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CATHOLIC CHRONICLE.

VOL. XXVI.

MONTREAL, FRIDAY, OCTOBER 29, 1875.

NO. 11.

JUBILEE BOOK, CONTAINING INSTRUCTION ON THE JUBILEE, AND PRAYERS RECOMMENDED TO BE SAID IN THE STATION CHURCHES; To which is prefixed the Encyclical of His Holiness POPE PIUS IX., For the ARCHDIOCESE OF TORONTO, containing the PASTORAL OF HIS GRACE ARCHBISHOP LYNCH; For the DIOCESE OF LONDON, containing the PASTORAL OF HIS LORDSHIP BISHOP WALSH; For the DIOCESE OF HAMILTON, containing the PASTORAL OF HIS LORDSHIP BISHOP OBINNON; For the DIOCESE OF OTTAWA, containing the PASTORAL OF HIS LORDSHIP BISHOP DUHAMEL; For the DIOCESE OF ST. JOHN, New Brunswick, containing the PASTORAL OF HIS LORDSHIP BISHOP SWEENEY; For the DIOCESE OF ARICHAT, containing the PASTORAL OF HIS LORDSHIP BISHOP MCKINNON; For the DIOCESE OF MONTREAL, containing the PASTORAL OF HIS LORDSHIP BISHOP BOURGET. EACH DIOCESE has its Separate JUBILEE BOOK. For Copy, 10c. | Per Dozen 80c. | Per 100 \$5. D. & J. SALLIER & CO., 275 Notre Dame Street, Montreal.

MOTHER OF GOD. BY AUBREY DE VERE. How many a lonely hermit maid Hath brightened like a dawn-touched isle When, on her breast in vision laid, That Babe hath lit her with his smile! How many an aged Saint hath felt, So graced, a second spring renew Her wintry breast; with Anna knit, And trembled like the matron dew! How oft 'th' unbending monk, no thrall In youth of mortal smiles of tears, Hath felt that Infant's touch through all The armor of his hundred years! But Mary's was no transient bliss; Nor her a vision's phantom gleam: The hourly need, the voice, the kiss— That Child was hers! 'Twas not a dream. At morning hers, and when the sheen Of moonrise crept the cliffs along; In silence hers, and hers between The pulses of the night-bird's song. And as the Child, the love, its growth Was, hour by hour, a growth in grace: That Child was God; and love for both Advanced perforce with equal pace.

THE LAST DAYS OF CARTHAGE; OR A SISTER OF FABIOLA. AFTER THE MANNER OF THE FRENCH. CHAPTER XIX.—THE NIGHT BEFORE THE COMBAT. (Continued.)

Suddenly, however, there was a voice: "The coward! Fears has destroyed their appetite. Ah! ah! to-morrow! The Amphitheatre!" Felicity shuddered, and closed her eyes. "Who is that calls us cowards?" demanded Saturnus, in an indignant tone. "It is true, we despise these luxurious dishes. We do not need them. We are not like your criminals, who want to render themselves less sensible to pain by intoxication. We can look death in the face, and so far from shrinking from it, it is the object of our most ardent desires. Those who accuse us of fear, and cowardice, let them be present at the Amphitheatre to-morrow." These words were not lost upon the crowd. Many were filled with feelings of compassion, and some even who had come to insult them, felt themselves restrained by mingled sentiments of fear and respect. "Look at us well, resumed Saturnus—scan our features, in order that you may recognize them at the terrible day of judgment, when Christ will come to judge all men. To-day, you blaspheme his name; because you know it not. You have demanded our death because despising your impure divinities, we reserve our homage for the true and living God. But at the last day, you will tremble before the wrath of this inexorable Judge. Words of malediction will resound in your ears, and you will hear a sentence that will condemn you overlastingly to punishment—you, I mean, who have neglected the means of arriving at the truth. Your ignorance is not inexcusable. Then, 'Fool,' will you see those whom you persecute now, crowned with glory and enjoying the sweets of the beatified vision? "Some appear moved with pity; but, perhaps, they will rejoice in our agony to-morrow. Let them reserve their pity for themselves, for it is only the transient feeling of the moment. From the day on which we enrolled ourselves under the standard of Christ, we have offered to him the sacrifice of our lives, and we have been accustomed to look upon ourselves as victims destined to death. By the word we might avert the impending danger and

save our lives. Your tribunals have endeavored to extort from us this word, but their efforts have been all in vain. We have been laden with chains, buffeted, and tortured in every way, but you have not heard a murmur escape our lips. To-morrow is the day to which we have long looked forward, and after which we aspired with a dread lest the sacred cup might be dashed to the ground untasted. Come to-morrow to the Amphitheatre, and there you will see us drink it to the dregs in transports of heavenly joy." "To-morrow! to-morrow!" cried out the same voice that had spoken before. "O, Vivia! my eyes will see thy blood flow in the arena, and I shall see thee torn to death by the teeth of the infuriated lions!" Vivia thought she knew that voice. Felicity grew pale, and lent for support upon the shoulder of her noble mistress. Her lips grew livid and trembled with deep agitation. Finally, she whispered in a tone scarcely audible. "O, Vivia! it is my father—my unhappy father!"

CHAPTER XX.—THE AMPHITHEATRE. For days past, Carthage had become a scene of activity and movement. All anxiously looked forward to the exciting spectacle of the sanguinary combats which were to take place in the arena. Public business was suspended and the posts were abandoned. The public mind was intent upon one thing alone, and to accomplish it they were ready to sacrifice their material interests. The cry was, "The Christians to the lions." That portion of the crowd indifferent to religious belief, were joined by the fanatics—the former to taste the pleasure of the thrilling scene, such as they would enjoy the illusion of a tragical performance; the latter, to appease the wrath of the unpropitious deities, and assert their anger at the progress of the Christian faith.

The sun ascended, and its rays shot through the pure and balmy atmosphere. The guards now gave the signal to issue forth from the prison. The martyrs had previously assisted at the celebration of the holy mysteries, conducted by Saturnus and Saturninus, and Revocatus, Vivia, and Felicity, had received from his hands the bread of angels. It was, indeed, their viaticum. Before they followed the guards they fell on their knees before the priest and asked his blessing, and then they gave each other the sacred kiss of peace. Saturnus went first. His mild and benevolent countenance at that moment carried the impress of nobleness and majesty, and his eyes frequently directed above, beamed forth an indescribable glance of happiness and joy. Saturninus and Revocatus came next, and it was evident by the movement of their lips that their souls were absorbed in prayer. Felicity could not restrain her feelings, and wept aloud for joy that God had permitted her, though unworthy, to ascend to heaven by the shedding of her blood. By her side walked Vivia. That beautiful face was rather pale, but it had assumed a quiet and subdued expression. Those blue eyes, too, which were wont to beam forth her love for her husband, her father and her mother, were now modestly cast down, and nothing but the glitter of those brilliant gems which were soon to adorn her crown. Her step was firm, and her movement as graceful as of old, but it did not proceed from pride, but from the assurance that she was the beloved spouse of Christ. Her soul was filled with the divine fire, and it yearned with impatience to escape from its mortal tenement of clay. They stood within the arena. Before Vivia entered she knelt down. "Mother! darling mother! bless your child, it is the last time!" and a lady bent forward and embraced her. "Yes, Vivia, my beloved! my first-born! Your mother blesses you. Take courage, show that you are worthy of Christ, the living God; I will pray for you in your—your—agonies!" She then handed to her daughter the blood-stained veil of Potamiens. Vivia reverently pressed it to her lips and covered her head with it as the sacred sign of final perseverance. She then turned round and entered boldly the dead enclosure. "The Christians to the lions!" cried out the infuriated mob. The cry was repeated and repeated until its echo resounded far and near. "Glory and benediction to the martyrs!" And the man who had uttered these words rose to address the multitude. But the excitement was at its highest pitch, and his voice was unheard amid the deafening roar of thousands. It was just as well, for he would have paid with his blood for the impudent ardor of his zeal. That man was Tertullian. They were ordered to put on the scarlet robe and the band around the forehead. The former was for the men, and was the insignia of the priests of Saturn; the latter for the women, and the sacerdotal mark of the priestesses of Ceres. But they loudly protested against wearing anything that was polluted in the superstition of paganism. "We came here," they said, "only to preserve our liberty. We are Christians, and we have publicly confessed it, and it is on this ground that we have been condemned. We sacrifice our lives willingly, and you have no right to make us do anything contrary to our holy faith. No! no! we will not clothe ourselves with the priestly robes of those who sacrifice to false gods, for we hold them in horror and abomination." We stand here in the arena as we stood in prison, determined alike to resist your impious commands, and to confess the faith that has been vouchsafed to us in our Lord Jesus Christ."

The officers retired. They could not use violence at the last extremity. "My heart and my flesh have exulted in the living God. Blessed are they that dwell in thy house, O Lord! they shall praise thee forever and ever!" This sang aloud Vivia, holding the hand of Felicity, who joined her voice with her own. The crowd held their peace for a moment, for it was strange indeed to the eyes of the Carthaginians, to behold two young women chanting in the transports of joy, though on the point of a most cruel death. "The blood of the martyrs cries to heaven like the blood of innocents. A bel—Enjoy our tortures, but fear the justice of God! Beware! the vengeance of heaven is terrible against those who, blaspheming or who persecute the servants of the Lord." As for

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"My whole effort was now to ward off those sombre thoughts that beset me, but it was useless, for the slightest movement of a leaf, the most gentle breath of wind, the peaceful rippling of the stream, re-echoed the name of my child. "Ah, noble mistress, I have known remorse. It left me no peace. I was in its grasp like a victim within the claws of a wolf. It has been my invisible companion day and night; it has walked with me wherever I went, and has rendered bitter the food I have eaten. And when the shadows from the mountains writhed far athwart the valleys, and the stars glittered like gems in the cloudless sky, it was then indeed, that it bent over my couch like some supernatural vision, to terrify me with the scenes of the past. Remorse! Remorse! The arrow was in my heart! "But, instead of humbling myself under the hand of God, I continued to blaspheme him. The more I was tortured with remorse, the more I uttered sacrilegious imprecations against Christ and his followers. I could have wished that the name of 'Christian' was blotted out of existence. But all this was said in the delirium of my impiety. "One night, as I sat in my mountain hut, a stranger approached, and asked admittance. I readily granted him hospitality. I soon found out, however, that he was a Christian. I snatched a dagger that was lying on the table, and already it gleamed in the air when the stranger fell on his knees before me. 'Strike, if thou wilt,' he cried. 'Noble Jarbas has pardoned thee, as also the priest who taught him to have mercy!' The dagger fell from my hand. I was conquered. I fell at the feet of the noble Armitius, and besought him to pray for me to the God of the Christians. "She who had been your daughter upon earth, is now in heaven praying for you," resumed the priest. "The blood which she has shed is all-powerful, and will, eventually, bring you into the fold of Christ." "I felt repentant, and I felt confidence return in proportion as I invoked the Christian God and the blood of my child. I had been told that this Divinity was merciful and forgiving, and with the crimes of the blood of my daughter, Vivia, and Jarbas upon my soul, I prayed, and he poured down upon me his spirit in rich profusion. "For weeks I prepared for the sacrament of baptism. Armitius instructed me in the doctrine of the religion of Christ. Finally, the happy day arrived, and I was admitted into the true Church—a blessing for which I will praise God as long as I shall live." "But, noble mistress, let me ask another favor—it is the last." "Favor? brother in Christ. Ask it—ask it," replied Julia, deeply moved at the recital. "Let me bathe with my tears the tombs of my daughter Felicity and Vivia." "The old man stooped to the graves. His long, dishevelled hair, grown gray with the lapse of years, fell loosely over his brow as he bent over the sacred spot. His hands tremblingly rested on the sacred stones, whilst his breast heaved, with excessive agitation. Tears flowed from his eyes in abundance, and his hueless lips moved as if in prayer. "Pardon! pardon!" he cried out at last. "Felicity! Vivia! let the voice of your blood appeal for me to the true and living God! Pardon! pardon!" He remained a long time over the grave. When

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CHAPTER XXI.—THE ANNIVERSARY. Two years passed away. During this long interval, Julia and Rufina were always together, and their only conversation was the heroic and happy death of Vivia. The liberated slave longed to unite herself with her divine spouse, and now that her brother Revocatus was no more, there was but one link which bound her to this world. She loved her mistress with all the strength of filial love. A young slave raised gently the veil, which closed the entrance to the apartment, and walked noisily over to the rich patrician. "Noble mistress, an old man desires to see you," she said. "The poor old man I saw tears falling from his eyes, and he appeared to be in deep affliction." This young slave was a Christian whom Julia had taken into her service soon after the death of Vivia. "We must always be kind to the poor. These—let him enter."

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I witnessed the death of Vivia with a savage joy, and when I saw her blood flow, I felt that my vengeance was satisfied. I then sought my solitude in the mountains. I was now released from a heavy burden that had pressed upon me for years. I thought to find comfort and tranquility of mind, but no. Remorse raised up in my dreams phantoms horrible to behold, and even in the day this inexorable tyrant pursued me, and often I saw my hands steeped in human blood. The arena, with all its thrilling sights, was ever before my distracted mind, and the insulting cheers of the thousands present rang perpetually in my ears. I invoked the gods, and brought to their minds that it was for their sake that I had sacrificed my child and pursued Vivia with such a deadly hatred. "My whole effort was now to ward off those sombre thoughts that beset me, but it was useless, for the slightest movement of a leaf, the most gentle breath of wind, the peaceful rippling of the stream, re-echoed the name of my child. "Ah, noble mistress, I have known remorse. It left me no peace. I was in its grasp like a victim within the claws of a wolf. It has been my invisible companion day and night; it has walked with me wherever I went, and has rendered bitter the food I have eaten. And when the shadows from the mountains writhed far athwart the valleys, and the stars glittered like gems in the cloudless sky, it was then indeed, that it bent over my couch like some supernatural vision, to terrify me with the scenes of the past. Remorse! Remorse! The arrow was in my heart! "But, instead of humbling myself under the hand of God, I continued to blaspheme him. The more I was tortured with remorse, the more I uttered sacrilegious imprecations against Christ and his followers. I could have wished that the name of 'Christian' was blotted out of existence. But all this was said in the delirium of my impiety. "One night, as I sat in my mountain hut, a stranger approached, and asked admittance. I readily granted him hospitality. I soon found out, however, that he was a Christian. I snatched a dagger that was lying on the table, and already it gleamed in the air when the stranger fell on his knees before me. 'Strike, if thou wilt,' he cried. 'Noble Jarbas has pardoned thee, as also the priest who taught him to have mercy!' The dagger fell from my hand. I was conquered. I fell at the feet of the noble Armitius, and besought him to pray for me to the God of the Christians. "She who had been your daughter upon earth, is now in heaven praying for you," resumed the priest. "The blood which she has shed is all-powerful, and will, eventually, bring you into the fold of Christ." "I felt repentant, and I felt confidence return in proportion as I invoked the Christian God and the blood of my child. I had been told that this Divinity was merciful and forgiving, and with the crimes of the blood of my daughter, Vivia, and Jarbas upon my soul, I prayed, and he poured down upon me his spirit in rich profusion. "For weeks I prepared for the sacrament of baptism. Armitius instructed me in the doctrine of the religion of Christ. Finally, the happy day arrived, and I was admitted into the true Church—a blessing for which I will praise God as long as I shall live." "But, noble mistress, let me ask another favor—it is the last." "Favor? brother in Christ. Ask it—ask it," replied Julia, deeply moved at the recital. "Let me bathe with my tears the tombs of my daughter Felicity and Vivia." "The old man stooped to the graves. His long, dishevelled hair, grown gray with the lapse of years, fell loosely over his brow as he bent over the sacred spot. His hands tremblingly rested on the sacred stones, whilst his breast heaved, with excessive agitation. Tears flowed from his eyes in abundance, and his hueless lips moved as if in prayer. "Pardon! pardon!" he cried out at last. "Felicity! Vivia! let the voice of your blood appeal for me to the true and living God! Pardon! pardon!" He remained a long time over the grave. When

in fine he withdrew, his brow was serene and peace had filled his mind. Julia endeavored to keep him for a few days, but it was in vain. He retired to his mountain home. A few words more and we have done. The mother and father of Angela were laden with chains, and suffered martyrdom about two weeks after the death of Vivia. As for Jubel, he could not remain in Carthage, for it recalled to him too many unpleasant reminiscences. He withdrew to the solitude of the country. Years of reflection had somewhat moderated his ardent temperament. Vivia was not forgotten by him. Her noble image occupied perpetually his thoughts, for he could not but feel admiration for her virtue and heroism. He had desired to know that religion which had elevated her above the weakness of her sex. Solitude favored him in his efforts to arrive at the truth, and that man of pleasure, that mind so cold and indifferent to any form of belief, became, under the grace of God, a model among his Christian brethren. The blood of the martyrs had cried out for mercy and had obtained it. After had fled to the desert, and there died as he had lived, without remorse for the blood he had shed. God gave to Julia many days. It is true, she had not the consolation of seeing her husband embrace the true faith. He had declared that "Christ should never be his God," and, perhaps, the grace of conversion had been refused him. It was for her a subject of the most poignant sorrow. Her two sons, however, were all that she desired, and by their practice of every Christian virtue they rendered happy the evening of her days. She died in the arms of her beloved family, and her last wish was to be laid side by side with her darling child. Her desire was faithfully complied with, and her ashes repose in the sacred precincts of the tomb of Vivia. Tertullian had attained eminence in his struggles against the stronghold of paganism. That vast fabric which had deluded the entire world, spreading its dangerous delusion over the minds of men, had been attacked by the Christian philosopher, and now felt itself shaken to its very depths. Heresy, too, experienced the force of his writings, and little by little it gave way to the light of truth. The fame of his genius had spread abroad, and had called forth the admiration of the infant Church. He saw himself surrounded with honors, and wherever he went the greatest testimonies of homage and respect were shown him as the most able defender of the Christian religion. His style was free and intrepid, and his arguments were irresistible from the force of truth. But, after all, the genius of man may sometimes go astray, and his knowledge may sometimes become foolishness, when treating of those things which pertain to a God whose ways are inscrutable. The demon of pride is ever seeking to tempt the great. It had thrown its spell of enchantment around Tertullian, and had brought him step by step within the grasp of its mysterious influence. It was on the wings of faith that he had ascended so high, and now that he lost the faith, whether has he fallen? It is one of the secrets of the Eternal.

