of the time. She does not content herself with referring the faithful to her everlasting home, and bidding them find consolation in heaven, nor does she adjourn the solution of every social question to that distant land."

The *Missions Catholiques* publishes a letter, written on the 1st of August, by a French Jesuit missionary, Pere Dechevrens, at Kiang-Nan, China, who is also director of the magnetic and meteorological observatory at Zi-Ka-wei, near Shanghai. This letter fully confirms the horrible accounts, received a few weeks ago, of a murderous attack made by certain fanatics on the native Christians at Ngan-hoei, and gives a fearful idea of the dangers to which the Catholic missionaries in China were exposed at that date. It also states that a number of the native converts had taken refuge in the mountains, while other had apostatised—at least ostensibly—to save themselves from the tortures and massacre inflicted on many of their brethren. Forty-five houses belonging to the mission had been sacked and burnt, and still greater troubles were expected. It was believed on good grounds that the outrages were instigated, and the criminals protected, by mandarins high in authority. The French Minister at Peking, the Vicomte Brenier de Montmorand, had gone to Shanghai in company with Sir T. Wade, the English Minister at Su-tchuen the injury done to property had been even more considerable, the persecution having raged there for the last two years.

The police in Ireland are more numerous than the criminals, there being 22 constables to every 10,000 inhabitants, and only 19 criminals. In England and Wales the police are less numerous.

A Berlin despatch to the *Daily News* reports that Bismarck refused to receive Edham Pasha, the Turkish ambassador to Germany, who called to take leave before starting for Constantinople. The appointment of Edham Pasha as the Plenipotentiary of Turkey at the Conference, is considered unfavorable to peace, because he is known to be uncompromising in his views.

The *Times* reviewing the prospects of the Conference, says the specific proposals which will come before it, have been examined in every capital in Europe. The conclusion is universal that they present no insuperable obstacle to peace. Under the leadership of the English and Russian Plenipotentiaries they may be so moulded as to command the support of every guaranteeing Power, and secure the acceptance of the Porte.

Letters received at Berlin report that the Russian army of the Pruth has been furnished with clothing suitable for a winter campaign. The Commander-in-Chief's staff the commissariat, the engineering artillery, and other staffs of the army have been formed.

"THE GUN-POWDER PLOT."

CONTINUED.

A Mr. Pollard is Curate of the Church of St. John the Evangelist in Ottawa, commonly called, "Chapel of Ease," the pro-Catholic of the Anglican Bishop who signs himself, J. T. Ontario.

Mr. Pollard is a nice man—a nice-looking man, and a nice-talking man. He couldn't look cross even if he tried, and he wouldn't hurt anybody even if he could—so the ladies say, and they call him a duck.

Now, we adore the ladies, and flatter ourselves we know how to please them. We part our hair in the middle, and liep, and when they say something is "splendid," we say, "exquisite!" If they say, "exquisite," we say, "exquisite! its heavenly." And so when we hear them saying, "Mr Pollard is a duck," we can't help saying too, "duck! he's a darling of a goose!"

On the 5th of November Mr. Pollard smelt gunpowder, and something more. *He smelt a rat.* He saw the lodges of Young Britons and Old Britons march in procession to a Methodist Church for morning service, and in the evening papers he read what Mr. Hunter had said to prove that Guy Fawkes was a Jesuit, and to show that certain gentry, who wear Roman Collars and call themselves "Anglican priests," are nothing but Jesuits in disguise. "The Church of England is in danger," said Mr. Pollard; and as the cackling of the sacred geese had once saved Rome, even so he determined to save the establishment.

Mr. Pollard went to the concert announced to bring the celebration to a close, and when a favorable opportunity offered Mr. Pollard cackled thus:—"I am a Protestant, and I glory in the name. If I am not an initiated Orangeman it is because I have never been asked. It has been said (allusion to Mr Hunter) that I am seldom found at such reunions as this, but perhaps I have never been invited. I am a Protestant, and the Church of England is the great bul-wark of Protestantism the world over Rome knows this. Rome never shall gain ascendancy in England—no never! (tremendous applause) Rome points to a Marquis of Bute and a Marquis of Ripon who have gone over to the Pope, but there is no mention made of the whole congregations who have come over to the Church of England from that of Rome!" [Immense cheering.]

No mention made, Mr. Pollard! and why? Where is the boasted enterprise of the English

press? Will no one, even in this nineteenth century, write the history of events that never happened!

Dear Mr. Pollard! What a duck!—Duck! He's our own goosey—goose!

But his cackling won't save the Church as established by law.

A SUGGESTION.

