

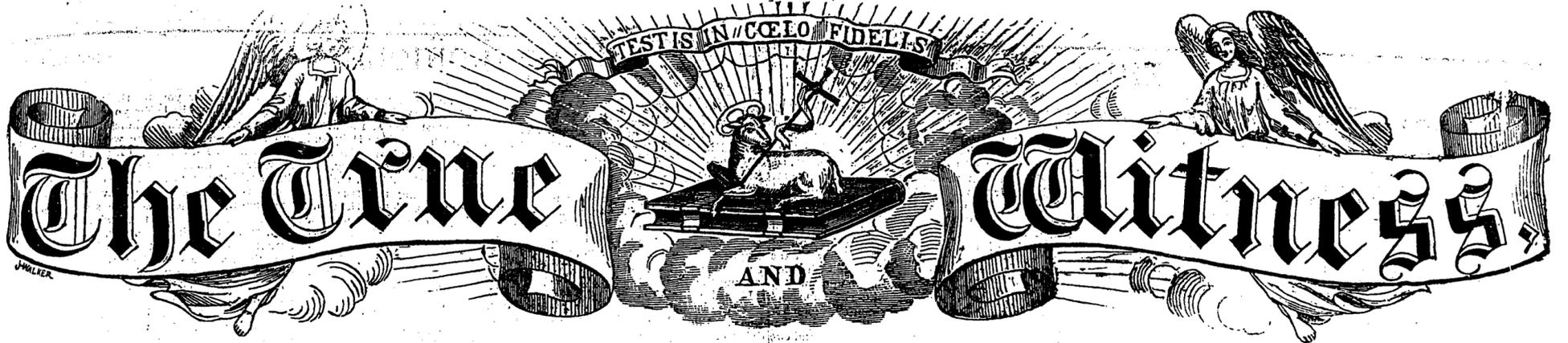
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CATHOLIC CHRONICLE

VOL. XXVIII.—NO. 5. MONTREAL, WEDNESDAY, SEPTEMBER 12, 1877.

TERMS:—\$2 per annum in advance.

CITY AGENT.

Mr. P. J. Gleeson, of No. 22 St. Urbain, is our duly authorized Agent for the City and vicinity.

NEW AGENT.

Mr. Patrick J. Shea, is our agent for St. Thomas and the district surrounding, to whom subscriptions may be paid.

TRAVELING AGENT.

Mr. John Gough is our Traveling Agent, and is fully authorized to receive monies and grant receipts as such.

THE ROUSSELLE CASE.

At the Recorder's Court on Saturday morning His Honor the Recorder, John Ponsby Sexton, Esq., delivered his decision in the case O'Brien versus Rousselle, and Cooley versus Rousselle. Before doing so he entered extensively into the merits of the different cases and then came to the conclusion that, as regards Henry Rousselle pointing the revolver at Cooley the testimony of Irving, (delivered in a straight forward manner) went to show that it was only a pipe case and not a revolver which had been presented. At this review which, is presumed was comical enough, there was laughter in Court and his Honor proceeded. He said that there could be no doubt of the fact of Henry Rousselle's having had a revolver in his possession when arrested as was proven by the testimony of Sergt. Burke, and he would therefore fine the prisoner \$25. He did not like to imprison him because he believed he, as well as the others, were of good morals. The cases against Richard Rousselle and James Irving were reviewed and dismissed in the same Christian manner. Indeed it is a pity that that unfortunate six shooter had actually been found on Henry Rousselle, for the testimony would scarcely convict him, it being no stronger than that against the others which is perhaps not saying much for his innocence.

HARMONY.

A telegram from Philadelphia brings in the soothing assurance that harmony has been restored to the Orange ranks, and it also informs us that there are in the United States 65,000 of the brethren. What occasioned the discord is what the telegram does not mention nor does, it much signify, as anything coming from that peculiar institution, if not strictly musical, must at the least be harmonious. There is more music ground out from a district Orange Lodge in the week which has the honor of containing the twelfth of July, than the band of a brigade of the Guards could furnish in a year and more than that, the notes are entirely original. Let us not forget however that harmony is the order of the day.

NIL DESPERANDUM.

Mr. Bryan O'Loughlin, now Sir Bryan O'Loughlin, went out to Australia to better his fortune and was not eminently successful. He offered himself to the electors of a constituency of the Southern Cross and was defeated. He was what they "term" down on his luck. All of a sudden fortune gave her wheel a sudden jerk and behold the effect: A cablegram comes over eighteen thousand miles of land and sea and tells "Sir" Bryan O'Loughlin that he has unexpectedly fallen heir to a fine estate and, unsolicited, been returned to the Imperial Parliament for Clare. Still every man should not lie down in a ditch and call upon Hercules for assistance, for were it not that an ancestor of Sir Bryan did something for himself or his country, fortune would not recognize an heir at such a distance from home.

"SOCIETY OF THE HOLY CROSS."

The Montreal correspondent of the Hamilton Times sent the following despatch last week:—

"The Society of the Holy Cross has opened a branch in this city for charitable purposes and to care for sick children. The Society is composed of ladies of High Church proclivities."

We are at a loss to understand the meaning

of the despatch, but assume the ladies of the "Holy Cross" are Protestants, as we know Catholic ladies have neither high nor low Church proclivities; they are simply Catholics pure and simple. However, notwithstanding the unaccountable antipathy, low church ladies (and gentlemen) have for the Cross in any shape, we heartily congratulate the organizers of the branch for, to us the word Cross has a nameless charm, and the reason why need not be asked.

THE BRITISH ASSOCIATION.

The long neglected capital of Ireland is to be honored with the next meeting of the British Association. Says the Freeman of the 25th ult:—

A special telegram from Plymouth states that at the meeting of the British Association held there on Monday, the 14th of August was fixed for the assembling of the Association in Dublin next year, and that the vice-presidents of the Dublin meeting are appointed as follows:—The Right Hon. the Lord Mayor, His Grace the Duke of Leinster, Lord Ross, Lord O'Hagan, and Professor Stokes.

MR. GLADSTONE ON RUSSIAN ATROCITIES.

Mr. Gladstone having been asked by a correspondent to let his voice be heard on the atrocities charged to the Russians, as he had formerly done with respect to those alleged against the Turks, the right hon. gentleman replied, under date August 10, as follows:—

Sir,—I feel that your letter is conceived in the spirit of justice as well as of humanity. We have in these cases to ascertain, first, that the events have really occurred; and secondly, who were the doers. The people of this country remained quiet last year about the Bulgarian atrocities until both were ascertained. This is not, so far as I know, the case at present. The shameless, wholesale lying of the Turkish Government deprives its allegations of all claim to value. There is, however, I think, evidence enough of many cruel and horrible deeds. I myself should be most thankful to any one who would give me the means of judging whether they were due to Russians or to Bulgarians.—Yours faithfully, W. E. GLADSTONE.

RUSSIA'S DEFEAT.

The Times draws the following gloomy picture as the result of Russia's defeat in the present war:—

"A Russian defeat of the great kind means uncertainty in Europe for a hundred years, a daily possibility of combinations, the mere risk of which would render commerce insecure and international disarmament impossible. All the dangers which arose from the Italian desire for freedom, and which arose from the French desire to regain Alsace and Lorraine, would be trivial compared with those which would spring from Russia's desire to rehabilitate her reputation, ruined by a defeat which every Russian would regard as we should our expulsion from Southern India by the armies of the Nizam. Indeed, it is more than probable that the danger would not be kept off even for a time, and that Russia, unable to bear defeat in the one great work she has attempted to do for civilization, would offer terms to Germany such as would change the map of Europe, and perhaps involve the whole Continent in war."

RUSSIAN POLICY.

Gortschakoff and Ignatieff are polite gentlemen and deep diplomatists, but yet they are doing their best to carry out the clauses in the will of Peter the Great. Article VIII:—

"Extend yourself without rest towards the north along the Baltic, as well as towards the south by the Black Sea."

"IX. Approach as near as possible to Constantinople and India. He who reigns there will be the true Sovereign of the world. Therefore, excite continual wars—at one time with the Turks, at another with the Persians. Establish dockyards on the Black Sea; seize by degrees this sea as well as the Baltic; they are both necessary to the success of the projects. Hasten the fall of Persia; penetrate to the Persian Gulf; re-establish, if it be possible, by Syria, the ancient commerce of the Levant, and advance to India, which is the entrepot of the world; once there, gold will pass away from England."

Protection of the Christians and the relief of oppressed nationalities are her right and left bowers in this struggle for supremacy in the East.

SCARCITY OF HORSES.

The wars and rumors of wars, at present afflicting Europe, are likely to lead to a horse famine. We clip the following from an exchange:—

The Swiss Government has imposed a duty of £12 10s. per head upon all horses exported beyond the limit of the confederation. Russia, Germany, Austria, and Hungary some time since prohibited the exportation of horses. Italy is endeavoring to procure mounts for cavalry from abroad, chiefly from England. The war on the Danube has caused an enormous loss of horses, not alone from wounds and overwork, but from insufficient and improper

food, as well as unwholesome water. The loss to Russia amounted some time since to 20,000 horses. The United States and Canada together possess more than eleven million horses, or four times as many as there are in England. There are comparatively few horses fit for artillery or cavalry mounts in Ireland, and good horses of this description are eagerly bought up for foreign as well as by English buyers. Canada must be looked to for a supply, should the British Government find it necessary to send a force of cavalry to the East.

Along with the revival in the other branches of Canadian industry it would not be surprising if the horse trade brought grist to our mill.

JOHN OF TUAM.

The following extract from a letter addressed by the Archbishop of Tuam to the honorary secretary of the Gregory Banquet Committee, Galway, gives the great prelates opinion of the duty of Irishmen in the present crisis:—

"Let the nobility and gentry of the county Galway, even at the eleventh hour, shake off the trammels of caste with which they have been so long bound up and dissociated from the people; let them raise their united voices in favour of rooting the people in the soil created for their use, reserving the just and equitable claims of their own order, which will be rightfully acknowledged; let them speak out in favour of an education in all degrees Catholic for the Catholic people of the land, allowing to the few of other denominations who dwell among us the privilege of educating their children as seems best to them. Above all, let them unite in demanding back her own domestic Parliament for Ireland, without which every other measure will prove ultimately unprofitable, and the existence of which in our capital will be productive of larger benefits to their order than to any of the other classes of society. When this combination becomes a reality believe me that no man in Ireland will prove himself more willing to honour those in high stations than your faithful servant."

"John, Archbishop of Tuam."

WAR MATTERS.

The New York Herald war correspondent writes:—

"A special despatch from Therapia says:—'Even according to Turkish financial estimates, which are reported on all sides to be as untrustworthy as formerly, a deficit of 11,000,000 Turkish pounds is anticipated for the year 1877-78, which will have to be raised by special taxation.'

SERBIA'S FUTURE.

"A Vienna correspondent telegraphs that in spite of the Russian subsidies hitherto received, Serbia can less afford to assemble a considerable portion of her male population and maintain them than she could last year. The summons for the militia to be at points of concentration by the 13th inst., therefore, goes far to prove that active steps must be impending, although accounts agree that there is even less warlike ardor among the people than there was last year."

THE MILITAIRES.

"It is not considered likely that any difficulty will be made by the militiamen about joining their colors; but, even after they have done so, a week or ten days will be necessary to incorporate them with the regulars, and at any rate, until that time, should there have been no decision on the battle field in Bulgaria, a ready plea will have been found for temporising."

It is highly probable that the Russians are on the point of putting forth one mighty effort to crush Turkey in this campaign, and if she wins, treaties or promises will not stay the march of her armies to Constantinople. The Pan Slavonic element wills it, and that will is stronger than even that of the Czar Autocrat and all as he is, and infinitely more powerful.

THINNING OUT.

If things continue as at present, the Russians will require all the able headed men their mighty Empire can furnish to fight the "Un-speakable Turk." A European correspondent writes:—

A dreadful mortality prevails in the Russian armies, and is doing more to decimate the ranks even than the desperate fighting of the Turks. It is stated that the reinforcements sent to the front are not sufficient to fill the places of those carried off by disease. This is charged to the bad food, bad ventilation, defective transport, etc. As the New York Times points out, it is an ominous state of things for the first campaign of a war which gives no promise of a speedy ending, and it is doubly inexorable in the face of the bitter warnings conveyed by former campaigns. "In 1826, when the Czar Nicholas led his troops in person on their forward march through Wallachia, fully one-half of the advance guard perished by disease without seeing the face of an enemy. In the wonderful campaign of 1829 the number of men received into the Russian hospitals reached the fearful total of 134,000, while of the 68,000 who followed Count Diebitch in his famous march across the Balkans to Adrianople, barely 15,000 remained fit for duty when the goal was reached. In 1853, during the brief but murderous campaign, which ended with the abortive siege of Silistria, the Russians lost upward of 50,000 men, fully two-thirds of whom were struck down by the disease and want of food."

REVIEWS.

THE STORY OF THE GREAT FIRE AT ST. JOHNS, N.B.—Mr. George Stewart has given us an interesting and graphic account of the great fire at St. Johns in the book now before us. There is a plan of the City of St. Johns at the end of the book, and its pages are interspersed with illustrations. The style is fresh and fluent, and the book will no doubt obtain a large circulation. The publishers are Belford Brothers, and the book can be had at Dawson Brothers, or at Drysdales, Montreal.

QUESTIONS AND OBJECTIONS CONCERNING CATHOLIC DOCTRINE AND PRACTICE ANSWERED BY JOHN JOSEPH LYNCH, ARCHBISHOP OF TORONTO.—This is one of the most valuable little work we have seen for a long time. It is published by William Warwick, Toronto, and we hope that its circulation will be as great as its merits deserve it should be.

THE SCRIPTURE CLUB OF VALLEY REST.—An odd but an instructive book. It is published by Belford Brothers, and can be had at Dawson Brothers, Montreal.

HOW TO STUDY.—By John Schulte, D.D., Ph. D. Dawson Brothers. An excellent work and invaluable to the student.

THE GREAT PEW CASE.—R. D. McGibbon B.A., Student at Law. This is a carefully compiled account of the celebrated Pew Case. All who take an interest in such questions must feel thankful to Mr. McGibbon for the trouble he has taken in putting this important case in book form.

CATHOLIC PARENTS FRIEND.—This is an instructive Magazine printed in Colusa, California.

LOVELLS CLASSIFIED BUSINESS DIRECTORY FOR 1877-78.—An excellent directory, and carefully compiled.

THE EDINBURGH REVIEW.—July, 1877. Dawson Bros., Montreal. Contents:—The Life and Correspondence of Kleber; The Sibylline Books; Indian Famines; Copernicus in Italy; North-Country Naturalists; Metropolitan Medical Relief; Venice Defended; The England of Elizabeth; Geffcken on Church and State; The Russians in Asia Minor.

THE CATHOLIC WORLD.—September, 1877.—Terms: \$5 per year in advance. D. & J. Sandler, Montreal. Contents:—Among the Translators; Alba's Dream; Italy (A Poem); The Seven Valleys of the Laveden; Job and Egypt; The Madonna-and-Child a Test-Symbol; College Education; The Dancing Procession of Echemnach; The Pan-Presbyterian; Translation from Horace; New Publications.

THE FORTNIGHTLY REVIEW.—August, 1877.—Price 50c. Belford Brothers, Toronto. Contents:—Secret Societies in Russia; A Plea for a Rational Education; Sea or Mountain; Cavour; The Indian Civil Service—A Reply; Three Books of the Eighteenth Century; On "Evolution and Positivism"; Home and Foreign Affairs; Books of the Month.

THE DUBLIN REVIEW.—July, 1877.—Price Six Shillings. D. & J. Sandler & Co., Montreal. Contents:—Is the Roman Question at an End; The Age of Elizabeth; General Ignatieff; Mr. Florence MacCarthy's Calderon; The True View of the Protestant Reformation; The Elementary Education Act of Last Session; Artificial Memory; Modern Ideals and the Liberty of the Press; Marshal MacMahon's Appeal to France; Notices of Books; Correspondence: The Primitive Religion of the City of Rome.

BELFORD'S MONTHLY MAGAZINE.—September 1877. Terms:—\$3.00 a Year in advance; 30 cents a number. Dawson Bros. Montreal. Contents:—Up the Thames; Aftermath; Nicholas Minturn; The Swiss Deserter; Siddartha; Margaret Fuller Ossoli; The Old House; "A Noble Loyalty"; Patience; Fragments of the War of 1812; What He cost Her; Lord Byron and Lady Chaworth; Current Literature; Musical; Music—Down the Shadowed Lane She Goes.

BLACKWOODS EDINBURGH MAGAZINE.—July, 1877. Dawson Bros. Montreal. Contents:—Mine is Thine.—Part II; Victor Hugo; Pauline—Part VII; Wales; Murat as King of Naples; A Wanderer's Letter—No. VII; Our Indian Frontier Policy; Past and Present; The Storm in the East—No. III.

THE MONTH AND CATHOLIC REVIEW.—August, 1877. D. & J. Sandler & Co., Montreal. Contents:—Alfred the Great—Part the First; George Ossolinski's Mission to England; The Notary's Daughter; Climate and Time; On some Attacks on the Society of Jesus; The Angelican—CATHOLIC REVIEW—Correspondence; Reviews and Notices; Postscript on Current Affairs; Home Affairs; Progress of the War; Title and Contents of Vol. XXX.

"THE PROTESTANT BOYS."

To the Editor of the TRUE WITNESS. SIR,—It is an old saw—"Kissing goes by favour," and so, too, do other privileges, even when dispensed by our rulers, for the time being. You will remember that, last week, I called attention to the unseemly conduct of an employe in the office of J. S. DAWSON, SURVEYOR GENERAL, in whistling through the public corridors, in the Eastern Departmental buildings, the insulting tune known as "The Protestant Boys." This six feet odd gentleman be it known, is a favored individual. He is but a comparatively

short time in the country, and yet he occupies a position from which men who are very much longer in the public service and far better qualified than he, are excluded. What is more, he has been recently granted six weeks' leave of absence with a two months advance of salary. This is very proper, and I do not, in the least, object to the holidays nor to the "advance." I desire simply to note the fact, that a similar advance has been refused by the PRIVY COUNCIL to gentlemen—not of the "Protestant Boys" type, however—who had occasion to ask for it. How is this favoritism to be explained or justified? Would it not be proper that the rules regulating the rights and privileges of the public servants, be uniform and just? Is it fitting that any Department of the Government, above all, the Privy Council, should be open to the suspicion, far less, the accusation of partiality or bias?

While the Bill Robinson's can turn their backs on their duties as paid servants of the Government, to insult the Catholics of Montreal, and utter frothy threats of "woe" to that city; while the Rev. McNellis are selected as the representatives of the Government in such a delicate and important matter as the Oka investigation, and are permitted to make inflammatory harangues before Orange audiences in connection with the subject of enquiry; while the Johnstons can obtain leave from the Montreal Post Office to swell the ranks of an armed Orange procession; while messengers of the Brevier type can, with impunity, absent themselves from their post to open Orange lodges and preside over the ludicrous ceremonial connected with such events; while louts filling respectable positions in the public service can, unchecked by the proper authorities, act the part of rowdies or stable boys by whistling, within ear-shot of Catholic gentlemen vile party tunes in the Government buildings; while they and the like things are not only tolerated but encouraged in high quarters, it were vain for Irish Catholic gentlemen in the Civil Service to expect any measure of fair dealing or justice at the hands of an administration which, to say the least, connives at, if it do not actually countenance such objectionable proceedings.