We cannot close without recurring to that noble creature who has been, as it were, the heroine of this humble sketch. We feel that in bringing this recital to an end, we are parting with her forever—But, it is not so, for those who have risen from the dead are exempt from immutability or decay. Her sweet face, covered with blood and dust, is still before our mind, as she stands defiantly in the middle of the arena. Those words of burning love which she uttered when resting on the threshold of death, still thrill us with emotion, and now that she has passed away, who does not behold her pure brow decked with the floral crown of martyrdom, as she kneels on the steps of the everlasting throne.

THE END. THE SYNOD OF MAYNOOTH. PASTORAL ADDRESS OF THE IRISH HIERARCHY. (CONTINUED FROM OUR LAST.) "But there are yet other dangers against which we must raise our warning voice. With deepest pain, and after the example of the Apostle, weeping, we say, that the abominable vice of intemperance still continues to work dreadful havoc among our people, marring in their souls the work of religion, and in spite of their rare natural and supernatural virtues, changing many among them into enemies, of the Cross of Christ, whose end is destruction; whose God is their belly; and whose glory is in their shame (Philip iii. 18, 19). Is it not, dearly beloved, an intolerable scandal, that in the midst of a Catholic nation like ours there should be found so many slaves of intemperance, who habitually sacrifice to brutal excess in drinking, not only their reason, but their character, the honor of their children, their substance, their health, their life, their souls, and God himself? To drunkenness we may refer, as to its baneful cause, almost all the crime by which the country is disgraced, and much of the poverty from which it suffers. Drunkenness has wrecked more homes, once happy, than ever fell beneath the crowbar in the worst days of eviction; it has filled more graves and made more widows and orphans than did the famine; it has broken more hearts, blighted more hopes, and rent asunder family ties, more ruthlessly than the enforced exile to which their misery has condemned emigrants. Against an evil so widespread and so pernicious, we implore all who have at heart the honor of God and the salvation of souls, to be filled with the holy zeal. We warn parents and employers that they are bound to set in their own persons an example of temperance to those who are subject to them, and to watch lest through their own negligence those entrusted to their charge should fall victims to drink. We exhort artisans and other members of the working classes, to join some one of the pious confraternities approved of by the Church, in which, if they be faithful to the observance of their rules, they will find a school of Christian self-denial. We bless from our hearts those zealous ecclesiastics and others who, in accordance with the spirit of the Church, devote their time and energies to forwarding the cause of temperance, and we should remind all that, however valuable other help may be, there exists

in fine he withdrew, his brow was serene and peace had filled his mind. Julia endeavored to keep him for a few days, but it was in vain. He retired to his mountain home. A few words more and we have done. The mother and father of Angela were laden with chains, and suffered martyrdom about two weeks after the death of Vivia. As for Jubel, he could not remain in Carthage, for it recalled to him too many unpleasant reminiscences. He withdrew to the solitude of the country. Years of reflection had somewhat moderated his ardent temperament. Vivia was not forgotten by him. Her noble image occupied perpetually his thoughts, for he could not but feel admiration for her virtue and heroism. He had desired to know that religion which had elevated her above the weakness of her sex. Solitude favored him in his efforts to arrive at the truth, and that man of pleasure, that mind so cold and indifferent to any form of belief, became, under the grace of God, a model among his Christian brethren. The blood of the martyrs had cried out for mercy and had obtained it. After had fled to the desert, and there died as he had lived, without remorse for the blood he had shed. God gave to Julia many days. It is true, she had not the consolation of seeing her husband embrace the true faith. He had declared that "Christ should never be his God," and, perhaps, the grace of conversion had been refused him. It was for her a subject of the most poignant sorrow. Her two sons, however, were all that she desired, and by their practice of every Christian virtue they rendered happy the evening of her days. She died in the arms of her beloved family, and her last wish was to be laid side by side with her darling child. Her desire was faithfully complied with, and her ashes repose in the sacred precincts of the tomb of Vivia. Tertullian had attained eminence in his struggles against the stronghold of paganism. That vast fabric which had deluded the entire world, spreading its dangerous delusion over the minds of men, had been attacked by the Christian philosopher, and now felt itself shaken to its very depths. Heresy, too, experienced the force of his writings, and little by little it gave way to the light of truth. The fame of his genius had spread abroad, and had called forth the admiration of the infant Church. He saw himself surrounded with honors, and wherever he went the greatest testimonies of homage and respect were shown him as the most able defender of the Christian religion. His style was free and intrepid, and his arguments were irresistible from the force of truth. But, after all, the genius of man may sometimes go astray, and his knowledge may sometimes become foolishness, when treating of those things which pertain to a God whose ways are inscrutable. The demon of pride is ever seeking to tempt the great. It had thrown its spell of enchantment around Tertullian, and had brought him step by step within the grasp of its mysterious influence. It was on the wings of faith that he had ascended so high, and now that he lost the faith, whether has he fallen? It is one of the secrets of the Eternal.

IRISH INTELLIGENCE.

It has been estimated that the destruction of roads and bridges in counties down by the recent floods will entail a loss of about £20,000 to the ratepayers...

RECEPTION OF MR. BIGGAR, M.P.—Mr. Biggar left Killeshandra on Sept. 29 and proceeded on a visit to his constituents in the counties of Wick, Wexford, and Carlow...

LIBERAL CONTRIBUTORS.—The Earl of Gainsborough, the Lady Constance Bellingham and Lady Edith Gainsborough, have contributed splendid oil-painting, 3ft. by 3, and several other valuable prizes to the Bazaar for the new Dominican church, Drogheda.

On the evening of September 29 a fisherman named Long attempted suicide by drowning in the river which passes through Parsonstown. A man who happened to be passing at the time raised an alarm, and the police and some of the inhabitants succeeded in saving him. He was then placed under arrest.

On September 29, at the Presentation Convent, Maryborough, Miss O'Donnell, of Ballyneale, county Tipperary, (in religion Sister Mary Berchmans, was received into that community. Rev. John Doyle, P.P., Maryborough, presided at the reception; a large congregation being present. At the close of the interesting ceremonies, the nuns hospitably provided a splendid dejeuner.

Some newly discovered deposits of human and other bones, from the Cave of Dunmore, in co. Kilkenny, have recently been described by the Royal Irish Academy, by Mr. E. T. Hardman, of the Geological Survey of Ireland. The writer is inclined to assign them to a much earlier date than that to which other human remains from this locality have been referred.

CLERKS OF THE PEACE IN IRELAND.—A return has just been issued of the salaries paid to the Clerks of the Peace of the different counties in Ireland. The highest salary is that of the Clerk of the county of the city of Dublin, who receives £800 a year, and the other salaries range from £294 to £600. The salaries, however, in the majority of cases are between £250 and £350. One of the clerks, the clerk of the county Galway, is paid £400 Irish currency.

Another fatal accident has occurred at Cappan, near Kiltross, which has resulted in the instant death of a man named Martin Scanlan. The deceased, who with two others were going to Limerick with turf, and after getting out from the revenue pier were raising the sails, when Scanlan, who was at the mainsail, got struck on the body by the boom, caused in a jibing of the craft, and was swept into the sea.

The foot and mouth disease has disappeared from several districts in the King's county. No beasts are affected near Tullamore or Parsonstown, but in Frankfort and Banagher the distemper still lingers. About twenty cases have been reported from the former district. The type is mild there, but it is rather severe in Banagher, where people are afraid to drink milk lest they might get affected. No fatal cases have been reported.

FLOODS IN CORK.—The weather here (says a Cork correspondent, Oct. 2, has been dreadfully wet for the past few days, during which there has been a constant downpour of the heaviest rain witnessed in this district for a considerable time. All the rivers in the district are swollen by the mountain floods. The low-lying lands near the city are flooded, and there is a great rush of water through both channels of the river. It is reported that along the course of the Bandon river there has been considerable injury to the property of farmers.

An affair, which created a great deal of excitement in Charleville district, occurred on Oct. 2, at Newtownshannam, some five miles to the west of this town. It is stated that a laborer named Boyce, decoyed a beggarwoman up a bye-road, and then attempted to strangle her for her money. A farmer named McAuliffe, who chanced to be passing, rescued the poor creature, and gave Boyce into custody.

IMPORTANT HOME RULE MEETING IN TUAM.—A Tuam correspondent of the Dublin Freeman says: "A Home Rule demonstration on a grand scale will take place in Tuam early next month. Capt. Nolan, M.P., and Mitchell Henry, Esq., M.P., the county members, are to address the meeting, which will be also addressed by some of the priests of the diocese of Tuam. Many members of the Home Rule League are to be invited to attend. The meeting will have more than the usual importance attending such meetings, and will, no doubt, be a fitting reply to the Mansion House circular, which has no favor in this part of the country."

A curious case of kidnapping recently occurred in Longford. Two young lads, named Mullen and Dooby, stole a child, three years of age, from Edgeworthstown, and were proceeding to Dublin under the impression, it is stated, of selling the child, but were overtaken near Mullingar by the mother, who succeeded in taking the child from them, and forthwith reported the matter to the police there, who, on the description given, shortly afterwards arrested the lads and had them conveyed to Longford and lodged in jail.

On Wednesday, September 29, Dr. O'Sullivan, dispensary doctor, of the City of Galway, was missing, under circumstances leading to apprehensions that he had met with an untimely end. At five o'clock, on Thursday, Sept. 30, his body was found in the canal, at a spot where many others have been drowned. The probability is that on his way home he accidentally fell into the water in consequence of the unprotected state of the canal, and the night was very dark at the time he reached the water. The deceased was highly and deservedly esteemed, and the lamentable occurrence is a source of regret to a large circle with whom the deceased gentleman was connected, professionally and privately.

At about 12 o'clock, on Sunday morning, Sept. 26, while the fishermen of the Galway Bay were out a violent storm raged. They took shelter under the Clare mountains, but at three o'clock the wind changed to the north and hurried them about. One boat, with three of a crew, went down—a father and son named Flanagan, and a third named Connolly. The Flanagans were drowned, but Connolly, surprising to say, swam about three-quarters of a mile with the aid of a piece of an oar, which he met tossing about, and reached Hare Island. Some other boats are yet missing.

On Friday evening, September 23, an accident of a fearful character occurred at the Edward street railway station, Newry, by which Mr. Edward Cadley, aged about twenty-five years, and a resident of Ballybot, sustained fatal injuries. It appeared he had come from Belfast by a special train, which arrived at about eight o'clock. His sight being defective, Mr. Cadley, on leaving the carriage, walked down the north end of the platform and on the rails. He had not proceeded far when the engine, which was returning to the terminable, ran over him, one of the wheels completely severing the left leg from the body at the thigh. The sufferer was conveyed to one of the waiting-rooms of the station, but succumbed to his injuries at twelve o'clock.

THE SURPLUS FUNDS.—The Nation publishes the following statement: "When the public are debating what to do with the O'Connell Controversy surplus, while the 'Catholic' and 'Catholic' endowments have each and all

found advocates, astounding intelligence reaches us which throws a lurid light on the whole discussion. The surplus is gone. The 'Catholic' endowment of the 'Catholic' who are away on their holiday, quietly disposed of the surplus before they went off, disinterestedly dividing a great part of it amongst themselves in doctored portraits, gold medals and other rewards."

The poplin trade of Dublin has long been celebrated. Poplin has been, it is stated, manufactured in Dublin in the 17th century. The introduction of the article into this country were French refugees, who established themselves in the Dublin Liberties, where they carried on their trade for many years with great success. The Irish poplin is a fabric composed of worsted made from the finest description of wool and silk. "The surface shown being altogether pure silk, while the interior of the texture being of the finest wool, firmness is imparted to the material, which produces, at the same time, great richness of appearance, with a fulness of drapery so desirable in garments for ladies." The manufacture of poplin was much retarded early in the present century by the bad feeling which unfortunately existed between the employers and the employed. The trade has, of late years, revived; and now Dublin manufacturers receive as many orders as they can possibly execute. Nearly all the royal families of Europe patronize the Dublin makers, and their wares have become celebrated all over the world. One firm employs over four hundred hands, and these all receive remunerative wages. In the neighborhood of the Liberties there are several small manufacturers of poplin, and many families keep one or two looms, and earn a good livelihood by working for the large establishments.

MAYNOOTH COLLEGE CHURCH.—VERY REV. DR. NEWMAN.—The following most interesting letter, written in reply to an invitation to be present at the ceremonial laying of the foundation stone of the new church of Maynooth College has been published: "THE ORATOR, Sept. 27, 1875.

"MY DEAR PRESIDENT: In thanking you for your very kind invitation of me to the ceremony of laying the foundation stone of your new church, I beg to accompany my regret at my inability to avail myself of it with my hearty congratulations to you, your professors, and your whole college, that your great day is at length granted to you which you have so long desired and had in prayer. You have now for many years had collegiate buildings suitable to the dignity of the largest and most important ecclesiastical seminary in Catholic Christendom suitable, as far as they went, for the chief part of the original design had yet to be brought into effect. The foremost inquiry which occurred to the many strangers visiting Maynooth has hitherto been, where was the church? The feeling which rested on your guests when admitted to that most touching spectacle, your ordinations, was one of sorrow that the sacred rite which sent out clergy all over Ireland was administered in a building which spoke of its past times of persecution rather than that of its triumphant present.

Now that, with the Divine blessing, this desideratum is to be supplied, it is natural that I, who with many others, have at various times met with such great civilities from your professors, and who have for more than thirty years had the blessing, first, of your charity toward me, and then of your friendship, should receive the announcement of it which you have made me with sincere and warm satisfaction. Be sure, my dear Dr. Russell, when the day comes, you and yours will be in my thoughts, and thus I shall take part in your auspicious act and its attendant festivities as if I were not so many miles away.

I am, ever yours affectionately, JOHN H. NEWMAN.

The Very Rev. C. W. Russell, D. D., President St. Patrick's College, Maynooth.

