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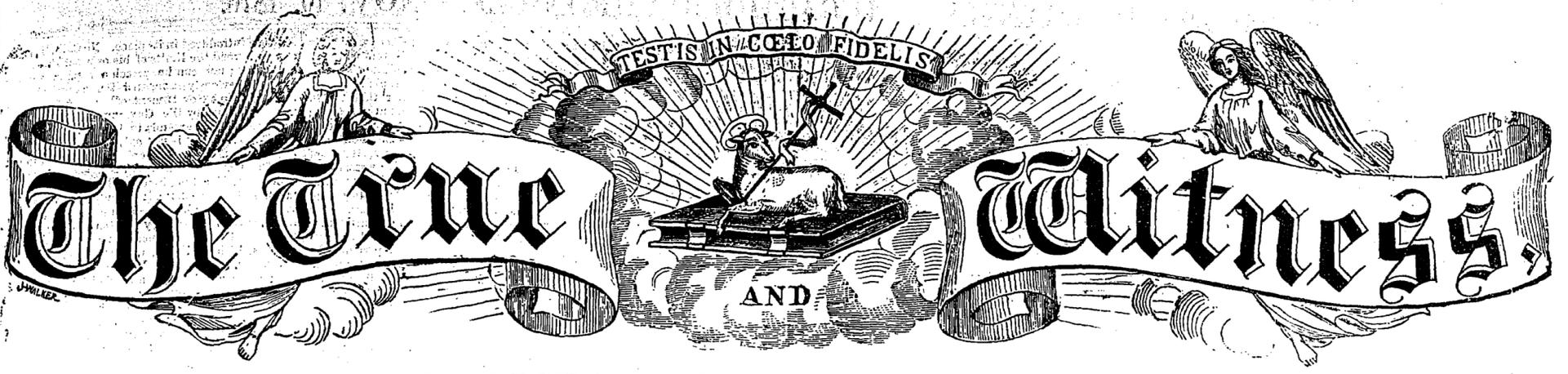
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CATHOLIC CHRONICLE.

VOL. XXVII. MONTREAL, FRIDAY, NOVEMBER 10, 1876. NO. 13.

JUST RECEIVED, A MOST BEAUTIFUL BOOK. Glories of the Sacred Heart, by Cardinal Manning, 12 mo., 300 pages. \$1.00

Table listing agents for the Dominion Catholic Periodicals, including titles like 'New York Tablet', 'Boston Pilot', and 'London Tablet' with their respective prices.

JUST RECEIVED, SERMONS BY THE LATE REVEREND J. J. MURPHY, who lost his life at the fire at Back River on the night of December 4th, 1875.

THE LION OF FLANDERS; OR, THE BATTLE OF THE GOLDEN SPURS.

BY HENDRIK CONSCIENCE. CHAPTER XII.—(CONTINUED.)

A heavy blow resounded upon either breast, as if hammer upon anvil, and both reeled backwards from the shock, which, however, did but inflame their rage the more. A short deep growl mingled with their heavy breathing, and with their arms they seized each other round the body as in a vice of steel.

four pair of powerful hands, and roughly thrown upon the ground, while in a moment after the room was filled by armed soldiers. For some time he maintained a fruitless struggle against numbers; but at last, exhausted with this new conflict, he ceased to resist, and lay still, regarding the Frenchmen with one of those terrible looks that precede a death-blow given or received.

him so violently excited; all eyes were accordingly fixed upon him as he continued: "You, like myself, are true-born citizens of Bruges; you, like myself, have too long been suffering under the disgrace and burden of bondage; but all that is nothing to what I had to endure today. By Heaven! I hardly know how to tell you of it for very shame."

nothing was left of the magnificent castle of Male that the fury of the butchers and the devouring fire could lay waste. Round about the fire-bell resounded from village to village, and the peasants, as in duty bound, hurried up to help at the call; but they arrived only to be spectators of the scene of destruction, which, to say the truth, did not greatly displease them.

from view. He had not long occupied his post, however, when other sounds fell upon his ear along with those which it had already caught; through the clank of armour and the rapid tramp of the horses, he could now distinctly hear the lamentations of a female voice. At this his cheeks grew pale under his helmet, not with fear,—for that was a thing his heart knew not,—but his honor as a knight, his feeling as a man, urged him to succor the helpless, and above all to protect a woman, while at the same time a high mission and a solemn vow forbade him to expose himself to recognition.

THE ARCHANGELS.

By MARGUERITE CLEVELAND.

St. Michael.

"Michael, the Great Prince that standeth for the children of thy people."—Dan. xii. 1.

When it pleased the Almighty to select from among the nations of the earth one people to become peculiarly his own, he appointed St. Michael to be leader over that chosen people, and when the power of the synagogue was permitted to cease, and to be replaced by the power of the Church, so that the Christians became the people of God, then Michael, who had been the great prince of the Hebrew people, became the prince and leader of the Church militant in Christendom, and the guardian of redeemed souls against his old adversary the Prince of Hell. (Rev. xii. 6, 7.) In the story of Hagar in the wilderness, it is Michael who descends to her aid. In the sacrifice of Isaac, it is Michael who stays the hand of Abraham; and it is the same great angel who leads the Israelites through the wilderness. He is also who descends to deliver the three children from the fiery furnace. The worship paid to St. Michael, and which originated in the far East, is supposed to have been adopted by the Oriental Christians in consequence of a famous apparition of the archangel at Colosse; in Phrygia, which caused him to be held in special veneration by the people of that city, and perhaps occasioned the particular warning of St. Paul to the Colossians. Of all the recorded apparitions of St. Michael, the following is perhaps the most famous. In the sixth century when Rome was nearly depopulated by a pestilence, St. Gregory, afterwards Pope, advised that a procession should be made through the streets of the city, singing the service since called Great Litanies. He placed himself at the head of the faithful, and during three days they traversed the city, and on the third day, when they had arrived opposite to the mole of Hadrian, Gregory beheld the Archangel alight on the summit of that monument, and sheath his sword, dripping with blood. Then Gregory knew that the plague was stayed, and a church was there dedicated in honor of the Archangel, and the tomb of Hadrian has since been called the castle of St. Angelo.

In all the representations of St. Michael, he is young and beautiful, but "severe in youthful beauty," as one who carries on a perpetual contest with the powers of evil. He is the angelic Paladin, armed in a dazzling coat of mail, with sword and spear and shield. Thus we see him standing by the throne of the Madonna, or worshipping at the feet of the Divine Infant.

St. Gabriel.

"I am Gabriel, that stand in the presence of God."—Luke, i. 19.

In those passages of Scripture where the Angel Gabriel is mentioned by name, he is brought before us in the character of a messenger only, and always on important occasions. In the Old Testament he is sent to Daniel to announce the return of the Jews from captivity and to explain the vision which prefigures the destinies of mighty empires. In the New Testament the vision of St. Gabriel is yet more sublime. He first appears to the high priest Zachary and foretells the birth of St. John the Baptist. Six months later St. Gabriel is sent to announce the appearance of the Redeemer of mankind. In the Jewish tradition St. Gabriel is the guardian of the celestial treasury. As the angel who announced the birth of Christ, he has been venerated as the angel who presides over child-birth. He foretells the birth of Samson, and in the apocryphal legends, he foretells to Joachim the birth of the Virgin Mary. In the East he is of great importance. In consequence of the Oriental devotion to this angel Mahomet pretended that he was his immediate teacher and inspirer. In the New Testament St. Gabriel is much more frequently alluded to than is St. Michael.

In devotional pictures he is represented as a majestic being, generally robed in white, his flowing hair bound by a jewelled tiara, and bears in one hand a lily or a sceptre, in the other a scroll on which is inscribed, "Ave Maria, gratia plena."

St. Raphael.

"I am Raphael, one of the seven holy angels which present the prayers of the saints, and which go in and out before the glory of the Holy One."—Tobias xii. 16.

There is an established belief that every created being has a guardian angel deputed to watch over him; but the prince of guardian spirits, the guardian angel of all humanity, is Raphael, and in this character, according to the early Christians, he appeared to the shepherds by night "with good tidings of great joy, which shall be for all people." It is, however, from the beautiful Hebrew story of Tobias that his attributes are gathered; he is the protector of the young and innocent, and he watches over the pilgrim and the wayfarer. The character given him in the Jewish traditions has been preserved throughout by Milton; his sympathy with the human race, his benignity, his eloquence, his mild and social converse.

The devotional figures of Raphael exhibit him in the dress of a pilgrim, sandals on his feet, his hair bound with a diadem, the staff in his hand, and sometimes as guardian spirit he carried a sword. Thus it is shown

How Holy Church,

Doth represent with human countenance Gabriel and Michael, and him who made Tobias whole. Dante, Par. c. iv.

BURIAL OF THE DEAD.

"Remember, man, that thou art dust and unto dust thou shalt return."

At all times, and in all countries, with very few exceptions, the greatest respect has been paid to the remains of mankind after death. Even amongst pagan nations the bodies of their departed friends have been generally treated with veneration and respect. Amongst the ancient Greeks and Romans as well as the chosen people of God, solemn rites were ordained for the dead. The rites and ceremonies among pagan nations were different from those followed by the Jews, who alone treated the remains of the dead in such a manner as to show they felt they were to rise again at the last day with the same bodies they had in this life. One of the greatest stains on the character of the ancient Romans arose from the circumstance of their not showing the same respect to their dead as other nations; for the slaves, and all those who were not able to pay the expenses of a funeral, were most shamefully neglected after death. This was not the case amongst the more enlightened Greeks; while with the chosen people of God the distinction between persons of different rank was still less regarded. The practice adopted by the ancient pagan nations was to consume by fire the remains of those who departed this life, and then to place the ashes in funeral urns, which were afterwards preserved. But far more endearing to Christians, and more consonant to the principles of our religion, is the practice pursued by all Christian nations, of burying the remains of their departed brethren in the earth; so that the sentence pronounced by the Almighty on our first parents after their fall, might be verified namely, that man, sprung from dust, should return again to that earth from which he came. If we revert to the times of the Patriarchs, we find in the Book of Judges that Abraham purchased a cemetery for himself and for his wife Sara; and we know

from sacred history, that not only they, but also Isaac and the Patriarch Jacob, with his son Joseph both of whom died in a distant land, expressed their desire to be buried in the same place.

The religious feeling of survivors to have their ashes mingled after death with those of their departed relatives, is thus, as may be seen from the sacred Scriptures, of very high antiquity. As the Jews had different feelings respecting death, from other ancient nations, so their mode of interment was also different; they were in the habit of embalming their dead bodies, to preserve them from decay and corruption. The Egyptians also embalmed their dead with a similar object. By the law of Moses, all persons were forbidden to touch the bodies of the departed, under the pain of becoming unclean; but this was ordered, not for the purpose of creating any disrespect towards the dead, but in those countries where contagion is so dangerous, it was a salutary precaution to prevent the spread of the disease, and so far from creating a disrespect towards the departed, we know the very contrary to have been the fact, and that amongst the people of God the greatest respect was always paid to the remains of their brethren. Saul was buried under a tree; Moses, Josue, and others, on the mountain top. We are informed that the people mourned for thirty days after the death of Moses, and that there were great lamentations throughout all Israel. We also know, that among the Jewish people one of the greatest afflictions that could befall an individual was to be deprived of the ceremonies prescribed for the interment of the dead, and hence this was one of the threats held out against those who disobeyed the law of God, by the prophet Jeremiah. In that country, where perfumes and spices were procured with so much facility from Chanaan, the practice of embalming was easily continued. Their sepulchres were generally by the sides of thoroughfares not unfrequently gardens; and it is well known that the Jewish people did not make use of coffins for their dead. The Redeemer himself was laid in the sepulchre without a coffin. Lazarus was also buried without a coffin; and the widow's son of Naim sat up from his bier on being called upon by the Son of God to arise, showing that he was not inclosed in a coffin. After being embalmed, the dead bodies were laid in caves, hallowed out from the rocks, which were easily found suited to the purpose in that mountainous country. They were laid in those caves, wrapped in sheets, but, as already said, without coffins. Lazarus and the young man of Naim were wrapped in sheets, and the Redeemer himself was also inclosed in a similar manner, on being placed in the tomb of Joseph of Arimathea, which had been dug in a garden near Mount Calvary. And when Joseph of Arimathea wished to embalm the body of our Lord, the Gospel says, that he bought of myrrh and aloes about a hundred pounds weight. This circumstance is used as an argument against those infidels who deny that part of the Gospel; for such a quantity of perfumes placed over His body, wrapped in linen for so long a time, would have been of itself sufficient to cause death, even if He had been alive when placed in the tomb.

When we come down to the early ages of Christianity, we find new forms of burial introduced. During the times of persecution, the sacred mysteries of religion were necessarily celebrated in the vast caverns under or near Rome, from which the clay and other materials for building the city were procured, and in which the ceremonies were carried out at night, and even during the day, by the light of lamps. Thus, as well as on account of its mystic meaning, naturally arose the custom of using candles during mass, in our churches, at the present day. At this period the early Christians departed from the custom of the ancient Romans, and were in the habit of placing the remains of their deceased in those catacombs, near where their religious sacrifices were offered up. Sepulchres were hollowed out of the sides of the catacombs, and these were afterwards closed and cemented again, so that there was a separate tomb for almost every individual. During the first three centuries of the church, persecution continued rife, and this custom prevailed, and when Christian churches began to be built, the bodies even of the clergy were not interred in the interior of those new temples. When, however, peace was restored to the Christian world, by the Emperor Constantine, and when churches were openly erected and founded, a different custom began to be introduced. That monarch expressed a wish to be buried in the porch of a church. The same course was adopted on the death of the Emperor Theodosius, and from that period, bishops, abbots and clergy began to be buried in churches, until, between the ninth and eleventh centuries, the custom of burying in or near churches became general, and the ancient practice fell altogether into disuse. In the Greek church, there was established from the fourth century an inferior order of clergymen, who were named *Kopiatos*, in Latin *Fossors*, or Diggers; and their duty was, to see that every ceremonial required in the Christian service should be rightly performed over the dead, and that all persons deceased should be buried in a proper and becoming manner. Under their direction the barbarous custom of the ancient Romans, to lavish such immense sums on the funerals of the more wealthy of their citizens, whilst they neglected the poor, was entirely abolished. We are informed, that at the death of Constantine the Great, there were no less than 150 of those *Fossors* engaged to superintend his funeral, and the numbers employed on some other occasions are also stated to have been very great.

In modern times many persons object to interments in churches, and sometimes with very good reason, as in large cities, where interments are of frequent occurrence, the effluvia arising from the decomposition of a number of dead bodies is likely to produce contagion and disease. This was, in particular, observable in the city of Paris, where the churchyards became so full, that to preserve the health of the city, they were forced to disinter the dead who had been buried during several centuries, and to convey their remains to the catacombs beneath Paris, where they were arranged in proper order, so that beneath the living city there is now established a city of the dead. As has been already observed, the custom in the early ages was to embalm the dead in the first instance. After the embalming, lights were placed around the corpse, to denote the light of faith, by which the Christian had been illuminated whilst living. Hymns were also chanted, and amongst the fervent Christians of those days the body was buried with the most solemn pomp. It was carried in procession, and treated with every possible respect, in consequence of having been once the temple of the Holy Ghost—consecrated as such by baptism, and specially united to Jesus Christ in the holy and adorable Sacrament of the Eucharist. Of this fact we find repeated mention in the writings of the holy Fathers. Thus we have St. Cyprian saying to the Christians of his day, "Why do you weep, or allow the Gentiles to behold those signs of sorrow, when you boast to them that you profess a living God? Why do you weep and mourn over the departed, as if they were dead and lost for ever?" Again, another Father tells them to exchange their mourning and lamentations for hymns of joy; and St. Jerome, in describing the funeral of the holy widow Paula, says, that "at her funeral procession there were carried incense and lights" and from the same sacred source we learn, that at the funerals in his days, lamps were lighted and torches burned, in the same manner as at the Olympic games among the heathens; for as in those profane festivities, the wrestlers who were victorious in the games were led in procession with lighted torches and rejoicings, so the early Christians, viewing, with holy Job, the life of man as a continual

warfare, (and believing that it was only on the day when they slept in Christ, after persevering to the end, that the fight could be said to terminate, and that they became illustrious conquerors over sin, death and hell, they thought it right to celebrate the triumph of the Christian conqueror at the funeral with lights and torches, as if he had been a living hero, victorious over his mortal enemies."