I could give you numerous instances—and I may do so at the proper time—of the unfair, unjust and bigoted treatment which several gentlemen—your countrymen and co-religionists of course—have experienced at the hands of the Government.

I shall content myself, for the present, with advertising to one fact namely, that we can claim no one Deputy Minister, who has even an Irish name. Mr. Meredith happens to be of Irish birth with thorough English instincts and sympathies. Four of the Deputies are French Canadian Catholics, while eight are Protestants. It is because Irish Catholic officials have no one to represent them in the Civil Service Board, or in any Department of the Government that they are overlooked or neglected. Will the Government venture to follow the example of Mr. GEORGE BROWN, in the Globe by asserting that, there are no Irish Catholic gentlemen in the public service capable of competently filling one, at least, of the more numerous vacancies occupied by so many Protestants?

Even to insinuate this were futile, so baseless a libel upon the fitness and ability of many Irish Catholic officials would be resented and refuted by the large majority of their conferees in the Civil Service. Under all the circumstances, therefore, Mr. Editor, would it not be as politic, as just, if an Irish Catholic were appointed to one of the contemplated vacancies among the Deputy Ministers? Irishmen have held their own as Governors of the most important dependencies of the Empire; who knows but one might be found qualified to cope with the erudite and polished Deputies of Marino, and Inland Revenue! Let us have the benefit of your own sound opinion.

OTTAWA, Sept. 10th, 1877.

SERVUS CIVILIS.

JOURNALISTIC PARTIALITY.

MONTREAL, Sept. 9th, 1877.

To the Editor of the TRUE WITNESS. SIR,—I trust the facts stated below will prove a sufficient excuse for my intrusion on your valuable columns. For some time past the watchman on the Canal, above Black's Bridge, as well as the policemen on duty in that locality, have complained that a young man who occupies an office on the canal bank was in the habit of discharging a revolver in his office at midnight and sometimes after that hour. When spoken to on the subject he stated that he was merely practising in his own office. As the nuisance continued unattended constable Piche reported the matter to the Sergeant on duty at the time, who entered it on the sheet, left open for the inspection of newspaper representatives, who always have access to information of that kind. The report seemed to me at the time a strange one, and for that reason I copied it verbatim as follows: "Constable Piche and the watchman on the Canal report that young Mr. McCusig is continually firing off his revolver at midnight from his office on the Canal wharf." As this fact was of but little interest to the readers of the papers (American and European) with which I am connected, I thought nothing further of the matter, expecting, of course, to see some allusion made to the report in the city papers. To my surprise, however, I have failed to see any reference whatever made to the case in any one journal, although six days have elapsed since the official report was made. That the reporters connected with various newspapers have seen the sheet containing the report in question there can be no doubt, and it is certainly desirable to know why such an important item was suppressed. Was it because the young man is Scotch, or because he is a Protestant that just and impartial publicity was not given in this instance to this gross violation of the law? Or again, was he shielded from public judgment because he happens to be a bugler in a volunteer corps? If on the latter score, the indulgence on the part of the English press has been ill-timed, as by his connection with the volunteers, he should have known that he was committing an act for which he was amenable to law. Let us have light on this subject.

Yours respectfully, FAIR PLAY.

FATHER HENNING.

COURSE OF SERMONS ON THE TRUE CHURCH

SECOND SERMON PREACHED AT ST. PATRICK'S CHURCH, QUEBEC ON SUNDAY 26TH AUG. 1877.

(Reported for the True Witness.)

I proved to you in my last sermon that the Church of God is an organic society—that it is composed of visible members under the direction of a visible organization, governed by a visible head. The establishment of such a society must have a purpose, and that purpose no other than the end for which the Son of God came down upon this earth, viz., the salvation of the soul of man. It is childish to suppose for a moment that God, after establishing such an institution, should leave it optional to man to become a member of it or not, according to his own will. If this society was organized by the Son of God for the purpose of saving man's soul, it follows, with the strictest logic, that outside it there is and can be no salvation for man. If this is true, it follows that each and every one must be able to distinguish this society from other societies. Therefore this organic Society established by the Son of God must have distinct characteristic marks—marks so clear that we cannot mistake them. Now, what are these marks by which we may distinguish that society from every other? we profess these marks every Sunday when we repeat the Credo: Credo in Unam Sanctam Catholicam et Apostolicam Ecclesiam—I believe in one Holy Catholic and Apostolic Church. Here are the four marks. I will begin to-day by explaining to you the first but not the third of these marks—the Catholicity of the Church. What do we mean by the Catholicity of the Church? The word Catholic comes from the Greek; it is a combination of the two words kata and lous which mean throughout the whole. The word Catholic, then, means universal. If I say the Church is Catholic, I mean that the Church is Universal—i. e., it exists for all time; it exists for all places; and it must contain the whole Revelation of God. It must exist, not for one or the other period of time, but for all time; it must exist, not for one or the other place, but for all places without exception; and it must contain, not one or the other or a few teachings of Revelation, but it must contain, whole of the Revelation made by God to man. This is the meaning of the word Catholic. Now, did God intend this Church should be Catholic? I answer Yes. He could not have had any other view. To prove this, I will lead you back into the Old Testament. I will read to you only one of the many testimonies regarding the Catholicity of the Church which I find in the books of the Old Testament. The prophet Isaiah, speaking of the growing of the Gospel among the Gentiles, makes use of the following very remarkable expressions: "But I know their works and their thoughts; I come that I may gather them together with all nations and tongues; and they shall come and shall see my glory. And I will set a sign among them, and I shall send of them that shall be saved, to the Gentiles, into the sea, into Africa and India, thence that draw the bow; into Italy and Greece, to the islands afar off to them that have not heard of me and have not seen my glory. And they shall declare my glory to the gentiles." What is the meaning of these words? Is it not the promise of an everlasting Church? Is it not the promise of a Church that is to embrace all nations and all times to the end of the world? This promise, made by the prophet Isaiah, was fulfilled by a son of God, Jesus Christ, who, addressing His Apostles, said: "All power is given to me in Heaven and on earth; go ye, therefore, teach all nations, baptizing them in the name of the Father and of the Son and of the Holy Ghost, teaching them to observe all things whatsoever I have commanded you, and behold I am with you all days, even to the consummation of the world." In these few words Jesus Christ expresses the three-fold universality of His Church. "Go teach all nations," that is to say, there shall be no limit of space for you. You shall go—not to this, or that, or the other country, not merely in Palestine shall you preach my Gospel—but you shall pass the limits of Palestine and go into Africa, into Europe, into Asia, into all nations, among all peoples, and preach my Gospel. Here is the universality of space. Then to show them that the Church is to last to the end of the world. He says: "I am with you all days even to the consummation of the world." Until the end of the world, I am with you. Until the end of the world you will have to fulfil this command I have put upon you to preach my Gospel. He tells them also that His Church is to be universal in authority, for He says: "Teach them all things I have commanded you." Not one or the other of my doctrines, but all of them without any exception. Hence, in these three simple texts our dear Lord expresses the three-fold universality of His Church—universality of doctrine. And now, I ask you, could the Church be otherwise than universal? For what did Jesus Christ the Son of God, come down from Heaven to earth? Did He come to save a handful of Jews, a few Asiatics, or did He come to save each and every individual in the whole world? I answer, and you must answer: He came, not for one or the other nation. He came for all the world. He came for all because all were lost; all were descended from the same stock, and, therefore, all had the curse of Adam upon them—all needed salvation. Hence He came to save all men. If that were the purpose of His coming, and the Church were established for that purpose, it follows that the Church must exist for all, and the whole revelation of God must be given to her. The Church of God must be the Church of all; hence, the Church must be universal. What is the meaning of all this? It means that the Church is commissioned by Jesus Christ to teach the whole world one and the same doctrine—the same for the Jews, for the Gentiles; the same for the rich and for the poor; for the learned and the ignorant; for the man, the woman, the child. It means that the Church is commissioned to enter into every phase of human life—to take unto herself the teaching and education of the human race in every one of its phases. She is commissioned to teach the child, to teach the youth, to teach the man in his mature years. She is commissioned to teach men how they are to live at home and abroad; as individual men and as members of Society. Therefore, there is no phase of human life that does not come, by this commission, under the influence of the Church. The Church has a right to lay down the principles of morality and as education, of safe and solid government. In other words, the Church is commissioned to teach all nations and to teach them all that Jesus Christ has commanded. What is the meaning of this Catholicity of the Church? It means that the Church is not confined to one or the other nation, but that the Church is commissioned by the Son of God to break down, as far as religion is concerned, all bounds of nationality. Nationality in religion is a heathen idea. It is the idea which was fostered by all the nations of heathenism. Whereas Jesus Christ came to break down these barriers and He established a Church that should embrace all nations. All should acknowledge only one Father and that Father is Himself; only one mother and that mother is the Church. Now, does anyone of the sects possess this great mark of the Church—universality? Study the sects and you will find they have not this mark—they have not impressed on their foreheads, the mark of Catholicity. They are not Catholics in space; they are not Catholic in time; they are not Catholic in their teachings. They are not Catholics in their teachings. Why? Because there is not one sect

that holds all the doctrines of Jesus Christ. Compare the different sects with each other. You will find one sect holds one or the other doctrine of Christ, which another sect rejects and holds another. Thus, the Unitarians hold that there is universal salvation; in other words, that there is no hell but a kind of probation after this life—something akin to our purgatory. The Calvinists and Lutherans, believe in eternal damnation and reject the doctrine of purgatory. The Unitarians believe in the unity of God, but they reject the Trinity—the Unitarians accept the Trinity. The Socinians deny the Divinity of Jesus Christ, but they accept other doctrines which He taught. Thus, the one sect denies what the other teaches. Therefore, none of the sects have the character of universality of doctrine impressed upon them. Are they universal in time? They are not. Because we can trace their history; we can follow them up to their origin, and we find that the oldest of them is not much more than three hundred years of age. The others are far more modern; they do not go back beyond the 16th century. Now, Christianity existed in the first century. The centuries date from Christianity. This proves the sects are not universal in time. Are they universal in space? They are not. For almost every one of the sects is more or less national. There is the Church of England. Why has it that title of Church of England? Because it is a national Church. Take, for instance, the Church in Prussia. The Protestant religion there, what is it? A national Church—nothing but a national Church. Thus, every sect is known more or less by its nationality. It is only God who is the Father of all, the Creator of all, the Judge of all, who can establish a universal religion. Man cannot establish a universal religion. This is as true as that a man cannot establish a universal government.

Has the Catholic Church this greatest mark? It has it to such a degree that outside the Church it is acknowledged as the Catholic Church. The popular voice is in many respects the voice of God; it certainly is in this respect. Go along the streets of any city and ask the first little boy you meet, "Tell me, my son, where is the Catholic Church?" Will he point out to you a Lutheran temple, a Methodist conventicle? He will not; he will take you to a Roman Catholic Church. This argument was used by Saint Augustine. He says: "Ask any man, woman, or child, no matter how ignorant they are, where is the Catholic Church? They will point, not to one of the houses where the sects meet, but to a Catholic Church."

Has the Church this mark of Catholicity? It has. It has all the doctrines revealed by Jesus Christ, without any exception. It teaches all the doctrines concerning God's nature—His Unity, His Trinity. It teaches all the doctrines concerning the Incarnation of the Son of God—the virginity of the Blessed Virgin, the dual nature in Christ. The Church teaches the Divinity of Jesus Christ, despite heresy, despite those who hate and persecute her. She insists that Jesus Christ is God, not a prophet, not a great man like Mahomet, not a learned man like Plato, not a great socialist like Socrates—but she tells you plainly He is the Son of the living God, equal to God in all things, Omnipotent Creator of heaven and earth. She tells you that there are seven sacraments, that these are necessary for salvation, though all of them are not necessary; she teaches the resurrection of the dead, the immortality of the soul, the eternal rewards after this life, the eternal punishments after this life. So that the Catholic Church alone fulfils this command of Jesus Christ: "Teach all men, and teach them all things that I have commanded you."

Is the Catholic Church universal in time? I answer yes. You may go back as far as the days of the Roman Emperors, you will find the Church. You may live till the end of time and you will find the Church, in spite of all the persecutions and all the hate of men and devils, renewing her youth continually, now apparently crushed to dust, and then rising again like the phoenix out of her ashes.

Is the Catholic Church universal in space? Do you know how many belong to the Catholic Church? All the Oriental churches, the Greeks, the Romanians, the Chaldeans, the Russians, number together about 75 millions of members. All the different Protestant sects, in all at least one hundred and forty (how many more, I do not know) number sixty millions, not even as many as the Oriental sects. The Catholic Church counts two hundred and fifty millions members, living at present on the face of the earth. Now, I ask you, is the Catholic Church universal or is she not? when she counts 250 millions of members, whereas all the Protestants together count only sixty millions and all the Orientals, 75 millions—more than all the Oriental sects and all the Protestant sects put together. Go to any country in the world, I care not to which, and there you will find the Catholic Church. There is not a nation on the face of the earth that has not the Catholic Church in its midst.

Thus, the Catholic Church has this first great mark of the Church of God; she is Catholic, i. e., universal. This characteristic mark has been impressed upon her brow by the son of God Himself, and he who sees this mark and yet refuses to enter that body, pronounces his own damnation. Those who see this (I am not speaking of ignorant men of those who never had a chance to see) but I say those who see this mark of universality impressed upon the Church, and still remain in the sects, pronounce their own damnation, the damnation that was pronounced against them long ago by Jesus Christ when he said: "Go preach the Gospel, and he that believeth and is baptized shall be saved, and he that believeth not shall be damned." They shall lose their eternal salvation; they shall burn one day in the flames of an eternal hell—a hell from which there is no redemption.

We, Catholics, ought to be thankful to God that He has called us to this universal Church without any merit of our own, and we ought to live in accordance with its teachings. There are a great many Catholics who are proud of being members of the Church of Jesus Christ and yet who do not live in accordance with its precepts—who remain absent from the tribunal of penance for years together, who make no distinction between the days set apart for worship and the days set apart for labor; who do not observe the days of fast and abstinence; who get drunk, and stagger about the streets; who are, in fact, Catholics only in name. Such Catholics are unworthy of the name; they are a scandal and an eyecore to their Mother the Church, they cause a blush to suffuse her countenance when they ought, instead, to give her honor and respect. We honor the Church by living in accordance with her precepts. In this way, alone, can we render ourselves worthy of our title; can we merit from God the grace of perseverance, and gain the eternal reward which is given to those who have served God faithfully during their life.

BRAVE PRIESTS AMONG THE RIOTERS

Father Dunn furnishes the following account of the riot at Scranton, Pa., on Tuesday week, in which Mayor McKane, was badly beaten and four of the rioters killed. I was in Hallock, Cary & Co's store, on Lackawanna avenue, when a young man told me there was a crowd at the corner. I stepped down to see what was the matter. When I got there I saw a large crowd standing on the railroad, and I passed under the bridge. I saw a young man pursued by the crowd, who were some distance behind him. I called on the crowd to stop. They obeyed, and I asked them what they intended to do. They said they were going to get their rights, and I asked

them by what means? They replied, "by peaceable means." I asked them if they had any firearms, and they answered "no, no." I did not see any firearms. I spoke a few words telling them to be peaceable and orderly, and they walked to Washington avenue. Here we met the Mayor, running and pursued by a crowd. He looked pale and excited. He spoke to me, took me by the arm and told the crowd to stand back. Some of those present said, "don't kill him." I told those in front to keep up their clubs and keep the rest back. We walked about six steps when the Mayor was struck. He fell and I fell with him: I was then carried out of the crowd and a few steps onto the building on Lackawanna avenue, when I heard shots fired in succession. I thought some of the wounded might need my attention, and turned right into the crowd I found two dead and two dying on the pavement. I attended to the dying and afterwards went home. One of the Bedemortiers of St. Philomena's Pittsburg, rescued the Philadelphia Soldier, Shaw, from the hands of the infuriated rioters, and brought him safely through the mob to the hospital where he died.

CATHOLIC LITERARY ASSOCIATION, HAMILTON.

A PAPER READ ON "LEGENDARY IRELAND."

The Catholic Literary Association resumed its weekly meetings, (which have been discontinued during the hot weather) last night in their rooms on the corner of King and James street. The chair was occupied by Donald Smith, Esq., the President of the Society, and on the platform were the Revs. P. J. Maddigan, Chaplain of the Society, T. Dowling, of Paris; P. Lennon, Bishop's Chaplain. The President opened the evening's entertainment with a few appropriate remarks after which the Glee Club gave one of their excellent selections. Mr. William Kavanagh then read a piece, and a little lad named Willie Harts recited a short poem capitaly. The Glee Club sang another glee, after which Mr. Smith, the President read a short essay on "Saving and Thrift." Mr. Furlong, the 1st Vice-President then read the following interesting paper on the early history of Ireland:

LEGENDARY IRELAND.

The study of Irish history, although a most interesting one, is sadly neglected, even among the sons of the Green Isle. This may be accounted for, to some extent, from the fact that we possess no complete history of our country. That of MacGeoghegan, which is perhaps the best, is, after all, but an epitome. It compresses into an octavo volume of some six hundred pages the history of well nigh twenty-five centuries, each of which would furnish material for a volume of the same size; and we have no history of any period which deserves the name. All our histories commence with the earliest times and extend down to the author's time or a century or two previous. Mr. Froude, indeed, has kindly sought to remedy this want to some extent by giving us the history of the English occupation; but inasmuch as his work is a pamphlet of somewhat large dimensions, devoted mainly to the abuse of everything and everybody in the remotest degree connected with Ireland, save only the Presbyterians and Orangemen of Ulster, his work is not likely to take high rank as a historical production. Some effort should be made to remedy this state of things. Irish manuscripts that lie mouldering in libraries should be published, and the history of our land more generally known. At all events it does not deserve the neglect it now receives. The history of a nation which exhibited a high degree of civilization at a time coeval with

HALF MYTHICAL SIEGE OF TROY.

which since that period produced priests, sages, kings, and warriors whose names the world will not willingly let die, in which burned brightly the lamp of learning at a period when Britain was peopled with painted savages, and Rome was struggling for bare existence amid the petty tribes of Samnium and Etruria. At a later period when her missionaries were diffusing the light of Gospel truth among the savage tribes of Germany and Gaul, her scholars filling chairs in the centres of European learning, their names cherished among the nations of their adoption are forgotten by their countrymen, who learn with half-indifferent astonishment that St. Gall, who gave his name to a city in Switzerland, and John Scotus Erjens, the most famous of medieval schoolmen, were Irishmen. Even within the period of modern history how many Irishmen, whose names are household words in the countries to which they devoted their swords, and the fame of whose deeds made Europe ring, are known in their own land! If these humble papers will have the effect of directing your attention to the closer study of history of our country they have served their purpose, for they have no other. And now to our task.