Since our late issue in which we advocated the rights of the Irish Catholics of this Province to a representation in the Legislative Council of the Province of Quebec we have received from all quarters letters urging us to follow up the demand we then made, and pointing out its justice in very forcible terms. When we urged on the Local Government the appointment of some one gentleman amongst the large number who are entitled by their many qualifications to the position, we stated that the demand was made in the interest of no particular individual—and such was and is the case. Public opinion however seems to have settled upon a gentleman whose elevation to the dignity of Legislative Councillor would be particularly gratifying to the great mass of his own fellow-countrymen in particular as well as to his fellow-citizens generally. We refer to our patriotic and valued friend Mr. Edward Murphy. If the Government desire to recognize the rights of our Irish Catholic population in a way that it will be thoroughly appreciated, we think they could not do so more effectively than by nominating that gentleman, who amidst his multitudinous occupations has always found time to devote to the cause of his countrymen, on whom his honorable career has reflected no small credit in this community. It is needless for us to add, that Mr. Edward Murphy is a total stranger to the introduction of these remarks into our columns.

We may add that the provincial press generally has noticed our article of last week approvingly. The *Montreal Gazette* refers to it with its usual fairness and the *Miner*, the leading organ of French Canadian opinion in this Province, gives a translation at full length of our remarks with the following editorial addenda: "It has always been a cardinal principle with the Quebec Government to do justice to all creeds and nationalities. If what the *True Witness* complains of be well founded then we are certain that justice will be done in the premises."

GAMBLING.

The vice of gambling is one that few persons suspected of having any very extensive prevalence in our midst. The professional gambler is looked down upon, his society is shunned and the community at large are fully alive to the degradation to which so debasing practice reduces its votaries. Whilet cards and dice are thus tabooed gambling in another form, has sprung up in our midst and a host of so-called gentlemen now earn princely livelihoods and in fact live on the fat of the land through a species of respectable gambling known as stock-broking which has attained proportions in our midst that are really alarming.

The monster proportions of this new phase of gambling in our quiet community, were comparatively unknown, until the exposures lately made, through a disagreement amongst some of the fraternity in our miniature Wall Street a few days ago. Rival firms of brokers had a falling out over considerable sum of money letters were written to the press on both sides in which accusations were made which if true ought to consign the perpetrators of the alleged frauds to everlasting infamy, but suddenly the whole affair was settled, the antagonists shook hands over the difficulties which it is stated have been amicably arranged and the public have been deprived of a further insight into the rottenness of a system which threatens disaster to all who embark in the wild speculations for fortune making which are so temptingly offered to the unwary. Stock-broking may have all the outward appearances of honesty and propriety, but as it is now carried on it is neither more nor less than gambling under another name, and it behoves those who are charged with the surveillance of the public weal to make such laws as will confine the operations within legitimate limits. Already there have been judgments of our Courts stamping these transactions with the stigma of illegality, but until we have stringent enactments against this form of gambling unprincipled men will continue to grow rich on the money of those who not being in the ring and being ignorant of the wire pulling may be seduced into a practice which can end in nothing but disaster. The exposure recently made, will we hope be productive of good results and act as a caution to those who might be tempted to try their luck amongst the manipulators of the rise and fall of the Stock market.

REGISTRATION OF VOTERS.

UNJUST DISTINCTION AGAINST IRELAND—A PLEA FOR SELF-GOVERNMENT.

Many people believe, and find an argument against Irish agitation in their belief that the Irish people receive from English Laws and the English Government the same treatment as other portions of the British Isles; were they right in such belief, they would to a certain extent be right in their strictures upon the eternal risings, peaceful and warlike, which have kept the Green Isle in a perpetual ferment. We say to a certain extent, for admitting the doctrine of nationalities asserted to by England and justified by her statesmen in their speeches and despatches when referring to other countries, the Irish, being a conquered race, have every right to throw of the yoke, being a distinct race they have an equal right to demand that they should be governed only by their own countrymen. But leaving aside this modern argument of nationality by which England has justified every rebellion of the subjects of other powers and approved the annihilation of the smaller states in Italy and Germany, we say that the Irish are treated by the British Government as alien's. Not only does an English Lord Lieutenant rule in the Castle, but the castle authorities themselves are in a great majority Englishmen unacquainted either with the Irish people or their history; not only are Magistrates, Sheriffs and other public officials chosen by the English Government but they are chosen from a small minority, and in many cases from that portion of it

