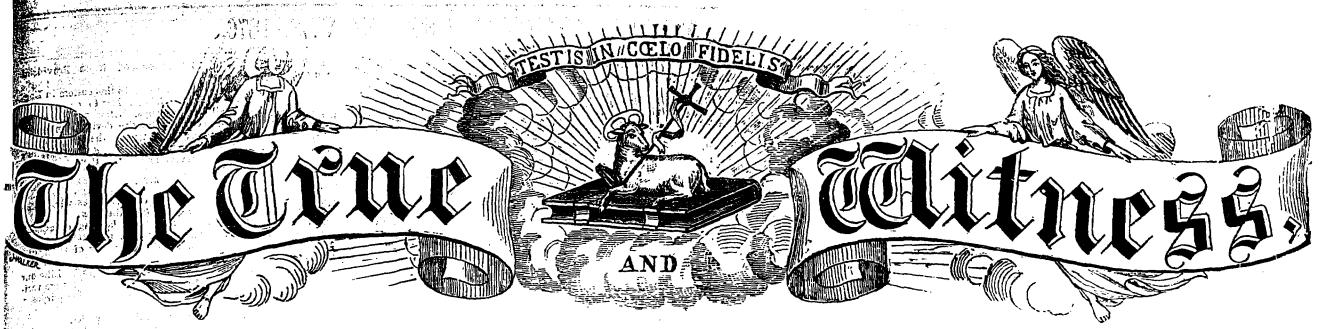
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RONICLE

VOL. XXVII.

MONTREAL, FRIDAY, NOVEMBER 3, 1876.

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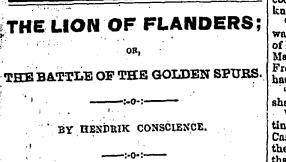
JUST RECEIVED, SERMONS BY THE LATE

REVEREND J. J. MURPHY,

who lost his life at the fire at Back River on the night of December 4th, 1875. We have just received from our Agents in England a consignment of SERMONS on VARIOUS SUB-

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" Be of good cheer, my noble-hearted friend," said

he; "our day shall yet come. The embers still glow under the ashes; and the time will surely arrive, though it is not yet. Let the chains press more sorely still upon our necks, until they become too galling even for cowards to bear; and our Black Lion shall yet again float aloft, with Bruges

him :

1 00

in the van." A smile full of confidence flitted over the countenance of Breydel; and as he seized the Dean's hand, he joyfully exclaimed, "You alone, my friend, you alone know how to comfort me; you alone understand my heart."

"But now, Master Jan," proceeded the Clothworker, "to the object of my visit. You have not forgotten our promise to keep guard over the Lady Matilda?"

"What now !" cried Breydel hastily, his cheeks flushing at once with anxiety and anticipated in-

dignation. "She was seized and carried off by the French last night."

The butcher took a step forwards, caught up his axe, and furiously swung it round his head. For a moment he was unable to speak ; then a torrent of incoherent curses burst from his lips; at last he exclaimed :

"Deconinck, this is too much, - not a word more! I listen to no put-off now; to-day I must see blood, if I die for it."

"Softly, my friend, softly; be reasonable. Your life belongs to your country, and you must by no means risk it uselessly." "Not a syllable will I hear! I thank you for

your good advice; but I never can nor will follow it. Spare your words, therefore, they are all in vain." "But be reasonable, Master Jan," rejoined the

Clothworker; "you cannot drive the French out all by yourself." "What care I for that? My thoughts carry me

not so far. Vengeance and death ! --The violence of his emotion prevented further

speech. After a few instants' pause, however, he continued more calmly :

"Well, Master Deconinck, after all, I will ba cool, as you tell me. What more, then, do you know about this matter ?"

"Not much. This morning, before daylight, I was disturbed by an urgent message from Sir Adolf of Nieuwland's house, to the effect that the Lady Matilda had been carried off in the night by the French, and that it was the traitor Brakels who had acted as their guide." "Brakels! There is another for my axe! He

shall not play the spy for the French much longer." Whither they have taken her I know not," continued Deconinck ; "but I suspect it may be to the Castle of Male; for the servant who brought me the message had heard this name mentioned more than once among the soldlers. You see well, pre-eminence among his fellows. Breydel, that it will be better to wait for some fur- While the Frenchmen were thus ther information than to take any step hastily, especially as there is every probability that the counters is by this time already in France. It seems that the only course is to stay at home and bide our time."

Calmly, but not unmoved, Deconinck interrupted | pearance, which in all respects bespoke the deepest poverty. Slavery and despotism had borne their fruits. The peasant did not labor for himself; all belonged to his feudal lord; and he thought him-

self fortunate if, after payment of all exactions, he could, by unremitting exertion, secure for himself even the barest maintenance. At some little distance from the castle was an

open space, round which stood a few houses of stone, built somewhat closer together than the rest; in the middle rose a tall stone pillar, to which was attached a chain with an iron collar, in fact, a kind of pillory, which betokened the criminal jurisdiction possessed by the lord. On one side was the small chapel, the wall of its churchyard encroaching a few paces upon the square. Adjoining the chapel stood a lofty house, the only place of public entertainment which the village boasted. A stone image of St. Martin above for a sigu; but so rudely chiselled that its representation of a human figure might be regarded as purely conventional. The whole ground floor was occupied by a single apartment, one end of which was almost entirely taken up by a projecting tire-place, so disproportionately wide, that it left only a re-cess at either end newl as a drying-place for herbs and roots. The other walls were whitewashed, and hung all over with various cooking-utensils in wood and pewter: a halberd, and several large knives in leathern sheaths, occupied a place apart. The whole aspect of the place was gloomy in the extreme. The rafters overhead were black with smoke, and a perpetual twilight reigned even when, as now, the sun shone brightly without; for but few of his rays were admitted by the small panes of the windows, which, moreover, were raised full seven feet above the floor. Some heavy wooden seats and still heavier chairs completed the furnishing of the room.

The hostess ran hither and thither hastily waiting upon her guests, who, at the time, happened to be unusually numerous. Flagons and beakers went their round incessantly, and the merriment of the revellers blended into one confused hubbub of voices in which not one intelligible word could be distinguished. It was easy enough, however, to perceive that the result was not perfectly homogeneous, and that two distinct and different tongues combined together to produce it. From about the fire-place might be heard the manly and vigorous tones of the Flemish, while in the more polished and softer accents which sounded from the body of the apartment might be recognised the language of France. Among those who spoke in the foreign tongue, and belonged to the garrison of the castle, the principal leader was one Leroux, at least such he scemed to be, by the authoritative tone in which he spoke, and the air of superiority which he assumed. He was, however, but a simple man-at-arms, like the rest; it was only his extraordinary strength and lofty stature, and his readiness to profit by those advantages, which had procured him this kind of

with dry throats ; here's to the health of this Flemish fair one, and may the devil fly away with her !" At this toast Jan had some trouble to contain himself; but with an effort succeeded, and Lerona went on :

"If only by good luck all keeps quiet while we're gone! These rascally citizens are getting more than half-disposed to rebel, and there may be an outbreak any day. A pretty take-in it would be for us, if the others are at the plundering at Bruges while we are out of the way ! We should have to

thank this jade for it!" Again Brevdel's blood be an to boil ; but he re-membered his promise and held his peace, listening however, the more attentively as the Frenchman resumed :

"I should like to know who she is. I suppose she's the wife of one of the rebel nobles, and going to make one with the others they've got safe hold of there. Yes, yes! she'll not spend her time very pleasantly in France, depend upon it!" Jan, meanwhile, felt that if he was to hold his

peace he must find some vent for his feelings; accordingly he rose from his scat, and paced up and at the farther end of the apartment, humming over in a low voice a Flemish popular song of the day

"The sable Lion ! Mark him ramping" So proudly on his golden field ! Mark well his claws, his giant weapons, That tear the foe spite mail and shield ! Behold his eyes, for battle flashing ! Behold his mane, how wild it flies! That Lion is our Flemish Lion. That crouching still the foe defies."

The French soldiers looked at one another in astonishment. "Hark !" said one of them; "that is one of the Claward songs; and the insolent Fleming dares to sing it in our presence!"

These words Jan Breydel heard plainly enough but he took no notice of them, and went on with his tune. He even raised his voice somewhat in defiance of the Frenchman :

"He showed his claws in Eastern regions, And trembling fled the Eastern host! Before his keen eye paled the Crescent, The Saracen forgot his boast! Returning to the West, his children He guerdoned for their deeds of fame He gave to Godfrey, gave to Baldwin, A royal and imperial name."

"Tell me, what is the meaning of that song they always have in their mouths ?" enquired Leroux of a Fleming belonging to the castle, who was sitting by him.

" Well, the meaning of it is, that the Black Lion clawed the Saracens and their Crescent right handsomely, and made Count Baldwin Emperor of Constantinople."

THE CATHOLIC CHURCH

NO. 12.

What She Has Done for Temperance.

LECTURE BY THE REV. H. BRETTARGH, OF TRENTON, ONT. 81-00

> -2 == - 77

DELIVERED BEFORE THE DELEGATES TO THE CATHOLIC TOTAL ABSTINENCE UNION CONVENTION, BELD AT BELLEVILLE, OCTOBER 10TH AND 11TH, 1875.

We have great pleasure in publishing in full the following lecture delivered by the Rev. Father Brettargh, in the new hall of the Temperance So-ciety of the Holy Cross, Robertson's Block, Belle-ville, on the evening of the 10th October. The Rev. gentleman said :---

As there is a disposition occasionally manifested to accuse the Catholic Church of want of zeal in the cause of Temperance, I propose to-night to consider the action of the Church in this regard ; and I hope to prove to you that from the earliest ages of Christianity she has been the most curnest, the most consistent, and the most successful advocate of Temperance which the world's history affords.

And here at the very onset let me point out to you the nature of the cnemics she has had to contend against in her battle for Temperance ; and let me draw a contrast (not indeed with any invidious feeling) between her enemics and yours. For upwards of 1,800 years she has been fighting this batthe against Intemperance, and for the most part during that time, she has had pagans and barbar-ians to contend against. You in your efforts for Temperance have a Christianized and highly intelligent people to operate upon. She has had the most degraded of payans and the most brutal of barbarians. The Pagan Roman had even Dairing drunkenness ; and with an intellect and culture which few nations can equal, none hope to surpass, he was yet so degraded as to his morals, that his orgies and debauches were exalted into religious ceremonies; and he had Priests and Priestesses dedicated to Bacchus -his abominable God of Drunkenness, Can you, gentlemen of the modern movement, point ont enemies as difficult to overcome as these? Can you show obstacles as difficult to surmount?

Gentlemen, I cannot unfold this branch of my subject as fully as I could wish. I can only indi-cate it; It is for you in your leisure moments to follow it out. If you would consider it in all its bearings, go back in your history to the times when the Catholic Church was evangelizing Pagan Rome. See her overturning the altars of Bacchus and rearing in their stead the altars of the True God of wine "But I say, Fleming," cried Leroux to Breydel, be turned into IIIs adorable Blood, but which man has turned into a means of deviltry and debauch : listen to her exhorting Roman Patricians and Roman matrons and Roman slaves to the practice of abstinence and the exercise of temperance :--watch her course in Africa when the philosophic schools of Alexandria were stamping their impress upon the rarest intellect of the day. But above all, go view her in her

CHAPTER XII.

Months had now gone by since the surrender of Bruges. De Chatillon had appointed Messire de Mortenay governor of the city, and had himself returned to Courtral; for he knew enough of the true feelings of the men of Bruges not to feel himself ill at ease within their walls. Meanwhile the garrison which he had left behind to ensure submission indulged themselves in deeds of violence of every description,-plundering, insulting, and wantonly annoying the citizens in a thousand ways .--The foreign merchants, disgusted at this state of placed himself as to intercept his passage. things, had mostly betaken themselves elsewhere; the commerce of the city fell off from day to day, and with it the prosperity of the manufacturing and working classes, whose sullen dislike of their new rulers had thus gradually ripened into active hatred, which waited only an opportunity to exbibit itself in open rebellion. The time to attempt this, however, with any hope of success was not yet come. The French garrison was too numerous, and every possible means had been adopted by them in order to secure what they had already won. The city had been dismantled, in a great measure, of its defensive works, and a strong citadel was in course of erection, by which they hoped more effectually to overawe the inhabitants.

To the great surprise of his fellow-citizens, Decorinck allowed all this to proceed without opposition, and, as far as the public could discern, went a useless vengeance?" quietly on his way, as though now only intent upon his own affairs. In the private assemblies of his guild, however, he was all the while encouraging, by his fervent exhortations, the hearts of his fel-lows, and cherisbing in their hearts the warmest and noblest aspirations for the deliverance of their country.

As for Breydel, there seemed to be nothing of his former self remaining. Ever darkly musing, with knitted brows and downcast eyes, the gallant butcher went about as if bowed under the weight of years. It was seldom, indeed, that he left his house. Brages, enthralled and oppressed, was to him but a wider prison, whither the light and air of freedom could no more enter; upon the forehead of each brother-citizen he read only the brand of I have known you too long, and I can see into shame; in the eye of each stranger glauced the insulling taunt, "Slave ! slave !" For him there was neither joy nor comfort more. In this mood he was one day pacing his shop in the early morning, and fitfully continuing the dreams of the past night,-now plunged in gloomy thoughts, now forming with rage; at one moment grimly smiling procure some intelligence of our unfortunate upon his axe as he poised it in his hand, and at another wrathfully casting it from him as the useless plaything of a slave, -when suddenly the door opened, and to his surprise the Dean of the Clothworkers stood before him in the

Butcher, "what evil tidings is it that brings you street. Breydel started off without delay, and a to methods early?""" at which at this time consisted of "My friend, Jan," answered Deconinck, "I ask, village of Male, which at this time consisted of "My friend, Jan," answered Deconinck, "I ask it around me in a thousand tones of insult. 10h, amidst which the industry of the villagers had my friend would that I had died that day upon the cleared an open space of the soll and abundance of the matter of the soll and abundance of the soll and abundance of the soll and abundance of the soll and, oh, what bitterness of the harvests, the peasantry should have been tich. auen unrevenged and, oh, what bitterness of the harvests, the peasantry should have been rich [taking no further notice of the French party. (a) course of the fourth crussed [1204], Constantinople print should I have been spared [But I lost that and prosperous, a supposition; however, which [how ver, which [how or a supposition] the Crusseders, and Baldwin, Court chance, and [how or a supposition] the harvests, the peasantry should have been rich [taking no further notice of the French party. (a)] course of the fourth crussed [1204], Constantinople print should I have been spared [But I lost that and prosperous, a supposition] the ver, which [how or a supposition] and [how or a supposition] the crussed end of the fourth crussed [how or a supposition] the crussed end of the fourth crussed [how or a supposition] the crussed end of the fourth crussed [how or a supposition] the crussed end of the fourth crussed [how or a supposition] the crussed end of the fourth crussed [how or a supposition] the crussed end of the fourth crussed [how or a supposition] the crussed end of the fourth crussed [how or a supposition] the crussed end of the fourth crussed [how or a supposition] the crussed end of the fourth crussed [how or a supposition] the crussed end of the fourth crussed [how or a supposition] the crussed end of the fourth crussed [how or a supposition] the crussed end of the fourth crussed [how or a supposition] the crussed [how chance, and ____!

"You preach to the deaf, my friend," replied the butcher; "at all events, I must and will go out .--Forgivo me if I now leave yeu."

And with these words, concealing his axe under his garment, he moved towards the door. by a sudden side movement, however, Deconinck so

"Have done with this childish impatience," said the Clothworker, while Breydel looked round as though seeking some other exit, and in default of that seemed ready to spring throug the window; to valuable too our cause, that I should let you thus rush upon destruction."

"Let me pass, Master Peter. I pray you, let me go out; you keep me on the rack."

"Not so, Master Jav. Think you that you are your own property, and may risk your life at pleasure ? No, no, master ; God has given you your great gifts for nobler ends than that. Remember your only for a few days ; we shall soon be back." high calling, master; think of your country, and of the services you may do her. How shall you aid and save her if now you fling away your life upon

While Deconinck was speaking, Breydel had gradually cooled down, and now answered in a calmer tone :

"You are right, my friend," he said ; " I am too ensily carried away. There, now, see my axe is hurg up in its place again. You can let me out now; for to-day I must go to Thourout to buy cattle."

"Well, I will keep you no longer; though I know well enough that it is not to Thourout you

are going to day." "Indeed, what I tell you is true, master; I haven't a hoof left, and must provide myself a fresh supply this very day." "You cannot pass that off upon me, Master Jan.

your soul through your eyes: you are going to Male."

"You are certainly a conjuror, Master Peter; I believe you know my thoughts better than I do myself. Yes, I am going te Male; but I give you my word it is only to reconnoitre, and if possible to princess. I promise you to put off the reckoning till a more convenient season; but I warrant you they shall pay with interest when they do pay, or my name is not Jan Breydel."

The two deans now went out together, and "A good morning to you, master," said the parted, after exchanging a few more words, in the ""It's French wine!" answered Breydel, with carerapid walk of half-an-hour brought him to the some thirty thatched cottages, scattered here and

While the Frenchmen were thus lustly addressing themselves to their flagons, and merry jests and jovial shouts went freely round, another soldier of the garrison entered the room.

Good news, comrades !" said he : " we shall soon be out of this cursed Flanders. I trust before tomotrow is over we shall see our own pleasant land of France again !"

At this, every man was instantly on the alert, and looked the new-comer in the face with an expression of mingled doubt and inquiry.

"Yes," he went on ; "to-morrow we set off for France, with the lady that paid us a visit at such an out-of the-way time last night." "Is that so, indeed ?" asked Leroux.

"Nothing more certain; Messire de St. Pol has sent me to desire you to be in readiness." "I do not doubt you, for you are always a bringer

of bad news." "Why, what now? are you not then glad of the

news? and don't you want to get back to France again ?"

"No, not a bit of it ! Here we are enjoying the fruits of victory, and for my part I don't want to leave the feast so early."

"Well, you needn't be so put out about it : 'tis

Just as Leroux was about to reply the door opened, and a Fleming entered, who, with a bold and careless glance at the French soldiers, sat down at a table by himself, and called out :

"Now, host ! a stoup of beer. Quick, I'm in haste !''

" Anon, anon! I'm coming, Master Breydel !" "He's a fine fellow, that Fleming !" whispered to Leroux the soldier who was sitting next him. " He's not so tall as you; but a what a build ! and what a voice too! He's no peasant, that !"

"He is a fine fellow, indeed," answered Leroux ; 'he has eyes like a lion. I like him." "Host !" cried Breydel again, rising, "what are

you about all this while? my throat is as dry as a smoked herring!"

"Tell me, Fleming," asked Leroux, addressing him "can you speak French ?"

"I'm sorry to say I can," answered Breydel in that lar guage.

"Well, then, as I see that you're impatient and thirsty, accept a drink from me, till your own comes. Here, and good luck to you !"

The Fleming took the proffered cup with a motion of thanks, saying, as he raised it to his mouth: "Health, and long life to you!"

But hardly had a few drops of its contents passed his lips, when he hastily set it down again upon the table with an ill-suppressed look of disgust.

"What's that? why the noble liquor frightens you! Ah! you Flemings are not used to it," cried Leroux, laughing.

less indifference, as though his aversion had been a mere natural distaste?