DR. KEATING COMMENCES HIS HISTORY OF IRELAND

WITH THE CREATION, not that the good doctor intends thereby to convey the idea that Adam was an Irishman, or that the Garden of Eden was located in Tipperary, Mayo or Wexford, but he apparently had in his mind's eye some of the modern literateurs who have sought to prove that they knew better than the

INSPIRED BOGS.

by assigning a number of ancestors to the family of mankind, and by commencing his history with Adam, in that manner marking his adhesion to the doctrine of the family of the human race. [At this point, Mr. Furlong narrated a series of stories connected with the earliest Irish history, as it has descended in a legendary shape. He then went on to say:] It will be proper to close this paper with a brief enquiry as to the origin of the Irish people—who were they, whence came they, and from what cause arose their undoubted early civilization? That the Irish race is of extreme antiquity is certain; their alphabet is almost identical with the Hebrew—probably the primitive language of man. The use of letters must have been brought with the first immigrants, for the Irish resembles no alphabet of any nation known to have had intercourse with them at a later day. Manuscripts of known antiquity exist in this character, and save the Jews alone, no nation has an authentic written record of greater antiquity. The most favored of modern theories among Irish antiquarians is that the Phœnicians were the ancestors of the Irish people. Now, while it may appear presumptuous in me to differ with, I may say the entire body of modern Irish scholars, yet I respectfully submit that the Phœnician theory is untenable. True it is that the Phœnicians had intercourse with Ireland. Indeed, since the deciphering of the inscriptions on the "Egubian Tables," it would be idle to deny the fact, since one of these very inscriptions is a very minute direction to navigators concerning the voyage from the Pillars of Hercules to the Irish coast. But the fact of Phœnician traders pushing their voyages to Ireland is no more a proof that the country was settled by that people than that Britain was so settled, for they unquestionably traded with Britain, and on one contends that the ancient Britons were Phœnicians. Another reason advanced is, that Baal or Bel was a God common to the Irish and Phœnicians, and that both nations offered human sacrifices to their chief God.

THIS SIMPLY PROVES NOTHING.

Baal or Bel is only a different form of Allah, the Arabic name for God and Elohim, which was the ineffable name of the Deity among the Hebrews, a name never pronounced by them. In all these words the root is Al or El and each and all simply

mean the Deity. I must always be borne in mind that, in the first ages of idolatry, there was not a multiplicity of gods. The first form of idolatrous error was the material symbolizing of the Deity and in all probability the first idol was given the name till then applied to the Supreme Being. It must not be forgotten that the oldest chronicles represent the Irish as worshipping the true God, which is extremely probable, considering the great antiquity of the Irish race. According to the Book of Lecan, Tigernanus introduced idolatry into Ireland, and it is by no means impossible that he adopted some of the gods of the Phœnicians, though the peculiar genius of the Irish race prevented the introduction of the grosser forms of Phœnician idolatry. The offering of human sacrifices proves little, for all idolatrous nations deemed the highest and most acceptable sacrifice to the Creator was the noblest of his creatures, man. Among the Greeks we find human sacrifices, and I need scarcely remind you of the sacrifice of thanksgiving offered by Jephtha, judge of Israel, after his victory over the Ammonites. But, to my mind, the most conclusive evidence against the Phœnician origin of our people is the fact that the worship of Ashtaroth or Astarte

NEVER PREVAILED IN IRELAND.

That the most degraded rite of idolatry never polluted the shores of Erin. Had the Irish been Phœnician colonists, there can be no doubt but that most widely-spread form of idolatrous worship would have been carried with them from their homes by the tideless sea. If they carried with them Baal, why not Ashtaroth? Certainly, from the prevalence of the worship of the goddess in our supposed mother land, it is, to say the least of it, singular that the god was elevated and the goddess disregarded. Even in their idolatry, the chastity of the Irish race was conspicuous, and the impurities of the vilest of idolatrous objects of worship stuck no sympathetic chord in the Irish heart. But, if the Irish were not Phœnicians,

WHO THEN WERE THEY?

Mr. O'Mahoney, in a note to his translation to Keating's History of Ireland, ventures to conjecture that they were a branch of the great Pelagic race, and the evidence which he adduces, and to which I shall presently refer, seems to strongly confirm his view. Shortly after the confining of tongues and consequent dispersion of the race, we find traces of the waves of a mighty emigration issuing from Asia and spreading thence over the whole of Europe. This people possessed a primitive civilization, such as has existed to this day in China and India, and which we find in Egypt from the age immediately succeeding the dispersion at Babel. We find this race, known as Daniel and Pelagii, along the Euxine as the Scythians, in Italy the Etrurians. A later and degenerate age, gazing with awe-stricken wonder upon the mighty works of this great race, ascribed them to the giants, to the Centaurs, to the Cyclops, and gave to human language a phrase which has lasted to our own day—Cyclopean. That it was a learned race their sculptured monuments attest. But with the exception of their Irish descendants, they have passed away, and we can only conjecture who they were. Ireland alone, among European nations, received her civilization from no foreign source. No Cadmus brought her letters no Hercules destroyed her monsters. She needed them not. Her civilization was primitive as that of Egypt. Her laws, her language, her institutions were as venerable as even those of the chosen people. True it was, that upon her rested the curse of man's first transgression, but it would seem that the omniscient pen had destined her in future ages as the brightest example of the new dispensation, and long before Christianity her sons were imbued with principles of almost Christian virtue. Like the

PERI OF HER OWN POST'S

song, although shut out from Paradise, yet she was not wholly condemned to despair, and in after days, as we shall see if spared to complete this series, she alone among the nations of the earth received the faith without the cost of a single drop of martyr's blood. I might direct your attention too to the evidence furnished by the similarity of national and tribal names. The ancient Irish were called Scots which is but another form of Skuthos, or Scythian. The Malitia de Danaans, too bore a name closely resembling Danaal, the primitive name of the Pelagic settlers of Greece. That this tribe was not Phœnician is abundantly manifest from the names given by them to their abiding places, Eri, Alba, Mana, Ara, Mumba, &c., with their peculiar mode of forming their oblique cases in *nd* or *na*, analogous to the Greek endings, as *is* and *us*, which make the genitive *nos* and *anos*. The Milesians were of the race of Remoahs. This is of the same stock as the Malitia de Danaans. Time forbids my entering at greater length into this most interesting question. I have but given the merest outline of what seems to me an extremely probable theory as to the origin of the Irish race.

AT THE CONCLUSION, THE LECTURER WAS LOUDLY APPLAUDED.

The Rev. Father Dowling, of Paris, then addressed the audience briefly, and gave a short account of his recent visit to Rome and the cordial reception of the Canadian Pilgrims by the Holy Father.

Before the proceedings ended, a vote of thanks to Mr. Furlong was moved by Major Moore seconded by Mr. Healey, for his admirable lecture, and carried unanimously.

A glee sung by the Glee Club, brought the evening's entertainment to a close.—Hamilton Times.

AN EMINENT CATHOLIC'S ADVICE

TO HIS SON ON GOING TO COLLEGE.

CHARLES WATERTON, the eminent English naturalist, wrote such wise advice years ago to his son, when sending him to the great Jesuit College of Stonyhurst, that we have pleasure in commending it to the attention of all our Catholic youths, now upon the eve of returning to their studies of college after the midsummer holidays. Here is the late Charles Waterton's letter, every sentence of which is full of Catholic wisdom:—"To my dear Edmund,—You are now, my dear boy, about to enter into a college conducted by Professors famed far and near for their learning, for their sanctity, and for their paternal care of those who are intrusted to their purgatory. This college will be a paradise or a purgatory to you. If you love God above all things, if you revere your superiors, if you give good example to your equals, and attend to your studies, happy indeed will be your hours and your days. But if, on the contrary, you neglect to perform your duty to God and man, there will then be no comfort for you, and you will be annoyed by brambles and by thorns at every step as you advance along. Now is the acceptable time. Never, never will you have such an opportunity of acquiring that knowledge, and those habits of virtue, which will infallibly insure your superiority on this side of the grave and your salvation on the other. Treat, then, with attention and with gratitude those good Fathers who sacrifice their own comforts to lead you safely through the paths of innocence and knowledge. Should any of your companions try to alienate your affection from these superiors by turning them into ridicule, oh! my dear boy, listen not for one moment to the observations of such heartless young fools. The youth who is in the habit of scoffing at his superiors will never rank among the generous and the brave when he shall enter into the world at large. Should any boy offer you a forbidden book to read, oh! request him, not to approach you with a viper, whose sting is mortal. Never give an impertinent answer to any of your superiors. Love them and obey them to the best of your power, and they will

most amply repay you by their kindness to you, and by their solicitude for your present and your future welfare. The scholar who revere his superiors is sure to become well-informed, and to acquire a large stock of virtue; but he who takes pleasure in thwarting them, will probably be a vicious man after he shall have taken his departure from fault. Sometimes there are certain youths whom I recommend to their notice. Turn a deaf ear to the treat them at the same time with gentleness and charity; and try to persuade them, by the progress you yourself are making in virtue and learning, how much they lose by running down the institutions of the College, and how much you gain by upholding them. Believe me, my dear boy, I would never send you to Stonyhurst were I not convinced, beyond all manner of doubt, that you cannot go to a better place for your education. I have the very highest opinion of it, and I hope that you will have the same. I am sorry that you should be separated from me, but your welfare requires that we should part for a while. In the meantime you will find a parent at every step in the good Fathers of Stonyhurst. Oh, love them, then, my dear boy, and never do anything that may cause to their hearts one single pang of sorrow for you sake, or of regret that they should have taken you under their charge. You cannot show your affection for them better than by observing, to the best of your ability, all the college rules. Take St. Aloysius for your model. Pray to this angelic servant of Jesus Christ with confidence, and He will not fail to intercede for you at the throne of Divine Grace. In conclusion, let me advise you to be very punctual in rising in the morning. Acquire the habit of early rising while you are young, and you will never lose it in after life. Take a part with spirit and good nature, in all the public games which are instituted by the College. Carefully avoid particular friendships. They will injure you while at college, and they will be of no manner of use to you when you shall have left it for good and all. Prepare yourself with great assiduity to enter into the Sodality of the Blessed Virgin; and when you shall have had the happiness to become a member of it, make a resolution to recite her Office every day until it shall please God to take you out of this world. Farewell! my dearest boy; I give you my blessing; and I promise you shall want for nothing, provided you perform your duty, and you cannot fail to do so if you love and revere your superiors, and follow implicitly the sound and excellent instructions which you will receive at their hands. I have one parting request to make of you: Say a short prayer once a day for me to St. Francis Xavier, the glorious apostle of the Indies. Farewell again, my dearest son, and believe me to remain your ever affectionate father, CHARLES WATERTON.

OPENING OF THE PEOPLE'S PARK AT LIMERICK.

On Monday the People's Park was formally thrown open to the public by the Mayor, Mr. James Spaight, J.P., in the presence of Lord Emly and a large number of citizens. The weather was rather unfavourable, a drizzling mist falling almost to the close of the ceremony, but with this exception everything passed off successfully. The site for the park was most liberally given some time since by the Earl of Limerick, and the committee who were appointed by certain of the citizens to raise a suitable memorial to the late Mr. Richard Russell, J.P., an extensive merchant of Limerick city, decided that the ground so given should be planted and laid out as a public park, and handed over to the corporation, in trust, for the benefit and recreation of the citizens of Limerick. Accordingly a sum of over £2,500 was made available for beautifying the grounds, containing, as they do, some seven acres. The park is very handsomely planted with trees, shrubs, and flowers of various species and sizes, and is further ornamented with a noble column, some eighty feet high, surmounted with a statue of the late Right Hon. Thomas Spring Rice, sometime Chancellor of the Imperial Exchequer, and first Baron Montegale, who represented Limerick city in Parliament for several years. The Mayor said it afforded him very great pleasure in opening the park, and he was sure it would prove a delightful place of recreation for the citizens. He regretted that the inclement weather prevented a large attendance of the fair sex, and also that the opening ceremony was not performed by his Grace, the Duke of Marlborough, Lord Lieutenant of Ireland. He met his Grace and the Duchess the other day at Atheryn, on their way to the cattle show at Galway, and they both bade him express to the people of Limerick their regret at being unable to be present at the opening of the park; but his Excellency added that he would pay a special visit to Limerick in the month of May next. He was glad to see the country and city associated in the person of Lord Emly, who was present at the opening ceremony, and now had the great pleasure of formally declaring the park open to the public (loud applause). Lord Emly briefly thanked the Mayor for the kind mention of his name. He believed that by providing the people with such places of amusement and recreation as this People's Park more good would be done than by repressive legislation in checking drunkenness and such offences. He hoped, too, that the Mayor before his year of office had expired, would be able to inaugurate in Limerick a movement for improving the dwellings of working classes.—Limerick Reporter.

OPINION ON THE TURKS.

An officer in the British service, Lieut-Col. Brackbury, of the Royal Artillery, is engaged as a special military correspondent of the London Times. In a recent letter to that paper he writes as follows:—"We all feel sorry for the poor fellows who are driven to fight against a warlike nation from the north, instead of cultivating roses. But the pity becomes mingled with a sterner sense of justice when later we find murdered Bulgarian peasants strewing the ground with their throats cut from ear to ear, and others with gasbes on their heads and skulls dashed in. But again comes the recoil to pity when Prince Wichtenstein rides up and says that the Bulgarians are murdering the wounded Turks; the slaves acting like all other enslaved people when they escape from the lash of the master. This war is not an affair of civilization, but of horror upon horror. When later we passed back over the field of battle to visit the wounded, the Bulgarian peasants were pillaging the dead, and were driven from their foul work by indignant commands and a threat of Cossack whips. The position of the future ruler of Bulgaria will be extremely difficult. But what is to be expected from a people who have been enslaved for centuries, the military service—the true fountain of honor—has been forbidden, whose women have been the property of their masters? I assert from my own knowledge that one of the chief quarrels the Bulgarian men have with the Turks is that their wives and daughters are violated by their masters, and in many cases are left in the town to bear children of shame and abhorrence. For these things execution is being done, yet done by judges who lack power to guide always the hand of the minister of justice. I write the truth, as I see it, without fear or favor. The Russian officers, abhor all these atrocities on the one side as on the other; but situated as this column is at this moment, with enemies on all sides, completely separated from all base of supplies and from all help, the powers of every man being strained to come through in safety, it is impossible to organize a proper system of military police."

CATHOLIC INTELLIGENCE.

THE FIRST FRANCISCAN MONASTERY.—The Cork Examiner says it is interesting to note that on the site of the new church, Maurice Fitzgerald, in 1224, laid the foundation stone of the first Franciscan monastery that ever existed in Ireland.

TEMPERANCE.—The Father Matthew Association held a public temperance meeting in St. Peter's Hall, Portland, on Sunday evening. Mr. J. J. Ryan, the President of the Society occupied the chair, and B. J. Ritchie, Esq., delivered an interesting address. Mr. Thos. O'Reilly who was also to have spoken, was unavoidably absent.—St. John Freeman.

GRAND CATHOLIC EVENT IN BELFAST.—The Belfast Examiner says:—On Sunday, August 12th, there was a celebration memorable in the annals of the Catholics of the century in Belfast. We refer to the consecration of the church-gem which adorns one of our principal streets, and reflects lasting honor on the spirit of our people. On that occasion nearly all the prelates of Ireland, and many from Great Britain, were our guests.

CATHOLIC REGENERATION IN ULSTER.—A remarkable proof of the recuperative power of the Catholics of Ulster was shown in the dedication recently, of the splendid new church of St. Patrick, Donegal Street, Belfast. The officiating prelate on the occasion was his Grace the Archbishop of Armagh, and amongst the congregation were no less than four hundred other bishops, including one from England and one from America. Father Burke was to have preached later on in the day in the same church, but we regret to say that illness prevented him from fulfilling his engagement.—Nation.

RECEIPTS OF THE POPE'S JUBILEE.—The Tablettes d'un Spectateur says:—At the Vatican an account has been drawn up of the sums brought to the Pope by pilgrims during the Jubilee of Pius IX., and which amounts to 26,476,381. Of the total 9,198,000, was in gold, and the rest in paper. The money will be employed as follows, by order of His Holiness:—Four millions will be paid into the funds of the Holy See; four millions will be given to the present and former servants and soldiers who have remained faithful to the Pope and their families; four millions will be employed in restoring monumental churches, and in executing works of recognized utility, serving at the same time to encourage art and industry; the balance of 4,476,381, will be distributed in subsidies to charitable institutions, such as hospitals, asylums, etc., and to aid the Clergy and Religious orders in the poor parishes.

ATTEMPTED MURDER OF A PRIEST AT THE ALTAR.—At Buenos Ayres, lately, Father Antony, a Religious upwards of sixty years of age, was saying Mass in the Franciscan Church when a stranger entered the church, rushed up to the altar, and fired a pistol straight at the celebrant. The bullet struck the priest on the back of the neck, and inflicted a terrible wound, but did not penetrate. Glancing off, it lodged in one of the pillars of the altar. Although bleeding profusely, the excellent priest continued the Mass, and finished it before he would allow himself to be removed or his wound dressed. The assassin, when apprehended, declared that he was a Russian, by name Michael Kulayo, and stated that he had suffered injustice from the Emperor of Brazil and the Princess Regent Isabella for which he held the monks responsible, and that he had therefore resolved to kill the first of them whom he chanced to meet. Father Antony was wholly unknown to him, but he happening to be the first Religious met with by the assassin or madman, became his victim.

CARDINAL MANNING.—Of England's Cardinal, Manning, a possible successor to Pope Pius IX., a correspondent says:—"In every state, hue and circumstance of life, Cardinal Manning is at home. In his titular church at Rome, addressing his clergy in Italian, and the crowd of his own countrymen, assembled to witness his installation, in English; in his pro-cathedral at Kensington, preaching to a congregation half composed of "heretics," who have come as much to see him as to hear him; at a garden party at Chiswick; at Exeter Hall, pleading the cause of total abstinence with all the fervor of an apostle; at the Vatican Basilica, swaying the debates and shaping the decisions of an Ecumenical Council; at a bright Oxford banquet, in honor of some academic friend, reappearing for a brief hour, as if from another world, on the stage of his early triumph and first friendships—wherever the work which he has chosen to take in hand may be in any way advanced, Cardinal Manning is to be found, always saying the right word and doing the right thing, as by a sort of natural gift and instinctive wisdom."

JUSTICE TO THE JESUITS.—The present Spanish Government, however weak its title, has at least achieved the merit of making a restitution which ought to have been made years ago by a legitimate king. The "most noble and most loyal" city of Azpetia, in the province of Guipuzcoa, is the native place of St. Ignacio de Loyola, the great founder of the Society of Jesus. During both Catholic and Protestant reigns it was held for its legitimate sovereign to the last. In an eminently Catholic province this city stands foremost as a bulwark of the Catholic faith; yet, strange to say, ever since the cruel and perfidious expulsion of the Jesuits from Spain, in 1767, the convent about a mile away from Azpetia, which bears the name of the founder of the society, had lain in ruins, having like many other similar edifices become a prey to the desolation that fell on Spain at that time. Recently, however, on the occasion of the festival of St. Ignatius, was attended by the bishops of Santander, Calahorra, Pamplona, and Vitoria, the convent was restored to its rightful owners, and by this act of justice the Government of Don Alfonso has done a great deal to conciliate the ruffled feelings of the Basque people.

THE LATE FATHER CLUNE.—Rev. Michael Clune was born in County Clare, Ireland, and came to this country about the year 1850. He completed his theological studies at Montreal and was ordained priest in this city by the late Bishop Phelan April 23rd, 1854, where he remained as curate for eighteen months, when he was appointed to the parish of Loughboro. During his stay there he made many improvements, and built the church now in use. After four years' residence in Loughboro he was appointed parish priest of Smith's Falls, where he labored till his last illness. Though at first the Falls was a comparatively poor mission he built a church which is among the finest of the diocese. Finding his health failing he came to the House of Providence of this city, where he was tenderly cared for by the good sisters, and had with him almost continually the Bishop and priests. There was a solemn requiem Mass for the repose of his soul on Monday morning. The last services were celebrated at Smith's Falls on Wednesday morning. High Mass was celebrated by the Rev. Father Twobay. The choir sang a plain chant Mass. After the first Gospel the Rev. Father Leonard ascended the pulpit, and, after the usual announcements, he read the gospel of the day, St. Luke, chap. XII., verses 11-17, where Christ raised from death the widow's son at Nain. The rev. gentleman alluded in very feeling and eloquent terms to the death of the Rev. Father Clune and appealed in most touching language to all the faithful present to pray for the repose of his soul. The sermon of Father Leonard was a most eloquent effort and was listened to with breathless attention by the large congregation.—Kingston Whig.