A CHAPTER OF IRISH HISTORY.—The Cincinnati Enquirer, a few days ago, had the following little editorial: "The greenback has not had a fair chance. The Government will not receive it for Custom-house dues. Let it take it for all debts, and take nothing else, and we shall soon see gold commanding no premium." Now Lealand claims, in his "History of Ireland," volume iv, page 265, that the issuing of base coin and establishing it as a tender, was one of the principal means of finally overthrowing the power of the Stuart family in Ireland. The article bears such a resemblance to the Democratic cry of to-day for more money, and paper money at that, that it is well worth reciting. Lealand says: "Brass and copper, of the basest kind, old canon, broken bells and household utensils were assiduously collected, and from every pound weight of such vile materials, valued at four pence, pieces were coined and circulated to the amount of five pounds—nominal value. By the first proclamation they were made current in all payments to and from the King and all the subjects of the realm, except in duties on the importation of foreign goods, money left in trust or due by mortgage, bills or bonds, and James promised that when the money should be decreed he would receive it on all payments or make full satisfaction in gold or silver. The nominal value was afterwards raised by subsequent proclamations, the original restrictions removed, and this base money was ordered to be received in all kinds of payments. As brass and copper grew scarce it was made of still viler materials—of tin and pewter—and old debts of one thousand pounds were discharged by pieces of vile metal, amounting to thirty shillings of intrinsic value."

This King James must have been a great ignoramus, for had he only thought of paper he need not to have been at the trouble and expense of collecting brass and copper, broken bells and household utensils.

A PRIEST ON HOME RULE.—At the late Home Rule meeting in Dublin the Rev. John Nolan, P.P., Kildare, who was received with loud cheers, said: "I am satisfied we will carry this question, perhaps very soon, if we only act with patience, moderation, unity, and wisdom. It is only a branch of a very old and very wide question (cheers). It began, in my mind, when the United States of America refused to be governed at the dictation of England, and fought for their independence sooner than submit (cheers). It again came to the front when Canada rebelled, if I remember right, about the year 1840, and it kept in the foreground until that colony was permitted by England to govern itself (cheers). Once more the Home Rule question came up in the murmurings and dissatisfactions of the Australian colonies. Nor were these colonies contented until they had Home Rule conceded to them (cheers). In short, we see only India and Ireland imperially governed, and co-existent with the government of England in both countries, we have ever seen, and now see, discontent, decay, famine, and all other incidents and indications of misery. I look forward to no distant day when the Nationalists of Scotland and Wales, equally with Ireland, will demand Home Rule. At present there is a dead lock in the business of the Imperial Parliament. The urgent business of the country is therefore greatly in arrears (hear, hear). Home Rule for Ireland, for Scotland, for Wales, and for England is therefore sooner or later to become the cry of the Nationalists. It will be demanded for the transaction of home affairs by each of these nationalities with an Imperial Parliament, after each national has closed to transact the Imperial business of the Empire. It appears clear to my mind from the colonial history of the Empire, that England are incapable of governing Scotland, England, and consequently that we should never relax our efforts until we obtain the management of our own business (great applause).

ASLAN BURR ON THE POLITICAL PRISONERS.—At the late Home Rule meeting in Dublin, Mr. Butt, M.P., in moving a resolution asking for the release of the Irish political prisoners, said: "Let me in the first instance call your attention to the number of persons who are now enduring punishment for acts committed in connection with the political disturbances which agitated Ireland in the year 1865 and the following years (hear, hear). Some time since I moved for and obtained a return, which accurately gives us the number of persons now enduring punishment for such offences. They number in all eighteen. Two of them are men who were convicted at the Central Criminal Court in London, in 1867, of treason-felony, of conspiring to depose the Queen. That these two are political convicts I apprehend there can be no dispute. Three more are suffering penal servitude for their complicity in the Manchester rescue, and the remaining thirteen are soldiers convicted; by courts-martial, nominally of offences against the articles of war, but in reality of high treason, for having joined the Fenian confederacy (hear, hear). I will leave aside for the moment the case of the first five prisoners—their case rests upon considerations somewhat different from those of the soldiers. It is to the case of the latter that I now propose to direct your attention (hear, hear). I have stated accurately the number of prisoners now enduring the punishment. There is some misapprehension in the public mind upon this subject. There is a general belief that the number is larger. I have traced this misapprehension to its source. Some time since the Amnesty Association published a list of imprisoned soldiers, which represented their number as more than forty. At the same time it was published that list was correct, but a large number of those whose names appeared in it were sentenced to terms of imprisonment not exceeding seven years. Their sentences have since expired, and they are no longer in confinement, I wish, sir, that this should be distinctly understood by the relatives of the men whose sentences have so expired. I have no doubt whatever that the return which I hold in my hand contains a complete list of all the military prisoners now undergoing their sentences. Some of the others it would seem have been sent to Australia and discharged there. I have no doubt that on an application to the Amnesty Association every effort will be made to obtain authentic information for their relatives as to their present position. I will, of course, be ready to aid those inquiries by every means in my power. But, sir, this return brings the question of amnesty to prison our rulers are setting themselves against the opinion—I may, I think, say the unanimous opinion—of the Irish nation (applause). They are keeping alive an embittered source of exasperation and discontent, and they are going far to neutralise the conciliatory effects of the pardon which was granted generally to the participants in a suppressed rebellion (hear, hear). All the leaders of that rebellion have been set free. Men condemned to death for high treason are now at large. Those who planned and plotted the conspiracy have been released. The whole vengeance of the government is wreaked upon these thirteen very subordinate offenders, whose offence is said to be inexcusable because they were soldiers. I will not spend many words upon an examination of this plea; for my purpose it is enough to say that the soldier who violates his duty is not beyond the range of the royal mercy more than the civilian. It will be remembered that we are not called on now to argue in support of the policy or the justice of the general amnesty; that argument is closed. Rightly or wrongly, the general amnesty is conceded; but with a perverseness which, I confess, appears to be unaccountable, both the late and the present ministers have persevered in excepting from that amnesty the thirteen men whose names are in this return (hear, hear). I will confidently ask of any man who knows the popular feeling in Ireland whether the continued imprisonment of those thirteen men is not creating throughout the length and breadth of this island an amount of discontent and exasperation—ay, and disaffection, which no man will say it is wise to provoke (hear). Their crime was entering into a treasonable conspiracy which was never carried into effect or action. Was it necessary that the offence of a soldier should be unpardonable? If it were not, surely even military law had been sufficiently vindicated in the ten years' torture which these men had endured. It would be an evil day for England when it was proclaimed that the discipline of the army could only be maintained by inhuman and inexorable severity (hear, hear, and applause). He then referred to the general subject of the meeting, and having referred to the progress which the Home Rule cause was making in England, he said there was nothing to mar its success but division. He cared not under what plausible pretext, under what cloak, the demon of dissension tried to find his way into their ranks, the worst enemy of the Irish nation was the man who on any subject—he cared not whether it be—God forgive him, he was going to say religion—but he cared not under what pretence, whether nationality, sectarianism, or any other pretence, under which a man attempted to sow dissensions in the ranks of the people, he was a traitor as base as Corydon (loud applause). Let them exercise from Ireland that fiend of dissension that had so often marked the past, and made the most apparently successful efforts of Ireland vain (loud cheers). The destinies of the nation were in the hands of the people, and he would say curse the man who divided them (loud and prolonged cheering and waving of hats, which lasted several minutes, and amid which the hon. and learned gentleman resumed the seat.)

Professor Galbraith, of Trinity College, who was very enthusiastically received, seconded the resolution, and made a speech that was heartily applauded.

THE HOUSE OF LORDS AND THE JUDICIAL COMMITTEE.—The last Supreme Court of Judicature Act, which was to "amend and extend" the Statute passed in 1873, only delays three sections in the former Act, abolishing appeals to the House of Lords and providing for the removal of appeals before the Judicial Committee of the Privy Council to the Supreme Court. The words are:—"Sections 20, 21 and 55 of the principal Act shall not commence or come into operation until the first of November, 1876; and until the said sections come into operation an appeal may be brought to the House of Lords from any judgment or order of the Court of Appeal hereinafter mentioned, in any case in which an appeal or error might now be brought to the House of Lords or to our Majesty in Council from a similar judgment, decree, or order of any Court or Judge whose jurisdiction is by the principal Act transferred to the High Court of Justice or the Court of Appeal, or in any case in which leave to appeal shall be given by the Court of Appeal."

POOR LAW UNIONS.—From a Parliamentary paper just issued extending to 21 pages, it appears that of 608 Unions in England and Wales the valuation lists had been completed in 606. The amount of the gross estimated value in 1873 was £113,249,566, and £116,607,845 as settled by the Assessment Committee in the valuation list last approved in 1874. In the two years the difference in the rateable value on which the contribution, to the common fund was calculated at Lady Day, 1873, and the rateable value as settlement by the Assessment Committee in 1874 was—increase £2,809,122, and decrease £32,993. The amount of remuneration allowed to the clerks and approved by the Local Government Board and paid by the Guardians during the year ended April 15, 1874, was £19,235,198. 2d.; the amount of expenses incurred by the Committee and paid by the Boards of Guardians from the 25th of March, 1873, to the 25th of March, 1874, was £27,209,198. 9d. The amount of costs incurred by the Guardians in appeals against the Poor-rate in the period was £5,580 6s. 8d.

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CONFIRMATION.—On Oct. 10, at St. Philip's church, Philadelphia, Pa., the Rt. Rev. Bishop Quinlan, of Mobile, Ala., confirmed 350 girls, 350 boys, and 50 more adults and converts, over 700 in all.

Reports from all parts of Tennessee show great demoralization among the laborers, and great danger of a large portion of the cotton crop being lost for want of hands to pick it.

The census of Charleston, S.C., just completed, shows 56,540 souls, against 48,956 in 1870, an increase of 7584 in 5 years. The colored population is 32,012, and the white 24,528, the increase of the former having been much the greater.

The Redemptorist Fathers, Freltag and Oates, gave a mission in Exeter, N. H., commencing on the 3rd of October, and ending on the 10th. The mission was well attended, the employers granting to the people all the time they required. There were between nine and ten hundred confessions. A temperance society was formed, a large number pledging themselves to total abstinence.

The Springfield (Mass.) Union says the Wason Car Company's dull season seems to be about over, and it will increase its present force of upwards of 100 workmen to about 300 Nov. 1. It has hopes of receiving subsequent orders enough to work a force of 450 workmen during the winter.

A GOOD WORKMAN.—An employe in one of our large factories was at work, the other day, stripping some old chairs which were to be upholstered anew, and he found it no easy job. "These are well-made chairs," said he, and when he got the covering off and looked at a name on the back of the frame, he read: P. A. Collins, 1863. "That accounts for it," said the manufacturer, "he was one of the smartest workmen I ever had, and whatever he did was well done." The P. A. Collins thus complimented the man who has since shown abilities which have given him a place on the Massachusetts Democratic State ticket, and when he is elected people may be sure that whatever he has to do will be well done.—Boston Pilot.

UTAH.—The Mormon women vote, but very few understand why, for the Mormon dare not vote against the Mormon ticket, and hence all freedom of franchise is blotted out. It is a fact that many Mormons have been cut off from the church for voting the Gentile ticket. Every ticket is numbered, and the voter's name bears the same number, which effectually reveals just how he votes. When the polls close, the ballots are not counted by the inspectors of elections, but are sent sealed to the probate judge, who, with the county clerk counts them at his leisure, and in some weeks announces the result. Of course, under such a system, the church can always win. A gentleman who saw it tells me that, a few years ago, at Parowan, he saw John D. Lee cast 350 votes, standing at the polls over an hour to do it. He voted for all his wives, his 64 children, his 100 grand children (124 now), and all his known and possible relations. Another man, last year, voted the ballots of his three wives and six children, and for two then unborn, but soon expected.—Correspondence Sacramento Record.

CALIFORNIA.—The San Francisco Bulletin says: "Cutting up the great ranchos has been the policy of their owners for the past year or two. During that time half a dozen or more of the largest ranchos in the southern counties, where most of those reserves exist, have been divided into small lots convenient for settlements and thrown upon the market. The Stearns Ranchos, Cintelena, Lompoc, San Fernando and Cucamongo are among the number that have been thus subdivided, representing nearly a million acres of the very best arable land in the southern part of the State. The new departure has done more to encourage immigration and bona fide settlement than any other attraction the State has been able to present. The landowners have realized more money than they possibly could any other way. Immense tracts which previous to subdivision, would not have brought more than \$5 to \$10 per acre, have been sold in small lots under the auctioneer's hammer at from \$25 to \$100 per acre. Committees have sprung into existence in the very midst of solitude, and the virgin soil is made to yield up its treasures under the magic touch of the ploughshare. The good work of cutting up the great ranchos is still going on."

A "SWAMP MONSTER."—A "swamp monster" has been causing a painful sensation in North Carolina. The monster, who haunts the neighbourhood of Kite's Swamp, is described as being in appearance quite similar to that of the wendigo; though from the knees downwards its feet and limbs are in shape and form precisely human. In height it measures about 5ft., while its volume round the chest would eclipse the Whitefield giant. For several weeks past it has been preying upon poultry, garden vegetables, and green corn to an alarming extent. The other day a coloured man named Asa Grady was at work in a field, while his little child five years old was playing in a corn crib with a neighbour's child. Suddenly he heard the children screaming, the dog barking, and his wife shrieking for assistance. Rushing to the edge of the cornfield, whence the cries proceeded, Asa found himself face to face with the "swamp monster." The intelligent but eccentric being with a child in each paw was making towards the woods. On mistaking Asa's pause for a moment and appeared to hesitate as to the course it would take. Asa, with all the strength of an energetic parent, immediately snatched it head over heels by a well-directed blow on the forehead. The child fell to the ground happily uninjured, and the monster, regarding its fate, took to its heels, and with lightning rapidity, plunged into the recesses of a neighbouring wood. Its condition has it is stated, aroused much indignation among the mothers of Kite's Swamp.

GREAT BRITAIN.

REFORMATORY SCHOOLS.—In Great Britain the parental contributions for the maintenance of children in reformatories for the year ended the 31st of March amounted to £15,281 11s. 11d.

A WORKING MAN.—The Commissioners of the newly-constituted borough of Milngavie, Stirlingshire, Scotland, unanimously elected Mr. Robert Crawford, a working man, as "Senior Magistrate."

THE WARWICKSHIRE MINERS.—Sergeant Wheeler, Q. C. of London, has been chosen umpire in the arbitration case between the Warwickshire colliery proprietors and their men. The miners of the Tamworth district who were formerly connected with the Amalgamated Association have joined the Warwickshire Union. The majority of the colliers in the district of the late strike remain out of work, the pit being in such a state that work is absolutely impossible. The difficulty with the butties continued, and unless something is done, is likely to keep the men idle for a considerable time to come.

SCHOOLS OF COOKERY.—A Liverpool firm, Messrs. Cope Brothers, who employ a large number of women in "cigar making," have inaugurated a series of lessons in cookery for the benefit of their employees. The lessons are gratuitous, and are given in the factory after working hours by a lady, a former pupil of Mr. Buckmaster. When a certain degree of proficiency is acquired by the pupils, they are allowed to take part in the experiments of the lecturer. The movement is so successful that it is likely to be followed up in other large factories.

WINE WARS.—The Marquis de Bute is, by a curious experiment, near Cardiff, he has planted some 3,000 vines on a sunny slope on his estate, and means to try if wine can be made in Wales. He has, I am told, already had some wine made

from grapes trained against walls, and has even contrived to drink some of it. One hopes that Lord Bute's wine may not resemble the vin de Suresne, of which it is said that it takes three men to drink it—one to hold the victim while the other pours the wine down his throat.—World.

The Bishop of Shrewsbury held ordinations recently at St. Bueno's college, North Wales. The following twenty-five were ordained priests:—Rev. Peter Deny for the diocese of Shrewsbury, James Loneragan, Francis Scoles, Thomas Rigby, Robert Cardwell, Peter Prestage, Martin Bischoff, John Fischer, John Hughes, Ferdinand Hermes, Aloysius Caduff, Edward Steffin, Benedict Jost, Henry Haan, Conrad Kaelin, Joseph Hoene, Louis Bodoano, Charles Peter de Lapasture, Ernest Lund, Bernard Henke, Francis Ryan, Henry Kerr, Francis Bacon, William Kerr, James Purbrick. Five also received the tonsure and minor orders, viz., the Revs. William Duberley, Michael Gavin, Joseph Kellett, James Daly, and William Spaine.