the most hostile to the people; not only is the country governed by Englishmen from an English standpoint and for English interests but the Laws themselves deny to Ireland the rights which are unquestioned in England; not only are those rights refused to the Irish, but when allowed they are so expressed as to be practically unavailable, but the first principles of law, the fundamental grounds of equity are set aside in Ireland, and distinctions are made in the application of the law in Ireland which in England would be considered an outrage. A worse instance could not be furnished than the difference made between England and Ireland in the matter of the registration of voters. In both countries the Voters' Lists, are prepared by the proper officers; in both countries the lists are subject to objection and revision. In Ireland the manner of revision is a mockery, an outrage upon the people, a denial of all the principles of law in itself a sufficient reason for their demand for self-government, and a proof that Ireland is governed for the wealthy and the interests of England alone. In the latter country, if an Elector objects to any name upon the List he must prove his objection; being Plaintiff he must furnish the grounds of his pretensions and be at the trouble and costs of proving his case; in all countries, in every species of litigation, the principle is admitted that on the affirmer falls the burden of sustaining his affirmation. Not so in Ireland any person may object to any number of names upon the Voters' Lists, and then his trouble ends. A personal grudge against another, a malicious desire to injure a rival, a systematic design to annoy political opponents, or to diminish their strength, any motive however low or dishonest is considered sufficient reason to upset the whole registration system, and all the responsibility, the labor and expense to counteract the dastardly attempt falls upon the victim; the Irish voter unlike the English voter must then prove rights, while the objector need undergo no trouble, nor punishment however unjust and malignant may have been his action. The wealthiest proprietor as well as the poorest cotter in a county may see his name struck off by the paid minion of an opponent, and find himself obliged to bring witnesses and documents to prove a right which elsewhere the law of itself recognizes; to the poor voter this is no trifling matter, lawyers must be retained, witnesses produced, journeys to the Court undertaken, and all at the cost of the man whose right may have been denied by a worthless tool. And the experience is that almost everywhere such objections are raised; so much so, that patriotic Irishmen have been obliged to organize Committees in order to prevent whole counties from being practically disfranchised; as the parties now stand, it is upon the Home Ruler, the Nationalist and the more patriotic portion of the population that this burden falls. They are the more numerous, and the least wealthy; for years they voted against the Landlords at their peril, evictions have been in thousands of cases the penalty of their Independence; vote by ballot was carried in England, it could not be refused to Ireland; and English interests required that they should not derive the benefit of the measure; being free the Irish voters would no longer return to Parliament the Slaves of the Castle, they must therefore be prevented as much as possible from exercising their rights, for that purpose the registration system of England must be refused to them, and what Parliament could no longer hold back, must be shorn of its beneficial aspects. The boon is thrown to them, but with insult, the measure cannot be held back but it must be rendered useless. We said that Ireland was governed on principles different from those affecting England, for English purposes and in English interests; we have furnished in the registration system one proof among a thousand, and we added that that alone was a sufficient reason to justify all the dissatisfaction, and agitation of Ireland, will any honest man deny it?

NO RESULT YET.

The painful suspense attendant on the scrutiny in the presidential election amongst our republican neighbours still continues without much prospect so far as we can see of a speedy solution of the question at issue. To outsiders, and in fact to all manner of men, it is perfectly evident that Mr. Tilden has secured the majority of votes, but judging from appearances the powers that be have made up their minds that he is not to be the next President of the United States. Nothing definite can be gleaned from the telegraphic despatches that reach us day after day, except that the board of revisors seem determined to throw out a sufficient number of Democratic counties and ensure the requisite number of electors to give Mr. Hayes the constitutional majority. The tone of some of our exchanges continues to be very threatening, whilst a number of the leading organs of both political parties are loud in their denunciations of anything like an appeal to force on the part of those who feel that their rights have been trifled with in the determination to be arrived at. We believe that Mr. Grant and his advisers have firmly made up their minds that power and patronage shall not pass from their hands, and the movement of troops at this juncture is to observers most significant. It is difficult to predict where the matter will end. One of the most respectable journals in the Union says in a late issue. "There is no question of the Tilden Majority. The country will one day demand a reckoning of the desperate conspirators who are pushing us so close upon the last ditch of our citizen rights." This in fact is the feeling throughout the whole Democratic party. Our sympathies have always been with Mr. Tilden, whom we believe to be a sincere Reformer, an able and ar-seeing statesman, and we trust that the conspiracy, as it is appropriately termed, by which it is sought to deprive him of the office to which he has been chosen by an overwhelming majority of his fellow-citizens, may be frustrated.

HOME RULE.

We have been favoured with a copy of the printed constitution and by-laws of the Montreal Branch of the Irish Home Rule League. The objects and aims of the League are fully set forth in the preamble and ought to satisfy the most sceptical that

the movement is a feasible and definite one. We regret that want of space prevents us from publishing it at full length. We may have an opportunity of doing so in another issue. We would beg leave to remind the members of the association as well as those who may desire to join the League, that the next Regular Meeting takes place on the first Wednesday in December, when it is to be hoped a good muster will take place, as business of importance will be transacted.