The soldiers looked at one another, and a movement of displeasure contracted Lerous's brow. Nevertheless, Breydel's manner and countenance gave so little appearance of intention to his words, that nothing was suid, and the Fleming returned quict ly to his table," where the beer he had called to stood ready waiting for him, and resumed his seat, taking no further notice of the French party

vou must acknowled lion has had to turn tail before King Philip's lilies; and now, I suspect, he's dead, for good and all." Master Jan smiled contemptuously. "There's another verse to the song," he said ; "listen :

He slumbers now; the Gallic Philip Can his free limbs with chains oppress, While robber-bands of foreign hirelings The lion's fatherland possess. But when he wakes,-O, then, ye robbers, Then shall ye feel the Lion's claw! Then shall in mud and blood your Lily Lie low beneath his mighty paw !

There! now ask what that means !"

The sense of the verse was explained to Leroux, who immediately rose, thrust his seat hastily back filled his drinking-cup to the brim, and exclaimed

"Call me a coward my life long, if I don't break your neck if you speak another word !"

"What, you think I am to be silenced by you?" answered Breydel, with a scornful laugh. "Not by all the like of you unhung! and to show you— here's to the Black Lion! and a fig for the French!" "Comrades !" cried Loroux, trembling with rage,

leave this Flemish dog to me! he shall die by my band !"

And, advancing towards Breydel, he shouted at him : "You lie! the Lily for ever !"

"Liar yourself! and the Black Lion for ever!" retorted Breydel.

"Come on !" pursued the Frenchman. "You are strong enough; but I will show you that it is another Lion than yours that must tread down the Lily! Come on, and to the death !"

With all my heart, and the sooner the better .--It's a real pleasure to me to have to do with a brave enemy; it's worth all the trouble !"

No sooner were the words uttered than they left the house, and straightway proceeded to seek out a convenient place for the encounter. This was soon found, and stepping a few paces apart, the two adversaries made their preparations for the fight. Breydel first took his knife from his girdle and threw it from him, then stripped up his sleeves to the shoulders, laying bare his sinewy arms, the sight of which struck with amazement the suldiers who were standing by. Leroux, too, threw from him his sword and dagger, and so remained totally unarmed; then turning to his comrades, he said : " Mind, come what will, let there be fair play !

he's a brave fellow, this Fleming !" 'Are you ready?' cried Breydel.

" Ready !" was the answer.

The word was given, and the combatants advanced upon one another, their beads thrown back, their eyes flashing, their brows knit, their lips and teeth forcibly pressed together; like two furious bulls they rushed upon each other.

(TO BE CONTINUED IN OUR NEXT.)

The author mentions that the song is by his friend, the Flemish poet, J. A. De Lact. The metre and arrangement of the rhymes is the same as in the originality tax and surgery

t Godfrey of Bouillon became King of Jerusalem by the event of the first crusade, 1099. In the

INTERCOURSE WITH BARBAROUS NATIONS.

with the savage Huns and Goths-with the naked and woad-dyed Briton-with the destroying Danewith the vengeful Norseman. Look at these menstudy their habits and their thoughts-enter their hovels-and then ask yourself whether your enemies are as formidable as these? whether your victories-(glorious as they undoubtedly are)-can, for one moment, be compared with hers?

THE TEMPERANCE SHE TAUGHT.

And then consider what was the Temperance which she taught? Excuse me! I am not depreciating your efforts ; I am extolling hers. All honor to the modern cause of Temperance and all success! -but at the same time let us not forget to commemorate what the Catholic Church has done, and commemorating it, let us give her all due honor and all due praise.

What then was the Temperance which she fought for, and which she won-so nobly that to this day the most Catholic nations are the most temperate in the world?

It was the broad principle of self-mortificationuniversal temperance-temperance in all things. Temperance-not only from drink-but temperance in eating-temperance from impurity-temperance in words and actions-temperance even in thoughts -nay, it was even more than all this, it was selfdenial of lawful things as an expiation for sin-this was the temperance she taught the savage mind ; this was the temperance she so succeeded in establishing, that it has left its impress on the world (in her institutions) for ever. Gentlemen, depend upon it, the modern Temperance movement lost its kcen-est and most efficient weapon in its battle against Intemperance the moment the world was taught to ineer at Catholic monusticism and Catholic asceticism. Why did St. Jerome fly. into the desert and hide himself there for so many years? In order that flying the pleasures of the table and the taste of the wine, he might be the more pure and the more holy to read and study the Sacred Scriptures. It was in the cause of Temperance he fled-and in the holiest and noblest end of that self-Temperance-and in the widest and broadest view of that cause-temperance not only from wine, but from all that intoxicates the mind-from vain thoughts and frivolous amusements and distracting cares. Surely this is the highest and noblest end of Temperance, and one most worthy of Christian Templars. And what was the result of this flight of the holy man? What was the result of *his* temperance? Behold his incom-. parable commentaries on the Saored Scriptures! And yet !- this is the ascelicism-this is the temperance, which the modern world is taught to despise and to ridicule and to try to ignore. Again, I ask you what peopled the deserts of Egypt and Libya with Catholic, anchorites and hermits-men living day after day upon a few berries and a draught of yr water? they had heard taught from the pulpits of their churches, and in the secret tribunal of penance.

AND CATHOLIC CHRONICLE.-NOV. 3, 1876. THE TRUE WITNESS

- 「我をやくしてた。」 ないのはない 海豚の

"Deny thyself-take up thy cross, and follow me" had been the temperance lecture thundered in their ears from their pulpits, and whispered in the confessional, until it had sunk deep into their hearts, and they flew from food and from drink, and from men; to obey its voice. Gentlemen, these were the logical men of the Temperance movement. Gentlemen, these were the sincere men of the Temperance movement. Gentlemen, these were the courageous men of the Temperance movement. No asking for just one glass a day-no asking to be allowed a little. drop on bitters. No! they went into the desert logically, sincerely and courageously-and the whole Catholic world reveres them and prays to them as saints-as powerful with God because of their logic, their sincerity and their courage !! The Catholio Church lacking in zeal for the Temperance cause! What! when she canonizes her temperance men as saints! Again, gentlemen, the monastic and conventual system of the Catholic Church is undoubtedly the true and logical conclusion of her Temperance movement. Excuse me, ladies and gentlemen, I am not going to send each and all of you off forthwith to be monks and nuns. By no means. But what I do ask is, if you (perhaps equally logical but

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less courageous) have not the courage of your convictions sufficiently to send you forthwith into our monasteries-at least give all those good men and women, who are there, credit for their sincerity and greater courage in the cause of temperance; for depend upon it-all those monks and nuns who at present fill our monasteries and our convents ; and all those who have ever filled them (in all an immense array), have each and all of them only carried out to its ultimate conclusion the principles of Catholic Temperance. You teach us, gentlemen, (I speak to you now as members of the modern movement), that we must be temperate because it is disgracefal before men-the Church teaches us to be temperate because it is disgraceful before God; you teach us to be temperate because intemperance destroys the peace of families-the Church because it destroys the peace of the souls you teach us to be temperate because intemperance multiplies crimes: this is a good christian reason but the Church goes further still-she preaches temperance for all these reasons and for others fur greater and far holier. The Catholic Church preaches temperance as an expia-

tion of sin-as an atonement to God-that by abstaining we may atone for the abuse of lawful things. It is this principle that has made our monks and nuns-it is this principle which has taught hundreds, nay! thousands of men and women to leave the world, and enter our religious orders-that leaving lawful things for God's sake, they may atone for the lawful use of things. You see now, then, that our monasteries and convents are standing protests (some of them one thousand years old, many five hundred years old) against intemperance ; and are standing monuments of the zeal of the Catholic. Church in the cause of temperance. And remember-they are all the stronger protests against drunkenness, because protesting as they do against all intemperance (the lesser is contained in the greater) they protest all the stronger against the lesser intemperance of drunkenness. Behold then the army which the Catholic Church has for ages had marshalled against drunkenness. It is indeed alraid to multiply, that the Catholic Church, whilst very great. If you travel through the old countries of Europe, you find them bristling with forts, and castles, and fortifications-every town and every city and many villages environed with miles of ramparts and surrounded with miles of ditches-so that you will at once say "This is truly a military people. It is no fault of theirs at least if their enemy prevail against them."

But if you look around you at the same time, you will find that, numerous as these forts and fortifications undoubtedly are as protests against foreign invasion, the forts and castles (her monasteries and convents) which the Catholic Church has erected as protests against intemperance, are far more numerous still—so that you will be forced to acknowledge: "This is truly a temperance-loving Church. It is no fault of hers at least if the vice of drunkenness prevails against her."

BEPORT PROGRESS.

The Catholic Church then, gentlemen, has in all ages and countries by her doctrine of atonement through mortification and self-denial, protested against intemperance-she has been earliest in the d in this noble cause-her forts are scattered

objected to wine as a thing bad in itself-some even objected to wine for sacramental purposes. We have these heresies still amongst us, and hence the delicacy of the position of the Catholic Church. If in her fight against drunkenness her bishops and priests denounce wine too strongly there is the fear of Manicheism-if in her fight against Manicheism they advocate the claim of wine as a creature of God, they are immediately accused like our Saviour of being wine-bibbers. Well i Gentlemen, better be accused of drunkeness than heresy any day PRUDENCE OF THE PATHERS OF THE CHURCH.

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How prudently the Fathers of the Church acted under these critical circumstances will be seen from a few extracts, and as these few extracts also show the anxiety of the Church in the cause of temper-ance they will serve a double purpose." Perhaps the earliest Christian temperance lecturer on record is contained in St. Clement of Alexandria's Pedagogue written in 195. He writes, "I praise and admire those who have chosen an austere life ; who take water as the preserver of moderation and

use wine like a threatening fire. The Scythians, Celts, and Threelans, and all warlike nations, are given to excessive drinking, and think this is a beautiful and happy mode of life. But we, who are peaceful, drink from necessity, not to excite anger and insolence. How do you think Our Lord drank when He was made man for us? Was it imprudently ? Was it not temperately and decorously?

But it is Origen who strikes the key note of all Christian temperance movements. He had his Sylla and Charybdis to avoid - the Judaizing Christians on the one hand, who would have a distinction of meats; and the drunkards on the other hand, who knew not distinction between " enough" and "too much." He gives us this golden rule : "Eat therefore if your brother is edified thereby; do not eat, if by abstaining the work of God be advanced. Drink (of course he means moderately) if thereby your brother makes progress towards the faith; do not drink if thereby either your brother suffer loss of faith or you loss of charity. The one rule is that all be done that the work of God be not destroyed."

St. Isidore of Pelusium, an Egyptain of the 5th century and a disciple of St. Chrysostom, also thus steers clear of this Sylla and Charybdis : "There is an abstinence which springs from hatred and evil dispositions. There is an abstinence which belongs to the study and exercise of great and sublime virtues. If it is this latter which follow, your fasting is blameless ; but if you belong to the execrable sect of the Manichees and of Marcion, none of us will take food with you, since you corrupt the law of Christ, and scorn what is good as if it were evil." Nicetas of Constantinople, Bishop in Paphlagonia in the 9th century, thus speaks of the heresiarch Severianus: "This Severianus, who abominates wine and mair age, shows himself by the one blasphemy unworthy to have been born ; and by the other upworthy of the chalice of the Lord. But Christ blessed both-by His presence at the marriage feast

of Cana and by changing water into wine." You will see from these extracts, which I am combating drunkenness and advocating abstemiousness on the one hand, has always had a holy horror of Manicheism on the other-so much so indeed that she sometimes appears to favor the wine-bibbersshe appears in fact just about to "Fall into Sylla as sure as a gun."

HOMILIES AGAINST DRUNKENNESS.

It is impossible to read the homilies of such men as St. Chrysostom, St. Austin, and St. Cesarius without feeling how deep and continuous was the struggle which the Catholic Church had to maintain in Asia, Africa and Europe in those 3rd, 4th and 6th century days against drunkenness, and how heroically these her representative men maintained the struggle.

St. Austin, preaching a panegyric of the holy martyrs carried away on an occasion by holy enthusiasm, cried out defiantly : " Where are now the enemies of the martyrs ?" but immediately recollecting himself he burst into tears exclaiming-"Yet alas the drunkards now persecute with their cups, those whom the pagans formerly persecuted with stones."

In another sermon he makes an assertion which,

cuse themselves, saying I shall offend my friend if pagan customs they were allowed wine at their when I invite him I do not give him as much as he desires. I reply that you should not have such friends, who are God's ensmise, and make you such also. Is it wise thus to cling to a drunkard and to be separated from God ? At least then do not press and force him to drink; if he wishes to get drunk let him do it himself and perish alone. Oh! what a wretched world is this! Men force drunkards to go on drinking their wine, and will not give one go on armsing their wine, and will how give one cup to the poor man who begs at their door. By the tremendous judgment of God. I adjure you be not like the pagane in drunkenness if you are the like them in faith ; for even though you should not. commit other crimes, yet drunkenness, if it is frequent, and not amended, and repented of, casts into the depths of hell; according to what is said, Drunkards shall not possess the Kingdom of God. Alas! how will priests have to render account at the day of judgment for their people, if they leave them in ignorance of the greatness of this sin, and do not frequently preach to them of its fearful conseonences,"

Gentlemen, excuse me if, for a moment, I travel from my subject. These extracts which I am giving you are taken from those ages which Dr. Ryerson and Goldwin Smith and our school books so intelligently call the Dark Ages ! Dark ages forsooth Can the model preacher of the present? day, with his jewelled fingers, fight drunkenness better than these?

SOME BARBAROUS PEOPLE.

But St. Cesarius had certainly some truly barbarous people to deal with, since he says, "How sad and shameful a thing is related of some of the country people who when they have wine or have made some other kind of drink, invite their neighbours to a drinking party and keep them four or five days together, not letting them go back home till all the drink is consumed; wasting thus in their shameful potations what ought to have sufficed during two or three months for themselves and their families."

ABUSES.

Bat if we would thoroughly understand the nature of the fight which the Church has had to carry on, we must study the many and various abuses which she has had to contend against. The Church, gentlemen, has been contending against abuses ever since her foundation by Jesus Christ on the great day of Pentecost. There have ever been two standards-the standard of the Cross-and the standard of the Devil. The Church bears aloft the standard of the Cross-the world bears aloft the standard of the Devil; and depend upon it, the devil's most efficient weapon-his "breech loader," his "needle gun," his " Krupp cannon," his woolwich infant, his iron clad" in his warfare against the Church is drink; his "household brigade," bis "heavy dra-goon," his "old guard," his "pet battalion" is the drunkards.

ABUSE I.

The first abuse which crept into the church in the cause of drunkenness was in Africa at the feast of the martyrs. Thank God, we have the authority of St. Austin for saying that this scandal did not exist (in his time at least) anywhere else but in Africa though alas for our nationalities, gentlemen, we shall find it again cropping up in England and Ireland in the form of wakes and paterns, after having been suppressed in Africa by the zeal of St. Austin. But thank God, we shall also find it fought against by our Irish and English bishops with as much zeal, as much courage (can I say with as much success ?) as by that grand that magnificent old African bishop St. Austin.

However much modern thought may seek to ignore the antiquity of the Catholic practice of the Invocation of Saints and saint worship—as it so maliciously calls it—it is an historical fact, that from the very earliest ages of the Church the tombs of the martyrs were greatly honoured by the faithful, who assembled there at stated times to invoke their intercession and do honor to their memory. In course of time alas! abuses (the tares amongst the wheat-"an enemy hath done this") crept in. The devil-(that old enemy of all mankind except the drunkards)-saw that these prayers at the tombs of the | lady-love in as many glasses as there were letters martyrs-these saints' days-were an advance on in her name. If it were Nervia, six glasses; Justhe part of the standard of the Cross-he recogniz- tina, 7 : Lycas, 5 ; Lyda, 4 ; Ida, 3. (If it had been ed immediately that the Church had stolen a march upon him and had secured a strong position-so he forthwith limbered up his krupp cannon-drink and ordered out his chosen battalion-his "old guard," the drunkards, to storm the position. And most effectually (I am sorry to say) did they succeed. Under pretence of doing honor to the mar-tyrs, these saint's days, from being occasions of they ought to be celebrated, and the devil, if he did prayer and praise, were turned into occasions of bring in his " wee drap" and his tobacco, had to do drinking and feasting. The bottle was passed round creeps in everything decent immediately creeps out. it at the tavern. That this evil, thank God ! did not exist in any other part of the church but Africa we know from

St. Austin's account of it is this : " When in the peace which came after such numerous and violent persecutions, crowds of heathens, who wished to assume the Christian religion, were kept back, because having been accustomed to celebrate the feasts connected with their worship of idols in revelling and drunkenness, they could not easily refrain from pleasures so hurtful and so habitual, it had seemed good to our ancestors (making for a time a concession to this infirmity) to permit them to celebrate instead of the festivals which they renounced, other festivals in honor of the martyrs. which were observed, not as before with a profane design, but with similar self indulgence."

IN THE CHURCH, BUT NOT OF THE CHURCH.

That this abuse was in the Church but not of the Church, is evident from an African Canon of about this date. It ran thus : "No bishops or clergy may feast in the church, unless they take refreshment there (of course in the sacristy) when passing through a city having no other place of entertainment. The people also must be restrained from such feasts as much as possible. (I fear these African Christians must have been a very pig-headed people !)

But St. Austin was not the man to be content with such a milk and water cannon: he thundered away at the abuse until he bapished it. The devil's choice brigade was routed before he finished. Listen to him :---

"Impurity is considered so enormous a crime, that no one who has defiled himself with it is esteemed worthy, I do not say, of the sacred ministry, but even of the reception of the sacraments. This is as it should be. Yet why those only who are guilty of this crime ? Feasting and drunkenness seem so permitted, that not only on great days, but day after day they are kept up in honor of the most blessed martyrs. Were this not a sacrilege as well as a turpitude, it might perhaps be tolerable. And yet what would then become of the authority of the Apostle who mentions drunkards amongst those greater criminals with whom we should not so much as cat bread."

And again he says ; "Yet this pestilence is of such magnitude that it seems to me it cannot be cured except by the authority of a council."

This was noble fighting! but even yet it did not prevail, as he himself shows :---

"When I was informed that some were becoming openly violent, declaring that they could not submit to the suppression of that feast, which they called Letitia (vainly endeavoring to hide their revels under a fair name), it happened," &c., &c. Well, to make a long story short, it happened that this good bishop thundered at them until he made them all cry, and promise better things :---

"I did not move them to weep by first weeping myself, but whilst these things were being spoken, I own that, moved by the tears which they began to shed, I myself could not refrain from following their example. And when we had thus wept together, I concluded my sermon with full persuasion that they would be restrained by it from the abuses denounced,"

But even yet the good bishop was not to be successful. Some people are very near their tears. St Austin tells us: "Next moruing when the day dawned which so many were accustomed to devote to excess in eating and drinking, I received notice that some even of those who were present when I preached, had not yet desisted from complaint, and that so great was the power of detestable custom with them that using no other argument they asked, Wherefore is this now prohibited? Were not they Christiaus, who in former times did not interfere with this practice ?""

That this custom did creep into the church is after all not to be wondered at, when we take into consideration the number of pagan converts which filled up each congregation, and the pagan influences which surrounded them. These pagan drinking customs, gentlemen, were terrible. The poet Martial tells us, that the Koman youth pledged his Armarantha Ann I dont see how the poor fellow

at Sligo in 1645, denounced it in Provincial Synod.

St. Dunstan, to put a stop to this custom in Eng. land, prevailed upon King Edgar to order pegs to be put in all drinking cups, below which no one was allowed to drink. But the devil circumvented Bishop Dunstan; for he taught the people that if they were not allowed to go below the pegs, they should at least never stop short of them.