ASSAULT IN A RAILWAY CARRIAGE.—Two miners named Robert Wallace and George Chapman, were charged on Thursday at Sherborne Petty Sessions with committing a serious assault upon Mr. Alfred Webster, cigar dealer, of Sheffield. The three men were travelling between York and Millford Junction, when the defendants asked Mr. Webster to drink out of a ginger-beer bottle. He refused, and they at once attacked him, throwing him on the floor, and several times jumping upon him. They searched his pockets, and threatened, if he called out, to throw him out of the window. He, however, managed to raise an alarm. Both the men were sentenced to a month's imprisonment, without the option of a fine.—Times, Sept. 29th.

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The True Witness

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MONTREAL, FRIDAY, October 29, 1875.

ECCLIASTICAL CALENDAR.

OCTOBER, 1875. Friday, 29—Of the Ferial. Saturday, 30—Fast. Vigil of All Saints. Sunday, 31—Twenty-fourth Sunday after Pentecost. NOVEMBER, 1875. Monday, 1—ALL SAINTS. Holiday of Obligation.

NEWS OF THE WEEK.

A letter from Rome states that the Pope has raised the ecclesiastical interdiction pronounced against the confraternities and churches in the Brazils. The second Catholic Congress has closed its labours at Florence. Before separating the Congress voted a reply expressing gratitude to the Holy Father for his letters of encouragement, and appointed a deputation to present this reply to the Pope.

The Penal Code amendments to be immediately submitted to the German Parliament pronounce special penalties against disobedient employees of the Foreign Office. They also punish the publication of documents issued from Foreign Sovereigns or Ecclesiastical superiors if these contain a culpable matter.

A telegram from Melbourne states that Fiji is recovering from the epidemic of measles which has been raging there. Intelligence received states that the sanitary condition of the country is greatly improving. MISSIONARIES. It almost amuses a Catholic to hear the great fuss Protestants make about their missionaries, what meetings they call, and what subscriptions they raise, and what little—if not mischief—results from it all.

The Spanish Ministerial journal, El Cronista, believes that the Cortes will be opened on the 14th of January next, the anniversary of King Alfonso's entry into Madrid. Rumours of a fresh Ministerial crisis have been current, but they are declared to be without foundation.

part of the last levy. The Executive authorities of Cuba have received directions to purify the Cuban Administration by punishing authors and participants of fraud, without distinction. General Witkowski, the Governor of the city of Warsaw, has been appointed guardian of the Grand Duke Nicholas Constantinowich, who has been declared to be labouring under kleptomaniacs, and is at present confined in one of the Imperial palaces in the Ukraine.

The report that a Jew had been burnt in Bagdad has been contradicted by the Turkish Governor of that city, and the secretary of the Jewish Alliance now states, in a letter published at Paris, that "the Israelite Jehuda was not burnt at Bagdad, but at Hamadan in Persia."

Advices have been received in Paris from Quito from which it would appear that the murderers of the late President of Ecuador have completely failed in their intention was to bring about a revolution. General Salazar, the Minister of War in that Republic, who was formerly Minister Plenipotentiary in England and France, writes that "energetic means have been taken to preserve order, and that "peace reigns throughout the Republic, thanks to our institutions being supported by the Government, the clergy, the army, and the large majority of our citizens."

The Mark Lane Express of Monday has the following in its regular weekly review of the British corn trade: "Another week of storms and floods, with a great extent of damage, has further retarded autumnal sowing; nothing could have been much worse for the condition of samples, and an abundance of foreign old wheat seems to be the chief security from wholesome dread. The more we know of the crop of 1875, the less satisfaction it gives. France about maintains her rates; Belgium and Holland are rather dearer; Germany, generally, is very steady, but Danzig is higher; prices at St. Petersburg, Vienna and in Hungary are unchanged."

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MISSIONARIES.

It almost amuses a Catholic to hear the great fuss Protestants make about their missionaries, what meetings they call, and what subscriptions they raise, and what little—if not mischief—results from it all. Protestant missionaries, like Protestant nuns, are a failure, unless as giving employment to a few respectable gentlemen who would otherwise find it difficult to obtain a livelihood. And necessarily so, for who has imagination strong enough to conceive a clergyman with a wife and family, more or less large, going in among savages to the extremest corner of the world, and suffering from heat and cold and hunger. He may do it, but will he? or can he, take his family with him to endure like hardship? Evidently not. Hence it is that the Evangelical Alliance and Exeter Hall confine their labors to civilization, and send their missionaries to countries that are Christian already.

How different is it with the Catholic missionaries, and how different the results. The heroic Jesuits plunge into the primeval forests, traverse the scorching plain, penetrate the Indian jungle, encumbered by no family carrying the cross of Salvation and ready and willing to testify with their life-blood the truth of the doctrine of the Cross, which he bears on his person. Before even a Pacific rail, way survey crossed the vast waste of country lying between Omaha and Virginia City in Nevada, the

Jesuits were there and converted souls, suiting themselves to the simple understanding of the people they encountered; and, to this day, in Dakota and Wyoming Territory, on the banks of the Republican and Laraine Rivers, on the slopes of the Rocky Mountains, the names of the places by French Catholic missionaries are those by which they are known. It is nothing uncommon for American soldiers in their parades after predatory Indians, and in lands where they had never been before, to meet with such names as "Lapaille," "Labonte" and "St. Croix;" and to find the inhabitants of whole villages acquainted with the Incarnation, the Trinity, and other mysteries of our holy religion, making the sign of the Cross, and invoking the Blessed Virgin Mary as their intercessor.—It is the same in Australia, New Zealand and other places where the foot-prints of a Protestant missionary never have been.

THE NEW FRENCH CARDINAL.

On Sunday Oct. 10, Marshal MacMahon invested Cardinal Brossais Saint Marc, Archbishop of Rennes, with the Cardinal's berrettes in the chapel of the Elysee, Paris. At half-past 10 the President received Monsignor Tallani, the Papal Ablegate, and Count Folicaldi, of the Noble Guard, who brought the berretta. Monsignor Tallani addressed a Latin allocution to Marshal MacMahon.

The Ablegate concluded by wishing every prosperity to France and to the Marshal, who complimented him on having been chosen for the mission. The Marshal and his household, the new Cardinal the Papal Nuncio and Delegate, and the Ministers present then went to the chapel, where Low Mass was said by the Cure of the Madeleine. The Ablegate, after reading his Brief, gave the berretta to the Marshal, who placed it upon the Archbishop's head. After the ceremony was ended, the new Cardinal addressed the Marshal and thanked him for presiding at the investiture, a fact which, he said, testified to the good relation existing between the Pope and France. The Cardinal Archbishop said:—

"This spectacle consoles the heart of a Bishop for the sadness which strikes him at the sight of the sufferings of his well-beloved Chief by the thought that we have in our dear France the happiness of enjoying religious peace, the principal guarantee of peace for the country as well as liberty for its citizens. I know that by honouring me with this high dignity the Sovereign Pontiff wished above all to give to the clergy and faithful of Brittany a striking proof of his paternal tenderness for the devotion and love which his breton children have always shown him. I know also that by bringing me to the notice of His Holiness you remembered, Monsieur le President, that a few months back you visited the Catholic Province of Brittany, and that it showed you by its welcome, so cordial and sympathetic, how much Christian principles give security to public order, and by this very reason even to those who have received the difficult mission of governing peoples. As to the new Cardinal, he is convinced, Monsieur le Marechal, that he will constantly, according to the obligations of his charge, endeavour to maintain the spirit of peace and agreement which ought to exist in the relations of Church and State. I pray God, Monsieur le Marechal, to shower His most abundant blessings, not only on the Head of the State, but also on the father who by his private virtues knows how to command the respect of all."

The Marshal replied as follows:—

"Monsieur le Cardinal,—I attach the greatest importance to that prerogative which has allowed me to invest you with the insignia of the high dignity which has been conferred on you. I see, like you, in the decision of His Holiness, a fresh testimony of the good relation which exists between His Holiness and my Government. I am happy at having been able to contribute to the elevation among the Princes of the Church of a Prelate who has shown so many virtues in the accomplishment of his mission. I have not forgotten the welcome which I received in your diocese, and I know with what affection you are surrounded. I thank you for the prayers which you address to Heaven for my family and myself."

The Cardinal Archbishop and the Papal Delegates lunched with the Marshal before leaving the Elysee.

CAPTAIN KIRWAN.

We regret to learn that this patriotic gentleman, in consequence of news received from "home," was obliged to return to England by last Saturday's steamer. This news, we are sure, will disappoint our friends in the West, many of whom, we understand, have been making active preparations to receive the gallant Captain in a fitting manner. We speak the sentiments of many when we say that it will give us much pleasure to again welcome Capt. Kirwan to Canada, should he be able to visit us next year on another Home Rule mission.

ORDINATIONS.—On Sunday, the 17th inst., His Lordship the Bishop of Rimouski held an Ordination in the Cathedral, and conferred the following Orders:—Diaconate: J. Arth. Leblanc. Sub-Diaconate, Messrs. David Lebel, Josue Paradis, F. Pinan, J. Bte. Berube, and C. A. Carbonneau. Minor Orders, —Charles Ernest Trudel, J. N. Obreten, E. O. Cloutier, H. Tremblay and J. V. Martin. Tonsure.—J. V. Martin, L. O. D'Amours, Percey Philipps, O. Tremblay and Jos. Berube.

The power of the Freemasons in Brazil, which a short time ago appeared to be fully established, has been overthrown. The new Government has liberated the Bishops whom the Masonic Government imprisoned for doing their duty, and the Emperor, although more than suspected of Masonic leanings, congratulated the Legislature when proroguing it on the probability of the renewal of diplomatic relations with the Holy See, and he is about to take an eighteen months' holiday to visit the United States and Europe.

On Thursday, the 7th inst., His Lordship the Most Rev. Dr. Power, Bishop of St. John's, Newfoundland, left for Rome. Previous to his departure his Lordship was waited on at the Palace by the Irish Benevolent, the Mechanics, and the Temperance Societies; the Phoenix and the Cathedral Fire Brigades, the Star of the Sea Association, and the St. Joseph's Catholic Institute, who, with their respective bands, formed his Lordship's escort to the pier, where were assembled a large number of prominent citizens; and the Bishop, as he took his way to the steamer Capitan, received the plaudits of the vast assemblage, and the good wishes of all to a speedy and enjoyable trip.

It is with sincere regret that we announce the death of the Rev. Father Hennessy of Detroit, Michigan, a clergyman who was known among his brethren as one of the most pious and exemplary of their number, and among his flock as a tender father and friend; ever ready to go where duty pointed the way or charity directed him. His loss is indeed a severe one to the bereaved parish, for so deeply had his many virtues endeared him to all who knew him, that each one feels the loss as if he was one of their own family. His numerous good works live after him and pronounce an eulogy which no human tongue or pen can imitate. Rev. Dr. O'Reilly has been appointed to the charge of St. Patrick's church, made vacant by the death of Father Hennessy.

"THE TRUE CHURCH"

(To the Editor of the Globe.)

Sir,—By an oversight of the printer a few sentences of my letter of yesterday were omitted; but as they were of very great importance I need not give them to-day. You kindly ask me, "What is the true Church?" I answer, The congregation of all the faithful who, baptised profess the true doctrine of Jesus Christ and are governed by their lawful pastors. I will explain the terms. 1st. It is the congregation of all the faithful, comprising both the pastors who are to teach and govern, and the people who are taught and governed. Christ said to His apostles and their successors, "Go teach, etc.," "I will give to you the keys of the Kingdom of Heaven, etc.," means government. That the people are obliged to be taught is implied in the term "Go teach," if none were obliged to learn, then it would be useless to give a commission to teach. The pastors, too, belong to the Church, and are subject to all its laws, as are the king, legislators and officers of the State, to the laws of the land. 2nd. "Baptised," in desire or fact. Baptism is the sacramental adopting or incorporation of members into the Church, so the Apostles taught, and commissioned by Christ, baptised those they had instructed. Ananias said to St. Paul, who had been miraculously converted, "rise up and be baptised, and wash away thy sins," invoking His name. Acts xiii, v. 16. Christ would not have ordered baptism if it were an indifferent thing, that the believers might dispense with, and Christ also said, "Except a person be born again of water and the Holy Spirit, he cannot enter the Kingdom of God." John iii, v. 3rd. Profess the true doctrine of Christ.—This appears evident, as well from reason as from Scripture. Christ himself has said, "Those who will not believe shall be condemned."—Mark xvi, 15—for not believing the true doctrine, of course. But you will ask, what is the true doctrine of Christ? I will say that which was taught by the Apostles and their true successors, the teaching body of the Church to whom Christ has promised that it should teach all truth, and that it could not err. "He that heareth you heareth Me, he that despiseth you despiseth Me." Matthew xviii, 7. This was said to the Apostles in their corporate capacity, and also, "Teach all nations to the consummation of the world." In their individual capacity they did not, nor could they, teach all nations to the end of the world.

The true doctrine of Christ is then found in that Church instituted by Christ to teach all nations. Where do we find that Church? It was to be found, certainly, under the administration of the Apostles. For we find Christ making St. Peter the earthly foundation of that Church, "Thou art a rock, and on this rock I will found my Church." I have said the earthly foundation. The unearthly or Divine foundation is Christ, and Peter and his successors are the exterior foundation, or His chief ministers on earth. Christ is the head of the Church, too, and the body, and the root, and the main stem of the vine, giving life and fecundity to the branches, which the members are, according to Christ himself. Christ operates all good in us directly, and also through His ministers and sacraments, as the sap gives life to the vine branches. The successors of the Apostles have then the true doctrine of Christ, not those men and their successors who contradicted the Apostles and taught other doctrine. Even in the Apostolic times there were sects and divisions, but these were soon cut off from the Church by the Apostles, who warned the faithful, and said "That if an angel from Heaven preach a gospel to you besides that which we have preached to you, let him be anathema." Gal. i, verse 8.

Who have been the acknowledged successors of St. Peter and the Apostles up to the fifteenth century? Were they not the Popes of Rome and the Bishops of the Catholic Church? From what body did the so-called Reformers in that century receive their ordination and jurisdiction, and from what body did they secede, or were cut off? It is alleged by those Reformers that the Church of Christ fell into error. If such be the case, then Christ has failed to keep His promises, and the gates of hell have prevailed against Her whom Christ commanded all to hear. It is true that modern heresy claims succession through the sects that were cut off from the Church in the middle ages, but this is a point we won't dispute with them. 4th. "Governed by their lawful pastors." Without a government there can be no Kingdom or State. Christ likened His Church to a kingdom, not to a republic in which officers of every rank are elected. The Bishops of the Catholic Church in communion with the See of Peter are the lawful pastors of the true Church. St. Paul says—Acts xx, verse 28—"Take heed to yourselves and the whole flock, wherein the Holy Ghost hath appointed you Bishops to rule the Church of God."

As in the days of the Apostles so it has been throughout all time; the faithful of the Church of Christ always look upon the Popes and the Bishops as the appointed of the Holy Ghost and theointed of the Lord, to rule and govern the Church. Had the Apostles and their successors preached as varying and contradictory doctrine as do the modern sectarians and inventors of new religions, would the true faith be spread throughout the world, or would there be even one shred of the teachings of Christ left in it?

Diversity of opinion in matters of religion has ever proved a great obstacle in the preaching of the Gospel, and the conversion of heathen nations.

Let us all pray and hope that through the operation of Divine grace, the true faith may spread "until we all meet into the unity of faith, and of the knowledge of the Son of God."

I am, Sir, Yours very respectfully, JOHN JOSEPH LYNCH, Archbishop of Toronto.

St. Michael's Palace, Oct. 22nd, 1875.

FATHER MURPHY.—A second edition of the revered gentleman's pamphlet answering objections to the dogma of Papal Infallibility has already been called for. The pamphlet gives in detail what the lecture of the 18th instant gave in substance.

Two tramps forced an entrance into the New Catholic Church at Grafton on Thursday evening, 15th inst., and lodged there for the night. But before leaving in the morning they broke open the carpenter's chests and took about \$50 worth of tools. They were tracked to near Fort Hope where one of them was captured and the greater part of the stolen property recovered, the culprit being lodged in gaol. The other fellow made good his escape. Cobourg Sentinel.