It is unnecessary to describe the ceremonies prescribed by the Church in our own times for the funerals of the departed. The great charity and love of the Catholic Church towards her children, and her solicitude for them; from baptism to extreme unction, from the cradle to the grave, are calculated to make the most profound and grateful impressions upon the human heart. Ever anxious to extend her favors and assistance, her affectionate concern will pursue them even to the regions of the dead. Partaking the Holy Eucharist during life, the body of the Christian is raised to an inconceivable dignity by this divine contest, this mysterious union; we become thereby incorporated with the natural body of Christ, as by baptism we are made members of His mystic body, the Church. And therefore it is that the remains of Christians after death are honored, as having been the temples of the Holy Ghost whilst living. When, during high mass for the dead, you behold the minister of God reciting the solemn prayers over the coffin of the deceased, and going around, sprinkling it with holy water, and even paying to it the honor of incense, do not regard it as an empty ceremonial, but as an honor prescribed by the Church to be paid to the body which had been at one time the temple of the Holy Ghost and the residence of the Deity. The Holy Ghost tells us, that it is better to go to the house of mourning than the house of feasting, and we could not hear a more moving homily, a more affecting sermon, than to behold every time we come to pray in the temple of the Most High, the graves where are deposited the remains of the friends we loved, and where we may, perhaps, one day rest ourselves. It must remind us of what we are, from whence we have come, and whither we are to return. It must serve as a powerful inducement to us to improve our lives, and it also must be a touching appeal to our hearts in exciting charity on behalf of our departed friends in Christ. The vivid contemplation of death, as we approach the house of God, will prepare us to enter worthily within its sacred precincts, and insensible indeed must be the heart of that Christian which is not softened to compunction and humbled in penitential spirit, as it moves, through the graves of the dead, to the sanctuary of the Lord of Life.

FATHER MATHEW.

The 10th of October was the eighty-sixth anniversary of the birth of the man who will ever be known as the Apostle of Temperance. Less than eighty-six years ago no one would have dreamed in the wildest flights of imagination that the memory of this event would yet be celebrated in token of the world's gratitude to one of the greatest men of the nineteenth century, the benefactor not only of his co-religionists and fellow-countrymen, but of every people who speak the English language. No man is more deserving of honor than he, and to the credit of the Irish people be it said that they have known for once how to honor a prophet in his own country, though not, perhaps, with all the honor that is due him. The deep affection with which his memory is cherished by the Irish race in every corner of the earth is more than an earnest of what is due to him from the Church and from humanity, for he has rendered the most important services to both, as his native country. He exerted almost superhuman efforts to eradicate what was then, and is still, unfortunately, too great an extent, the besetting evil of his country, and died a martyr to the welfare of the people whom he loved so much. His work was greater than that of the most successful warriors or most skillful diplomatists. His conquests caused not the intercession of one regent nor the shedding of a single tear, unless in sorrow for the sins of the past, and for the evils which he showed them could be easily avoided. He has erected his own monument in the affections of a grateful people. The great work which he began and brought to such perfection has survived him, and seems to have renewed new life. The advocates of the temperance cause are once more a power in the Church, and they would certainly be grossly negligent of duty if they allow the anniversary of his birth to pass without paying suitable honor to his memory. Whatever may be the failings of the Irish, and they have their failings like all other people, no man can truthfully say they are wanting in gratitude. It is their most conspicuous virtue, as the vice which Father Mathew did so much to correct has been their most characteristic failing. They are the standard bearers of temperance on both sides of the Atlantic, and as such could not forget the blessings shed upon their faith and fatherland by one of the most illustrious members of their own ancient race. It would be unworthy of the prestige the army of temperance has gained for itself as a great social power to allow the 10th of October to pass without paying due respect to the memory of the great man who first gave it form and cohesive principle. Nor have they done so. We regret that the advocates of temperance on this side of the Atlantic have allowed the day to pass almost unnoticed. What a contrast does not their conduct present to what has taken place in the great English and Irish cities. The celebrations in Dublin, Cork, Liverpool, Manchester and London show both the strength of the temperance cause and the deep affection with which the memory of its apostles is cherished in the hearts of the people. But, perhaps, the greatest display was that at the famous Exeter Hall, London, which was crowded to inconvenience, notwithstanding that it is considered to be the most spacious public hall in the world. The great event of the evening was the address delivered by Cardinal Manning, whose appearance on the platform was received with the warmest expressions of welcome. The story of Father Mathew's life and labors cannot be too often told, and we will therefore repeat it in the words of the Cardinal Archbishop of Westminster.

The proceedings were opened by a very interesting event, namely, the presentation of a well-executed photograph of Father Mathew to His Eminence. After thanking them for this gift, a portrait which, he said, would be dear to him as representing the very person of the man whom Ireland loves, and who loved Ireland with all his heart, and after referring to the great meeting which was simultaneously held in Dublin, the Cardinal said: "I do not suppose that any man with a Catholic heart in him needs be told that Father Mathew was born in the Golden Vale, in Tipperary, in 1790. That he was priest in Cork, as a pastor of the parish, a preacher and a confessor, a friend and father of the poor, a special shepherd of little children, a visitor of the sick in the hospital at the time of fever and cholera. He was a man who fulfilled all the duties of parish priest with the large heart of the Good Shepherd before he ever entered on his apostleship of temperance. In the year 1838, when he was not less than 48 years of age, he made up his mind to found the first temperance society. He called a meeting, and at that meeting there were not many present. He said to those that came together, 'I have assembled you here, that with me you may renounce totally all intoxicating drink. This intoxicating drink is not necessary for health. No man needs it, and for the sake of those who perish, and if we can save one soul and give glory to God, let us renounce it altogether.' After a pause, he said the words, 'you all know so well, 'Here goes in the name of God,' and

he wrote his name down the first. There were sixty names written down that night. He met with discouragement at first, but Father Mathew's heart was too full of the love of God and souls to be discouraged. Within three months after that 25,000 had taken the pledge; within nine months 300,000; and after passing from city to city, and town to town, and parish to parish, till he had gone over the whole face of Ireland, there were 2,000,000 of people who had taken the pledge. He went to his own college of Maynooth, and there eighty professors and 250 students took the pledge—they were the future pastors of the flock in Ireland. Men from every part and priests from every parish, now implored Father Mathew to come and labour in their midst to save the souls that were perishing by drunkenness. Well, it is not necessary for me to go on as to what Father Mathew did in Ireland, for every Irish heart knows that well. He then came over to Scotland, and what he did in Glasgow will never be forgotten. He then came to London, but I am sorry to say that he met with a rude reception in Westminster and Bermondsey. However, I am happy to add that those who unworthily trod in his footsteps met with a better reception and with a heartier welcome. If Father Mathew had not gone before us, and with the fervor of his footsteps prepared the way on the cold ground, we should not have been welcomed to-day. During his time, in England, Liverpool, Manchester, Bradford and Leeds, it is said he gave the pledge to 600,000 people. The same in America. But I do not pretend to give a sketch of his whole apostolic life. I come at once to that which was the crown of all—that sad day for Ireland, that sad day for all, when palsy struck him, and when, for the last years of his life, he lingered a helpless man at Queenstown. But to the last moment of his life he admitted to his room and to his dying bed those who desired to take the pledge. And so long as his palsied hand could move, he gave them the pledge and the holy sign of the Cross on their forehead. It was upon the death-bed that he received the first tidings of the founding of the United Kingdom Alliance, and when he heard it he said, "My soul is rejoiced for this; I know that this work is beyond the power of any individual, and it can only be done by the organization of a multitude." Well, now, such was his work; but if I may say it, his character was greater than his work. A man is great who has a great charity, and there never was a greater charity than there was in the heart of Father Mathew. That great heart was filled to overflowing with the love of God and with the love of man—with the love of his friends and the love of his enemies—the love of the good and the love of the sinner—the love of the sober and the love of the drunkard—the love of the poor perishing soul in all its debasement and all its degradation—and, above all, the love of the little children—the little children whom he labored to save in their innocent and helpless childhood from the temptations of intoxicating drink.

But it is not enough to honor the memory of Father Mathew by merely speaking in his praise. The great work which he began must not be allowed to suffer any relapse. No matter how much may be accomplished, there still remains much more to be done. Temperance is a Hydra which cannot be overcome unless by supernatural means. Its advocates must not, therefore, cease from earnest labor whilst chanting canticles of praise to the great man who is so dear to every Irish and Catholic heart. No incense could be more hateful to the subject of their rejoicings than praise unaccompanied by firm resolve and earnest labor. Every one knows how he was wont to turn away from any expression of praise whilst here on earth. He would prefer that his memory would be honored by the furtherance of the cause for which he lived and died. If he should come among them on that occasion, the first question he would undoubtedly ask would be: "What have you done with the work which I began in the midst of you, and bequeathed to you as a legacy? Have you kept it alive? I was here in London and formed temperance societies and a multitude took the pledge at my hands." Had they kept whole and intact the sacred inheritance which he had bequeathed to them? This would be infinitely more pleasing to him than all the praises they could lavish on his memory, and it is highly gratifying to reflect that the temperance cause is still worthy of the originator of the great movement. Nor is there any reason to fear that it will cease to prosper, for it has in Father Mathew as ardent an advocate before the throne of God as he was its indefatigable apostle whilst on earth.—*Catholic Review.*

HOW RUSSIA GOVERNS POLAND.

Russia of late affects to be the refuge and defender of the oppressed, and we are given to understand that from sentiments of the purest humanity she may find herself obliged to take up arms in defence of the oppressed people of the revolted provinces of Turkey. It would be supposed from this that Russia can have no remorse on this score. The following details taken from the *Germania* of the 4th July serve to show how Russia respects at home the rights of those under her sway, to whom religious and social liberty has been secured by no less than three international treaties; also how she has fulfilled that article of the treaty which obliged her to respect the religious liberty of her Polish provinces, and to leave the Catholics of both rites absolutely in the free exercise of their religious worship and discipline, and never to use her sovereignty to the detriment of the Roman Catholic religion.

Russia has never kept her word. She began at once to annihilate the Catholics of the Greek Rite. Even before the partition of Poland, Russia instigated the massacre of human beings, in which 200,000 Catholics of the Greek and Latin Rites perished. Further back still, Catherine, with unheard of cruelty, forced 8,000,000 of Greek Catholics to embrace schism, to whom belonged 9,316 (sic) parish churches and 145 Basilian monasteries. Nicholas, in his turn, treated with equal barbarity the United Greeks of Lithuania and Ruthenia, while Alexander has completed the destruction of the United Greek Church in Poland with imprisonments, fines, and exile, which during the last two years especially, cry to heaven for vengeance. That Russia aims at the destruction of the Catholic Church in Poland is evident. How does Russia respect the rights of the Holy Father, of bishops, of priests? She tramples them under foot, and with one stroke of the pen has suppressed Catholic dioceses without referring to Rome, and given them into the hands of excommunicated persons, forbidding any communication with the Catholic Episcopate of Russia, establishing a so-called Catholic college, composed of schismatics, and creatures of the Government to govern them. The authority of this college is placed in the hands of the Procurator, who by law must be schismatic? The bishops of these dioceses are in the meantime exiled to Siberia. The number of priests, not including those of Chelma, who have been exiled since 1863 up to the present time is 400, many of whom died of hardships on the road, while others perished from the rigorous climate and the privations they had to endure. The Catholic layman, may, perchance, obtain the favor of being exiled from Russia, but to a priest this grace is never accorded.

All children born of mixed marriages, contrary to the wills of the parents are forced to attend schismatic schools. Conversion to Catholicism is punished as a heinous crime. All the seminaries are under the immediate control of the Government and not of the bishops; from whence it follows that the masters are so many spies on the faithful. The Polish language has been abolished, and the

Russian introduced in its place. No Catholic priest can go beyond the limits of his own parish without a passport; nor can he preach a sermon without having previously submitted the manuscript for inspection to a Government official. All benefices are confiscated by the Government. This is the protection Russia extends to her Catholic subjects in Poland! But it is not only in matters of religion that these unhappy people have so much to suffer. Their national and political rights are trampled under foot. The kingdom of Poland has not even to much as its name left; it is only a Russian province. All Poles have been turned out of the public offices, and replaced by Russians *pur sang*. The use of the Russian language is obligatory in all schools, high and low, secular or religious. In Lithuania, Podolia, and Valinia even shop signs are forbidden to be written in Polish; also to keep accounts or direct letters in that language is unlawful, and liable to severe fines. Every effort is made to suppress the native tongue in this unhappy country, although of the six million inhabitants only one million understand Russian; and of these only a small number can speak it. Thus Russia endeavors to render the Polish element more and more ignorant, and the Polish youths unfit for higher instruction or the filling of public offices. Since the first partition of Poland, the lands of many landowners have been unjustly confiscated. It was easy to find false witnesses, liberally bribed, who would swear against a man, on mere suspicion as having taken part in the revolts. Besides this, in the province of Podolia and Valinia, no Catholic can buy land to bequeath to his heirs. Also, if a Catholic fails, his goods, when sold, can be purchased only by Russian schismatics or German Protestants. The natural consequence of so unjust a law is the depreciation of property, and thus not only the possessor but the creditor is ruined. Polish landowners are reduced to a state of insolvency by the extortions to which they are subjected.

As to the administration of taxation, the *Monk Wlad*, an official paper, in which the Kingdom of Poland is spoken of as "the Country of the Vistula," informs us that Poland has borne all her own expenses and maintained 210,000 soldiers. She has sent to St. Petersburg 53,291,000 roubles, while the provinces, purely Russian, had to defray only half their own expenses. The Polish landowners, after having divided their lands with the townspeople, are ordered, by an Ukase of last year, to maintain, at their own expense, the churches and buildings belonging to the schismatics. In addition to this, the Government endeavors to sow discord between the landed proprietors and the people of the towns, according to their favorite maxim, "*divide et impera*." The greatest evil of all, however, is that Russia seeks to corrupt the Polish youth, morally and physically, with the intent of making them her tools. Thus Bibikow, the curator of the University of Kijew, is reported to have said to the students: "Study or not, as you like; drink as much as you like; in fact, lead as bad a life as you like; only be sure and do not meddle with politics." The details just narrated lead to the supposition that the grief felt by Russia for the Slaves of the South is hypocritical; and, however much it is to be desired that the unfortunate inhabitants of Servia, Montenegro, Bosnia, and Herzegovina, should be delivered from the oppression of Turkey, yet it is not to be wished that they should fall into the hands of Russia.

THE BRITISH POLAR EXPEDITION.

A telegram has been received at Portsmouth announcing the return of the British Arctic expedition under Capt. Nares, comprising the steamers *Alert* and *Discovery*, to Valentia. Progress to the North Pole was found to be impracticable. Captain Nares reports that no land could be discovered to the northward of the highest latitude reached, namely, 83° 20' min., but in other respects the expedition was successful. The *Alert* had proceeded to Queenstown, and Captain Nares to London; all are well. The *Alert* arrived at Valentia at 3:30 o'clock Friday afternoon, 27th ult., being the first land made since leaving the frozen regions. She parted company with the *Discovery* in the Atlantic.

The *Alert* and *Discovery* left Port Foulke on July 20th, 1875, and entered the ice off Cape Sabie. After a severe and continuous struggle they reached the North side of Lady Franklin Bay, where the *Discovery* was left in winter quarters. The *Alert* pushed on, and reached the limit of navigation on the shore of the Polar. The ice varied in thickness being in some places 150 feet deep. President Land does not exist. The *Alert* wintered in latitude 82° 27'. At this point the sun was invisible for 142 days, and a temperature the lowest ever recorded was experienced. A detachment with sledges was despatched northward. It was absent seventy days and reached latitude 83° 30'. Another party rounded Cape Columbia, the northernmost point of America, and traced 220 miles westward from Greenland and also explored as far to the eastward. These sledge parties met no game and suffered from scurvy. Hans Petersen died from frost bite. John Porter, of the *Alert*, and Jas. Hans and Chas. Paul, of the *Discovery*, died on the sledging expeditions. No Esquimaux were seen, nor were any icebergs met with beyond Cape Union. The expedition encountered great difficulties in returning. The *Alert's* rudder bolt was damaged. The vessels left Smith's Sound on September 9th. They signalled the *Pandora*, Oct. 26, all well. The *Alert* parted from the *Discovery* in a gale on Oct. 19. She will shift her rudder at Valentia, and proceed to Queenstown to coal. The Admiral at Queenstown telegraphs that the *Discovery* is expected to arrive hourly.