IRISH NEWS.

A BRAVE YOUNG LADY.—As a girl named Delia Kelly was bathing in the ladies' bathing place in Howth, the current carried her beyond her depth, and she was in imminent danger of being drowned, when a young lady, Miss Josephine Mary O'Farrell, 16 years of age, rescued her.

THE HOME-RULERS.—Isaac Butt, the Home Ruler member of Parliament from Limerick, publishes a letter showing the difference between himself and the Obstructionists, and ridiculing the idea that Home Rule can be obtained by annoyance and inconvenience caused by Irish members.

RIOT ON "LADY DAY."—On August 15, as the Smithfield Catholic brass band, which had been taking part in the demonstration in Lurgan, was passing the Cook Monument on its way from the Great Northern Railway terminus, stones were thrown at them by a Protestant mob, which was collected in Wellington Place.

The O'Donoghue's letter on the obstructive policy has been the subject of much comment in Tralee. It is stated that the hon. member's friends intend presenting him with a requisition to resign his seat, with a view of re-electing him, in order to let his opponents see he represents the majority of the electors.

A GOOD REPRESENTATIVE.—Speaking of the Irish "Obstructionists," the London correspondent of the Liverpool Journal says:—"The worst fellow of the lot is Nolan. He is really the moving spirit of the clique. He does not talk so much as Parnell, Biggar, and O'Donnell, but he plots, and arranges, and organizes the conspiracy."

A GOOD PLATFORM.—The successful candidate for Clare, Sir Bryan O'Loughlin, through his brother Mr. Michael O'Loughlin, promises to take his stand with the Irish Parliamentary party, in support of Home Rule, denominational education, a satisfactory tenant-right bill, and, in fact, of all the other demands now made by the overwhelming majority of the Irish people.

ENGLISH OBSTRUCTION.—The Dublin Nation says:—"One fact about the division—or rather divisions, for two were taken by Mr. Parnell on the Phoenix Park outrage question—ought not to be forgotten. The Irish motions, though rejected by the House, were carried on the Irish vote. They were, in fact, obstructed by the intrusion of a hostile British majority."

ORANGE.—A correspondent of the Ulster Examiner complains that Vere Foster has issued orange colored invitations for subscribers to the Belfast Royal Hospital. He says:—"I do not object to orange as a color, but I decidedly object to allow its being used to the disadvantage of a charitable institution that is intended to relieve the sufferings of all creeds and classes."

STRANGE DEATH.—The Ulster Examiner reports the strange death of two children in Newry. A child belonging to a respectable man named McAlpine fell into a water-but in a field near Newry, and before assistance arrived was drowned. On the same day, a little girl three years old, the daughter of a man named McGovern, died from eating fruit.

THE BLIGHT IN THE NORTHWEST COUNTIES.—The Derry Journal says:—"We regret to state the various parts of the northwest counties potato blight is making its appearance. This dreadful disease has settled upon nearly all the gardens in the neighborhood of Castledawson. The early plots are most seriously affected, those planted late being comparatively safe."

MR. DOWNING ON THE "OBSTRUCTIONISTS."—Mr. McCarthy Downing, M. P., has written to the Cork Examiner repudiating the report given in the Irish Times of the meeting of Home Rulers recently held. He says:—"While I deprecated the course pursued by Mr. Parnell and his allies, and, by the resolution which I prepared and proposed, desired to draw a distinctive line between them and the other fifty-three Irish Home Rulers, I never used an offensive, nay, a harsh expression, towards the gentlemen forming the minority, nor did I impugn the sincerity of their motives."

HOME RULERS ON LOUGH NEAGH'S BANK.—An unusually large gathering was held, August 2d, at the cross of Ardree. The people for many miles around always hold the 2d of August as a gala day, and from time immemorial, on this day visit the old moss-covered cross and picturesque ruins of the church and abbey, which once, in times long past, ornamented Lough Neagh's banks. The members of the Home Rule Union numbering about 5,000, and accompanied by a large concourse of the people at large, paid a visit to the old ruins.—Cor. Ulster Examiner.

REPRESENTATION OF CLARE.—The following telegram from Sir Bryan C. O'Loughlin, Bart, M. P., for Clare county, was received on Tuesday afternoon from Melbourne, having only taken eight hours in transmission. Mr. Michael O'Loughlin, B.L., by whom it was opened, at once announced the contents thus:—"To the Independent Electors of my Native County of Clare.—Electors of Clare,—I have received official intimation of my return. I thank you from the bottom of my heart for the noble tribute to my brother's memory. This sacred bond binds me to you with life-long gratitude. Will make necessary arrangements to return speedily. Thanks to all."

"PROSPERITY" SPEECHES.—The Dublin Freeman, in reference to the Lord Lieutenant's "prosperity" speech at Galway, says:—"We really think the time has come for an earnest protest against the delusive sophistry which successive Viceroys feel bound to serve up to the successive gatherings at agricultural dinners in Ireland. Twenty years ago Lord Carlisle, the most amiable of men and weakest of statesmen, began this very unfortunate system. He proclaimed to all the world that Ireland was steadily and even rapidly becoming one of the richest countries on the face of the earth; and as he was talking in this strain, there was ripening under his unconscious eye the most serious and formidable rebellion of modern times. We find a third of the soil of Ireland is waste lands, and we find the 30,000 men who would be proud and glad to make it good land if they dared, trudging like helots to England to gather in the harvest."

THE CLARE ELECTION.—On the 11th Mr. Burton resigned in favor of Sir Bryan O'Loughlin as a candidate for the representation of Clare. Consequently upon this, the issue lay between Sir Bryan O'Loughlin, the O'Gorman Mahon, and Mr. Reeves. The election of the latter in the Conservative interest was, as a matter of course, materially strengthened by the retirement of Mr. Burton. The election took place on Monday, and the proceedings throughout were orderly. At one of the polling places in the division, having a total of 578 voters on the register, strange to say there was a total absence of public interest. Among the candidates the O'Gorman Mahon appeared as an evergreen. Half a century ago he was in the front rank among the leaders of the people. He brought Daniel O'Connell to Clare; he sat for Clare himself. Later on he helped forward the National Conference, and, later still, entered the ranks of the Home Rule League. Throughout Tuesday an immense crowd occupied the space in front of the court-house, and waited with admirable patience until the result was made known. At three o'clock high-sheriff declared the state of the poll to be as follows: O'Loughlin (H. R.), 1,721; O'Gorman Mahon (Nationalist), 1,149; Carey Reeves, 764; majority for the Home Rule, 572.

WAR NEWS.

INCREASED.—The garrison of Widdin has been raised to 3,000 because of Servia's attitude.

BANISHED.—Redif Pasha and Abdul Kerim Pasha, with the ex-Commandants of Senari and officers, have been banished to Lemnos till the conclusion of the war.

ARMISTICE.—The correspondent at Montenegro headquarters at Ostrok reports a 24 hours' armistice has been agreed on, and negotiations are going on.

NO PEACE.—The Bucharest correspondent says peace is impossible till the Turks are crushed. If the Czar concludes an unsatisfactory peace, he would have to enter Moscow at the point of the bayonet.

NO MEDIATION.—Foreign representatives, except those of Austria and Russia, remonstrated with Prince Milan about his military preparations. Gortschakoff urged Servia to enter the field so soon as possible.

RUSSIA COIDENT.—A Poreidin special of Monday, via Bucharest, on Tuesday evening says:—"The attack on Osman Pasha to-day was very severe. We shall enter Plevna probably to-morrow. The Grand Duke Nicholas is here."

REPULSED.—Armed Pasha on Tuesday repulsed the Russian attack at Kadiski, near Rastchuk. The Russians lost 1,000. The Turks claim to still hold command of Galbria, on the road to Shipka Pass. Cannonading is going on in the Pass.

SEBASTOPOL.—Hobart Pasha represents that the new fortifications of Sebastopol are strong enough, even without the addition of torpedoes at the harbour, to destroy the finest fleet which would venture to attack them.

CHANGE OF HEAD-QUARTERS.—The Russian headquarters have been moved from Gorry Student to Bulgareni. This indicates either an advance in the direction of Plevna, or retreat from the neighbourhood of the Jontza line.

ANOTHER GREAT BATTLE EXPECTED.—The chances are great that the vicinity of Karalom will soon be the theatre of a decisive battle of large proportions. The Russians have evacuated Gagovo, and retired to Polomska, pursued thither by the Turks and Egyptians.

MUTUAL SLAUGHTER.—2,000 Montenegrins surrounded a village near Preaska, intending to get cattle and corn. During the night another band of Montenegrins arrived and being mistaken for Turks a fierce combat ensued, 700 being killed and a large number wounded.

RUSSIAN DEFEAT.—Mehemet Ali telegraphs from Kechlowa that Eyoub Pasha has defeated the Russians this side of the Lom; the Russians recrossed the Lom in disorder, abandoning their fortified positions near Kechlowa; they lost 3,000; the commander of their cavalry was killed; we lost 100.

BATTLE OF LOVATZ.—The battle of Lovatz commenced by the Turks attacking the Russians fiercely. The Russians repulsed nine successive assaults drove the Turks into the town, entered with them, and drove them out. The Turks retired in disorder before Skobloff's cavalry. The slaughter was great, especially among the Turks.

DRIVEN BACK.—An important engagement took place yesterday near Rastchuk, afterwards the Russians bombarded that city. The Turks replied the cannonade lasted all yesterday and continues to-day. Some Turks from Widdin last night in attempting to reach Chupenchene, near Kalafat, in a boat were driven back by the Roumanian battery.

A FEINT.—At the capture of Lovatz, the actual Russian attacking force was 22,000, with a division in reserve. The capture was effected partly by surprise. The Russians, on Sunday and early on Monday, bivouacked on the reverse side of the heights east of Lovatz, to conceal the camp fires from the Turkish sentinels. Earth works were thrown up by the Russians during the night for 80 cannon.

HARD STRUGGLE.—A Russian official account says: On Tuesday the Turkish forces from Rastchuk captured Sladidkio, but were driven out with great loss. The Russians lost 180. Prince Merinsky telegraphed that Loftcha had been taken after 12 hours' fighting, despite its natural strength and the stubborn resistance of the Turks. Gkobeloff was the hero of the day. The Russian loss was not ascertained. General Gasildiaeff was wounded.

POSITION.—The Russians have withdrawn their right wing from the upper Lom line at Popskio, to where they can touch the forces guarding Osman Pasha's roads. Thus Mehemet Ali has gained an advantage by the Karusban victory. The Turks, as the result of this victory, occupied a mountain forming the key of the Rasgrad position, and commanding the Lom, the Karalom, and the Russian position at Obaka and Gazover.

TO BE REPLACED.—The Russians, dissatisfied with the incapacity of the staff officers, especially Sevitsky, acting chief, all eyes turn to General Diagonoff, who, though wounded, directs military operations. The discontent is augmented by the appointment of Prince Charles to the command before Plevna. It is exceedingly probable that Servia will immediately declare war. Only the Grand Duke's orders are waited for, and 40,000 men will pass Widdin and operate in rear of Osman Pasha; 20,000 men will form a stationary reserve.

THE MILITARY POSITION.—The Russian occupation of Lovatz places Osman Pasha in the awkward position of a hostile force on both flanks. Either defeat at Plevna or attempted withdrawal might result in the destruction of his army, unless the Russians are compelled to weaken their forces on that side, in order to meet Mehmet Ali's advance from Rasgrad. The latter seems to place Carewitsch's army in a position very similar to Osman Pasha's. If Turkish forces may be trusted, a division of the Turkish army have crossed the Lom and reached the neighbourhood of Operteni, while another has crossed the Karalom to Polomska. These are understood to be operating against Biala, but they jeopardize the whole Russian campaign east of the Yaxtra river, as well as the communications with Turnova.

RUSSIAN GRAND ATTACK.—The Herald's cable records the advance of the Russians preceding the capture of Lovatz, and says:—"The long expected attack on Osman Pasha has at last commenced. According to a pre-arranged plan by which the assault was to be simultaneous along the whole Russian line, from near the Balkans, south of Lovatz, to the almost the foot of the Balkans, south of Lovatz, the attack was made as irresistible. The Grand Duke fully intended that the advance once begun should not suffer any check. He had pursued during the past month with ceaseless and relentless purpose, the one purpose of crushing Osman Pasha, and retrieving the disaster of July the 31st. On Monday everything was ready, and the advance begun at six, with fighting at ten. The Turks fought obstinately, while the Russian advance was irresistible. All ready communication between Lovatz and Plevna has been severed, and when the former position is carried, as it must be to-day, the left centre will flank the Turkish position, by moving into the south of Plevna. The battle continues. Is Lovatz falls to-day, we expect to enter Plevna to-morrow."

MISCELLANEOUS.

CATHOLIC UNION.—This organization is extending itself with great rapidity. Another branch was opened at St. Roche, Quebec, last week.

CHINA.—The Emperor of China has issued an edict prohibiting opium smoking throughout the country, particularly among officials, scholars, and the soldiery. It is to take effect three years hence.

TORPEDO VESSEL.—A Russian seagoing torpedo vessel, the first of its class, has just been launched on the Neva. It is constructed solely for the use of Whitehead's torpedoes.

SENATOR CONKLING.—On the return home from Europe of Senator Conkling, the patriot of the Rochester Democrat tossed up his hat and exclaimed: Lo, the Conkling hero comes.

THE INDIAN FAMINE.—The Viceroy of India reports a great improvement in the crop prospects in Madras, Bombay and Punjab, while Mysore is still badly off.

PROXY.—The Emperor of China is provided with a *Uchachuts*, or whipping-boy, whose duties consist in presenting himself for punishment whenever the young Emperor is guilty of sins of omission or commission. The office is not considered a sinecure.

SITTING BULL.—A St. Paul despatch reports that a scout who left a point twenty miles from Sitting Bull's camp, Aug. 23, says there are no indications of Sitting Bull on this side of the line. Messengers from Canadian police, Aug. 18, reported that Sitting Bull was in British possessions as late as Aug. 14.

LACROSSE.—A match was played on Tuesday afternoon, on the Plains of Abraham, between the Shamrock and White Stars Clubs of this city, in presence of a goodly number of spectators. Four games were played; the first falling to the Shamrocks in twenty-eight minutes. The next three were taken by the White Stars in 10, 15 and 13 minutes, respectively.

TURKISH LEADERS.—The Turkish army is, contrary to opinion, well officered in the highest ranks, being led foreign officers, many of whom have attained distinction. It is said that Osman Pasha is no less a person than Marshal Bazaine. Mehemet Ali is a Prussian educated in the best military schools. Colonel Valentine Baker has always been regarded as one of the best cavalry officers in Europe. Mukhtar Pasha's second in command in Asia is a Hungarian. Hobart Pasha, as every one knows, is one of the best naval officers England ever had. French, English, German, Austrian, Hungarian, and American officers are plentiful in the Turkish army.

CHINESE SCHOOL.—The Chinese in San Francisco have petitioned the Board of Education for a school. They say in their memorial:—"Your honorable State levies poll and other taxes for the support of education, and makes no difference between natives and foreigners: If from the first Chinese and Americans had been placed on the same footing in the schools, it would have been in accordance with right and justice, and there would have been subsequently no distinction; but your honorable State has established schools of all grades and have not admitted Chinese, which is contrary to the original intention (that they should be open to all). We therefore respectfully and earnestly beg that you will open schools for the benefit of the Chinese, and that you will appoint Mr. Kerr, who is familiar with our language to have charge. Thus the original excellent design will be realized, and the learning of your honorable country will be disseminated."

AWFUL SUFFERING IN INDIA.—The editor of the Madras Times, a member of the relief committee, writes August 1:—"The population in Southern India, more or less affected by the famine, number 24,000,000. In the most favorable circumstances at least one-sixth of the people will die. The famine is immeasurably greater than was that in Bengal. Twenty-three people in all died of starvation in Bengal. In Madras no camp of 3,000 rises morning after morning without leaving 300 corpses. In the interior the distress is most fearful. One gentleman passing down a valley in Wynnad District counted 29 dead bodies on the road. A coffee-planter seeking shelter from the rain in a hut, found six decomposing corpses in it. Every day mothers are seen in the streets of Madras offering children for sale, while the founding portion of the poorhouse is full of infants found by the police, on the roads, deserted. Since the famine has commenced 500,000 people have died of want and distress. The first big tragedy may be expected in Mysore. In that province there have been cases of cannibalism already."

POPULATION OF BELGIUM.—The Belgian census, just taken, shows the population of the country to be 5,335,185. This is almost precisely the present population of Ireland, which by the late census was 5,338,986. What an illustration of the effect of different government! Belgium is one of the most prosperous and happy countries in the world. It has no national debt; its cities and towns are full of trade; its harbors of commerce; its agricultural population comfortable; its laws respected; its king beloved. Ireland, on the contrary, though teeming with national resources, is silent with the lethargy of death; her cities and towns are without trade, crumbling to decay; her wonderful soil produces only grass for sheep and herds; her splendid fields are devoid of husbandmen, who have sailed away in despair to till the soil of other countries; her wide and sheltered harbors are empty of ships; her deep river-mouths are filling up with drift-land; stagnation has settled on all things—income is dead, output alone continues, in the shape of rents to be spent abroad by absentee landlords, and fat cattle for the English market. It is a direful contrast, that should nerve the determination of Irishmen to continue agitating till they secure for Ireland the blessing of Home Government.—Boston Pilot.

THE RUSSIAN SOLDIERY.—Edward King, writing from the Danube to the Boston Journal, says:—"These Russians remind one very much of American soldiers in the field. They have the same jolly insouciance, the same good natured way of accepting privation as their common lot, and same pleasant and picturesque manner of regarding the most disagreeable things. I think they look upon the Turks without any actual hatred—feeling for them only a kind of mild contempt, which has been somewhat increased by the manner in which the Turkish cavalry ran away at Matchin the other day. There is but little to be said thus far in favor of the Turkish irregulars, who were expected to achieve such prodigies of valor. They have vanished before the Cossacks like leaves before the wind. I doubt if a single straggler could be found anywhere in the environs of Sistova. Regular troops make short work of such fellows. The Turkish prisoners that I have seen were almost as tattered and forlorn as the Bashi-Bazouks. There is a little group of Anatolians here, imprisoned in a cottage. They are evidently quite resigned to their fate, and sit musingly gazing at their captors with a puzzled air, as if they rather fancied it all a dream. The Russians treat them very kindly, and I believe thus far there is no instance in which any disposition has been shown on the part of the commonest soldier even to threaten them."

NATURALISTS' PORTFOLIO.