ALES,

But the most difficult of all abuses which the Church had to deal with were the Ales.

In law a scot-ale means the keeping of an alehouse by the officers of a forest, and drawing people to spend their money there for fear of their displeasure.

But there were other kinds of "ales." Like our rafiles and bazaars and pic-nics these ales were various means of raising money for charitable purposes There were

1. Bid ales, sometimes called help ales.

2. Bride ales, sometimes called bride bush. (A brush stuck on the end of a pole constituted a tavern.)

3. Give ales.

4. Church ales.

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1. Bid ales were in reality ale pic nics got up for the relief of some indigent person, and were called bid from bidden-invited. The bid ales still exist in part of Yorkshire-for instance when a poor family wishes to emigrate-someone buys a barrel of beer-invites the neighborhood-each pays what he can or what he wishes-the proceeds going to the poor.

2. Brideales are the same things got up for the benefit of a poor bride to set her up in housekeep. ìog.

3. Give ales were doles of bread and beer given to the poor at funerals.

4. Church ales were ale pic-uics got up by stingy churchwardens to provide funds for the repair of churches.

You see, gentlemen, the difficulty of legislating against these practices; in themselves they were not reprehensible. There was nothing wrong in drinking a quiet glass of ale to the health and success of a poor deserving bride, and returning the glass with a \$5 bill in it. It was the abuse of these customs that was alone wrong.

Again each one of these things had its religious aspect, and it is so common to make religion a cloak for naughtiness; and so hard to convict the hypocrisy. It is so hard to pull up the cockle without the wheat.

Nevertheless against these abuses and against drunkenness the church did thunder. Here is one from various synodical canons.

A. D. 509, those who get drunk through ignorance must do penance 15 days; if through negligence 40 days; if through contempt three quarantains (120 days, or three lents). Here is one against treating:--

He who forces another to get drunk out of hospitality must do penance, as if he had got drunk himself.

But he who out of hatred or wickedness, in order to disgrace or mock others, forced them to get drunk, must do penance as a murderer of souls,

These are sufficiently severe, especially when you consider that you had not to wait for the constable to catch you in your cups, but [as it was a matter of confession] your own conscience had to be your constable.

BUILD BRIDGES.

But there is one result of the action of the Church against drunkenness, which is so unlooked for, that I cannot allow myself to omit it What would you say, if many of England's finest churches-many of her best roads-many of her bridges were the result of drunkenness ?--[don't misunderstand me] were built by pious and sincers Catholic penitents as penances for former intemperances?

Let us hear St. Dunstan on this head. He is instructing confessors how to deal with rich penitents :

"There are various forms of doing penances. If a man has riches he may build a church for the glory of God-and if able, endow it with land and induce ten young men to serve it; or he may repair Churches-mend roads-build bridges over deep streams or misty roady—he may give large alms to widows, orphans and strangers—give his slaves their liberty, or purchase them in order to give them their liberty-especially those taken in war-[or he may] give food, clothing, roof, hearth, bath, bed to the poor; get masses said, and psalms sung -and chastise himself by severe abstinence from food and all and every luxury of body." Gentlemen, a church which advocates such noble works as these in explation of drunkenness -but so onerous withal-cannot surely be justly charged with want of zeal in the sacred cause of temperance. Must she not rather be considered as the most earnest, the most consistent, and the most successful advocate which the world's history affords.

over the land (and have been for centuries) to if it be not a rhetorical flourish rather than plain frown down intemperance-her whole monastic and ascetic system, so much reviled and contemmed by modern ideas, has been standing protest against ALL intemperance, and therefore (a fortiori) against the vice of drunkenness.

OBJECTION.

taese monasteries which you praise so much as bulwarks of temperance sustained many drunkards. How then can you claim them as monuments of the zeal of the Catholic Church in the cause of temperance ?"

As we shall treat this question more in detail, when we quote Canons of the Church against drunkenness, I will only pause to answer it thus. We know well that our monasteries and convents nowa day do not contain any drunkards-and there is not sufficient evidence to show that the monasteries and convents of former times contained any more-but even suppose there were-that they did -supposing all you wished to assert against them proved-it would not invalidate our argument one tittle; the protest of the whole monastic system against intemperance and for intemperance remains the same. The system is of the Church the the abuse is of man. If there ever were drunkards there, they were not there in accordance with the system, but in violation of it. Was Judas, think you, of the Apostolic college, or only in it? But I hope yet to prove (if we have time) what I have already as-serted, that there is not sufficent proof to show that the monasteries contained many drunkards.

SYLLA AND CHARYBDIS.

But there is one difficulty which the Catholic Church experiences (and has always experienced) in her battle against intemperance, which should not be overlooked. You have all heard of Sylla and Charybdis; and you know doubtless that

A Monkish old Poet was once heard to declare That if from Charybdis you're anxious to run 'Tis exceedingly likely-unless you take care, You'll fall into Sylla-as sure as a gun.

Well, this is precisely the position of the Catholic Church in her battle against drunkenness. Ever since the springing up of the Mauichean heresythe Church has found herself between Sylla and Charybdis. You know the Church hates heresy as much as drunkennesss, and even much more. And that for good reason. Heresy is a sin against the very existence of God, as manifested to man through revelation ; and is therefore a much higher crime than drunkenness, which is only a sin against the moral law. Heresy, in other words, is the high treason of the spiritual order; whilst drunkenness is an offence against the common law (of the spiritual order). So early then as the 3rd century the Manichees taught the blasphemous doctrine, that other bad. Severianus in the 9th century only revived this blasphemous doctrine, when he taught that man must abstain from wille because the vine had sprung from the mutual embrace of the devil and the earth-making it the work of an evil spirit And again, later on in the beginning of the 12th century, this old beresy of the Manichees reappear-

truth, is a sad picture of that drunkenness which the church had to oppose.

"You know (he say) there are sober men-they are few indeed, but still there are such. You know also that there are drunkards—plenty of them." And he goes on to lament that the people had grown accustomed to speak of drunkenness not only without horror, but even laughingly. How pityingly, and yet how prudently this holy

man dealt with those addicted to this vice may be learnt from another sermon. After deploring the fact that the heart of the drunkard has lost all feeling, he says, " Yet we sometimes are lenient and only employ words-we are loth to excommunicate, and cast out of the church ; for we fear, lest he who is chastised should be made worse by the chastisement."

Gentlemen, St. Austin is a representative man and his preaching is representative preaching. You may learn then from him the action of the church against drunkenness; and you may learn from the nature of this action, the nature of the drunkenness the Church had to withstand.

CESARIUS OF ARLES.

The picture which St. Cesarius of Arles gives us of France in the sixth century is sufficiently strik-ing. We must notice, however, that though France had long been Christian, it had been recently overrun by barbarians, and was then actually under the dominion of the Visigoths. As then, the Bishop is addressing a recently converted and half civilized people, I will give you a few extracts in order to enable you the better to appreciate a temperance movement amongst barbarians. The Bishop thus begins one of his sermons :---

Although, beloved brethren, by the mercy of Christ, I will believe that you fear the gulf of drunkenness like the pit of hell itself, and that not only are you resolved to abstain from excess yourself, but you will not press or force others to take more than is right; yet as there must always be some who are negligent, I must beg you, who are sober, and who allow no drunkenness at your tables not to take offence at me, because I find it necessary to rebuke others, who are given to this vice. For though drunkenness is indeed a great evil and a heinous vice and hateful to God, it has been so spread by custom throughout the world that by some who care not to know the commands of God, it is not thought or believed to be a sin at all; so that they ridicule in their feasts those who cannot drink as much as others, and are not ashamed, by a cruel kind of a friendship, to compel men to take more than they require. It were less cruel to wound a man's body with a sword, than thus to slay his soul by drunkenness." His description of drunkards is graphic :--- "Our bodies being made of earth may be compared with earth. Now when there has been too much rain, the carth becomes soaked and muddy and cannot be tilled. Just so our bodies, when inebriated with excessive drink, can 'receive no spiritual culture and produce no fruits such as the soul needs. Drunkards indeed are like marshes. You know. what marshes produce-leeches, frogs, worms which make us shudder, useless reeds and grasses, which have every year to be set on fire; but nothing useful, nothing fit to eat. So too whatever springs from drunkenness is only fic for the fire?

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exist : either because it never had a beginning, or because at its first outset, or even after it. become invaterate, it had been abolished by the zeal of the holy bishops." Is not that magnificent testimony to the zeal of the Catholic Church in the cause of Temperance?

HOW THE SCANDAL ORIGINATED.

But you will ask me how did it possibly happen, that drinking at all (I do not say drunkenness) was ever allowed at these religious festivals?

Well, I think it is easily understood, even if we and not direct testimony on the subject. How does it happen that even now a days at our wakes there is always a "little drop" of whiskey and a *few pipes* and an odd plug of tobacco stowed away in some odd corner? Because the Church cannot put a stop to it. The custem of "waking the dead" (the Irish wake and the Anglo Saxon wake are widely different things) arose out of the Catholic doctrine of prayer for the dead." The neighbours all flocked to the bedside of the dead man to offer prayers for the repose of his soul. The Church brought the prayers; and the devil very soon smuggled in the pipes and the whiskey. But does the Church en-courage the whiskey? Does she oven sanction it? No! but she cannot prevent it. She is infallible in faith; but she is not always infallible in her fight against the devil (and especially when he sends against her his heavy dragoons, the drunkards). And there is another reason why it is always especi

ally difficult to root out religious abuses. They contain both good and evil-both cockle and wheat. You remember the parable; when the farm servant in indignation asked his master to allow him to pull up the cockle which some enemy had sowed, he answered No! lest gathering up the cockle you root up the wheat also together with it. Behold! gentlemen, the delicate position in which the Church | cursedness. found herself!

DIFFERENCE BETWEEN THE AFRICAN AND IRIGH ABUSES.

There appears, however, to have been a difference (in their origin at least) between these drinking abuses of Africa and those of England and Ireland. In Africa they were concessions (oh! these weakkneed concessions) to the pagan converts. In Ireland, in the wakes at least, they appear to have sprung up from the necessity there was of guarding against contagion or of counteracting the sickening

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could ever have got through with it.)

You see from all this the nature of the struggle which the Church had to carry on against intemperance. But our good African bishop was equal to the occasion ; the "heavy brigade" was at length so as he does now a days, hudge the poor drinker, -you know the rest. When John-Barley-corn | as he leves the church porch and invite him to take

OTHER ABUSES, ISISH AND ENGLISH."

But unfortunately for the Church these African abuses were not the only ones she had to fight against. And here, let me remark, she fought her fight single-handed-she had no assistance from the State. After the Reformation drunkenness became so common and the influence of the reformed church so weak, that they had to call in the aid of the State, and the State made enactments and punished offenders. How we learn from an entry in the Churchwarden's accounts of the parish of Mortlakeon-Thames in 1646 : Item for a frame and a whip that hangs in the church for drunkards, 1s.

WAKES AND PATERNS.

Wakes and paterns (things highly religious in themselves) were made the excuse for much drinking. Wakes in England are the same as the Patern or Patron days of Ireland. These wakes were the vigils of feasts of the Church, and are as old as the Feasts themselves, and were in use (though of course in a modified form) even whilst the Church was in the Catacombs. On these "eves" or "evens" and " wakes" (as they are called in England) the Church taught her children to leave their homes carly in the night, to go to the church to "watch and pray" in order to prepare their souls for the festivals. As long as ordinarily decent people attended those wakes all went well, but the devil was on the alert and detailed a squad of his "heavy dragoons" to turn the holy times into excuses for feasting and revelry. An old homily preserved by William of Malmesbury thus describes these wakes-". In the beginning of hely Church it was so, that the people came to the church with candles burning and would wake and come with light towards night to the church in their devotions."

This of course was all very commendable and pious, until the devil and his dragoons came ; when (as the old homily goes on to say), " they fell to songs and dances and harping and pipeing, and also to gluttony and sin; and so turned the holiness to

But here again the Church was equal to the occasion. She put her foot down upon these vigils ; "Wherefore," says the homily, "holy fathers or-dained the people to leave that waking, and to fast instead." It is a sad thing, gentlemen, but you see holy church had to pluck up both wheat and cockle. and Alfrages

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I am sorry to say, that amongst my, countrymen effects of a dead house. The converts from paganism in St. Austin's time in England as early as the time of St. Dunstan there was a very disgraceful custom called challeng-were very númerous, and they had been accustomed ing, i. e., trying, who could drink most at a draught. were very numerous, and they had been accustomed ing, i. e., trying, who could drink most at a draught. Hurry but catching fields, if The effect of this was in the days of their religious festivals with drinking. We find this same custom in Ireland in 1682, when irresistible, and the result an immediate reconciliant is a draught. Irresistible, and the result an immediate reconciliant. century, this old heresy of the Manichees reappear. the fire? I the fire? the fire? I the in the damp time in our shorts get boll of ylangements from t

Happy the Church which has Bishops so unfinching as to impose such penances, and souls so filial as to perform them.

CONCLUSION.

One word then in conclusion, gentlemen delegates of the Catholic Union. Go forward in God's name, go forward in your noble efforts in a most noble cause. You have before you for your imitation the illustrious example of that noblest and most lasting and most powerful institution the world has ever seen, the Catholic Church. She it was who first taught and first practised the principles of true temperance. The celibacy of her clergy the religious retirement of her monastic institutions, her vows of voluntary poverty and implicit obedience are christian temperance in its noblest and holiest, in its broadcast and deepest sense, christian temperance drawn out courageously to its last and fullest logical conclusion. To her was confined for hundreds of years the sole guardianship of christian temperance. She it was who first fought the Pagan Roman and the barbarous Goth to restrain his appetites and passions; she it was who imposed penances for intemperance such as only a divine Church dare impose, and such as only the children of a divine church would fulfil. As models for your imitation and emulation you have her representative men of all ages and of all nations and of every clime in their battle against intemperance, her Cyriles, her Chrysostoms, her Cesariuses, her Austins, her Dunstane, and a thousand others. For your guidance you have her prudent and loving conduct in rooting out abuses, in pulling up the cockle from amongst the wheat. May God speed you in your noble work until not one vestiage of temperauce is found in the land, not one drunkard left to vex the carth.

An indefablgable collector of "rusty sayed saws" was in the habit of jotting down any saying new to him on the back of cards, letters, etc., and thrusting them into his pocket. On one occasion he had an altercation with a stranger at a friend's house. The quarrel becoming warm ended by the collector ex-citedly handing the other (as he thought) his card. On the gentleman's preparing to vindicate his honor next morning, it occurred to him to learn the name of his antagonist. On looking at the card he found no name, but, in place of it, traced in good in England as early as the time of St. Dunstan legible characters, " Naething should be done in a " أولاده والمجلج مسمونا

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THE TRUE WITNESS AND CATHOLIC CHRONICLE.-NOV. 3, 1876.

IRISH INTELLIGENCE.

ACOIDENTAL DEATH .--- A man named George Clampett has died in Tralee from the effects of an overdose of hydrate of chloral.

DEATH OF AN IRISH MILLIONAIRE .- The death is announced of Mr. Charles M'Garel, D. L., J. P., Larne, county Antrim, who has, it is said, died worth two and a-half millions sterling.

Mr. J. Dunbar, M. P., for the Borough of Ross. addressed his constituents on the 3rd ult., and was cordially received. Amongst the speakers who followed Mr. Dunbar was the Chevalier O'Clery, M. P.

At a late meeting of the Mallow Farmers' Club a letter was read from Archdeacon O'Reagan, signifying his desire of becoming a member. The accession of the archdeacon was cordially welcomed by the chairman and other members.

In the East Riding of Cork the criminal busi-ness hertofore, done at Mallow and Kanturk will be tried only at the former place; in the West Riding of Cork the business of Bandon ond Clonakilty will be tried at Bandon only.

The Very Rev. Canon Cahill, P. P., Murroe and Abington, has been appointed parish priest of Lattin and Cullen, in the room of the late ismented Rev. Father Cole, C.C., Navan, ascended the altar Very Rev. Dr. Butler, P. P., by his Grace the Most and preached a most eloquent and impressive ser-Very Rev. Dr. Butler, P. P., by his Grace the Most Rev Dr. Croke, Lord Archbishop of Cashel and Emly.

The great landed proprietors in Munster are divided as follows .- Owners of over 20,000 and down to 5,000 acres 204: area, 2,601,255 acres; valuation, £934,050. Number of owners of from 5,600 to 25 acres, 5,487 ; area, 3,221,896 acres ; valuation, £1,727,145. Agricultural holdings 126,151. Total owners in Munster, 5,691; total area, 5,823,-151; total valuation, £2,661,195.

The Cork Examiner says :- " Mr. N. D. Murphy, M.P., has received a letter from the Postmaster-General, announcing that the Department have yielded to the representations of the Cork town council in reference to the new post office, and that the plan giving an improved cut stone front in favour of which the council memorialed, had beeu adopted."

THE REPRESENTATION OF ENNIS.-There is no longer any doubt that Mr. William O'Brien, Q. C., will be in the field at the earliest opportunity to contest the representation of this borough with the present member, Mr. Stacpoole. His visit to Ennis on Saturday and Sunday is confirmatory of his willingness to enter the parliamentary arena again. He makes no secret of his intention, and is already using all his blandishments to win over the sweet voice of the constituency.-Correspondent of Daily Express.

DEATH OF ME. NEILSON UNDERWOOD,-Our Derry correspondent telegraphs that Mr. T. Neilson Underwood died on Saturday night, at Strabane. Mr. Underwood was conspicuous for his connection with the National party in the North of Ireland, and from 1860 to 1863 he was president of the National Brotherhood of St. Patrick, and incarcerated during the Fenian excitement. Mr. Underwood was a member of the English bar, and a man of much ability as a writer and speaker.-Freeman, 11th October.

The beautiful demeans of Birr Castle, which for years past has been thrown open to the inhabitants on each evening, and availed of by all the respectable inhabitants for their Sunday walk, has been ordered by the Eurl of Rosse to be closed on the latter day. The misconduct of some visitors is said to be the cause of an act which deprives the people of Birr of a great boon. It is said a deputation will wait on Lord Rosse, asking him to reconsider his unwelcome decision.

THE COERCION ACTS .- The Dublin Gazette of the 6th ult, contains a proclamation revoking the proclamations (dated the 21st June, '71; 21st June '71; and 3rd June '72; issued under the protection of Life and Property Act, 1867" as to all the places affected thereby-namely, the county

The Most Rev. John M'Carthy, Bishop of Cloyne,

half a mile from the city, and asked who lived in the two large houses adjoining known as the "haunted houses," and situated in an inclosed orchard. The inmates replied that no one had lived in the houses for the last 3) or 30 years, nor could any one be got to do so. The gentleman replied there must be some mistake, as he and the lady along with him had observed a young lady passing from one window to another for some time. Her style of dress indicated that she lived in the house; but their wonder was how any respectable person could reside in such a ruinous and desorted tenement. The gentleman invited the cottagers to come with bim and his companions to the front of the houses, but when they arrived the lady had vanished. The lady and gentlealluded to were afterwards ascertained to be strangers on a visit to Limerick. The circumstance has created a great deal of talk in the locality and in the the city, and the residents believe that the strangers saw a veritable "ghost."