During the sledge journeys the ice was so rugged that it was only possible to advance a mile a day. During the winter rich collections in the department of natural history were made, and many valuable scientific observations taken. Excellent coal was found near the place where the *Discovery* wintered. The expedition experienced the coldest weather experienced, the temperature being 59 degrees below zero for a fortnight and falling once to 104 degrees below freezing point. The *Pandora*, when spoken by the *Alert*, reported her crew slightly damaged by the ice. The *Pandora* called at Littleton Island and Cape Isabella, but was unable to reach Cape Sabie. As the expedition did not touch at Littleton Island on its return it missed the letters left by the *Pandora*. The health of the crews, with the exception already mentioned, has been good. Frost bites were severe, but not numerous. Petersen, the interpreter, died in 40 days after both feet had been amputated for frost bite. All the members of the expedition declare it impossible to get nearer the Pole than their northern exploring party, which penetrated to within 400 miles of it. On the return from their sledge journeys the men were in a very helpless condition, and it was necessary to carry some of them on the sledge. The planking of the *Alert* was much damaged by the ice.

A member of the expedition telegraphs to the *Daily News* that the northernmost land reached was in latitude 83 deg. 7 min. After that there was ice. The point furthest west reached was in longitude 85 deg. Lady Franklin Straits is really a bay. Petermann Flord was closed by a glacier. The northernmost point in Greenland seen was in latitude 82 deg. 57 min.

Our remembering an injury often does more hurt than receiving it.

Only good and wise men can be friends; others are but companions.

IRISH INTELLIGENCE.

The Rev. Father Arsenius, who has been superior of the Franciscan Order in Killarney for many years, has again been appointed to that office, in the room of Father J. Germain, who has resigned, and left for Belgium in ill-health.

The Lord Lieutenant has appointed Alderman John Quin a governor of the Limerick Lunatic Asylum. Mr. Quin is noted for his liberal and charitable acts, his latest being the erection of a tower and spire to the Redeptionist church, at a cost of over £4,000.

The official returns from Ballinasloe Fair state that the total number of sheep sold was 56,778 and the total unsold 2,252. Last year the total sold was 45,312 and unsold 4,693. The cattle sold was 10,415, the unsold, 6,734. Last year there were 12,919 sold and 1,572 unsold. The number of horses sold was 487 against 573 last year.

It is proposed to make a neat public garden at the Corry monument, Newry, and Mrs. Richardson, of Beesbrook, and Moyallen, has offered to erect a beautiful drinking monument in the grounds. Mr. Barcroft, of the Glen, Newry, has also proposed to provide some garden seats for the resort, which will be a boon to the inhabitants.

THE QUEEN'S UNIVERSITY IN IRELAND.—At its last public meeting the Senate of the University conferred the degree of M.D. (honoris causa) on Fleet-Surgeon Richard Eustace, R. N. With the exception of the degree of LL. D., recently conferred by Trinity College on the present head of the naval medical department, this, we believe is the highest university honour awarded to a naval medical officer in our time.—Dublin Nation

We have been requested [says the Derry Standard] to state that a sum of about £1,000 has already been subscribed towards the fund for defraying the expenses of a bill in Parliament to enable the citizens to free the bridge of the present objectionable tolls. The fact that this amount has been subscribed by thirty-six of the principal ratepayers is most encouraging, and establishes beyond doubt that there is a strong feeling of earnestness at the bottom of the proposed undertaking.

At the Ballinacorney quarter sessions, last month the following resolution was adopted by the majority:—Resolved—That, in order to check, as far as possible, the increase of drunkenness throughout the county, the magistrates assembled in quarter sessions at Ballinacorney on the 10th October, 1876, desire to express their strong approbation of the applications for spirit licenses being confined to licenses for six days only. The magistrates further hope that all publicans will voluntarily close their houses on Sundays, as this has been done in various parts of Ireland with the greatest benefit to the neighbourhood.

A movement is on foot (says a correspondent of the Cork Examiner) for making the roads of Reacastle and Craigha. The former leads from the bounds of the county Cork to Mount Eagle Lodge, near here, through Knuckuna and Reacastle mountains, opening up a beautiful tract of coarse land, now inhabited only by the hare and the grouse. The Craigha road leads from a beautiful tract of coarse land, and opens up a great thoroughfare, also leading to the Protestant church and graveyard, at present in a wretched way. There are two of the public work roads of "49 to those places already, but it is as impossible to get through them just now as to get over the greatest swamp in Ireland."

On the 10th ult., the Very Rev. Thos. Mathews, P. P. St. Mary's, Drogheda, arrived in town, after an absence of nearly seven years from Ireland. A large crowd of people awaited his coming at the station, and he was enthusiastically welcomed. Father Mathews, leaning on the arm of his nephew, Mr. J. D. Mathews, J. P., and followed by a crowd of friends walked into town and to St. Mary's church. Having assumed his soutane and surplice, and wearing a stole, "Father Tom," as he was always lovingly called, walked out on the altar. The people in the body of the church, in their zeal, immediately began to clap their hands, and shout out, "Welcome, welcome, Father Tom!" After a few moments in meditative prayer, the rev. gentleman addressed the congregation, briefly expressing his joy at being once more amongst his people.

The little town of Gort has recently been much agitated by a pleasant social event. After an absence of three years, on diplomatic service in South America, the Hon. Hugh Gough, the eldest son of Lord Gough, returned to Gort. In consequence of the young gentleman's absence from Ireland, when he obtained his majority, the inhabitants of Gort were unable to take that opportunity of manifesting their congratulations; accordingly, on Mr. Gough's arrival at Gort on the 7th ult., every possible demonstration of welcome was indulged in. Long before the hour of his arrival hundreds had assembled round the station and on the platform, where a banner bearing words of welcome was displayed. On the arrival of the train, Mr. Gough was most enthusiastically cheered, and the Gort Temperance Band struck up "Steer me back to Erin's Isle." He was conducted to an open carriage, from which the horses had been removed, and amidst a scene of great rejoicing he was carried through Gort under triumphal arches and amidst cheering crowds. After passing through Gort the party drove to Lough Coutra, where there was also a great scene of enthusiastic welcome.

CENTRAL TENANTS' COMMITTEE.—At the last monthly meeting of this body, held on Friday, Oct. 13th, at the Committee's Rooms, 19 Upper Sackville St., Dublin, The O'Donoghue, M.P., said he had drawn up a resolution which he would submit to the meeting:—Resolved—That we have read with profound regret the letter recently addressed by the Right Rev. Dr. Moriarty to the secretary of the Kerry Tenants' Defence Association, and while ready according to his lordship the respect justly due to his high and venerable position, we feel bound to declare our opinion that the letter has dealt unfairly and ungenerously with the members of that association, who have deserved well of Kerry and of Ireland; and that it has proffered to the farmers advice which, if followed, will leave them subject to those exorbitant demands and cruel evictions which have proved how utterly useless have been the appeals of the unfortunate tenants for mercy, and how wretched, because insecure, must be their condition till the law has confined the landlord's power within the bounds of justice, and proclaimed the right of the tenant to continue in occupation of his holding to be as undoubted as the right of the landlord to obtain a fair rent for his property." The resolution was seconded by Mr. Kettle, and unanimously adopted.

A special meeting of the Kerry Tenants' Defence Association was held on the 14th ult. Mr. J. J. Long, president, in the chair. The other members present were—Messrs. J. Walpole, V. P.; R. Burke, P.L.G.; P. D. Kenny, P.O.L.G.; Dr. Sullivan, J. Maherty, J. Hassill, M. O'Connor, D. Sheehan, Jas. Carmody, John Daly, P. Sullivan, M. Bruer, George Lynch, J. Halloran, and T. O'Rourke, T. C., hon. secretary. The president called attention to the letter from the Very Rev. Dean Mawe, in reply to the Knight of Kerry, which gave great satisfaction. He also read from the Ulster Weekly News of that day an address from the secretary of the county Down Tenant-Farmers' Association to the tenants of Ireland, strongly supporting the views expressed in the dean's first letter to their own association, advocating the extension of the "Ulster custom." It was unanimously resolved that the president and secretary, Mr. Burke, P.L.G., and some other members should represent the association in Dublin at

the conference, and recommend the extension of the Ulster tenant-right, so as to have one law for the whole country. A member recommended that the association should call on Mr. R. P. Blennerhasset, M.P., and The O'Donoghue to attend the conference, but it was stated that the members of Parliament had already been invited from Dublin. Some new members were nominated, and the meeting adjourned.

A shovel-nosed shark of large dimensions, was captured by two fishermen named Grady, at a place called Dooresk, Newport Bay, County Mayo, on the 15th ult. The men were herring fishing, and were drawing in their nets when the unusual weight apprised them that something beside herring had got into the meshes. On closer contact they discovered their visitor was an immense shark, and on finding the pull on the nets he made a rush from the boat, taking nets, fish, and all along with him a distance of about a hundred yards, till the anchor prevented him pulling away further. The men in the boat had no weapons with them, so had to use the loose seat of the boat, with which they struck him in the open mouth. At this stage some other boats came to their assistance and they towed him along towards the shore. While proceeding towards the land the monster made a second rush at the men in the boat, and one of them shoved the "clout" completely back in his capacious throat, and finished him. He was nine feet long and six feet in circumference, and his mouth contained three tiers of teeth.

The Irish Times of the 11th ult. says:—For the last few weeks Ballina, County Mayo, has suffered from outrages having no parallel in the memory of any person in the locality. Some persons have organized a crusade against the canine species, for no less than thirty dogs have perished during the last month from poison. Two fine spaniels, the property of one merchant, a finely-bred and beautiful greyhound, and half a dozen other valuable dogs were poisoned the first night, and two or more almost every night since. On Monday morning a fine retriever dog, worth ten guineas, two large watch dogs, the property of a clergyman, and a white bull dog, chained in the owner's yard, were found dead. The owner of the latter has sent its stomach to a Dublin analyst for the purpose of ascertaining the nature of the poison administered, as he intends claiming compensation from the grand jury of the county for malicious injury. In the house of a suspected person the police have discovered the intestines of a sheep impregnated with a deadly poison, and it is understood that the case will come up at the next petty sessions.

On the 1st ult., a meeting was held in the School-room, Claremorris, for the purpose of considering the means and ways towards the foundation of a convent of nuns in that town. Mr. R. Barrett was in the chair. After some earnest and eloquent observations from the chairman, describing the benefits that must result from such an institution, the Rev. Richard MacEale, P.P., explained briefly his motives for calling together the meeting, and expressed his hopes that by mutual co-operation they would succeed in founding an institution so much needed. At the close of the meeting a subscription list was opened, and over £600 subscribed. The proposed site of the new convent is Claremorris, once the residence of the notorious Denis Browne, who long dominated Mayo with a rod of iron; who banged men as he willed, and who, by his willing agency, lent additional cruelty to the atrocious Penal Code, then in full force in Ireland. The gallows-tree that stood upon the grounds, and on which many a victim of capricious cruelty writhed and struggled, is now of course demolished; but the site of the bloody gibbet is there still to be seen.

FATHER BURKE IN THE NORTH.—Father Burke, the Dominican, preached on Sunday, Oct. 8, in Kirkcubbin—a remote district in the diocese of Down, and the reappearance of the most popular of Irish preachers attracted to the village church an assemblage as remarkable for its munificence as for its numbers. A sum of no less than £300 was taken upon the occasion. "The fine autumnal morning," says the Ulster Examiner, "which ushered in the Feast of the Dedication of the Churches of Ireland, beheld the old and the young, high and low, the rich and the poor, from every point of the compass, from far and near, turned towards Kirkcubbin. By rail and road the thronging people went and when the ceremonies of the day commenced in the secluded spot so favored, a scene there met the eye which attested more strikingly than words can tell the undying faith and fidelity of the Irish people. The splendid sermon addressed to that multitude we endeavor to reproduce, but the cold type of the printing press cannot conjure up the sonorous intonation, the gesture full of grace and meaning, and the generally magnificent delivery of the great Dominican whom the Cardinal of the Church of Ireland delights to call prince of preachers. The glowing diction, full of learning and of imagery, is, however, preserved, and to the pleasure of hearing the discourse should be that of perusing it. As Father Burke's voice rang out clear as a clarion through the handsome church, a sympathetic chord was awakened in every heart of the singing crowd, and every man there was thankful that the strength had returned to the cowed champion who has proven himself the fearless defender of his country's fame, even as he is the most zealous laborer in the vineyard of the Church."

MIRACULOUS CURE AT LOURDES.—The following is an extract from a letter received by the Rev. Patrick McCulla, P.P., Droimiskin, co. Louth, from a gentleman on a visit at Lourdes, bearing date the 27th September:—"I would not have written to you till my return, but for the scene which I was personally a witness here this morning, and of which I write fresh from the scene. Yesterday arrived here pilgrimages from Tulle, in Central France, and Angers, in Brittany, whose banner bore the inscription: Bretons catholiques toujours. I was down at the grotto shortly before six o'clock, and early as was the hour there were thousands en route before me. By six o'clock I saw a poor peasant from Angers, formerly a mason by trade, a miserable object, carried down on a man's back to the piscine. For twenty-three years he had been deaf and dumb, paralyzed, unable to move hand or foot, stricken down in a thunderstorm. I saw him turn away. A few minutes after six o'clock I went to the Basilica over here for seven o'clock Mass, at the end of which Mrs. C. came to me to say that the man was prostrate in the grotto, rendering his thanksgiving, and by eight o'clock he walked up to the missionaries' place leaning on two priests, feeble and weak, yet cured. By nine o'clock I saw him in the refectory and shook hands with him, and from his own lips I heard the story of his long illness and miserable existence, and it was most affecting and edifying to see the poor old fellow, as he passed along the corridor, embracing and kissing the feet of the statue of the Blessed Virgin Mary, like a child. The people present all joined in a hymn of thanksgiving. The fervor of the piety of the poor and undermiddle classes made me think of myself at home in poor dear old Ireland. I had never expected to have seen with my own eyes a miracle. I have seen one to-day as wonderful as a miracle. I only wish you had been here to see and enjoy it, as you would have done."

MYSTERIOUS STONE THROWING.—PARSONSTOWN, Oct. 11, 1876.—A singular and mysterious occurrence which took place at the new cemetery near Parsonstown, on Sunday, still continues to cause profound sensation in the locality. On the day above mentioned the constabulary were informed that the windows in the cemetery lodge, kept by a man

named Martin Kennedy, were broken in several places by some invisible means, as no person could be seen on the premises at the time of the occurrence. The Parsonstown men, accompanied by the men of Orenklee Police Station, under Sub-Inspector Fulton, proceeded to the scene in order to ascertain the truth of the reported occurrence. After looking over the premises carefully, it was unanimously believed that no human being could be concealed about the place. The men were then placed on guard in and around the house, when to their utter dismay a regular fusillade was kept up during the remainder of the day, until no fewer than twenty-four panes of glass were completely demolished. The report quickly spread through the district, and hundreds of persons are daily visiting the place, and giving various opinions as to the origin of what is now considered a most mysterious affair. Yesterday the officers of Birr garrison and several of the Town Commissioners visited the place, and while examining the apertures made by the stones, several panes of glass were smashed in their presence. A large stone struck one of the party in the leg, but fortunately without inflicting any serious damage. Many of the spectators naturally grew terrified, and immediately took flight. Last evening the stone throwing was kept up with unabated vigor, the number of broken panes reaching some three dozen. A large force of constabulary is placed around the house for the purpose of protecting Kennedy and his family. The house is situated within the burial ground boundary, and was built about eight years ago. The affair has caused the wildest excitement throughout Parsonstown and neighborhood, and at present forms the general topic of conversation.

