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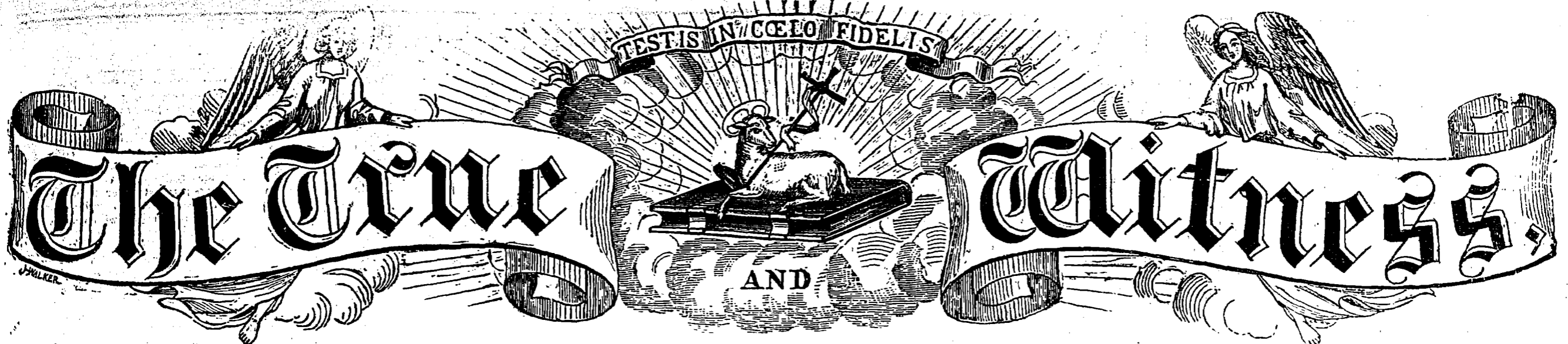
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CATHOLIC CHRONICLE.

VOL. XXVII.

MONTREAL, FRIDAY, OCTOBER 13, 1876.

NO. 19.

JUST RECEIVED,

Table listing various religious books and their prices, including 'Glories of the Sacred Heart' and 'Internal Mission of the Holy Ghost'.

AGENTS for the DOMINION.

CATHOLIC PERIODICALS.

Table listing Catholic periodicals such as 'New York Tablet', 'Boston Pilot', and 'London Tablet' with their respective prices.

JUST RECEIVED,

SERMONS BY THE LATE

REVEREND J. J. MURPHY,

Text describing the sermons by Rev. J. J. Murphy, who lost his life at the fire at Back River on December 4th, 1875.

THE LION OF FLANDERS;

OR,

THE BATTLE OF THE GOLDEN SPURS.

BY HENDRIK CONSCIENCE.

CHAPTER IX.

Next morning, before sunrise, John Van Gistel, with his Liliards, stood ready, armed at all points, in the vegetable-market, and with them, in battle array, some three hundred men-at-arms of their retainers.

At the same moment, and in equal silence, the Clothworkers and Butchers, with detachments from some of the other trades, stood drawn up in arms in the Flemish Street.

Hardly was the plan of operations agreed upon, when the morning bell began to sound from the church of St. Conatus, and the tramp of John Van Gistel's horses was heard in the distance.

The trumpets soon gave forth their inspiring tones, and horse and rider dashed in headlong charge upon the citizens, who had not yet extricated themselves from the drille of the Flemish Street.

And now the Deans of all the different companies surrounded Deconinck, and waited in silence for his counsel, it might almost be said, his orders.

want with redoubled efforts upon his van, and drove it back in confusion upon the rear.

All this had passed so rapidly that already many had fallen, before Master Breydel, who, with the men of his guild, stood at the further end of the street, was aware of what was going on.

As if beside himself, he dashed onward through the opening made by the Clothworkers,—he and his men after him, against the enemy.

Soon all effectual resistance on the part of the Liliards was at an end; they were driven back into the market-place; and the Guildsmen being at liberty to deploy, and avail themselves of their superior numbers, it became evident that their object was to surround their enemies, and that for this purpose they were extending their right wing towards the egg-market.

By this time the sound of the trumpets and the tumult of the battle had given the alarm throughout the city; all its inhabitants were in motion, and thousands of armed burghers filled the streets, hurrying to the aid of their brethren.

While these things were proceeding in the market-place, the governor-general, De Châtillon, presented himself before the town with five hundred French men-at-arms.

The small number of the citizens who were in charge of the walls watched the approach of their numerous assailants with fear and trembling.

The besiegers carried on their operations for the present at a considerable distance from the walls, quite out of bowshot, while De Châtillon with his men-at-arms covered the workmen against a sally from the town.

Anxiously and closely they watched the foe; their hearts beat hard and fast, and their breath shortened, as first the hostile squadrons met their sight; but that was soon over.

One man there was that stood joyous even to mirth upon the rampart; his restless movements, and the smile which flitted over his countenance, spoke of impatient anticipation, and of a moment long looked for and at last found.

And now the Deans of all the different companies surrounded Deconinck, and waited in silence for his counsel, it might almost be said, his orders.

How now, Master Deconinck, what say you? Shall we make a sally, and have at these French fellows where they are, or shall we let them come on, and pitch them into the ditch?

Still the Dean of the Clothworkers made no answer; still he stood plunged in thought, his eye fixed upon the enemy's works, and scanning curiously the great engines of assault with which they were so abundantly provided.

He saw plainly that it would be impossible finally to resist the force of the besiegers; the gigantic catapults and lofty movable towers gave the French considerable advantage over the citizens, who were totally unprovided with any equivalent apparatus.

What? what? interrupted impetuously Jan Breydel; no resistance can avail us? What words are those? and what spirit are they of?

Even of the spirit of prudence and true patriotism, answered Deconinck. We, as besetters good Flemings, can well die sword in hand upon the smoking ruins of our city.

Decconinck met with unaltered mien their indignant looks, and calmly replied: Yes, fellow-citizens; however much it may afflict your free hearts, it is the only way that remains to save our city from destruction.

The first of you, he passionately exclaimed, that breathes a word of surrender, I will by a corpse at my feet. Welcome a glorious death upon the body of a foe, rather than life with dishonour!

Surrender! We surrender! he exclaimed again and again, in a tone of mingled anger and contempt; and at last, in reply to the anxious questions of his comrades, he thus broke forth:

As he ceased to speak, one universal shout arose from the band of the Butchers, and the terrible word "Death!" three times repeated, reverberated through their ranks like a hollow echo from the abyss.

Meanwhile, the assembly of the Deans, or at least the greater part of them, convinced by the reasoning of Deconinck, and terrified at the sight of the engines of assault which now stood ready within the hostile lines, were disposed to submit to necessity, and to open negotiations with the enemy with a view to the surrender of the town.

Not small was the peril in which the Dean of the Clothworkers now stood. Nevertheless, he saw the furious crowd approach without the slightest mark of terror upon his countenance; its expression, indeed, was rather that of deep compassion.

How now, Master Deconinck, what say you? Shall we make a sally, and have at these French fellows where they are, or shall we let them come on, and pitch them into the ditch?

he tranquilly looked down upon the frantic multitude, as a ruler might look from his judgment-seat upon his people.

Suddenly a remarkable change came over the countenance of Breydel; he seemed as though paralyzed, and his axe fell powerless at his side. Seized with an irresistible admiration of the courage of the man whose counsels he abhorred, he thrust aside the foremost of his guildsmen, whose axe was already raised over the head of the Dean, and that so roughly, that the stalwart butcher measured his length along the ramparts.

Hold, my men! hold! he exclaimed in a voice of thunder, while at the same time he placed himself in front of the Dean; and swinging his heavy axe around him, he warded off the attacks of his comrades.

Meanwhile a fresh incident occurred, which greatly assisted Breydel in quelling the tumult which had been raised, by drawing off the attention of the excited crowd to another quarter.

As soon as this summons was heard, the eyes of all were turned with one accord on Deconinck, as if seeking counsel of him on whom they had so lately gazed in murderous rage.

Well, Deconinck, what is your advice? asked Breydel at length.

That we surrender, calmly replied the Clothworker.

At this the Butchers began to give signs of another outburst; but a commanding gesture from their Dean speedily restored them to order, and Breydel resumed:

What, then, do you really feel so sure that, with all our efforts we cannot hold out against the foe,—that no courage, no resolution can save us? Oh, that I should see this day!

At last, Deconinck, raising his voice so as to be heard by all around him, addressed them thus:

During this address Breydel's countenance had exhibited, to an attentive observer, an incessant play of passion; wrath, indignation, sadness seemed in turns to move him.

The Butchers and the other guildsmen turned their eyes upon one and the other of the two leaders, and stood waiting in solemn silence for what should happen.

Suddenly, as if awakening from a stupor, the chief of the Butchers replied in a mournful and faltering voice:

And must it be so, master? Well, let it be, then as you say,—let us surrender.

And as he spoke, he grasped the hand of his friend and pressed it with deep emotion while tears of intense suffering filled his eyes, and a heavy groan burst from his bosom.

There stood the two greatest men of Bruges, the representatives respectively of her wisdom and her valour, clasped in each other's arms, heart against heart, beating high with mutual admiration.

At the sight of this moving spectacle, a cry of joy ran through the ranks, and the last spark of angry feeling was extinguished in the bosoms of the valiant Flemings.

Does your general grant to our spokesman his safe-conduct to come and to return?

He gives full and free safe-conduct, upon his faith and honour, according to the custom of war, was the reply.

Upon this assurance the portcullis was raised, the drawbridge lowered, and two of the citizens issued from the gate. One of them was Deconinck; the other the herald of the guilds.

ANECDOTES RELATING TO ST. BERNARD.

NARD.

By J. F. L., D.D.

It may not be out of the way to insert here a few anecdotes recorded of this period of St. Bernard's history. They will serve to finish the rule sketch we have been drawing of his domestic life.

His affection for his mother had suggested a vow to recite the seven Penitential Psalms every day in her memory. Once, however, whilst in his novitiate, he went to rest without having accomplished the duty which he had prescribed to himself.

One day during that hard first winter at Clairvaux, the monks were reduced to such extremity that even their salt failed them.

As soon as this summons was heard, the eyes of all were turned with one accord on Deconinck, as if seeking counsel of him on whom they had so lately gazed in murderous rage.

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as servant of God have a care of my soul. Let him command, order; I am ready to obey." Moved by the earnestness with which he spoke these words, Bernard and his brothers related, and the saint held a serious conversation with her on the vanity of her ways. "Was this the rule of life which mother kept?" said he. "Her garments, equipage, table, were simple and frugal. Live in accordance with the model which she left you, in peace." Hombeline went home a converted woman. Her life henceforward was that of a hermit. She continued in uninterrupted prayer, with fasts and vigils, until she obtained permission from her husband to take the religious veil. Her life and death were such as became a sister of St. Bernard. —Catholic Standard.

[From a Special Telegram to the Cork Examiner.]

CARDINAL FRANCHI IN IRELAND.

DEDICATION OF HOLY CROSS CHURCH CLONLIFFE.

MAGNIFICENT CEREMONIAL.

DUBLIN, Thursday, Sept. 14.—The ceremony of the dedication of the Church of the Holy Cross, Clonliffe, took place to-day. The occasion was made remarkable and imposing by the presence of nearly the entire of the Irish Hierarchy, and it was invested with still greater interest by the presence of Cardinal Franchi, the Prefect of the Propaganda. Soon after eleven o'clock, a procession of great length issued from the entrance hall of the College and wound its way round the grounds to the new church through a line kept with difficulty in the centre of a dense throng. First came the various Confraternities, with banners, then the children of some of the city orphanages; the clergy walked next in beretta, surplice and cassock, among whom were Archbishop O'Regan, Mallow; Canon Murphy, Youghal; Rev. J. Mulcahy, Timoleague; Rev. Dr. Coghlan, Abbeyfeale; Rev. M. Bourke, Dungarvan, Father Tom Burke, O. P., and Rev. Dr. Russell, O. P. Among the secular clergy was mixed up members of the regular orders, in choir habits, which very much diversified the appearance of the procession.

The Bishops in purple robes followed. These were—The Right Rev. Dr. Vaughan, of Salford; Right Rev. Dr. Walsh, of London; Right Rev. Dr. Kelly, Derry; Right Rev. Dr. Gilloly, Elphin; Right Rev. Dr. Moriarty, Kerry; Right Rev. Dr. McEvilly, Galway; Right Rev. Dr. Dorrain, Down and Connor; Right Rev. Doctor Donaty, Kilmore; Right Rev. Dr. Donnelly, Ologher; Right Rev. Dr. McDevitt, Raphoe; Right Rev. Dr. Moran, Ossory; Right Rev. Dr. MacCarthy, Clonfert; Right Rev. Dr. Ryan, Coadjutor, Killoe; Right Rev. Dr. Leahy, Drogheda; Right Rev. Dr. Warren, Feros; Right Rev. Dr. O'Hea, Ross; Right Rev. Dr. Butler, Limerick; Right Rev. Dr. Nulty, Meath; Rt. Rev. Dr. Conroy, Ardagh; Right Rev. Dr. Duggan, Clonfert; Right Rev. Dr. Power, Waterford; Right Rev. Dr. Lynch, Coadjutor, Kildare; the Most Rev. Dr. McHale, Archbishop of Tuam; the Most Rev. Dr. McGottigan, Archbishop of Armagh and Primate. His Eminence Cardinal Cullen, Archbishop of Dublin, at whose approach everybody knelt, walked next.

The procession was closed by the Celebrant, Cardinal Alexander Franchi. The Cardinal, who is 57, is an extremely fine-looking man with regular features, a noble and dignified expression of face, and a clear, strong voice. He was vested in white and gold, with a richly jewelled mitre, and as he gave his benediction to the people kneeling on either side as he passed along, they were loud in their admiration of his fine bearing.

Inside the church a large congregation had gathered, which included the Earl of Portarlington, Sir John Bradstreet, the Lord Mayor Elect, the O'Connor Don, Mr. Arthur Moore, M. P.; Canon Samlucette, Under Secretary of the Sacred Congregation; Count Brazio Bocelli, of Rome; Edward Desse, M. P.; Alderman M'Sweeney; Maurice Lenthall, John O'Sullivan, J. P., Cork, and others.

The ceremony of dedicating the church having been performed by Cardinal Franchi, the two Cardinals, robed in scarlet, took their seats on the thrones at the Gospel side of the altar, and Pontifical High Mass was sung by the Rt. Rev. Dr. Moran, being the celebrant. At the Gospel, the following eloquent sermon was preached by the Most Rev. Dr. Croke, Archbishop of Cashel.

"I have heard thy prayer; I have sanctified this house which thou hast built, and My eyes and My heart shall be there forever."—3rd Book of Kings, c. ix. v. 3.

May it please your Eminences, my Lords, and Brethren—Whosoever takes the trouble of investigating the religious annals of mankind, will not fail to discover that there exists no record of a people who, even at an early period of their history, did not erect structures, more or less costly and magnificent, for the public exercise of their devotions, or who, having erected them, did not set them apart from vulgar use by some peculiar rite or consecration. This applies to Jew and Gentile, to Greek and barbarian alike. The Patriarch Jacob, as we are told in the earliest pages of Holy Writ, was favored while slumbering with a mysterious vision; and having risen from sleep, he set up the stone on which he had laid his head, and pouring oil on the top of it, is supposed to have consecrated the first altar ever erected in honor of the Almighty. The great Latin historian, Livy, informs us that the founder of Rome having vanquished a neighboring king in fight, had his armor and equipments brought in triumphal procession into the new-built city; and that, by way of thanksgiving to the gods, as well as to commemorate his first victory, he soon after commenced the building of a temple for the reception of those warlike trophies, and when completed dedicated it in person to Jupiter Feretrius, saying, "O Jupiter! having become a conqueror by thy favor, I place royal arms at thy feet, and dedicate to thee a temple for all the rich spoils with which posterity may present thee." The ceremony, therefore, brethren, which you have just witnessed here, the ceremony of the formal opening and dedication of a church, or house specially designed for Divine worship, besides being a most solemn and suggestive function, is in idea, at all events, as ancient as society itself. Now, it is my desire to explain to you, and in as few words as possible, the import and origin of this imposing ceremony—to point out to you certain noticeable peculiarities in connection with this new Church of the Holy Cross, which to-day takes its place for the first time amongst the sacred edifices with which this great Catholic city abounds; and to offer, moreover, one or two practical reflections that may not be found unsuited to the circumstances under which we are assembled here.