We beg to call the careful attention of our Catholic fellow-citizens to the Financial and Statistical Report of the Roman Catholic School Commissioners of Montreal for the Scholastic year, 1875-1876, which we publish in *extenso* on our fifth page. These important documents show clearly the vast amount of good that is being done for our children under the Commission. The large attendance at the Schools, and the very thorough education imparted, under the admirable system adopted, are sources of congratulation of which our Catholic fellow-citizens may well feel proud.

We shall refer to the Report at greater length in our next, which want of space will not permit to-day.

CARD OF THANKS.

The Sisters of Mercy beg leave to tender to the public their best thanks for the encouragement they received in their lottery gotten up in aid of the building of their new chapel.

The piano was won by Mrs. John Parsons, a Catholic lady of Hungerford, diocese of Kingston, Ont.

Died.

MULLINS—In this city, at the residence of her son-in-law, J. L. Leprohon, Esq., M.D., on the 22nd Nov., generally esteemed and regretted, Rosanna Connelly, relict of the late Francis Mullins, Esq., merchant. Of your charity pray for the repose of her soul. *Requiescat in pace.*

DOMINION ITEMS.

Last Friday afternoon, in the Practice Court, his Honor Justice Mackay rendered judgment in the celebrated case of Messrs. Kerry, Watson, & Co. v. the Nuns of La Providence, which was to restrain them from making and selling an ayrop of red spruce gum which was like the plaintiffs', and also to prevent their using a trade mark therefor. His Honour, in delivering judgment, held that the difference between the appearance of the Sirop of Red Spruce Gum, as manufactured by Messrs. Kerry, Watson, & Co., and the Syrup de Gomme d'Epinette Rouge of the nuns was sufficiently marked so as not to deceive purchasers; that the nuns had not violated Messrs. Kerry, Watson, & Co.'s trade mark, because their own bore no resemblance to it having on it an altar, the Virgin, saints, and a Latin motto, and that plaintiffs had no right to prosecute the nuns for damages. He dismissed the action with costs.

It is estimated that the shipment of copper this season from Bett's Cove Mine, Newfoundland, will amount to 20,000 tons.

Judge Monk has decided that the Local Provincial Government have the power, under the North America Act, to appoint police magistrates.

It is said that the Bazaar for the benefit of the building fund of St. Dunstan's Temperance Hall, Fredericton, N. B., realized about \$4,500.

Mr. Donald McDonald sold his farm of 50 acres, on the 7th con., Kincardine, to Mr. R. Hutton, of the 7th con., for \$2,000.

Mr. George Sheppard has sold his farm, lot 42 10th con., Goderich Township, containing 80 acres, to Mr. J. Middleton, for the sum of \$5,000.

Mr. John Urquhart sold his farm of 150 acres, on the Boundary, 1st con., Bruce, to Mr. Ord, of London Township, for the sum of \$7,500.

Mr. William Mitchell has sold his farm consisting of north half of lot 13, in South Boundary of Blanshard, to Mr. Hugh Bam for the sum of \$5,000.

The committee of the Goderich Town Council appointed to confer with Mr. Hosker regarding his water-works scheme have sent a sample of water from his well to Professor Croft for analysis.

Another Queenston Heights veteran has passed away. Mr. John Lacy died at Smithville on Tuesday night, 14th ult. Deceased was present at the battle of Queenston Heights, and got wounded at Chippawa.

The positions of Chief Guard and Deputy Chief guard have been abolished at the Central Prison, Toronto, and an officer, to be known as the Deputy Warden, has been created in lieu. Mr. Matthew Logan, Chief of Police for the city of Hamilton, has accepted it.

The Dominion Minister of Justice having vetoed certain provisions in various acts of the Legislature of Quebec, which seemed to infringe upon the domain of the Dominion Government, it is the intention of the Quebec Government to bring in a Bill to make provision for the gaps thus created in the Local Legislation.

The *Pontiac Advance* says:—"Notwithstanding that a good many men have been sent into the woods this fall we have been told that the number falls short of what were employed last year. In the manufacture of sawlogs very little is being done. Messrs. Gilmore at Otter Lake are getting all their logs out this winter by contracts to jobbers; the quantities ranging from 1,000 to 6,000 logs. Jobbers this year have to supply themselves with their own shanty outfits and sleighs.