CATHOLICITY IN CONEMARA.—His Grace the Archbishop of Tuam, accompanied by the Rev. R. Prendergast, arrived at Clifden on Thursday, the 5th ult. He was received by thousands of people on the road thereto. Thousands from all parts of Conemara with green branches in their hands saluted the arrival of the chief pastor, who was not deterred by the long journey, about 70 miles, nor by the usual inclemency of this advanced season of the year. The efficient brass band of Clifden contributed largely to make the scene in town and along the approaches interesting and honourable. The Vincentians, aided by the clergy of Conemara, had prepared the multitude of men and women, boys and girls, and very young children, too, for the holy sacrament of Confirmation; but as the pressure on the confessionals was still undiminished, his Grace the Archbishop deferred Confirmation for a full week, and aided in the hearing of confessions. On Tuesday, the third week of this most successful mission, his Grace administered the sacrament of Confirmation to over thirteen hundred of men, women, and children. This is no exaggerated fact. So great was the multitude that it was found impossible to administer the sacrament of Confirmation within the walls of the old church, so all except those to receive Confirmation had to be turned out into the chapel yard, and even then the multitude of candidates had to be divided into four batches, three of which had to be excluded until the men and adult boys were confirmed, and the other three batches had to be taken in separate rotation after the first batch had been removed. These are plain unvarnished facts. Where are the tens of thousands paraded by the Soupers and Jumpers? After all the lavish waste of English gold, and virulent exhibition of English bigotry, the old faith, if possible, is more firm and more triumphant than ever. Another fact, the old church, with its three galleries, which contains close on three thousand persons, was filled to inconvenience during the entire mission, and considerable numbers had to remain outside. The venerable prelate and the priests of Conemara, in their grateful acknowledgment, are unanimous that a more fruitful mission was never held in the province of Connaught. It were vain to enumerate the number who were reconciled to their offended heavenly Father. The number who went to Holy Communion was also incalculable. The untiring zeal and inexhaustible charity of the good Fathers shrunk from any public notice; but it would be ungrateful in the priests and people of Conemara not to retain a lasting and affectionate remembrance of their apostolic efforts. Who can enumerate their unceasing efforts during the last three weeks? The Societies of the Sacred Heart, the Confraternities of the Scapulars and the Living Rosary, and the Conferences of St. Vincent de Paul have been re-arranged, and a fresh vitality has been communicated to the fervour of the religious but calumniated people of Conemara. Those concerned in the erection of the new church have been authorized by the zealous Vincentian Fathers to refer to them any persons wishing to aid the good work now so near completion, and, as the mission testifies, so sorely needed.—Mayo Examiner.

GREAT BRITAIN

Mr. Mitchell Henry, M. P., has been unanimously elected president of the Council of the London Home Rule Association.

ACKNOWLEDGMENT.—Sister Teresa Farrell, S.M., N. York, begs to return her sincere thanks to J. J. Dublin, for a donation of £1 towards the erection of a Deaf Mute and Blind Asylum in connection with the Orphanage.

The Rev. James Cleary, S. J., has been withdrawn from Glasgow, and has gone to make his tertianship or third year's probation. Fr. Cleary's withdrawal is very much felt by the congregation of St. Joseph's in whose midst he had laboured as a zealous, single-minded missionary for five years. He is succeeded at St. Joseph's by Fr. Ernest Lund, S. J.

A grand dramatic entertainment was given recently in St. Alphonsus' Schools, Glasgow, under the auspices of St. Alphonsus' Total Abstinence Society. The pieces consisted of the drama of "Robert Emmet" and the farce of "The Swiss Cottage." This society has just secured a large and commodious hall with apparatuses for its meetings, and strong hopes are entertained that this change will bring increased prosperity.

AN URBANATE BEDROOM.—A newly-married petty officer of her Majesty's gunboat Dasher, Jersey, has met with a singular accident. Some of his shipmates armed with muskets, went to his residence to give him a salute after his nuptials. He supplied them with refreshments, and laid hold of a gun carried by one of the party, who complained that he could not discharge it. No sooner had he done so than the gun exploded, lacerating the bridegroom's hand in a shocking manner.

ST. FRANCIS' GLASGOW.—The festival of the Patriarch of Assisi was observed with special solemnity in this church during the past week. On the festival day itself large numbers went to Holy Communion. On Sunday last, being that within the octave, the Most Rev. Archbishop Eyre assisted in throne at the High Mass which was celebrated at 10 o'clock by Rev. Fr. Bertrand, O.S.F., Rev. Fathers Antonine and William, O.S.F., acted as deacon and sub-deacon of the Mass; Rev. Fathers Outhbert, O.S.F., and Cayen as Deacons at the throne, and Rev. Dr. MacFarlane as master of ceremonies. After the first Gospel, his Grace the Archbishop preached a pericope on the "Saint." The most rev. preacher dwelt particularly upon the early days of the saint, pointing out his charity to the poor, and his zeal for the beauty of God's house, and thence drawing a lesson for the imitation of his hearers.—Catholic Times, Oct. 13.

THE ANGLICAN CHURCH CONGRESS.—We do not know that there is much to say about the Anglican Church Congress which has just held its sittings at Plymouth, except this, that the peace was very well kept in spite of glaring conflicts of opinion. Everybody must have made up his mind to endure contradiction, and to shut his eyes to unsightly discrepancies, which was, under the circumstances, certainly the best course to adopt. And Bishop Temple, who as the "Broadest" of prelates, was eminently in his place as President, struck the key-note at the beginning, when he told the Congress that the people who came to these gatherings, were for the most part persons of extreme views who wanted to ventilate their theories, while moderate people, who cared only for ordinary work staid at home, and that everybody therefore must exercise the virtue of patience, and be prepared to listen to a great deal that would be very offensive to them. They did; but the caution was surely a singular preparation for a Congress of people who belong to one communion, and profess to hold the same faith.—Tablet.

ALARMING NEWS FROM SCOTLAND.—The Dundee Evening News writes, in tones of deep despondency, thus:—"It is lamentable to find Popery and Ritualism making fearful strides through this once Protestant land. A new monastery has just been opened in buildings formerly used as a defence for the coast, but surrendered by the Government to Lord Lovat, and presented by him to the Jesuits. Here and at Perth they have magnificent buildings. The monastery at Perth has all the appearance of a palace, and is the most conspicuous object on approaching the 'fair city.' You would be startled if you knew how many of the Scottish nobility have boldly 'gone over,' and the example of the Butes, the Lovats, Frasers, Stuarts, Dowager Duchesses of Argyll, and Athole, Marchioness of Lothian, Duchess of Buccleugh, etc., is awfully contagious. One of our royal princes has been visiting the Marquis of Bute last week! And as if there were not enough of images in the Roman and Scottish Episcopal edifices, the fine old established Presbyterian Church in the centre of Dundee has had restored to the tower a statue of the Virgin Mary, holding her Infant Son, with his tiny hand raised, with the two fingers and thumb only exposed, after the Roman mode of imparting benediction.

SEAM HERMITS.—To the Editor of the Tablet.—SIR,—Among the many benefits we are called upon to be thankful for as bestowed on us by the lights of this nineteenth century we, in our innocence, had thought that the abolition of "hermits" was not the least. Ill-omened historical owls, shunning the noonday glare of modern light, convicted shams, exploded scare-crows, the oldest among us can barely recollect the last of this extinct species sitting in a brown dressing-gown in a retired summer-house in Yaxhall Gardens, and telling fortunes at 6d. a head. But the great and critical juncture in our foreign political relations at which we have now arrived, has, among other unexpected phenomena, recalled from the very jaws of oblivion, nay of extinction, a very few specimens of this rare species. A remote province of this British soil blossoms one more with a modern Peter the Hermit and the earnest, almost sepulchral tones of the Right Hon. the Hermit of Hawarden, appropriately addressing a dense audience, awoken once more the echoes of European society with the ancient cry "Vox populi vox Dei." The voice of many meetings is the expression of what Providence wills, the "bundling" of all Turks clean out of the profaned soil of Europe.

Sir, either this is a joke or it is the sober earnest of the most earnest of statesmen. If it is a joke surely it is a very bad joke indeed. If it is earnest it is a call direct and emphatic to kindle the unholly fires of a religious war on a scale which one sludgers to contemplate. What! is it not enough for these firebrands (for there are more hermits to hand on the torch lit by a kindred spirit in North Wales, the Hermit of Caperna, and the Hermit of Richmond-hill to wit) to have held out to the Russian assurance that his schemes and aspirations will not be resisted by England, and will even be applauded when, after the inevitable effusion of torrents of blood, he shall have subdued, if he can, the Mahomedans of Eastern Europe, and seated himself on the throne of Constantinople? Must they even now, when the eyes of the most obtuse have been (or ought to have been) opened to the fearful perils of the situation by Lord Beaconsfield and by his fellow Ministers, continue to stimulate the hopes of all the conspirators who have flocked and are flocking to unhappy Serbia, by thus aiding the unwilling alliance with that Power which has the key to her utter destruction in its possession? No way out of this result, which is the direct outcome of the hermits' action, can be imagined, except that supreme arbitrament of a European war which the "earnest" Hermit of Hawarden affects to regard with a more righteous and more intelligent horror than any one who sits in the seat of the scorpion on the Ministerial side of the House. The charge against hermits which we sneaked in when we first denounced our Waverley novels, and took hold of Frier Tuck as our type of all possible hermits was the charge of hypocrisy, and no doubt, as each class of men has its appropriate vice, hypocrisy would be the vice of sham hermits. Dependent on the reputation of superior holiness and more than human fights for his support and fame, the hermit who was such only in name, and while he talked of the vanity of human things, the joys of contemplation, and the need of perpetual penance, fed in secret on the fattest venison and drank the riddiest wine, was a rogue and vagabond in the fullest force of those terms. Some people say that the Hermit of Caperna, so far as rheumatism will allow, the two millions of public money decreed to him by the gratitude of—well, of his friends—and, now and then only letting fly a precept to Young Italy to go and get itself knocked on the head elsewhere for "the rights of man" is a humbug and an impostor. Our own hermit, the recluse of Hawarden, is of course quite the opposite of the Tuck type. Does he not live on the dry diet of the most high-minded and entirely unrewarded specification, and is not his only beverage the limpid waters of his just fears of the crafty papists! His very clothing is it not scented with the odour of his revivings in the Quarterly of that dangerous incendiary the Pope? who so correct, so church-going, so "equally removed" from the levity of a Tory Premier and the evident sympathy with torture and blood-shed of Cardinal Manning? For ourselves of course we cannot but be edified by such a hermit as this. We only aspire after the time when he will meet with the full reward due to so much virtue. People of this stamp—say for instance the Hermit of Richmond Hill—are far too virtuous to seek rewards such as political reputation and the honour which accompanies men of integrity to their very grave and beyond it. Let us therefore wish them something more in accordance with the loftiness of their virtue, and the earnestness of their aims. May they live to see all pretences discovered, all enviable maddings discontinued, all catch-penny pamphlets forgotten, and all their predictions disproved by the event. May they see all affected retirement from affairs turned into an isolation as real and complete as it is indeed most likely ere long to be. May they see none mislead the public opinion to which they pretend themselves superior, and may they die at last, full of years and of the sobering sentiment which will, even in such minds, be engendered by the tardy conviction that no one here below cares to know what they think, or why they think it, on any subject of public interest whatever.

Such are the rewards which we trust surely await hermits who (unlike him of Hawarden of course) are not quite true to their vocation.—Your obediently, Nemo.

UNITED STATES.

The pilgrims from Mishawaka to Notre Dame, Ind. under Father Oechtering numbered this year 1500 persons.

Two Irishmen were killed by the negroes at Cahoon, South Carolina, Wm. Dailly and Samuel McNeil, the latter a cripple.

General John McDonald, the revenue officer who was convicted of complicity in the whisky frauds at St. Louis, is dangerously ill at the Missouri Penitentiary Hospital.

The French Church of Holyoke, Mass. has seven clock dials, which at present keep Berlin, London, Hong Kong, Boston and New York Time.

The U. S. Marshals and their deputies are instructed to arrest any persons who attempt to divide time or even to speak at or near the Republicans' stands in South Carolina.

The South Carolina negroes hold 40,000 stands of Government arms. These arms are not where they should be in the armories and arsenals, but distributed throughout the negro cabins.—N. Y. Herald.

The property valuation in South Carolina amounted in 1860 to \$490,000,000; in 1870 it was \$170,000,000, a decline of 67 per cent. The tax levy amounted in 1860 to \$500,000; in 1873, to \$2,700,000, an increase of nearly 500 per cent. The legislative expense amounted in 1860, to \$40,000; in 1874, to \$291,000, an increase of nearly 700 per cent.

For each man, woman and child there is paid annually for taxes, as follows:

Austria	\$ 7.22
German Empire	9.41
England	11.95
France	11.17
United States in 1860	4.68
United States in 1875	18.91

We all know the extravagance of many European governments; yet how favorably they contrast with our own. Where now is our vaunted economy? Dishonesty soon tells on the vitals of a nation.—American Paper.

LOVE OF THE OLD LAND.—Mary Maguire journeyed from Ireland six years ago, and settled in Bayonne, N. J., with her son John. He died, and she was sent to the Snake Hill Almshouse. Last week she returned to Bayonne, and begged for money to send her to Ireland, where she could die surrounded by her friends. She is over 70 years old. Chief-of-Police Whitney procured her the passage-money, and on Wednesday, the 25th ult., visited the residence of a friend where the old lady was living. She could hardly restrain her joy when told that he was to conduct her to the steamship. After she had bade farewell to her hostess, and was on the threshold of the door, she uttered a slight scream and fell to the floor. She died before medical assistance could be procured. Death, the physician said, was from excessive joy.

CLOSED COLLIERIES.—30,000 MINERS OUT OF WORK.—The coal mining and transportation companies of the Schuylkill, Luzhig, Wyoming, and Lackawanna regions have for a long time been planning a suspension of production at their collieries, but no positive arrangements for a stoppage have been decided upon until last week. Many of the smaller producers have been shutting down ever since the dissolution of the coal combination, but the Delaware and Hudson Coal Company, one of the heaviest coal and carrying corporations in the Lackawanna and Wyoming or northern coal fields, has been the first one of the great companies to initiate a suspension movement. Work has been stopped at all the mines of the company, the numerous breakers are now silent, and between 13,000 and 15,000 workmen, colliers and their assistants, are thrown out of employment. It is likely the suspensions will continue for an indefinite period. Several of the other prominent operating companies have also followed the same policy. The Philadelphia and Reading Company has made a partial cessation of operations. By the suspension, between 25,000 and 30,000 men employed in the mines of the different companies are either entirely or partially unemployed. A meeting of managers of nearly all the coal and transportation companies has been held, and from what has been gleaned of their actions it is believed a general suspension of production will soon occur, the stoppage being carried out in all the districts with perhaps the exception of the Lehigh region. There are over 1,500,000 tons of anthracite fuel now "stacked" at the seaboard depots, and it is said this is sufficient to meet all ordinary demands for at least three months, and the shut-down will probably continue for that length of time. The operators say that there is no profit in coal mining, and they are therefore compelled to stop production to prevent possible bankruptcy. On the other hand the colliers say it is a sharp dogdo to run up prices.—Boston Pilot.

CANADA.

The Rt. Rev. Dr. Jamot, Bishop of Sarepta, has returned to Bracebridge after a visit to Toronto and Penetanguishene.

Several robberies have recently taken place in King's county, N. S. One dry goods store in Kentville lost several hundred dollars worth of goods. Two sailors have been arrested charged with the crimes.

A decrease of 643,738 bushels is exhibited in a comparative statement of barley shipments from Toronto, compiled for the past two months and the corresponding period of last year.

The duties collected at the Inland Revenue office at Ottawa on account of excise during the month of October last were \$2,550.01; Customs duties at the Port of Ottawa for October amounted to \$15,788.88.

The Thunder Bay Sentinel says:—Work along the line of the Canada Pacific Railway is being pushed with energy. Over a thousand men are busy at work connected with the road, bridges, etc. A good winter's work is calculated upon.

The Plains of Abraham at Quebec have been leased by the Corporation to Mr. Dobell and other gentlemen, residents of the neighborhood, who are now enclosing them, with a view of turning them into a private driving park.

On Saturday last seven residents of Lucan and vicinity were arrested by County Constables McLaughlin and Johnston, of this city, at the instance of a man named Wm. Atkinson, who charged them with having in March last assaulted him near that village. It appears the party believed Atkinson knew something regarding the offences committed by the Donnelly brothers about that time, and in order to make him divulge, they took him away from the village a short distance and hung him to a tree. This treatment did not prove effective, however, and Atkinson was cut down and given so many hours to leave the country—which kindness he accepted. The quashing of the suits against the Donnellys at the recent Assizes had the effect of bringing Atkinson back to his native heath, and, on consulting with his friends, he concluded to lay information against his assailants. The names of five of the supposed offenders are Harry Collins, Arthur Gray, John Bawden, David Atkinson and Jacob Palmer, all of whom were brought before Squire Owey on Saturday afternoon, and gave bail for their appearance on Thursday. The arrest of so many villagers caused quite an excitement in Lucan, where the parties are all well known.—Globe.

The True Witness

AND

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MONTREAL, FRIDAY, Nov. 10, 1876.

ECCLIASTICAL CALENDAR.

NOVEMBER, 1876.