A STUDY OF FREEMASONRY.

"We have lately had occasion," writes the London Tablet, "to speak at some length on the subject of Freemasonry. The topic, however, is far from exhausted, and threatens to afford scope for remark and discussion beyond our limits now that its attracting greater notice and assuming more importance. Long has the Mason been at work in his mines, and all but unnoticed save when some chance circumstance of the times, or some design on his own part, like a shaft has thrown light upon and ventilated his doings; but now, with the turn of the tide in European affairs, he has found things favourable, and can afford it would seem, to let the fruits of his labour be brought to the surface. Sooner or later it happens that what is whispered in the chamber is heard from the housetops—so has it been with Freemasonry.

This brotherhood can now boast of branches everywhere. Its action has been so widely extended and so comprehensive that, on the one hand, the members are too late to be, as heretofore, careful in their reserve; and, on the other, the public cannot but be aware of that which is paraded for their notice. The politics of the craft are now in vogue as the principles, so called, of modern governments, all of which, no matter what their complexion or constitution, are actively forwarding the interests of liberalism to its worst results and their own ruin. Russian despotism, Turkish tyranny, and Chinese conservatism alone seem to have held to their moorings in the storm that has driven other nations before it.

This general change, due in part to the efforts of Freemasonry, has been, no doubt, if not the greatest reason why that fraternity has prominently stood forward as the living embodiment of revolutionary action, and of every anti-social and anti-Christian idea. Its avowed purpose is to subvert every established government and all religion, or shade of religion, whatsoever. In other words, it has come boldly forward as the champion of opposition to both Church and State. The Bishop thus prefaces his pamphlet:—

"Every one knows Freemasonry by name. I knew it like all the rest of the world; but for a long time I wished to study it more closely, and several motives urged me in the same direction, especially M. de Persigny's famous circular. It is an undeniable fact that since that circular appeared Freemasonry has entered upon a new phase in France. Until then shrouded in mystery, it only worked in the dark; but, thanks to the encouragement given to it by the Imperial Government, it has since that time come forward, as it were, into public life, and its proselytism, always ardent, but formerly cautious and circumspect, is become more fervent still; it has published books, started periodicals, founded a number of new lodges, made a far larger number of recruits, lifted its banner on high, and only the other day a Freemason at one of the lodges dwelt emphatically on 'the rapid invasion of the whole world by Freemason doctrines.'"

With such ample materials at command he thought it high time to examine the subject, which he did, as he says, "from the only true source— from Freemasonry itself; from its constitutions and statutes, its authentic works, speeches, newspapers, and reviews, and from its public or publicly avowed action. The result of that study was the following conviction:—

"The hour is arrived when it has become a duty for us, after having thoroughly inquired into the subject ourselves, to enlighten those who ought to know the real state of the case."

What that state is he shows by giving an emphatic answer to these questions about Freemasonry. "Is it an institution hostile to religion? May a Christian become a Freemason? Can one be at the same time a Freemason and a Christian? . . . Can a serious-minded man, a man of sound common sense, become a Freemason?"

Then having settled the question he proceeds to show what Freemasonry is "in a social and political point of view;" and he does it with ease, precision, and fulness. Deeply impressed with the importance of the matter as well as with the truth of his own view of it, he has spared no pains in enabling the reader to follow up his authorities and verify the facts or opinions assigned to individuals or different lodges, or to the craft at large; and so the incredulous or curious will find vouchers at hand for every charge which the writer has brought forward.

To extract a few scraps from this array of evidence, by way of illustrating the value of the book, would, it seems to us, be almost preposterous, as its general force lies in the most part in this, that it is cumulative. Yet a few detached items may serve to show what manner of indictment he is making and proving.

There is the rankest atheism, without qualification or mitigation, and couched in formulas like the following:—"The revealed God does not exist;" "we are our own gods." Startling as this is, it is not the worst. Masonry, it would seem—though according to its own boast it is "to replace the faith in Revelation which is rapidly disappearing," because it "is superior to all dogmas," "anterior and superior to all religions," and is "to give a new impulse to the world"—has fallen back upon a theology worse than that of the rabid Scribes, who said of Christ, "Thou hast a devil," and adopted that of Voltaire, and culled from his blasphemous vocabulary the title of "the infamous one," which he first of all applied to his Saviour. After this it is hardly illogical or inconsistent in a Masonic lodge to proclaim to its members—

"Our final object and aim is that of Voltaire in the French Revolution—the total annihilation for ever of Catholicity, and of all ideas of Christianity."

Much there is about the craft that is shrouded in mystery, much that is unintelligible, but its theology, at all events, is unmistakably clear. It has certain theories of its own also about the immortality of the soul that are quite in keeping with its general view.

Without being agreed as to formulas all are pretty nearly at one as to this, that the soul is self-created, that at death it is annihilated, all save the Masonic idea that lived in it; and this returns to the body that is the craft, from which it emanated. We should scarcely note this piece of enlightenment were it not for the fact that in many cases it has led Masons to the practical result of maintaining their consistency at every cost, and living and dying like the merest animal. The Bishop introduces us to—

"Masonic confraternities, in which they enter into a formal engagement to have neither baptism nor religious marriage, nor priest at the sick bed; where they go so far as to issue orders to the members of the confraternity to intervene in the most odious manner; at the last hour, between the dying man and his family . . . regulations which he shows have been not unfrequently carried out. But then they have a ceremonial and ritual of their own—namely, they have a baptism, a confirmation, and a communion, to say nothing of an altar—as the reader will learn when he comes to that portion of the book which treats of their initiation, their rites, and their mysteries. Such mimicry of what we hold most sacred is surely portentous enough to those who have faith in the 'Book of Revelations.'"

We must not omit to draw special attention to their ideas about a point which is to-day of the highest moment—namely, that of education. There can be no mistake concerning their determination to root out religion from the schools, and to teach according to their own received axiom—contradictory though it reads—"morality independent of all religious hypotheses." The Bishop has given us an account of their theory and practice in this respect, and proves easily that they are unanimous in the

A Study of Freemasonry. By Mr. Dupanloup, Bishop of Orleans, France. London: Burns & Oates.

one and united in the other. In short, he shows that this is one of their greatest aims—absorb all present their keenest attention, and is daily calling forth more and more their best and most persistent efforts. How little are some people aware when fighting for a semblance of religious teaching in schools that they are pitted against the teaching of Freemasonry! Yet so it is! And when we look about us at the movements making rapid way throughout Europe—movements against religion, society, and government—that find advocates everywhere and in all ranks; and then learn that the very ideas they represent and express have long been fostered by Freemasonry, we are forced to conclude that the "Craft" has deserved its name, and after the Church, the strongest power in Christendom. The strength of the monster is all but incalculable, yet it has its weakness, which we may now refer to as a little relief to this gloomy picture. The Bishop of Orleans just alludes to it, in several places. It is a universal freedom it begins by making each member a slave to the laws and will of the society, and does it by virtue of an oath, and the threats of untold vengeance. Promising to all unlimited enlightenment it keeps the vast majority quite in the dark, or allows them to know only as much as the leaders think fit to communicate. Common equality is professed, but degrees are numerous and the higher grades are simply beyond the reach of all save the select few, and impossible to the multitude. Then, ignoring the existence of God, it arrogates to itself the attributes of Divinity, Omnipotence, and Omniscience. Finally, having scouted faith and everything savouring of religion, it professes belief in itself, in its own dogmas, its own infallibility, and indulges in symbols, ritual, and ceremony to a degree that is ridiculous. On this little weakness the Bishop makes this caustic remark:—

"When I find men who will have neither forms of worship nor religion, nor, as they call it, 'superstitions'—when I see all these ceremonies, all these signs and devices, all these marchings and countermarchings, all these singular rites. . . . I own that this 'divine' Masonry appears to me under a most astonishing aspect—that is the least I can say."

He might with justice have added that, in spite of all its boasts, of all its display and pomp, it is as palpable a contradiction, as flat an absurdity as any to be found in the annals of mental aberration.

This little contribution to our Masonic literature has this peculiar value; it is short and to the purpose. Furthermore, it is a stern denunciation solemnly uttered by a man of such acknowledged ability that no one can imagine him grossly mistaken, of such high character as to be above all suspicion of misjudging his men or misrepresenting his matter. He has set his name to the terrible charges thus made so publicly; and that name is a sufficient guarantee for the truthfulness of his statements as well as for the value of the testimony he has borne to the character of that society which the Church has so frequently condemned, and which he himself now holds up in scathing terms to the reprobation of Christianity and common sense.

GERMANY.

According to a German authority, says the Dublin Freeman, a new and formidable danger threatens the peace of Europe. The navy of Imperial Germany, previously an insignificant arm of her strength, has been developed to dimensions of which the subjects of Kaiser Wilhelm are beginning to feel proud. Already they talk in Berlin of the day having arrived when Germany, irresistible on the land, is also able to hold her own upon the sea. The speed with which this progress has been made is an astonishing proof of the energy and resolution with which the schemes of German aggrandisement has been carried on by the able and unscrupulous men who direct the destinies of the Fatherland. In 1867 the fleet of the North German Confederation was of exceedingly small proportions—so small that there existed in fact no Ministry of Marine. The Confederation inherited from Prussia a few steamships, partly armoured-plated, the united horse-power of which did not exceed four hundred, while their guns were not of a calibre to inflict injury upon an English monitor. During the war with France the complete helplessness of Germany at sea was so glaring a fact that the French squadrons manoeuvred without fear of being disturbed along the whole line of the enemy's seaboard. The French admirals were prevented from destroying such hostile ports as they menaced, not by any resistance the German navy was in a position to offer, but only by the armament of the forts and the fear of torpedoes, which, it was reported, had been thickly sown in German waters. After the conclusion of peace, active measures were taken at Berlin to prevent a blockade or even a descent on the coast, and to guard the country in all eventualities. The result is that Germany now possesses eight armoured-plated vessels of the first-class, and over a hundred fighting ships of an inferior grade. The cannon of some of their vessels are of a calibre reckoned able to pierce the ironclad Thunderer, the Inflexible, or the Destruction, the crack ships of the English fleet. Never, in the German opinion, will the English armoured-plated vessels be able to resist the Krupp guns, while, on the other hand, Germany will produce cannon capable of penetrating an eighteen-inch plate at a distance of nearly two miles. The naval architects of the Empire are, however, not unanimously in favour of weighty armaments for a Power so exceptionally circumstanced in respect of her maritime features as Germany. They argue that while England and France possess ports capable of receiving ships of no matter what draught of water, Germany has only the two ports of Wilhelmshaven and Kiel; and that from Kiel to Königsberg there is no refuge whatever for the large vessels now constructed or in course of construction by the German Government. This would be a bull of gigantic character. It would be the new national policy presenting itself with a white elephant, for a navy which could not be provided for would either rest an encumbrance and ultimately a loss on the Administration and on the Exchequer, or else it would have to be employed at the expense of some other people. If it is with such a view that ships for which there is no harbourage at home are being constructed, the idea is very intelligible, and reckoning literally with his host, as Bismarck is able to do, the possibilities are very great indeed. The naval activity of Germany is not exhibited only in the building of ships. Experiments have been conducted on a very extensive scale with the view to devise such a mode of coast and port defence as shall be at once a protection and an attack, a safeguard to those using it, and an engine of destruction to those against whom it is used. Such a mode has been found in the torpedo, which the Germans have utilized in such a way as will enable them to make terribly effective use of it in case of war. When this war comes is a question of time, but when it does come, we venture to think that the navy which has so suddenly grown out of nothing will play an important part in the struggle.

OUR SETTLEMENTS.

It is to be regretted that a large number of men who earn a precarious living as day labourers in the cities and towns, and whose children are exposed to so many dangers and temptations, do not avail themselves of the facilities now afforded for settling on and owning the best lands in the Province. People from Norway and Sweden, from Denmark and Iceland, from England and Scotland have been brought out at enormous cost and settled in Victoria

and Resigouche, &c. Much less encouragement has been offered to the people of the Province. Nevertheless, the facilities afforded are very much greater than were offered in any part of the world a few years ago. The Railroads lately built open up vast tracts of fertile lands which the working men may go in and possess if they choose. The railroads now projected, and which will be built in a few years, will open up other districts. Johnville is now a large and flourishing settlement, daily growing in extent and increasing in population and wealth; although the Provincial Government did little to assist it. The Riviere Du Loup Railroad now runs close to it, and is but a short day's journey from St. John to any part of the settlement. Surely the men who are compelled to spend half their time in idleness in the city for want of work, and whose whole earnings afford them but a miserable tenement in some filthy lane or alley, and barely food and clothes and fuel, are strangely insensible to their own interests and the interests of their families when they remain contentedly in such a condition and neglect to secure the comfort and independence for themselves and families which is within their reach. It is gratifying to know that in many parts of the Province the young men of the older settlements have been awakened to the importance of taking up the lands, and that in Resigouche, Gloucester and Kent, as well as in Victoria, Carleton and Queen's, there are now flourishing new settlements; but these settlements are not half as numerous or one tenth as large as they should be.

The Bishop of St. John returned on Monday evening from a visitation of some settlements in Westmorland and others in Kent County in which he was engaged for ten days. In that time he visited several settlements on the Buctouche and Richibucto Rivers, and gave confirmation to 600 children. He speaks in glowing terms of the new settlement of St. Paul on the Buctouche River. In what was a wilderness a very few years ago he found a large community, with a church built by themselves without assistance from without, comfortable houses and magnificent crops. In this settlement there are now about 130 families, and many others have taken lots and are preparing to settle there. The Bishop knew many of the settlers when they lived on the shore lots and dragged on a miserable existence, cultivating a patch of worn out ground when they were not working as day labourers. The change in their appearance and that of their families is most gratifying. They are now comfortable and independent, and they show this in their whole bearing and demeanour. They are even more industrious, because they are not dispirited, and they can every day see the fruits of their labour. The land is fertile—and it is one of the few fertile spots in the Intercolonial Railroad in that part of the country—and the crops of wheat, oats and barley are very heavy. Potatoes are good but not as large as in other years. The church, which is of considerable size and has galleries running round it, was quite full, and the congregation all healthy looking, well clad and respectable in appearance. It would be of great advantage to the working men if when they have leisure they visited some of those settlements and saw for themselves what the settlers have done in a few years, and what they could do also if they tried. Indeed in most cases they could do better and they would have fewer trials to encounter, because they could take a few dollars in with them to buy the food and other necessities wanted at first, and to procure some stock. With a hard winter before them in the towns it would be well for many to acquire seriously whether it would not be infinitely better for them to join one of those settlements at once than to waste months in the cities in idleness, eating up the little they have been able to save, and neglecting the opportunity to attain a respectable and independent position.—St. John Freeman, Oct. 22.

LITERATURE.

THE MONTH AND CATHOLIC REVIEW, October, 1875.—London: Burns and Oates. Montreal: D. & J. Sadtler & Co. The Contents of the Month are as follows:—Commentaries on Public Affairs. V.—Mr. Gladstone's latest Discovery; Notre Dame de L'Épiphanie; Labour and Capital; Studies in Biography. IV.—Louis the Eleventh; Part III.; Old York. Part I.; Crétineau-Joly; Materfamilias; The City of the Virgin.

CATHOLIC REVIEW.—I. Selections from Foreign Catholic Periodicals. St. Gregory the Seventh. Part IV. II. Reviews and Notices.

THE CATHOLIC RECORD, October, 1875.—Hardy & Mahony, Philadelphia. The Contents are as follows:—Patrius Eugene Moriarty, O.S.A.; The Maiden and the Flower; The Way Out; Estranged; The Three Ambrasia Sepulchres; On the Bridge; The Temporal Power of the Popes—Is its Necessity Obviated by the So-called Law of the Papal Guarantees; My Two Partners; Editorial Notes; New Publications. This number closes Volume Nine of this excellent Catholic monthly. Those who would wish to begin with the next Volume should forward \$2.50 to Messrs Hardy & Mahony, Philadelphia, by the 1st of November.