On Sunday, the 1st inst. [says a correspondent], the Right Rev. Dr. Nulty, Lord Bishop of Meath, held his visitation in the parish church of Delvin There were between three and four hundred children and a few adults confirmed. The bishop expressed himself highly pleased with the answering of the children in the catechism, and awarded to the teachers and the priests of the parish the high-est praise. Immediately after the last Mass the mon on the feast of the day. On Monday his lordship offered up the holy sacrifice of the Mass for the deceased priests and people of the parish. After Mass he congratulated the plous and zealous par-tor, the Very Rev. W. Matthews, and his parishioners on the munificent manner in which they subscribed towards the erection of one of the most beautiful churches in the diocese of Meath. He solicited the people to continue their subscriptions in order to enable him to open it for their benefit as soon as possible. I am happy to inform the friends of his lordship that he looks haler and stronger now than he did nine years ago when he held his first visitation in this parish .- Notion, Octo ber 14th.

THE GALTEE TENANTRY .-- A correspondent, writing to the Cork Herald of the 7th ult., says :- Before Mr. Eaton, R.M., at the Ballyporeen Petty Sessions on Thursday last, a tenant on the Galtee property, named Hyland (brother to the unfortunate man who was shot dead when driving Mr. Bridge, last March), was summoned for cutting a bundle of heath on the Galtee mountains. He said permission to do so was given him by the gamekeeper. He was sentenced to seven days' imprisonment. Mrs. Ryan still lives in her hut on the roadside. Her late home, now roofless, stands within a few yards of her present abode An old car " heeled" against the ditch, and a few boards placed perpendicular, form her present babitation. When it rains the floor is deluged with water : when it blows the wind has free entrance She was summoned at the suit of Mr. Bridges for allowing some goats and geese to trespass on the farm from which she was evicted two years since. She was fined 25s. Apropos of Ryan's farm, after an interval of two years, the landlord has found it necessary to farm it himself, no tenant being willing to rent it. For the past year the hay was not saved, the poorest laborer refusing for any money to mow it.

THE COPY-BUCKLEY ESTATE .- Most people are aware of the fact that a man bearing the name of Cody-Buckley died recently in South Australia, without issue, leaving a fortune of £100,000; but few are aware that he belonged to Limerick, and that there was a strong dash of the romantic in his life career. The chief claimant on the estate is John Buckley, aged 66, a shoemaker, who lives in a small cabin off Nelson-street, Limerick, and works hard to obtain a livelihood. The deceased Cody-Buckley, he says, was his first cousin, and had no brother. He had nine sisters, but he can give no account of what became of them, farther than that they all left Limerick, and he heard nothing more about them. Cody's grandfather had held a farm of 100 acres, near Rathkeale, but, dying when young, his wife sold out the farm for over £1,500, of Westmeath, the barony of Kilcoursey, in the King's County. Another proclamation revokes the proclamation of the county of Monaghan. in Roche's-street, where Cody himself learned the same trade. When Cody was about twenty three years of age he was employed in Mrs. Gleeson's stage coach office in Roche's street, where he was detected in the larceny of passengers' parcels. For this he was tried and convicted at assizes in 1832, and sentenced to seven years' penal servitude. He put in his time, and on being released went to work vigorously, and amassed the large fortune stated. The claimant says he got one letter from Cody after his penal servitude term had expired. The letter was dated from Wellington Valley, New South Wales, and he [the claimant] heard that other letters had come addressed to him in Limerick from the same place, but as he was then going about working as a journeyman he never received them. This may have led Cody to believe that the claimant was dead, as no doubt the letters were returned to the writer. The claimant says he kept the letter he got from his consin for fifteen years, and it was taken off by mistake in a box belonging to a friend that emigrated to America. The claimant says that he had only one brother, who died without issue, and seven sisters, all of whom are dead, save one named Biddy, who lives next door to him. The Cody Buckley estate is now be- alities, no longer split up into little European comfore the Supreme Court in South Australia, and the claimant has an intimation therefrom that it would be well that he should employ some legal person to support his claims on the estate of his relative. This is rather embarrassing to a poor shoemaker; but he is full of expectation that he will obtain the larger portion of the property, as he is the nearest "blood" relation to the deceased Cody-Buckley. with the exception of his sisters, if any of them be alive, which he does not believe .- Correspondent of Trish Times. MR. P. J. SMYTH AND WESTMEATH .- On Monday a Conference of the Deanery of Mullingar was held in the College of that town. There were present : -The Most Rev Dr Nulty, Lord Bishop of Meath; Very Rev W Mathews, P P. V F, Castletowndevlin; Very Rev L Barton, P P. V F, Castletowngeoghe-gan; Rev Nicholas Moore, P P, Castlejordan; Rev J Cantwell, P P, Ballincargy; Rev R J Kelch, P P, Killucan; Rev L Farrelly, P P, Collinstown; Rev P. Fegan, P.P., Carolanstown ; Rov P.Kellaghan, P.P., Milltown ; Rev Simon Clarke, P P, Churchtown ; Rev M Guilfoyle, P P, Moyvore; Rev James Sheri-dan, P P, Multyfarnham; Rev T Fegau, P P, Roch-fortbridge; Rev Thomas O'Reilly, P P, Kinnegal; Rev T Wheeler, P P, Turbotstown; Rev H Farrelly, CC, Killucan; Rev F Molloy, C C, Ballinacargy; Rev Peter Everard, C C. Castletowngeoghegan; Rev L Kinsella, C C, Castlejordan ; Rev N M'Loughlan, CC, Castletowngeoghegan; Rev P Delaney, CC, Rochfortbridge; Rev F Gough, C C, Collinstown ; Rev P Muldoon, C C, Turin; Rev Thomas Murray, C C, Milltown; Rev P M'Donnell, C C; Rev J Kelly, C C, Multyfarnham; Rev J Ryan, C C, Kin-negad; Rev C Moore, C C, Longwood; Rev J Mur-phy, O S F, Multyfarnham; Rev F O'Hanlon, U S F, Rev John Martin, CC. Mulliogar; Rev Joseph Coyne, CC, Mulliogar; Rev B Brady, President St Mary's Seminary, Mullingar; Rev P Cantwell, C C, Mullingar; Rev C Caldwell, C C, Mullingar; Rev P Daff, C C, Mullingar; Rev. T Cole, O C, Castletownvirtuous life.—Cork Examiner A. GHOST/STONY.—A respectable i citizen of Lim-erick youches for the stuth of a statement of which the following ist the stuth of a statement of which the following ist the stuth of a statement of which the following ist the stuth of a statement of which the following ist the stuth of a statement of which the following ist the stuth of a statement of which the following ist the stuth of a statement of which the following ist the statement of the following ist the state of the following ist the state of the following ist the state of was transacted the Conference, proceeded to: con-

the result the Most Rev Dr Nulty and the entire of the clergy present (the Very Rev L. Barton, P.P., alone dissenting) passed the following resolution :-"Resolved-That we entirely disapprove of the conduct of Mr. Smyth in separating himself from the Home Rule party, and that he has thereby forfeited our confidence, and, as we believe, the con-fidence of our people." The Rev Peter Everard, CC, and the Rev N M'Loughlin, C C, the curates of the Very Rev L Barton, PP, were not asked to assent to the resolution, but they did not express any dissent. The Most Rev Dr Nulty signed the resolution as chairman of the Conference. On Tuesday the Deanery of Clara met in Conference, the Most Rev Dr Nulty, Lord Bishop of Meath, presiding. The following clergymen were present : - Rev Michael Murphy, P P, Kilkenny West; Rev Tho-mas Gurnan, P P, Drumraney; Rev James Corcoran P P, Clara; Bev Michael Callery, P P, Tubber; Bev

M Hope, D D, P P, V F, Ballymore; Rev P Curry, C C, Ballymore; Rev Thomas Geogheghan, C C, Clara; Rev James Kelly, C C, Killbeggan, Rev E Kellaghan, O C, Drumsaney; Rev T O'Farrell, C C, Kilkenny West; Rev Paul M'Donnell, C C, Moate. After the ecclesiastical business of the Deanery was disposed of we are authorised to state that the Conference (with a single dissentient) passed the fol-lowing resolution: "Resolved—That we entirely disapprove of the conduct of Mr Smyth in separating himself from the Home Rule party, and that he has thereby forfeited our confidence, and, we be-lieve, that of our people." The Most Rev Dr Nulty signed the resolution as chairman of the Conference. Two or three of the clergymen of the Deanery were absent through illness or unavoidable canses.-Dublin Freeman, Oct. 11.

MR. MITCHELL HENRY, M. P., ON THE NATIONAL ODESTION.-Mr. Mitchell Henry, M. P., has issued in pamphlet form the address delivered by him at the dinner given by the Home Rule League to the Council of the Home Rule Confederation of Great Britain, in the Antient Concert Rooms, Dublin, on Tuesday, the 22nd August last. In the preface to the speech Mr. Henry says in part :- The reason-ableness, the logical, and the increasing power of the Home Rule element in the domain of practical politics, has made it inevitable that the cause should now have to encounter opposition of forces swayed by different motives. To the misrepresentations of the English press, echoed by the feebler voice of the Irish Tory journals, we are all accustomed-and we regret them chiefly for the injury they do to the cultivation of kindly feelings with our neighbours. There are, we know, plenty of Orangemen who would prefer Protestant ascendancy to all national liberty of thought and action; and there are not wanting indications among the Catholics that there are men who look with jealousy on the rising confidence between Irishmen of all religious, and who would fain revive sectarian animosity, by pretending that the object of the Home Rulers is to divorce the priests from the people, and that the whole movement is a cunning device of Trinity College. Thus it comes about that in England it is constantly said that the Home Rule members-whether Protestant or Catholic-are the mere tools of the priesthood; whilst on the other hand, there are individuals found in Ireland who say that the object of the movement is to weaken the power of the priests. It is well, perhaps, that these trials should await us, for uudoubtedly now Ireland stands at the bar of public opinion of Europe and of America ; and if it were possible for us to appear unable to withstand these shocks, then indeed we may give up all hope of being anything else than a miserable provincial-ism in English politics. It is sometimes said: Oh! yes, you are very moderate in your notions; but behind you is an element which aims only at the total destruction of organised society, and at the establishment of a communistic republic." I deny that such an element has any force whatever in Irish politics. The Femians were republicans; but it is a base calumny to say that they were Communists, or to insinuate that if they had obtained power they would have perpetrated the crimes which have disgraced France. And, moreover, I believe that many of those who had practical experience of Fenianism, and risked Conference of 1873. They know more of the science of politics than any other class in Ireland, and they to Mr Butt and his colleagues the fullest and fairest trial. For reasons glanced at-but only glanced at [-in the following pages, I believe it impossible that either England or Ireland could stand absolutely alone as independent Powers, such as France and Russia, A Union of some kind between them is es-sential. The point to be insisted upon is that that Union shall be voluntary, equal, and just to both the smaller and the larger community. At present we have a forced and not a real Union-a Union based on treachery and fraud-a Union in which Ireland has never acquiesced, and never will acquiesce-and which has been utilised by England for her own pecuniary profit, and for the most selfish political purposes. Assuredly if it be true of individuals that the sins of the fathers are visited upon the children," it is not the less true of nations, as England has had reason to know in the past, and will learn yet more emphatically in the future, when she finds her right arm paralysed, and that a house divided against itself cannot stand in the conflict of nationmunities, but welded into huge nations who can neither be cajoled nor bought. Those are the best patriots who, foresceing these things, and having, as most of the Home Rule members have, a stake in the country, do their best to enlighten the English people on the position of Irish affairs, and who labour to bring about better relatious between the twe islands, and to substitute a voluntary union of hearts and of interests for the present strained and unnatural condition of affairs : so that as against the rest of the world, England and Ireland may stand as one, " like to a double cherry, seeming parted, but yet a union in partition."

M.P., and the clergy and people of Westmeath. In Ruardean, has been committed for trial charged with concealment of the birth of her child. Prisoner had admitted to giving birth to a child in a shed near home, her that she removed some carth and buried it; it was sworn by witnesses that they saw two dogs eating the body.

> VACCINATION IN LIVERPOOL -On Saturday, 7th Oct., at the Liverpool police court, four men were summoned for neglecting to have their children vaccinated, and were fined 20s. and costs. Two of the defendants refused to allow their children to be 'made victims of a filthy experiment." Dr. Lodge, public vaccinator, said he vaccinated 2,000 children annually, and did not know of a single case of contamniation arising from the process.

GROSS CRUELTY TO A GOVERNESS-Great indignation has been caused in the neighborhood of Kingsbridge by a deplorable occurrence. The gov-erness of children at the rectory of Thurlistone, Miss Sarah Smith, whose friends reside in Sussex, was taken ill with the brain fever. When she was insensible, and the doctor had pronounced her case probably fatal, theyourg woman was removed from her bed to the workhouse on an order given by one of the Thurlstown churchwardens. She shortly afterwards died. The case was discussed by the Kingsbridge board of guardians, and strong com-ments were made on the barbarous treatment of the deceased, and the medical man who is said to have sanctioned her removal, who is a union doctor, was ordered to attend next meeting and explain.

SCOTS COLLEGE, ROME .-- We [London Tablet] have been requested to publish the following letter from the Very Rev. the Rector of the Scots College, Rome, whose appeal has hitherto been only privately circulated:-"The Scots College was founded at Rome by Pope Clement VIII, in 1600. Its object was to furnish a supply of Missionaries, and to them it was mainly owing that, during two centuries of difficulty and hardship, the light of faith was never entirely extinguished in Scotland. In common with the other British establishments on the Continent, it was closed during the troubles that followed the French revolution. When it was re-opened in 1830, a change was beginning to take place in the state of religion in Scotland; and partly from conversions, but chiefly from immigration, the number of Catholics were rapidly increasing. The altered circumstances required a more numerous clergy, and the limited space and endowments of the original foundation could no louger send out a succession of priests at all proportionate to the necessities of the mission. As a first stop to meet the new demand, it was proposed eighteen years ago to increase the accommodation for student in the Coll- have been in every respect worthy of the day and ere. The former building showed unmistakeable of the event. The demonstration reflected credit signs of decay, and a restoration would have been on all who participated in the management. The cosily and unsatisfactory. Just at this time an English lady, the late Miss Plummer, offered the sum of £2,550 to purchase two adjoining houses, and so extend the frontage of the college. The offer was thankfully accepted, and the entire rebuilding of the College was resolved on, with the approbation of the Pope, of the authorities of the Propaganda, and of the Vicars-Apostolic of Scotland. An appeal was then made to Scottish Catholics to aid the undertaking, and this appeal was ing tropical plants and flowers, hanging baskets responded to by many, generously and liberally. The sum realised in consequence of that appeal, nearly £2,000, together with other moneys at our disposal amounting to about £10,000, was considered by competent persons amply sufficient to cover all expenses. The building was begun in 1864 but unforeseen circumstances arose to disarrange our calculations. Buildings in Rome are never erected by contract, and if estimates are offered they are merely figures to guide to an approximate idea of the probable cost, without engaging the builder to complete the work for a specified sum. The foundations of buildings on a soil such as that of Rome are always an uncertain item. In our case they were expected to cost but little. But on breaking ground it was found that the nature of the soil elevated to its present level by the accumulated ruins of houses that have succeeded each other for and Father Garriga as sub-deacon. Vicar General 3000 years on the Quirinal Hill, necessitated the Gibney acted as assistant priest. Archbishop Allesinking of the foundations to a depth of 60 feet, thus entailing an expense of £2,500 before the building was brought to a level with the street. their liberty and their life in its cause, are amongst Other unforeseen circumstances contributed to in-the most powerful and consistent supporters of the crease the outlay. The result way that, when the present, and very many had to turn away who de-Home Rule programma as defined at the National building was finished and occupied in 1860, the College remained, and remains, with the heavy glimpse of the altar. The ceremonies were carried debt of £2,000. Add to this the amount of taxahave, I believe, loyally made up their minds to give tion imposed by the Italian Government, and some idea may be formed of the difficulties we have to with in maintaining even the very few who now compose the community. With a view to re-lieve the college from this situation, so detrimental to the interests of religion, and to provide for the augmentation of the funds for the education of priests destined to labour for the salvation of souls in the three Vicariates of Scotland, a second appeal, after a lapse of eighteen years, is now made. The College is capable of accomodating from thirty to forty students, but the interest of the debt and the enormous taxation press so heavily on its ordinary resources, that the number actually on the funds of the College is far below the normal number. At the same time it may be added that there is the prospect of a few additional burses being provided before long by one or two benefactors. Whatever sum may be raised in answer to this appeal will be devoted to the foundation of new burses for the education of priests in the Scots College; and for greater security in the actual condition of Italy, the whole will be invested at home in the names of the Vicars Apostolic and the Rector of the College. It is hoped that all who have an interest in the welfare of religion in Scotland will understand what claims this charity has upon them. While taking this occasion to thank all who contributed to the re-building of the College, we trust that those who had not an opportunity of sharing in the work of its erection will now come forward to assist in placing it in a new condition of more extended usefulness, and that some perhaps who previously subscribed will desire to increase their donation at the present time. At a time when Cath-olics of every nation are drawing closer the bonds that unite them to the Holy See, and when countries not before represented at the centre of Christianity are planting round the Chair of Peter seminaries to train their clergy at the source of apostolic dectrine and apostolic spirit, it is confidently hoped that the Catholics of Scotland, at all times eminently faithful in their attachment to the See of Rome will generously contribute to place 'the Scots College in a position to continue with increasing efficacy the work that for well nigh three hundred years it has so successfully performed. Dr. Campbell, the Vice-Rector of the College, at present in Scotland, has been asked to circulate this appeal and receive donations in furtherance of this object. Communications may be addressed to him at 33 Rose-street, Garnethill, Glasgow, 'Sabscriptions will also be received by his Grace Archbishop Eyre, and their lordships Bishops Strain and Mac-"A GBANT." Donald. "Scots College, Rome, 8th September, 1876." We recommend the appeal of the Bector of the Scots College in Rome very earnestly to all thuse whose names do not appear in the list of previous subscribers; also to those who may now be willing to give a second subscription ; and generally all those who have it in their power to aid, and are The distillation of whiskey in Scotland does not seem to be much affected by the prevailing depres-sion of trade generally. Duiting the past month upwards of 10,000 bushels of barley were ship-ped from Greenock for the Campbeltown distil-lerics. La large sholler is molt minaried if Concellment or Birth - Sarah Ann Baldwin, of September 12, 1876.

UNITED STATES

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The result of Democratic rule in Georgia, according to Wade Hampton, is that the negroes tave been protected in their rights and given equal advantages with the whites in industry and education ; they have accumulated property to the amount of \$6,-000,000 in real estate; they have secured comfortable homes, and they vote almost solidly with the Democrats. This accounts for the increased Democratic majority. Many negroes in South Carolina are anxious to secure for themselves similar blessings, and will vote accordingly, if their Radical taskmasters will allow them to do so.

A VOICE FROM THE SOUTH .- The following extract from a recent speech by ex-Governor Hubbard, of Texas, may be taken, as an antidote for the bloodand-thunder doctrines preached by Morton and his fellow-patriots :-- You have been told that we are demons in hate, and gloat in the thought of war and blood. Men of New England-men of the great North1 will you believe me when, for the two million of people whom I represent, and the whole South as well, I denounce the utterance as an inhuman slander and a damnable and unpardonable falschood against a brave and, God knows, a long-suffering people? Want war! Want bloodshed | Sirs, we are poor-broken in fortune and sick at heart. Had you stood, as I have stood, by the ruined hearth-stones by the wrecks of fortune, which are scattered all along the shore; had you

seen as I have seen, the wolf howling at the door of many a once happy home-widowhood and orphanage starving, and weeping over never returning sires and sons who fell with your honored dead at Gettysburg and Manassas; could you hear, as I have heard, the throbbing of the great universal Southern heart-throbbing for peace and yearning for the old and faithful love between the States could you have seen and felt and heard all these things, my countrymen you would, black or white. Republican or Democrat, take me by the hand and swear that the arm thus uplifted against us, and the tongue which utters the great libel in your name, should wither at the socket and become palsied forever at the root. I repeat again, let our spears be turned into pruning books and swords beat into plow-shares," to remain everlasting memorials of returning peace and good-will to the American people.