Friday, 10—St. Andrew Avellino, Confessor. SS. Tryphon, Respicus, and Nympha, Martyrs.
Saturday, 11—St. Martin, Bishop and Confessor.—St. Mennas, Martyr.
Sunday, 12—TWENTY-THIRD SUNDAY AFTER PENTECOST.
Monday, 13—St. Stanislaus Kostka, Confessor.
Tuesday, 14—St. Didacus, Confessor.
Wednesday, 15—St. Gertrude, Virgin.
Thursday, 16—St. Martin, Pope and Martyr (Nov. 12)

NEWS OF THE WEEK.

In England preparations are still going on in anticipation of a European war; distant forts are armed more thoroughly and the Fleet which must be England's main reliance is being put into complete fighting order. Public opinion also after going through the wildest stages of alarm, indignation at Turkish atrocities, anger at the supineness of the Ministry and every other feeling incident to exciting times, has toned down and been educated, as Disraeli styled it, to the proper degree of determination and confidence. The Marquis of Hartington the leader of the Opposition, has given the key note and calls upon the Country by its Union to support the dignity of England represented in its Ministry.

In Ireland we have to deplore another of those unfortunate divisions which, being the bane of that country, bring great joy to its enemies; Mr. P. J. Smyth has seceded from the Home Rule party, and has been highly praised by the *Times*; this in our opinion is as great an insult as can be offered to an Irish Patriot, none could be more warmly eulogized than Keogh after his infamous judgment in the Galway case. Still priest and people enthusiastically support Home Rule; those who do not consider that measure the best, should for the sake of Union and strength support it, knowing that at least it would be an improvement on the present state of things.

France is still on the decline leading to Revolution; a new Bill in favor of the Communists has been staved off only by concessions which would not have been thought of a year ago; it has been only adjourned and yet it was such an outrageous condemnation of murder and pillage, that Gambetta had to oppose it. This man seems now, after being a most violent agitator, to wish to become as was Vergniaud among the Girondists; like him and them he will never control the storm he has raised and will be of its first victims when it will again wrap France in the throes of Revolution.

In Italy, at Bologna, a Catholic Congress has been inaugurated; the mob in the name of Liberty, must stop its sittings, and the Prefect on instructions from the Quirinal must bow to the Sovereignty of the People; in consequence he suppressed the Meeting though he expressedly acknowledged it to be legal.

Gortchakoff and his Northern Master are in despair because all their demands are complied with by the Turk. The game was to ask so much that concession would be impossible, but to their dismay all their requests are granted and more is offered; a six weeks' armistice, protection of the Christian reform, compensation, every thing in fact. The Sultan feels he cannot remain in Europe any longer, unless by the permission of the Christian Powers, he feels that none will go to war for his sake, and stands with arms extended ready to deliver up everything; and this now is the grievance of Gortchakoff. War he must have, and War he will have; his last demand Turkey can hardly grant, it is that the Moslem troops should retire from Servian Territory. Warily has the Czar prepared his allies for the war.

Germany has been conciliated long ago when Russia stood up as Conservator of the peace whilst Austria was crushed with the smaller German States, and Sedan sealed the fate of France. Now the only two powers he cares to conciliate are Italy and Austria, and these two he has impaled on the horns of a dilemma. If Austria resists his will, Italy is to attack the latter in the rear and get the Tyrol with a footing on the other side of the Adriatic. If Austria will support his views, Italy will receive Tunis at the dismemberment of the Turkish Empire, and the two Emperors will divide the spoils of the Moslem. Only one power more to conciliate or to fight, England, and fight will be the word. All Europe feels that the grand duel between the Russian and the Saxon must be fought; no moment could seem more opportune to the Czar; England has allowed France, her natural ally, to be hurled to the dust, and it seems to be the time when in Europe, and in Africa and in Asia this mighty struggle is to commence.

Our neighbors are in a state of frenzy over the presidential election; at our going to press the contest is almost over and for four years our friends will be at peace and free from such contests. At peace did we say? Impossible in a country where almost every office is elective and every resident an elector. Those contests are marked in the States as much and not more than

in other countries generally, by violence, perjury, corruption and fraud; they are demolishing in the highest degree, and the Reform Bill of America must be a Bill limiting the suffrage and taking from the people powers which they are incapable of appreciating.

We learn by the Cable that Cardinal Antonelli, the Secretary of State to His Holiness the Pope died on Monday.

THE MONTH OF THE DEAD.

Mighty our Holy Church's will
To shield her parting souls from ill;
Jealous of Death, she guards them still—
Miserere, Domine.

Among the many wonderful incentives to lead souls to God which the Church offers to the Catholic, is the consecration of each month and season to some particular devotion; thus the month of May is devoted to the honor of the Mother of our Saviour, the month of June to that of the Sacred Heart, which has bled for us; and among those months so consecrated by Holy precept, none is dearer to the heart of the Catholic than this month of November, devoted to the memory of the departed. Who among us looking back on days gone by, however short they may have been, does not remember some sad, mournful morning when we followed, with weary sorrowing steps, in anguish and suffering, to the grave, some loved one, never to meet again, on this side of heaven; some sweet sister, whose carressing ways will fondle no longer, a brother whose strong arm will never more support, perhaps a mother on whose tender breast we may have often rested a weary head, or a father who has striven and toiled, and has borne the heat of the day and buffeted with the storms of Life, that we might never know the stern realities of its battle.

How sad it would be to leave them in their lonely graves, powerless to console, powerless to help. Oh! the dread day, the day of woe, when the judge shall come each deed of our life strictly to discuss; who can hope to be found guiltless when the saints themselves must tremble? Our loved ones are lost to our sight, but not lost for ever. However strict may be the justice of that day, the mercy of our Redeemer is, we might say, still greater, and if the souls of the dear departed may have been found not pure enough to enter the joys of heaven, God will purify them from every stain and sinful dross by purgatorial fires. There our love can follow them; then we are no longer powerless to console, powerless to help. We may not be able to immortalize their memory in bronze and marble; we may not even be able to give to them any earthly honor, any vain display of reverence, but much more can we do; we can transfer to our shoulders their burden and bear it for them; and each pain that racks our body, each sorrow that rends our heart, the loss of fortune, the betrayal of friends, the wiles of enemies, and harder to bear than all, the calumnies that weigh us down even unto Death, all may be made the instruments of relief for our lost ones and be sweetened, by the thought that, by our patience and resignation, we may through them open the arms of mercy for their eternal beatitude. Blessed thought! Sweet consolation! When weariness comes over us, when the spirit flags and the soul is steeped in bitterness, when the future seems dark and threatening, and all the world a dreary waste, we can lift our hearts to God that He may pardon our sins and give us strength to bear, for the sake of those dear ones who have gone before and may need the assistance of our prayers, the merits of our patience and good works.

Miserere, Domine.

PROTESTANT POLEMICAL HISTORY.

We have spoken in a former article of the insidiousness of Protestant history. We come now to its sly hits.

Dean Alford is a light in the Anglican Church, and what is more, he is a man of no small mark in English literature. His battle for natural English, as against the pedantic follies of the Moon-school, has entitled him to the gratitude of every English scholar. But Dean Alford is an Anglican; that is to say, a Protestant of the true English type—and as such Dean Alford turns up his nose at everything Catholic. Dean Alford has travelled, and as Dean Alford is a married Dean, Mrs. Dean Alford accompanied him; and the Dean has given us his views on all or most of the things that he saw.—Now an English Protestant, of all living beings, should never publish a book of travels, especially if his travels have taken the direction of Catholic countries. When Englishmen travel they make themselves supremely ridiculous wherever they go by everlastingly turning up their noses at every thing which is not English, that England has become to be looked upon as a nation of snobs. This, their snobbishness, is apparent in whatever country they travel; but when their travels extend to Catholic countries it is doubly apparent—the religious being added to the national snob.

As long, however, as this snobbishness is confined to their own particular party and the immediate bystanders, it is comparatively innocuous; but the moment the steam press is called into action, the moment it assumes book-form, the whole world are the bystanders, the whole world becomes witness of the snobbishness.

Dean Alford in the course of his travels visited the Grande Chartreuse, that magnificent monastery whose monks have turned a howling wilderness into a most comely habitation for men. Dean Alford dined at the monastery, and in return for the hospitality of the good Monks, who owed Dean Alford nothing, the Anglican dignitary ridicules the dinner. Because it did not consist of roast-beef, or pork and beans, or *lob-scouse*, or collops and greens, or the (Grande Chartreuse) dinner was funny. "First some soup, simply sage and water, just colored with milk, like a 'forgotten pudding' of the worst kind; then an omelette; then rich muddy (whatever that means) carp, and a *petit verre* of the celebrated Grande Chartreuse liquor, as strong as brandy."

Besides the want of taste (not to mention grati-

tude) in thus describing a dinner given according to the rites of hospitality to men who had come uninvited, and evidently with no friendly feelings towards the entertainers, there is the snobbishness of this ridicule. By Dean Alford's own showing there were some sixty or seventy guests, and to expect that out of this so great number of uninvited guests, the tastes of Dean Alford's party should be alone considered in the preparation of this repast, is simple snobbishness "of the worst kind." Besides Dean Alford knew before he claimed the hospitality of these good religious that they did not taste flesh meat. He should either then have remained away altogether, or have tutored his carnivorous stomach into something like decent abstinence.

But it was not to commemorate Dean Alford's intense snobbishness that we commenced this article; it was to show one of his *sly hits* against monachism. "I got up," he tells us, "to the mid-night office, anxious to see the fathers come in with their lanterns. The howling was awful (this from a cultivated English gentleman, and a literary celebrity at that!). There is a fine 13th century cloister here, and a library which looked to me in too good order for much use."

Here we have Dean Alford and the great Protestant tradition, "nothing good can come from Nazareth" in full blast. If Dean Alford's taste was bad before, it is worse now. The monks offended the Dean's carnivorous stomach by their meagre fare, the cleanliness of their library offends him now, and offers him an opportunity of believing his hospitable entertainers by a covert attack of ignorance. The Dean doubtless found the monks' cells and the corridors and the refectory as scrupulously clean as the library, and yet he does not venture to hint that they never used them. Had he found the library not "in too good order," it would doubtless have afforded him an equal opportunity of substantiating this pet charge of ignorance, though from a different stand-point. This time a disordered library would have been conclusive proof of a want of appreciation for learning.

Thus is Protestant polemical history in the interests of the great Protestant tradition daily manufactured.

INCREASE OF CRIME.

The Court of Queen's Bench for the District of Montreal, Criminal side, opened on the twenty-fourth Sept., and after a month its Session, closed without finishing its work, several cases of importance still remaining to be tried. The calendar was one of the heaviest that has yet been laid before the Court, and contained a variety of offences, many of them of a most aggravated character. The great increase of crime in our midst, is a subject of painful consideration. There are several causes to which it may be attributed; as regards the petty larcenies, no doubt, many persons who would not, otherwise, be guilty of theft, are driven to that extremity, by the hard times during which, a great number of the lower classes, are out of employment and in absolute want. But this is the least of all the causes, that contribute to swell the list of offences, before our Criminal Courts. Session after Session, we have the same terrible scourge of intemperance, pointed out by our judges, as the root of the vast majority of the evils, that beset our society. We are told, that the unlicensed groggery, is the bane of our community, and we are forced to ask the question, what steps are being taken to suppress this gigantic evil which is stalking in our midst sowing sorrow and desolation broadcast in the land? Take our police reports, annually furnished, and we find that in the City of Montreal, there are so many licensed, and so many unlicensed places, where intoxicating liquors are sold by the glass. Now, why should this be so? Why should those places, where it is well-known, that the illicit sale of liquor takes place, be tolerated? How is it that the number of these places hardly ever decrease in these annual reports? Because, we are told, it is not the business of our police to root them out—and we believe there is much force in the remark. The City police limited as its numbers are, have enough to do to protect the lives and property of our citizens, without being incumbered with the additional duty of protecting the Inland revenue of the Province, and extirpating the *shebeen* nuisance. Are we then to be left to the protection of the common informer, as we have been in the past? If so, then we say, we have no protection at all. The informer-system, as it has been carried out, is of itself a nuisance. No one places reliance on the oaths of the unfortunates, who take to the occupation, as a *denier resort*. Even when they tell the truth, they are suspected, and it is always easy for the illicit whiskey vendor to trump up evidence, to contradict the sworn statements of the informer. What then is to be done? Must we come to the conclusion that there is no remedy for the crying evil that is doing so much to swell the roll of crime in our community. Certainly not. It appears to us, that it is the bounden duty of the Government of the Province, to form a select corps of men, bearing unblemished characters, and receiving good remuneration for their services, and let this body have for their special mission, the detection of and bringing to punishment those who infringe the law of the land by selling intoxicating liquor without the license required by our statutes. Those men, having that special duty to perform, not receiving a part of the fine, in consideration of their services, but being paid a regular salary, the stigma that attaches to the common informer could not be applied to them. As they become known in one locality they could be removed to another. Their testimony in the cases brought forward for trial could not well be impeached, and whilst we got rid of the common informer nuisance we would stand a fair chance of making liquor selling without a license a dangerous experiment. Unfortunately, we cannot attribute all the crime that comes before our courts, to the baneful influence of intemperance—during the late session of the criminal court, we have unfortunately had a list of aggravated crimes against the person and more particularly against females, that is really appalling—not only are grown females attacked by fiends in human form, but little girls, as

yet scarcely emerged from childhood, have been the victims of their lust. For this class of offences the punishment heretofore has been altogether inadequate—and the mere confinement in a penitentiary or gaol of scoundrels of this description, where they are well-cared for, comfortably clad, and well housed, with no other privation than that of their liberty to roam at large, is no punishment at all. We well know, that there is a maudlin sentimentality amongst a certain class of persons, which causes them to shrink from the idea of corporal punishment by means of the lash in those cases. Experience, however, is now as it always has been, the best of teachers. When garroting was at its worst in England, the revival of the whipping post soon brought the garroters to their senses, and the evil disappeared. We have no doubt, but that a like remedy here, would be productive of a similar result. Let the infamous wretches who insult ladies, and destroy little children, once understand, that in addition to their incarceration for these offences, a sound lashing awaits them on their entry into prison, and a like application before they regain their liberty, and we undertake to say that the "outrage" nuisance of which we have had to complain so loudly of late, shall soon be amongst the things of the past.

THE EXTRAVAGANCE OF FUNERALS

The generosity and hospitality of the Irish, has passed into a proverb, no people are more kind-hearted, ever ready to participate in each others joys, and, more especially, in the hour of trial and misfortune, to offer their tender condolence to the afflicted. The old Latin maxim *de mortuis nil nisi bonum* finds practical form amongst them, and once the shadow of death has crossed a man's threshold, all his faults are forgotten and censure gives way to generous sympathy. How great the manifestation of that sympathy is, even in foreign climes, far from the old sod, any one who has lived in a community thickly populated by Irishmen, and their descendants can easily judge by the immense numbers who attend the funeral procession of deceased friends or acquaintances; and no where is this more noticeable than in the good city of Montreal. This practice has its good points which far be it from us to underrate much less would we ignore the noble sentiment that lies at the bottom of it—but, as we have noticed the stand taken by distinguished prelates and clergymen, in this connection, relating to the recognized abuses, which have crept into those funeral processions, we deem it our duty to say a few words, as to the practice here.

In some cases the abuses we have referred to had become so flagrant, that the clergy felt bound to interfere and impose regulations as regards the number of carriages to be in attendance at funerals, and the last expression of opinion on the subject which has come under our notice, is the following published in a Philadelphia Catholic Journal as the *dictum* of the Rev. Chancellor of the Diocese of Savannah.

"It is more consistent with Christianity, and more in harmony with the spirit and traditions of the Church, that in lieu of these vain and extravagant funeral processions, for the relatives of the deceased, to have Solemn Requiem Masses, with beautiful and touching ceremonies, offered up in their Parish Church, for the repose of the souls of the dead, and the consolation and edification of the living."

This is but the echo of the sentiments expressed, in a great many quarters, on this important subject.