ADVENTURE WITH AN EAGLE.—A farmer of Glenmark, named Mill, was out one day with his gun, and, coming upon an eagle's nest, he made a noise to start her and have a shot. She was not at home, however, and so Mill, taking off his shoes, began to ascend, gun in hand. When about half-way up and in a very critical situation, the eagle made her appearance, bringing a plentiful supply to the young which she had in her nest. Quick as thought she darted upon the intruder with a terrific scream. He was clinging to the rock by one hand, with scarcely any footing. Making a desperate effort, however, he reached a ledge, while the eagle was so close that he could not shoot at her. A lucky thought struck him; he took off his bonnet and threw it at the eagle which immediately flew after it to the foot of the rock. As she was returning to the attack finding an opportunity of taking a steady aim, he shot her dead.

GIGANTIC BONES.—Whenever any bones of unusual magnitude were discovered, it was invariably the custom to ascribe them to some giant. This was always so up to recent years, and no wonder it was so much the case at the early period of 1660. About that time, when the brook or rivulet from which the town of Corbridge, in the North of England, derives its name, had been worn away by some impetuous land-flood, a skeleton, supposed to be that of a man of extraordinary and prodigious size was discovered. The length of the thigh bone was nearly six feet, and the skull, teeth, and other parts proportionately monstrous, so that the length of the whole body was computed at twenty-one feet. It is conjectured, by the more enlightened men of modern times, that these strange bones belonged to some large animal that had been sacrificed by the Romans at the altar dedicated to Hercules, which was found here some years ago. Notwithstanding that the superstition of former years has lost nearly all its credit and influence, a singularly large bone found here is now exhibited in Keswick Museum as the rib of the giant Cor.

THE SNOWFLOWER.—One remarkable account is admitted into *Les Mondes* of a so-called snow flower, said to have been discovered by Count Anthonoff in 1863, in the northernmost portion of Siberia, where the earth is continually covered with a coating of frost. This wonderful object shoots forth from the frozen soil the first day of the year, and reaches a height of over three feet, blooms on the third day, remains open twenty-four hours, and then returns to its original stem, leaves, and flower are converted into snow; the leaves are three in number, and about three inches in diameter, covered by a kind of microscopic ice, developed only on that side of the stem which is turned to the north. The flower then opened is star-shaped, its petals of the same length with the leaves, and about half an inch wide. On the third day the extremities of the anthers, which are five in number, show minute glistening peaks, like diamonds, the size of a pin's head, which are the seeds of this astonishing flower. Count Anthonoff collected some of these seeds, and hastened with them to St. Petersburg. They were placed in a pot of snow; they remained for an entire year, but on the 1st of January, 1864, the snow-flower burst through its icy envelope and displayed its beauties before the eyes of the imperial court.

SLEEP.—Dr. Hammond says sleep may be defined as general repose. Almost all the organs rest during sleep. The heart, popularly supposed to be in perpetual motion, is at rest 6 hours out of 24, the respiratory organs 8, and the other organs more or less. The brain alone is constantly employed during wakefulness, and for it sleep was formed and made needful to its preservation. It is true that sleep does not give the brain a total recess from labour; imagination and memory are often vividly active during sleep, and unconscious cerebration likewise takes place, but enough rest is obtained for the renovation of the brain, and that which has been torn down during wakefulness is to a certain extent rebuilt. Sleep is a most wonderful power—often stronger than the will, as in the case of the sleeping soldier—and more mighty than pain, as when sick persons and tortured prisoners sleep in the midst of their suffering. No torture, it is said, has been found equal to the prevention of sleep. The amount of sleep needed differs according to the constitution and habits. Big brains and persons who perform much brain labour need a large amount. Children need more than grown people, because construction is more active than decay in their brains.

AN ADVENTURE WITH A TIGRESS.—A soldier named Stewart had left the Lieutenant-Governor's camp at Mirzapur on the night of the 25th of November for a day's shooting, and intended to return on the night of the 26th. He had been especially cautioned not to venture into the jungles, with the chance of meeting a tiger when on foot; but an eager temperament and intense love of sport overcame caution. He fell in with three brother sportsmen living in a ruined fort in the jungle. They went out together, found and attacked the too probable enemy, and a tigress was wounded in the leg. A wounded tiger may become the scourge of a district. It was natural that English sportsmen should make every attempt to kill the beast, rather than leave her slightly disabled close to several large native villages. They tracked her by the blood, still wet, beneath their feet, up the face of a steep, stony hill, to a mass of rocks where was a cave, the mouth of which was visible above them. The place was very dangerous. They knew that the object of pursuit was close at hand, and most probably in the cave. A council was held, and it was proposed to defer proceedings till the following morning, in order to get buffaloes to the place, and, by driving them along among the rocks, make the tigress show herself. Stewart opposed the delay. He had left the camp on the understanding that he was to return that night, and, in his eagerness to lose no time, went straight up to the mouth of the cave, and looked in. Providentially, nothing was there. He then tracked the blood a little beyond the spot; but, as darkness drew on, he yielded to the general wish, and agreed to await the morning for further operations. Having to pass the place on his return to camp, he reckoned that an hour up the hill, added to the night's absence would not cause any serious detection. The next morning there was delay in procuring buffaloes, and the party had to go to work without them. The blood of the wounded animal being moreover, dry, it was difficult to ascertain her precise locality. Division of opinion as to her movements ensued, the trail became lost, and there was a partial separation of the guns. Crouching in a comparatively open part of the jungle, the tigress saw him approach and unexpectedly dashed on him. Struck down to the ground, he remained motionless. From his own account he had no inclination to call out; and well that it was so. A strange necessity is that of suppressing all signs of the life it is man's instinct as well as duty to preserve. His enemy, passed him, but soon returned to seize him by the left calf, changing to the thigh in an attempt to carry him off. Thinking her victim dead, she dropped him from her mouth, then struck him with her closed paw and left him, not however till she had inflicted no less than thirteen intelligent wounds. On being found by his companions he helped them for the moment in blinding up his own wounds, but soon sank into a kind of delirium. He was put upon a litter, taken into Chunar, and, by care and skill, enabled in a few weeks to return to duty.

THE RUSSIAN SOLDIERY.—Edward King, writing from the Danube to the Boston Journal, says:—"These Russians remind one very much of American soldiers in the field. They have the same jolly insouciance, the same good natured way of accepting privation as their common lot, and same pleasant and picturesque manner of regarding the most disagreeable things. I think they look upon the Turks without any actual hatred—feeling for them only a kind of mild contempt, which has been somewhat increased by the manner in which the Turkish cavalry ran away at Matchin the other day. There is but little to be said thus far in favor of the Turkish irregulars, who were expected to achieve such prodigies of valor. They have vanished before the Cossacks like leaves before the wind. I doubt if a single straggler could be found anywhere in the environs of Sistova. Regular troops make short work of such fellows. The Turkish prisoners that I have seen were almost as tattered and forlorn as the Bashi-Bazouks. There is a little group of Anatolians here, imprisoned in a cottage. They are evidently quite resigned to their fate, and sit musingly gazing at their captors with a puzzled air, as if they rather fancied it all a dream. The Russians treat them very kindly, and I believe thus far there is no instance in which any disposition has been shown on the part of the commonest soldier even to threaten them."

The True Witness

AND

CATHOLIC CHRONICLE,

PRINTED AND PUBLISHED EVERY WEDNESDAY,

AT

662 1/2 CRAIG STREET.

M. W. KIRWAN—EDITOR AND PROPRIETOR.

Terms—\$2.00 per annum—in Advance

MONTREAL, WEDNESDAY, SEPT. 12.

CALENDAR—SEPTEMBER, 1877.

- WEDNESDAY, 12—Of the Octave.
- THURSDAY, 13—Of the Octave.
- British attack on Baltimore defeated, 1814. Commodore Barry killed, 1803.
- FRIDAY, 14—Exaltation of the Holy Cross.
- City of Mexico taken, 1847. Duke of Wellington died, 1852.
- SATURDAY, 15—Octave of the Nativity of the Blessed Virgin Mary. St. Nicomedes, Martyr.
- SUNDAY, 16—SEVENTEENTH SUNDAY AFTER PENTECOST.
- Seven Dolours of the Blessed Virgin Mary. SS. Euphemia and others, Martyrs. Thomas Davis died, 1845.
- MONDAY, 17—St. Stigmata of St. Francis of Assisi.
- The Constitution of the United States agreed on at Philadelphia, 1787. Spoleto defended by 312 of the Irish Papal Zouaves against 8,000 Sardinians, 1860.
- TUESDAY, 18—St. Joseph of Cupertino, Confessor.
- The corner stone of the Capitol in Washington, laid, 1793.

NOTICE.

ST. JEAN BAPTISTE VILLAGE INFANTRY COMPANY.

The members of the above Company will assemble for DRILL at the MARKET HALL, ST. JEAN BAPTISTE VILLAGE, (the use of which has been kindly given by the Council) on FRIDAY EVENING, at 7.30 P.M. (By Order.)

M. W. KIRWAN, Capt. Commanding.

ANSWERS TO CORRESPONDENTS.

- "A CATHOLIC."—Under consideration.
- "W. S."—Thanks. You may notice that the subject is treated in a leader.
- "IRISH CATHOLIC IN CIVIL SERVICE."—Next week.
- "ENQUIRER"—Who encloses his card—asks if "the editor of the TRUE WITNESS is the same gentleman who commanded the Irish Volunteers in the service of France during the late war?" Yes.

LATEST NEWS.

The wildest reports are current at Vienna of the capture of Plevna, the prodigious slaughter of the Turks, and Osman Pasha's capture. Preparations are being made for the entrance of 50,000 Russians into Serbia. The Servian brigade leaves to-day for the frontier. The Porte accuses Bulgarians of shutting up the inhabitants of two villages in Kazanlik district, tying them to each other, and stabbing them to death, men, women and children. In several other villages it is alleged Russians and Bulgarians massacred the inhabitants without distinction of age or sex.

OUR "RIGHTS."

Several papers have asked what we mean by our "rights." We answer—"The 'right' of immunity from insult. The 'right' to be allowed to go our way in peace. The 'right' in fact of being LET ALONE.

OUR PRINCIPLES.

Last week when we objected to the manner in which the *Witness* criticized our articles, it replied by saying that our "principles" were inciting Catholics to "assault" Orangemen if they march on the 12th of July. Now we challenge the *Witness* to make good that statement. Our files are here open to inspection, and we have a right to demand an explanation of so grave a charge as that made by our contemporary.

THE NEW PAPER.

At last we are able to announce a definite and an adopted programme for the new daily Catholic paper. At a meeting held in the Sacristy of St. Patrick's, on Monday evening last, the projected enterprise was placed on a business footing. Next week we shall give the details in full. Three provisional directors were appointed—the editor of this paper, Mr. M. P. Ryan and Mr. Wm Wilson. The work will now be pushed on, but we must ask our friends to be patient, as we are resolved not to start until we are in such a position as will render failure improbable.

A. PARENT, FRENCH MISSIONARY.

"A. Parent, French Missionary" at Oka has written a letter to the *Witness*. He complains of "one of Chief Joseph's brothers being arrested" because he used a word like the word "hurrah." Did anyone hear ever of such rubbish? We venture to say that the cause of the arrest was quite different, and that

the "brother of Chief Joseph" was not arrested for saying a word "something like the word hurrah."

"FOREIGNERS" IN CANADA.

It is very funny. When we, that is we Irish Catholics, are not wanted for political purposes, we are "dogans," &c. Just fancy the *Globe* accusing us of not being Canadian enough!! We are treated as Irishmen, and yet we are not Irishmen says the *Globe*. We are Canadians, and yet we are treated as Irishmen. It is very amusing, but it is significant. The fact is we are either mere Irishmen or "papishes," or else we are "Canadians," just as the enemy wants to use us. It is very funny, but it will not blind our vision for all that.

THE PILGRIMAGE TO STE. ANNE DE BEAUPRE.

From what we can hear and see the Pilgrimage of the Irish Catholics of Montreal, to Ste Anne de Beaupre, on Saturday next, the 15th instant, will be a brilliant success; a number of prominent citizens having already signified their intention of taking part therein along with their families. As our readers are already aware, it is under the management of the Catholic Young Men's Society; but is in no way confined to members of the body, being organized for the benefit of the Irish Catholic community at large. Besides performing a religious act, those joining in the pilgrimage can have the innocent pleasure of an excursion at the same time visiting a now famous Catholic shrine.

It is needless for us to add anything to the strong recommendations it has received from the various pulpits, on Sunday last. We would however draw the attention of our readers to the fact, that no time need be lost from business, as the boat leaves here on Saturday afternoon, returning early on Monday morning. We understand that unusual facilities of transport, both as regards fare and accommodation will be afforded, and tickets can be had at the rate of \$2 each.

THE REV. A. J. BRAY.

The gods must wish to destroy the Rev. A. J. Bray, for of a truth they are driving him mad. No sane man—unless he is a sensation monger—could stoop to the wild assertion, the bunkum threats, and the scurrilous abuse of the Catholics which the Rev. A. J. Bray indulges in. Just fancy the Rev. A. J. Bray, in heroic mood, vowing "that there was but one more point for the Roman Catholics of Montreal to advance, but one more murder to commit and the Roman Catholic Church in Montreal is annihilated." The Rev. A. J. Bray is to accomplish more than the devil himself. He will destroy the "Roman Catholic Church in Montreal." Like Samson he will apply his giant shoulders to the structure, and down it comes, the "colossus of crime," the "immortality of the priesthood," the shelter of "popular ignorance," and all the &c., invented by the Rev. A. J. Bray. Just fancy this gentleman, as he tells us that, "his soul was hot within him" when he read of the "unholy scenes" enacted on the 12th of July. Just fancy the Rev. A. J. Bray consumed with the fervour of his zeal and thirsting to place his "squadrons in the field" to "annihilate the Roman Catholic Church." From Zion the fiery cross is to be sent abroad, the tocsin is to be sounded from the roof tree that shelters the Rev. A. J. Bray, and just "one more murder" and then "Woe to Montreal." "One more murder" and then—the deluge. Fancy the Rev. A. J. Bray mounted on a fiery steed, booted and spurred, leading on his braves to "annihilate the Roman Catholic Church in Montreal." "Pere" Chiniquy upon one side, the Rev. Mr. McVicar on the other, and all with "souls hot within" them, charging to the music of "colossus of crime," "friend of popular ignorance," "to hell with the Pope," and "Woe to Montreal." Tom Robinson too must be there, personating King Billy, and bringing "Woe to Montreal." Then indeed will the "Croppies lie down," and hell will rejoice—for "annihilation" will come to the "Roman Catholic Church in Montreal." "Oh the sight entrancing." Just "one more murder" and then—"annihilation." Then the Rev. A. J. Bray and his friends will "Kick the Pope before them." Why for such a result it would pay to scare up just "one more murder!" Could't the thing be manufactured by some of the desperadoes who hate the "Roman Catholic Church in Montreal." But let us notice another phrase in this mad address of the Rev. A. J. Bray's. He says:—

"Concerning the dead nothing but what is good." He was sorry that there were gentlemen holding high positions in Montreal who so far forgot the old proverb (above quoted)—if they ever knew it—(Laughter) as to pour scorn upon the poor dead. He regarded it as a sacred duty for these men to have held their tongues in Council and other places." This is charmingly inconsistent, and just what we expected from the hero of Zion, who is to "annihilate" the "Roman Catholic

Church in Montreal." Does the Rev. A. J. Bray forget the "scorn" he heaped upon the sacred dead of that "Roman Catholic Church" he hates so much? Who was it that a few months ago in Zion church spoke no good of the dead Popes and Bishops of our faith? Who but the Rev. A. J. Bray, who was, the other day, "sorry that there were gentlemen holding high positions in Montreal who so far forgot the old proverb" above quoted? Why the man is constantly insulting our dead. His mouth is a sink of foulness, out of which nothing but insult to our sacred dead has ever come. He came to Montreal as a firebrand, and as a firebrand he remains. It was he of late who first disturbed the waters of this peaceful locality. All was quiet until the Rev. A. J. Bray came upon the scene. He is a madman in costume *serieux*. His power for evil has indeed passed away, for men now measure him at his worth. And he talks of civil and religious liberty indeed! He fumes about England taking away the liberties of the Catholics of Canada:—

"All the rights of worship that the Roman Catholics enjoyed were conceded to them by the voice of the English people who ruled over them, and did they for a moment suppose that when these rights were conceded, it was ever contemplated that this concession should be used as an instrument of tyranny upon those who had conceded the rights. That was truth, and therefore they might as well speak it out. The country was conquered by the English, and the English—liberty-loving people as they always were—conceded the rights as conquerors to the conquered, and could, if she saw fit, take them away again. He would like to know if they had forgotten that, or had the country gone back to the old regime. The nation who gave the rights, if she finds they are being abused, will, he thought, by and bye have the temper to take them away. (Applause.) He thought it might soon come that the nation might have to say, 'if you cannot use the gifts, we must see you are not allowed to trample down the subjects of Queen Victoria.' That was going pretty far, but it was simple truth, and he thought it desirable to look the matter full in the face, for they had been called 'a miserable minority,' and had no right to this or that."

Such rubbish! Was England a "liberty loving country" when for centuries she treated Irishmen and Catholics like serfs. "Rights conceded" indeed. Does this shallow cleric know that some of the rights possessed by the Protestants of this Province were what he calls "conceded" to them by a Catholic majority, and do we not all rejoice at it. "Take away our liberties" says the Rev. A. J. Bray. Yes he would like to do it no doubt. If all Englishmen were like this insane mountebank, then God help the Catholic subjects of her Majesty. But the Rev. Mr. Bray belongs to an age gone by. He is of the years of persecution, the pitch cap, and the triangle. He would like to be a tyrant if he dared. He befools the people of Zion with a show of learning while he is as shallow as a mill pond. He is a bigot and no educated man can be a bigot. But he has to do something for his \$5,000 a year, and he does it, to the detriment of the congregation he is attached to, and to the disgrace of the cloth he wears. Why cannot those people LET US ALONE? Why cannot they allow us to go our way in peace? This is all we ask. We want no more, and shall be satisfied with no less. If they insist upon insulting us, then they mistake us very much if they think that we will turn the other cheek for another blow. They will find that while we are never the first to attack any one, while we never, even under provocation, speak unkindly of any man's religion, yet we will resent insult with whatever energy God has gifted us.

THE CATHOLIC UNION.

The Catholic Union marches onward.—Branches are opening all over the country. From Quebec we hear that a successful meeting was held there last week and that the enthusiasm about the Union was intense. From other places equally good reports come to hand. The Catholics appear to be awakening to the necessity of defensive organization. In a short time we hope to be able to announce the opening of branches in Toronto, Kingston, &c., &c. Of one thing our friends may be assured—the Catholic Union is a defensive organization, and that it has the entire sanction of the Catholic hierarchy. The *Witness* indeed charges us with incendiarism because we advocate the formation of branches all over the country. "Civil Rights Alliance," "Orange Lodges," &c., &c., may flourish but the Catholics must not combine—that is incendiarism. But the good work will go on in spite of all our enemies. If the foes of the Catholic Union witnessed the magnificent demonstration that took place in Ottawa last week, they would have seen the intensity with which this new organization possesses the Catholic mind. French Canadians and Irishmen walked side by side. Eight hundred of them wheeled into line, and marched with steady steps through the spacious thoroughfares of the capital. Flags and festoons decorated the route, and the erect bearing of the stalwart men in the ranks indicated the pride they took in the inspiring display. It was a brilliant and a hopeful spectacle. On that day the NEW ALLIANCE was consecrated in Ottawa.—It is an alarming fact for the enemies of our

faith to realize. The President of the Union in Ottawa is an Irishman, the Vice-President is a French-Canadian. Before the greater interests of the old faith the differences of nationality were forgotten. Spread the Union then. Whenever it is advisable let there be new branches formed. We may be assured that they are necessary for our defence. FALL in then Catholics of the Dominion. Take your place in line, and build up an organization, which will not use one unkind or un-courteous word towards any man, yet will enable you all the better to meet the elements of bigotry and disloyalty, with which we are threatened. Remember the threat of "Woe to Montreal," and remember the threat of "Annihilation" to our Church. These we know to be but the insane vapourings of a disloyal orangeman and a clerical clown, but no matter, to be forewarned is to be forearmed, and you are wise to prepare to meet, by constitutional power, the dangers with which we are surrounded.