You know well what profanation means; you know what it is to profane a thing. You profane anything when you treat it irreverently, and wrongfully divert it from the uses of religion to secular purposes. Thus, the mighty monarch of old who despoiled the Temple of its sacred vessels, and made them subservive the ends of his riotous conviviality; was said to have profaned the Temple, and was punished by God accordingly. You profane what is sacred; you consecrate what had been profane; profanation is, therefore, the opposite of consecration. Profanation takes from God or religion, and iniquitously gives to the world. Consecration takes from the world and generously gives to God. This oblation, for instance, that is used at the altar for the celebration of the Sacred Mysteries, was once in the hands of a silversmith. It was then a profane

thing; it belonged to the world, and the world might have managed, or manipulated, or used it as it willed. But, one day it was taken to a prince of the Church; and he spoke words of sacred import over it, and he anointed it within with holy oil, and thereupon it passed from secular to sacred uses, and belonged no more to the world; but to God and religion. The vestments which your clergy wear while ministering at the altar, it has been the same with them. They had been profane things; they are now, in some sense, sacred. Holy water, blessed beads, medals, crosses, and the like, are all illustrations of the same fact. Look now to this Church in which we are assembled. This morning it was but an ordinary house. It may have served, to be sure, the ends of a church; but it was, in reality, nothing more than a profane building, used for sacred purposes. They who had contributed towards its erection did not wish, or intend, that it should continue so; they desired that an offering of it should be made to God; they intimated their desire to the great and enlightened Pontiff who presides over this portion of Christ's vineyard, and behold, brethren, he comes hither to-day as an envoy from the Court of Heaven unto you; on the part of God, his Master, he accepts this present at the people's hands, and with prayers, and psalmody, and mystic rites, and in presence of distinguished princes of the Church, a host of illustrious prelates, and a magnificent array of Irish priests and people, he has dedicated it irrevocably to religion. It is no longer yours. It is now a sacred edifice. It is now the property of religion. It is now God's own house, and "His eyes and His heart shall be there for ever." Thus you understand what the consecration of a church means. It is the special dedication of it to the exclusive uses of religion.

"He," says the Roman historian, "who was to dedicate a temple, laying hold of one of the posts or pillars of it, declared that he bestowed it on the deity, and that the deity on whom it was bestowed should hold it and enjoy it, and thus alienate it for ever from the service of men."

During the first ages of Faith, or at least during the two centuries that immediately followed the death of our Redeemer, there is no conclusive evidence to show that any churches had been publicly consecrated. Religion was then persecuted, in and out of the Roman Empire, and the Confessors of the Faith celebrated the Divine Mysteries and communed with their flocks on the mountain tops, or in the caverns of the earth, regarding not so much the sacredness of the place as the safety and seclusion it afforded. But, it is sufficiently ascertained that, even then, before the celebration of the Sacred Offices, some special rite was privately gone through, and some peculiar blessing imparted to the house or place in which the devotions of the primitive Christians were usually conducted. The "upper room," for instance, referred to in the first chapter of the "Acts," and into which the Apostles and Disciples repaired on their return to Jerusalem, after the ascension of our Lord, is said by the Venerable Bede to have been enclosed as a church, "founded" that is, specially set apart by the Apostles for Christian worship. In the second century, Pope Pius I., writing to a particular friend of his named Justus, says, "Our sister Euprepeia has had her house converted into a church for the use of the poor servants of Christ, where now, abiding with our said poor brethren, we celebrate the Blessed Supper." In the third century Felix I. consecrated the house of Cecilia, and some years afterwards Pope Marcellinus that of Lucia, both Roman Matrons, for the religious purposes of the Christians. In the fourth century, days of peace, and even of triumph, came upon the Church. A Roman Emperor was miraculously converted; the idols of the false gods were everywhere overthrown, and the hitherto persecuted religion of Jesus was at first tolerated, and finally proclaimed from one end of the empire to the other. The Seven Basilicas of Rome were dedicated by St. Sylvester. Magnificent temples were raised and consecrated, at the Emperor's expense, in Ostia, Tyra, Albano, and Naples, whilst the pious Empress Helen caused similar edifices to be built and dedicated in Jerusalem, in Bethlehem, and even on Mount Calvary itself. The Arians charged it as a great crime on St. Athanasius that he had celebrated the Holy Mass in a church before it was consecrated; and the saint found it necessary to offer a written apology to the Emperor for having done so. Eusebius, in his Ecclesiastical History, gives a most minute account of the consecration of the new church of Tyre, built by the holy Bishop Paulinus, and dedicated by him with much pomp and solemnity before a great gathering of prelates and presbyters. St. Ambrose, later on, writing to Felix, Bishop of Cumo, invites him to the consecration of a church built by a devout man named Bassianus, and urgently prays him not to fail to come, "as he had promised for him." St. Gregory the Great, in several of his letters, speaks of the consecration of churches, and in one of them, notably, he says, "that no new church is to be consecrated unless it be endowed with sufficient revenue for maintaining Divine service, and the clergy that are to perform it." Since Pope Gregory's time, as well as during the long ages that preceded it, this sacred ceremony has been practised throughout Christendom, and, in dedicating the Church of the "Holy Cross," to-day we are but treading in the footsteps of those who have gone before us in the Faith, and perpetuating an usage which has prevailed amongst Christians for nearly 1800 years.

And, indeed, the practice of offering profane things to God must have been prescribed by the Almighty even from the beginning, as it was undoubtedly most gratifying to Him. "And it came to pass," the Scripture says, "that Cain offered of the fruits of the earth gifts to God, and Abel also offered of the firstlings of his flock; and the Lord had respect to Abel and his offerings, but in Cain and his offerings he had no respect." Noah built an altar unto the Lord on coming out of the Ark, in token of his gratitude, and taking of all cattle and fowl that were clean offered holocausts on the altar. "And the Lord smelled a sweet odor," and said—"I will no more curse the earth for the sake of man," thereby showing that He was pleased with the offering. When Moses returned to his people, bearing with him the Tables of the Law, assembling his countrymen around him, he said—"Set aside your first fruits; let every one that is willing and hath a ready heart offer them to the Lord, gold, and silver and brass." And all, both men and women, gave bracelets, and ear-rings, and tablets, and vessels of gold, and spices, and oil, and other voluntary offerings to the Lord. And what was the consequence of this generosity? When the offerings were given in, and the Ark completed, "the glory of God filled the house, and the majesty of God shone on it in presence of all the children of Israel."

But of all the gifts that man can make to God, there is nothing so agreeable to Him as a temple. "Go," said He to the Prophet Nathan, "and say to my servant David, thou shalt build me a house to dwell in, for I have not dwelt in a house from the day I brought the children of Israel out of Egypt unto this day." King David thereupon sent for his son Solomon, and said to him—"It was my desire, my son, to have built a house to the Lord, the God of Israel; but the word of the Lord came to me, saying, 'Thou hast shed much blood, and fought many battles, so thou canst not build a house to My name, but thy son, Solomon, shall build a house to My name, and he shall be a son to Me, and I will be to him a father.'" "Now behold," he continued, "I have prepared in my poverty a hundred thousand talents of gold, and of silver a million of talents, brass, and iron, and stone, and timber without account. Arise, then, my son, and do, and may the Lord God of Israel be with you." The good King David died soon after this,

and Solomon set to work at once to build the temple. He employed thirty thousand masons, seventy thousand carriers of burdens, eighty thousand hewers of stone, and had three thousand architects or overseers. Day and night they piled the good work without ceasing. At length it was finished, and the feast of the dedication was at hand. The priests and the ancients of Israel, and Solomon, the mighty monarch himself, arrayed in his royal robes, went in solemn procession to the Temple, and even within the sanctuary thereof—the king, going down on his knees, poured forth that sublime prayer, recorded in the third book of Kings, and in which he alternately praised God and prayed for and blessed his people. "And when Solomon had made an end to his prayer," the Scripture says, "a fire came down from heaven and consumed the holocausts; and the majesty of the Lord filled the house; and all the children of Israel saw the fire coming down, and the glory of the Lord upon the house; and falling down with their faces to the ground on the stone pavement, they adored and praised the Lord, saying that He was good, and that His mercy endureth forever." This ceremony, brethren, has just been repeated here, and I earnestly, oh, so earnestly and heartily, ask Him who sits upon the throne, and who sent down fire of old to consume the holocausts in the Temple, graciously to vouchsafe that the functions of this day may be attended with a somewhat similar result. May God's glory shine on this house; may His Majesty fill it; and may His best and choicest graces abide here forever.

But why, you may say to me, this special dedication of a house to God? Heaven and earth cannot contain Him. Wherefore, then, strive to isolate Him here? God is everywhere, and may everywhere be invoked. "If I ascend into heaven," says the Psalmist, "Thou art there; if I descend into hell, Thou art there; if I take unto myself the wings of the morning and fly even to the ends of the earth, Thy right hand sustains me and Thy power is still felt." Why not invoke God then in the open air, under the broad canopy of heaven, or on the mountain top, suppose, at night, when stars are brightest, and when solitude reigns all around, rather than here in the midst of men, and circumscribed by these walls? For two reasons—first, because it is God's pleasure that we should do so; and secondly, because we know that though present everywhere He is specially present here. "Beware lest thou offerest thy holocausts in every place that thou seest," said the Lord in Deuteronomy, "but only in the place which the Lord will choose, in one of thy tribes shalt thou offer sacrifice and do all that I command thee." And by how many prodigies did not God reveal Himself as specially present, both in the Temple built by Solomon and in the other temples that succeeded it? Fire descended from heaven, as we have seen, to consume the holocausts that were offered there. There God delivered His oracles and declared His wishes. It was there that Samuel was instructed; that Solomon got the gift of wisdom; that the father of the Baptist was apprised of the future glories of his son; and that the aged Simon took the infant Jesus into his arms. It was in the Temple that the poor publican was pardoned; and it was in the Temple, too, that the mother of the Messiah qualified herself for the glorious privilege of the divine maternity which the angel of God announced to her in her humble home at Nazareth. Jesus Christ Himself calls the Temple "His house;" He punished those who profaned it; He frequently prayed in the Temple. Peter and John were about to enter the Temple when they cured the man who had been lame from his mother's womb; and it was at the earnest and united supplication of the Church assembled in the Temple of Jerusalem, that the angel came from heaven to strike the chains from off Peter's feet, and restore him to freedom and to the cause of the faith. God is, then, everywhere, but He is especially present in the house that is dedicated to His service. Of this I can present you with an easy illustration. The soul subsists, you know, and acts in the entire body of each of us, and in each and every one of its parts; yet it especially lives and operates in the head and heart, for therein it is most sensibly felt. The head is the fountain of intellectual life, the heart the source of animal activity. So it is with God. He is everywhere, but is especially in heaven and in our church. In heaven, where His wisdom, and majesty, and might, and supreme intellectuality reside, guiding, governing, and sustaining the world, and fulfilling the laws that He framed for it from eternity; in His churches where His goodness and mercy, and longanimity prevail, and where He gives life, and health, and grace, and spiritual vigor to those who ask for them as they ought.

And so in truth it has been felt and believed at all times. Tacitus tells us that the ancient Germans were used to enter the temples of their gods bare of head and laden with chains to indicate their allegiance; to and respect for their deities whose presence they had been taught to recognise there. The Saracens, we are told, took the shoes off their feet, and, as a mark of reverence, walked and knelt on their naked knees in the churches. The Greeks of other days would not use their handkerchiefs nor exspectorate, nor be guilty of the least levity in the edifices which they held to be sacred; and history tells us that when a barbarous people entered Rome about 1400 years ago, for the purpose of plunder, their savage chiefs issued the strictest orders that the churches of the Christians should not be profaned. Saint Jerome and Saint Augustine attest this fact. And surely, brethren, if this idea prevailed at all times, and even amongst barbarous men, it should be specially felt now and here. "Come not hither," said God to Moses, speaking to him from out the burning bush; "put off thy shoes from thy feet, for the place whereon thou standest is holy ground." And is not this spot on which we stand to-day holy too? The high priest of your religion has blessed it, and Jesus Christ is to dwell there for evermore. "For He has heard your prayers, and He has sanctified this house which you have built, and His eyes and His heart shall be there for ever." Woe, then, to him who would profane it by thought, or word, or deed. A man was struck dead, of old, for having dared to lay hands upon the Ark. Fifty thousand men were treated with the same rigor because they gazed on it with an idle and almost sinful curiosity. Balthazar was torn off the throne of his ancestors for having profaned the sacred vessels. Heliodorus was well-nigh flogged to death by angels, because he presumed to meddle with the treasures of the temple; and Jesus Christ was only once angry while on earth, and that was when He saw His "Father's house profaned, and from being a house of prayer, converted into a den of thieves." Here upon this new raised altar, will a sacrifice be only offered, of which all the ancient sacrifices were but an empty figure.

Within and around this sanctuary, meanwhile, the highest of God's spirits will keep ceaseless vigil. Either you brethren, will come as stated times to pray, and to pour forth your souls in words of sorrow, supplication and thanksgiving to Him who sits upon the throne; and, oh, then, during those happy moments, in humble attitude before the God of your fathers, let no distracting thought disturb the placid flow of your devotions, but, wrapped in holy prayer, think only of God and of your own misery. The farmer should then forget his fields, the lawyer his clients, the physician his patients, the rich man his wealth, the poor man his poverty, the scholar his books and his ambition; and kneeling here, before an altar far more holy than the stone erected by Jacob, or ground more hallowed than that on which Moses stood, and in presence of a tabernacle of which the Ark of the Covenant was but the emblem; they should hold silent converse with the great Author of the universe alone, and

ask for His favors and His friendship. Even when at home, brethren, think at times of Zion. Turn to this spot in thought occasionally, as the captive Israelites used to yearn after the city of their home and affections; and as you pass it by henceforth, now that it is "the house of the Lord, and the place wherein His glory shineth," lift your hearts reverently from off your heads, or show some other mark of respect to it, in token of your belief in the mystery which it covers; yet cannot wholly conceal.