Now what is the actual state of affairs in our own city? Certainly, the Catholic population and, more especially, the Irish Catholics are not neglectful of the sacred duty they owe to the souls of their departed friends and relatives, in procuring for them the benefits of the prayers and ceremonies of the Church. But can we honestly say that there are no grave abuses or at least extravagance and lavish waste of money in connection with the burial of our dead? Let any one witness the number of carriages filled with persons attending the funeral of some poor man, who has probably left his family in sorely pressed circumstances. The money thus expended, in vain show, if given to the widow or the orphans would no doubt be of the greatest possible service in a vast number of cases. But it is not in carriage hire alone that lavish expenditure is made—unfortunately, as our readers too well know, these funerals intended as a mark of respect for the deceased and of sympathy for his relations are in many cases the source of indulgence in intoxicating drinks and all the evils that flow from this debasing practice. And how can it be otherwise? at the very gate we may say of the cemetery and in its immediate vicinity, there are any number of drinking establishments, where the mourners are tempted to call, and drive dull care and sorrow away—where they, unseen, have an excuse for moderating the oppressive heat in the summer, and by the application of the same remedy, keeping out the cold in the winter. Let any one attempt to calculate the vast amount of money thus wasted at funerals, and then think of the suffering and want that could be alleviated by its proper expenditure, supposing those who thus indulge were always able to spare the money thrown away which is far from being the case. Then the desecration of the Lord's day that frequently takes place on these occasions, and the great loss of time, that occurs on week day funerals are all subjects, which we sincerely hope, will occupy the attention of those who may not have heretofore seriously thought on this subject. If these few lines, written in the best possible spirit, and with no desire to depreciate a practice, which if followed in moderation, is a highly commendable one, have the effect of putting things in their true light, we shall feel that we have discharged a public duty with a good result.

The International Railway Guide for November is at hand, and is one of the most complete had companions ever issued. The first page consists of a large map of the railway system of the North American Continent. A map of the cities of Boston and Montreal, and maps of the Province and States respectively, are to be found, while the fund of information afforded to the traveller on every subject which he requires to know, is explicit and minute in detail. Published by Chisholm Bros., Montreal.

IRISH IMMIGRATION.

WHY DO OUR FELLOW-COUNTRYMEN REMAIN IN TOWN?

One of the most striking and painful instances of inconsistency in the world is that shown by our own Irish immigrants when they land in America. At home the principal aim of our people is for land. First among the many grievances which they so justly complain of, is the impossibility of acquiring farms, the uncertainties of their tenure; and on their arrival in this New World, instead of turning their faces to the country and forming, in comfort and with every prospect of wealth, they remain in cities to eke out on miserable wages, a miserable existence, in miserable tenement-houses. Has the breeze of the Atlantic wafted from their thoughts and their feelings that love for the fair face of nature which delights in the old land the heart of every Irish-born, or does the immigrant imagine that cruel laws and cruel landlords will snatch from his grasp the fruits of his labor? Can any reason be given for this strange change of ideas. There is only one; unfortunately it is one which appeals to every distressed man on earth, and in particular to the Irishman leaving friends at home whom he wishes to place in comfort there, or perhaps bring out to join him. While we applaud the generosity of the deed, we cannot but deplore its short sightedness. The cause of this seeming infatuation is the desire of earning immediately. To go into the farming districts would be to find work with difficulty, at low wages and under some discouragement, whilst to remain in the cities has meant to the Immigrant immediate employment and good wages; with those he can send from out his abundant love for his kin, which has been the wonder of the age, assistance to aged parents, to young brothers or sisters, or else he may bring them to share in his prosperity, for to him prosperity is not enjoyment unless shared in by those he loves. God reward his generous heart. But having attained that sacred object of his desires why does he remain in cities? The answer unfortunately is easy. Work in cities though in reality harder on the health, appears easier than on farms, the hours are shorter, the pay better, associations are formed difficult to sunder, the immigrant has made a home for himself, he has bought a little furniture, and circumstances seal his fate as a denizen of cities. It is a misfortune to himself, and a loss to his country; on the farm and in the forest he would have soon acquired a competency, become the owner of his own land and as thousands before him could have pointed to waving fields, to comfortable and sometimes luxurious homes, and bless the day that he left behind him the pleasures and dangers of the city, to find independence in the first and most noble of human occupation, the cultivation of the soil.

FATHER STAFFORD.

The *Catholic Times* of Liverpool, Oct. 13th, contains the report of two prominent Catholic gatherings, at which the Rev. Father Stafford of Kingston Diocese, (now on a tour of health) appeared. A large assemblage listened to a concert and address on the anniversary of Father Theobald Mathew. The report says among other things:

"Father Stafford then came forward and was received with enthusiasm. The audience rose to their feet in a body and the waving of hats and handkerchiefs accompanied by the most hearty cheers, made a scene seldom witnessed. When silence was restored, Father Stafford reminded them that there was a great many Irishmen living on the other side of the Atlantic, there being some eight or ten millions in the United States and Canada, and those Irishmen were commencing to count very largely in forming the character of the nations. They were commencing to be looked upon as forming a determining portion of the people of the United States; and everywhere, politically and socially, so long as they abstain from intoxicating liquors, they were able to hold their own against all others. (Applause.) The rev. speaker then gave some interesting particulars as to the progress of the cause of total abstinence in Canada and in the States, and proceeded to deal with the question from various argumentative standpoints."

He also took part in the second convention of all the societies of the League of the Cross and Crusade against Intemperance, held at Manchester, and upon a resolution in favor of Saturday night and Sunday closing of dram shops he bore proud testimony to the success of that plan in Canada.

We have been informed by letter, dated Liverpool, Oct. 26th, that our esteemed Rev. friend sailed for home on that day, by the SS. *Britannia*, of the "White Star Line." Our correspondent, who is the Secretary of the Total Abstinence League, says:—"He was accompanied on board ship by Father Nugent and many citizens of Liverpool. The Reverend Father has done good and noble service to the Temperance cause in this country. May God prolong his days."

SETTLEMENT IN MUSKOKA.

It gives us much pleasure to publish a letter from a most reliable correspondent on the advantages of immigration to the Muskoka District. To the immigrant from the old country, to our own young men unable to find land in the older settlement, the Free Grant Lands offer many advantages. For heavens sake, for the love of our dear old land, let our countrymen follow their natural destiny, by taking possession of the land and not remain in cities where in the aggregate they do not prosper half as well as their more sensible and more fortunate neighbours, who resolve that they and their families will enjoy the purer atmosphere, moral and physical, of the country, as their forefathers did before them.

DEATH OF BROTHER SKRIVILLAN.—We regret to have to announce the demise of the Rev. Brother Skrivillan, of the Christian Brothers. His spirit departed on Saturday night last, at the Mother House of the Order, Cotte street. The deceased became a member of the Order about 16 years ago, and he has ever since devoted himself to the education of the Catholic youth of this city, endeavoring himself to all by his kindness and genial disposition. The funeral took place on Tuesday morning at 8 o'clock, and was attended by thousands of Irishmen who deplore his loss.—R.F.P.

FOREIGN.

THE ATTITUDE OF THE HOLY SEE AND THE EASTERN QUESTION.—THE POLICY OF THE POPE FULLY VINDICATED.—On this subject the Liverpool Catholic Times writes as follows from Rome—

The Civiltà Cattolica, whose authority is well known, has published in its last number, under the heading, "The Holy See on the Eastern Question," an interesting article, being a reply to the allegations of the revolutionary press with regard to the attitude of the Holy See in the affairs of the East. The opportunity and importance of the article is such as to merit a brief analysis. It begins by observing that many Catholics are in a state of uneasiness and doubt, through having read in the Liberal papers or heard elsewhere that the Holy See is betraying its mission and forgetting its ancient traditions, by its apparent sympathy with the Porte. To allay these doubts, the Civiltà proposes to explain the attitude of the Holy See, and to do so by replying to the three following questions in which the whole matter may be summed up.

1. Why does not the Holy Father place himself at the head of a moral crusade against the Turks, and group around him all the living forces of Christian civilization to deliver Europe from the barbarity of Islamism? In other words, why does not the Pope encourage, as in olden times, an armed crusade against the Turks? For it is evident, upon a little consideration, that the two questions are really the same. A moral crusade to rid Europe of Mahomet's followers, is a Utopian idea, and must necessarily lead to an armed expedition. To destroy an empire sustained by an armed force, it is indispensable to employ something besides moral means; as we have seen illustrated in the case of Rome in 1870. This being so, on what material means can the Pope depend? For, if the populations are Christian, the governments are far from being so, and, in fact, tend rather to destroy than to favour Christianity. Now, an armed expedition cannot be organized by private individuals without the concurrence of the government, and where can a government be found that would be willing to lend its aid towards the getting up of a crusade in the interests of Catholicity. The three Catholic nations, France, Italy, and Spain, it is useless to observe, would not lend their assistance to such a scheme. Wherefore, any attempt to destroy the Turkish power, by the Holy See, would at the present time, in no way tend to spread the latter's influence. The writer proceeds to show that, not only would it be useless, but that it would be highly imprudent. The aim of the originators of the Eastern complications is, in itself, opposed to the interests of Christianity. For those who hope to profit by these complications are the "Russian autocracy, with its Orthodox Pan Slavism; the Prussian Cæsarism, with its Protestantism; and the Freemasonry, with its social revolution." It will be admitted, therefore, that it would be the height of imprudence for the Holy See to found at Constantinople, upon the ruins of Islamism, the reign of Phœnix; or in Europe, the tyranny of Luther, and the barbarity of the secret sects, upon the remains of Christian civilization. Who then could imagine that the wise and prudent diplomacy of the Vatican could fall into such an error, and place its boundless moral influence in this world at the service of the enemies of the Church?

2. Why, at least, does not the Pope exhort the Christians oppressed by Turkey to rise up against the Crescent? Why does he not support them by word and aid them by material means? The reply to this is very simple. Because it is not the office of the Vicar of Christ to encourage the insurrection of subjects, even though Christian and oppressed, against an established power, even though infidel, and oppressed. Its office, on the contrary, is to preach complete submission in all that is not directly opposed to the laws of God and to the maxims of the Gospel. Even supposing that there are cases where an insurrection is admissible, the situation of the Christians in Turkey was not such as to authorize a recourse to these extreme measures. The schismatic Greeks possessed full liberty to exercise their religion, and to add schism to schism, under the rule of Mahomet's successors. The Catholics also enjoyed the same liberty until the year 1870, and if since that time cases of oppression have occurred, they are owing to the malice of evil counsellors rather than to the Turks themselves. We do not mean to assert, the writer proceeds, that the civil and religious condition of the Christians under the Turkish rule was prosperous and flourishing; for we know, too well, the yoke that weighs upon them. But we maintain that from the point of view of liberty of religion, they were not of such a nature as to authorize the Holy See (supposing such a course were sometimes allowable) to excite them to revolt; and we add that their situation was even preferable to that which many Catholics enjoy under the rule of the modern Mussulmans of Berlin, St. Petersburg, Berne, Geneva, and Italy. And these are the men who protest most loudly against the Holy See! Besides, the intervention required on the part of the Holy See would really not benefit the Catholics nor even the schismatics. In the war which is raging the mass of the Catholics, who are not very numerous, are rather on the side of Turkey than against her; and therefore of this is that yoke for yoke they prefer the Ottoman sceptre to that of Serbia, Montenegro, or Russia, which is all the same. The result of the victory would only concern the schismatic Greeks, who would oppress the Catholics even more than the Turks do. The very schismatics themselves who are not Slavs are of this opinion, as is proved by the recent letter of Maronites, Patriarch of the Schismatic Armenians of Constantinople. So that the only persons really interested in the insurrection are the Greco-Slav Schismatics, and the defeat of Turkey would benefit the cause of Pan Slavism; thus, they are the promoters of the Christian intervention. This is the cause for which they require the Pope to summon the Catholic world to rise! The writer here treats of the "historical traditions of the Holy See" that some bring forward, and shows the present situation of affairs is very different from what it was many centuries ago. Thus, at the time of the Crusades, and up to the commencement of the eighteenth century, the Turks were a real threat to Europe; now-a-days, it is they who are threatened. At the time of the Crusades, the increase and success of Christianity were the objects of the wars against the Turks; now-a-days the war is encouraged for the triumph of the principles of nationality, wholly political in their aims, and encouraged by the secret societies. At the time of the Crusades, the Pope could dispose of great material resources; now-a-days he is despoiled and captive. At the time of the Crusades, there existed Christianity, a collection of States obedient to the Pope; now-a-days the States profess the opposite principles. Lastly, at the time of the Crusades the result of the war organised by the Catholics was very evident and determined; while now-a-days, there is the risk that the victory may profit the enemies of the Church.

3. Why, at least, does not the Pope solemnly protest against the cruelties of the Turks towards the Christians? He will do so when he is disposed. But we would remark that the cruelties of which so much is said, are mutual, and that the Servians themselves are not wholly innocent in this respect. Besides, what good would be produced by the Pope's protestation? To show that he deprecates such atrocities and condemns them? But they are such that nature itself abhors them. To mollify the anger of the combatants? But what influence could the Pope's words possess over schismatics and infidels? In addition to this, it may be observed

that the Holy See is in the habit of addressing protestations against acts of similar nature, only if they offend her own rights, or those of Catholic populations. This not being the case here, a protestation on the part of the Pope would scarcely be admissible; and might, in fact, tend to irritate the Government of Constantinople against the Catholics. To sum up, those who demand an intervention on the part of the Pope, do so only to accuse him, if he refuse it, and to turn it to their own interests, if he were to assent to it.

A memorial tablet has been placed upon the little house where Salvator Rosa was born, in Asenella. At an artists' banquet given in commemoration of the event of his birth, an original autograph manuscript of the great painter was shown, and amid a profound silence each artist, of whom there were present about sixty, examined it. It was shown on a silver platter.

Insults to the clergy in the streets of Brussels are now of common occurrence. Mgr. Petitjean, Bishop of Japan, who has lately returned to Europe after a long residence in that Pagan land said to the editor of the Bien Public: "I have travelled in all parts of the world in ecclesiastical dress without meeting with any molestation. It is only in your free Belgium that I have been grossly insulted by three libertines as I was travelling by railway, first-class, from Brussels to Charleroi." The Bien Public states that similar complaints reach him from several quarters. Belgium is attaining a bad pre-eminence in this respect; even French nuns, on crossing the frontier are often assailed with blasphemies and obscenities.

RELIGIOUS PROCESSIONS IN ITALY.—The late circular of Baron Nicotera, if it does not prevent the celebration of the usual processions on Feast days, at least will give much employment to the Crown lawyers. On the 5th of September, the members of an association in Pennabilli, near Montefeltro, called the Daughters of Mary, celebrated their annual feast in the little church or chapel of St. Philip, where they heard Mass and received holy communion from the hands of the Bishop of Montefeltro. These ladies did not like to traverse the piazza attired in their distinctive dress, which is white, and therefore went to a private house, some fifteen yards from the church, to put on their robes. From this house they walked, behind their banner to the church, and returned in the same manner when their function was over. They sang a hymn in honour of Our Lady. The Marshal of Carabiniers stationed at Pennabilli considered this a procession, and cited before the tribunal, not the ladies who took part in the alleged procession, but the director of the association or company of "Daughters of Mary," Mgr. Ambrosini, Vicar-General to the Bishop. Mgr. Ambrosini's offence was that of having allowed the procession to take place, and of having sanctioned it by his presence. The case was tried on the 23rd of September, and Mgr. Ambrosini pleaded by his advocate three grounds for his acquittal. The first was that the walking of the "Daughters of Mary" to and from the church was not a religious procession, since there were no clergy in it. Secondly, it was proved by four witnesses that Mgr. Ambrosini was not present at it. Thirdly, it was argued that Mgr. Ambrosini knew nothing of how the "daughters" intended to go to church, and therefore was not bound to prevent what he knew nothing of. And also the Vicar-General of the Bishop was not a police agent, nor obliged to provide obedience to the circulars of the Home Office. The court condemned Mgr. Ambrosini to a fine and to the costs of trial. But he lodged an appeal, and the case will be heard before a higher court. The famous advocate Cancino is to defend the Vicar-General.

RUSSIA'S FINANCIAL POSITION.—What is the national debt of Russia? Authorities differ widely, as might be expected from the obscurity in which Russian officialism has managed conveniently to shroud the entire subject, but it is possible to shroud an approximation to the truth. The Journal de St. Petersburg calls it £262,985,000, "Penn on the Funds" raises it to £335,000,000, while other statisticians have placed it at the portentous figure of £484,999,000. First, Russia possesses a silver rouble debt, a paper rouble debt, and liabilities in sterling, in Dutch florins, and in francs, and a vastly different complexion can be imparted to the same figures by converting them into one denomination. Thus, if all the rouble indebtedness be calculated in sterling at the par value of 15 roubles to the £1, the debt will appear some tens of millions larger than if we take 8 roubles as equivalent to the sovereign, which is about the existing exchangeable value of the paper token. The London Times says:—But, if Russia was able to pay her way in peace, events were soon to prove her incompetence to defray the expense of war. Russia's intervention in Hungary—an insignificant exploit from a military point of view—added 150,000,000 roubles to the billets de credit. At the same time the facilities of exchange were restricted. At St. Petersburg, indeed, you were nominally entitled to present any amount; but at Moscow no more than 3,000 roubles were cashed to the same person, everywhere else no more than 100 roubles being accepted in 1857, after the Crimean War was well over, the billets de credit had risen to 735,000,000 roubles—i.e., a sum three times as large as that issued by all English banks taken together. As another slight difference between the Russian and English systems, it may be mentioned that the Russians at that period had entirely suspended cashing their billets.