THE VOLUNTEERS.

It is the privilege of all free born men to carry arms in defence of the state. It is a duty which free men owe the state, as it is protection which they owe themselves. Disloyalty alone can warrant a government in withholding the permission to carry arms. The Catholics of the Dominion are, we believe, to a man, loyal to the constitution and to the laws of this free land. To Canada and its laws the Catholics of every nationality, living within the Confederation, owe as much, and we believe give as much, allegiance as any other class of their fellow citizens. Whatever may be the unhappy causes of internal strife—there is no doubt about the policy we would all pursue in defence of the honour of this our adopted land, if invasion threatened our borders. Upon that point we believe the Catholics of the Dominion are unanimous. It is neither political nor just that the defence of Canada should be left to any one part of the people. At present it is the Protestants who constitute the largest forces. Whatever may be the causes of this monopoly we shall not now discuss. Whether it was intended or not we do not know, but the fact remains, and certainly the Protestant volunteers are not to blame because of the absence of Catholics from their ranks. Whatever mistake has been committed we think that it is principally due to the indifference of the Catholics themselves. At first they may have been somewhat careless—then the corps became filled—then there were reductions—and finally the Catholics found themselves out in the cold, and so it came to pass that a man in uniform was almost sure to be a Protestant. Now this state of things cannot be conducive to the peace, prosperity, or security of any people. It is in the nature of things that one side should come to look upon itself as possessing all the power, if the slightest turmoil or hostilities were evoked. Then one side lost confidence, while the other, knowing its power, instinctively felt a superiority over their unarmed fellow citizens and perhaps, antagonists. The present administrations has done a little to alter this state of affairs. This we must say in all fairness. The St. Jean Baptiste Infantry Company will be, no doubt, be principally composed of Irish and French Catholics. It will be a small muster, it is true, yet it will be a representative corps, and it is a move in the right direction. Let us assure all whom it may concern that we do not advocate the enrolment of Catholics in the volunteers for the purpose of creating a disturbance. Quite the contrary, we advocate it for the purpose of preventing disturbance. We agree with a contemporary when it says "Let us know each other better and we will love each other more." Such intercourse as will arise between volunteers of different religious beliefs must tend towards this result, and thus do some little good towards securing that harmony which we all so much desire.

THE "WITNESS."

To the Catholics of the Dominion the *Witness* was, at one time, a paper to be shunned. Its pages reeked with abuse of our religion. It was the maddest paper in all Christendom upon the "Popish" question. It denounced, it "exposed," it anathematized, and it ridiculed everything appertaining to our faith. It was in fact the organ of Chiniquy and his surroundings. A frenzy possessed it and it gave way to its madness. Scurrility and, too often, falsehood, were its weapons of assault. This continued for years. The Church meanwhile flourished and Chiniquy became a miserable and despised outcast, spurned alike by all, right minded Protestants and Catholics alike. The Church grew strong while its enemies grew weak. Time wore on. The grave won many victories but the Church still flourished. When some great chieftain of the Church was stricken down, another arose, "Stepping where his comrade stood, The instant that he fell." Young faces became lined, old ones became

wrinkled. The measure on the dial had often passed around, and yet that old Church lived Indestructible and United. Time brought experience and the *Witness* changed.—Bigotry of late has but seldom sullied its pages, while denunciation of our religion, not often begrims its columns. It is becoming what it ought to be—a Protestant exponent of Christian principles. As such we shall joyfully receive it. By all means, let it fight for the Protestantism in which it believes. By all means let the *Witness* battle for the conviction which are dear to it. By all means let it sustain its view of the situation with loyal consistency to the Protestant cause. Let it do all this and everything else it considers necessary to secure for Protestantism the full measure of civil and religious liberty. Not ours shall ever be the task of asking any man to surrender a conviction of his own. We shall try and convert him if we can, but we hope to do so upon the lines laid down for our guidance—"Do unto others as you would have other do unto you." All we ask is that the *Witness* shall continue in the policy it seems to have adopted of late—and cease abusing us. Let it differ from us as much as it like, but let it—cease to insult us. Let it expose our "weaknesses" and "errors" if it is able, but let it do so without outraging the faith we hold so dear. This is all we ask, and it is not asking too much. We give no insult and we shall take none. We want to live peacefully and quietly with our fellow citizens, but we shall never do so until they cease to insult us. We want to be allowed to go our way in peace, but we neither want peace, nor shall we accept it, until we are able to walk through every city in this Dominion without having course and vulgar insults thrown into our faces. Let us alone we repeat, and then there will be peace in Canada. Let us alone and we will prove to you that we are anxious to heal all sectional wounds. We do not complain of the laws of this land, but we complain of the insults which neither law, nor public opinion, appear to be able to control. Here all men are free, Protestants and Catholics alike, are, before the law, upon the same footing. There are grievances, both in the public service and out of it, but they are not of constitutionally legal character. We freely admit that there is no legal disability to any Irish Catholic in this country. Whatever bad blood exists is of an outside importation. It is an exotic. We are anxious that the dead past should bury its dead. Will the *Witness* assist us? Will it wipe out the blot of bigotry for ever from its pages? Will it in fact meet us in a Christian spirit, and while disagreeing upon some of the most vital points of Christian faith and morals, yet let us conduct our warfare as become men who profess the worship of Jesus Christ? With the theology of the *Witness* we know right well that we never can agree. If it be determined to retain its present views of theology, we are hopelessly estranged. But it is not by such language as that used by immoral outcasts from any Church that the *Witness* will either promote good to its own Church, or bring about that kind feeling which we are sure every good citizen must desire. We intend to fight the *Witness* as bitterly as we have ever done. With us there is no compromise, no surrender. We shall pick holes in our enemies' armour, where, when and how we can. But we think the *Witness* will confess that we have always done it fairly and legitimately, and according to the rules of journalistic warfare. We challenge any man to point to one unkind word that we have ever said of Protestants. Nay, we respect the conscientious Protestant, just as much as we respect the conscientious Catholic. This is the teachings of our Church, and we are only loyal to its instructions in saying this. We repeat to-day, what we said before—Let the Protestants shew us a single instance in which they are aggrieved, and we shall assist them in procuring their rights. All we want is equal rights and freedom from insult for all men. The *Witness* of Saturday last said that if the Protestants of this country assailed the religious liberty of the Catholics, it would be found on the "other side" fighting for "equal freedom for all." We welcome the words, and let us paraphrase them by saying, that we as Catholics and acting according to the teachings of our Church would, in the event of any restriction being attempted upon the civil or religious liberty of our Protestant neighbours—that we too would be found on the "other side" battling for the dual principles of civil and religious liberty for all. Surely the age of "hating each other for the love of God" should be passing away. Why can we not be peaceful citizens and friends? Why should any man be insulted for the faith he holds? We value the good name of our old Church a thousand times dearer than we value our lives, and we believe that the Catholics of the world would gladly fall into line and risk everything in her defence. Denunciations, if possible, can only intensify the love we bear the sacred faith of Christ, and all the world united in

serried lines could not shake the compact, which at baptism we made with that old Catholic Church, which persecution has not weakened, and which apostasy only strengthens.

ARCHBISHOP TASCHEREAU.

The Quebec correspondent of the Witness has been somewhat sensational of late. Rumours about the resignation of Archbishop Taschereau, and some items about Laval University came from his pen.

A MALICIOUS REPORT DENIED.

The Quebec special correspondent of the Montreal Witness, ought to display a little more real sound common sense, and a better regard for truth than to fill the columns of that paper, during three days out of every six, with deliberate falsehoods about Quebec doings and matters connected with ecclesiastical powers at Quebec.

Quebec, September 6th, 1877.

To the Editor of The Daily Telegraph.

Ma. Editor.—The Morning Chronicle, of this morning on the strength of the Daily Witness of Montreal, announces that His Grace, the Archbishop of Quebec had offered his resignation; and follows up that news with other items concerning the meeting of the Bishops and the University of Laval.

I am instructed by His Grace, the Archbishop of Quebec, to deny all these assertions, which have no foundation. I have the honor to remain, Sir, Your very humble servant, C. A. COLLET, Priest, Secretary, ARCHBISHOP TASCHEREAU.

The Montreal Witness may be assured that its reports about the resignation of Archbishop Taschereau and the changes it speaks of in Laval are entirely untrue. We know there are those, to whom such things would be eminently pleasing; with them the wish is father to the thought, and the thought is parent to the rumour; but for all that there is not the slightest foundation for these assertions which are as malicious as they are absurd.

The Quebec Mercury after having copied the Reverend Mr. Collet's letter makes the following very appropriate remarks:—

The above letter has reference to a rumour current in the Montreal Witness to the effect that the French bishops and clergy, recently meeting at Sherbrooke, resolved to take charge of Laval University out of the hands of Archbishop Taschereau, who thereupon felt it to be his duty to tender his resignation of the Archbishopric. Our contemporary, the Witness, has secured the reputation of being one of the best commercial journals in the Province, but, despite its liberality in other directions, it displays a singular credulity whenever any story unfavorable to the Roman Catholic Church is circulated.

THE VACANCY IN THE LEGISLATIVE COUNCIL.

To the Editor of the True Witness.

DEAR SIR.—The rumour which couples Mr. Edward Murphy's name with the vacancy in the Legislative Council, gives great satisfaction here, and the general opinion is that Mr. Murphy would do honor to the position. As a politician he is not of the calibre of those who sailed with the government and trimmed with the opposition, as is done by so many "Vicars of Bray" specimens, ever ready to toll the funeral knell of a moribund administration, or ring the christening bell for the new one, and whose motto is too often "self first, party" (the ministry pro tem) next, and the "country"—can take care of itself. As an Irishman, he has stood manfully by his countrymen, who, from one end of the Dominion to the other, are proud of him; respect his name and look up to him as an honor to themselves. His wealth has been acquired by honest industry and is free from the suspicious taint of jobbery, and his private character is spotless. His motto has been to elevate the position and standing of his countrymen, and his doings are there to prove his zeal and earnestness, in carrying it out, and advancing everything Irish. Such a man's elevation would be hailed with joy by his countrymen throughout the Dominion. I have met him but once in my life, and then for only a few moments. But I have heard of him, and seen, with my own eyes, how the authority, acquired by his staunch patriotism, unflinching honesty and large hearted sympathy with his countrymen, is acknowledged by those who know him best, his fellow citizens of Montreal, whose high opinion of his sterling worth is shared by the Irishmen of every Province in the Dominion. Except as an Irish question it does not concern me, and I assure you that in this question there are no two sets of opinions held by my countrymen, regardless of politics.

IRISH CATHOLIC.

Quebec, Sept. 10th, 1877.

ST. PATRICK'S HALL, OTTAWA.

SATURDAY NIGHT'S MEETING.

ADDRESSES OF MESSRS. KIRWAN AND McEVENUE.

The Departure, etc.

(From the Ottawa Papers.)

The announcement that Capt. Kirwan was to address a meeting in St. Patrick's Hall, drew a large crowd, the hall being filled to its utmost capacity. Amongst those present we observed Ald. Starrs, Mr. J. G. Moylan, Mr. J. J. Kehoe, President of the Union, Mr. J. B. Battle, Treasurer, Dr. St. Pierre, Vice-President, J. O. Tache, jr., S. Drapeau, Ex-Ald. Heney, W. Kehoe, D. Egan, J. O'Meara, R. Slattery, J. O'Keefe, D. Smith, T. Rowan, R. Quinn, J. Berningham, N. Belanger, E. Cass, etc.

Shortly before 8 o'clock, Capt. Kirwan, accompanied by Mr. McEvenue, President of the Montreal Union, Mr. J. J. Kehoe, S. Drapeau, J. O. Tache, jr., S. Leveille and Dr. St. Pierre, entered the hall, and the party were loudly cheered.

A few minutes later, the party took up positions on the platform, and there were then associated with Capt. Kirwan and Mr. McEvenue, Messrs. J. J. Kehoe, D. Smith, J. C. Tache, jr., E. Cass, S. Leveille, N. Berichon, Dr. St. Pierre, etc.

Mr. Kehoe acted as Chairman, and, after inviting the members of the Grand Council present to take seats on the platform, said that in taking the chair this evening he had very little to say. He thought it proper that it should be so when he considered the gentlemen who were to address them.

However, he could not let the occasion pass without thanking the people of Ottawa on behalf of the Union for the generous patronage extended to them yesterday. (Cheers.) The weather was propitious, and everything had passed off most successfully; but, above all, the demonstration was an earnest of public opinion. (Cheers.) It was not a mere gathering for pleasure, but it showed that the public were with them, and had come to acknowledge and respect the work of the Union. It was with feelings of the deepest satisfaction that he had to return thanks for the demonstration of yesterday afternoon. It used to be an old saying of Daniel O'Connell when public opinion was expressed for Ireland, "This is a great day for Ireland." He felt like saying yesterday that "this was a great day for Ireland and for France." (Cheers.) It was a great day, not only for the Union, but for the Catholics of Canada. He again returned thanks for the patronage extended to the Union, and closed by calling on

Dr. St. Pierre, the Vice-President, who expressed himself in a similar manner in French.

A RESOLUTION.

The Chairman now read the following resolution both in English and in French: Moved by Mr. J. C. Tache, jr., seconded by Mr. Edward Cass: "That the Thanks of the Catholic Young Men's Literary and Benevolent Union and of the Catholics of Ottawa generally be hereby tendered to the President of the Catholic Union of Montreal, to Captain Kirwan, and to the other delegates for the encouragement which their visit has given to the great cause.

The resolution was put and received with loud cheers. Mr. McEvenue, in acknowledgement, said as representative of the best abused organization in Canada, he felt pleasure in meeting the Catholics of Ottawa. He went back to Montreal with the conviction that the great theory had been solved: the clergy had attempted it in vain, and it had been left to a few young men to accomplish that great desideratum viz., the union of the Irishmen and French Catholics of the Dominion. (Cheers.) Their progress as Catholics was now assured, and while granting full liberty to their Protestant fellow citizens, they were bound to maintain their rights. He denied that the Union in Montreal had been formed as an antidote to Orangism. He would think very little of an organization merely for counteracting their evil effects. The Union had been formed on account of the aggressive steps of the Protestant Defence Alliance in Montreal, which was composed of some of the prominent men of the city. Their organization in Montreal had been a success, as had the one in Ottawa. (Cheers.) The Montreal brethren would be prepared to co-operate with the Ottawa Union on any and all occasions. He had been conversing with their President, Mr. Kehoe, to-day, and they had decided to hold a grand convention, at which they could draft Constitution and By-laws, with the approval of the clergy, and he predicted that they would have the most powerful organization ever formed in Canada. While they might never be called upon to adopt extreme measures, it was just as well that they should be prepared for the worst. He trusted that the members of the Ottawa Union would be able to visit Montreal on some future occasion, and prophesied that they would meet with a hearty reception. As it was in Ottawa so they would find it in Montreal. (Loud cheers.) He closed by again thanking those present for the reception the Montreal delegates had received.

CAPT. KIRWAN

was then loudly called for, and, on rising, was received with loud cheers. He said: "I thank you very heartily for the reception you gave myself and my companions in Ottawa. I thank you, my Irish friends, for the cordial welcome you gave us, and for the welcome with which you received us. I thank you for the enthusiasm which echoed through the thoroughfares of this city when we arrived, and I thank you again for your presence here to-night to say good bye. (Cheers.) To you, French Canadians, a double measure of thanks is due. I thank God you are at last side by side with your Irish co-religionists, with defence and not defiance as your motto. (Loud cheers.) You and we have been too long estranged. We have

quarrelled about nothing. We have, in fact, fallen out about the crumbs, while our opponents have run away with the big loaf. (Laughter.) Our enemies have carefully done all in their power to keep us apart, but the new alliance we pledge to-night is, I hope, to be the end of all our feuds. You French Canadians, stood by our poor people when the cruel administration of Earl Russell drove thousands of them upon your shores, often in destitution and in sickness. It was your hands that first succored them, it was your money that first relieved them, and it was the lives of your fathers which were sacrificed in attending to the wants of these Irish immigrants in the fever sheds at Grosse Isle in Quebec, and at Point St. Charles in Montreal. (Cheers.) We thank you for the memory of the past, and we thank you for the

NEW ALLIANCE OF THE PRESENT. Our interests in this country are identical. We belong to the one old Church, which has stood the battle and the breeze for sixteen centuries, and this new alliance of French Canadians and Irish is but the rallying shout of an alarmed Catholic population, who see around them the

THE THREATENED REMAINS OF DISLOYALTY AND DISORDER. Trust not the man who seeks to disturb the good work thus begun. Trust not the man who tries to divide us again. Let the past dead bury its dead, and you, French Canadians, here to-night pledge with me your solemn words that you will do, as I shall do, all that men can do to draw together for

defensive purposes the Catholics of this land of every nationality. And why do I ask this?

WHY DO I ASK YOU TO RALLY AROUND THE OLD CHURCH.

which, having withstood hurricanes of persecution, is in this land able to exercise its rites without let or hindrance! Yes, all that is true. In this Dominion all men are free, and with little exception civil and religious liberty have full swing all over the land. I, for my part, yield to no man in my allegiance to and in my respect for the glorious constitution with which the Dominion shelters her children. It is not against Canada or its institutions that we unite, but it is in defence of that old Church whose practices and whose faith are dearer to us than our lives. This is as it ought to be. Why should we not live in peace and harmony with all men? Ah why indeed, I can challenge any one to point to one word, either in my public life in Ireland or here, which was uttered by me and which could be construed into an insult towards my Protestant friends,

I AM A HATER OF BIGOTRY

in any and in every form, and I care not from whence it comes. Bigotry is to me a thing accursed, I insult no man's belief; I offend no man's faith, and all I ask is that others should treat me as I am prepared to treat them. But as I insult no one, I shall not allow any one to insult me with impunity. (Cheers.) If I came to Ottawa to march to some air of a song, called for instance "Protestants Lie Down," then I would

DESERVE TO BE HOOTED OUT OF THE COMMUNITY.