The St. John, N. B., *Telegraph* says:—"The Western Counties Railway, under the general management of the chief contractors, Messrs. Shanly & Plunkett, is progressing rapidly towards completion. The rails are laid from Digby to Bloomfield, a distance of seven miles, together with the requisite sidings, gravel pits, and engine sheds in Digby. The workmen are now landing a cargo of rails, which, when laid, will make an addition of three miles to the road. It is currently reported that the cars will pass from here to Yarmouth about the beginning of the new year, and that the road will be open for travel about the beginning of next summer. The Yarmouth bridge is perhaps the greatest obstacle in the way of connection between Digby and Yarmouth. The superstructure of this work is to be of iron, and put up by a Philadelphia firm. The bridge will of course be a very substantial one, and very much to the credit of the company and to the popularity of the contractors, who aim and intention appear to be to make the road fully up to its class. From Digby to Annapolis, about three-quarters of the earth-work is done, and about two months operations will complete the grading to formation level. The bridges, as a matter of course, will take a good deal of labour, and the work is of such a character as to admit of only a limited number of men at the same time. However, if the work will progress in the future as rapidly as it has during the last few months, the connection between the capital of the province and Yarmouth will be formed sooner than anticipated, and the expectations of a hopeful public successfully realized."

FINANCIAL REPORT
OF THE
ROMAN CATHOLIC SCHOOL COMMISSIONERS
OF THE
CITY OF MONTREAL

TO THE
HONORABLE SUPERINTENDENT OF PUBLIC INSTRUCTION FOR THE PROVINCE OF QUEBEC
FOR THE
SCHOLASTIC YEAR 1875-76.

STATEMENT OF THE GENERAL RECEIPTS AND EXPENDITURES FROM JULY 1st 1875, TILL JUNE 30th 1876, INCLUSIVE.

RECEIPTS.		\$	cts.	\$	cts.
Received from the Corporation of the City of Montreal amount of taxes for 1875-76.....		10127	54	80029	14
do from the Superintendent of Public Instruction, grant for the Common Schools.....		3000	00		
do from the same, annual grant for the Polytechnic School.....		1389	00		
do from the same, out of the Superior Education fund, for the Commercial Academy.....				14516	54
do fees from pupils during 1875 76.....		12486	73		
Day Schools.....		7	3 50		
Evening Schools.....				13190	23
do rents of houses.....				377	33
do proceeds of sale of \$90,000 Debentures.....				8930	00
do from the Corporation of the City of Montreal reimbursement of amount paid for special tax, St. Mary's Academy, (the roll of assessment having been changed).....				179	38
				194222	62
EXPENDITURES.		\$	cts.	\$	cts.
Paid for the maintenance of Schools, from July 1st, 1875, till June 30th, 1876, inclusively. (See Schedule A.).....				62127	30
do for the purchase of Philosophical, Chemical and drawing instruments and books; and for the support of the Polytechnic School during the year ending June 30th, 1876. (See Schedule C.).....				5184	39
do for furniture for Sundry Schools and Business Office. (See Schedule D.).....				492	44
do for the purchase of books for the libraries of the several Academies.....				1117	23
do for the erection of school houses, purchase of Real Estate, improvements, opening of new classes, repairs, &c., &c.....				35524	42
do for Office expenses, comprising Secretary's, Superintendent's and accountant's salaries, printing, advertisements and publication of the financial report.....				6476	39
do for interests on mortgages and notes.....				2788	63
do for Bills payable.....				45000	00
do for Interest on debentures.....				6853	66
do for Sinking fund on do.....				5331	60
do for Books and Stationary on hand.....				553	20
do for temporary loan effected June 30th, 1875.....				11822	84
do Cash on hand.....				6480	46
				194222	62

SCHEDULE A.

PAYMENTS MADE TO SUNDRY SCHOOLS FROM JULY 1st, 1875, TILL JUNE 30th, 1876, INCLUSIVE.

NAME OF SCHOOLS.	Salaries & Grants.		Care-taking.	Prizes.	Stationary.	Printing.	Heating.	Light.	Taxes.	General Expenses.	Total Expenses.									
	\$	cts.																		
1. Plateau Commercial Academy.....	14290	00	869	73	110	02	46	98	181	52	767	75	277	85	1154	53	1074	95	18773	33
2. " Primary School.....	3296	99	71	23	40	18	10	63	46	70	268	89	2	85	42	55	36	56	3816	58
3. St. Mary's Academy.....	7210	03	361	69	102	14	6	66	63	31	20	50	94	00	144	80	13	61	8017	34
4. St. Vincent de Paul's Academy.....	4996	66	412	73	75	05	18	06	4	00	239	97	13	93	213	80	16	98	5991	18
5. St. Patrick's Academy.....	6125	00	674	41	117	43	25	56	21	50	399	38	148	20	159	35	35	20	7637	03
6. St. Joseph's ".....	4620	02	257	04	75	24	7	86	14	30	194	54	53	20	106	10	*802	00	6130	30
7. St. Denis Model School.....	1391	20	155	18	25	93	15	17			154	08	4	60			*291	65	2037	81
8. School 256 Notre-Dame street.....	160	00			13	95													173	95
9. " 483 Wellington street.....	800	00			40	95													840	95
10. " 131 St. Mary street.....	800	00			22	80													822	80
11. " corner Sydenham and Ontario streets.....	584	50			54	25													638	75
12. " corner St. Denis and Mignonne streets.....	300	00			11	85													311	85
13. " for the blind.....	400	00																	400	00
14. " 964 St. Catherine street.....	300	00			8	25													308	25
15. " 542 St. Mary street.....	694	00			20	87													735	32
16. " 778, Craig street.....	500	00			30	20													530	20
17. " corner Cadieux and Roy streets.....	250	00			13	95													263	95
18. " 312 Logan street.....	450	00			19	20													469	20
19. " 250, Panet street.....	250	00			7	50													257	50
20. " 54, St. Dominique street.....	674	00			42	50													85	53
21. " 290, Ontario street.....	350	00			9	90													359	90
22. " Chatham street.....	300	00			16	65													316	65
23. " Ontario and Seaton streets.....	371	40			31	78													1	50
24. Evening Schools.....	2016	80																	70	95
Totals.....	51130	60	2732	01	890	59	131	92	331	33	2045	11	595	23	1821	13	2449	38	62127	30