Nor is it alone the great Christian mystery of the miraculous presence of the body and blood, soul and divinity of Jesus Christ under the Eucharistic species of bread and wine, that this sacred edifice is designed to cover and to commemorate. A considerable portion of the wood of the cross on which our blessed Redeemer shed his blood and died for us, and which the illustrious Cardinal Archbishop of this ancient Metropolitan See received as a gift from our Holy Father the Pope in person, is to find a fit and permanent resting-place within these now consecrated walls. This is the church of the "Holy Cross." When children are being regenerated in the waters of baptism, it is an old and commendable usage that they assume the name of some of the heroic holy ones of the past, thus taking to themselves for life a saintly patron and protector. In the world of letters a similar custom prevails. Authors often dedicate the productions of their pen to some high and potent personage, hoping in this way to secure the favors of the great through the exalted patronage of the one to whom they have inscribed their writings. Much on the same principle, we designate our churches by the names of our favorite saints, calling them the church of St. Patrick, or St. Malachy, or of St. Bridget; or giving them a title from one of the chief mysteries of our religion, such as the Church of the Holy Trinity, the Church of the Holy Sepulchre, or the Church of the Holy Cross. Thus, in a church built in honor of Ireland's great Apostle, St. Patrick receives special reverence. His hallowed name is seen written in letters of gold or silver on its walls and windows; the painter's brush and the sculptor's chisel will have permanently represented there the traditional outlines of his familiar face and figure; and on his yearly festival, honored in every land as is the name-day of no other saint in the calendar, he will receive in his own church, and from his own children, the truest and tenderest homage of their hearts. In like manner, in this Church of the Holy Cross the sacred symbol of salvation meets the eyes of the faithful everywhere. The crucifixion of our Lord, the crucifixion of St. Peter and St. Andrew, the vision of Constantine, the fiery serpent raised of old in the wilderness, together with various other emblems more or less connected with man's redemption by the Cross, are fittingly represented within these walls, exhibiting a high development of decorative art, and strikingly suggestive of the special ends for which this Christian Temple has been designed. It may fairly be assumed also, that besides performing here the ordinary devotions of Catholics, the lovers of the Cross of Christ, the Christian's standard and the Christian's hope, will periodically visit this church, as on a pilgrimage, there to pour forth their souls in prayer with more than usual faith and fervor, while gazing with sad but reverent eye on the precious memorial of our Saviour's Passion, which shall henceforth be venerated here. The Roman legionaries made solemn oaths in presence of the imperial eagles, that they would follow the stand surmounted by those golden birds through life and death, and that they would never falter in their allegiance to him in whose name and honor they were borne. Are we equally true to the sacred standard of the Cross? When the veteran banners of some historic regiment of the line are war-worn and decayed, stained with the blood of slaughtered men, and rent by the missiles of destruction, they are usually exchanged for fresh colors, which religion does not disdain to bless, and which royalty itself condescends at times to make a present of. Our colors never fade, or grow old, nor does our standard need a new benediction. Like the vital spark within us which leaves its earthly tenement only to travel to a better sphere, where it hopes to be clothed in perennial beauty, the standard of the Cross stricken down in one country is sure to be set up in another; its home may be altered, but its ultimate triumph is assured, as its lessons are immutable and eternal. We are despised, as we know, for many a long and weary year, as the emblem of guilt and shame, and meanness punishment; but it had a miraculous triumph at last, and was lifted up fearlessly thereupon in the open light of day, at the head of a victorious army. Ever since then, it has been ceaselessly combated, but never vanquished. The early Christian missionaries bore it lovingly aloft, as they went evangelizing on their way. They boldly outstepped with it the boundaries of the Roman world, subjected to it the most savage tribes as well as the most polished peoples, and successfully planted it amongst nations over which the eagles of the empire had never floated. It is now seen, thank God, high up and honored on battlemented tower and sacred steeple, has become a sign of civilization instead of ignominy, and is the chief ornament in the diadem of kings, and queens, and emperors.

We have every reason, therefore, to be proud of the Cross. The primitive Christians, as Tertullian tells us, had it constantly before them. "At every moment," he says, "and at every step, when entering a house or when leaving it, when dressing, or bathing, or sitting down to dinner, when going to bed and rising from it, when walking or standing, we mark upon our foreheads the holy sign of the Cross. People nowadays, nevertheless, who call themselves Christians, and who affect to be the sole representatives of Divine truth as taught and practiced in the early Church, not only never mark themselves with this saving sign, but hold it in the utmost aversion, and carefully exclude from their homes, their books and general surroundings everything that resembles, or that could at all suggest, the sacred emblem itself. Even in their houses of worship there is no footing found for it; and the royal arms of England usurp the place of prominence which all Christian antiquity had assigned to the symbol of man's redemption. However to be deplored, this, under the circumstances, is scarcely to be wondered at. For when one dynasty, as we know, supplants another, be it by fraud or superior force, or upon one form of government succeeds another, the national flag undergoes a corresponding change, the city streets, and public buildings, and chief places of popular resort receive strange designations, in accordance with the new regime, and the emblems held in honor yesterday, and perhaps for ages, are but tokens of disaster and defeat to-day. So in some sense, has it been with the Cross. It has had its vicissitudes. Not to talk of the insults offered to it when torn down and trampled under foot, three centuries ago, in England and in several Continental states, from the Rhine to the Danube, and from the lakes and mountains of Switzerland to the frozen fastnesses of the North, it has been subjected to many a sore trial and humiliation even here.

Nor need I travel far beyond the spot on which we now stand to illustrate in a most striking manner the trials as well as the triumphs of the Cross. Eight hundred years ago and more, on the great day of atonement and propitiation, when Christ our Lord, suffered death for us on the Cross; the plains on which this church is built were the scene of an ever memorable but sanguinary encounter. The battle known as that of Clontarf, fought, according to the Four Masters on the Good Friday of the year 1014, is supposed to have taken place on the circumambient fields. The Scandinavian pirates, flushed with repeated victories, and enrobed with the plunder of more than two countries, strengthened

moreover, I regret to say, by the traitorous aid of a native prince, the perfidious King of Leinster, gave final battle here to the men of Munster, commanded by brave O'Brien, the greatest and mightiest of our ancient Irish kings. Before the battle, we are told in the Annals of Inisfallen, the Monarch of Ireland, with his son Morrough, went among his men, and addressing them, said, "You have for many years groaned under the tyranny of these sea-faring pirates, profane destroyers of the churches and monasteries of God, who have trampled on the Cross and profaned the relics of the saints. They are now before us. May God in His mercy give you strength and courage, on this day on which Christ suffered death for you, to put an end for ever to their tyranny in Ireland and to avenge on them their many perfidies and profanations." And then, cross in his left hand, and with his sword in his right, declaring he was ready to die for his people, he and his followers rushed on the men in armour, on the native traitors and foreign auxiliaries, cut them to pieces, and thus freed the Irish soil forever from the hated domination of the Danes. "That man," it has been beautifully observed, "is little to be envied whose patriotism would not be inflamed on the plains of Marathon, or whose piety would not grow warm midst the ruins of Iona." May we not hope, then, that the love of faith and fatherland of the aged Brian when he snote the Dane and drove him a beaten fugitive into the turf at Clontarf, will, for all time to come, be fed and fostered, as in a living fountain, here. And, above all, may we not reasonably expect that the youthful aspirants to the sacred ministry who throng and thrive in the adjoining seminary of Clonliffe, as they wander over these College grounds, on which their country's deliverance from a foreign foe was once achieved, or bend in silent prayer before the altar whereon Brian's standard of the bleeding Cross is honored and enshrined, will learn to love the ancient Church which Brian's right arm defended and the dear old land which he set free.

But the discomfiture of the Danes, and the utter annihilation of their pagan power in Ireland, is not the only, or even the most touching triumph of the Cross which I wish to commemorate in connection with the dedication of this new church and the stately ceremonial of to-day. Not that I mean to glance at, much less to expiate on, the progress which our holy religion, pre-eminently the religion of the Cross, is making, and happily has made amongst us, even within the memory of living men. The theme is, no doubt, a noble and inviting one, but it must be the business of another time and of some person more capable of dealing with it than I am, to tell of and describe the wondrous transformation which the face of this country has undergone and is still undergoing, considered from a religious and educational point of view—how schools, colleges, hospitals, houses of refuge, parish churches, cathedrals, and all manner of charitable institutions have of late years risen up, as by the touch of an enchanter's wand, in every city, and town and hamlet in this island. The Gospel is everywhere preached to the poor. The schoolmaster is abroad, confraternities abound, and are daily becoming more numerous. The Holy Scapular, the Holy Rosary, the Holy Family, the Sacred Heart of Jesus—to which our country was solemnly dedicated on the Passion Sunday of 1873—are familiar, thank God, to the children of this generation as household words. The pious pilgrim from Ireland visits as of old, the sacred shrines believed to have been hallowed by the footsteps of saints or honored by the presence of celestial messengers. Our faith and fervor and devotion to the Holy See are unsurpassed. Religious communities of men and women are being marvellously multiplied, and with them those homes of peace and grace and beneficence which in earlier and better days abounded here, and formed the chief glory and greatness of this ancient island.

On these, and such exciting topics as these, let it be the pleasing duty of others on some future, and possibly, more suitable occasion, to descend. For my part, I desire only to remark that, in tracing the origin and estimating the character and extent of the religious progress, or revival, made by our National Church within the last five-and-twenty years, while awarding the highest meed of credit where credit is undoubtedly due, and recognizing to the full the enlightened zeal of our bishops, the untiring energy and devotedness of our priests, and the unselfish generosity of our people, we should not be unmindful of the salutary influence so benignly exercised over us all by the eminent prelate who, with equal grace, and dignity and devotion, presides over this great gathering to-day, and whose well-merited honors as a Prince of the Church have added such unusual lustre to the Irish Episcopacy in our times. On the 3rd of May, 1852, little less than a quarter of a century ago, the Feast of the Invention of the Holy Cross, he was translated from the Primatial See of Armagh, and appointed Metropolitan of Leinster; and in this fact I think I see the origin of this Church of the Holy Cross, and desire a reason, too, why it and the adjacent seminary, built designedly beside each other, as was the usage in the early ages of faith, have been planted on these historic fields, where on the standard of the Cross achieved a most signal triumph, and the faith and heroism of our fathers have been so notably made manifest. May health, then, and grace, and length of days be the portion of our Irish Cardinal; and having lived to see the triumph of Religion and of the Cross at home, may he not be gathered to his rest until he will have witnessed a similar triumph in those dear but distant lands in which it has so long been persecuted, and so fiercely, but fruitlessly, assailed.

For the rest, my Lords and Brethren, as Christ, in us owe everything to the Cross. It was traced over our infant forms in baptism, marked with holy oil on our foreheads in Confirmation, is ever associated with the sacred form of absolution in the much needed sacrament of Penance, and literally presides over every ceremony and sacred rite designed for our sanctification by the Church. On cathedral dome and parish steeple, and cloistered house of prayer, it is prominently placed and seen throughout the various districts of this sainted land. It hangs beside our pillow as we lay us down to rest at night, and meets the eye in our books of devotion as we make our thanksgiving in the morning. In life it is our hope, in death it will be our best security. It shall be the witness of our last struggle; the bearer, as it were, to heaven of our last sigh; the object of our last embrace. What do I say? When we shall have been no more, and that our mortal remains shall have been committed to their last resting place, high above them will be raised the symbol of salvation, telling to friends and passers by that we lived as Christians, and that in death our ashes repose beneath the shadow of the Cross, awaiting a happy and glorious resurrection.

The monarch may, therefore, glory in his crown, his sceptre, and his subjects; the great ones of the earth may glory in their names, their titles, and their dignity; the scholar may glory in the triumph of successful genius; the soldier in his scars; the conqueror in the applause of a grateful country; the lovers of elegance and ease may glory in the possession of every earthly comfort; but he who is the peculiar privilege of glorying in the Cross and humiliations of a crucified Redeemer, of trodding in His footsteps, and copying in our lives the lessons which He came on earth to teach us. May we live in some sort, as He lived, to die as He died, at peace with all—with God, with our neighbor, and with ourselves; may we exchange the light of that sun which knows no dimness; and in forfeiting the favor and friendship of creatures, may it be but to

enter on the everlasting companionship of God the Father, who created us, of God the Son, who redeemed us; and of God the Holy Ghost, who, I trust and pray, will sanctify and save us. Amen.

IRISH INTELLIGENCE.

The Cork Corporation have resolved to request the Lord Lieutenant to remove 26 of the extra policemen stationed in that city since the Fenian disturbances in 1867.

The Lord-Lieutenant has appointed Dr. Wm. M. Burke as Registrar-General, in the room of Dr. Donnelly, C. B., who has resigned. Dr. Burke has filled the office of Deputy Registrar for some years.

At the last meeting of the Tralee sanitary board the following resolution was proposed by Mr. Wm. Coffey, and seconded by Mr. M. F. Slattery, and adopted:—that the provisions of the Common Lodging Houses (Ireland) Act, 1860, be hereby adopted and applied to the borough of Tralee.

The Rev. Richard Power, P.P., of Glenroe, having declined to accept the pastoral charge of Dromcollogher parish, the Right Rev. Bishop Butler has appointed the Rev. M. Roche, P.P., Banogue, to the parish of Dromcollogher, and the Rev. Mr. O'Reilly, C.C., of Shanagolden, has been appointed P.P. of Banogue.

The Rev. James Mooney, C.C., Forkhill, who for some years was C.C. in St. Peter's Church, Drogheda, has been presented by the parishioners of Forkhill with an address and a testimonial of beyond 100 sovereigns. The testimonial of money is given for the purpose of procuring a horse and trap for the rev. gentleman.

The Limerick Reporter of the 12th ult. says:—"One of the oldest and best known inhabitants of the Grand Canal bank, none other than the aged Patrick Brazell, died on Sunday night at the Lock house, above Gilligloe Bridge. He had almost reached his 90th year: and there was no one in that locality to whom he was not familiar for a great number of years."

There was a wedding going on at Rhesogue on Saturday, September 9, about 2 miles from Limerick. A young man named Lawlor, a coal carter, was the bridegroom. While the festivities were in progress, Lawlor's father, aged about sixty years, retired into a quiet corner of the house and hauged himself. The consternation of the party was great when they found the body of the old man stiff and cold.

The Armagh Catholic primatial residence (says the Dundalk Democrat of Saturday) is being rapidly progressed with. Mr. Colleen, the contractor, is pushing all forward and taking advantage of the good weather. Last week the parish nobly responded to the call made on them for funds, and on Sunday it was found that the subscriptions amounted to upwards of £2,000.

A teacher of a National School near Rathfriland, County Antrim—a married man and the father of nine children—has eloped with a young woman, also a teacher of a school in the same neighbourhood. It is believed that they have sailed for the Antipodes. The man was a preacher in a Presbyterian church, and the young woman was a member of the choir. The elopement has caused much excitement.

George Woods, Esq., Milverton Hall, the owner of several large estates in Dublin and Meath, died on the 7th ult. He was the senior magistrate of the County of Dublin, and married Sarah, eldest daughter of Hans Hamilton, Esq., Sheephill, M.P., by whom he was left one son and three daughters. He has died full of years and honor, and is succeeded in his estates by his only son, Hans Hamilton Woods, Esq., D. L., Whitestown House, Balbriggan.

The Fathers of the Vincentian Order, who had been engaged for some time past in giving a mission at Gort, diocese of Kilmacduagh brought their labors to a close there on the 10th ult. Father O'Sullivan, of Cork, was the conductor. He was aided by Rev. Messrs. Jenoury, McKenna, and Cahill, also of Cork. During the four weeks of the mission the church was daily crowded to inconvenience. The number confirmed was 550.

Mr. Robert Heron, D. L., of Ardegon, Killyleagh, died on the 16th ult. The deceased who was constantly on the Grand Jury panel for the county Down, was in addition to being a landlord, agent for Mrs. Hamilton, Killyleagh Castle. He was chairman of the Downpatrick Board of Guardians, which post he held for some 16 years, and he was a member of the first Board of Guardians after the workhouse was opened. Mr. Heron had attained a very advanced age.

On September 10, a mission was opened by the Franciscan Fathers in the parish church of Avoca, county Wicklow. The Very Rev. Father Cosgrove, Provincial of the Order, preached to a large congregation after last Mass, and in the evening the Very Reverend Father Hanrahan preached to a still larger assemblage. The confessionalists were crowded, and there is every proof of the mission in this locality being a glorious success. The Fathers present are—The Very Rev. the Provincial, the Very Rev. Father Hanrahan, Dublin; Rev. Father Rossiter, Cork, and Rev. G. L. Cassidy, Dublin.

CONNUBIAL BLISS.—Mr. James Collins, of Lanchamore, near Newport, has just married Miss Jane Murray of the same place. Their united ages amount to 150 years. The bridegroom is 83, and the bride 67. Mr. Collins has lately returned from America, where he amassed some money. The ladies will be interested to know that the dress of the lady was a white cap, Rob Roy ribbons, with shawl to match. The bridegroom was arrayed with a blue body-coat and brass buttons, knee breeches of blue plush with brass buttons, white worsted stockings with silver buckled shoes! After the wedding the happy pair started for Killaloe to spend the honeymoon.