Detailed accounts come to us of the celebrations in honor of the hundreth anniversary of the founding of the Mission Dolores of San Francisco. They weather interfered somewhat with the celebrations, but not to such an extent as to prevent their being completely successful. The proceedings were appropriately opened with religious ceremonies. A temporary altar was erected under the broad canopy of heaven, for no church in the city could contain a tithe of those present. It was protected from the inclemency of the weather by a high frame s work in the shape of a Gothic arch. Pots contain holding choice full-grownferns and mosses, adorned the holy structure. The half-dome covering the altar was embellished with small Papal and United States flags. The altar itself was adorned with the customary floral decorations. Besides the multitudes of the people and the various societies, therewere also present the governor, mayor, and various other State and national officers, besides foreign consuls and other dignitaries. The religious orders were also numerously represented. Shortly after ten o'clock the solemn procession of officiating clergymen and attending acolytes wended its way from the sacristy of the o'd Mission Dolores church to the temporary altar at which the joyful event was to be celebrated. The Right Rev. Dr. O'Conmany presided. Fathers Borman and O'Connor were the masters of ceremonics. Never in Califor-nia, nor perhaps in the United States, has a mass sired to participate, but were unable even to get a out with the greatest pomp, and everything was calculated to impress the vast multitude with the importance of the event they had assembled to celebrate. -- Catholic Review.

has made the following appointments :- The Rev. James Barry, C.C., has been transferred from Tullilease to Coachford (Aghahallogue ;) and the Rev. James Moore C. C. Grenagh (Blarney,) has been transferred to Tullilease ; Bev. W. M'Auliffe, C. C., Freemount, has been transferred to Glanworth, vice Rev. Jeremiah Russel, who is sent to Freemount; Rev. M. Higgins, CC. Charleville, is removed to Buttevant. Father Higgins, who was secretary to the recent Synod at Maynooth, won the respect and esteem of all during hi stay in Charleville, and is much and deservedly regretted.

Almost all the crops in the counties of Down and Armagh are now safely farmed, and the produce is satisfactory. In some districts the root crops are late, but the yield is very good. The only crop in danger is the potato, and if the disease, which has appeared in some parts of the North, spreads, it may seriously affect this crop. Splendid potatoes are offered in Newry markets at 4d per stone, while they fetch as high as 6d in the Louth markets. The oat crop has turned out well, but the straw is rather short. Wheat is a splendid crop, and finds ready purchasers. The flax crop is large, and will repay the growers well. Carrots and mangels promise well. Cabbage has been badly attacked by the caterpillar, and in many places is but an average crop.

A determined attempt at suicide was made at Carmody's Hotel, Ennis, on the 6th ult., by Mr. Wm. Mulville, B.L., Gort. It appears that he came from Limerick the previous evening by the late train, and was heard walking about his room during the night. About seven o'clock in the morning he took a razor and inflicted two severe gashes in his throat, i He was prevented from doing further mischief by'a slater named Flanagan, who was in the act of going up a ladder to his work, when he saw the would be suicide standing opposite the looking glass with a large gash in his neck. He raised an alarm, and having called for assistance, the unfortunate gentleman was put under restraint. Dr. Dillon was sent for immediately, and it was found that the gashes, though deep, had not severed the jugular vein. Mr. Mulville was removed to the county infirmary, and though suffering great agony, his condition is not so critical as to preclude hopes of his recovery.

DEATH OF THE REV. PATRICK DUNNE, O.C.C .- This venerable priest of the Carmelite Order piously departed this life on Monday morning in the house of his order, Kinsale, at the patriarchal age of ninetyfive. The deceased was a native of Edenderry, King's County, and entered the Carmelite Order early in the present century. He made his studies and religious profession and received Holy Orders at Lisbon, and, on his return home, was appointed to Dublin, where he shared in the zealous labors of the late Dr. Spratt. He served religion and his order also for some years in Moate and Kildare. He has been an inmate of the Kinsale Convent for nearly forty years, and endeared himself to all who knew him by his mildness and childlike simplicity. His activity, too, in relieving the distressed in the fearful time of the, famine is still well remembered. A most deaccful and happy death closed his long and

ago; a lady, and gentleman; evidently, strangers' came to the door of a cottage on the Royal Canal, about sider the existing relations between Mr P J Smyth,

GREAT BRITAIN -----:0'

Sir Alexander Milne, who for severel years was one of the naval lords of the Admiralty, and who retired from office last year, has received the honour of a baronetcy.

A parcel of luggage left behind by a passenger, and detained in the lost property office of a railway station in Manchester, on being opened it was found to contain the dead body of a child.

A FRAUDULENT BANKRUPT .--- A fraudulent bankrupt in Perthshire, who made away with his creditors' money and refused to disclose where he had hidden are invested it, has been sentenced under the provisions of the Scotch bankruptcy law to 11 years' penal servitude.

In recognition of the great services rendered him by Mr. Gladstone on the occasion of the recent meeting at Blackheath, Professor Holloway has sent Mrs. Gladstone a cheque for no less a sum than £500 towards the funds of her convalescent home.

The distillation of whiskey in Scotland, does not

CANADA. -:0:-

A boy shot some time ago in an apple tree by a man named Jackson, near Omemore, has died from the effects of the wound.

From two acres on the farm of Mr. Booth near Moorefield, were taken four tons and six hundred pounds of flax, which realized to the grower \$11 per ton.

The following resolution was adopted at a recent meeting of the Press Association of Quebec:- "That after the 1st November, 1876, the subscription on all weekly papers be payable strictly in advance, and that as soon as the term expires, the paper be stopped. That the yearly subscriptions to all papers shall date from the 1st to the 15th of the month, and that the publishers shall have the option of sending back numbers so as to carry out that rule."

The Listowel, Ont., Banner says .- The farmers of this vicinity, not discouraged by the failure of the fall wheat crop last harvest, have sown a considerable breadth this fall, trusting to better luck next time. We notice that a number of them have taken the precaution not to sow it all at the same time as some "patches " have been put in immediately after the harvest, and some more about the later end of September. The success of this plan will depend upon next season, though it unquestionably has its advantage to ensure a crop.

The Stratford, Ont., Beacon says:—An hotel keeper complains that he has been served with notices, from wives and others, not to sell liquor to their relatives on account of their being "habitual drunkards." He very reasonably urges that the notice should be accompanied by a photograph, which he might hang up in his bar-room as a guide to the bar-tender. It is not likely the tipplers would care about figuring in the "drunkards' gallery," and the fear of occupying a rosition so degrading might serve as a deterrent from a too prevalent vice.

BUSINESS AT CHATHAM .- The Banner says the Great Western are doing an immense business at Chatham station this fall, shipping large quantities of grain, live stock, hoops, etc., and bringing bither large supplies of goods for merchants and dealers in town and neighboring villages. Mr. Allen, the new Station Agent, is making great exertions to secure business by offering every facility in his power to shippers, and if seconded by those in authority will do much to recover for the road the popularity which it enjoyed in years gone by.

a A gentleman lately returned from Manitoba furnishes the Almonte Guzette with the following information :--- "The soil of Manitoba is unquestioninterested in the education of priests, for the work ably good, is of a rich black colour, and is remarkably of the missions in Scotland.

THE TRUE WITNESS AND CATHOLIC CHRONICLE. NOV. 3, 1876. 4 STATA GESIT'U

The True Witness AND

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CATHOLIC CHRONICLE,

PRINTED AND PUBLISHED EVERY FRIDAY . BY THE PROPRIETOR,

JOHN GILLIES,

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MONTREAL, FRIDAY, Nov. 3, 1876.

ECCLESIASTICAL CALENDAR.

OCTOBER, 1876.

Friday, 3-Of the Octave of all Saints. Saturday, 4-St. Charles Borromeo, Bishop and Confessor. SS. Vitelisand Agricola, Martyrs. Sunday, 5-TWENTY SECOND SUNDAY AFTER PENTE-COST. Monday, 6-Of the Octave. Tuesday, 7-Of the Octave.

Wednesday, 8-Octave of All Saints. The Four Coronati, Martyrs.

Thursday, 9-Dedication of St John Lateran. St. Theodore, Martyr.

NEWS OF THE WEEK.

The excitement of last week in England is considerably toned down ; the acceptance by Turkey of almost all the terms proposed and the offer of six weeks' armistice, to extend longer if necessary, has had the effect of check-mating Russia at least for the present; while the firm tone of the Ministry supported by the sending of the British Fleet to Turkish Waters, has astonished Europe, and convinced the Sultan of the necessity of reform, and at the same time dispelled the hopes the Liberals had of riding into power on the wave of popular indignation at Turkish atrocitics. The public are now convinced that changing the Turk for the Russian as Master would not benefit the Christians, and that putting itself forward as their champion, Russia aims solely at her own aggrandisement ; no one in Europe cares for Turkey, the world would indeed rejoice to see the last of the Moslems hurled back into Asia, but it is of vital importance to human freedom that Russia should obtain no foothold on the Mediterranean.

We are again going to have in England the farce of a Pan-Anglican Synod ; Low Church will fiercely fulminate. Evangelical thunder against Popery. High Ohurch will meckly claim Apostolic succession denied by the others, and Broad Church will good naturedly laugh at the narrow mindedness of both, and will claim that every belief and every fancy can find a resting place in the bosom of the English Church, provided a benefice can be found for their votaries, and Broad Church is right, for the only bonds that hold the Anglican Church together are the possession of the temporalitics and the agreement to disagree.

In France the real tendencies of some members of the Ministry are cropping out ; the Pope desires the words as popularly understood are not sufficiently accurate. Let me explain. "AT HER BIRTH."

By the word birth is here understood, -- not the moment of her coming into the world-nor, perhaps, the moment of the conception of her body,-but that particular time (whenever that may be) when her soul was joined to her body. The mode of this joining of the soul to the body was long debated by the schoolmen. Some supposed that our souls were transmitted by our parents to our bodies in the same way as they transmit our bodies, which transmission was called, in the language of the schools, traducianismus. This opinion was rejected as erroneous. Others maintained that the soul is created direct by God, and joined, at some time not the yet ascertained, to the body possessed of all its organs and members. This, to distinguish it from the opposite opinion, was called creatianismus. Now this is what is understood by the expression at her birth: That Mary at that particular time, when her soul was joined to her body, was free from original sin. Benedict XIV, and most theologians, call this the passive conception, as they call the formation of the body with its members and organs the active conception. It was in her passive conception that Mary was immaculate. Jesus was immaculate as to His active conception since He was born of the Holy Ghost; Mary was immaculate as to her

sin. Discipulus-I understand now clearly what is meant by the term " at her birth" : that Mary was free from the stain of original sin at the time when that stain is attached to the soul; that is to say, at the moment when God joined her soul to her body. So, far is clear. But what, I pray you, is original sin?

passive conception, since she was free from original

ORIGINAL SIN.

Preceptor-If you ask St. Bonaventure he will tell you that "original sin may be described as the want of original justice, whereby the perversity of nature and evil concupiscence hath arisen." St-Thomas gives you the same in a scholastic form :---"In its essence (forma) original sin is the want of original justice; in its manifestation (materia) it is concupiscence (evil desire)." From this it will be seen that original sin is the taking away of one thing and the adding another, its opposite. The taking away of original justice and the substitution of its opposite-i.e., concupiscence.

Discipulus-You say that original sin is the want of original justice. What is original justice ?

ORIGINAL JUSTICE.

Praceptor-Original justice is the subordination of the human will in all things to the Divine will. St. Thomas tells us "that the whole order of original justice consists therein, that the will of man was obedient to God," and he goes on to point out that, as it is the will which directs the whole soul and body, so the will in becoming perverted or turned from God, perverted also all other parts-His words are, " for it is the province of the will to direct all other parts of the soul in conformity to its highest destiny. Hence when the will fell from God, disorder in all other faculties of the soul ensued."

Discipulus-Original justice then is the will of man well ordered, that is, subject in all things to the will of God ; whilst the absence of original justice is concupiscence, or the will of man ill ordered, or ill subjected to the will of God.

Preceptor-Exactly. Having got clear ideas of the preliminary terms we are better prepared to unlerstand the dogma of the Immaculate Conception But we must go yet further before turning to the dogma itself. The doctrines of the Catholic Church are like the propositions of Euclid; each later proposition depends upon the former. Thus we see that this dogma of the Immaculate Conception depends upon the dogma of Original Sin; that this in turn depends upon the dogma of Original Justice; and hence we must turn back to the Paradisia:al Adam or Adam before the Fall.

away that whiteness and brightness which belonged to the soul when in a state of original justice, entails a stain or macula. Whenever then a soul is joined to a body to constitute a man, that goul in consequence of Adam's fall is solled with the stain or macula of original sin. AL & YELL YEST OFF

MARY INNHACULATE OR NON-STAINED. But Mary as about to be the Mother of God, was preserved by God from this stain or macula and was created Immaculate, or, in other words, at the time when God joined her soul to her body, that soul was free from the

STAIN OF ORIGINAL SIN. There, most erudite Discipulus, you have a statement more or less clear of the Catholic dogma of

IMMACULATE CONCEPTION.

WESTMEATH AND ITS CLERGY.

If there existed, heretofore, any want of confidence in the ultimate success of the Home Rule movements, the fact that the priest and the people are so heartily bound together, in their advocacy of the cause should certainly remove all apprehension. Those who know the character of the Irish, their devoted attachment to their church and its pastors, understand full well the measure of success that must attend any effort in which the aspirations of the people meet with the hearty cooperation of the clergy. 'The great O'Connell, with all his ability, subtlety and eloquence, could never have achieved his magnificent successes, and carned for himself the title of Liberator, had he not been countenanced and seconded in his exertions by the zealous support of the priesthood. The task that he had before him, and which he accomplished in so great a measure, was just as hopeless at one period as the Home Rule cause appears to be at the present day. The idea of Catholic Emancipation was scouted with as much contempt and refused for a time with as much insolence, as the present legitimate demand of the Irish people to obtain the management of their own local affairs, and be allowed, through the agency of a Parliament in College Green, to develope the internal resources of their country. Yet O'Connell backed by the Clergy, and assisted by such Protestants as rose above their religious prejudices, succeeded in breaking down the barriers that prevented his coreligionists, from enjoying the rights of citizenship. Heaven knows what might have been the still greater measure of his success if the unfortunate movement, inaugurated in opposition to his policy, and the policy of the clergy as well, by that brilliant, but misguided body of men, known as the Young Ireland party, had not thwarted his designs, destroyed his patriotic efforts, plunged Ireland into untold miseries and sent him broken hearted to his grave. Never, since the days of O'Connell, has a movement been inaugurated, that secured the approval of those, who can best and most effectually, labor for the Irish cause, to such an extent, as the present Home Rule agitation. Not only have the clergy given it that sanction so necessary to its success, but they have resolved to stamp out the traitors, who for one reason or another seem anxious to obstruct its progress. Mr-P. J. Smyth member for Westmeath, whose shameful desertion of the cause of his country, won for him the applause of every enemy of Ireland, and the execration of those who had formerly held him in high esteem, is an instance in point. The clergy of Westmeanh, have not allowed his wretched attempt to undermine the national cause, to pass

unheeded. At the recent conference of the clergy of Westmeath, the Most Rev. Dr. Nulty, Bishop

for a pet scheme of his own, which he knew full well will not be tolerated for a moment, are alike the enemies of Ireland, doing the dirty work of her oppressors by sowing dissensions in the ranks of the people. God grant that the present movement may continue on prospering and gaining the confidence of the masses and with priest and people, going hand in hand the day of Ireland's deliverance must be near at hand. 19.25

OVER TAXATION THE CONSEQUENCE OF OUR OWN FOLLY.

- 14 -

There is nothing new under the Sun. Montreal like the other cities of America and like cities in the old World before them, is overtaxed. Its citizens, quiet easy folk, have been dreaming and slumbering, while the tide of taxation has been day by day gaining strength and height and no w rolls on irresistibly, engulphing in its waters the prosperity and savings of thousands; property which a few years ago paid cents in taxation, now pays dollars, and our people would be insulted if some cynical Diogenes were to take up his lamp and search through our streets to find a man who could conscienciously say that he was not a fool for not predicting this long ago. New schemes were being every day evolved from the brain of genius, and the mere mention of a scheme was sufficient to raise the expectations, the avarice and the ambition of every man who could be in the least affected by its introduction. Streets were to be widened and new ones were to be opened, the fortunate owner whose ruinous old house or shop was to be knocked down, suddenly found that he had not seen the full value of his assets, that if his rent was not higher, it was because he was an indulgent landlord, and the old shop or house which he would have sold for a few hundred, was now worth a thousand or two; the business which he was to be deprived of, though only giving a bare subsistence, would have in a few months given him an independence and he set above demonstrating to his friends all the prospective wealth which a ruthless expropriation law was going to destroy ; he succeeded, for who knew but they themselves in a year or so might be in the same predicament. A park, a grand scheme, a park for the poor, which would give them an hours' walk before they could reach it, and plenty of exercise before they could admire its beautics, a park which was to be the pride of Montreal, and the envy of the world had to be created. But to be thus the cynosure of every eye, a park must cost money, so thought the proprietors on Mount Royal and the land which they could not rent for pasture, and which a goat could not reach to starve upon, suddenly becomes so valuable that it must no longer be sold by the acre but by the foot and the inch and our good city dreamt and slumbered.