BLACKWOOD'S MAGAZINE, October 1875.—New York: The Leonard Scott Publishing Co. Montreal: Dawson Bros. The Contents are as follows:—The London Police Courts; Wrecked off the Reef Coast; Subordination; Sundry Subjects—Money; The British Sea-Fisheries; Michael Angelo; The Dilemma. Part VI. This number is of more than usual interest, as it contains several articles having relation to subjects now attracting a good share of attention in this country. The article on Michael Angelo was suggested by the recent celebration of the fourth centenary of his birth, and gives a sketch of his life and of some of his works. The serial story, "The Dilemma," increases in interest. The periodicals reprinted by The Leonard Scott Publishing Co. (41 Barclay Street, N.Y.) are as follows: The London Quarterly, Edinburgh, Westminster, and British Quarterly Reviews, and Blackwood's Magazine. Price, \$4 a year for any one, or only \$15 for all, and the Postage is prepaid by the Publishers.

THE CATHOLIC WORLD, November, 1875.—Montreal: D & J. Sadtler & Co. The Contents are as follows: Freemasonry; Sir Thomas More: A Historical Romance; Is she Catholic; Are You My Wife; Eschylus (Poetry); A Precursor of Marco Polo; Para phrase, from the Greek (Poetry); The Law of God and the Regulations of Society; Duration; An Incident of the Reign of Terror; The Charities of Rome; Song (Poetry); Progress versus Grooves; Traces of an Indian Legend; Finding a Lost Church; New Publications. Messrs D. & J. Sadtler & Co., will send the Catholic World, free by mail, for one year, for \$4.50; Single numbers, 45 cents.

HARPER'S MAGAZINE, November, 1875.—New York: Harper & Brothers. Montreal: Dawson Bros. The Contents are as follows:—Living Glaciers of California; The Fillet; Barry Cornwall; and some of his friends. By James T. Fields; Recent French Caricature. By James Parton; Butter and Cheese; Air Towns and their Inhabitants; Rapp; The Gnome King—A Catskill Fairy Tale; New Neighbors The First Century of the Republic—(Thirteenth Paper).—Educational Progress. By Eugene Lawrence; The Lover's Prophecy; Legislative Humors. By the Hon. S. S. Cox.—(Part II.) Rocco; Dora Rushton's Romance; Garth; By Julian Hawthorne; A Deux Temps; The Modern Psyche. By Edward Everett Hale; Gentleman Farming; Portent; Editor's Easy Chair; Editor's Literary Record; Editor's Scientific Record; Editor's Historical Record; Editor's Drawer.

Remittances next week

THAT CURSED CUP!

To the Editor of the Quebec Budget.

DEAR SIR.—I have read with a great deal of interest your article on drunkenness entitled "The Destroyer," and oh! how true were some of your remarks, my own sad experience can testify. Imagine a woman if you can suffering more from the evil of a drunken husband than the poor creature whom you described, and you have my picture before you. I dare not seek sympathy from friends by telling them of my troubles, for I could not expose so publicly my unhappy condition but if you have in your heart as I fondly believe, pity for the poor drunkard's wife you might publish this letter for me if you think it worthy of space in your columns, without demanding of me that publicity which I am so anxious to avoid. If my unhappy life would only serve as a warning to other women to refuse to wed men who do not shun the deadly poison, it would even be some little consolation to me. I foolishly imagined however that the man whom I promised to marry, loved me so well that he would do anything to please me, but I little thought that he was such a slave to gin. I would not take the advice of my best friends, and now I suppose, I am punished for it. I thought that it was childish to want a man to promise against taking liquor, and believed that at all events my future husband would give it up if I wanted him too. I know now that there are none so blind as those who will not see. But the troubles of my married life began early. Before six months had passed I dreaded to see my husband come into the house. At first he was not downright cruel to me, but it was so fearful to hear him curse and swear at everything in his way. For three years now I have led a miserable life of slavery and abuse, and many times have been in great danger of my life. He has lost, one after another, three good situations, procured for him by kind friends, and now has no settled employment at all. Even when he does get any money, he always spends it now on that cursed liquor, and abuses me when he comes home for not having proper meals for him. I am not going to beg now, I have too much spirit for that, but I want to do all that I can to prevent others being as unhappy as myself, but if you could only believe it, I have several times come near starvation. What future is before me and my poor little child, none but God knows, but I believe that I am too broken-hearted to live much longer like this. All the comforts that we used to have around us and enjoy so much are now nearly all gone, converted into liquor to poison the body and soul of my poor husband, though he treats me so cruelly. A few years ago I would not have believed such a story as the one you wrote about in your article, and those the Redeptorist Fathers spoke of in their sermons which you published. They are right, every word they said about the accursed liquor is true, and oh! how earnestly do I wish with you that all Protestant ministers would exclaim as bitterly against it.

I remain, A HEART-BROKEN WIFE.

DOMINION ITEMS.

HEAVY ROBBERY.—The store of Henry Morgan & Co, corner of St. James and McGill streets, was entered on Sunday night, and about fifteen to twenty thousand dollars' worth of silks stolen.—The robbers who made the haul must have been accomplished professionals, from the manner in which they went about their business. The policeman on the beat was decoyed from the corner by a man no doubt an accomplice, who told some trumped-up story of the loss of a coat. The robbers chose the most costly silks, stripping off the private marks and taking out the boards, all of which they left behind them.

ROBBERIES.—A man named Roberts had his pocket picked of \$100 on Saturday afternoon. Early on Sunday morning an iron box was stolen from the residence of Mr. Muldoon, on Stanley Street; the box contained papers of great value, which, however, are of no use to any one but the owner.

THE MAIL ROBBERY.—On Monday, Detective Riche arrested Edmund Cote, in the California Hotel, who is charged with robbing the mail van at St. Paul L'Hermit, of over \$3,000. The sum of \$200 was found in his possession, and he acknowledges that the remainder of the stolen money is in the Bank in Quebec.

Quebec bakers have reduced the price of bread a penny on 6 pound loaf.

Quebec, Oct. 25.—It is stated that Mr. Jos. Cantillon, of Sillery, has been appointed Secretary of the Turnpike Trust at a salary of \$2,000 a year.

A boy getting a free ride on a ballast train on the Kingston and Pembroke Railway fell between the cars and was killed.

An Indian with a bottle of liquor in his pocket has been run over and killed near Hagersville on the Canada Southern Railway.

Toronto, Oct. 23.—Large shipments of apples are being made from this port to the United States for the first time in 30 years.

The western countries railway in Nova Scotia has been contracted for by Walter Shanly & Company, and work will proceed with all possible despatch.

A woman named Titus, in Holdenville, Queen's County, N. B., has died from inoculation in one of her fingers while washing a corpse.

St. Stephens, N. B., possesses a novel work in the shape of a suspender factory. Some thirty different styles are produced.

Servant girls get good wages in Manitoba—from \$10 to \$12 in private families, and \$16 to \$20 a month in hotels.

Ottawa, Oct. 25.—The Jubilee was closed yesterday in St. Patrick's Church; over 6,000 persons walked in procession. Several conversions to the Catholic Church were made during the services.

A murder has been committed near Fort Ellice, Manitoba. One Roderick McIver shot dead a trader named George Ormond and seriously wounded another named Charette.

The section of the Intercolonial Railway, between Moncton and Campbelltown, in New Brunswick, will be opened for mails and passengers early in November.

The lumber trade continues to be dull, as far as prices are concerned, but shipping is fair active. Other branches of trade are dull for this season of the year. The only persons who appear to have money are the farmers.

Hagersville, October 24.—An Indian was killed last night; supposed to have been run over by the night express. He was found this morning near Hagersville, badly mangled, and had a bottle of liquor in his pocket.

Reports of many wrecks on the coasts of the Maritime Provinces during the gale of the 27th ult. continue to be received. At last a dozen vessels were lost, though in some instances the crews escaped.

Smart 'uns are attempting the old trick of changing the figures on Dominion Bank bills, from one to four. The counterfeit is easily detected. There are no Dominion Bank four dollar bills.

About 2,500 men are now employed of Sifton & Ward's section of the Canada Pacific Railway. The grading of 85 miles is already nearly completed by the various sub-contractors. Labourers' wages are from \$35 to \$40 per month, with board. Mechanics from \$45 up.

Negotiations between the Quebec Government and the Northern Colonization Railway Company

are in an advanced state, and it is confidently expected that details of the arrangement for the assumption of that line by the Province will be laid before the House on its assembling.

The Icelandic immigrants who have settled in Nova Scotia during the present year appear well satisfied with the country. They number about 150, and are equally divided between Musquodoboit and Lockport; 500 more are expected next year.

The Christian Brothers have obtained the whole of the Seigniorial land in rear of the town of Beauharnois, consisting of 400 acres. They intend to build a novitiate house upon it next spring where they will receive pupils from all parts of North America.

THE EPIDEMIC.—The disease has again visited this city, and the number of horses suffering from it, is quite numerous. Yesterday on the carter's stand, were to be seen several suffering severely from the disease.—Quebec Budget, Oct. 23.

On Thursday of last week, at Sherrington, Eastern Townships, the three bells presented to the Church by the Rev. Mr. Primeau, Cure of the Parish, were blessed by Mgr. Fabre. After low mass was celebrated by Rev. Mr. Gravel, Cure of Laprairie, R. V. Mr. Landrigan, Cure of St. Bridget's, preached an appropriate sermon in English and French; after which Mgr. the Bishop of Gratianopolis, performed the ceremony of Benediction, assisted by Canon Mongeau, of the Bishop's Palace, and Rev. Mr. Lusier, Cure of Chateauguy. Over forty members of the clergy were also present.

THE SCHOOLS WAR.—The supplementary collection for the support of the Catholic free schools taken at the Cathedral on Sunday amounted to more than \$800. A collection taken at St. Peter's for the support of the Portland Catholic schools amounted to \$500. Thus are the Catholics of St. John compelled to tax themselves twice for the support of their own free schools, while in the name of Progress and Enlightenment, and in due form of law, they are robbed of even larger sums, which are employed in the education of the children of their wealthier neighbours.—St. John (N. B.) Freeman, Oct. 22.

ABORTION.—Davis and his wife have been convicted of the murder of the young woman Jennie Gillmour who died of the injuries received at their hands while undergoing an operation to procure abortion, and have been sentenced to be hanged. If they were in St. John a petition praying for the commutation of their sentence would be signed by hundreds of thousands of respectable people. The sentences of other parties convicted of causing death by procuring abortion were commuted a few months ago.—St. John Freeman.

A wing is being added to the Montreal College at the Priests' Farm, and will soon be ready for occupation. A portion of the roof of the main building has been raised and altered to the Mansard style. The new church and additional wing to the Grey Nunnery on Dorchester street is being roofed in, and will be ready for occupation next spring. This year has been a very busy one with the Catholic Church authorities, there being no less than three churches in course of construction (besides the cathedral), two convents or schools, and three large additions to buildings already in use.

The Governor-General, Lady Dufferin, and suite arrived at Ottawa on Saturday, and were met at the station by a very large number of citizens, among whom were members of the Cabinet, the Mayor and Corporation. An address of welcome was delivered by the Mayor on behalf of the city, but no other preparations were made for the reception of the vice-regal party. Lord Dufferin said he felt unusually delighted at being once more at Ottawa; that owing to their long absence Lady Dufferin was anxious to see her children, and he would give a written reply to the address. The party were then driven to Rideau Hall immediately, and the assemblage dispersed.

AGENTS.

The undermentioned gentlemen have kindly consented to act as Agents in their respective localities, for the TRUE WITNESS:—Lennoxville.—M. L. Connolly, Esq., Mayor. Williamstown, Glengarry.—Mr. A. McGillis, P. M. Sillery, Quebec.—Mr. M. H. O'Ryan, Hamilton and Vicinity.—Mr. James Quinlan. Alliston, Ont.—Mr. F. D. Kelly, Notary Public. Fox Waterville, P. Q., and neighborhood.—Mr. T. McGovern. Parish of Mount St. Patrick.—Mr. Patrick Fitzgerald. Ste. Brigide.—Mr. W. Donnelly. Souris, P.E.I.—Mr. James Moynagh, jr. Sarnia, and the County of Lambton.—Mr. John Mahoney. Brockville.—Mr. Richard Evans. Erinsville.—Mr. Patrick Walsh, P.M. Tamworth.—Mr. Andrew Prout. Roblin.—Mr. Andrew Donovan. Tweed.—Mr. Patrick Casey. Madoc.—Mr. Richard Connell. Marmora.—Mr. Michael Connors. Kulladar.—Mr. James Armstrong.

Birth.

At Lennoxville, P. Q., on the 20th inst., the wife of Martin L. Connolly, Esq., Mayor, of a daughter.

Married.

In this city, on the 20th inst., by the Very Rev. Canon Leblanc, Michael Polan, to Sarah, only daughter of John McElroy, Esq., Superintendent of the Ottawa Street Gas Works.

MONTREAL WHOLESALE MARKETS.—(Gazette)

Table with market prices for flour, sugar, and other goods. Columns include item names and prices per unit.

TORONTO FARMERS' MARKET.—(Globe.)

Table with market prices for wheat, barley, and other agricultural products. Columns include item names and prices.

Table with market prices for various commodities like mutton, butter, eggs, and apples. Columns include item names and prices.

THE KINGSTON MARKET.—(British Whig.)

Table with market prices for flour, grain, mutton, and other goods. Columns include item names and prices.

J. H. SEMPLE, IMPORTER AND WHOLESALE GROCER, 53 ST. PETER STREET, (Corner of Foundling) MONTREAL

May 1st, 1874. 37-52



THE REGULAR MONTHLY MEETING of this CORPORATION will be held in the ST. PATRICK'S SOCIETY'S HALL, Corner of Craig and St. Alexander Streets, on TUESDAY EVENING next, 2nd Nov., at Eight o'clock. SAMUEL CROSS, Rec.-Secretary

ST. PATRICK'S HALL ASSOCIATION.

The Annual Meeting of the Stockholders of the above Association will take place in FERRY'S HALL, Craig st., on TUESDAY, the 2nd prox., at 7.30 P. M. for the election of Directors and other business.

By order of the Directors.

WANTED, AGENTS in every

City, Town and Village in the Dominion, to CANVASS for the "TRUE WITNESS." To energetic persons liberal terms will be given. Apply to J. GILLIES, True Witness Office, Montreal.

TEACHERS WANTED.—By the School Commissioners of the Township of Allumette Island, THREE

SCHOOL TEACHERS. One male holding a first class Elementary Certificate, and two Females Second Class. For particulars apply to DANIEL CAUGHLIN, Chairman, or TERENCE SMITH, Sec.-Treas. School Corporation. 10-3

COSTELLO BROTHERS,

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T. J. DOHERTY, B.C.L.,

ADVOCATE, &c., &c., No. 50 ST. JAMES STREET, MONTREAL. [Feb. 74

Advertisement for 'The Harp' magazine, published by F. Callahan, Montreal. Price \$1.00 per year.

FOR SALE, an EXCELLENT FARM, known as MOUNT ST. COLUMBA FARM, West Williams, North Middlesex, Ontario, containing 130 acres, all enclosed, of which 110 are well cleared, and in a high state of cultivation, and 20 acres of woodland well timbered, plenty of good water, first class frame buildings, stone wall cellars under dwelling house, large bearing orchard, and well fenced all around, within a quarter of a mile of the Catholic Parish Church and Separate School; four and a half miles from Park Hill Station on G. T. R. Road; thirteen miles from Stratford, and twenty-eight miles from London; good gravel roads to and from it. Apply (if by letter, post paid) to the Proprietor on the premises, L. C. MCINTYRE, Barnhis P.O., North Middlesex, Ont.

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H. J. HINGSTON, Manager, P.O. W. E. HINGSTON, M.D., L.R.C.S.E., Medical Referee. [Montreal, January, 21

FOREIGN INTELLIGENCE.

FRANCE.

A grand review of the French troops has been held at Verdon to conclude the military manoeuvres. Subsequently General Lebrun, who was in command of the Army Corps, gave a breakfast at which Marshal MacMahon was present. At this breakfast General de Cissey, the Minister of War, spoke in high terms of the Marshal President of the Republic. He hinted that, although much had been done towards the reorganisation of the French Army, much yet remained to do. General de Cissey concluded by proposing "The Health of the Republic."