At a recent meeting of the Limerick Council, Inspector Hayes charged night watchman Storan with being found drunk on his beat at Thomond Gate. He was asleep in the shop door of a citizen, whose property he is paid to protect. Inspector Hayes—I can never find him perfectly sober. Mr. Cronin, T.C.—Always "muddled" (laughter) Inspector—Yes. Storan was brought in. He admitted and in extenuation said he was troubled with a bad wife. Mr. Bernal—His wife is not on the watch, nor is she paid to protect our property. We are the laughing stock of the world owing to the conduct of these men. Storan was ordered to be reported to the Council for dismissal. Mr. Counihan remarking that the night force seemed to demoralize everyone who joined it.

The new schools of the Sisters of Mercy at Lurgan were opened last week by the Rev. Father McKenna, P.P., who was accompanied by John Fleming, Esq., president of the St. Vincent de Paul Society, by a procession of the children, and their teachers—the good Sisters of Mercy. Although the morning was bitterly cold as a March one—the young ones—to the number of 300—did not fail to put in an appearance at the appointed hour. The building is an ample and measuring eighty-five feet by twenty-four. In round numbers the cost is about £1,600. En passant, these are not the only educational establishments recently erected by

Father McKenna, as St. Peter's Schools, adjoining the church, and costing over £1,000, are only a short time in operation, so that some idea can be formed of Catholic progress in Lurgan.—Nation 23 ult.

BAIRNISH ASSOCIATION.—Lord O'Hagan, Dr. Hancock and other members of the Statistical Society of Ireland took a prominent part in the debates and papers at the meeting in Glasgow. Dr. Hancock contributed an excellent paper on Savings Banks to prove that it is the duty of the Government to take over the savings banks still remaining under private management. In one of the papers read on education the author endeavored to prove that popular education must ever remain backward in Ireland until compulsion be general as in England and Scotland. The meeting for 1878 will be held in Dublin, which was carried by a very small majority. The Lord Mayor and Alderman McSwiney attended the meeting in Glasgow, by direction of the Corporation, to urge the claims of Dublin, in which they succeeded.

The united boards of superintendence for the county and the city jail of Kilkenny assembled a few days since for the transaction of business, which included the election of a governor for the prison in the place of Mr. Robins, recently superannuated. The number of candidates was very large, and they consisted principally of junior members of aristocratic families, who had served either in the military or naval service. The salary and other emoluments of the office will amount to about £450 per annum, and, as the Kilkenny jail is likely to be the depot centre under the proposed scheme of amalgamation of prisons, it is likely to be in the future even a more valuable appointment. The voting resulted in the election of a county Tyrone gentleman, Captain Stewart, who formerly served in a Highland corps, and who is connected with the county.

The dedication of the new church at Cloniff was performed on the 14th September with the utmost solemnity. The ceremonial began with a grand procession through the extensive grounds of the Seminary. The children of the Christian Brothers' schools and the members of the confraternities of Dublin preceded the clergy. Cardinal Franchi, Prefect of the Propaganda, officiated at the ceremony of the dedication. High Mass was sung by the bishop of Ossory and the Archbishop of Cashel preached. Besides Cardinals Cullen and Franchi, there were present the Primate, the Archbishops of Tuam and Cashel, twenty Irish Bishops, the Bishop of Salford, the Bishop of London (Canada), and more than three hundred priests. At the conclusion of the ceremonies Cardinal Franchi, by a special faculty of the Pope, gave the papal blessing from the front of the Church. An immense crowd was present, and the whole ceremonial lasted four hours.

It is with sincere regret (says a Graigue correspondent) I have to record the death, on the 9th inst., at his residence, Mount Brandon, of Patrick Kelly, Esq., of the firm of John Kelly and Son, the eminent starch manufacturers of this town. The demise of this young gentleman demands a little more than a mere passing notice. Mr. Kelly was born to comparative independence, realised by the industry of his respected father, and—unlike too many young men in a like position in this country, who spend their time and money in indolence and pleasure-seeking, or leaving their money idle in banks, unearning to invest it in some useful industry, thus ignoring their duty to their fellow-men—devoted his fortune, time, and talents, and laboured for years, both mentally and physically, working up and establishing a great manufacturing concern, the only one of its kind in Ireland, and second to none in Great Britain. This extensive starch factory with its vast ramifications of machinery is indeed a curiosity in itself.—Nation

A Home Rule demonstration, numbering some five thousand persons, was held at Edenderry, on Sunday, September 17, in a field adjoining the town. The weather was most unfavorable for an open air gathering, and at one period of the day, owing to the heavy rain, it became doubtful whether the demonstration could be held at all. However, at three o'clock, during an interval of tolerably fine weather, the proceedings were commenced. St. Patrick's Band, Colbridge, was in attendance, while on every side there was an ad libitum display of green ribbons, rosettes, and scarves. The assembly was of a most orderly and unanimous character, and everything passed off quite smoothly. The choir was taken by Rev. Father Dunne, P.P. Mr. Butt and Mr. Meldon and several other prominent Home Rulers were present and spoke, and resolutions were adopted in favor of Home Rule, fixity of tenure, denominational education, and amnesty.

MARSHAL MACMAHON ON IRELAND.—The Clare Independent, a very able and interesting journal, publishes the following special telegram from its Parisian correspondent: "Mr. Donat O'Brien had the great honor of being presented to his distinguished countryman Marshal MacMahon, the Duke of Magenta, on Saturday last, by Mons. Leonard, Knight of the Legion of Honor. The Marshal only came to Paris for a few hours from his shooting in the South, and received his patriotic countryman most cordially; and he asked several questions about Ireland and evinced great interest in her prosperity. He wore the sword presented to him by Ireland after the battle of Solferino, and was gratified when Mr. O'Brien told him that he was one of the earliest subscribers to it. The Marshal expressed his pleasure to Mr. Leonard that he would present Mrs. Leonard at his levees on some future occasion, and also to Madame McMahon, who loves every one from the cradle of his family. On leaving he again shook Mr. O'Brien's hand warmly, and he assuredly got as warm a grasp in return."

DISCONTENTS.—It having been rumored that discontent exists among the electors of this county at the votes on Mr. Butt's Land Bill given by their members. The O'Connor Don and the Hon. Chas. French, the latter urge their readiness to meet their constituents for mutual explanation. The following note has been addressed to the Freeman's Journal, by the junior member: "Frenchpark, September 7th, 1876.—Dear Sir,—In reference to a paragraph which appeared in last week's issue of your paper relative to the desirability of holding a county meeting, at which the O'Connor Don and myself will give an account of our stewardship, I can only say, on my own part, that I have waited some time in expectation that some such meeting would take place. I think it is but just to both parties that we should have an opportunity of explaining, and our constituents an opportunity of hearing, our motives for any action of ours during the past session. I certainly shall be very glad to attend a meeting of the kind, and I think the sooner the better.—Faithfully yours, CHARLES FRENCH."

On Sunday, Sept. 17th, High Mass was sung by Cardinal Franchi at the Pro Cathedral, Marlborough street, Dublin. The altar was gorgeously and tastefully decorated, and the service was celebrated with all the ceremonial pomp that is usual on such occasions. Outside the altar rails was a dense surging mass of people that swaying to and fro by the crushing force of constantly augmented numbers, completely filled every accessible portion of the interior of the Cathedral. Among those on the altar, besides Cardinal Franchi, were Cardinal Cullen, the Archbishops of Tuam and Cashel, the Bishops of London (Canada), Galway, Clonfert, Waterford, Ardagh, Father Burke, P.P.; Father O'Reilly, the deacon; Father Donnelly, the sub-deacon; Father McSwiggan, master of the ceremonies; and Father O'Neill, assistant priest. An

eloquent and impressive sermon was delivered by Father Burke (a full report of which will appear in our next issue); and at the conclusion of Mass Cardinal Franchi gave the Papal Benediction. On leaving the cathedral, Father Burke was greeted with a hearty and prolonged cheer by the crowds outside.

The magistrates at the Mallow session, a few days since, found themselves (says the Cork Examiner) placed in a position of considerable difficulty. A strange individual, who had been found in a farmer's barn, was brought before them for examination, and the police reported, as the result of their inquiries, that he was a foreigner. This being rather a vague designation, the chairman proceeded to interrogate the culprit for the purpose of ascertaining his precise nationality. First he addressed him in English, but the foreigner preserved an obstinate silence, as if the vernacular conveyed no meaning to his mind. Then the worthy magistrate with a command of foreign tongues which greatly impressed the court, inquired "Parlez vous Francais?" The terror of being addressed in French seems to have at once produced a salutary effect upon the stranger, for without further hesitation he replied, "I am Dutch." Whether it was that the bench were satisfied with eliciting this important confession, or that the difficulty of conducting an examination in Dutch, high or low, deterred them from proceeding further, we are unable to say, but the investigation was not continued, and the prisoner was discharged with a caution conveyed in English suitable to the understanding of a person unacquainted with our language.

GREAT BRITAIN

The percentage of pauperism in Glamorganshire is said to be less than in any other county in South Wales.

It has been reported to the London Commissioners of Sewers that twenty-three tons of diseased meat were seized in the city the other day.

A young man named Singer has been sentenced to sixty days imprisonment at Aberdeen for having knocked down and nearly choked his father, a frail old man.

The new Domesday Book credits Earl Dufferin with a rent roll of £21,043 a year sterling—a respectable amount, but a drop in the bucket compared with that run up by the rent roll of some other territorial magnates of the British Isles.

An endowed evening school, the first of the kind in London, has been opened in Westminster. Its object is to continue the education of scholars on their leaving the elementary schools of the school board.

A curious verdict has been returned by an Ebbw Vale (Wales) jury. A man previously in good health was found dead by the side of a gas stove at the steel works. From this stove, according to one witness, a large quantity of gas sometimes came. The verdict was, "Found dead; supposed to be suffocated."

TROUBLE IN THE COTTON FACTORIES.—LONDON, October 5.—The cotton operatives of Blackburn have decided to be no longer bound by the arrangement by which their wages have hitherto been regulated, some of the largest spinners have posted notices that they hold themselves at liberty to close the spinning departments of their mills without warning.

At one of the London police courts, recently, a laundress out of employ appeared in the witness-box wearing a showy "Gainsborough," but with a large bunch of roses at the side. On the second hearing of the case she had on a neat dark-coloured bonnet, upon seeing which Sir Robert Carden said; you cannot tell how much much more becoming you look in a bonnet. You are quite respectable to day.

A correspondent writing from Ludore to a Calcutta newspaper, says:—"One effect of the Prince of Wales's visit to the Native States is showing itself. The rulers are replenishing their treasuries, which were kept open during his Highness's tour in India. One of the Maharatta princes has resumed half of the allowances to religious institutions or individuals. Another is about to do the same and to abolish the courts of justice."

The report of the Superintendent of Doncaster Police of the crime committed during the race week shows that 49 men and six were arrested. This was a decrease of 28 compared with the year 1875. Of those arrested this year, 20 were for larceny, six for gambling, four for assaults, 17 for drunkenness, one for cruelty to animals, three suspected persons, and four for miscellaneous offences. Of 49 persons who have been tried, six were committed for trial, and 34 dealt with summarily. Of the latter 11 were discharged. There had been 15 watches reported as stolen.

The crane which is to lift the 31-ton gun into its barge at Woolwich has been satisfactorily tested. A cable 15 inches in circumference has been manufactured for the purpose of lifting the gun. The gun cost at least £10,000 to make, and to this some thousands more must be added for its carriage. The gunpowder used in the proof experiments cost £2,000, and each round fired in active service will represent £25. The contract price of the barge which is to take the gun to Shoeburyness was £23,300. The crane has cost £3,000, and many thousands have been spent on an extension of the pier, which would have been unnecessary if the demand for large ordnance had stopped at 38 tons.

An amusing incident transpired in the Warrington Borough Court, when a complainant was preferring a charge of brutal assault against a forgerman. At first she refused to state the case, but on being pressed by the magistrates she admitted that the prisoner had knocked her down and kicked her severely. A witness corroborated her in every particular. One of the prisoner's friends came forward and said: "I beg your pardon, gentlemen, I have just seen her give this witness some money to bribe him." The witness (indignantly): "She's only give me three pence to get a drink with" (laughter)—and wot's it got to do with you?" (Laughter.) Ultimately the bench bound the prisoner over to keep the peace.

SCOTCH INTOLERANCE.—The Perthshire Courier says: "A Franciscan monastery was opened in Chester last Sunday. Eleven monks from Germany are to occupy it. I suppose we shall soon have Romish processions in our streets. There has of late been a regular incursion of German Popish priests into this country, with the intention of settling among us, in consequence of Prince Bismarck making Germany too hot to hold them. From all we hear the invasion has only just begun. Last week a new convent was opened by Cardinal Manning and "blessed" by him, at Hampstead. And yet, while Popery is advancing with such colossal strides in all parts of this so-called Protestant country, the Church of England, instead of attempting to arrest its progress, is doing all it can, by the prevalence of Ritualism in its pulpits and publications, to help it in its onward course. Nor are those calling themselves the Evangelical Nonconformists much less guilty in the matter. It is true, they do not preach Popery, but they do not preach against it, and therefore, on the principle that "he who allows oppression shares the crime," we hold that the Evangelical ministers belonging to the Independent Baptist, the Wesleyan Methodist, and the Pres-

byterian denominations, are incurring a fearful responsibility in the sight of God by their silence on the subject when Romanism is making such rapid progress in all parts and among all classes of the country. It is awful to contemplate the unfaithfulness of the Nonconformists, as a body, as shown by their silence in the pulpit, in relation to the alarming progress which Popery is making at the present day.

UNITED STATES.

Through the active efforts of the "Buffalo Law and Order Association" the drinking saloons of that city have been closed on Saturday.

Since the Hell Gate explosion many vessels have passed boldly over water near the shore where, a few days ago, they would have been stranded and lost.

Since the beginning of the year 1,220 miles of railroad have been constructed in the United States. This is more than twice the miles reported in 1875, and a third more than in the corresponding period of 1874.

A Vermont jury has awarded Mrs. O. L. Snow, of Whittingham, \$1,866 66 against Daniel Carpenter, of Reedsboro', for injuries received by being thrown from a carriage driven by her husband, who was drunk on liquor furnished by defendant.

A disturbance has occurred among the Indians at Silka through drink, six of the Indians being killed. At the request of the chiefs the commanding officer has interdicted the sale of molasses and sugar, so that the natives cannot make any more hot-te-poo or alcohol.

In a town in Massachusetts there are three churches, the minister of each of which rejoices in the name of Wright. One lives in the upper part of the town, one in the lower, and the third at the mills: so the people have dubbed them as "Upright," "Downright," and "Millwright."

Four clergymen have already fallen victims to their devotion in attending the fever-stricken people of Savannah. Three of them were Catholic priests and one a very well-known Methodist clergyman, Rev. Edward H. Myers, D.D. One of the little band of Sisters of Charity, who were sent to Savannah immediately on the breaking out of the scourge, died on Monday.

As an evidence of the benefit which Philadelphia is receiving from the Centennial, the Press of that city says:—"The sales of one of our great dry-goods houses last week amounted to very nearly three hundred thousand dollars. Among the buyers were forty odd merchants who had never hitherto purchased a penny's worth of any Philadelphia establishment."

The production of anthracite coal is constantly increasing, having reached, last week, 460,773 tons, an amount only excelled twice during the year, and which is 44,902 tons greater than for the week previous, although 76,023 tons less than for the corresponding week of 1875. The total production, since January 1, has been 10,793,892 tons, as against 12,260,450 tons for the corresponding period of last year, showing a decrease this year of 1,466,558 tons.