Our Water Works must be increased, a million could hardly be too much. Our City Hall was old and dingy, it would never do to transfer the offices to the immense City Concert Hall always unoccupied, it would be beneath the dignity of our City Chamberlain and his equally dignified satellites. perhaps too, a contractor, a friend of the Alderman, or his relative had to be satisfied, and a magnificent Palace must be built. And our city dreamt and slumbered. Our streets are to be paved and repaired, it is too much trouble to see that it is properly done, the contractors are good fellows, and if they make a large profit, they are always ready to do a good turn to an Alderman or his friends, and so on everywhere, and always to the end of the chapter, and the end of the chapter is millions tory; at least you, my friends, have pity on me at and millions of debt. And now, we grean least you, my Christian friends, have pity on me at and complain, we protest against extravag-

WRITTEN FOR THE TRUE WITNESS. SHORT SERMONS for SINCERE SOULS

No. 80. 00 546 446

Do not, I, implore you, my friends, do not for one moment forget the solemn and sacred duty which devolves upon you during this month. The month of November has been set aside in a special manner by Holy Church for prayers for the souls departed. The year is fast drawing to a close-a few short weeks and it will be numbered with the past. It is meet therefore that e'er it cease to exist we should dedicate some part of it at least to the holy duty of petitioning the great and merciful Lord of all to have mercy on Sion and to forgive the sins of his people detained in the dark prison of Purgatory. The waning year and the falling leaf must naturally lead us to thoughts of our last end-to thoughts of the life beyond the grave-to thoughts of the judgment to come; and by an easy transition the mind will be lead to think of those who are already fulfilling the punishment, which we also shall one day have to undergo. The suffering souls in Purgatory !-- what a scene of woewhat a scene of terror and dismay do those words bring to mind? Down in the dark pit of Hell: separated from the eternally damned, probably only by a flimsy partition-suffering the same torments are alas' thousands-nay | shall I say myriads of souls-who by their imperfect contrition here, are forced to suffer out even to the last farthing, the dreadful punishment of their sins. I know that the Church has defined nothing as of Faith concerning the nature of these sufferings, though we know from the cry of the Rich Man to Father Abraham that they must be very minute and very great. "I am tormented" he says "in this flame." It is a flame then ; and it torments ; and such is the torment that a drop of cold water is deemed an inestimable boon-a thing to be asked for. "Father Abraham ! send Lazarus that he may dip the tip of his finger in cold water and place it on my tongue for I am tormented in this flame." Ah ! Christian soul, that must indeed be a great torment which can deem a drop of water from the tip of a finger as an alleviation. And yet, Christian soul, night and day, whilst you are awake and whilst you are asleep; whilst you are at work and whilst you repose; hour after hour; day after day; year after year, these poor souls suffer these inextinguishable torments whatsoever they be. Hour after hour; day after day; year after year do they cry out to you in accents of pain and entreaty, "I am tormented in this flame." And amidst that throng of poor suffering souls, some perhaps are your near relations or intimate friends. Some have perhaps done you kind services whilst on earth. And you can assist them in this their dire necessity. Though they can no longer assist themselves [for to them the hour of mercy has been succeeded by the hour of justice] yet you, through the mercy of God, can assist them by your prayers and good works. You can shorten the time of their sufferings; you can assuage their terrible grief. And will you? can you refuse to do so? Which of you, asked our Divine Lord of the Jews, that has an ox or an ass fall into a pit, but will draw him out and save him? And can you, Christians, be less merciful than Jews? It is not an ox, nor an ass that has fallen into the pit; it is poor Christian souls. It is not an earthly pit inte which they have fallen; it is into the terrible pit of Purgatory. Up, from that pit, up thro' reeking flames comes to you this day that forlorn, that pitcous cry, "I am tormented in this flame." Listen ! "Father Abraham, send Lazarus that he may dip the tip of his finger in water to moisten my tongue." Oh! what anguish is there in this cry! And do you not hear it every moment ascending to you? Though the hurry and bustle of this world may drown this cry; though the anxieties and cares of life may prevent it reaching you, yet, depend upon it, it rises continually from that dire abode. In the silence of the night; during the bustle of the day it is ever there. "I am tormented in this flame." In the offertory of the Mass at the burial of the dead the choir sings Miseremini me ! miseremini me, saltem vos amici mei. Have pity on me ! have pity on me ! at least you, my friends, have mercy on me! These are the words of the soul crying out from Purga-

to divide into two the immense diocese of Lyons, a purely ecclesiastical work; the Liberals with their usual love of Liberty, which with them means interference in everything, have prevailed upon the Government to forbid the division, this is Gallicanism, it matters little, however, Gallicanism is dead, and what Louis XIV could only feebly animate, Gambetta will not bring back to life.

The elections here and there still return Republicans, from bad to worse, France is drifting again toward the principles of '92, the Scourge of Prussia only exposed her weakness, another and a worse one may be required to tame her pride, and bring her back to that Faith which for centuries made her the first in Europe.

In Spain the same story. The vacillating Government of little Alphonso truckles to the Church and closes Proselytizing schools and Churches which would pervert the Faith of the Spaniard into the non-belief of the Infidel, but seeing that it has excited thereby the anger of the Liberals it persecutes the Bishop and forbids the returning to Spain of those who have not called upon the Spanish Envoy when on their visit to Rome, an obligation which no Government has yet tried to enforce.

In the United States the Centennial draws to a of the word.

quiet for some time as the troops are required in the South by the Grantites to dragoonade the Democrats.

In Canada we have nothing particular to notice; soon the different Provincial Parliaments will meet, and we trust they will be guided by wisdom in their deliberations.

HORÆ INANES.

PRÆCEPTOR AND DISCIPULUS.

Discipulus-Can you explain to me, most worthy Præceptor, the doctrine of the Immaculate Conception? I have a general idea of it, though not such an appreciation of it as would be apt to stand any very searching examination. I do not ask now for the grounds on which the doctrine of the Immaculate Conception rests, but merely for an explanation (in as popular a form as is consistent with accuracy) of the dogma itself. I do not ask

Prieceptor-I understand, most erudite Discipulus and will endeavor to meet your wishes.

By the Immaculate Conception of the Blessed

PARADISIACAL ADAM.

The doctrine of the Catholic Church with reference to the state of Adam before the Fall is this : Adam was endowed by God with original justice. which raised him above nature; by this original justice he was so constituted that nature was sub. jected to reason and reason to God.

There is a dispute in the Schools on two points bearing on this doctrine. 1st. Was Adam endowed with these gifts at the first moment of his creation? 2nd. Is there any distinction between original justice and sanctifying grace?

It is sufficient for us to know that the Paradisiacal Adam was endowed with justice (immunity from sin) and sanctity, (certain spiritual gifts); that in addition to these he was endowed with great close; it has been a success in almost every sense gifts of mind and body; the gifts of the mind being will, memory, and understanding in a supereminent The Indians on the War Path are to be left in degree; and of the body being immunity from death, sickness, pain, &c.

FALLEN ADAM.

But Adam fell, and that moment lost original justice and those spiritual gifts with which he had been endowed; his gifts of mind and body were curtailed; his will, memory, and understanding being weakened and corporal death, sickness, pain, &c., were entailed upon him.

ORIGINAL SIN TRANSMITTED.

This state of original sin was transmitted by Adam to his posterity.

This statement of the doctrines of the Catholic Church leaves us now able to understand exactly the dogma of the Immaculate Conception, and will enable us to state it in a few words.

THE STAIN OR MACULA.

Adam's fall deprived him of original justice (or that state in which his will was conformable in all things to the will of God). Deprived of original able in all things to the will of God.) This state of non-obedience to the will of God, is sin; not sin in act, but sin in a theological sense, or that state in their actual connivance goes about the country himself open to grave suspicion. In the meantime

of the Diocese in the chair, the following resolution was adopted with but one dissenting voice.

"RESOLVED-THAT WE ENTIRELY DIS. APPROVE OF THE CONDUCT OF MR. SMYTH IN SEPARATING HIMSELF FBOM THE HOME RULE PABTY, AND THAT HE HAS THERE. BY FORFEITED OUR COFFIDENCE, AND, AS WE BELIEVE, THE CONFIDENCE OF OUR PEOPLE."

On the day following, the Rev. clergy of the Deanry of the other division of the county met at Clara, under the presidency of the Bishop, the same resolution was presented to them and with a like result. This is a manifestation the like of which the people of Ireland have never witnessed before. We say nothing of poor degraded Mr. Smyth. Нe shall soon pass from the scene of public life, unhonored and unregretted. But his fate cannot fail to be a warning to others who, like him, might be seduced from the right path, by the flattery of the enemies of their country. How hollow most not the lavish and insiduous praises of the London Times and Pall Mall Gazette sound to day in the ears of Mr. Smyth ! Yet for that wretched adulation he sacrificed an honorable past, and the grateful and endearing affection of his people ! We notice he has undertaken to brazen the matter out, and in a letter addressed to the Irish papers, he modestly compares himself to the illustrious Grattan, and vows to prosecute to the bitter end his present course. ! All we have to say is, so much the worse out-it has been never wholesouled, and the insuits which he addresses to his constituents and the clergy, the latter can equally well afford to despise. The great feature of the matter, however, is that the clergy have taken so decided a stand in favor of Home Rule. To us it appears that is the certain forershadowing of successs. Of the final triumph of the principles and platform of the party, we entertain no doubt whilst with every true friend and lover of Ireland we grieve to notice that as the great Liberator was harrassed by hot-headed unthinking rash men, so the Home Bulers are being impeded in their constitutional course by the tactics of so-called Nationalists, who are doing the be little the movement, and inciting the people to the only course open to him is to resign. By so revolution. Mr. Smyth is not a revolutionary here the popular expression "at her birth," though as a punishment. Now this state, since it takes the people from a rational and practicable project, promptitude and decision.

ance, we name Committees which never report, our wise men and our learned ones send absurd questions to the authorities and get snubbed; will all this make us wiser? Not in the least; we will commence to economize, in the wrong way, improvements which are necessary will be neglected; we will apply to Parliament for new powers and amendments; King Log do not suit, we will call upon King Stork; we will probably try to hand over the Government of the City to Commissioners ; once named, they will hold on to place and salary, they will upset some things which have been done before thom, and will go on in their own line of extravagance and folly; and then we will call for another change, torgetful all the while, that our only remedy and our duty was and must be to be vigilant ourselves. It would be a consolation, itself if we could hope that our example would be a warning to other places, but no, the same folly and extravagance will be seen in other towns and cities, our experience will make no body the more prudent, perhaps not even ourselves; and such is Human Wisdom.

THE JUDICIAL DEAD LOCK.

Mr. Justice Mondelet's refractory course in refusing to sit in Insolvency cases and Dominion contested election petitions, has at length, produced a dead lock in the Superior Court .- The other judges for him. His adhesion the Home Rulers can do with- having refused to do his work, during the recent term of the Court of Review, business: was brought to a stand still. The Bar have held a meeting, in which, whilst expressing regret, at being forced to adopt such a course, towards a judge who has so long occupied a seat in the judiciary of the country, resolutions tantamount to the adoption of proceedings in impeachment were passed, and ordered to be forwarded to the Government of the Dominion. This crisis we forshadowed some months ago. The course persued by the Hon. Justice Mondelet is the subject of universal condemnation. If he cannot conscientiously discharge the duties imposed upon him by the laws of the land, which he says are unconstitutional, but which every judge in work of the British Government by endeavoring to the country holds, on the contrary to be the reverse, doing he would give the public reason to believe with accuracy) of the dogma itself. I do not ask things to the will of dody. Deputed of original enemy of his country, but in common with them he that he is sincere in his views. By remaining on the became constituted in a state of original enemy of his country, but in common with them he that he is sincere in his views. By remaining on the became constituted in a state of original enemy of his country, but in common with them he is sincere in his views. By remaining on the became constituted in a state of original enemy of his country, but in common with them he is sincere in his views. By remaining on the bit was not conformed is onnosing the only feasible plan for Iteland's reis opposing the only feasible plan for Ireland's re- the bench, drawing his salary and refusing to pergeneration. The fire cater who without hindrance form the duties which an overwhelming misjority of on the part of the English authorities if not with the Court holds to be within his province, he lays Virgin Mary is meant that " Mary at her birth was which man is after he has sinned. This state was clamouring for rebellion, and the man of intelligence the interests of the public are suffering and if is to Virgin mary is meant that and is and it with that dark pit whence Dives oried out and see from the stain of original sin." I have used transmitted to Adam's posterity not as a crime but who, on his part, seeks to direct the attention of be hoped the Minister of Justice will act with what you may release them. From free-"This

you with whom I have once lived; at least you with whom I have eaten and drunk; at least you with whom I have prayed in the same church have pity on me! And can you be deaf to such a cry? Can you be unmindful of such a supplication ? "Have pity on me!" "I am tormented in this fisme!" At least you my friends !"

But why, Christian soul, do I urge you so earnestly? I am not surely speaking to hearts of stone? No! I am speaking to Christian souls; to souls deeply esdued with Christian faith ; to souls realising to the full the deep importance of that Catholic duty, to pray for the dead, that they may be loosed from their sins. Fulfil then diligently at all times this sacred duty. The Church in her solemn offices always concludes her services by prayer for the dead-" And may the souls of the faithful de-parted rest in peace." Let this be your constant prayer. Night and morning, and during the bustle the day recite forvently and frequently that short prayer. But more especially during this month of November would I exhort you to be instant in this devotion. Holy Church in order to impress this duty on you in an especial manner has set aside this month for its especial practice. Let then the whole month be one great prayer for the souls in Purgatory. Offer up now to Almighty God for their release every prayer which you may utter during this month, offer every action every good work of the month for them. Pray first for your relations and intimate friends, and then give your prayers to the Blessed Virgin Mother of God, to be applied by her for the release of those souls who have none to pray for them and who require them most. But above all pray fervently; pray ferquently. During your work, during your leasure, pray. Such short prayers as "Eternal rest grant to them, O Lord," cannot hinder the work. Will your work go less prosperously, think you, if in the midst of it you breathe the aspiration, " May the souls of the faithful departed rest in peace." Will your mind be more burdened if you should turn from the anxieties of business for a moment to repeat-Have mercy on them O Lord ! Have mercy on them? No! No! Christian soul ! depend up # it, your work will go the smoother, your anxie-ties will press the lighter, when you have the satisfaction of having fulfilled this solemn, this sacred duty. And oh ! what a blessing it would be, could you be instrumental in the release of one of these poor sufferers h Ingratitude is an earthly vice and is unknown in heaven. Would you not therefore have a fervent and untiring advocate before the throne of God in this poor released soul? In proportion as his torments had been great in that proportion would that gratitude make his advocacy earnest. In proportion as he had suffered, in that proportion would be his desire, that you should not suffer. May not the masters of a religious life well declare, that to release one soul from Purgatory is from the path of sin, is a great and solemn duty,

but to release the imprisoned to obtain reprieve for the condemned is, surely more sacred and solemn duty still. anti-rite hist standard the still av into fame ;" from torments-" I am tormenteds" From

THE TRUE WITNESS AND CATHOLIC CHRONICLE.-NOV. 3. 1876.

fire and torments unceasing, from which even a who, by the way, is the fortunate owner of a beautition. It is from this dire abode that your prayers will release ; it is from this dark prison that your good works offered for them may save them. Can you refuse them your utmost efforts ?

SHERIFF'S SALES-OUR LAW RADI-CALLY WRONG.

In looking over the files of the Quebec Official Gazette we are grieved at the number of forced sales of property in the hands of unfortunate owners, unable to meet their debts, compelled to see their property sacrificed without its being in their power either to purchase it themselves, or to take means to see that others purchase it at its true value; and we regret that the law, in lieu of coming to their help, neglects even the obvious means, which without extra trouble to the officials and at very little cost, would bring the property before public competition, in place of throwing it away almost in a corner, by means we might call secr et, in the Sheriff's office. Of course our very efficient and much respected Sheriff, C. A. Leblanc, Esq., is not in the least to blame in the matter, no one more than he, we are certain, deplores the defects in the law, and none would bring a remedy quicker if it were in his power. At present such sales are only advertised in the Quebec Official Gazette, no publication in the newspapers, no funds for special notices in order to draw the attention of purchasers to the matter; a few people may come to a sale, a few sharp ones may read the Official Gazette, and if a stranger not of the ordinary crowd should come along to buy he will very likely be regarded as an intruder, or he may be bought off not to bid by some unscrupulous speculator, or the latter rather will probably propose, for a consideration, not to bid against him. These dodges are very easily performed As a general rule, few people attend such sales; could the public assist at a sale of which they never heard until some neighbour comes along boasting that he purchased such and such a property at Sheriff's sale, for less than half its value? This is not the worst ; even the seller, to whom a balance may be due on the purchase price, or a person with a mortgage upon the property may be the victim. because his literary tastes have not been sufficiently educated to delectate itself with the weekly reading of the Official Gazette; we heard of a case a few days ago wherein a property alledged to be worth some \$4000,00, was purchased for about \$500,00, by a person, who had some business at the Sheriff's during the time of sale; knowing the property he made a bid or two as random shots and was greatly made. astonished to find it knocked down to him; a few days after he was further astonished at finding that there was a mortgage of some \$2000.00 on the property, which of course was lost; though the mortgages received the Official Gazette and diligently waded through its columns, he failed to recognize the property, which had passed from the hands of the person to whom he had lent the money, and of course was entered in the name of a third party, a stranger to him, and was described only by a number on the Cadastral plan; a difficult task it would be to recognize a property by such a slight indication and a fatal omission of memory it proved to him. How much money is lost every year from like causes, it is hard to calculate; how many poor widows have been defrauded by dishonest debtors, whose only trouble is to have themselves quietly sued and sold out, to deprive their unsuspecting victims of perhaps their only means of sub- should be expected to give work continually to the sistence; how many families have found themselves | poor; it was tried in France and only produced hurled from comfort to poverty by the announcement that the property was sacrificed on which rested all their hopes, the mortgage which was their istic ideas and produced that effect in Paris ; it only stay was lost by the fraud, or even the neglect of a debtor, who in his despair at losing his all, may a right but a trust, and that the people and the have forgotten to warn those who in happier days | Government have a right of almost universal conmay have advanced him money at reasonable rates to befriend him. And now the remedy. Let the sales be advertised in the public papers, at least once or twice a week; let the sheriff be directed immediately on receiving a Writ to order a Registral's Certificate of Search and let him then send a notice of the sale to every person, who by the Registrar's certificate is shown to have claims upon the property; the cost of this would be slight, it could be added to the ordinary expenses and would be only a drop of water the more, the trouble to the Sheriff would be trifling, and no one would be more pleased at performing such a duty than our respected friend C. A. Leblanc; he has won for himself a reputation to be proud of, as a lawyer, a public officer and a citizen; let him take this matter up, add another service to the many he has conferred upon the public, and he will have introduced a reform greater and more important, than the many he has effected in our Court House, our Reformatories, our Jail and throughout the district ; he will save thousands of must be exercised let it be impartially. dollars for worthy people, both for unfortunate

drop of water from the tip of a finger is a consola- ful accent, remarked that he did not stand before them as an orator, but merely to point out, and describe a few of Ireland's many beauties. He would bring before the memory of some, and introduce to others a few well known spots in that dear old land. He would not delight the eye, with wonderful scenery, though Ireland had plenty of it, but, he had picked out a few well-known; views on the practical principle that there is no face like a well known one, and no song so sweet as an old one. • • • We cannot do justice to the many eloquent passages, that embellished the description of each scene, as it was presented to the audience-the principal among which were, "Irish Parliament Houses, College Green, the Four Courts, Grafton Street, Christ Church, Castle Chapel, The Rope Bridge Carrick a-Reed, Pass of Kylemore, Connemara, Muckross Abbey, Meeting of the Waters, Blarney Stone, and the Treaty Stone, Limerick. While this latter was being placed on the "sheet" the Rev. Gentleman, spoke in ardentearnest tones, of the unfortunate disunion existing between Irishmen. He acknowledged the Treaty of which that stone was a monument, had been shamefully broken but, he added, " the English Parliament has passed the Catholic Emancipation Bill, which is worth a dozen Treaties." He would wish to see that monument demolished, and on its ruins, he would be proud to see another one rise, on the base of which would be inscribed Catholic Emancipation 1829. He lauded, and described as worthy of equal admiration the bravery of the inhabitants of Derry, in defending themselves for three months, and the splendid courage of the besieged of Limerick in withstanding the attacks of superior forces for a whole year. In concluding the speaker, congratulated the audience on the unfortunately too novel sight, of Catholic and Protestant, united like brothers and friends. " In fact," said he, " this meeting is a paneramic view of what Canada will ever be, the meeting place of many nations, and the home of all. The fosterer of religious liberty free from all penal statutes, and unhappy bitterness, the kindly mother that will allow no son to be enslaved or call no child alien." The hand of the 5th Royal Fusileers, discoursed some choice selections of Irish Airs and at one end of the hall, a fountain of Natural waters, illuminated by variegated lights produced a magnificent effect. In a word, everything was perfect. The singing good, the Tableaux first class, and the lecture, one, which if oftener re-echoed would do more good to Ireland and Irishmen, than all the red-hot, radical, enmity-spreading speeches, that ever were

WATER RATES.