M. ROUBER'S SPEECH.—Paris, Oct. 22.—The Council of Ministers to-day decided not to take the initiative looking to repressive measures in regard to M. Roubier for his recent speech at Ajaccio, as Government desires to leave the Assembly complete freedom of action in the matter.

MEETING OF THE ASSEMBLY.—Paris, October 22.—It is announced that the French Assembly will convene on Thursday, the 4th of November next. The French Catholic papers give particulars of the death of Prince Adalbert, the last of the eight children of Louis I. of Bavaria. He was a good citizen; in the truest sense, an excellent Catholic, and his loss will be greatly deplored in Bavaria.

The Messenger du Midi having announced that the Kleber had been absent from Corvica for two months the *Univers* asks what has become of the province of the Duc Decazes that that French man of war should be kept at Bastia in the disposition of the Holy Father?

The *Univers* of the 25th September publishes in full the text of the Report, presented to the recent Congress at Rheims by the Rev. Father Masquieu, on behalf of the working men's guilds. That journal also remarks that the writers who so constantly assail the Catholic associations would do well to read the report, for they will find many things in it which they need to know.

The blasphemous paper of Geneva, the *Tin Journal Suisse*, has been interdicted from entering France—its hostility to the Government of that country, not to speak of its systematic attacks on religion, placing it under the ban of the French law.

The banking agent Belgium recently manifested by Victor Hugo and M. de Girardin has called forth the following semi-official note:—

The feeling evinced in some Belgian papers as to certain publications alluding to the annexation of Belgium to France has excited profound surprise here; for it is matter of public notoriety that nothing is less thought of in France than the annexation of Belgium, and it ought to be known at Brussels what everybody knows in France, that the publications in question are essentially personal whimsicalities (*fantasmes*).

The *Times* correspondent writing from Paris on Oct. 4, says:—"A diplomatic incident occurred to-day which, though not pregnant with any great interest shows the great good feeling which exists between Republican institutions. The Comte de Bruc, *Chargé d'Affaires* of the Republic of San Marino, was received by the Duc Decazes this afternoon at 2 o'clock, and expressed the good wishes of his Government for the greatness and prosperity of France, which from the highest antiquity has always honoured San Marino with its friendship and protection." San Marino has had no representative in France since the death of the Duc d'Aquaviva three years ago, and it must therefore be a source of sincere congratulations that diplomatic relations have once more been resumed between the two countries.

THE FRENCH ELECTORAL QUESTION.—The great question before the Assembly when it meets again will be that so often discussed—of the electoral divisions. It is now understood that the Government has finally made up its mind to nail its colours to the mast, and insist on the adoption of the *scrutin d'arrondissement*. Hence an imminent split between it and its supporters on the Left of the Chamber. The latter appear to be much aggrieved that their representative in the Cabinet, M. Dufaure, should have in this matter gone with his colleagues instead of with his old party, and they point triumphantly to his former leader, M. Thiers, who has just declared for the maintenance of the *scrutin de liste* as necessary for the prosperity of the Republic. Nothing can be more unreasonable. When M. Thiers was in office he pronounced very decidedly in favour of the *scrutin d'arrondissement*, and M. Dufaure expressed the same opinion. Why, because M. Thiers has changed his convictions, M. Dufaure should depart from his is not apparent to the ordinary mind. That there will be a sharp struggle there appears to be little doubt, and the *Times* endeavours to avert the storm by suggesting that all that is hoped to effect by the *scrutin d'arrondissement* may be as well obtained by applying to the *scrutin de liste* the system of the cumulative vote. We fear, however, that the Left will be just as averse to this as to the other. What they dislike is precisely the result aimed at, not the particular means proposed. They do not wish to have large minorities in the large towns represented, they do not desire to give weight to local influences. They know that the *scrutin de liste* is the only system on which a bare Radical majority can triumph throughout the whole department, and that is precisely what they want. But we suspect that it will turn out that the feeling in favour of the *scrutin d'arrondissement* is much stronger and more widespread than it is generally believed to be, and that the Government will be seen to have public opinion at its back.—*Tablet*.

SPAIN.

THE CARLIST CASE.—Paris, Oct. 22.—It is believed in Madrid that the Carlist leaders will hold a meeting shortly, at which a decision will be arrived at which will influence to an important extent the position of their cause. The *Tempo*, after chronicling a few assertions from the Carlist ranks, states that in Catalonia—where the Carlist leader Gamundi has just been defeated—several Carlist leaders and one Carra have dissolved their bands, saying that "all is over for the present." And from Santander comes the intelligence that the Fueristas in Biscay and Guipuzcoa are working to bring about a reconciliation, that the inhabitants of Guipuzcoa and Navarre are in favour of peace, and that several prominent Carlists and foreign Carlist Committees are endeavouring to persuade Don Carlos to abandon the struggle.

GERMANY.

DEFICIT IN THE BUDGET.—London, Oct. 22.—The *Pall Mall Gazette's* telegram from Berlin says the estimates for the German Empire for 1876 show a deficit of fifteen million marks. This Apostate Suszczyński—This unhappy man has advanced a stage in his wickedness, having contracted a civil marriage at Königsburg with Fraulin Gajewska. It is stated that he intended proceeding at once to Switzerland with the expectation that some of the "Old-Catholic" pastors there will not hesitate to perform a religious ceremony from which the German "Old-Catholic" still shrink. The Polish papers contain pathetic appeals to the Gajewska family to prevent the perpetration of so shameful an offence by their daughter; one bringing disgrace upon themselves, upon the Polish clergy, and the fame of the nation.

SCHOOL INSPECTORS still continue to visit the Catholic schools that the presence of a German is to be banished. On the 18th of September a contested election for Deputy to the Reichstag for the district of Guld and Thorn was held, and the polling took place on Monday, 20th September. There were 19,000 good votes, of which the Protestants carried off 10,000, and the Catholics 9,000. So exciting an election, and one in which so many persons voted, has never before taken place in Guld. As what not unlikely most of the rejected-voting papers came from the Catholic side, the defects being just what were to be expected from people who require to have everything shown and explained to them and have little self-reliance. Many German Catholics were also frightened by the Polish name, so that they abstained from voting.

MUNICH.—The *Westfälischer Messager* announces that Dr. Brinkmann (the Bishop of Münster) has left the baths at Karlsbad, and by direct ones of his physicians, will go to the Tyrol and Switzer land for the benefit of his health. It will depend upon the state of his health whether he takes his intended visit to Rome.

CIVIL MARRIAGES.—A return, which the *Deutsches Reichs-Zeitung* publishes, gives the number of marriages registered within the Cassel district during the last quarter of 1874 as 112; and during the first quarter of 1875 as 107. Of the former ecclesiastical ceremony was performed in 87 cases, and of the latter in 64 cases. There were thus 61 purely civil marriages in the first six months after the law had come into operation. It is gratifying to know that there was not among them a single case of Catholics vailing themselves of the facility granted them.

TURKEY.

A Memorandum has been presented to the International Commission at Metkovich on the Merina, close to the Austrian frontier, in which the insurgents of a neighbouring district, which were the first to rise, state their grievances. It is as follows:—

"Honoured European Commission.—For centuries the unenviable *Zayas*—the Christians of the Herzegovina—have been dragging on their misery. Unable to bear any longer the tyranny, barbarian persecution, violence, and oppression of the *Turks*, they have all risen and taken to arms to prove to the civilized Europe of the 19th century that it is a shame and a sin for her that such a barbarism should be allowed to exist. We have heard that you have been sent out from the Sovereigns to inquire into our grievances and why we have risen in arms. Well, here are the true and real causes. Let us begin with the Mussulman landlord. The unlucky peasant who farms a piece of ground from the *Agas* must till it and pay not less than half the produce. If the *Agas* comes on a visit, which happens three or four times a year, he comes with all his people, and the peasant is forced to maintain the *Agas*, his people, and horses; otherwise there are blows for him and prison. The tithes are farmed in the Turkish Empire, but the farmers of the revenues in connivance with the authorities take ten times their due, and the *Rayah* has to pay beyond this—the *Rayah* has to pay the *Charash* and the *Askane*. The counting of the cattle and sheep is managed in the most unfortunate way. It is the *Turks* who count them; they pass their co-religionists; but the Christian, if he has ten, they reckon 30, in order that this latter should pay to the *Agas* the full *redevances*—is it not so? Who is Judge? It is all himself. If a *Turk* sees a Christian, or a Christian sees a *Turk*, the Christian can never obtain justice if he has not two *Turks* as witnesses, and he is thrown into prison besides. The *Turks* carry away by force our wives and daughters, and force them to embrace Islamism. If a Christian comes forward against a *Turk*, he does not live three days. To the *Turks* our priests, our churches, our bells, our images of saints are an abomination, which they insult openly. We pay taxes to the Sultan, and bear heavy charges, but receive no education. We have no schools, and if any one asked for such he would at once be imprisoned, and would have to pay for it with his head. If there be any work to be done on the roads of the Sultan, the *Rayah* has to go five and six days from home, and has to work eight days without receiving bread or pay, while the *Turks* are exempt. If horses are wanted to carry provisions for the Turkish troops, the *Gendarmes* are down upon the village which has to feed them, while every day they take away men and horses, and keep them away for 15 or 20 days without giving them bread or pay. We can never obtain justice, because the tribunals are composed of a number of wild *Turks*, and only two Christians, who from fear even subscribe the sentence of death on a Christian. If a poor Christian is ordered to do some work and he excuses himself, the *Zaptiehs* are down upon him, beat him half to death, and often torture him till he really dies. If a *Turk* brings a complaint before the tribunal the case is decided at once, but if a Christian has a suit he can wait till Doomsday, or he must spend in bribes ten times as much as his suit is worth. We can never be in safety from the *Turks*. If the *Agas* come to us the first thing he does is to revile the Cross, the pictures of Saints, the altar, the church, &c. The violence of the *Turks* knows no limit. Semail *Aga* Schavitz, who sits in the Council at Solatz, forced the unfortunate *Rayah* to drain the swamps of Kuzat, and so arranged the matter as if the people had worked on the roads of the Sultan, all this without a farthing of pay. He is not the only one who does so; every *Turk* does the same. There is no honesty in the Turkish Government. The employes have only small pay, and are thus forced to commit all sorts of illegalities and violence. Nothing is easier for the *Turks* than to condemn the *Rayah* illegally, for the proceedings of the tribunal are carried on in Turkish, which the *Rayah* does not understand, and they do as they like. A swamp at Garda Glavica and Glavica Kovavica belonged to the *Rayah*. The peasants of that place drained it and cultivated it, but the *Turks* appropriated the land to the extent of 1,000 acres. High and honoured Sirs, Europe has changed up to this day, and has driven from their thrones many noble Emperors, Kings, and Princes who were Christians; and to-day, in the age of civilization, you still set such great store by the Turkish barbarism! High and honoured Sirs, we can and will not live any longer under the Turkish whips. We are men and not beasts. If you do not want to help us you cannot force us to return to slavery. We cannot believe the Turkish promises, and as regards your mediation we are convinced that the *Turks* don't care a straw about it. We want freedom, full and real freedom. The *Turks* will never get us alive into their hands.

THE WRONGS OF HERZEGOVINA.—An eminent Philhellene publishes in Paris an interesting reply to the complaints of the insurgents of Herzegovina. We may thus condense it:—"1. The small farmer complains that he has to give half his produce to the *aga*, or mayor; that the *aga* pays him four visits a year, and he has to maintain him and his followers while they remain.—When molested by the *aga* the farmer can have recourse to the *caidi*, to the bishop, to the lieutenant-governor, and even to Constantinople. 2. The tithes are farmed, and the farmers exact ten times the amount prescribed by law.—The tithes are farmed, but by Christian notable, and the insurgents have only to blame their co-religionists. The Turkish tithes are farmed by *Turks*. 3. The *rayahs* have also to pay taxes and personal contributions.—The *rayahs* can purchase military exemption and escape all personal service by paying. 4. The cattle are counted in an iniquitous manner.—The cattle census is intrusted to

Christian agents. 5. A Christian prosecuted by a *Turk* or who prosecutes a *Turk* loses his suit unless he has two Turkish witnesses, and he is thrown into prison besides. 6. The *Turks* employ violence, carry off wives and daughters, and force them to embrace Islamism.—The *Khovan* forbids forcible conversion, but the Christians declare all means good to convert a Mussulman. 7. If a Christian calls for justice against a *Turk*, he is sure not to live more than three days. 8. When a Christian is unjustly imprisoned the *Dish-op* informs the *Cosaks*. 9. The *Turks* hate our priests, churches, &c.—If the *Turks* have a horror of Christians, the Greeks not only hate the *Turks* but all Christians not of the Greek Church. 10. We pay taxes and receive no education; we have no schools.—Teachers are not wanting, and if the Greek Slavs do not know how to read and write they have only to blame their spiritual chiefs. 11. The *rayah* is obliged to work on roads for a week at a time without pay or food.—Since the capitulations, &c., Christians have been exempted from forced labour. 12. When horses are required for the army the *rayah* has his animal taken.—When horses are requisitioned and no indemnity given, the police, on the complaint of the *Cosaks*, are punished. 13. How obtain justice in a court composed of savage *Turks* and only two Christians, who are forced to consent even to the death of the most honest Christians?—There are other courts and a mixed tribunal as well as the *Cosaks*. 14. In a poor Christian resists forced labour, or if interferes to prevent his horse being taken, he is sure to be beaten almost to death.—The *Cosaks* are there to see the captivities respected. 15. If a Christian takes a case into court he can never get it settled without bribing the judges to ten times the value of the matter in dispute.—The same answer as to No. 12. 16. There is no security under the Turkish Government.—The capitulations and other Acts have been conceded, not in favour of the *Turks*, but to the Christians. 17. If an *aga* comes to see you he blasphemes against the Cross, &c.—The Greek Slavs also use very bad language. 18. A Turkish judge obliged some *rayahs* to dry a lake for him.—An isolated fact. 19. There is no probity in the Turkish Government; its agents, being ill paid, commit illegal and violent acts.—And the probity of the Greeks in the Turkish service? 20. Turkish, which the *rayahs* do not understand, is used in the courts.—Europeans soon pick up Turkish. 21. Some *rayahs* drained a lake, and the *Turks* took the land reclaimed away from them.—Why did not the *rayahs* complain to their *Cosaks*? Such are the replies which "an eminent Philhellene" makes to the insurgent "factum."—*Pall Mall Gazette*.