PHILADELPHIA, Pa., October 5.—A fire broke out to-night in Lauber's restaurant, which covered an extensive area in the extreme eastern portion of the Centennial grounds. The alarm was promptly sounded, but by the time the firemen got into service, the greater portion of the structure was in flames. All that was saved was the lunch room and drinking bar. The building cost \$52,000, and the loss is thought to be about half that amount.

We learn from the Catholic Indicator that the Rev. Father Garesche, the eloquent and learned Jesuit, opened a course of lectures at St. Gall's Church, Milwaukee, Sunday, Sept. 24, his subject being "The Holy Ghost." The lecture was an able exposition of the Catholic doctrine of the Holy Trinity, and abounded in scriptural quotations, some of them showing that the true nature of the Divinity was not unknown even to the ancient Hebrews or denied by them.

DEFAULTING TAXPAYERS TO BE PROCEEDED AGAINST.—Internal Revenue Commissioner Raum has issued a circular letter to the United States Attorneys in all important collector districts in various parts of the country, authorizing them to institute suits against all parties against whose evidence can be presented of not having paid the whole or any portion of the taxes due the Government under the law providing for a tax upon incomes. The Commissioner entertains the opinion that the result will be to recover a considerable sum of money to the Government.

How to reclaim the 2,000 or more deserted farms in New Hampshire is a question now before the State Board of Agriculture. One project is to appoint commissioners who shall arbitrate between the owner and settler, who shall fix a fair price upon the property, for which a bond for a deed shall be given. The would-be purchaser would then be allowed a term, say two or three years, to improve the land and repair the buildings, with no expense but taxes, and at the close of the specified term the purchaser to buy the property at the price previously agreed upon, payment to be made in easy instalments, with moderate interest.

CHANGES IN THE DIOCESE OF DETROIT.—We are indebted to the Western Home Journal, Detroit, of Sept. 30, for the following clerical changes:—Mr. Rev. C. H. Burgess, D.D., made the following appointments during the past week: Rev. William Kilroy, assistant pastor of St. Peter and Paul's Church in this city, has been appointed Pastor of the Churches in Pentonville, Deerfield, Holly and Gaines—residence at Pentonville; Rev. James Wheeler, Pastor of the above, has been assigned to Brighton, Osceola, Howard and Fowlerville—residence at Brighton; Rev. C. L. DeCunick, of Cheboygan, has been assigned to Ludington, Pentwater and Montague—residence at Ludington; Rev. A. S. Leitner, of Manchester, has been appointed Pastor of the Churches at Greenville, Ostico, and Maple Valley—residence at Greenville; Rev. Joseph Reis, of St. Joseph's Church at Wyandotte, has been appointed Pastor of the Church of the Sacred Heart at East Saginaw; Rev. Henry Wm. Grimme has been appointed pro tem, Pastor of St. Joseph's Church at Wyandotte, and the Missions attached; Rev. Gregory James Doherty has been appointed Assistant Pastor of St. Peter and Paul's Church in this city.

CANADA.

The Tignish, P. E. I., breakwater has been completed. It is 800 feet long, 22 feet wide, and 15 feet high at the outer end. The depth of water at the entrance is six feet at low tide.

OTTAWA, Oct. 5.—A deputation waited yesterday afternoon on the Minister of Customs in reference to the Chaudiere bridge iron which was seized for incorrect valuation, and released on a bond given by the city. An understanding was arrived at, that on the paying of the whole of the duties on the correct weight of the iron, the bond given by the city would be released.

RAILWAY ACCIDENT.—HAMILTON, October 5.—This morning at the terrible accident on the Great Western Railway, a young man named Thomas Mc-

Bride was killed. Yesterday morning, at 11 o'clock, his mother died very suddenly, and he was on his way to her funeral. He formerly drove a street car in this city, but during the summer was employed by Hendrie & Co., Detroit.

Considerable attention is being directed to the project of connecting Perth by canal with the Rideau, so as to introduce steam navigation into Perth. The distance via Beveridge's Bay is about five and half miles, and will require some lockage to meet the levels. Via Pike Falls it is about ten miles or so. Steps are now being taken to ascertain correctly the levels, costs, &c.

Says the Napanee Express: "Not for years have our business men felt the stringency of the times as they are now doing here. 'The good old days' when our streets would be full of farmers' waggons, or really among the pleasant remembrances of the past. What with our short crops, low prices and general stagnation of trade, there seems to be but a poor outlook for business for some time to come."

OTTAWA, October 6.—At a meeting of the Board of Trade last night, Mr. Magee said he thought the Board should take up the question of the repeal of the present Insolvent Act. The President, Hon. J. Skeul, said there was more rascality carried on under the present Act than ever before. Mr. Magee said the Act really said that a man was a fool to pay more than 33 per cent. Several members related instances of abuse under the present Act. No action was taken in the matter.

CURIOUS FIRE.—On Thursday afternoon a gentleman was observed driving down King street, Hamilton, in a buggy. Smoke was seen issuing out of the rear of the rig, and a policeman hailed him. Some one ran and stopped the buggy, whereupon the driver lifted the covering from the after part of the rig, and the next instant a blaze leaped upwards and enveloped the buggy in flames. Some parties near stepped forward and helped to put the fire out, but this was not done until the rig had been damaged. It is supposed that a coal from the driver's pipe had fallen into the bottom of the rig and caused the fire.

ILLICIT SALE OF LIQUOR.—SCALDED.—HAIL STORM.—LONDON, October 6.—Win. Wyatt, who lives in the Fifth Ward, and F. Thompson have been summoned by the Inspector on a charge of selling liquor without a licence.—This morning a lozenge maker named Todd, employed at the confectionary establishment of Perrin & Keenleyside, suffered an accident he was working around some of the machinery when a jet of steam struck him in the face and very severely scalded him.—A heavy hail storm visited this city about noon to-day.

The recent heavy losses to Insurance Companies generally in the Dominion, seem at last to be awakening some of our local companies to the necessity of being possessed of larger paid-up Capitals. We hear that the National Insurance Company, under Mr. President Oglivie's management, intend soon to call in more of the unpaid Stock, and, if possible, collect enough to give the Company 50 per cent. of a paid-up Capital. We congratulate Mr. Oglivie upon his intention of putting his Company in a good financial position, and sincerely trust he may succeed in accomplishing a result so much to be desired.—Journal of Commerce

ORILLIA, Oct. 5.—At 9.30 to-night an alarm of fire was sounded from the town bell, and in a short time thereafter it was found that the Couchiching Hotel was in flames. The fire was supposed to have originated from a defective flue. An engine and car of the Northern Railway brought over two fire engines, but by the time they reached the scene the hotel was level with the ground. The outbuildings including the gas works, billiard hall and servants apartments, were saved. Owing to the absence of Mr. Scully, the Manager, in Toronto, it is impossible to gain further particulars, but it is supposed that the building and contents were fully insured.

PRISONER ESCAPED.—MATRIMONIAL.—HAMILTON, October 6.—Last evening, about six o'clock, considerable excitement prevailed in the county all when it became known that a prisoner, named Henry Johnson, had escaped. Search was immediately made, and he was found in the bay, where he had gone in the hopes of throwing the officials of the jail off the track. He was discovered by the head turnkey, Jas. Morrison, who waded into the water holding his revolver above his head. He ordered Johnson to come ashore or he would shoot, and Johnson immediately did so, and delivered himself up to the authorities. He is a youth of about 18 years of age.—The Spectator of this evening has the following:—"On Sunday last two parties in this city went to a pawnbroker resident here, produced a marriage license, paid the certiorari fee, and were duly married and pronounced man and wife. The pawnbroker is not a clergyman, and had not the right authority or power to solemnize the marriage. This morning the clergyman who should have got the job, accompanied by the brother of the young lady, were in the office of a certain law firm, in this city, getting advice on the case, with the view of punishing the man who should commit so terrible an offence. It will in all probability come up in the law courts, when a full expose of the affair will be given."

Coloured Lights.

Experiments have been recently made at Trieste, says a contemporary, for the purpose of determining how far different coloured lights penetrate darkness. Six lanterns with carefully-selected glass of different colour, and furnished with wicks and oils of good quality, were lighted on the beach, and observations were made by a party in a boat. At the distance of half a league the light-blue lantern was visible. At the same distance the dark-blue lantern was scarcely visible. The white lantern was seen at the greatest distance of them all. The red lantern was seen at the second and the green lantern at the third greatest distance. White, red, and green lights have the greatest power of penetrating darkness. Red and green lights are particularly recommended for lighthouses and for signals. Green light has one peculiarity—at a short distance it begins to look blue, and often deceives persons. For this reason they who made the experiment suggest that, as a signal, a green light should never be used except in conjunction with red and white lights.

Tit for Tat.

The Revue Illustrée des Deux-Mondes relates on the occasion of the recent journey of the German Emperor to Italy a piquant anecdote, the event having occurred in 1864, when William I., then King of Prussia, was travelling incognito in Hungary. In the neighbourhood of Treplitz he met a judge leisurely walking on the high road and smoking a porcelain pipe. His Majesty accosted the functionary with his usual freedom—"Who are you, my man?" "Judge in the District Court," replied the magistrate a little surprised. "Are you satisfied with your position?" "Certainly." "Then I congratulate you." The King was moving off when the judge detained him by saying—"And you, my man?" he asked, "who are you?" The sovereign made a start of surprise; then, expecting to confound his questioner, "I am the King of Prussia." The Hungarian remained impassible. "Are you satisfied with your position?" continued he. "Certainly," exclaimed William, "disturbed by the indifference of his interlocutor." "Then I congratulate you," said the Magyar, saluting his Majesty with an air of good fellowship, and continuing his promenade. The tale was told throughout Germany, but not by King William.

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MONTREAL, FRIDAY, October 13, 1876

ECCLESIASTICAL CALENDAR.

Friday, 13—St. Edward, King of England, Confessor. Saturday, 14—St. Callistus, Pope and Martyr. Sunday, 15—NINETEENTH SUNDAY AFTER PENTECOST. Purity of the Blessed Virgin Mary. Monday, 16—St. Theresa, Virgin, (Oct. 15). Tuesday, 17—St. Hedwig, Widow. Wednesday, 18—St. Luke, Evangelist. Thursday, 19—St. Peter of Alcantara, Confessor.

NEWS OF THE WEEK.

A despatch from Ragusa, to Reuter's Telegram Co., says on Saturday night, the Montenegrins having received reinforcement of 2,500 men attacked Moutkar Pacha, and compelled him to retreat to the frontier. It is stated that 850 Turks were killed, while the Montenegrins lost in killed and wounded was but 115. The opposing forces are now confronting each other on a line extending eight miles.

A despatch to the Times from Belgrade says the Bosnian chiefs have held a meeting and rejected the autonomy scheme as totally inadequate to meet the merits of the case.

Russia still continues making every necessary preparation for war, including arrangements for moving the Russian colony from Constantinople to Odessa in case of hostilities.

The peace and war parties in Serbia are struggling hard for ascendancy. The peace party under Ristic is thought to have a little the best of it at present.

Cossacks and Russians arrive in Serbia by hundreds daily.

A special from Madrid to the Standard reports that Gen. Martinez Campos is in Barcelona completing his arrangements for going to Havana; he will sail about the middle of the month with a squadron of five men-of-war and several transports with troops, and his acceptance of the command has been telegraphed to Captain-General Jovellar, who is expected to return to Spain about the end of October.

At a meeting in St. James' Hall, London, Monday, on the Eastern question, a letter was read from Mr. Gladstone severely censuring the Government for persevering in a policy which had been so condemned by the country and was not supported by Parliament.

On Monday morning the telegrams announced the death of Lord Lisgar who was Governor-General of Canada from November 1868 until May 1872. He was born in August 1807. He was the son of Sir William Young, the first Baronet. He was educated at Eton and Corpus Christi College, Oxford, graduated in 1829, being called to the Bar in 1834. He was M. A. for Cavan from 1831 to 1855. He was Lord of the Treasury from 1841 to 1844, Secretary to the Treasury from 1844 to 1846. He occupied the position of chief secretary to the Lord-Lieut. of Ireland from December 1852 to March 1855; lord high commissioner of the Ionian Islands from March 1855 to February 1859; and, according to usage, was made a G. C. M. G. on receiving that appointment; and created K. C. B. (Civil) on retiring from the office. He was Governor of New South Wales from 1860 to 1867; appointed Governor of the Dominion of Canada November 1868; and was created a peer for his long official services 1870.

The Bazaar of the religious ladies of the Sacred Heart Hospital, Quebec, just brought to a close, realized \$1,400.

A list of twenty-one Ecclesiastical changes in the Catholic diocese of St. Germain, Rimouski, is published.

Last week's Official Gazette contains the following: Hon. David Laird, a member of the Queen's Council for Canada to be the Lieut-Governor in and over the North West Territories.

His Excellency the Governor General arrived in Toronto on Saturday evening, on his return from British Columbia, accompanied by Her Excellency Lady Dufferin.

LITERARY CHIT-CHAT.

Who was Strauss?

In the year 1834—just 42 years ago—a work of considerable learning and ingenuity, composed in a tone of dogmatic assurance and unsurpassed coolness, concentrating in one focus all the blasphemous sophisms of all preceding Rationalists, appeared in Germany. That work claimed to be a Life of Christ; its author was Dr. Strauss, Professor of Theology at the Protestant University of Tubingen. Strauss was the logical terminus of Private Judgment in the direction of Deism, as the Swabian pietists were its logical terminus in the direction of emotional piety. As it may serve to give us an idea of the two great extremes of Protestantism, as exemplified in our own Unitarianism and Methodism, it is well to glance at the same time at these two termini.—Just eleven years before Strauss astonished the Christian world with the cold rationalism of his Life of Christ, Margaret Peter, the daughter of a Zurich peasant, horrified the world by a fanaticism unparalleled since the seventeenth century. This Margaret Peter had by her intercourse with the Herrnhuters become possessed with the idea that she was exclusively charged with the spiritual salvation of the world. As Strauss annihilated

Christ by making Him only an ideal personage, Margaret Peter annihilated Him by making herself another Saviour. Her tone of spiritual authority led the pious people of the canton to revere her as a saint, and though she even fell into that crime which, in a woman, is the most disgraceful and least saint-like, she still never lost faith in her mission to save. Carried away by that emotionalism which is the logical conclusion of the Methodist phase of Private Judgment and Protestantism, she caused her spiritual sisters to be slain, and pretending to have received a divine command to sacrifice Christ anew in her own person, she let herself, with wonderful constancy, be crucified in order to redeem many thousand souls. Margaret's Protestantism was emotional; Strauss' was rationalistic; both sprang from the same source—Private Judgment.

Strauss' theory is curious. Although he does not absolutely deny that our Saviour ever existed, still in the exercise of his Private Judgment he arrives at the next door conclusion, that the Christ of the New Testament—(His life, ministry, and miracles)—is purely fictitious, a myth, or parable, invented out of the Jewish mind to typify its ideal Messias. In support of this curious theory he invents another if possible more curious still. The Gospels we now possess, he asserts, were not composed before the close of the second century.

Strauss must have been very blind not to see the sad havoc this precious bantling of his plays with all Christian and Pagan history. To accept his theory, one must accept seven others equally startling, and quite as impossible.