In those days of sanitary reform, when papers, Aldermen, physicians, and the whole city are anxiously discussing the ravages of small-pox and other epidemics arising from impure air, want of ventilation and improper drainage, it is astonishing to see the City authorities issuing a mandate for collection of arrears, which if carried out logically would create all the evils we dread so much ; we mean the cutting off of the water from delinquent tax payers. If there be any remedy and preventive for disease, it is cleanliness, and how can we have it, if the poor be deprived of water ? There is another consideration which ought not to be forgotten; we are not in the least in favor of a paternal Government in the sense that the authorities laziness on the part of the recipients, and extravagance in expenditure, it leads directly to Communsavors too much of the idea that prosperity is not fiscation for the benefit of the majority; but we hold that in times of distress individuals and public corporations should be indulgent in their relations with their debtors, and that harsh treatment in a matter as the collection of water rates only exasperates the poor, increases their misery and leads to greater losses than if a few dollars were expended in relieving distress, how much more true is this when only indulgence and temporary delay is required? The principle of coming to the relief of the unfortunate has been very properly admitted in the vote of money to the sufferers of the St. Hyacinthe fire, why not apply it in a modified form to our own sufferers from want of work ? And if there be so very pressing demands upon our finances, why not col lect the thousands of dollars of arrears due by our other citizens ? Many of these persons are well able to pay, the suffering caused by severe measures against them would not be greater to say the least than that sure to follow the cutting off of water from the households of the poor. If severe measures

on the body of Hormisdas Lejoie, a painter by trade, 27 years of age; found dead in an outhouse in rear mological Society of Canada is the only one making of his dwelling. It appears from the evidence that any display, our own "bug-hunters" not even mak-deceased, while on his way to work, stepped into a ling an attempt to show what they have been doing tavern kept by Maxime Lepeau, corner of Mignone and St. Dominique, which he was in the habit of frequenting. His employer finding him absent from work went in search of him , and discovered him in the tavern. Taking from him the paint and brushes, the employer left deceased in the tavern, where he remained all day, drinking copiously. On returning home in the evening Lajoie went into an outhouse near his premises, and stayed away so long that his wife became anxious, and on going to the place discovered her husband dead. Dr. Laberge was immediately called in, but his services were of no avail. Verdict, " death from congestion of the lungs, consequent upon the excessive use of spirituous liquors." Deceased leaves a wife and two children .-- Gazette.

A deputation from Three Rivers has interviewed the Attorney-General and Chief Justice on the subject of juidicial matters connected with that district.

KINGSTON, Oct. 27.—A man named McGowan, while blasting at a well at Portsmouth yesterday, was seriously injured by the premature explosion of a charge.

Three persons guilty of stealing clothes from clothes-lines received sentences of six months each at Kingston on Friday.

According to the St. Mary's, Ont., Argus, a meet-ing in fovour of of the "Dunkin Bill" was lately held in Blanshard, at which there is represented to have been a very respectable audience. On their way home, the rev. gentlemen who addressed the meeting were stoned by several rowdies who were laying in wait for them on the roadside.

NAPANEE, Oct. 27 .- Willie Kelly, a young man about seventeen years of age, employed in the Napanee Paper Mills, was accidentally killed in the machine room this evening about 5:30. He was getting out of the tank and was struck by an agitator in the back of the neck. Death was instantaneous. The coroner of Napanee was telegraphed for, and has gone to hold an inquest.

OTTAWA, Oct. 27 .- While two sons of Major White, of the Post-office Department, were out duck shooting on the Mississippi River, about four miles from Arnprior, to-day, their boat swamped. and the youngest, named Harry, was drawned. At the time of writing, the body had not been recovered.

The writ for a new election in the county of Queen's, P.E.I., to fill the vacancy in the House of Commons by the appointment of Hon, Mr. Laird to the Lieut-Governorship of the North-West Territory, has been despatched to Sheriff Watson, of Queen's county. The nomination will take place on the 15th November, and polling on the 22nd inst.

The late ventures in the exportations of live stock from Guelph and other parts of Canada to Great Britain are said to have been successful. a fair margin of profit having been realized. The shippers feel encouraged thereby to cultivate the trade, and a line of special steamers is already spoken of. If this is done it will be a benefit to the country generally, as there can be no doubt that stock raising would be more advantageous to farmers than the present system of overcropping with cereals.

QUEBRC, Oct. 29 .--- A gentleman who has just returned from Lake St. John gives a very flattering account of that section of the country. He states that the crops were very luxuriant this year, and were all housed by the last week of August; that the land in the vicinity of the lake is excellent, and so great in extent as to be capable of sustaining an additional population of 100,000 people in that neighborhood alone. An influential resident informed him that if the Lake St. John Railway were built he would guarrantee that Quebec could export two million bushels of wheat annually from the surplus of this district.

OTTAWA, October 29 .--- It is understood that the Northern Railway Co. has paid to the Receiver-General \$500,000, with interest thereon at 6 per cent. from the first of July to date, being full satisfaction fthe lien of the Government on said railway,

ducts, have beaten us all out of sight. The Entoin this branch of natural science. In the Butter and Cheese Departments Canada is also ahead. We can, therefore, return Mrs. Jack's compliment and say, "Blessed are the Canadians, for out of their abund ance they freely spare a portion to help along the Centennial Exposition !"

A DARE "SEANCE" AND WHAT CAME OF IT .- A gentleman who calls himself a spiritualist, and who bears a reputation of being a successful medium, has for some time past been engaged in holding a number of seances at various places in Toronto. These seances, it is said, have been well attended, and so striking were the "manifestations" produced through the agency of the medium that many of our citizens who had previously been skeptical be-came converts to spiritualism. The price of admission to the seances was generally half a dollar, for which sum those who were fortunate enough to gain admission to the "circle" enjoyed for a brief period the extreme felicity of holding communion with five spirits, who played, sang, and danced by turns, and who occasionally indulged in such playful eccentricities as slapping the faces, pulling the hair, and even pinching the bodies of certain favoured ones in the circle with whom it is said they were in sympathy. A member of a well-known dry-goods firm having an establishment on Yonge st. attended several seances, and for some reason or other became convinced that the manifestations were frauds and the medium a humbur. He determined to expose the whole affair, and with this object in view, he paid a visit on Thursday night last to a house in which the medium generally summoned the attendance of the spirits, having provided himself with a quantity of cotton well saturated with burning fluid. It may be as well to observe here that there is a bedroom in the rear of the chamber in which the seances were held, and that the wall separating the two had been pierced for the accommodation of a stove pipe. On the arrival of our Yongestreet merchant, he found that a scance was just about to be opened, and having watched his opportunity, he contrived to slip into the bedroom unnoticed by the spiritualist. The medium having been bound securely, and a circle formed, the lights were turned down, and in a brief space of time the spirits voucheafed manifestations of at remendous character. Everything was working beautifully, when suddenly the room was illumined by a bright, intense, and mysterious light that appeared to proceed from the stove-pipe hole, and, to the astonishment of all, the medium was discovered standing unfettered in the middle of the room, with his coal and boots off. His face wore an aspect of unutterable horror, that, seen in the weird light emanating from the stove-pipe hole, had an appalling effect upon his visitors. The denouement is not difficult to imagine ; the Yonge-street merchant says he exposed a vile deception-what the medium said we dare not record.—Globe.

e open stock exchange repor	TS.

(CORRECTED FROM THE MONTREAL " GAZETTE.")

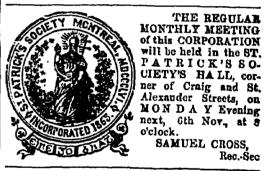
STOCES.	Sellcrs	Buyers
Montreal	191 1	191
British North America		
Ontario		i
City	••••	
People's	94	92
Molson's		
Toronto		
Jacques Cartier	32	31
Merchants'	93	923
Hochelaga	821	80
Eastern Townships	105	103
Quebec	106	
St. Lawrence		
Nationale		
St. Hyacinthe	83	80
Union	00	
Villa Maria	70	56
Mechanics'		48
Royal Canadian	****	-10

THE KINGSTON MARKET (Brittsh Whig.)
LOUR-XXX per bbl 6.25 to 6.75
" " 100 lbs
Family " 100 "
BAIN-Barley per bushel 0.00 to 0.00
Rye " " 0.55 to 0.60
Peas " " 0.70 to 0.72
Oats ". " 9.37 to 0.40
Wheat " " 0.00 to 0.00
Fall Wheat 0.00 to 0.00
MEAT-Beef, fore, per 100 lbs 0.00 to 0.00
" hind " " 0.00 to 0.60
" per lb 0,00 to 0.00
Mutton per lb 0.05 to 0.08
Ham " in store 0.15 to 0.17
Veal 4 4 0.00 to .000
Bacon " " 0.12 to 0.13
Pork 8.56 to 9.25
HIDIS-No 1 untrimmed, 4.00 to 4.50
" 2 " 4.90 to 0.00
" pelts 0.15 to 0.20
Oalf Sking, 0.10 to 0.12
Dekin Skins 0.25 to 0.30
Lambskins, 0.00 to 0.00
Tallow 0.04 to 0.07
COULTBY-TURKEYS, each 0.75 to 1.00
Geese " 0.50 to 0.60
Ducks per pair 0.60 to 0.70
Fawls per pair 0.30 to 0.40
GENERAL-Pointocs, per bag 0.60 to 0.75
Butter, tub, per lb 018. to 0.30
do print 0.22 to 0.25
Eggs, per dozen 0.15 to 0.17
Cheese, home made 0.09 to 0.10
Hay, per ton, new11.00 to 12.00
Hay, per ton, old 0.0 to 09.00
Straw, 5.50 to 6.00
Wood, Hard 3.50 to 4.00
Coal, per ton, delivered. 6.50 to 7.00
Wool, per lb., 0.25 to 0.36

J. H. SEMPLE, MFORTER AND WHOLESALE GROOTER. 53 ST. PETER STREET. MONTREAL BAZAAR OF THE SAINT PATRICK'S ORPHAN ASYLUM AND THE SAINT **BRIDGET'S REFUGE** TO BEGIN ON FRIDAY, 10th Instant, 1876. Admission Tickets 10cts. Season Tickets..... 25cts. DOORS OPEN AT 7 P.M.

ST. PATRICK'S HALL ASSOCIATION. THE ANNUAL MEETING of the Stock-holdersof the above Association, will take place in PERRY'S HALL, Craig street, on TUESDAY, the 7th proximo. at 730 o'clock p.m., for the election of Directors and other bussness

BY ORDER OF THE DIRECTORS.



debtors and perhaps equally unfortunate creditors. LECTURE BY THE REV. JAMES CAR-MICHAEL.

On Thursday evening last, a vast assembly, numbering about 5,000 people, congregated in the Victoria Skating Rink, to hear a lecture on Ireland, by the popular and highly gifted orator, Rev. James Carmichael. Montreal has frequently been visited by Irish patriots, each, eloquent in his own peculiar ideas of how the dear old land should be benefited but, never were more liberal, bonest, yet patriotic views given expression to, than those expounded by this Protestant Clergyman : and it is a matter of the deepest regret that they are not those more generally adopted by many really talented and brilliant sons of Erin. The Concert was under the auspices of a Committee of ladies in aid of the Temperance Home, and they have every reason to feel proud of the magnificent success, which has crowned their efforts. The entertainment opened with a Tableau, " Rich and Rare," The sweet stace of the lady, whose beauty was scarcely enhanced by the rich robes she wore, must have been such a one as Moore dreamed of when he wrote, the immortal ballad: After the curtain fell, on this charming scene, the panoramic views wers introduced. They were managed by Mr. Prowse," and to him is due a great deal of the success of the evening's DEATH FROM INTEMPERANCE.-Coroner Jones and a eral." . Still, they have come forward nobly, and in amusement. In opening his lecture, Mr. Carmichael jury held an inquest late on Friday evening last, i many departments, notably in the way of farm pro-

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DOMINION ITEMS.

A meeting of the Bar of the district of Montreal was held Friday to consider what steps should be taken in view of the dead lock which had occurred in the administration of justice. The following resolutions were passed :---

"That the judicial affairs of this district require the unceasing labours of the six judges appointed for it; that none of these six judges should be called upon to fulfil duties outside of the city of Montreal ; and whenever any of these judges become unable to attend to their duties they should be permanently or temporarily replaced.

" That the administration of justice in the Superior Court, the Insolvency Court, and in the Court of Review, is in the highest degree affected in consequence of the refusal of Judge Mondelet to sit in all proceeding taken under the Insolvency Acts of 1869 and 1872, and also to give effect to the Dominion Controverted Election Act, to which he refuses to give any attention."

Other resolutions followed,

FATAL ACCIDENT .- On Saturday evening last, about 5 o'clock, a laborer named John T. Vizor went on board the SS, when he accidentally fell down the hatchway into the hold of the vessel and; sustained a fracture of the scull, which proved fatal. The vessel's surgeon was in attendance, and ordered the unfortunate man to be conveyed to the General Hospital, where he died during the night of his injuries. Deceased was formerly a soldier in the 100th Regiment, and was about 45 years of age.

provided for in cap. 23, Vic. 38, and amendment thereto, cap. 6, Vic. 39.——The Grand Jary, in the address to the Court of Assize, at present in sessio here, advance the opinion that the Oriminal La should be so amended that the country should no be put to so much expense in the prosecution of persons for larceny where articles stolen are of such insignificant value as they proved to be in cases which came before them during the present aession.

Notices of application to the Legislature at the next session, are published : By the North Simcoe Railway Company, to amend their Act of Incorporation; by the Grand Orange Lodge of Ontario West, for an Act of Incorporation : by the Prescott Printing and Publishing Company [Limited], for a charter incorporating said Company; by the rector and churchwarden of St. Mark's Church, Niagara, for an Act to enable them to sell a certain parcel of land given the said church by the Ordnance Department; and by the Port Dover and Lake Huron Railway Company, for an Act to amend their Acts of incorporation, to permit them to issue first mortgage bonds, to confirm resolutions and by-laws relating to bonds of the Company to confirm the purchase of the Port Dover Harbour, and for other purposes.

During the past week some twenty-five vessels arrived at Quebec but only three or four are open for charter, and they were fixed at good rates. There is still a good demand for tonnage, but we can't expect many more seeking vessels this season, as the num-ber now due there is small, and no doubt most of them are chartered. A comparitive list of arrivals to Friday last gives 171 vessels (155,263 tons) more than last year. Transactions in freights have been : -London, 36s hardwood; 35s pine; 90s deals. Liverpool-35s part hardwood; 90s deals. Cardiff-36s 6d timber. Barrow-34s 6d timber; 85s deals. Gloucester-40s hardwood; 85s deals Clyde-31s to 32s timber; nominal. No arrivals. Salt selling ex-store, 55c per sack; Liverpool coarse, 10 to the ton. One cargo of Scotch steam was sold at \$1 20 per chaldron of 14 tons; one of Welsh at \$3 75 per ton. Sydney coal is selling at \$3 50 to \$3 75 per chaldron, nom inal. No arrivals; fine brick selling ex-wharf at \$24 to \$26 per mile car brand.

A Princeton correspondent of the London Free Press gives the following account of a miraculous escape from a horrible death which happened in that village the other day : Mr. T. Logan, of that place has had in his possesion for some time past a tame bear. On Saturday his son went into the yard to feed the animal, when the bear sprang upon him and lacerated him in a frightful manuer, completely tenring the calf from one of his legs and inflicted some deep gashes in his shoulder. His cries for help brought his father, who fortunaiely was near by, who after a desperate struggle, succeeded in rescuing his son. The bear previous to this had never exhibited: any symptoms of his wild nature, and his strange conduct on that afternoon was attributed to his being teased by some boys. Dr. Balmer was immediately called in and dressed the sufferer's wounds, who, from last accounts, will be likely to recover.

The Rural New Yorker says -It is a matter for congratulation that our Canada friends have taken such an interest in the Centennial Exhibition,, when, to use a common expression," its none of their fun-**3**1

as i	Royal Canadian		
nt]	Commerce	1244	
eir i	Metropolitan		
on	Dominion		
w	Hamilton	100	
ot	Exchange	00	98
of			

Greenbacks bought at 81 dis. American Silver bought at 121 to 15 dis.

MONTREAL WHOLESALE MABKETS .--- (Gazette.

averting a sourcena gangert,-	U dezecte.
Flour # bri. of 196 ib Follards \$9.00 @	\$0.00
Superior Extra 5.75	5.80
Fancy 530	5.50
Spring Extra 5.05	5.15
Superfine 4.75	4.80
Extra Superfine 5.55	5.60
Fine 3.80	3.90
Strong Bakers' 4.80	5.05
Middlings	3.75
U. C. bag flour, per 100 lbs 2.30	2.32
City bags, [delivered] 2.35	2.40
Wheat.—Spring	1.18
do White Winter 0.00	0.00
Oatmeal 4.70	4.90
Corn, per bushel of 32 lbs 0.53	0.53
Oats 0.37	0.38
Pease, per 66 lbs 0.90	0.91
do afloat 0.00	0.00
Barley, per bushel of 48 lbs L. Canada 0.65	0.70
do do do U. Canada, 0.00	0.00
Lard, per lbs 0.12	0.12
do do do pails 0.00	0.00
Cheese, per lbs., 0.10	0.12
do Fall makes 0.00	0.00
Pork-New Mess	22,90
Thin Mess 20.50	21.00
Dressed Hogs 0.00	0.00
Beef-Prime Mess, per barrel 00.00	00,00
Ashes-Pots 4.70	4,75
Firsts 0.00	0.00
Pearls 0.00	5.00
Seeds-Timethy, per 45 lbs 0.00	0,00
Clover 0.00	0.00
BUTTERQuiet; 19c to 25c, according to c	lualit y .

TORONTO FARMERS' MARKET .--- (Globe.)

	1					
	Wheat, fall, per bush	\$1	10	1	16	the
	do spring do		10	1	11	civ
	Barley do	-	75	0	85	the
	Oats do		00	0	37	hy
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•	Dressed hogs per 100 lbs,	0	00	6	00	P
	Beef, hind-qrs. per lb	0	00	0	00	Di
•	" fore-quarters	0	00	0	00	
	Mutton, by carcase, per lb	0	00	0	00] Da
	Butter, lb. rolls	0	22	0	28	1
	" large rolls	0	20	0	22	1.
•	tub dalry	0	20	0	22	1
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	Onions, per bush	0	89	. 1	GO .	Th
•	Apples, per bri Onions, per bush Turnips, per bush	0	25	÷0	30	
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	Staw	10	60	11	00	tob
1	Geese, each	0	60	0	90	
	Turkeys		,60		00	·
	Cabbage, per doz	0	50	0	60	

TO CONSUMPTIVES. The advortiser, a retired physician, having providentially discovered, while a Medical Missionary in Southern Asia, a very simple vegetable remedy for the speedy cure of Consumption, Asthma, Bronchitis, Catarrh, and all throat and lung affections,-also, a positive and radical specific for Nervous Debility, Premature Decay, and all Nervous Complaints, feels it his duty to make it know to his suffering fellows. Actuated by this motive, he will chcerfully send (free of charge) to all who desire it, the receipe for preparing, and full directions for successfully using, this providentially discovered remedy. Those who wish to avail themselves of the benefits of this discovery without cost, can do so by return mail, by

addressing, with stamp, and naming paper, DR. CHARLES P. MARSHALL, 33 Niagara Street, Buffalo, N. Y.