THE EASTERN WAR.

The foreign ambassadors met at the residence of Sir Henry Eliot, British Ambassador, at Constantinople, on Friday, to settle upon the method of determining the demarcation line between the belligerent armies. The Paris Moniteur, the organ of the Minister of Foreign Affairs, says it appears probable that all the guaranteeing powers will agree to the proposal for conference at Constantinople. A Reuter telegram from Ragusa says the French and Italian Commissioners have proceeded to the Turkish and Montenegrin camps, to fix the line of demarcation. Places blockaded by the Montenegrins will continue under blockade during the armistice, but may be revictualled sufficiently for immediate wants. The Times, in a leader, says—"We think with the majority of our countrymen, that the chances are in favor of peace, and such peace as may assure the well-being of the regions concerned, by removing every pretext for agitation." A Belgrade despatch to the Times says it is reported that General Tchernyeff will sojourn in Russia during the armistice. Russian officers have expressed the belief that thousands of Russians have fallen in the vicinity of Morava alone. The Standard's Belgrade correspondent reports that some wounded Russian officers have been robbed and hacked to pieces by men appointed to carry them to the rear. A Vienna special of the Times says:—"Except Germany, which probably will not interfere, all powers have appointed commissioners for drawing a line of demarcation. Turkey and the majority of the powers think that it should be fixed by the positions actually held by the several armies, but Russia seems disposed to ask the Turks to withdraw to the frontier."

"What is the state of morals in your district?" said a long-faced reformer to a farmer who, recently visited town. "Pretty good," replied the farmer; "everybody seems disposed to mind his own business in our parts."

WILL OF PETER THE GREAT.

TRADITIONAL POLICY AND AMBITION OF THE MUSCOVITE EMPIRE.

The following, found in the Russian archives after the death of Peter the Great, outlines all-absorbing ambition of the Cæsar, and will be read with interest in connection with the reports of the warlike movements now being made by the Russians:

- 1. The Russian nation must be constantly on a war footing to keep the soldiers warlike and in good condition.
2. No opportunity must be lost in taking part in the affairs and disputes of Europe, especially in those of Germany.
3. Poland must be divided by keeping up constant jealousies and confusion there. The authorities must be gained over with money, and the assemblies corrupted so as to influence the election of kings. We must get up a party of our own there, send Russian troops into the country and let them sojourn there so long that they may ultimately find some pretext for remaining there forever. Should the neighbouring States make difficulties we must appease them for the moment by allowing them a share of the territory until we can safely resume what we have thus given away.
4. We must take away as much territory as possible from Sweden, and contrive that they shall attack us first, so as to give us a pretext for their subjugation.
5. The consorts of the Russian princes must always be chosen from among the German princesses, in order to multiply our family alliances with the Germans and to unite our interests with theirs.
6. We must keep steadily extending our frontiers northward along the Baltic, and southward along the shores of the Black Sea.
7. We must progress as such as possible in the direction of Constantinople and India. He who can once get possession of these points is the real ruler of the world. With this view we must provoke constant quarrel, at one time with Turkey and at another with Persia.
8. Moreover, we must take pains to establish and maintain an intimate union with Austria, apparently countenancing her schemes for future aggrandizement in Germany, and all the while secretly rousing the jealousy of the minor States against her.
9. We must make the house of Austria interested in the expulsion of the Turks from Europe, and we must neutralize its jealousy at the capture of Constantinople either by pre-occupying it with a war with the old European States or by allowing it a share of the spoil, which we can afterward resume at our leisure.
10. We must collect around our house, as around a centre, all the detached sections of Greeks which are scattered abroad in Hungary, Turkey and South Poland. We must make them look to us for support, and thus, by establishing beforehand a sort of ecclesiastical supremacy, we shall pave the way for universal sovereignty.
11. When Sweden is ours, Persia vanquished, Poland subjugated, Turkey conquered—when our armies are united and the Euxine and Baltic in the possession of our ships, then we must make separate and secret overtures, first to the Court of Versailles, and then to that of Vienna, to share with them the dominion of the world.
12. Should the improbable case happen of both rejecting the propositions of Russia, then our policy will be to set one against the other and make them tear each other to pieces. Russia must then watch for and seize the favorable moment and pour her already assembled hosts into Germany, while two immense fleets, laden with Asiatic hordes, and conveyed by the armed squadrons of the Euxine and the Baltic, set sail simultaneously from the sea of Azoff and the harbor of Archangel, sweeping along the Mediterranean and the Atlantic, they will overrun France on the one side, while Germany is overpowered on the other. When these countries are fully conquered the rest of Europe must fall easily and without a struggle, under our yoke. Thus Europe can and must be subjugated.

It is believed that the first one who supplied the navy with salt provisions was Noah when he took Ham into the Ark.

At a certain printing-office, where a work of the celebrated humorist, Theodore Hook, was being printed, there was an old compositor who went by the nickname of "Tiddle." In completing a sheet of one of Mr. Hook's novels, the copy was given out in small "takes" or portions, to each one of which the compositor's name was as usual appended. When the proof was sent out to the author there appeared a line drawn down the margin of a certain page with the word "Tiddle," at the side. Mr. Hook received his proof, read it, and brought it back to the office with the remark that, "though he was not above the criticism, he did not think the reader was quite the man to make it."

EPH'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. It is by the judicious use of such articles of diet that a constitution may be gradually built up until strong enough to resist every tendency to disease. Hundreds of subtle maladies are floating around us ready to attack wherever there is a weak point. We may escape many a fatal shaft by keeping ourselves well fortified with pure blood and a properly nourished frame."—Civil Service Gazette. Made simply with Boiling Water or Milk.—Sold only in Packets labelled "JAMES EPPS & CO., Homeopathic Chemist, 48, Threadneedle Street, and 170, Piccadilly; Works, Euston Road and Camden Town, London."

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- LOTTERY PRIZES. 1. 1 Lot of ground, near the Village of Chateauguy, south-east side of the river, 45x120 ft., with a handsome stone residence, valued at \$1,200 00. 2. 6 Lots of ground, at Cote St. Antoine (St. Olivier Street) each valued at \$50. 3,300 00. 3. 5 Lots at Point St. Charles (Congregation Street) each valued at \$450. 2,250 00. 4. A double action Harp, handsomely gilt, valued at 400 00. 5. A beautiful Gold Bracelet, set in diamonds, valued at 100 00. 6. "Ecce Homo," a fine Oil Painting, said to be the original work of Carlo Dolce 100 00. 7. A strong, useful Horse, valued at 100 00. 8. 2 Lots of \$80 each (1 French Mantel Piece Clock, and 1 Gold Watch) 120 00. 9. 7 Lots from \$30 to \$50 each (1 Brenze Statue, 1 Winter Carriage, 1 Lace Shawl, and different articles of vertu) 280 00. 10. 10 Lots from \$20 to \$30 each, different articles 250 00. 11. 20 Lots from \$15 to \$20 each, different articles 350 00. 12. 30 Lots from \$10 to \$15 each, different articles 375 00. 13. 40 Lots from \$5 to \$10 each, different articles 320 00. 14. 50 Lots from \$4 to \$6 each, different articles 250 00. 15. 76 Lot of \$3 each, different articles 225 00. 16. 150 Lots of \$2 each, different articles 300 00. 17. 200 Lots of \$1 each, different articles 200 00. 600 Amount of Prizes \$10,120 00

100,000 Tickets. The month, day, hour and place of drawing will be duly announced in the Press. Tickets can be procured at:—The Bishop's Palace, from Rev. Canon Dufresne. The Seminary, Notre Dame Street, from Rev. M. Bonnissant, and Tambarsan. The General Hospital of the Grey Nuns, Guy Street. Savings Bank of the City and District, 176 St. James Street, and at its different Branches: St. Catherine, 392; 466 St. Joseph, and corner of Wellington and St. Stephen Streets. At Messrs. Devins & Bolton's, 195 Notre Dame Street.

COLLEGE OF OTTAWA.

CHARTERED IN 1866. UNIVERSITY COURSE.

THE COLLEGE OF OTTAWA, under the direction of the Oblate Fathers of Mary Immaculate, is situated in one of the most healthy localities of the City. The play grounds are vast, and so the students have ample room for healthy out-door exercise. The addition of a new wing, now completed, will enable the Directors to receive henceforth three hundred Boarders and afford them every desirable accommodation. The College of Ottawa offers every facility for the speedy and thorough acquisition of the knowledge of English and French, the two languages of the Capital. The students largely represent the English and French populations of Ottawa and the adjoining Provinces of Ontario and Quebec, and therefore the culture of each language is carefully attended to. The programme of studies comprises:—

- 1st—Commercial Course. 2nd—Civil Engineering Course. 3rd—Classical Course. The degrees of "B.A." and "M.A." are conferred after due examination. The scholastic year is divided into two Terms of five months each. At the close of each Term reports are forwarded to Parents. The annual vacation begins on the last Wednesday of June and ends 1st September.

FEES. Tuition and Board, Medical Attendance, Bed and Bedding, Washing and Mending, per Term \$80.00. Day Scholars per Term 12.50. Drawing and Vocal Music entail no extra charge. EXTRAS. Music Lessons on the Piano per Term 12.50. Use of Piano per Term 5.00. Use of Library per Term 2.50. The Students who wish to enter the College Band make special arrangements with its Superintendent. N.B. All charges are payable each Term in advance, and in Gold. For further information consult the printed "Prospectus and Course of Study" which will be immediately forwarded on demand. 42-5m

DE LA SALLE INSTITUTE. Nos. 18, 20 & 22 Duke Street. TORONTO, ONT.

DIRECTED BY THE CHRISTIAN BROTHERS

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

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

The Class-rooms, study-halls, dormitory and refectory, are on a scale equal to any in the country. With greater facilities than heretofore, the Christian Brothers will now be better able to promote the physical, moral and intellectual development of its students committed to their care. The system of government is mild and paternal yet firm in enforcing the observance of established discipline. No student will be retained whose manners and morals are not satisfactory: students of all denominations are admitted. The Academic Year commences on the first Monday in September, and ends in the beginning of July.

COURSE OF STUDIES. The Course of Studies in the Institute is divided into two departments—Primary and Commercial. PRIMARY DEPARTMENT SECOND CLASS. Religious Instruction, Spelling, Reading, First Notions of Arithmetic and Geography, Object Lessons, Principles of Politeness, Vocal Music. FIRST CLASS. Religious Instruction, Spelling and Defining (with drill on vocal elements), Penmanship, Geography, Grammar, Arithmetic, History, Principles of Politeness, Vocal Music. COMMERCIAL DEPARTMENT SECOND CLASS. Religious Instruction, Reading, Orthography, Writing, Grammar, Geography, History, Arithmetic (Mental and Written), Book-keeping (Single and Double Entry), Algebra, Mensuration, Principles of Politeness, Vocal and Instrumental Music, French. FIRST CLASS. Religious Instruction, Select Readings, Grammar, Composition and Rhetoric, Synonyms, Epitology Correspondence, Geography (with use of Globes), History (Ancient and Modern), Arithmetic (Mental and Written), Penmanship, Book-keeping (the latest and most practical forms, by Single and Double Entry), Commercial Correspondence, Lectures on Commercial Law, Algebra, Geometry, Mensuration, Trigonometry, Linear Drawing, Practical Geometry, Architecture, Navigation, Surveying, Natural Philosophy, Astronomy, Principles of Politeness, Elocution, Vocal and Instrumental Music, French. For young men not desiring to follow the entire Course, a particular Class will be opened in which Book-keeping, Mental and Written Arithmetic, Grammar and Composition, will be taught.

TERMS Board and Tuition, per month, \$12 00. Half Boarders, " 7 00. PREPARATORY DEPARTMENT. 2nd Class, Tuition, per quarter, 4 00. 1st Class, " 5 00. COMMERCIAL DEPARTMENT. 1st Class, Tuition, per quarter, 6 00. 2nd Class, " 6 00. Payments quarterly, and invariably in advance. No deduction for absence except in cases of protracted illness or dismissal. EXTRA CHARGES.—Drawing, Music, Piano and Violin. Monthly Reports of behaviour, application and progress, are sent to parents or guardians. For further particulars apply at the Institute. BROTHER ARNOLD, Director. Toronto, March 1, 1872.

SCRAP BOOK.

A French translator is said to have translated the poet's exclamation, "Hail, horrors! hail!" into "How do you do, horrors! How do you do!" This is no worse than the German's translation of Shakespeare's "All hail, Macbeth" into "Alle Hagel, Macbeth!"

George III. once said to Sir J. Irwin a famous bon vivant, "They tell me Sir John, you love a glass of wine." "Those, sir, who have so reported me to your Majesty," answered he, bowing profoundly, "do me a great injustice, they should have said—a bottle."

Chesterfield gazing at a brilliant circle of ladies at a rout in France, was accosted by Voltaire thus:—"My lord, I know you are a judge; which are the most beautiful English or French ladies?" His lordship replied, "I am no connoisseur in paintings."

An observant foreigner said that when a great man dies in the United States, the first thing done is to propose a fine statue in his honor; next, to raise a part of the necessary money; next, to forget to order any statue, and last to wonder what became of the money.

A printer, having been jilted by his sweetheart, tried to commit suicide. The "devil" found him out and took him to the sanctum where the editor was writing duns to delinquent subscribers. The picture of despair presented by the editor, reconciled the printer to his fate. He began to consider himself as comparatively happy.

A boy from the country was recently taken into a gentleman's family. One afternoon, just before dark, after having been called up to the drawing-room, he came down into the kitchen laughing immoderately. "What's the matter?" cried the cook. "Why, hang it!" said he, "there are twelve of them up there who couldn't light the gas, and they had to ring for me to do it!"

Judge Jeffreys, when at the Bar, was a fierce, bullying, and brow beating counsel. One day he addressed a witness thus:—"You, fellow, in a leather doublet, pray what do you get for swearing?" The man looking at him with a broad grin replied, "If you had no more for lying than I have for swearing, you would wear a leather doublet as well as I."

A down town barkeeper has invented a patent free-lunch counter. It is arranged so that when the wandering bum has eaten his six pieces of cheese, three crackers, two pickles, a concealed clock gives warning. If this is disregarded, and he attacks the baked beans, a giant fist descends from the ceiling and "bonnets" him, while a gigantic foot springs from the wall and kicks him into the street.

A good story is told of a dispute entered into by a Scotsman and an Englishman, as to which of their respective countries had produced the most eminent men. Every name was claimed by the Scotsman as that of a man who had been born north of the Tweed, till finally the Englishman said, "Surely you won't claim Shakespeare as a Scotsman?" "Weel replied the canny Scot, "if Shakespeare wasna a Scotsman, he was clever enough to be one."

Dr. Abernethy was very much annoyed by an old lady who was always sure to accost him in the street for the purpose of telling over her ailments. Once she met him when he was in a great hurry. "Ah! I see you are quite feeble," said the doctor, "Shut your eyes and show me your tongue." She obeyed, and the doctor, moving off, left her standing there for some time in this ridiculous position, to the infinite amusement of all who witnessed the funny scene.

The Rev. Mr. Thom, of Govan, riding home from Paisley on a particular occasion, came up with two gentlemen, heritors of his parish, who had lately been made justices of the peace. The seeing him well mounted as usual, were determined to pass a joke on him, and accosted him thus: "Well, Mr. Thom, you are very unlike your master, for he was content to ride on an ass." Says Mr. Thom, "there is no such beast to be got now-a-days." "Aye, how's that?" said they. "Because," replied Mr. Thom, "they now make them all justices of the peace."

A negro town-crier in Palmyra, La., was sent out to ring his bell and shout, "Col. Anderson will speak at the town hall to-night on the greenback and Peter Cooper question." He made the announcement correctly several times, and then got it changed to, "Oh, yes! oh, yes! Col. Cooperback will speak on the Green Peter question!" When last heard he was yelling, "Whoop-a-lal! Green-peter will speak on the Coop question this evening!"