* These amounts include the rent.

SCHEDULE B.

TABLE SHOWING THE NET EXPENSE FOR THE MAINTENANCE OF EACH SCHOOL, FROM JULY 1st, 1875, TILL JUNE 10th, 1876, INCLUSIVE.

NAME OF SCHOOLS.	GENERAL EXPENSES.			SPECIAL RECEIPTS.			Net expenses.	Number of Pupils.							
	Salaries & Grants.	Other Expenses.	Total Expenses.	Government Grant.	School fees.	Total Receipts.									
1. Plateau Commercial Academy.....	14290	00	4483	53	18773	33	1389	00	6399	21	7788	24	10584	48	281
2. " Primary School.....	3296	99	519	50	3816	58			1975	21	1975	21	1841	37	189
3. St. Mary's Academy.....	7210	03	807	31	8017	34			1444	86	1444	86	6427	68	382
4. St. Vincent de Paul's Academy.....	4996	66	994	52	5991	18			443	46	443	46	6547	72	407
5. St. Patrick's Academy.....	6125	00	1512	03	7637	03			1085	50	1085	50	5541	53	430
6. St. Joseph's ".....	4620	02	1510	28	6130	30			688	57	688	57	5441	73	416
7. St. Denis Model School.....	1391	20	646	61	2037	81			207	11	207	11	1830	70	102
8. School 256 Notre-Dame street.....	160	00	13	95	173	95							173	95	144
9. " 483 Wellington street.....	800	00	40	95	840	95							840	95	455
10. " 131 St. Mary street.....	800	00	22	80	822	80							822	80	289
11. " corner Sydenham and Ontario streets.....	584	50	54	25	638	75							638	75	621
12. " corner St. Denis and Mignonne streets.....	300	00	11	85	311	85							311	85	125
13. " for the blind.....	400	00			400	00							400	00	39
14. " 964 St. Catherine street.....	300	00	8	25	308	25							308	25	101
15. " 542 St. Mary street.....	694	00	20	87	735	32							735	32	189
16. " 778, Craig street.....	500	00	30	20	530	20							530	20	104
17. " corner Cadieux and Roy streets.....	250	00	13	95	263	95							263	95	161
18. " 312 Logan street.....	450	00	19	20	469	20							469	20	221
19. " 250, Panet street.....	250	00	7	50	257	50							257	50	105
20. " 54, St. Dominique street.....	674	00	42	50	802	03							802	03	235
21. " 290, Ontario street.....	350	00	9	90	359	90							359	90	147
22. " Chatham street.....	300	00	16	65	316	65							316	65	199
23. " Ontario and Seaton streets.....	371	40	31	78	404	68							404	68	502
24. Evening Schools.....	2016	80	70	95	2087	75			703	50	703	50	1384	25	243
Totals.....	51130	60	10996	70	62127	30	1389	00	12947	45	14336	45	47245	44	6088

SCHEDULE C.

PAYMENTS MADE FOR THE MAINTENANCE OF THE POLYTECHNIC SCHOOL DURING THE YEAR ENDING JUNE 30th, 1876.

	\$	cts.
Philosophical Instruments.....	282	12
Chemical do.....	35	63
Care-taking.....	36	69
Work shop.....	151	02
Drawing models and instruments.....	96	87
Mineralogical collection.....	9	00
Ornithological do.....	91	35
Library.....	5	68
Prizes.....	60	64
Printing.....	31	48
Stationary.....	15	08
Furniture.....	353	38
Insurance.....	9	20
Taxes.....	6	35
Salaries of Professors.....	4000	00
CREDIT:		
Received from the Government, (Annual Grant).....	3608	00
do do pupils.....	242	78
Balance.....	5184	39
	3242	78
	1941	61

SCHEDULE D.