A series of larger and more than usually obstinate fights occurred between the Insurgents and the *Turks* on the 28th, 29th, and 30th of September in the neighbourhood of Solatz. According to the Insurgents' own account, a body of 1,200 men, led by the often-mentioned Petko Paolovics and Ljubobradics, after some slight skirmishing on the 28th, attacked on the 29th the Turkish post at Prapatuzza. The fight lasted with varying fortune until the evening, when the *Turks* received large reinforcements from Solatz. This made it advisable for the Insurgents to withdraw to their position in the mountains, where early the next morning they were attacked in their turn by the *Turks*, and after an obstinate resistance were driven from their position. They ascribe their defeat to the want of ammunition and to the turning movement of the *Turks* who are stated to have been 4,000 strong. No order was to be cut off from their line of retreat into the mountains, the Insurgents fell back on Rasuc and Ejubnja. The losses are admitted to have been great on both sides. The number of wounded was large, as, in consequence of the want of ammunition the Insurgents took to hand-to-hand fighting. This offensive movement on the part of the Insurgents shows more than usual boldness. The scene of the fight is the high land which connects the Gradina range with the coast range on the left of the Nerenta River. The object seems to have been a combined movement of the bands of the Tribinje district to interrupt the communications in the Nerenta Valley from Metkovich to Mostar, and the failure must have been very complete as the Insurgent accounts themselves admit. Once more experience has proved that in all cases where the Insurgents venture to come out of their mountain strongholds the *Turks* show their superiority, but this time the Insurgents were driven out of their own positions. Meanwhile ravages and destruction go on on both sides, with constant assaults on a small scale and skirmishes of no importance except that they are more or less accompanied by destruction of villages of both religions and the more or less complete impoverishment of the province and the increasing of the normal acerbity between Mussulman and Christian. The longer this goes on the greater will be, not merely the loss of the property of the inhabitants or destruction of the inhabitants themselves, but the difficulty of effecting a pacification. No prisoners are taken in battle or by combatants on either side, and I am quite willing to believe that the Insurgents commit the greater barbarities, if there be any degrees, from having been the most degraded before the war broke out. Slavery and bad government are not agents calculated to develop Christian virtues, and after all they have undergone I should not be in the least surprised at the Insurgents roasting some *Agas* alive. The pre-eminence of the *Agas* has only been kept up by intolerable oppression, and the wind they have sown will now and then come back in a whirlwind. What is more exasperating than all the personal grievances, the Mussulmans in every way insult the religion of the *rayah*. The altars of the churches are defiled in the vilest way, the sacred utensils, the pictures, and all objects of reverence subjected to ingenious indignities, and the priestly vestments displayed in mock procession of gipsies or the rabble of Trebinje. All this to us may seem very puerile provocation, but to the Herzegovinian Christian it is the worst conceivable humiliation, it must be remembered that all these people are of the same race. Those only who had no conviction or attachment to their religion became Mussulmans, while all who held to their Christianity before any worldly advantage are the slaves of to-day and hold their religion dearer by all they endure for it. All this must be taken into account before we give judgment on the men who take a savage delight in cutting off *Turks*' heads and sticking them up on poles. Thus barbarities will increase on both sides so long as the war is kept up. As I have repeatedly foretold, the Insurgents will accept any solution of this question which the Powers guarantee, and which will give personal liberty and equality before the law to the *rayah*. All political plans and combinations exist only in the heads of political intriguers, who make a means of the insurrection, but have no control and only slight influence over it. Servian agents have been very busy among the Insurgents, but they have failed to produce any impression. The whole of Herzegovina is strongly attached to Montenegro, and will follow Prince Nikin's counsel, and I am confident that he will advise the acceptance of any autonomy guaranteed by the Powers. To this fact is unquestionably due the withdrawal of Servia from moral engagements made to the Insurgents. Her ambition was greater than her interest in the fate of the *rayah*, and when the Servian politicians found that there were no advantages to be gained territorially by them they declined to go any further. The natural consequence is that the Montenegro gain and the Servians lose influence over the Insurgent population, the more that many Montenegrois are joining them.—*Corr. Times*.

Commenting on the Herzegovina affair, the *Journal*

of St. Petersburg volunteers a few notable remarks of its own:—"This is not the first time that the question of Turkish reform has been mooted by diplomacy. We all remember the circumstances which led to the Hatti-Sherif of Gulhane, to the enquiries of Mahomet Kiprili, &c. These attempts were justified by the interest all Europe had in preserving peace and tranquillity in the East. The peace of the world depends upon order and quiet in Turkey. As to the Porte, its very existence is at stake in an Oriental war. Notwithstanding, all these endeavours have come to nothing. The cause of failure was that Mahomedan society was not as yet sufficiently developed to assist the Government in carrying out its chosen policy. The Turkish Government, urged on by Europe, was in advance of Turkish manners and customs; nay, the Government itself objected to the pressure put upon it, and hated the innovations exacted by civilized Christianity. To-day everything is different. Mahomedans now suffer quite as much under administrative abuses as the Christians. The state of the public finances has contributed to enlighten public opinion. Money knows neither religion, nor rank, nor nationality. It is governed by mathematical laws. Loans are every day more difficult to be concluded. Imposts necessitated by a system of government founded upon force alone are onerous. Main force is very expensive now-a-days. Rebellions are engendered, which, while causing fresh expenditure, dry up the sources of income. The truth of all this is being gradually felt by the *Turks*, who are looking out for some means to check the evil. The present Grand Vizier is particularly disposed to introduce reforms. His own experience as a Provincial Governor has made him acquainted with the vices and abuses of the administration, and he is determined to do away with them not only in the Insurgent Provinces, but in the whole Empire, with all its various races. It is the business of all the world to favour and support these benevolent intentions. For this reason the Powers dispersed with a diplomatic pressure resorted to formerly and always resulting in nothing. The Powers display the greatest confidence in the intentions of the Sultan and his Ministers, who have been persuaded that the interests of the Porte in this question are identical with those of all other nations. Diplomatic action to-day is confined to assisting the Turkish Government in quelling the insurrection and planning institutions likely to allay existing grievances. The task is not an easy one. On both sides there are susceptibilities, passions, and impulses to be overcome which aggravate each other. Yet the task is not beyond the resources of diplomacy. There is every reason to hope that, thanks to the united exertions of Turkey and the foreign Cabinets, the present crisis will be productive of a decided improvement in the condition of the East."

The writer of the above inspired words looks upon the change which has come over Mahomedan society as the reason why Turkey may be trusted to carry out reforms contemplated for the last 49 years, but unrealized as yet. Considering it is only nine years since Prince Gortchakoff officially declared that the condition of the Christian subjects of the Porte was unendurable, that his illusions as regarded the state of Turkey were over; and that he would actively interfere were *Rayah* rebels again massacred by the Sultan's troops—considering all this, I say, and a good many similar facts which might be easily adduced, the Russian Government must have very conclusive proofs respecting the change alleged to have come over Mahomedan Society if this is the reason why diplomatic pressure is deprecated in the present instance. The Russian discovery of a Mahomedan intellectual metamorphosis is the more remarkable, as the Turkish administration, by the *Journal de St. Petersburg's* own showing, is worse than ever, and as the few men earning for politics in Turkey are mostly connected with this sinking administration. It is, perhaps, also worthy of note that the Christian *Rayahs*, with their ample facilities for observing the peculiarities of the Turkish Government, are not overmuch disposed to endorse the assertion respecting the recent enlightenment of Mahomedan "Society." You have read the proclamations of the Insurgent chiefs; you have seen the text of the Servian Speech from the Throne, and the Address of the Servian Parliament; you have been made acquainted with the utterances of the Prince of Montenegro, the Archbishop of Serbia, the Agrar Parliament, and the Servian, Croat, or Dalmatian, and Rumanian Press—is there anything in all these to make one suspect they see any amelioration? With all these witnesses, to the contrary, it is exceedingly desirable that the point in dispute should be cleared up by future communications from the exclusive sources at the disposal of St. Petersburg writers.—*Times* Cor.

Some time since an engine-driver at Leecis, having been discharged, applied to be reinstated. "You were dismissed," said the superintendent, sternly; "for letting your train come twice into collision." "That is the very reason," rejoined the man, interrupting him, "why I ask to be restored." "How so?" "Why, sir, if I had any doubt before as to whether two trains could pass each other on the same line, I am now entirely satisfied. I have tried it twice, sir, and it can't be done, and I am not likely to try it again."

In Oxfordshire lately the churchwardens of a certain parish realized a curious fact that had been sent by direction of the Bishop throughout the diocese, putting questions for each churchwarden to answer as to the state of his parish on some moral and social points. Among the questions was the following:—"Have you reason to think there is much immorality in your parish?" A farmer pondered on this for some time. The reputation of his parish, he felt at last, was bound to be maintained, so the answer, with many others, went back to the diocesan, "Pretty fairish."

A man dressed in a sailor costume was brought up in a criminal court the other day upon a charge of stealing a pair of boots. As he had no counsel, the court appointed a young lawyer to take charge of the defence. The lawyer opened the case with a speech in which he alluded to his client as "a child of the sad sea waves, a nursing of the storm, whom the pitiless billows had cast, a forlorn and friendless wretch upon the shores of time, after a life spent in fierce and heroic conflict with the raging elements." The evidence revealed that he was a cook upon a canal-boat, previous to which he had hawked fish. The "nursling of the storm" is now in goal for six months.

In the parish church of Fettercairn a custom existed—and indeed still lingers, in some parts of Scotland—of the proctor, on Communion Sabbaths, reading out each single line of the psalm, or paraphrase, before it was sung by the congregation. This practice gave rise to a somewhat unfortunate introduction of a line from the first psalm. In most churches in Scotland the communion-tables are placed in the centre of the church. After sermon and prayer, the seats around these tables are occupied by the communicants, while a psalm is being sung. On one Communion Sunday the proctor observed the noble family of Eglington approaching the tables, and saw that they were likely to be kept out by those who pressed in before them. Being very zealous for their accommodation, he called out to an individual whom he considered to be the principle obstacle in the passage. "Come back, lock, and let in the noble family of Eglington;" and then, turning again to his psalm-book, he took it up and went on to read the line, "Nur stand in sinners' way."

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HAGYARD'S YELLOW OIL

This valuable preparation is admirably adapted to the cure of all those diseases for which a counter-irritant external remedy is required.

In the human family it is guaranteed to cure Rheumatism, Sprains, Bruises, Frost Bites, Chilblains, Scalds, Itch, &c., &c., and can be taken internally for Croup, Influenza, Asthma, in connection with HAGYARD'S PECTORAL BALSAM, when used according to directions on circulars accompanying each bottle.

No Housewife should be without it always in the stable in case they should require a reliable Liniment for the cure of Sprains, Bruises, Scalds, &c., &c., Wind-galls, Lameness from any cause; and, when given internally, will cure Cholera, Colic, Influenza, &c.

There is no preparation offered to suffering humanity that has made so many permanent cures as HAGYARD'S YELLOW OIL.

We guarantee it to give satisfaction or refund the money.

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There are innumerable cases of Consumption, Catarrh, Asthma, Bronchitis, &c., which might have been prevented if a useful and timely remedy had been used. Where irritation exists, it soothes; where a cough occurs, it mitigates the symptoms and establishes a healthy action where there is a large collection of phlegm or mucus to remove, it will be found invaluable.

We would caution parties wishing to use our PECTORAL BALSAM that owing to its large sale our medicine has attained there are many small dealers getting up Balsams under other names which do not contain one particle of Balsam in their composition. Ask for HAGYARD'S PECTORAL BALSAM and take no other.

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There is scarcely any disease in which purgative medicines are not more or less required, and much sickness and suffering might be prevented were they more generally used. No person can feel well while a costive habit of body prevails; besides, soon generates serious and often fatal diseases which might have been avoided by a timely and judicious use of proper Cathartic Medicines.

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SONGS OF HOME

By JOHN LOCKE. Come Sarah, sit by me, and sing a song of home, I'll be thy echo, and thy voice will be my song...

The music still is in my ears of Ireland's rippling rills; And through the mist of twenty years I see her high, green hills...

Ah! for the sweet old vanished times, my poor heart often grieves, When 'round the purple meads we strayed in silent summer eve...

The twenty years have passed away since I saw Ireland's shore, My heart's unchanging and unchained—still Irish to the core!

Great Men Good Sleepers. Napoleon at St. Helena, censured what he called historical silliness (nisiarism) on the part of historians who judged of all men and events...

Conde was an excellent sleeper; so was the Duke of Wellington; so was Pitt, till his health became fatally shattered; and the power or habit is quite as essential in civil as in military affairs...

At Wagram there was a time when the French left was routed, and the artillery of Boudet taken. Intelligence of this disaster and of the threatening advance of the Austrian right to operate on the French rear being brought by one of Massena's aides...

Having given this order, confident in its execution by Lauriston, Davoust, and d'Aboville, and sure of its effect, tranquillised, moreover, by the progress of Davoust and our right wing Napoleon alighted, and that which will astonish, but is certain, is that calling Ruzan (the Mamelouk), he caused his bearskin to be spread out, stretched himself upon it, and fell into a deep sleep...

There was a frog who lived in a spring, He caught such a cold that he could not sing. Poor, unfortunate Batrachian! In what a sad plight he must have been...

How bravely a man can walk the earth, bear the heaviest burdens, perform the severest duties, and look all men boldly in the face, if he only bears in his breast a clear conscience void of offence towards God and man!

KEAT'S COCOA.—GRATEFUL AND COMFORTING.—By a thorough knowledge of the natural laws which govern the operations of digestion and nutrition, and by a careful application of the fine properties of well-selected cocoa, Mr. Epps has provided our breakfast tables with a delicately flavoured beverage which may save us many heavy doctors' bills...

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It is no longer an idle dream or boasting to affirm that Fellows' Hypophosphites, wherein are united nature's forces, will strengthen man and make his life not only endurable, but sparkling with ruddy and joyous health; this then we recommend when vitality is on the wane, or when the organism becomes enfeebled.

NOTICE. An application will be made at the approaching session of the Legislature of Quebec, on the part of THE CATHOLIC EPISCOPAL CORPORATION OF MONTREAL, to obtain a Private Bill for the purpose of authorizing the said Corporation to sell an immovable property situate in the Parish of St. Genevieve, District of Montreal...

The said sale being for the effect of Permitting the Religious Ladies under whose care, according to the said Testament, the said Hospital is to be placed to unite that institution to the Establishment that they already possess in said Parish of St. Genevieve.

D. BARRY, B. C. L., ADVOCATE, 12 ST. JAMES STREET MONTREAL. January 30, 1874.

P. N. LECLAIR, (Late of Alexandria), PHYSICIAN, SURGEON, AND OBSTETRICIAN, 252 GUY STREET. CONSULTATION HOURS—8 to 10 A.M.; 12 to 2 P.M.—[4]

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\$5 TO \$20 PER DAY.—Agents Wanted! All classes of working people, of either sex, young or old, making more money at work for us in their spare moments, or all the time, than at anything else. Particulars free. Post card to States costs but one cent. Address G. STINSON & CO., Portland, Maine [30th, Oct. 74, 11-52]

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ONLY ONE PRICE ASKED. Don't forget the place: BROWN'S, No. 9, CHABOLLEZ SQUARE, opposite the Crossing of the City Cars, and near the G. T. R. Depot. Montreal, Jan. 1st, 1875.

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W. B. MCGOWAN, L.D.S. The above is prepared under my direct supervision with the greatest care and accuracy, and strictly according to the original recipe of Dr. W. B. McGowan, Surgeon Dentist, of this city.

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R. O'Neill, St. Francis de Salle Street, A. Pilonneau, Janvier Street, M. H. Gault, McTavish Street, James McShane, Jr., Metropolis a Hotel, Notre Dame Street, W. Stephens, Pointe aux Tremble, Alex. Holmes, 252 St. Antoine Street, St. Bridget's Refuge.

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JOHN HATCHETTE & CO., LATE MOORE, SEMPLE & HATCHETTE, (SUCCESSORS TO FITZPATRICK & MOORE,) IMPORTERS AND GENERAL WHOLESALE GROCERS, WINE AND SPIRIT MERCHANTS, 54 & 56 COLLEGE STREET, MONTREAL. [37-52]

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TERMS: Board and Tuition in French and English... \$6.00 Music and Use of Instrument... 2.00 Drawing and Painting... 1.00 Bed and Bedding... 1.00 Washing, &c... 1.00 Entrance Fee... 3.00

No deduction made, when the Pupils are withdrawn before the expiration of the term except in case of sickness. Parents wishing their children to be furnished with materials for Drawing and Fancy work, should deposit funds for that purpose in the hands of the Superiores of the Convent. No Pupil will be admitted without a recommendation. Uniform: Black and Plain. Board during the two months vacation, if spend at the Convent \$10.00. The Scholastic year commences in September and closes at the end of June

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HEARSE! HEARSE!! MICHAEL FERON, No. 23 St. ANTOINE STREET, BEGS to inform the public that he has procured several new, elegant, and handsomely finished HEARSES, which he offers to the use of the public at very moderate charges. M. Feron will do his best to give satisfaction to the public. Montreal, March, 1871.

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DR. M'LANE'S Celebrated American WORM SPECIFIC, OR VERMIFUGE.

SYMPTOMS OF WORMS. THE countenance is pale and leaden-colored, with occasional flushes, or a circumscribed spot on one or both cheeks; the eyes become dull; the pupils dilated; an are semicircle runs along the lower eyelid; the nose is irritated, swells, and sometimes bleeds; a swelling of the upper lip; occasional headache, with humming or throbbing of the ears; an unusual secretion of saliva; slimy or furred tongue; breath very foul, particularly in the morning; appetite variable, sometimes voracious, with a gnawing sensation of the stomach, at others, entirely gone; fleeting pains in the stomach; occasional nausea and vomiting; violent pains throughout the abdomen; bowels irregular, at times costive; stools slimy; not unfrequently tinged with red; belly swollen and hard; urine turbid; respiration occasionally difficult, and accompanied by hicough; cough sometimes dry and convulsive; uneasy and disturbed sleep, with grinding of the teeth; temper variable, but generally irritable, &c.

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