If I came here to insult any man's belief I would deserve no kind consideration at your hands. (Loud cheers.) But there are men who think that they can walk through the streets of Ottawa and Montreal, and in mimic song vow that they will kick the Pope before them. (Cries of "they can't do it.") Well, we in Montreal say that these men must kick the Catholic population first, and then they may kick the Pope afterwards. (Cheers.) We in the Province of Quebec are unanimous upon that point. Priests and laymen are of but one opinion, and we resolved to hold up our heads like men and to say that these things should not be. There should be

NO OLD COUNTRY FEUDS

introduced into this free land. Here the terrors of party strife should cease. Here all men should bend their energies to build up a Canadian nationality, while at the same time asking no man to abandon all that is good in the traditions of his race. I can be a faithful citizen of this land, and I can be an Irishman as well. (Cheers.) But I am anxious to see the bitter feuds of party warfare cease on this soil and all of us, of every creed, strive to develop the elements of prosperity and of power which are hidden in this our adopted or our native land. But in order to accomplish this, there must be no insults flung at any man because of his faith or because of his fatherland. There must be

NO "CROPPY LIE DOWNS" OR "GODS OF BREAD"

cast into our teeth. There must be no insults, as a man in Ottawa made use of, that the banner of the Sacred Heart "would make a good butcher's sign." (Cheers.) If there is to be peace in Canada those insults must cease, and it is he and he alone who gives these affronts who should be condemned. The Catholics of the Dominion are, I am sure unanimous upon this point. I, for my part

WILL NEVER BURY THE HATCHET

until these insults cease. I shall never want peace until I can walk the streets without being subject to affront. Nay more, much as I want peace, yet until these insults cease, I shall do my best to prevent it. (Cheers.) We are nearly one-half of the population of this Dominion, and I find it difficult to believe that we shall tamely allow our most sacred faith to be assailed by any body of men in the land. In my opinion this is a far graver crisis than a mere political issue. It is of far more importance than Reform or Conservative issues. To the Catholic his faith is his first consideration. Let a man be of whatever political party he pleases, but his faith is far, far above them all. By all means pursue in politics

THE SAME GUIDING LIGHT

that you pursue in religion—act according to your conscience. But let no mere idle issues tempt you from the path of Catholic unity and Catholic power. Rally around the brave old banner of our faith; rally round the sacred emblems of your Church, and with religious zeal and Christian piety pledge your sacred honors to stand by that Church in whatever issue the policy of its enemies may force you to adopt. Never allow an unkind word to escape your lips toward your Protestant friends. Christ died for us all, and he is only a fool who endeavors to make you fall out with your Protestant neighbors. But if there be men, which there unfortunately are, who in their madness think they can wipe the "Papists off this land, then let them they are mistaken, and may God grant that you will never be called upon to pursue a stronger policy in vindication of your Church. (Loud and prolonged cheers.)

At the conclusion of Capt. Kirwan's address

Mr. S. Drapeau addressed the audience in French, speaking of the great importance of the demonstration of yesterday, and congratulating the men on the success achieved. He spoke of the objects of the Union, the necessity for an Alliance, and predicted a prosperous career.

Mr. Kehoe now stated that as the Montreal delegates were leaving for the train to-night, and had some business to attend to before leaving the meeting would now draw to a close. He had to thank them for the compliment paid to the Montreal brethren, and thought they were well worthy of it. The words spoken by Mr. McEvenue regarding the Montreal Union, he might say of the Ottawa Union. They were not to oppose any body, but the Union was formed for the purpose of bringing Catholics together. It was a grand thing to see bigotry crushed, and people of all nationalities and creeds living together in harmony. We all belonged to the same humanity, and in this country should seek to live together as brethren and fellow citizens, and crush out any feelings of bigotry. It was, therefore, he said, that the Union was not a bigoted organization or formed for violent purposes. They had literary objects, benevolent objects and above all, they had the object of bringing together the Catholics of the city, under the sacred banner of their sacred faith. When they were thus united, any one who would insult their faith would stop a while before doing. Thus united they would see that peace was preserved, and would say with George Washington, "to be prepared for war is the best guarantee of peace." When they were ready and willing to promote harmony amongst themselves their neighbors. Their body therefore, promoted harmony, and therefore he said they were not at all bigoted. The French Canadian and Irish young men of the city had been brought harmoniously together, and it had been shown that there was no foundation for the fears expressed at the time of their organization, viz, that in these exciting times, violence might result. People had learned that their motto was not defiance but defence. (Cheers.)

After the meeting in the hall had concluded, Capt. Kirwan and Mr. McEvenue, in company with Mr. Kehoe and Dr. St. Pierre, visited the Canadian Institute on York st. where they were shown through the different parts of the building by Mr. Cassant. The Montreal gentlemen expressed themselves very much delighted at seeing such a fine institution. After leaving the institute the party proceeded to O'Meara's Hotel, where the members of the Union had in the meantime assembled and

were drawn up in a long line along George street, arranged according to their respective branches, who cheered lustily as the carriage drove up. A short stay was made at the hotel, and when the party came out they found that the horses had been taken from the carriage, and in their stead twenty stalwart Union men had taken the vehicle in charge under command of Mr. Patrick Buckley. The members of the Union faced towards Sussex street, along which they proceeded, thence along St. Patrick street to Dalhousie, to the St. Lawrence and Ottawa Railway depot. When the front of the procession had reached the depot the members opened out their ranks, and through the two lines thus formed, those who were drawing the carriage proceeded at a double quick pace, while cheer after cheer greeted them all along the line. After Capt. Kirwan and McEvenue had entered the car the procession formed on the platform, and before the train went away a great many bid the Captain good-bye. As the cars moved off a last cheer followed the Montreal visitors. Three lusty cheers were then given for the Queen, and the assemblage dispersed.

REMINISCENCES OF A PILGRIM

By BERNARD TANSEY.

It is utterly impossible to give, in the small space at my command, even a condensed account of our stay in Rome after the interview with the Sovereign Pontiff. We visited the principal churches, saw the classic flood of the Yellow Tiber roll silently through the eternal city, as it rolled in the days when Cæsar and Cæcilius breathed its waves, while swimming to "Yonder Point," we were shown ruins which would make a respectable city; saw the gigantic Coliseum, the Amphitheatre, where Christians were wont to be delivered to the Tigers, and where beautiful dames of Rome held down their cruel fingers and exclaimed, "Non habet," in answer to some mute appeal for mercy; the catacombs, where the mysteries of Christianity were secretly practised in Rome, and in fact all the places historic and classic, which the intelligent traveller is eager to see on his arrival in what was once the Capital of the pagan, and is now of the Christian world. Our party left Rome on the 16th of June, and arrived in Florence on the day following, which was Sunday. Florence is rich in magnificent public buildings, noble paintings sculpture and other works of art. Many of the tombs of its illustrious sons are pointed out to the stranger, for Florence in this respect is only surpassed by Rome herself. In the sight seeing of Florence and all the other continental cities which we visited, our party consisted of Mrs. Mullarky and family, Father Sheehy, also Father Egan, and Miss Mahon and sister, Mr. and Mrs. McKenna, Miss Carlon and Miss Rice of New York and myself, all of whom left Rome together, and kept together until we reached Ireland. We made Venice on the 19th, Venice of the ten thousand isles in sober reality, and of course went out in a Gondolo, and were taken through the principal streets by a Gondolier, if I may use such an expression when talking of sailing in a boat on the Adriatic Sea. We saw the Church and Lion of St. Mark, and took time to think with a shudder of the charges often concealed in the lions' mouth. We stood, like Byron, on the bridge of Sighs

"A palace and a prison on each hand." We were shown the house wherein the illustrious poet himself lived while in Venice, and many other notable places, not the least of which was the room where the terrible council of ten held secret session, and decided the fate of many a sleeping, innocent citizen. We left Venice on the 19th passed through Turin which was once large enough for the capital of the Carbonari King of Italy, entered Milan and visited the celebrated Cathedral, and without further ado started for Paris, the queen of cities and capital of the grand nation, where we arrived on the 21st, at five in the morning. Among other of the sights of Paris we visited Pere la Chaise, and saw where Marshal Ney "the bravest of the brave" was buried, without a tomb or a stone to mark the last resting place of a hero, though people say Napoleon the Third was grateful. We also visited the Hotel des Invalids where rests the ashes of the greatest man, of this or perhaps any other age, NAPOLEON BONAPARTE. It was with regret we tore ourselves away from the allurements of the Circenian city, appreciating as we did the American fondness for it. We arrived in London on the 24th, visited Hyde Park, the tower, Kew gardens and other well known places. Our stay in London was but short and on the 28th we steamed up the Bay of Dublin and shortly after pressed the shores of Holy Ireland after (on my part) an absence of 30 years how shall I describe my sensations? To those who have revisited the land of their birth after a long sojourn in other countries it would be unnecessary while those who did not could not understand them, so I shall pass them over.—Eager as I was to pass on to the west where lies my native county of Roscommon I could not leave Dublin without seeing the sights. Seven of us took an open phaeton, a regular Irish jaunting car and drove through Dublin. We visited the Four Courts, Trinity College, the Custom House, the Bank of Ireland, formerly the Irish Parliament House, whose walls are now disturbed only by the chink of gold and silver but which once reverberated to the immortal eloquence of Grattan, Curran, Brush and Flood, Ponsonby, and Plunkett and other famous Irish orators, whose names will live as long as Demosthenes or Cicero. It may appear a little prolix to mention Sackville street to those who have seen Dublin, but it is different when one is absent thirty years and revisits it again, then it is that the noblest thoroughfare in Europe appears in all its majesty, by comparison the finest street in the world. The Post-office, here is a sight to see, fully 150 feet square. I could lovingly dwell upon Dublin, the beauty of its Bay, the elegance of its public buildings, and the romantic scenery surrounding, but a Montreal pilgrim has no time to spare, and speaking of pilgrims reminds him that he must be

"A PILGRIM FROM THE BARNBY STONE," or else be ashamed to go back to Canada, where barnby is taken at second-hand, and the donors exceedingly pleased.

Hence I must annihilate time and space and arrive at "Petra Felix," or in the vernacular, the ever famous, the historical Barnby Stone, where (it is said) Irishmen draw their powers of eloquence, and render themselves irresistible in laying siege to foreign beauties. Off we went then though in an indirect way, for we first crossed the Plains of Boyle, and heard the Shannon waters "flowing musically down to the sea, saw the eternal green of its historical banks, and inhaled the perfume of its atmosphere. Before we paid respects to the stone we first saw Canon Parker, who lives convenient, and a more gracious host never existed. Accompanied by Mr. McKenna and Miss Ellen Mullarky, we entered Barnby Castle and ascended the tower by the usual winding stair pertaining to Irish Castles, built by the Danes or their contemporaries, and found ourselves within kissing distance of the stone, a ceremony which was performed in the rather undignified fashion of being held by the heels, and holding the head towards the earth. One cannot complain, however, of position when the heir presumptive to the Crown, who will be King of England and Emperor of India, did once upon a time, the same. Still it is, not a very nice task, and nervous people cannot stand it. Our party, I am happy to say, were not nervous, and we accomplished the duty in a manner that reflects credit on our enthusiastic love of "Barnby."

(TO BE CONCLUDED IN OUR NEXT)

PERSONALS.

- JOSEPH—Chief Joseph has been admitted to bail. WAR—A general European War is feared. CHAUVEAU—The Hon. Mr. Chauveau has been appointed Sheriff of Montreal. HALLE—The Revd. Etienne Halle has been appointed to the Parish of L'Anncienne Eoretts. NICSIOS—That eternal Nicsios has been taken by the gallant Montenegris at last. BENNET—Gordon Bennet intends starting a daily like the New York Herald in London. MINERVE—This able journal entered on its fiftieth year on Monday. O'BRIEN—Bishop O'Brien of Kingston preached in Guelph on Sunday. BACON—Col. Bacon is preparing a model of the new target for the Paris Exhibition. HAURIA—Vicente C. Hauria, of Spain, is in town and staying at the St. Lawrence Hall. SADLER—Wm. H. Sadler, publisher, of Barclay street, New York, died on Sunday last. CONROY—Bishop Conroy received a brilliant reception at Three Rivers. BAYLEY—Archbishop Bayley of New York is still in a precarious state. POWER—O'Connor Power is lecturing on "Obstruction." HAYES—The new President seems to please the Democrats better than his own party. VOLUNTEERS—The money for the payment of the volunteers has come from Ottawa. GORTSCHOKOFF—Prince Gortschokoff has refused to entertain any attempt at mediation. HANLON—The famous Toronto oarsman Hanlon will shortly row the American Wallace Roy in Toronto Bay. MOLONEY—Miss Moloney of Toronto sang in St. Patrick's Cathedral, N. Y., last week and is praised by the Herald for her rich soprano voice. DULFERIN—Dord Dulfarin promised the Menonites they would be exempt from military service. DORION—The Queen has conferred the honor of Knighthood upon Judge Dorion and Judge Richards. FARNELL—The mother of the famous Obstructionist Mr. Farnell is an American and grand daughter of Admiral Stuart surnamed "Old Ironsides." O'ROURKE—Father O'Rourke of St. Anne's has left for New State where he has been appointed to a parish. McIVER—Mr. Charles McIver, of Montreal, won the amateur championship walk of 600 yards at New York on Saturday last. JENKINS—Our late Agent General is being unmercifully hauled over the coals by the Home Rulers. PILGRIMAGE—The Catholic Young Men are to go on a Pilgrimage to Ste Anne de Beaupre on the 15th inst. TASCHEREAU—There is not the slightest foundation for the senseless Quebec special of the Witness regarding the retirement of his Grace. YOUNG—Brigham Young leaves an estate worth \$7,000,000. He was the wealthiest prophet on record. PUNCH—The London soi disant Comic journal makes the calumny of metropolis talk Obstruction. GAMBETTA—Gambetto has been sentenced to three months' imprisonment or a fine of two thousand francs. LACOMBE—Father Lacombe the great Indian Missionary is at Winnipeg. His health has been impaired. MOONEY—Father Mooney of St. Bridget's, New York, was thrown from his carriage last evening and fatally injured. RAPE—Very Revd. Amadous Rappe, Catholic Bishop of Cleveland, Ohio, and well known in Canada as a Temperance lecturer died last week. DE MONTENACH—It is said that St. Cob de Montemash will take the place of the late Hon. John Fraser de Barrie in the Legislative Assembly. We doubt this rumour or we believe it has been promised to an Irish Catholic. BUTT—Mr. Isaac Butt, M. P., has written a letter to his constituents. He opposes the "Obstructionists." He says that "obstruction is unconstitutional" and argues that it cannot succeed. No one expects to win Home Rule by "obstruction." It is simply paying the House of Commons back in its own coin. CHINIQUY—"Father" Chiniquy gave one of his usual prayers at Zion Church the other day. The Rev. Mr. Bray was his confere. We are really sorry to see a respectable, although a fanatical and bigoted gentleman like Mr. Bray associate with such a creature as this Chiniquy. However "Birds of a feather &c." HYNES—We are informed that the Hynes of Ottawa mentioned in our personal column of last issue, is not the same as we represented as having being the recipient of honors and medals, although the man bearing the number of 737 in the Kingston penitentiary happened to be of the same name. We take this first opportunity of making the *amende honorable*. "IRISH PROTESTANT"—An Irish Protestant writing to the Witness says:—"With an open Bible before them in their procession, they have yet to learn some of the first principles of Christianity, and among these "to do to others as we would they should do to us." Suppose that in Ontario the Roman Catholic minority should seek to establish the ascendancy of the Catholic religion! What opposition,—yes, what bloodshed, would there be in defending the Protestant religion. Thousands would offer their lives to stay such attempts. And because the Quebec Catholics are determined to resist the insults offered by the minority, vengeance is vowed against them, and the whole body, if necessary, are promised to aid the Orange procession through the streets of Montreal in 1878."

ORANGE RIOTS.

This pamphlet which can be had at this office or from Troy & Co., 48 King street, Toronto, has a full account of the late riots, the Oka troubles, and has Sir Francis Hincks letters as an index, price 15cts.

OLD PAPERS by the pound can be had at this Office.

WEEKLY TEST.

Number of purchasers served during the week ending Sept. 8th, 1877. 4,574. Same week last year: 3,986. Increase..... 608.

EVERYTHING NEW! Our system of selling goods during the season instead of keeping them over, enables us to show an entirely new stock every spring and autumn. This season our stock is becoming very attractive. Every steamer for the next three or four weeks will add fresh novelties to each department. To-day we show novelties in French and English Neck Ruffles and other Fancy Goods.

Real Torchon Lace. One lot Thread Torchon Laces, splendid qualities, and marked very cheap. Received into stock this morning, one case Den's Kid Gloves. A really good pair of Black or Colored Kid Gloves for 50 cents. Splendid qualities of Two Button Kids at 75c. One case Gents' Kid Gloves, good makes for wear and marked very cheap.

Silk Handkerchiefs. Two cases Ladies' and Gents' Silk Handkerchiefs to be sold very cheap. Prices from 15 cents to \$1 each. Umbrellas. Our Silk Umbrellas sale at reduced prices is a great success. We hold a large stock of them, all of which must be sold rather than keep them over. Now is the time for cheap Umbrellas.

Shirts and Collars. The reason why we can sell Shirts and Collars so cheap is because we make them, and save our customers both the manufacturer's and wholesaler's profits. Our store for Shirts, Collars and Cuffs, all at regular wholesale prices.

The Show Room. Every business man that has seen our Show Room says it is the finest and most convenient one in Canada. The ladies say it is the show room for real novelties at true value.

Real Welch. Welch Flannels, although not as slightly as other flannels at the same prices, are the cheapest in the end, because they improve in the washing. They do not shrink and will wear longer than any other make. We import Welch Flannels direct from the makers in Newton, Wales.

S. CARSLY. 393 and 395 Notre Dame Street.

A HEAD LYRIC. Said B 2 A the other day, Whilst they together sat, Let U & I just go and buy At Robertson's a hat. Said A 2 B I plainly C You know the place quite well, His hats fit me just 2 A T And none can them X L. 232 M'GILL STREET.

M. FERON, UNDERTAKER, 21 ST. ANTOINE STREET. July 25th-70-1y

P. A. MURPHY & CO., IMPORTERS OF ENGLISH AND FOREIGN LEATHERS, INDIA RUBBER GOODS, ELASTIC WEBS, &c., &c., &c., No. 19 ST. HELEN STREET, MONTREAL.

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OAK HALL CLOTHING STORE. 149 ST. LAWRENCE MAIN STREET. Clothing at Wholesale Prices, marked in plain Figures, and no Second Price.

Mens' Linen Coats..... from \$1.00 Mens' Lustre "..... from 1.50 Mens' Lustre Dusters Mens' Linen Ulsters Boys and Youths' Linen Coats. Boys and Youths' Lustre Coats. Childrens' and Boys' Knickerbocker Suits made from Canadian Tweed and Guaranteed to Wear Well. Youths' Suits ditto ditto Mens' Suits ditto ditto 149 ST. LAWRENCE MAIN STREET. May 30. 1y

FOR GENTLEMEN AND THEIR SONS. J. G. KENNEDY & 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.

BOYS' SUITS.....\$2 to 12 PARISIAN, BERLIN, BRUSSELS, LOHNE, SWISS, TUNIC, SAILOR. J. G. KENNEDY & CO., 31 ST. LAWRENCE STREET, beg to draw attention to their Home-Spun Fabrics which are especially manufactured in every variety of color and design, twisted in warp and weft so as to make them extremely durable. This material can be strongly recommended for Tourists, Sea-side and Lounging Suits.—Prices from \$10 50. J. G. KENNEDY & CO., 31 ST. LAWRENCE STREET, Display the Largest and Most Varied Stock in the Dominion. COMPLETE OUTFIT—INSPECTION INVITED \$5 to \$20 per day at home. Samples worth \$5 free. STINSON & Co., Portland, Maine. 13-12m

REWARDS FOR ATTENDING A FUNERAL.