PAYMENTS MADE FOR THE PURCHASE OF FURNITURE FOR SUNDRY SCHOOLS and BUSINESS OFFICE, from July 1st, 1875, till June 30th, 1876, inclusively.

	\$	cts.
Plateau Commercial Academy.....	712	80
Polytechnic School.....	1445	49
Primary do.....	20	92
St. Mary's Academy.....	63	88
St. Vincent de Paul's do.....	84	55
St. Patrick's do.....	66	50
St. Joseph's do.....	154	51
St. Denis Model School.....	125	68
School for the blind.....	350	00
do 54, St. Dominique street.....	135	32
do 542, St. Mary do.....	45	00
do 312, Logan do.....	3	43
do 778, Craig do.....	5	21
do 290, Ontario do.....	3	43
do Ontario and Seaton do.....	1010	42
do Corner Sydenham and Ontario streets.....	650	00
Business Office.....	87	30
	4962	44

SCHEDULE E.

TABLE SHOWING THE NUMBER OF PROFESSORS AND PUPILS FOR EACH SCHOOL.

NAME OF SCHOOL.	Number of Professors.	Number of Pupils.	SEX.
Plateau Commercial Academy.....	14	281	Boys.
Do Primary School.....	5	189	"
St. Mary's Academy.....	10	384	"
St. Vincent-de-Paul's Academy.....	7	407	"
St. Patrick's do.....	8	430	"
St. Joseph's do.....	7	416	"
St. Denis Model School.....	3	102	"
School 256, Notre Dame Street.....	5	144	Girls.
do 483, Wellington do.....	6	455	"
do 131, St. Mary do.....	6	289	"

FOREIGN.

ARMIES OF EUROPE.—Germany has 1,687,000 troops of all arms and classes, with a naval force of 13,000.

The news from Malras Presidency gives room for hope that the threatening famine will be averted.

The Yossiehe Zeitung says that Protestantism is at such a low ebb in Berlin that unless a church-rate is imposed next spring, the churches will be in a state of destitution.

A FRENCH PEER TURNED TRAPPIST.—The heir of one of the best names in the French nobility M. Charles de Courteilles, Marquis de Chaveney, has just entered the Monastery of La Trappe.

A grand solemnity was lately witnessed at the Trappist monastery of Igny, in France. The Most Rev. Archbishop of Rheims, four Bishops, ten mitred abbots and a great many of the secular clergy and regular clergy of the different Orders did honor to the occasion.

THE SPANISH GOVERNMENT AND THE BISHOP OF GRENADE.—When the Spanish pilgrims were receiving audience of the Pope, the Spanish Ambassador to Victor Emmanuel was refused admission to the reserved place, not being one of the pilgrimage.

A Geneva correspondent of the Liberte says that in his cautions, as in Jura, the police seem to have nothing to do but attend on the schismatic priests.

THE MAYOR OF PERLY-CERTOUX, canton of Geneva, was brought before the commissary of police, charged with having thrown down a tree through a collision with one of his carts.

Eighteen months ago it was given out throughout Europe that as many as 59,000 Unites of the district of Chelm, in Eastern Poland, had given in their submission to the Greek Schismatic Church.

According to the same print, parents who bring up their children as Catholics under such circumstances, make themselves liable to imprisonment ranging from eight to sixteen months, and to having their children taken from them and given into the care of "Orthodox" relatives.

RUSSIA IN CENTRAL ASIA.—A FLEET ON THE CASPIAN.—The India papers report that the Russians are organizing a flotilla of 50 ships on the Caspian of 500 tons burden, each fitted for the accommodation of 2,000 soldiers.

RUSSIA'S DEMANDS.—It is thoroughly believed in Constantinople, that General Ignatieff has already formulated every proposal he intends to submit to the Conference, and he knows what he will obtain and how he will obtain it.

ulterior designs against China, as part of a larger scheme of aggrandizement. It is also stated to be highly probable that a regular survey of the Bolar Pass will be undertaken.

THE CYCLOPE IN BENGAL.—A despatch to the Times from Calcutta says three large islands, namely, Hattiah, Sundep, and Deccan Shahabzapore, and numerous smaller islands included in the Backergunge, Neacolly, and Chittagong districts were entirely submerged by the storm wave of Oct. 31st.

THE ANDRASY NOTE.—The subjoined are the most important passages of the text presented to the Ottoman Government at the beginning of 1876, and destined probably to supply the details of the "administrative autonomy" accepted in principle by the Powers for the reform of the Turkish Province.

A PEACEFUL REVOLUTION.—The ruler of Egypt, anxious to take a step in advance, and bring his country on something like a level with European States, long sought to abolish the network of awkward and embarrassing consular jurisdiction, and institute Egyptian Courts where foreigners might be sure of even-handed justice and fair play.