His theory presupposes—1st, that the writings of all the Apostolic Fathers, the contemporaries or immediate successors of the Apostles, which contain such evident and numerous quotations from the Gospels and other portions of the New Testament, were forgeries of the third century; 2nd, that the writings of St. Justin Martyr, Irenæus, &c., which are still more abundant in such quotations, were also forgeries of the same or a later period; 3rd, that the writings of heretics of the first half of the second century, as found in the pages of the early Fathers, and which furnish such ample testimony of the authenticity and genuineness of the Four Gospels, and other portions of the New Testament, are also fabrications of the same period; 4th, that the work written against the Christian religion by the pagan philosopher Celsus, about the year 176, and which admits the miracles of our Divine Lord as matters of incontestable notoriety, and which refers to events contained in the Scriptures with such distinctness as to leave no doubt of their identity with the Gospels we now possess—that this work, composed by an acute but malignant enemy of Christianity, was a Christian forgery of a later date; 5th, that the Jewish Mishna, compiled in the second century, and which, while explaining away, still admits the reality of Christ's miracles, is not a Jewish production at all, but a Christian fabrication of the most subtle kind; 6th, that not only was the whole Christian world of the second century imposed upon by these spurious gospels, but absolutely believed them to have been in universal circulation for 150 years; 7th, that the Christian Church not only actually antedated her existence 150 years, but absolutely succeeded in hoodwinking her own members, the heretics who came out of her, the Jews and Gentiles, as to her true age.

Verily, Dr. Strauss' untenable theory rests on seven others equally as impossible as itself.

"Then he goeth and taketh with him seven other spirits more wicked than himself, and entering in they dwell there. And the last state of that man becomes (seven times) worse than the first."—(Luke XI., 26.)

GOLDEN WEDDING.

An imposing ceremony took place at the Church of Notre Dame, on Wednesday last week, 4th inst., the occasion being the 50th anniversary of the ordination to the priesthood of the Rev. Mr. Baile. The solemnization of this "golden wedding" commenced the day before, when the children of the Christian Brother's schools, to the number of 5,000, assembled in the Seminary garden, where addresses were delivered in French and in English; after which the children sang a cantata, and presented Father Baile with a magnificent bouquet, in token of gratitude for the generous support extended to the schools of the Christian Brothers by the Seminary. It may not be known that this support takes the form of an annual gift of \$12,000 which goes to pay the teachers, &c. On Wednesday High Mass was celebrated by the Venerable Mr. Baile, with Rev. M. Poulin as deacon, and Rev. M. Plamondon as sub-deacon. The Right Reverend Bishop, Mgr. Fabre, presiding on the throne, and a large number of the dignitaries of the Church and of the clergy assisting, among whom were Archbishop Lynch, of Toronto, and Archbishop Williams, of Boston; the letter was formerly a pupil of Father Baile; Bishop de Goesbriand, of Burlington, Vt.; Bishop McNeirney, Administrator of Albany A. D. M.; Bishop Duhamel, of Ottawa; Bishop Crinnan, of Hamilton, and Bishop Healy, of Portland, Me. There were also in attendance: Monsignor Raymond, of Ste. Therese prelat domestique, Monsignor Vinet, of Montreal, Grand Vicar Moreau, and Canons Plamondon and Dufresne. There was a very large congregation, among those present being many of our leading citizens and public men. There were present among others, His Worship the Mayor, and several Aldermen, Judges Monk and Mondelet, Hon. J. A. Chapleau, Sheriff Lablanc, Dr. Schmidt, Hon. Mr. Lemaire, Mr. Rouer Roy, Q. C., Mr. Edward Murphy, Judge Berthelet, &c. &c. The church was almost without decoration. The freshness of its new ornamentation requiring nothing to be set off. Indeed, the only attempt at anything like embellishment was that the rude scaffolding which had been put up in the Sanctuary, to enable the painters to complete their work, was festooned with evergreens, flags, and emblems. Two prominent mottoes attracted notice which read "Corona dignitatis sanctus" and "elegit cum ad sacrificandum sibi". The sermon was preached by Rev. Mr. Collin, director of La Grand Seminaire, one of the most eloquent priests in Canada, who took as his text: "A jubilee shall the fiftieth year be unto you." 25th Leviticus, verse 11.

He commenced by an allusion to the long services to God, and the country which had been rendered by Mr. Baile, who had been one of those who had aided in building up the character and intellect of many of the people of Montreal, and of the Province. The amount of good he had done was inestimable, and had cost him almost endless sacrifices. The priesthood he said, was the most honourable and dignified of all offices, the intermediary between God and the people, and was a sacerdos in eternitate. He dwelt upon the continuity of priests after the Order of Melchisedec in which Mr. Baile has taken part, and exhorted his hearers to follow in his footsteps. It was fitting that the fiftieth anniversary of that venerable gentleman's career as a priest should be celebrated as a jubilee, and he expressed his gratitude at seeing so many priests and Bishops present. He concluded by calling upon his auditors to follow in the steps of the esteemed Superior of the Seminary.

The Benediction having been pronounced by Monsignor Fabre, the congregation dispersed.

Over 500 voices took part in the singing of the Mass, which was very fine. After the service a grand banquet took place in the Cabinet de Lecture, at which upwards of two hundred and fifty persons were present.

CELEBRATION AT VILLA MARIA.

On Tuesday Sept. 27th we had the pleasure of assisting at a grand entertainment given on the occasion of the Golden Wedding of the Very Reverend Mr. Baile, Superior of the Seminary of St. Sulpice.

Villa Maria Convent under the Ladies of the Congregation of Notre Dame, inaugurated the first of the series of feasts held in honor of the fiftieth anniversary of the long and useful career of that distinguished and venerable priest.

About 4 o'clock p.m., the Very Reverend Mr. Baile accompanied by Fathers Dowd, Lenoir, Marichal and other distinguished clergymen, arrived at the "Villa." The scene then began, nothing was spared to give this magnificent feast the solemnity of a Sacred Jubilee. The Grand Hall was brilliantly illuminated, the walls were tastefully decorated with beautiful garlands of flowers and emblematic devices, inscriptions were hung around indicative of the occasion, and what added to the beauty of the scene was the simple and graceful demeanor of the charming young girls, numbering nearly 200, who were arranged in a very effective and pleasing manner as an amphitheatre around the hall. After the overture piece, performed on pianos and harps, a large choir of cultivated voices in joyful strains invited all present to unite in the celebration of the "Golden Wedding" of their venerable and Reverend guest. In a dialogue, appropriate to the occasion, delicate allusion was made to the many eminent virtues and great learning of this distinguished Divine, to whom this country is so largely indebted for so many celebrated and illustrious men in Church and State.

France, his native country, was personated by Miss Le Blanc, Canada by Miss Loranger, Villa Maria by Miss Trudel, the United States, Miss Royal, each of these young ladies, in the name of the countries they represented, gave expression to their gratitude by enumerating the many benefits received under his able direction, and referring to the many holy Bishops and zealous priests, now the glory of religion and the consolation of the faithful, who were trained under his able guidance. At the close of these discourses, they laid rich garlands at the Reverend gentleman's feet. Ireland then paid her tribute of homage in eloquent poetry, other young ladies represented the "Angel of the Congregation of Notre Dame," "Happiness," "Peace," "Charity," &c., &c. We remarked with great pleasure at the scene the great purity of accent, in both languages of the pupils combined with the artless simplicity which characterizes the solid and brilliant education imparted by the ladies of Villa Maria.

The music was of the highest order and great artistic talent, both vocal and instrumental was displayed, reflecting the highest credit on the musical directress of the institution.

The Reverend Mr. Baile then addressed a few feeling remarks to the ladies of the Villa, thanking them for the entertainment. The scene was brought to a close by a grand thanksgiving hymn in honor of the happy and eventful occasion.

"NO IRISH NEED APPLY."

Every one remembers this simple ballad, which was so popular some years ago, and every one has smiled at the naive astonishment of the willing but unfortunate seeker for a place when to use her own words—

"'Twill be long before I get one, Though indeed it's hard to try, For I read in each advertisement 'No Irish need Apply.'"

This was no hyperbolic complaint, as any one glancing over the London Times of 1868, and later, will meet with many such strange notices. This does not, however, call for any astonishment, as an advertisement of such a nature, in the columns of the Times, was, if we may use the expression, "The right man in the right place." The Times has always been both able, willing and ready to throw the first stone at anything Irish or Catholic. But when one sees such an appeal as this, "Want'd a thoroughly competent housemaid, Only English need Apply," staring at one from the columns of the "London Universe," one may well ask, "Why is this thus?" Why be so exclusive. It is out of our line to descant on the individual abilities of the English, Scotch or Irish housemaids, nor do we intend to comment on this advertisement in particular. "An Irishman" writes a very able letter to the Universe, and expatiates on what he justly terms "insidious deception, the characteristic of English Catholics." Want of space forbids us reproducing his letter in full, but we quote the following: "Only English need Apply" reminds one of the writing on the gates of Bandon, Turks, Jews, heathens are welcome, but "No Irish need Apply." Do what they will clothe their language, in what garb they please, there remains lurking

in some corner of their nature a dislike of everything Irish, etc., etc. And it is to this unjust ill feeling we take exception "No Irish need apply" was not the cry of the French soldiery at Fontenoy. We might mention many other instances of the welcome given to Irishmen in every age, but Fontenoy of itself is immortal. And yet we are looked on with scorn, to use the words of the late talented Father Murphy in his eloquent lecture on the Irish Race "we are very much lower than the angels, the angels being of course, the English and somewhat lower than a nation too matter of fact to be angelic, the astute people north of the Tweed." And why? Not surely that the Irish have sought to be ashamed of. They are true to their religion, true to the faith implanted centuries ago by St. Patrick when both Scotland and England, adored their rural divinities under the guidance of their druids. Perhaps had they been less faithful, their earthly prospects would brighten, but happily for dear old Erin, she was discriminating enough, despite the centuries of bondage and ignorance, to choose between adherence to the faith of her Fathers, and the new reformed (?) faith of Henry 8th of matrimonial memory. It is this hatred to the religion of the Irish which calls forth, objections from our English neighbors. Added to the hatred of the creed is the almost more astonishing hatred of the race. With all the policy they, at times, assume, the real state of their feelings shows forth now and then, and always the same old, incomprehensible antipathy to the Irish is visible—Witness for a proof of this—the advertisement "Only English need apply"—which we gleaned from an English Catholic paper—The Universe. Why do they scorn us? Is it on account of our ignorance, Ignorance! When Ireland ranks among her children, men like O'Beirne, Young, Kirwan, as Theologians, Curran, Shiel, Grattan, Emmet, O'Connell, McGee, as Orators—Goldsmith, Sheridan, Macklin, Burke, Edgeworth, Lady Morgan, Tighe, and Tom Moore, as poets and Authors—Barry the painter and hosts of others. No, not ignorance. The Irish can not be accused of this—or if they are—it is falsely, unjustly. On the roll of fame, there are Irish names as great as bright, as, and as numerous as those of any other country. And again, had England been steeped in the ignorance of centuries like Ireland has been, her name great, as it is to-day, would be blotted off the face of the Earth. Had there been a law, in proud Albion, making it a crime to attend any school, save those whose first teachings made the scholar despise the religion of the Catholics, education there would have died out centuries ago—or the inhabitants would have "bartered God for Gold," and sacrificed their religion to their personal comfort—Not so in Erin, in every village, the saggarth was to be seen, in some hidden spot, a barn, a cabin, oft times a cave, dispensing to the children of his parish the inestimable blessings of education, while a watch boy stood at the entrance to give the alarm should he see the spy. Under circumstances such as these, our only wonder is that Ireland has produced the bright stars we have mentioned—stars that would shine in any firmament with as powerful a refulgence as they do in their own native sky. It seems almost unworthy of us to take notice of such trifles as the scrap which has called forth this article. We only allude to it to show the feelings entertained towards Hibernia by her Sister England. And yet, they, the English, hold up their hands in holy horror that the "ungrateful Irish" do not accept the terms of the Union (save the mark) with every expression of joy and gratitude—That they are always asking for Home Rule or Emancipation. Yes, with such well disposed masters, fit successors of Clare and Castlereagh, it is indeed strange that they long for the rights, of which they were so shamefully robbed.

HARD TIMES!

Some time ago we ventured on a word of advice and admonition respecting the Winter prospects for the poor and unemployed. Let us in brief examine the outlook for the Business Community. After a long stretch of financial dullness extending not only over months but years it really seems, by accounts from the States, though here the darkness still enshrouds, as if a bit of blue sky were beginning to be perceptible. For many a month a thick black pall has been spread over everything relating to business. The rich and the poor and the middle class alike have grumbled until it appeared as though all hope had died out of the land and nothing was left to mortals but to sit down in grim unending despair. Numerous souls who do not know, and who do not profess to know the solution of intricate financial problems have looked in vain to political leaders for some consolation in the crisis, but none has been vouchsafed. The truth is that few men are more ignorant about the remedies to be applied to financial crisis than mere politicians. What with chicanery, ignorance, prejudice and gross self-interest some of the worst advisers of the hour are the men who figure prominently in political caucuses.

In this state of things when financial depression continues for a long time the people begin to place faith in the gradual drift of human destiny and the national bent of national events. They believe that as the grand course of nature is uniform, history will be so too, and that a great financial depression instead of lasting permanently will presently disappear under the returning mantle of prosperity. In other words, we have been suffering from a sort of low nervous financial fever which like every other disease has a certain term to live before the bad symptoms disappear and health reasserts itself. Just now the outlook is beginning to be brighter. There is a more hopeful tone among business men. They look with brighter eyes towards the future notwithstanding the near presence of some untoward collapse, and speak with greater confidence because of the ground thus cleared. In all the principal marts there is a less doleful prediction of hard times still to come and a more readily expressed conviction that the worst has passed. It is easy to detect a growing tendency to prophesy good and to look forward with faith to the month just opening on us and the months that are to follow. This feeling even if it were illusory would be a valuable indication of a healthful social temperament.

But we do not think that it is illusory. We are not claiming that times have not been disastrous; that poor people have not suffered, and that much suffering is not still in store for them; that those in middle life have not been obliged to forego many luxuries which had become necessities to them, or the tradesmen who had expected to be able to breast the storm have not been swept into at least temporary ruin. But we believe on the re-actionary force of the strong nervous temperament of our Continental society—American as well as Canadian—which depressed for a little while will finally assert itself with a springiness and resiliency all its own. Instead of listening exclusively to the dismal predictions of octogenarians who have lost their reasoning powers with their youth, and their hope with their activity, we prefer to trust the present indications of business that are bristling all around. Rather than lend too willing an ear to dyspeptic grumblers who see nothing for the country but financial ruin we turn to the young and middle-aged men of business—the true grit of the country who frankly acknowledge that they are beginning to see their way to commercial sunshine.

But the "hard times" will remain for the unemployed working men nevertheless; hardly any revival of trade and commerce can appreciatively dissipate the sad outlook of the coming Winter for the homeless and foodless poor; and while we rejoice in any prospect mitigatory of the disaster which threatened our commercial integrity, we should in our thankfulness be all the more ready to lend a hand in timely provision for the poor and the security of society. Come, who makes a beginning? Municipal authority has the first duty in the initiative: and then let local wealth and charity follow—but let the beginning be made!

IRON-CLAD UMBRELLAS.