The Orangemen of Ottawa have been decorating their heroes, the heroes being none other than the leaders of the company who went to Montreal to attend poor Hackett's funeral. As a matter of fact there was little or no danger encountered on the occasion. The whole national forces of the neighbourhood were there, ready, if occasion required, to afford ample protection. As everyone knows, no attempt was made to inflict the slightest injury—may, not even threats were employed to shake the nerves of these "doughty pilgrims." It was quite proper that all who wished to attend that or any other funeral should do so with impunity. But to make it appear as if the bonds of social order were dissolved; that we were at that time in a state of civil war; and that those who went to Montreal on the occasion showed as much bravado as if they had mounted a deadly breach or led the forlorn hope to battle and victory, is so extravagantly out of keeping with the facts of the case and with every semblance of propriety that we wonder any one could behave so foolish as to lend himself to the delusion, or to give his countenance to what, if true, would have been a libel upon his country and his people. There was not the slightest danger incurred at the time by the Orangemen, and they know there was not. But because it seems the right and proper thing that one section of Irishmen should always be flying at the throats of those of another section, we have a certain number of not particularly wise men striking medals as if war had been raging, and making the outside world believe that the people of Canada were a set of savages, among whom there was no law but that of the strongest, and no remedy for wrong but that of the fist and or the blade. There are some people proverbially courageous when no particular danger is threatening, and the Ottawa Orangemen who, with grave faces, could receive medals and listen to addresses, as if they had been seamed and scarred veterans returning from the last of a series of campaigns, need not wonder if the common-place is quoted in connection with their names, and they be looked on as only pot-valiant braves.—Toronto Globe.

[The only objection we have to the above is the statement that "one section of Irishmen should be always flying at the throats of another." The fact is three-fourths of the Orangemen of Montreal, Ottawa and Kingston who formed the protecting Army Corps at Montreal on the 16th, are neither Irishmen nor the descendants of Irishmen.—E. T. W.]

CANADIAN ITEMS.

MONTREAL CATHOLIC UNION PIC-NIC TO OTTAWA.—The picnic in connection with the Catholic Young Men's Union to Ottawa was very largely attended on Thursday last. The delegation from Montreal arrived in the morning and were received by a long procession of members of the Union, headed by a brass band. The gentlemen comprising the delegation were as follows:—Messrs. Kirwan, Truss, Wyness, J. E. McEwen, M. Brennan, Thos. Sullivan, Michael Hyland, P. J. Gleeson, M. Carroll, M. Feron, John Dillon, Edw'd. Coyle, E. Coyle, Frank Scanlon, Jas. Gooley, M. Fogarty and G. Harrington. On reaching the Hotel, the band played St. Patrick's Day, after which Capt. Kirwan was introduced in a brief speech. In the afternoon the show grounds were crowded, about 2,000 people being present to witness the sports.

SCHOOL REGULATIONS IN PRINCE EDWARD ISLAND.—Passing over several other interesting preliminaries, we come to the list of text books. There we find Thomson's obnoxious History of England, which no Catholic should be permitted to read. No account, however, is made of Catholic children—they must bear what treatment the law accords to them, and thank their stars that they are allowed as many cubic feet of sitting room as their Protestant fellows. There is a "classified speller" also mentioned in the list of text books. This "classified speller," we may inform our readers, is the handiwork of Mr. Manning, Superintendent of our schools, who, in the days when he occupied an inferior position, seemed to have beguiled his leisure hours with the composition of a very comical work, which he now presents as a text book for the benefit of the schools of Prince Edward Island. There is also on the list of text books a "History of the Maritime Provinces," by Harper. Now, this Harper is the newly imported gentleman from New Brunswick, who is appointed by our present Government to superintend our Normal School. He is a great Historian. He has written three histories, distinct and separate, yet strange to say all the same. He has written the History of Nova Scotia and the Maritime Provinces, the History of New Brunswick and the Maritime Provinces, and the History of Prince Edward Island and the Maritime Provinces.—When it is made known that these volumes are in every way identical save on the title page, some idea may be formed of the ingenuity of the Head Master of our Normal School. He might have a little more of the scheme by changing; still, even as a bell-ringer varies the order of his chimes, and written histories of the Maritime Provinces and Nova Scotia, &c., &c., a change of title pages is all that is needed with this "Harper," and he plays, as is well seen, an infinity of airs. We intend to review this "history," it is not among the text books either of Nova Scotia or New Brunswick, that we can see. Here, however, on Prince Edward Island, we have room for a very great number of wafes and strays, both as authors and teachers, thrown out by the St. John fire, especially as it would seem for our benefit. An eruption of Vesuvius entails a fall of cinders on neighboring lands. From the St. John fire we are getting in our Educational Department of State, cinders with a vengeance.—Charlottetown Herald.

FATHER MATTHEW TEMPERANCE EXCURSION.—Yesterday about 11.30 a. m., the steamer Empress of India reached Oaklands with about 500 excursionists from Toronto, who had gone there there under the auspices of the Father Matthew Temperance Societies. The weather was far too cool and windy to be thoroughly enjoyable out of doors; nevertheless the young people, by promading and dancing, managed to spend it very agreeable day. A large number of the excursionists came over to the city, and some went to the beach by the ferries. Some two hundred Hamiltonians went to Oaklands in the afternoon and met their Toronto friends. During that part of the day, the famous Shamrock Lacrosse Club played an exhibition game against a much larger field than is usual, and showed some splendid play. The whole affair passed off with one exception, and reflected credit upon the Managing Committee. It was a matter of regret that the weather had proved so unpropitious. Had it been more pleasant the attendance from the city would have been much larger. The exception referred to consisted of the treatment some of the excursionists met with at the hands of the officers of the Empress of India. After the boat had touched at Oaklands wharf and disembarked the major portion of her passengers, she came over to this city and tied up at Barnard's wharf for the afternoon. A goodly number of Torontonians took advantage of this and came over with her and spent the afternoon in the town. When they reached the boat at 6 o'clock to go back to Oaklands, they were met with a blunt demand for ten cents extra fare. They showed their excursion tickets and said they were good for the round trip. This the officers denied and refused to allow anybody to enter the steamer until the fare to Oaklands had been paid. Some persons who had spent their pocket money in the

DR. G. MACDONELL, 90 CATHEDRAL STREET, MONTREAL. [46-52] June 27] NO CURE NO PAY. Catarrh, Bronchitis, Consumption, Asthma, Epilepsy, Piles, all Blood Diseases, permanently cured. Pay after it is made. State your case, enclosing 3cts. stamp, to Howard Medical Institute, Providence R.I.

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ROLLAND, O'BRIEN & CO., MANUFACTURERS OF BOOTS AND SHOES, 333 ST. PAUL STREET, MONTREAL. A Large and Well-assorted Stock constantly on hand BURY & McINTOSH, ASSIGNEES AND ACCOUNTANTS, MOLSON'S BANK CHAMBERS, Corner St. James and St. Peter Street. Entrance on St. Peter Street. GEORGE BURY, JOHN McINTOSH, Official Assignee, Accountant. Aug. 8, 77

JAMES FOLEY, DEALER IN DRY GOODS AND MILLINERY, 213 ST. JOSEPH STR. (Opposite Dow's Brewery), LADIES' and CHILDREN'S CLOTHING in great variety. —ALSO— Part of a BANKRUPT STOCK, LADIES' LINEN, and CHILDREN'S SUITS. June 27, 1877 46-52

CENTRAL CLOTHING HOUSE. MULCAIR BROS., ARTIST TAILORS, No. 87 St. Joseph Street. In Stock—The Newest Spring and Fall Overclothing. The Newest Check Worsteds Suiting. The Newest Striped do do The Newest Twilled do do The Newest English Tweed Suitings. The Newest Scotch do do The Newest Canadian do do The Newest Striped Trowsering. The Newest Check do do The Newest Fancy Vesting. The Newest Lines in gentlemen's Hebrudashery. West of England Broad Cloth. Blue and Black. West of England do do Single Milled do do

We have also on hand a splendid lot of Ready-made Clothing which will be sold at extremely low prices, to make room for a large assortment of Fall and Winter goods, of the newest and best fabrics.

MULCAIR BROS., 87 ST. JOSEPH STREET, Montreal. Feb 9, 1-y

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city were placed in a very unpleasant predicament A Mr. Albine, with five children, found himself in this fix, and told the Captain he would see him for breach of contract. Others joined in the threat and altogether there was a very exciting scene. The officers, however, had their own way. A good deal of ill-feeling was expressed when the facts were reported at Oaklands. A number of lady passengers, as usual, were left here by the steamer and were forced to take the late evening train to reach home.—Hamilton Times, 5th Sept.

REMITTANCES RECEIVED. E T, Perth, \$1; J A C, Poplar Point, 3; J J McR, Silver City Montana, 2; J C, Kingston, 50cts; Rev R B, Kingston, 2; M C, do 2; J H K, Brockville, 2; W A, London, 2; A McK, Wendover, 1; T G, Kingston, 2; J B, London, 4; D P, Cornwall, 2; D A McD, do 2; A McC, 1; P M, 1; (per P O'Shea) St Thomas, M F, St John's N F Land, 4; J F, Mara Upper Grove, 2; Rev J B L, St Roch, 2; M J O B, Berthier en haut, 2; M J McA, Deschampsville 2; Rev F O Ready, C S V, 2; J W, L'Assomption College, Rev L T B, St Isidore, J C McE, Pembroke, 2; J H, C S R, (per Bro Anselm).

MONTREAL WHOLESALE MARKETS. Flour, Superior Extra, \$6.50 to \$6.60; Extra Superfine, \$6.35 to \$6.40; Fancy, \$6.25 to \$6.30; Spring Extra, \$6.00 to \$6.05; Superior, \$5.60 to \$5.70; Strong Bakers, \$6.10 to \$6.30; Fine, \$5.20 to \$5.35; Middlings, \$4.75 to \$4.85; Pollards, \$4.00 to \$4.50; U. S. Flours, per 100 lbs, \$2.80 to \$2.85; City, Bags, delivered, \$2.95 to \$3.00. Oats, \$1.40 to \$1.45; Wheat, Canada Spring, \$1.30 to 1.32; Corn, 50 to 52c; Oats, 34c to 35c; Barley, 60 to 62c; Peas, 8c to 8 1/2c per 60 lbs; Butter, 17c to 21c; Cheese, 11 to 11 1/2c; Pork, Mess, \$16. to \$16.50; Thin Mess, \$15.00 to \$15.50; Lard, 10c to 11c for tubs and 9c to 10c for kegs; Eggs, per 100 lbs, \$2.40 to \$2.50, according to quality; Peas, \$4.50 to \$4.60; Freight, 6c to 7c per qr. heavy grain per steamer or iron clipper to Liverpool or Glasgow.

TORONTO FARMERS' MARKET. Wheat, fall per bu, \$1.25 to \$1.35; wheat, spring, per bu, \$1.10 to \$1.20; barley, per bu, \$0.65 to \$0.75; oats, per bu, \$0.45 to \$0.50; peas, per bu, \$0.20 to \$0.25; rye, per bu, \$0.50 to \$0.60; dressed hogs per 100 lbs, \$6.00 to \$6.50; beef, hind quarters, \$9.00 to 9.50; mutton, per 100 lbs, \$6.00 to \$6.50; chickens, per pair, \$3.00 to \$3.50; fowls, per pair, \$2.00 to \$2.50; ducks, per brace, \$3.00 to \$3.50; geese, each, \$3.00 to \$3.50; turkeys, each, \$3.00 to \$3.50; carrots, per doz, \$0.25 to \$0.30; butter, large rolls, \$0.18 to \$0.19; butter, tub, dairy, \$0.18 to \$0.19; butter, store packed, 0.18 to 0.20; eggs, fresh, per dozen, \$0.18 to \$0.20; apples, per brl, \$1.75 to \$2.00; potatoes, per bush, \$0.50 to \$0.60; onions, per bu, \$0.20 to \$0.25; tomatoes, per bu, \$0.25 to \$0.30; carrots, per doz, \$0.15 to \$0.20; turnips, per bu, \$0.20 to \$0.30; beets, per doz, \$0.15 to \$0.20; parsnips, per bag, \$0.50 to \$0.60; cabbage, per doz., \$2.50 to \$3.00; hay per ton, \$12.50 to \$13.00; straw, per ton, \$10.00 to \$11.00.

KINGSTON MARKETS. Flour—XXX per bb \$8.50 to 9.00, XXXX per 100 lbs \$4.00 to 4.50. Family per 100 lbs \$5.75 to 6.00. Grain—Barley per bush \$0.50 to 0.55, Rye do \$0.40 to 0.45, Peas do \$0.20 to 0.25 Oats do \$0.33 to 0.35, Wheat do \$1.10 to 1.20. Meat—Beef per 100 lbs 4.50 to 5.50, Pork, per 100 lbs 6.50 to 7.50. Mutton per lb \$0.05 to 0.06, Lamb do 6 to 7c, Ham in store 0.11 to 0.12, Bacon do \$0.10 to 10. Hides—No. 1—Inspected \$0.00 per 100, No. 2 \$0.00 per 100, No. 3 \$0.00 per 100. Hides (all kinds) \$0.00 per 100, Grubby Hides \$3.00 to 5.00, Sheep pelts \$0.00 to 0.00, Calf skins per lb \$0.10 to 0.12, Beacon Skins \$0.25 to 0.50. Tallow rendered \$0.07 to 0.08. Fowlery—Turkeys, each \$1.00 to 1.50, Chickens, per pair \$0.40 to 0.40, Geese, each \$0.40 to 0.60, Ducks, per pair \$0.40 to 0.60, Fowls per pair \$0.40 to 0.45. General—Potatoes, per bag \$0.40 to 0.60, Cabbages per dozen \$0.20 to 0.25, Eggs, per dozen \$0.10 to 0.11, Lard \$0.12 to 0.13, Cheese, \$0.10 to 0.11, Turnips per bag, \$0.20 to 0.30, Onions per bush, \$0.00 to 0.00, Beets per bush, \$0.00 to 0.00, Hay per ton, \$9.00 to 10.00, Straw do \$0.00 to 0.00, Wood, hard, \$3.00 to 4.00, Coal delivered \$3.50 to 6.00.

GUELPH MARKETS. Flour, per 100 lbs \$3.00 to 3.25, White Wheat, per bu \$1.05 to 1.15, Treadwell do \$1.05 to 1.25, Spring Wheat, (Glasgow), per bu \$0.65 to 1.00, Spring Wheat (red chaff) per bu \$0.70 to 1.00, Oats, per bu \$0.31 to 0.35, Barley, per bu \$0.50 to 0.65, Peas, per bu \$0.65 to 0.68, Hay, per ton \$9.00 to 11.00, Straw, \$3.00 to 4.00, Wood, per cord, \$3.25 to 4.00, Eggs per dozen, \$0.11 to 0.12, Butter, dairy packed \$0.16 to 0.17, Butter, rolls \$0.18 to 0.20, Potatoes per bag \$0.50 to 0.75, Beef, per cwt \$2.00 to 2.00, Hides, per cwt, \$0.00 to 0.50 Sheepskins, \$0.00 to 0.00, Wool \$0.00 to 0.00, Pelts, 0.25 to 0.40; Lambskins 0.40 to 60.

J. H. SEMPLE, IMPORTER AND WHOLESALE GROCER 53 ST. PETER STREET, MONTREAL. THE VERY BEST AMERICAN COOKING RANGES—Price, \$31.50 to \$75.00. REFRIGERATORS, WATER COOLERS, CHURNS; CORNICES, CORNICE POLES AND STAIR RODS, CHEAPER THAN EVER AT L. J. A. SURVEYOR, 524 Craig Street, Montreal. (SIGN OF THE GOLDEN PADLOCK.) WILLIAM DOW & CO. BREWERS & MALTSTERS Superior Pale and Brown Malt; India Pale and other Ales, Extra Double and single Stout, in wood and bottle. Families Supplied. The following Bottlers only are authorized to use our labels, viz: J. Howard, 173 St. Peter Street Jas. Virtue, 39 St. Vincent St. Geo. H. Allen, 158 Fortification Lane Thos. Ferguson, 289 St. Constant Street Jas. Rowan, 352 St. Urban " Wm. Fisher, 697 St. Catherine " Thos. Kinsella, 144 Ottawa Street C. J. Maisonneuve, 585 St. Dominique Street May 30 '77 1y-42

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WILLIAM HODSON, ARCHITECT, No. 59 & 61 St. Bonaventure St., MONTREAL. Plans of Buildings prepared and Superintendence at Moderate Charges. Measurements and Valuations Promptly Attended to. CANADA, PROVINCE OF QUEBEC, DISTRICT OF MONTREAL. SUPERIOR COURT. No. 1673. Dame Martha Louise Jordan, of the City and District of Montreal, wife of James L. Adams, of the same place, manufacturer, duly authorized a *cesta in justice*, Plaintiff; vs. The said James L. Adams, Defendant. An action for separation as to property has been instituted in this cause. ABBOT, TAIT, WOTHERSPOON & ABBOT, Attorneys for Plaintiff. Montreal, 28th August, 1877. 4-5

CANADA, PROVINCE OF QUEBEC, DISTRICT OF MONTREAL. SUPERIOR COURT. Dame Elizabeth Vantier, of Isle Perreault, in the District of Montreal, wife of Joseph Mauffette, of the same place, teacher and trader, duly authorized to the effect of these presents and to *ester in justice*, Plaintiff; vs. Joseph Mauffette, of Isle Perreault, in the District of Montreal, trader and teacher, Defendant. An action for *separation de biens*, (separation as to property) has been issued in this Court, this 21st day of August instant, 1877. CURRAN & COYLE, Attys for Plaintiff. Montreal, 21st Aug., 1877. 3-5

INSOLVENT ACT OF 1875. PROVINCE OF QUEBEC, DISTRICT OF MONTREAL. SUPERIOR COURT. In the matter of John Spring, of Montreal, an insolvent. Said insolvent has filed in the office of said Court a deed of composition and discharge of his creditors, and on Monday, the twenty-fourth day of September next, he will apply for the confirmation thereof to said Court. Montreal, 14th August, 1877. ETHIER & PELLETIER, His Attorneys. 1-5

PROVINCE OF QUEBEC, DISTRICT OF MONTREAL. SUPERIOR COURT. No. 7. The third day of September, one thousand eight hundred and seventy-seven. Present: The Hon. Mr. Justice TORRANCE. William Workman, of the City of Montreal, Esq., Plaintiff; vs. De Marie Josephine Cordelle Peltier, wife of William John Henry, formerly of the City of Montreal, merchant's clerk, and the said William John Henry to authorize his said wife, both now absent from this Province, the said Dame Marie Josephine Cordelle Peltier, having property therein, Defendants.

IT IS ORDERED, on the motion of Counsel for the Plaintiff, in as much as it appears by the return of David Garrick, one of the sworn Bailiffs of this Court, on the writ of Summons in this cause issued, written, that the Defendants have left their domicile in the Province of Quebec in Canada, and cannot be found in the District of Montreal; that the said Defendants by an advertisement to be twice inserted in the French language, in the newspaper of the City of Montreal, called *Le Nouveau Monde*, and twice in the English language, in the newspaper of the said city, called the *True Witness*, be notified to appear before this Court, and there to answer the demand of the Plaintiff within two months after the last insertion of such advertisement, and upon the neglect of such Defendants to appear and to answer to such demand within the period aforesaid, the said Plaintiff will be permitted to proceed to trial and judgment as in a cause by default. By the Court, HUBERT, HONEY & GENDRON, P. S. C. 5-2

Madame FOY'S CORSET SKIRT Supporter Increases in Popularity every year, And for Health, Comfort, and Style, is acknowledged the BEST ARTICLE of the kind ever made. For sale by all leading jobbers and retailers. Beware of imitations and infringements. MANUFACTURED SOLELY BY FOY & HARMON, NEW HAVEN, CONN. 28-13-60W

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