VERSAILLES, Nov. 24.—The Senate to day, after several ballots, elected M. Chesnelong, Legitimist and M. Renouard, of the Left, Senators for life.

The Russian Government clearly does not regard the chance of peace as particularly hopeful, even if they should consider peace desirable, since the preparations for war are being proceeded with even more actively than before the signing of the armistice.

TEACHER WANTED.—Wanted for School Section (No. 2) Chapeau Village, a first or second class Male Teacher, to whom a liberal Salary will be given; for further particulars Apply to DANIEL COUGHLIN, Esq., Chairman, or the undersigned.

JUST PUBLISHED. THE LAST LECTURE DELIVERED BY THE LATE FATHER MURPHY, GRATTAN and the Volunteers of '62, (With a Portrait of the lamented deceased).

TO CONSUMPTIVES. The advertiser, a retired physician, having providentially discovered, while a Medical Missionary in Southern Asia, a very simple vegetable remedy for the speedy cure of Consumption, Asthma, Bronchitis, Catarrh, and all throat and lung affections.

GRAND LOTTERY, TO AID IN THE COMPLETION OF THE HOSPITAL FOR THE AGED AND INFIRM POOR OF THE GREY NUNS OF MONTREAL.

COLLEGE OF OTTAWA. CHARTERED IN 1866. UNIVERSITY COURSE. THE COLLEGE OF OTTAWA, under the direction of the Oblate Fathers of Mary Immaculate, is situated in one of the most healthy localities of the City.

REPUBLIQUE FRANCAISE publishes an article to-day condemning influences which surround President MacMahon, and which, it says tend to restrain the Cabinet's liberty of action.

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Tuition and Board, Medical Attendance, Bed and Bedding, Washing and Mending, per Term \$30.00. Day Scholars per Term 12.50. Drawing and Vocal Music entail no extra charge.

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DE LA SALLE INSTITUTE. Nos. 18, 20 & 22 Duke Street, Toronto, Ont.

This thoroughly Commercial Establishment is under the distinguished patronage of His Grace, the Archbishop, and the Rev. Clergy of the City. Having long felt the necessity of a Boarding School in the city, the Christian Brothers have been uniting in their efforts to procure a favorable site whereon to build; they have now the satisfaction to inform their patrons and the public that such a place has been selected, combining advantages rarely met with.

The Institution, hitherto known as the "Bank of Upper Canada," has been purchased with this view and is fitted up in a style which cannot fail to render it a favorite resort to students. The spacious building of the Bank—now adapted to educational purposes—the ample and well-devised play grounds and the ever-refreshing breezes from great Ontario all concur in making "De La Salle Institute" whatever its directors could claim for it, or any of its patrons desire.

The Course of Studies in the Institute is divided into two departments—Primary and Commercial. PRIMARY DEPARTMENT. SECOND CLASS. Religious Instruction, Spelling, Reading, First Notions of Arithmetic and Geography, Object Lessons, Principles of Politeness, Vocal Music.

COMMERCIAL DEPARTMENT. SECOND CLASS. Religious Instruction, Reading, Orthography, Writing, Grammar, Geography, History, Arithmetic, (Mental and Written), Book-keeping (Single and Double Entry), Algebra, Mensuration, Principles of Politeness, Vocal and Instrumental Music, French.

For young men not desiring to follow the entire Course, a particular Class will be opened in which Book-keeping, Mental and Written Arithmetic, Grammar and Composition, will be taught.

Board and Tuition, per month, \$12.00. Half Boarders, " 7.00. PREPARATORY DEPARTMENT. 2nd Class, Tuition, per quarter, 4.00. 1st Class, " 5.00. COMMERCIAL DEPARTMENT. 2nd Class, Tuition, per quarter, 6.00. 1st Class, " 6.00. Payments quarterly, and invariably in advance. No deduction for absence except in cases of protracted illness or dismissal.

EXTRA CHARGES.—Drawing, Music, Piano and Violin. Monthly Reports of behaviour, application and progress, are sent to parents or guardians. For further particulars apply at the Institute. BROTHER ARNOLD, Director.

Tuition and Board, Medical Attendance, Bed and Bedding, Washing and Mending, per Term \$30.00. Day Scholars per Term 12.50. Drawing and Vocal Music entail no extra charge.

MUSIC LESSONS on the Piano per Term... 12.50. Use of Piano per Term... 5.00. Use of Library per Term... 2.50. The Students who wish to enter the College Band make special arrangements with its Superintendent. "N.B." All charges are payable each Term in advance, and in Gold. For further information consult the printed "Prospectus and Course of Study" which will be immediately forwarded on demand.