AGENTS Investigate the merits of The Illustrated Weekly before determining upon your work for this fall and winter. The combination for this season surpasses anything heretofore attempted. Terms sent free on application. Address CHAS. CLUCAS & CO., 14 Warren St., N.Y. 10-13

BUCKEYE BELL FOUNDRY. Established in 1871. Superior Bells of Copper and Tin, mounted with the best Rotary Hangers, for Churches, Schools, Farms, Factories, Court Houses, Fire Alarms, Tugger Clocks, Chimes, etc. Fully Warranted. Illustrated Catalogue sent Free. VANDUZEN & TIFF, 102 and 104 East Second St., Cincinnati.

THE LORETTO CONVENT. Of Lindsay, Ontario, IS ADMITTED TO BE THE FINEST IN CANADA. The Sanitary arrangements are being copied into the New Normal School at Ottawa, the Provincial Architect having preferred them to those adopted in any Educational Institutions in the United States or elsewhere. Charges, only one hundred dollars a year—including French. Address, LADY SUPERIOR, Lindsay, Ont., Canada. Jan. 8, '76

BLIMYER MFG CO BELL'S CHURCH SCHOOL FIRE ALARM Bells toned, low priced, fully warranted. Catalogue giving full particulars, prices, etc., sent free. BLIMYER MANUFACTURING CO, 624 to 626 West Eighth St., Cincinnati, O.

BEST VALUE IN WORKMEN'S STRONG SILVER LEVER WATCHES IN MONTREAL. (Warranted Correct Timekeepers.) AT WILLIAM MURRAY'S, 66 ST. JOSEPH STREET. June 11, 1876

FOR GENTLEMEN AND THEIR SONS. J. G. KENNEDY AND COMPANY, 31 St. Lawrence Street, SUPPLY EVERY DESCRIPTION OF ATTIRE, READY-MADE, or to MEASURE, at a few hours' notice. The Material, Fit, Fashion and Workmanship are of the most superior description, and legitimate economy is adhered to in the prices charged. BOYS' SUITS.....\$2 TO 12 PARISIAN, BERLIN, BRUSSELS, LOBNE, SWISS, TUNIC, SAILOR. NEW STYLES. J. G. KENNEDY & CO., 31 ST. LAWRENCE STREET, beg to draw attention to their Home-Spun Fabrics which are especially manufactured in every variety of color and design, twisted in warp and weft so as to make them extremely durable. This material can be strongly recommended for Tourists, Sea-side and Lounging Suits.—Prices from \$10 50. J. G. KENNEDY & CO., 31 ST. LAWRENCE STREET, Display the Largest and Most Varied Stock in the Dominion. COMPLETE OUTFIT—INSPECTION INVITED

ST. MARY'S CONVENT AND ACADEMY, Newcastle, Miramichi, New Brunswick. CONDUCTED BY THE LADIES OF THE CONGREGATION OF NOTRE DAME. This Institution, situated in a healthy and elevated position in the vicinity of the Intercolonial Railway Station, offers rare advantages to parents desirous of procuring for their children a solid, useful and refined education. English is the language of the House, but ample facilities are afforded for the perfect acquisition of the French. Particular attention is given to VOCAL AND INSTRUMENTAL MUSIC. TERMS MODERATE. For particulars address THE LADY SUPERIOR OF THE CONGREGATION OF NOTRE DAME, NEWCASTLE, Miramichi, N. B.

ST. MICHAEL'S COLLEGE, TORONTO, ONT. UNDER THE SPECIAL PATRONAGE OF THE MOST REVEREND ARCHBISHOP LYNCH, AND THE DIRECTION OF THE REV. FATHERS OF ST. BASIL'S. PUPILS can receive in one Establishment either a Classical or an English and Commercial Education. The first course embraces the branches usually required by young men who prepare themselves for the learned professions. The second course comprises, in like manner, the various branches which form a good English and Commercial Education, viz., English Grammar and Composition, Geography, History, Arithmetic, Book-Keeping, Algebra, Geometry, Surveying, Natural Philosophy, Chemistry, Logic, and the French and German Languages. TERMS. Full Boarders..... per month, \$12.50 Half Boarders..... do 7.50 Day Pupils..... do 2.50 Washing and Mending..... do 1.20 Complete Bedding..... do 0.80 Stationery..... do 0.30 Music..... do 3.00 Painting and Drawing..... do 1.20 Use of the Library..... do 0.20 N.B.—All fees are to be paid strictly in advance in three terms, at the beginning of September, 10th of December, and 20th of March. Defaulters after one week from the first of a term will not be allowed to attend the College. Address, REV. C. VINCENT, President of the College. Toronto, March 1, 1872

CONVENT OF THE SISTERS OF THE CONGREGATION OF NOTRE DAME, WILLIAMSTOWN, (near Lancaster), Ontario. The System of education embraces the English and French languages, Music, Drawing, Painting and every kind of useful and ornamental Needle Work. Scholastic year, ten months, (payable quarterly in advance.) 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 Superioress 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. APPLICATION TO PARLIAMENT. Notice is hereby given that application will be made to the Legislature of the Province of Quebec at its next session, for an act to incorporate the Association of the French Canadian Mechanics of the City of Montreal as a Benevolent Association. Montreal, 25th October, 1876. 13-5 LOUIS ARCHAMBAULT. PROVINCE OF QUEBEC, } SUPERIOR COURT, District of Montreal, } Montreal. No. 2483. Dame Marie Louise Vitaline Porrault, of the City and District of Montreal, wife of Severe Alphonse Tessier, Merchant, of the same place, duly authorized to appear in judicial proceedings, Plaintiff; vs. The said Severe Alphonse Tessier, Defendant. An action for separation as to property has been instituted in this cause on the thirtieth day of October, instant, CORBELL & CORBELL, Attorneys for Plaintiff. Montreal, 30th October, 1876. 12-5

McSHANE BELL FOUNDRY Manufacture those celebrated Bells for CHURCHES, ACADEMIES, &c. Price List and Circulars sent free. HENRY McSHANE & CO., BALTIMORE, Md. Aug. 27, 1875. 242 ST. JOSEPH STREET, MONTREAL.

HEARSES! HEARSES!! 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. 11-5

DORION, CURRAN & COYLE, ADVOCATES, No. 10 St. James Street, Montreal. P. A. A. DORION, B.C.L.; J. J. CURRAN, B.C.L.; P. J. COYLE, B.C.L.

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. [37-53

GRAY'S CASTOR-FLUID, A most pleasant and agreeable Hair-Dressing—cooling, stimulating and cleansing. Promotes the growth of the Hair, keeps the roots in a healthy condition, prevents dandruff, and leaves the Hair soft and glossy. Price 25c per bottle. For sale at all Druggists. HENRY R. GRAY, CHEMIST, 144 St. Lawrence Main Street (Established 1859.)

AGENTS WANTED for the New Historical Work, OUR WESTERN BORDER. A Complete and Graphic History of American Pioneer Life 100 YEARS AGO. Its thrilling contents of Red and White Men, Exciting Adventures, Co. Activities, Feuds, Scouts, Pioneer women and boys, Indian War-paths, Camp life, and Sports.—A book for Old and Young. Not a dull page. No competition. Enormous sales. Agents wanted everywhere. Illustrated circulars free. J. G. McCREDY & CO., 53 S. Seventh St., Philadelphia, Pa.

THE MENEELY BELL FOUNDRY, [ESTABLISHED IN 1826.] THE Subscribers manufacture and have constantly for sale at their old established Foundry, their Superior Bells for Churches, Academies, Factories, Steamboats, Locomotives, Plantations, &c., mounted in the most approved and substantial manner with their new Patented Yoke and other improved Mountings, and warranted in every particular. For information in regard to Keys, Dimensions, Mountings, Warranted, &c., send for a Circular Address. MENEELY & CO., West Troy N. Y.

JOHN BURNS, 675 CRAIG STREET. PLUMBER, GAS and STEAMFITTER, TIN, AND SHEET IRON WORKER, HOT AIR FURNACES, &c. SOLE AGENT FOR Bramhall, Deane & Co's Celebrated French COOKING RANGES, Hotel and Family Ranges. REFERENCES: St. Lawrence Hall, Ottawa Hotel, St. James's Club, Metropolitan Club, Hochelaga Convent, Providence Nursery, St. Catherine Street, Mrs. A. Simpson, 1127 Sherbrooke Street, Convent of Sacred Heart, St. Margaret Street, G. Larin, City Hotel, George Winks, Dorchester Street, O. McGarvey, Palace Str. 675 CRAIG STREET, MONTREAL.—[April 2, '76

GO TO HELLMAN'S BOOT STORE, 242 ST. JOSEPH STREET, MONTREAL. Be Our Vain Supporters! GO TO HELLMAN'S BOOT STORE, 242 ST. JOSEPH STREET, MONTREAL. (Opposite the Hotel de Ville) We have the finest and best made boots in the city. Price from \$1.00 to \$5.00. J. Hellman, Proprietor.

WILLIAM WHITEHEAD, of the City of Montreal, Chemist's Assistant, will apply to the Legislature of Quebec at its next Session for authorization to be granted to the "Pharmaceutical Association of the Province of Quebec" to admit him upon examination as a Licentiate in Pharmacy without undergoing the requirements of the "Quebec Pharmacy Act. JOHN MONK, Solicitor for said WILLIAM WHITEHEAD. NOTICE is hereby given that Dame Marion Dougal McAllister, wife of Alexander Walker, of the City of Montreal, in the District of Montreal, Merchant, has this day, the fifth day of October, eighteen hundred and seventy-six, instituted an action against her said husband for separation as to property. Montreal, 5th October, 1876. L. N. BENJAMIN, Attorney for Plaintiff. 9-5

WILLIAM WHITEHEAD, of the City of Montreal, Chemist's Assistant, will apply to the Legislature of Quebec at its next Session for authorization to be granted to the "Pharmaceutical Association of the Province of Quebec" to admit him upon examination as a Licentiate in Pharmacy without undergoing the requirements of the "Quebec Pharmacy Act. JOHN MONK, Solicitor for said WILLIAM WHITEHEAD. NOTICE is hereby given that Dame Henrietta Eymann, wife of Jacob Ollendorff, of the City of Montreal, in the District of Montreal, Trader, has this day, the Twentieth day of October, Eighteen hundred and seventy-six, instituted an action for separation as to property. Montreal, 20th October, 1876. L. N. BENJAMIN, Plaintiff's Attorney. 11-5

NOTICE is hereby given that les Soeurs de l'Asile de la Providence de Montreal will make an application to the Parliament of the Province of Quebec, at its next Session, to obtain under the form of an amendment to their Charter, an Act declaratory of their right to exercise certain industrial pursuits necessary to the purposes for which they were incorporated. 13-5 Montreal, 23rd October, 1876.

NOTICE Is hereby given that "Les Cleres Paroissiaux ou Catechistes de St. Viateur" will ask the Legislature of Quebec, at its next session, for an act to Amend their Charter of Incorporation, to the effect of having the Council of Administration of their Order known civilly, to give the said Council the right of choosing the place of residence of its members and also of hypothecating certain immovable properties, according to the wants, &c., &c.

CANADA, PROVINCE OF QUEBEC, District of Montreal. Dame Angeline Burrell, wife of Simon Arcand, grain dealer, of the City of Montreal, in the District of Montreal, duly authorized a *ester en justice*, Plaintiff; vs. The said Simon Arcand, Defendant; The City and District Savings Bank, et al, Tiers Saisis.

An action *en separation de corps et de biens* has been instituted in this cause the twenty-first of October, instant, (1876). Montreal, 24th October, 1836. PAGNUELO & MAJOR, Attorneys for Plaintiff. 12-5

CANADA, PROVINCE OF QUEBEC, District of Montreal. Adeline Legault dit Derloisiers, of the City and District of Montreal, wife of Toussaint Meloche, Trader, of the same place, duly authorized to *ester en justice*, Plaintiff; vs. Toussaint Meloche, Trader, of the City and District of Montreal, Defendant.

An action *en separation de biens* has been instituted in this cause the eighteenth day of October, instant. Montreal, 18th October, 1876. CAYLEY & TACHE, Attorneys for Plaintiff. 11-5

No. 2176. PROVINCE OF QUEBEC, District of Montreal. Dame Susan Agar, of the City and District of Montreal, wife of James Theophilus Dillon, of the same place, Gentleman, duly authorized to *ester en justice*, Plaintiff; vs. The said James Theophilus Dillon, Defendant.

The said Plaintiff has this day instituted an action *en separation de biens* against her said husband. Montreal, 18th October, 1876. JUDAH, WURTELE & BRANGHAUD, Attorneys for Plaintiff. 11-5

PROVINCE OF QUEBEC, District of Montreal. In the SUPERIOR COURT. No. 2216. Dame Eudose Jodoin, wife, *commune en biens*, of Charles Henri Alex. Guimond, of the City and District of Montreal, Accountant, duly authorized to *ester en justice* for the purposes of these presents, Plaintiff; vs. The said Charles Henri Alex. Guimond, Defendant.

An action for separation as to property has been issued in this cause. Montreal, 13th October, 1876. PREVOST & PREFONTAINE, Attorneys for Plaintiff. 10-5

NOTICE The Church Wardens of the Parish of Notre Dame de Montreal (La Fabrique de la Paroisse de Notre Dame de Montreal) hereby give notice that they will apply to the Legislative Assembly of Quebec, at its next Session, to obtain an Act in amendment of the Act 35 Victoria, chapter 44, to acquire more ample powers concerning the burial lots owned in the Cemetery of Notre Dame des Neiges, the collection and recovering of accounts due upon the same, the resiliation of the sale of such lots, and the consecration thereof in certain cases, and for other purposes. Montreal, October, 26th, 1876. 12-5

NOTICE is hereby given that Dame Marion Dougal McAllister, wife of Alexander Walker, of the City of Montreal, in the District of Montreal, Merchant, has this day, the fifth day of October, eighteen hundred and seventy-six, instituted an action against her said husband for separation as to property. Montreal, 5th October, 1876. L. N. BENJAMIN, Attorney for Plaintiff. 9-5

1876. PREMIUM LIST OF ELEGANTLY BOUND CATHOLIC BOOKS SUITABLE FOR ROMAN CATHOLIC COLLEGES, CONVENTS, SUNDAY SCHOOL CLASSES, PRIVATE CATHOLIC SCHOOLS, AND ALL CATHOLIC INSTITUTIONS. Persons ordering will please take notice that we have marked before each book the lowest net price from which No Discount will be allowed, as the following List of Books with its Special prices has been made expressly for the Premium Season of 1876. When ordering give price and style of Binding. D. & J. SADLER & CO., Catholic Publishers, 275 Notre Dame Street, Montreal.

Father Jerome's Library, 32mo, paper covers, 12 vols in box..... 1 00 per box. Father Jerome's Library, 32mo, fancy cloth, 12 vols in box..... 1 60 per box. Catholic Youth's Library, first series paper bound, 12 vols in box..... 1 68 per box. Do do do fancy cloth..... 2 64 per box. Do do do fancy cloth, full gilt..... 3 24 per box. Catholic Youth's Library, second series paper bound, 12 vols in box..... 1 68 per box. Do do do fancy cloth..... 2 64 per box. Do do do fancy cloth, full gilt..... 3 24 per box. Catholic Youth's Library, third series, paper bound, 6 vols in box..... 0 84 per box. Do do do fancy cloth..... 1 32 per box. Do do do fancy cloth, full gilt..... 1 63 per box. Catholic Youth's Library, fourth series, paper bound, 6 vols in box..... 0 84 per box. Do do do fancy cloth..... 1 32 per box. Do do do fancy cloth, full gilt..... 1 63 per box. Sister Eugenie Library containing Scur Eugenie, God Our Father, &c., fancy cloth, 4 vols in box..... 2 40 per box. Do do do fancy cloth, full gilt..... 3 20 per box. Faber's Library, containing All For Jesus, &c. &c., fancy cloth, 9 vols in box..... 7 60 per box. Little Catholic Boy's Library, 32mo, fancy cloth, 12 vols in box..... 1 32 per box. Little Catholic Girl's Library, 32mo, fancy cloth, 12 vols in box..... 1 32 per box. Catholic Pocket Library, 32mo, fancy cloth, 13 vols in box..... 1 43 per box. Sister Mary's Library, 24mo, fancy cloth, 12 vols in box..... 2 00 per box. Brother James' Library, royal 32mo, fancy cloth, 12 vols in box..... 2 00 per box. Parochial and Sunday School Library, square 24mo first series, fancy cloth, 12 volumes in box..... 2 40 per box. Parochial and Sunday School Library, square 24mo, second series, fancy cloth, 12 volumes in box..... 2 40 per box. Young Christian's Library, containing Lives of the Saints, &c., fancy cloth, 12 volumes in box..... 3 20 per box. 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