It is proverbial that Yankees can see further ahead than the rest of mankind; but really if the report of Professor (aerial) Wells "the great American aeronaut's" lecture be correct, the Professor can see very much further ahead than his fellows. In fact he out-Yankees Yankeeedom. It was to be expected that a man taking his point of sight from the elevated region of a balloon would be able to take in a far larger field of view, than his less elevated neighbours, but the Professor's vision, if it be not a vision, is certainly the most extraordinary on record. The Professor has been lecturing at Lahore in India, and has astonished the natives and shocked the sensibilities of India's English rulers by visions of Russian balloons bristling with Russian warriors to the tune of 100,000 gliding noiselessly and unjarringly over the mountains of Northern India, and landing safely on the fertile plains of that most unfortunately ruled of countries. Verily! King Stork will be worse than King Leg, if the vision of Professor (aerial) Wells prove no vision. England's Indian Empire is evidently in jeopardy, and and tide permitting, Professor Wells speaking of the improvements made in balloons of late years says: "These improvements are of such a nature that balloons may now be employed for the transport of large bodies of troops with armaments," &c., and he goes on to say, "that from personal examination made in 1874 of the war balloons under construction by the Russians of St. Petersburg, he is impressed with the belief (verily his faith is strong though his brain be weak) that the time is not far distant, when Russia will be able to (and will more than probably do so) descend on British India over the mountains in balloons with 100,000 warriors," &c. This is a matter for the English Government's most earnest and prayerful consideration; and certainly it must form a subject of no small congratulation to Her Majesty's British subjects, that who so strenuously objected to the title of Empress of India, seeing that through this "more than probable" aeronautical expedition, that exalted title would so soon have been knocked into a cocked hat, nor are we in Canada without our own particular subject for congratulation. The purchase of Alaska by our Yankee neighbours (albeit they were out-Yankee in the purchase) has been the salvation of our infant Dominion. Even balloons will require "refreshments" as long as their freights are human, or at least until Professor Darwin's "survival of the fittest" and "natural selection" have invented Russian soldiers without stomachs. Without Alaska as a Russian victualing depot Canada is safe. Of course it will suggest itself to the intelligent mind, that this dark cloud of Russian balloons and iron clad warriors is not without a silver lining. There is hope yet for India. Silk balloons are highly pervious to rifle balls. Hit one balloon and down comes a detachment of Russians. No doubt the balloons can be made in air tight compartments so that a rifle bullet through one compartment will only cripple the monster not destroy; and will only necessitate the throwing over board of a few Russians more or less as ballast, and the huge machine like a moor cock shot in the leg with the loss of a few feathers will sail on as blithely as ever. Be this as it may, a shower of 100,000 Russian soldiers is a serious affair by the side of which hail stones the size of paving stones, is nothing. No doubt "the great American aeronaut" will forthwith set up a manufactory of iron clad umbrellas, as sure to be a remunerative speculation. We wish him all success.

CORRESPONDENCE.

To the Editor of the True Witness. Sir,—On reading over your article "Protection Wanted" in your issue of last Friday, don't you think but you have gone a little too far in your clerical denunciation? For my part I think and indeed I am sure you have. A few more such articles would I assure you leave you without many subscribers in this district, your humble servant amongst the number. Your writings as the mouth-piece of the Irish Catholics of Canada, while branding Irish Catholic priests as clerical swindling adventurers, is, to say the least of it, a piece of most unwarrantable affront. However it appears that to insult Irish Catholic priests is becoming fashionable at the present day. Even the amiable noble-hearted Father Tom, Burke, could not escape the slime of an ignorant jealousy, on the part of writers in some distant Catholic newspapers. But Irish priests have passed unscathed through more trying ordeals—

than the war that can be waged on them by newspaper men, Catholics if you wish. Until the bishops themselves speak to the people, I don't think they will pay much attention to what you write to them on the subject.

and tidings was as stunning to us as the discharge of an electric cloud; we could not believe it—it seemed almost incredible that Providence should exact from us so great a sacrifice.

At the conclusion of the reply, his Lordship walked towards the door where he shook hands, individually, with all as they passed out.

ments it would seem that all accounts of reviving trade are not to be believed. He says some 15,000,000 feet of white pine has been taken to Quebec this year, and of that some six or seven million feet is still unsold and not likely to be disposed of this season.

Table with 3 columns: Commodity, Price, and Unit. Includes items like Wheat, Fall Wheat, Meat, Mutton, Ham, Veal, Bacon, Hides, Calf Skins, etc.

Our first impulse was to consign the above letter to the waste basket, for it is nothing but a tissue of gross mis-statements couched in most unbecoming diction.

On Thursday morning last, his Lordship was also presented with a farewell address by the extern pupils of the Jesus-Maria Convent.

The Ladies of Loretto have opened a convent school in Belleville.

Our obituary to-day contains the name of RONALD GREGORY McDONALD, Esq., of Maple Hill.

J. H. SEMPLE, Importer and Wholesale Grocer, 53 ST. PETER STREET, MONTREAL.

It having been made known that His Lordship, Night Rev. Dr. Persico, who since the demise of the Rev. P. H. Harkin, some three years since, has filled the position of parish priest of the parish, would on Sunday morning last, make his adieu to the parishioners, the handsome church of St. Columba was crowded to the doors by the inhabitants, as well as a number from the city.

Three residents of Pickering, Ont., have commenced shipping horses to England as an experiment.

The management of the Prescott Telegraph has passed from the hands of Mr. J. W. Anderson to those of Mr. Isaac Watson.

Another new locomotive for the Prescott and Ottawa Railway has arrived from Portland, and been christened the "Calvin Dame" in honour of the local Superintendent.

THE BAZAAR in aid of the BLIND CHILDREN, of NAZARETH INSTITUTE, will OPEN on MONDAY the 16th inst., and will be held in the Establishment, No. 1085 ST. CATHERINE STREET.

ST. COLUMBA OF SILLERY.

His Lordship then instead of returning a formal reply, spoke much in the following sense: My dear Friends—I most sincerely thank you for not alone the address which you have just read to me, but also for the substantial testimonial with which you have accompanied it.

DOMINION ITEMS.

The removal of the post-office of this city into the new building was completed on Saturday night, and work proceeded without interruption.

Died.

COLLINS.—In this city, on Friday, the 6th inst., Mary Anne, beloved wife of Thomas C. Collins, aged 40 years.

OPEN STOCK EXCHANGE REPORTS.

Table with 3 columns: STOCKS, Sellers, Buyers. Lists various stock exchange items and their trading volumes.

THE EVENING SCHOOLS under the control of the ROMAN CATHOLIC SCHOOL COMMISSIONERS of the City of Montreal REOPENED on MONDAY the 2nd of OCTOBER, INST., at half past seven o'clock at the following Academies:

Immediately after mass the St. Patrick's Society of Sillery, as well as the Irish people generally of the parish, mustered in large numbers in St. Patrick's Hall, adjoining the church, for the purpose of presenting a farewell address and testimonial to the Bishop.

His Lordship throughout this discourse was deeply affected, had before this spoken in much the same words to the French portion of the congregation, asking from them on behalf of his successor the same cordial support which they had accorded to him.

The Brantford Post office was entered by burglars on Monday night. They succeeded in blowing open the large safe, and carried off \$500 in cash and \$400 in postage stamps.

MONTREAL WHOLESALE MARKETS.—(Gazette.)

Table with 3 columns: Commodity, Price, and Unit. Lists market prices for flour, sugar, oil, and other goods.

REMOVAL—150 PIANOS & ORGANS at half price. The Subscribers will sell their Entire Stock of Pianos & Organs, new and second-hand, of six first-class makers; sheet music and S. S. music books at 50 PER CT. OFF.

SMALL-POX.

Mic-Mac Remedy for the Prevention and Cure of Small-Pox. It has never yet failed to effect a cure when properly administered.

IRELAND—DUBLIN.

THE "EUROPEAN," Bolton Street, is one of the LARGEST and BEST SITUATED HOTELS in the City. American Visitors will find in it the comforts of a Home combined with Moderate Charges and assiduous attention.

J. G. KENNEDY AND COMPANY,

31 St. Lawrence Street, SUPPLY EVERY DESCRIPTION OF ATTIRE, READY-MADE, or to MEASURE, at a few hours' notice. The Material Fit, Fashion and Workmanship are of the most superior description, and legitimate economy is adhered to in the prices charged.

Hon. J. Skidd, President of the Ottawa Board of Trade, has been interviewed by a member of the press in regard to the lumber trade.

THE KINGSTON MARKET.—(British Whigs.) FLOUR—XXX per bbl. 8.00 to 8.25. " 100 lbs. 3.25 to 3.40.

FOREIGN INTELLIGENCE

THE VATICAN.—On Monday, the 4th ult., Mr. Kirby had the honour of laying at the feet of His Holiness a further sum of £250 from the diocese of Kildare and Leighlin, making in all, since July last, the sum of £2,250 from that diocese.

DR. VON DOLLINGER.—We (Tablet) read in the German papers that Dr. von Dollinger, of Munich, has suspended the delivery of his theological lectures, in consequence of their not being attended by any sufficient number of auditors. The ecclesiastical authorities have interdicted the attendance of Catholic students at the course of the learned professor, his lecture rooms are become almost deserted, and his office a sinecure.

A HUNGARIAN CENTENNIAL.—On Sunday, September 3, the Hungarians celebrated at Pesth the centennial of the birth of the Palatine Archduke Joseph, who was for so many years Viceroy of the Kingdom during the reign of the Emperor Francis, and whose memory is still revered by the Hungarians of all classes. The celebration was held at Buda-Pesth. All the authorities, civil and military, took part, the Emperor being represented by the Archduke Joseph, the son of the Palatine.

AN ANNIVERSARY.—On the feast of the Nativity of the Blessed Virgin the people of Vienna celebrated their annual festival in memory of their delivery from the plague which raged with fearful violence in their city in 1679. A thanksgiving column in honour of the Blessed Trinity was erected by the Emperor Leopold I, who also founded a daily Mass in the neighbouring church of St. Peter, and ordered the annual votive festival on September 8. The celebration began with Mass and the Rosary at 7.30 a.m. At 9.30 there was a sermon; after which the Blessed Sacrament was borne in solemn procession, and exposed on an altar erected at the foot of the votive column. Here the Mass of thanksgiving was celebrated, and a collection was made for the poor. At 4 p.m. another sermon was preached, the Litany of Loreto was sung, and solemn Benediction was given.

ANNIVERSARY OF LA SALETTE.—The Bishop of Grenoble has published an eloquent pastoral on the occasion of the 20th anniversary of the Apparition of Our Lady of La Salette. In the course of his remarks Mgr. Fava says that although apparitions of the Blessed Virgin have occurred in every age of the Church—the greater number of the founders of Religious Orders have been visibly and personally encouraged by Her, yet that the number of such celestial visits has been greater in the present day than at any other time. The reason, the Bishop thinks, is that as a mother is most solicitous about her children at moments when danger threatens, so the Blessed Virgin comes to warn Catholics, who are her children, against the dangers of the flood of error and of enmity against God that is overspreading the world, and to protect them against the persecution which the powers of evil are endeavoring to stir up against the Church. The Bishop then calls upon the Catholics to remember and practice the admonitions and warnings given by the Blessed Virgin on La Salette.

The Protestant *Kreuz Zeitung* acknowledges that the Culture War has been a means of strengthening the "Ultramontanes." To speak only of the Grand-Duchy of Baden, which is flooded with unbelievers and fanatical haters of the Catholic Church, there was in that State only one Catholic in Parliament twelve years ago; now there are 13. Formerly Catholic burgomasters were almost unknown in Baden; at present nearly every Catholic place has a Catholic burgomaster. The same state of things would exist in Prussia, if the law regulating the election of mayors was respected by the despotic Government. There, as well as in Baden, the inhabitants of a "commune" elect their own burgomaster, but whenever a good Catholic is elected in Prussia, the Government refuses to confirm him in his position, and appoints one of its own creatures, despite the protest of the wronged parish.

THE BAVARIAN BISHOPS.—The bishopric of Wurzburg has been vacant ten months. It is only now that the Minister von Lutz has selected the person whose name will be submitted to the Pope, as successor of Mgr. Valentine von Reissmann. This is generally said to be F. Ambrose Kass, prior of the Carmelite convent at Wurzburg. He is about 60 years of age, is a Swabian, native of Gunzburg on the Danube. He has a great reputation in connection with giving retreats both to secular and religious. Some time since he conducted the spiritual exercises for the whole German episcopate assembled at Fulda. Just before the Vatican Council F. Ambrose published a little pamphlet adverse to the infallibility of the Pope. But it is known that on this and on every other point of Catholic doctrine he is now thoroughly sound. His appointment will, it is thought, give great satisfaction. The see of Speyer is vacant, through the lamented death of Mgr. von Haneberg, over three months. The minister will, it is reported, name as his successor Herr Enzler, the Pro-Dean of the Collegiate Court Chapel of St. Cajetan in Munich. Opinion seems to be divided with respect to this appointment. The liberal papers express themselves pleased.—*German corr. of Tablet.*

CIVIL INTERMENT IN FRANCE.—Considerable excitement has arisen in Radical circles on account of the refusal of the army authorities to render the customary honours at the funeral of M. Felicien David, who, as a Commander of the Legion of Honour, was entitled to such honours had he not, as a freethinker, left injunctions that no religious ceremonies or services should accompany his obsequies. There has been an outcry for an alteration in the law, or rather for an enforcement of an old revolutionary decree of the Directory, dated "24 Messidor, an XII," order military honours to be rendered at the funerals of those entitled to them irrespective of any religious ceremonies. The present practice of the army is, however, regulated by an order made by General Barail, as Minister of War, in 1873, and sanctioned by the General Assembly. By way of reply to the complaints of the Liberals the *Univers* quotes the opinion of a writer on their own side, M. Leo Joubert, who writes in the *Moniteur Universel* that the presence of the military at civil interments would constitute a demonstration against the Catholic religion. "It must not be forgotten," he adds, "that Catholicism is the religion of the vast majority of Frenchmen, and that the Government cannot be wrong in paying respect to the feelings of the majority so long as it scrupulously refrains from any invasion of the rights of the minority. Liberty of conscience must always be respected, but liberty of conscience has nothing to do with the attendance or non-attendance of a detachment of soldiers at a funeral."

DISCOVERY AT ST. PETER IN VINCOULIS.—Excavations were lately made in the Basilica of St. Peter in Vinculis for the formation of a new "Confession" of which the first stone was laid by His Eminence Cardinal Ledochowski. A direct line between the altar and the apse was found, a marble sarcophagus more than seven feet in length. The front of the sarcophagus was covered with five groups of figures in high relief. The first represented Our Saviour raising Lazarus from the grave with his sister kneeling at the tomb. The second represented the multiplication of the loaves and the fishes. The third was Jesus at the fountain with the woman of Samaria. The fourth was Christ preceding to Peter the triple denial, and the fifth was Christ giving the Keys to Peter. The inside of the sarcophagus was divided into seven compartments. It is, therefore, supposed that it contains the bodies of the seven Macabees, whom tradition reports to

have been buried in this Basilica.—Benedict XIV. in his work *De Beatificatione Sanctorum*, has this passage:—*Soll Machabael quorum corpora condita sunt in Basilica S. Petri in Vinculis in Urbe juxta vetera carmina relata a Martinello in Roma ex ethnica sacra pag. 284.*

"Pelagius rursus sacrasit Papa beatus" "Corpora sanctorum condens Ibi Machabaeorum." The sarcophagus has been for the present sealed up in presence of the Vice-Gerent of Rome, Monsignor Leuti, and other authorities, and it is intended to appoint a commission of archaeologists to make further minute examinations.—*Roman Corr. of London Tablet.*

Latest news from Havana states that the insurgent General, Vicente Garcia, before evacuating Lastunas, burned down the whole place, escorting the inhabitants, sick and wounded, to some distance. The garrison were taken prisoners, excepting the commander, General Toledo, and his officers who were liberated. This latter step is very suspicious, and the public is clamoring for an investigation into the behavior of the officers. Capt. Gen. Jovellar left the night before last Tuesday by special train with two companies of veterans. He is going first to the jurisdiction of Colon, where the insurgents have burned a place named Calimette; thence he goes to Lastunas. The newspapers here say that Jovellar goes to prepare matters for the coming winter campaign, but there is no doubt that recent events decided his sudden departure. Matters have come to look serious. The insurgents have lately shown much vigour and determination, appearing suddenly when least expected. Maxima Gomez in person is said to be far advanced in the jurisdiction of Colon. Rumors, not without foundation, speak of heavy desertions among the Spanish troops, which are exposed to privations and misery. Whilst a great many officers who walk the streets of Havana appear to be living well. It is said the Government intends not to harass the troops any longer, but garrison all the places with soldiers to arrive from Spain to protect all estates during next crop. This policy would only increase starvation and strengthen the insurgents whose cause would gain immensely by another fruitless winter campaign.

THE SEDAN FEAST DAY OF RIOT AND REVELRY.—BROKEN WINDOWS AND BROKEN HEADS.—The official and liberal papers of Prussia have made themselves very ridiculous by their glorification of Sedan Day. The most conspicuous of them all was Bismarck's own organ, the *Provincial Correspondence*, which did all it could to rouse the Chauvinist patriotism of its readers. It argued that, as the battle of Sedan was the most brilliant feat of arms ever achieved by German valour, it would never die out of the nation's memory, and as, moreover, that great day had become a turning point in German history, the origin of the present unification of all German tribes into one German people as its greatest national feast-day. The truth is that the German people look upon the 2nd of September as a day of mourning, and not of rejoicing. Although this year's feast was kept with all the forces the Government could muster—with the army, a legion of civil officers, the Warriors' Unions, schools and universities—all reports agree that last Sedan Day, as a national feast, was an utter failure, the German people having taken no part whatever in the festivities. On the other hand, it certainly was, in many places, a day of riot and revelry. Besides the broken windows and broken heads, by which the great day was disgraced in so many places, scenes have occurred unworthy of a civilised nation. By a gross abuse of authority, directors and school inspectors, spurning the protest of Catholic parents, dragged all children under their charge through the performance of the whole official programme, including balls and public drinking. In Dusseldorf alone, 4,000 children, many of whom wore helmets and swords, were marched to the town-hall to listen to the patriotic speech of the first burgomaster. From thence they went in a drenching rain and escorted by an army of policemen to a music-hall, where they drank sixty casks of beer, at the cost of municipality. "After five o'clock," says a local paper, "the hall became gradually empty, here and there groups of drunken boys and girls could be seen reeling about in the streets, and presenting a disgusting sight of sickness." In other towns some of these poor children were so intoxicated that they had to be picked up in the streets and carried home to their distressed and indignant parents; others lost their way in the dark, and wandered into neighboring villages where they passed the night.—*Catholic Times Corr.*

PELLEGRINO ROSSI.—An monument to Pellegrino Rossi, the Minister of Pius IX who was assassinated in Rome, November 15, 1848 was "inaugurated" at Carrara on the 3rd of September. Rossi was born at Carrara, in the Duchy of Modena, in 1787, and graduated in laws in Bologna. He went to Geneva in 1815, and was chosen Professor of Roman law, but in 1832 he went to France and became a professor of political economy, eventually attaining the rank of member of the Council of Public Instruction, and peer of France and ambassador of Louis Philippe to Rome. In 1848 Pius IX. made him president of Ministers. Having obtained the consent of the French Government, Rossi entered on his arduous post, fully determined to do his duties at all hazards. He was president of the Council of Ministers and held also the Home Office and that of Finance. Cardinal Soglio was Secretary of State, Cardinal Vizzardelli was Minister of Public Instruction, and the Duke of Rigano held the portfolio of Public Works and War. For two months, namely from September 16 to November 15, Rossi was the life and soul of the Pupal Government. His labour was enormous, and his zeal unremittent. From the clergy he obtained a subsidy of 22 millions of lire. He set negotiations on foot in Florence, Naples, and Turin for the formation of an Italian Confederation with the Pope at its head, which would have given peace and unity to Italy without despoiling or degrading a single Sovereign Prince. But Rossi's designs were not agreeable to Piedmont. Parliament met on the 15th of November in the Hall of the Cancellaria, and Rossi was prepared to lay before the Chamber the plans he had matured. But the revolutionists were not anxious for the success of Rossi, and plans were laid for his assassination. Warnings of the fate which awaited him reached Rossi, from various quarters and in various ways, but he refused all advice to take precautions for his personal safety, and to guard himself from assassination. His predecessor, Count Mamiani, had removed the gendarmes whose fidelity was known, and the duty of guarding at the opening of Parliament fell to the civil guard, a body of doubtful fidelity and of little capacity. Count Rossi, on alighting from his carriage at the foot of the stairs in the Palazzo della Cancellaria, was stabbed in the neck with a dagger by a ruffian. Rossi made an attempt to ascend the staircase, staggered and fell. He was carried into a chamber and expired within a few minutes. It is hardly proper to mention the names of the high personages who were said to have been accessory to the murder of Rossi. To mention these names would recall to my memory certain circumstances by no means to the credit of the present regenerators of Italy. Indeed it seems strange that the authorities should have permitted the erection of a monument in 1876 to the man whose policy in 1848, had he been allowed to carry it out, would have smitten down the revolution. It is significant that none of the present Ministers were present at the ceremony of uncovering the Rossi monument, which consists of a beautiful statue by Tenerani. Signor Melegari was not there, nor the Home-office Minister, Baron Nicotera. The Baron was sick, and deputed a Perfect to represent him.

The Prefect got sick, and sent a Councillor of the Prefecture to act as his deputy. But among those present were a few of the moderate party, namely, General Cucchiari, Senators Borgatti and Cambray Digny, and Deputies Massari, Chiari, Fabriciotti, Pericoli, and Pierantoni. The Sindico of Carrara, and the deputies Massari and Pericoli delivered the orations.—*Roman Correspondence of London Tablet.*

THE EASTERN WAR.

A cable special from London says Sir Henry Elliot, British Ambassador at Constantinople, has been instructed to notify the Porte that unless the English proposals are unreservedly accepted, the British Government will withdraw all support from Turkey, and merely guarantee Constantinople against Russian occupation. A Reuter Vienna despatch states that the idea of a conference has been abandoned in favor of the plan proposed by Russia: that all the powers should come to an understanding with a view of imposing an armistice or truce on Turkey. The telegram states that the Porte has already been notified, and has expressed its willingness to an armistice or truce on condition that Servia shall receive no foreign reinforcements. Though the Porte was on the 5th inst. positively to give answer to the proposals of the powers, there is up to the moment of telegraphing this despatch no information of his answer having been officially handed to the ambassadors. Sir Henry Elliot on the 6th inst. presented his credentials to the Sultan. The supposition is therefore by no means excluded that Mr. Elliot's representations succeeded at the last moment in altering the Sultan's resolution, or at any rate in gaining a respite, which offers a chance of averting the rupture which, after the tenor of the Porte's reply, seemed all but certain. The Grand Vizier, on Wednesday, declared that acceptance of the proposals was impossible, as it would be equivalent to the Sultan abdicating the sovereignty of three provinces. The respite which seems to have been gained may be used for finding a way out of the difficulty. The idea of returning to the original demand, and asking, before all things, the conclusion of a longer armistice, seems to have presented itself. There are good reasons for believing that negotiations between Turkey and Montenegro have gone farther than a renewal of the truce, and that there has been an approach between the two countries on the basis of cession of territory to Montenegro. The valley of the Zetta, near Podgoritz, is mentioned as comprised in this eventual cession. A Reuter telegram from Bucharest says:—"An embassy representing Prince Charles of Roumania, and consisting of the Premier, War Minister, and the Prince's aide-de-camp and chamberlain, starts for Livadia to-day to pay a complimentary visit to the Czar. It is stated in diplomatic circles that Mr. Bistic, Servian minister of foreign affairs, is making great efforts to obtain peace or an armistice. The Hungarian Premier, Herr Tisza, declared in the Diet yesterday that all the guaranteeing powers were acting in harmony, and that the Russian Government, in consequence of an understanding with Count Andrassy, the Austro-Hungarian Premier, had adopted energetic measures against the exodus of volunteers, and had prohibited any more furloughs to soldiers. The *Standard's* Belgrade special says a Russian corps of telegraphers, having a complete apparatus for field telegraphy, has been formed. A despatch to the *Standard* from Ragusa reports that Moukhtar Pasha surprised the Montenegrins on the 7th inst., and carried three entrenched positions, but the Montenegrins have burned Trebinje and other Turkish villages, and cut the telegraph wires between Trebinje and Muktar. The tone of Lord Derby's despatch to Sir Henry Elliot regarding atrocities, is very severe. He points out the advisability of placing the disturbed districts immediately under an energetic commander, who shall either be a Christian or be assisted by Christian counsellors. This arrangement should be provisional, and without prejudice to any future arrangements which may be in concert with the powers. A despatch from Ragusa announces that Prince Nicholas of Montenegro consented on the 6th inst to a suspension of hostilities, pending the conclusion of a regular armistice on condition that the forts now occupied by the Turks should be only provisionally and sufficiently for present requirements. This result is attributed to the mediation of the British Consul, and has caused a great sensation among the Slavians. Demonstrations have taken place at Patras, Zarite and the Piræus in behalf of the Greek population of Turkey, and urging Greece to make military preparations. This movement is becoming general. A despatch to the *Daily News* from Biumi states that the Turks attempted to break through the Servian environment on Friday. After making a considerable advance, they were stopped, and a stubborn fight occurred, the result of which is unknown. The *Times's* Constantinople despatch says it is reported that the Ex-Sultan Murad is dying. A Belgrade despatch to the *News* says:—Omar Pasha, with 20,000 men, has taken the offensive from the direction of Saitzchar. His purpose is not known. A Berlin despatch to the *Standard* which is confirmed by a semi-official statement in the *Post*, says the English Cabinet has made formal proposal to the powers for a conference. Russia also urges a conference. In addition to this, both the powers agree to the necessity of a month's armistice. There is, therefore, reason to hope that Russia and England are not so diametrically opposed to each other as people believe. Russia insists on excluding Turkey from the conference. Austria desires that the conference shall consist of the ambassadors representing all the signatory powers. Italy and France have given their consent to the conference. Germany's answer is expected soon. A Vienna special to the same paper reports that Bismarck has fully endorsed Andrassy's refusal of the proposal for the joint occupation of the Turkish provinces. It is absolutely certain that Andrassy will resign if occupation is resolved upon in higher quarters. The Vienna correspondent of the *Times* says:—Even if the Porte admitted it, Servia, as a vassal state, could not sit with Turkey, but Montenegro, which is recognized as independent, may participate in the conference regarding regular armistice. The Turk's chief objection is being obliged thus to recognize Servia as a belligerent on equal terms, but this obstacle is believed to be not insurmountable. M. Bistic has communicated Servia's willingness to accept an armistice of six weeks, provided a line of demarcation is drawn. The Berlin correspondent of the *Times* states that the Czar's order, that no more Russian officers and soldiers, not on active duty be allowed leave of absence to go to Servia, is not in operation. Emigration continues at the rate of 700 or 800 every week. It is stated that Russia has offered Roumania absolute independence if Russian troops are allowed to march through Roumania. Military preparations of Russia continue. It is an ugly sign that the Russian reserves have been forbidden to leave their places of residence. The public in Russia look on war as probable. A panic exists on the St. Petersburg Exchange. The official answer to the proposals of the powers, despite all former reports, has not yet been given by the Porte.

How to Cure a Bad Memory.

Your memory is bad perhaps; but I can tell you two secrets that will cure the worst memory. One is to read a subject when strongly interested. The other is, not only read, but think. When you read a paragraph or a page of a book, close the book, and try to remember the ideas on that page, and not only recall them vaguely in your mind but

put them into words and speak them out. Faithfully follow those two rules, and you have the golden keys of knowledge. Besides incessantly reading, there are other things injurious to memory. One is the habit of skimming over newspapers, items of news, smart remarks, bits of information, political reflections, fashion notes, all in a confused jumble, never to be thought of again, thus diluting and cultivating a habit of careless reading hard to break. Another is the reading of trashy novels. Nothing is so fatal to reading with profit as the habit of running through story after story and forgetting them as soon as read. I know a gray haired woman, a lifelong lover of books who sadly declares that her mind has been ruined by such reading.

Welsh Kings and Physicians.

A medical contemporary gives the following extract from the ancient laws of Cambria. King Howell the Good—Howel Dda—had twenty court officers—viz, twelve for the king and eight for the queen. The physician comes twelfth in order. He ought to have his land free and his horse in readiness; and he receives his linen clothes from the queen and his woolsen clothes from the king. His seat in the hall is at the base of the pillar, that he may be near where the king is sitting in his border. His lodging is with the master of the household. His protection is from the time the king commands him to visit a wounded man, neither in the palace nor belonging to it, until he goes to him, taking away the offender. He must give medicine gratis to all the officers in the palace and to the master of the household, their bloody clothes excepted—unless it be one of the three dangerous wounds. These are a blow on the head which penetrates the brain, a thrust in the body which penetrates the bowels, and the breaking of one of the limbs. For every one of these three dangerous wounds the physician is entitled to one hundred and eighty pence and his meat, or to one pound without his meat, and also to the bloody clothes. He claims twenty-four pence for a tent for a wound. A plaster of red ointment is twelvepence; and one of medical herbs is eightpence. The pan of the physician is worth a penny. He ought to take security of the family of the wounded man, lest he die of the medicine he administered to him; and if he should not take it, he must answer for the consequence. He ought never to leave the palace without the king's permission. The fine for insulting him is six cows and one hundred and twenty silver pennies. The value is one hundred and twenty-six cows.

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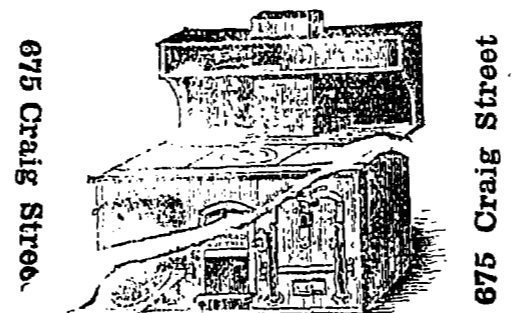
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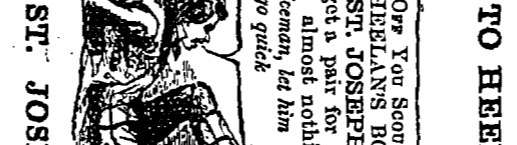
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Province of Quebec, District of Montreal, IN THE SUPERIOR COURT.

DAME JANE SMITH, of the City and District of Montreal, wife of JAMES INGLIS, of the same place, Trader, and judicially authorized a *ester en justice*, Plaintiff;

vs. The said JAMES INGLIS, Defendant.

The said Plaintiff has instituted an action for separation as to property against the said Defendant.

Montreal, 15th September, 1876.

DOUTRE, DOUTRE, ROBIDOUX, HUTCHINSON & WALKER, Attorneys for Plaintiff.

CANADA, Province of Quebec, District of Montreal, IN THE SUPERIOR COURT.

DAME PHILOMENE SAUVE, of the City and District of Montreal, wife of PIERRE POULIN, of the same place, Trader, duly authorized a *ester en justice*, Plaintiff;

vs. The said PIERRE POULIN, Defendant.

An action in *separation de biens* has been instituted in this cause on the twelfth day of September, 1876.

DOUTRE, DOUTRE, ROBIDOUX, HUTCHINSON & WALKER, Attorneys for Plaintiff.

CANADA, Province of Quebec, District of Montreal, IN THE SUPERIOR COURT.

DAME CATHERINE PIEDALU *de* PRAIRIE, wife, common as to property, of CLEOPHAS ADOLPHE CHARTIER, Inn-keeper, of the Village of the Canton of Chambly, said District, duly authorized to sue, Plaintiff;

vs. The said CLEOPHAS ADOLPHE CHARTIER, her husband, Defendant.

An action for separation as to property has been instituted in that cause.

Montreal, 9th September, 1876.

PREVOST & PBEFONTAINE, Attorneys for Plaintiff.

Province of Quebec, District of Montreal, IN THE SUPERIOR COURT.

DAME SOPHIE DOROTHEE BRUNEAU, of the parish of Saint Bruno, in the district of Montreal, wife of TANCREDE BOUCHER DE GROSBOIS, of the same place, *esquire*, physician, and duly authorized to *ester en justice*, Plaintiff.

vs. The said TANCREDE BOUCHER DE GROSBOIS, Defendant.

An action for separation as to property has been instituted in this cause on the first day of September instant.

LACOSTE & GLOBENSKY, Attorneys for Plaintiff.

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