JUST PUBLISHED.

9-13

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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 Corporation, to the effect of having the Council of Administration of their Order known villy, to give the said Council the right of chosing e place of residence of its members and also of potecating certain immovable properties, accordg to the wants, &c., &c.

b8,	0 00 0 00 0 00 0 00 0 00 0 22 0 20 0 20 0 13 1 50 0 88 0 25 0 95 10 00 10 80 0 50 0 50 0 50	1 75 1 60 0 35 1 00 14 00 11 00 0 90 1 00	PROVINCE OF QUEBEC, SUPERIOR COURT, District of Montreal, Montreal. No. 2483. Dame Marie Louise Vitaline Perrault, of the City and District of Montreal, wife of Severe Al- phones Tessler, Merchant, of the same place, duly authorized to appear in judicial proceed- ings, Plaintiff; .vs. The said Severe Alphonse Tessler, Defendant. An action for separation as to property has been instituted in this cause on the thirtleth day of Oc- tober, instant; CORBELL & CORBEIL, Attorneys for Plaintiff.
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THE TRUE WITNESS AND CATHOLIC CHRONICLE, NO.V. 3, 1876.

FOREIGN INTELLIGENCE

A SILESIAN ELECTION .- There is great jubilation among the Catholics of Silesia at the result of an election just held for the electoral district of Cosel and Gross Strehlitz. Formerly the representative for this district was the local Protestant magnate the Duke of Ujest. But at the general election three years ago, the popular Catholic vote returned a local parish priest, Herr Gratza, of Himmelwitz, as a protest against the ecclesiastical legislation of the Prussian Government. This election was set aside, on the ground of some technical objection. The Emperor William interested himself in favour of Ducal candidate, considering it something shocking that a nobleman so much respected at Court should be set aside merely because he voted in favour of the law proposed by the king's Government. But the people were staunch, and at the new election. the priest again headed the poll. But his health gave way, and he died last spring. A new election became thus a necessity. The Duke was again a candidate, and felt sure of success now that his clerical opponent was gone. But he was opposed by Dr. Franz, the editor of the Breslan Kirchenblatt. The Duke polled 6,449 votes; the Catholic candidate 9,443. At the last election the Duke polled 7,237 votes, while the parish priest Gretza had 9,007. Thus on the present occasion the Catholics mustered 442 additional votes, while the Duke was deserted by 788 of his former supporters. This victory is the more remarkable and gratifying because of the immense exertions made by the non-Catholic. party. Indeed they did not hesitate as to the means in order to win. Many voters have been dismissed from their situations for having voted according to their consciences; labourers on some of the estates have been deprived of employment. All the influence of the Government, especially of the War Office was used in favour of the Duke. A committee has been formed at Breslau to provide funds to relieve the wants of those electors who have been deprived of a livelihood, and, if possible, to find employment for them .- London Tablet.

HEARDED CONFESSIONS.—Herr Zmura, a pariah priest in the Posen district, has been prosecuted for hearing confessions in a neighbouring parish. Pending the decision of the tribunal the parish priest was, by an order of the local authorities, exiled from his parish, and this banishment lasted four months. The court acquitted him of the charge.

A French correspondent of the Swiss Liberte gives assiduous and most intimate was Citizen Jousserandot, a gentleman deported to Cayenne after the coup of the 2nd December. He was once a perfect, and has been the advocate of all sorts of free thought. To-day he is professor of equity at Geneva, Before quitting the city M. Thiers went on a pilgrimage to the chateau of Voltaire, at Ferney.

The Defense, Mgr. Dopanloup's organ, says the Pope sends his blessing to Republican France, just as he would send it to Monarchical France. Only Protestants, Greeks, and Mussulmans confuse religion and government.

In the year 1862 there were in the Prussian universities 1,180 students of Protestant theology. In 1876 there are 280. In 1867 the number of students of Protestant theology in Holland was 533; in 1874 it was 232. In the University of Leyden from 188 the number has decreased to 36.

Adulteration, hitherto so very little known in Germany before the National Liberal era began have now become such a nuisance in the Fatherland. that people are almost afraid of buying the necessaries of life. Bread is often found to contain 10 per cent of plaster of Paris, lime, sulphate of barytes, and other injurious things. Beer and wine can now hardly be had pure from any merchant.

In Poland and Silesia the Bussian Government proceeds against priests with renewed vigour. Not less than thirteen priests received strict orders this week to abstain from teaching religion or appearing in public schools, and what is almost incredible, they were even forbidden to continue their personal relations with the schoolmasters; as if the Government had the right to regulate the social intercourse of its victims!

FRENCH PILORIMS AT THE VATICAN .- ADDRESS OF THE HOLY FATHER .- On the morning of the 25th of September the pilgrims of the diocese of Tarbes were received by Pius IX. in andience in the Con-sistorial Hall. The address was read by the Abbe Nogaro, Archpricst of the Cathedral of Tarbes. An album, containing 20,000 signatures, was also pre-sented to the Pope. The names were those of persons who met at Lourdes to pray for the safety of the Church and of the Pontiff. To the address read by the Abbe Nogaro the Holy Father made the following reply :--"I feel a new and a great consolation in my heart when I thus find myself in presence of these pious ecclesiastics and these devoted Christians, whose happy fortune it is to live beneath the shadow of that miraculous image of Our Lady, which God employs as the daily means of performing signal wonders, dispensing His graces, and demonstrating to all the Catholic world the richness of His mercy. Ab! would that all men, and especially all Christians, were always to sit beneath the shadow of that mystic plant which produced the fruit of Our redemption, and cancelled from the forehead of mankind the handwriting of eternal condemnation. "Let us commend ourselves to this blessed Virgin, let us hear her counsels and put them in prac-tice. When wine was wanting at the marriage in Cana, Jesus Christ, who wished by His presence to sanctify the natural contract of matrimony and raise it to the dignity of a sacrament, was there and so was His most sacred Mother. As soon as ever she perceived the confusion and perplexity of the mistress of the house and of the servents, she was moved with compassion, and she it was who obtained from Jesus Christ the first miracle which is recorded by the Holy Evangelists. She said to the servants, 'Go to my son and do that which he tells you-Quodcumque dizerit vobis, facile.' "My beloved, this is a lesson for us, teaching us that we should hearken to the voice of the Mother of God, and execute the counsels she gives to us in this valley of sorrow. She sends us to Jesus Christ to hear from Himself that which he wishes us to do. Jesus Christ wishes nothing else from us save that we shold go to Him and follow Him. He calls to us, but all do not respond to His call. He calls and says-' Venite ad nuptias.' But many answer, ' Villam emi!' Vanity, haughtiness, and pride are for these a great obstacle in the way of drawing near to Jesus Christ, and therefore they remain away from Him, alleging, ' Non possumus venire.' "Jesus Christ calls to others, and these answer-⁴ Fuga boum emi quinque. Alas ! my friends, this is a materialistic age, as I have before on several oc-casions, observed. How many are there in the world [and many of them we see in Italy itself], who adopt the most unjust methods to improve their position ! And this is the reason why many, who previously were confounded with the lowest people, are now enriched beyond measur by the means acquired in the confusion of the revolution; and this explains how he who lived before among the wretched now sits proudly in a princely car-riage drawn by champing steeds. One part of their riches come perchance from certain estates which once formed the patrimony of the Church, and which, as experience tcaches, are wont to destroy both the properties, and possessors. These, persons also answer to Obrist's call ; We cannot come. . At last Jesus Christ turns 'to others," who

answer : Uzoren duzzi et ideo non poisum venire. There are they who live in the mire of their passions, and who are immersed in the vileness of corrupt lives.

"But let us beloved Sons, repair to Mary, and repair to her confidently, invoking her, as the Church invokes her, as Virgo potens. She was po-tent to crush the serpent's head. She was potent to conquer heresy throughout the whole world, and she will be also potent enough to repress the evil passions raised throghout all the earth. I, for my part, pray that she will give peace, and safely conduct from the plains of Sennaar and regions of liberated Albanian prisoners taken during the Babylon all those who have lost the true paths. recent fighting. An article published in an official But inasmuch as her enemies and those of her Son are still prouder and fierce, she may employ force to cause those engaged in the conflict, not only to persist in good intentions, but to arm themselves courageously for the combat.

to your persons, your families, and to all that con- aling on its own case. Obviously if six powers cerns you. I bless the Bishop and his diocese, and meet to discuss recommendations to be made to a pray it may obtain, by means of the Blessed Mary, all those graces of which it most stands in need. " Benedictio, &c."

THE BREACH OF PORTE PIA .- The storming of Rome in September, 1870, was this year commemorated with unusual sclemnity throughout Italy, the officials of the Government assisting the festivities in various ways. The former Ministries looked coldly on such demonstrations, and gave them but small encouragement. This year, however, the Ministry is supposed to represent the extreme revolutionists, and to fayour their old friends the Mazziniana. In Austrian, or rather Italian, Tyrol the inhabitants of the Trent district who desire annexation to Italy were bold enough to celebrate the 20th of September, and to manifest rebellious designs against Austria. The manifesto of the "Trent National Committee" says that Austria for a year back has been renewing the cruelties, horrors, and severities which formed a page of eternal infamy in the political history of Italy." The Austrian Government it says, "dissolves our associations, fetters the liberty of the Press, suffocates liberty of thought, destroys our material from Vienna to the Times states that Prince Auer-resources, takes away the security of individuals, sperg's reply in the Reichsrath to the interpellation and on mere suspicion throws patriots into prison to keep company with common malefactors." The will probably be an animated debate on the mountains around Trent on the 19th of September mountains around Trent on the 19th of September subject in that body. The Servian Cabinet were lit up with Bengal lights in three colours, and difficulty is in a fair way of being settled. It the fronts of the principal houses in Trent were is probable that Mr. Nicolet will consent found on the morning of the 29th covered with patriotic [?] inscriptions .- Tablet.

A HAPPY REPLY .- Strange and manifold were the ideas non-Catholics formerly had of a Catholic priest and many were the annoyances to which he was subjected in those bygone days. A certain missionary father happened to be travelling on a stage coach, of which he was the only male occupant, all the rest being ladies. Among them was one evidently "Miss Somebody," probably a Sunday school teacher or the maiden sunt of a minister, for to talk religion seemed to be her forte. Having learned from the driver, at one of the way stations, the vocation of the male passenger, she promised her travelling compaions, it is presumed in the ardour of her zeal, a grand display of controversial power. Scarce had the gentleman returned to his seat, and the stage got fairly under way, when every eye was turned on the discovered "Popish priest," and the lady began, "Pray, do you think man can forgive sin?" "Most assuredly I do, madam," replied the priest; "most assuredly I do, and ladies too, I trust." This was more than was anticipated, and the good-natured smile among her companions seemed to intimate, "take care you have awakened the wrong passenger." The lady was not to be silenced. "Pray, sir, please explain ; I don't understand you ; how can man forgive sins?" "Why, madam," replied the priest, "suppose a neighbour had calumniated you, or unkindly censured your motives, and, upon reflection, had repented of what she had done and had come imploring forgiveness; could you not or would you not forgive her? Assuredly you would. Yes, you would pardon her sins ; if ladies have such power why not the gentlemen ?"

HORRIBLE SUFFERING OF ARMENIAN CATHOLICS .-The Missions Catholiques gives a painful picture of the persecutions inflicted on the Catholics of Armenia by the barbarians, Redifs (reserves) and Bashi-Bazonks. The church at Gorzoul, diocese of Artvin, has been rifled, and the ciborium, with its sacred contents, stolen away. One of the bandits was arrested, and the clergy summoned to prosecute but they were secretly told that if they obeyed they would be slain, and they knew it was no idle threat. About the same time four or five Catholics were foully murdered for the sake of the money in their pockets. No complaints were made, as it was known that the authorities were either conniving or powerless. At Kars, a rather famous place, the Redifs, to the number of twenty entered and robbed the priest's house in the middle of the night. To prevent the alarm being given they rolled the cure up in his own bed clothes, and so rougly that he was nearly smothered. The mudir, or under governor, of Zeytown, had a Catholic servant, whom he submitted to horrible tortures for some household irregularity. One of these was to drive needles into the fingers between the nails and the flesh. Then the wretched creature was suspended by the feet in the stable, so that his head just grazed the ground and in this position he was swinging backwards and forwards like a monster pendulum. When the general population heard of this outrage it was indignant, but the mudir denounced the peo-ple as having taken up a "Bulgarian atti-tude," and this ominous expression stilled all remonstrance. At Biredjek the Redifs did what they liked with the Christians at large, beating the men, grossly insulting the women, and threatening death at the slightest resistance. The clergy sent indictments to the grand vizier, whereupon the governor compelled them to withdraw them on pain of slaughter, and they consented, in order to save a fearful massacre, for which the Turks were impatiently waiting. It is openly declared in the bazaars, by the Moslems, that if the third band of the reserve is called out, the men will go, but before setting forth to the front they will murder all the Christians in the province. The same fanatical and alarming language is uttered in various other provinces as well, and terrible is the appre-hension. On the 21st August a band of 250 Redifs while billeted in the village of Sari Hamza, appropriated everything they wanted, without payment, and then sallied out into the streets, where they committed the most horrible outrages. Many of their victims died under their abuse. The men of the village had to fly to the mountains, to escape massacre, and the governor was either unable or un. willing to do anything. A statement having appeared in the French paper Decentralisation to the effect that a venerable priest had come into possession of some unpublished essays of St. Francis, discovered in Switzerland, a correspondent has written throwing doubt on the news. He says that about a dozen years ago a fellow went about offering for sale treatises on pious subjects, which he pretended were the autograph works of St. Francis de Sales. He did a good trade amongst the credulous. The present writer saw some of the manuscripts, and their falsity was apparent on a moment's testing. He then published the matter, in order to warn the public, and prevent the possibility of future editions of the real works being tainted by spurious productions; and he now urges on the venerable priest who is said to have acquired another specimen to institute inquiries at once, and see that he has not been misled.

THE EASTERN WAR

An extraordinary Council of Ministers was held on the 26th ult, to consider the armistice question. The German, Bussian, Austrian and Italian Ambassadors conferred together on the 27th ult. Dervish, Pasha has withdrawn from Podgoritza to Groudy district, in rear, of Polotha. The surrender of Medan to the Montenegrins has produced a strong impression in Albania. The Montenegrins have liberated Albanian prisoners taken during the form in the London Post explanatory of the latest phase of negotiations on the Eastern question, says - If an armistice is agreed upon, then comes the question of conference. Russia objects to Turk-ish participation therein. It may be assumed that "Lastly, I give my blessing to you, and extend it this refers solely to the position of a power deliberseventh, there is something anomalous in giving the latter a casting vote in their decisions, but it is impossible for a moment to consent to the exclusion of Turkey from the European system, of which, in virtue of the treaty of Parle, she forms part. It ought to be practicable to find a method by which a representative of the Porte may sit in the conference. So as to obviate this difficulty before the conference' is summoned, questions of its basis and object which might occasion protracted and dangerous debate should by unanimous agreement should be reduced to the simplest terms, which may be stated thus :- The basis of the conference is the maintenance of the independence and integrity of the Ottoman Empire; the object is the amelior-ation of the condition of the Christian subjects of the Sultan. This basis could not alarm Turkey regarding Herzegovinian rights. This object is one which Russia professed alone to have in view We are not without foundation for the hope that the solution here foreshadowed may happily be affected." The Pall Mall Gazette, in a leading article talks quite hopefully of peace prospects. A despatch on the Eastern question is not satisfatory. There to retain the portfolio of Minister of War. A telegram from the Minister of the Interior at Deligrade to Prime Minister Ristics, in reply to an inquiry, says the Tarks have not taken Djunis. A Reuter telegram from Paris says, private advices from Constantinople represent that the French and German Ambassadors have received instructions to support the proposal for a six weeks' armistice. A special from B:ussels declares that the triple alliance cannot be shaken, and adds that in the event of a conference Bussia will energetically uphold therein the programme of pacification originated by Eng-land. A Times despatch from Belgrade confirms the statement that self-wounding is again becoming frequent among the Servians. During the fight at Keivet a distinguished officer brought half of a Russian battalion to the front, saying he was compelled to leave the other half behind to prevent the Servians from running away. A Reuter Belgrade de-spatch reports that General Tchernayeff has ordered the inhabitants to evacuate Deligrade. An eye witness, just arrived, describes the position of Tchernayeff's army as follows :-- "The centre is under Depreviotouch, and occupies the heights of Djunis; the right, under Horvatovitch, is behind Schleigovatz, and the left, under Popovich, occupies Alexin atz. On the whole the Servian army is in a precarious position." Telegrams to the Times from Vienna, save information received there directly from Constantinople, shows there is still a sensible difference between the Russian and Turkish proposals for armistice; Turkey wishing to make prolongation certain, if peace is not concluded within the original term, and Russia only admitting the possibility of

prolongation. The Times Belgrade telegram confirms the report that General Tchernayeff has been disabled. It points to the orders for non-combatants to quit Deligrade and neighborhood as exceedingly significant. A telegram to the Daily News from Belgrade announces that General Tchernayeff has rccovered, and is expected to arrive in Belgrade, where some decisive action is looked for. The Constantinople correspondent of the Daily News says he is in-

A CONSUMPTIVE CURED .--- When death was hourly expected, all remedies having failed, and Dr. H. JANES was experimenting, he. accidently made a preparation of Ixplan Hanp, which cured his only child of consumption. He now gives this recipe free on receipt of two stamps to pay expenses.

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Sworn Statement of ARTHUR BRADY. 70 Grafton St., Halifax, N. S .- I witnessed the administration of Major Lane's Remedy to a boy two and a half years old, whose body was a perfect Furnace of Burning Fever, his face and his features enthely lost in a COMPLETE HEAP of BLACK SMALL-POX, the discase extending down the mouth and throat, so that when Dr. Morris gave the Remedy, blood came out of his mouth as the medicine went down; yet in twelve hours, so miraculous was the cure, that he fell into a sound sleep and awoke with the disease so subdued that he began to ask for food, and is now rapidly recovering, to the astonishment of his parents and the whole neighborhood. For sale by B. E. McGALE, Dispensing, Chemist, 301 St. Joseph street, Montreal.

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GRAND LOTTERY, students committed to their care TO AID IN THE COMPLETION OF THE HOS-PITAL FOR THE AGED AND INFIRM POOR OF THE GREY NUNS OF MONTiscipline REAL. Under the Patronage of His Lordship the Bishop o instions are admitted. Gratianopolis. COMMITTEE OF DIRECTORS. President Honorary-His Worship, Dr. Hingston, July. Mayor of Montreal. Vice Pres.-H. Judah, Q.C., Pres. Savings Bank; C. A. Leblanc, Q.C., Sheriff; J. W. Mc-Gauvran, M.P.P.; A. W. Ogilvie, M.P.P.; COURSE OF STUDIES. C. S. Rodier, Jr., Esq.; R. Bellemare PRIMARY DEPARTMENT. Esq.; N. Valois, Esq. Treasurer-Alf. Larocque, Esq., Dir. Sav. Bank Secretary-Rev. M. Bonnissant, P.S.S. BECOND CLASS. EACH TICKET, 50 CENTS. LOTTEBY PRIZES. 1. 1 Lot of ground, near the Village of FIRST CLASS. Chateauguay, 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 ness, Vocal Music, \$550. 3. 5 Lots at Point St. Charles (Congre-3,300 00 COMMERCIAL DEPARTMENT. gation Street) each valued at \$450 ... 2,250 00 SECOND OLASS. 4. A double action Harp, handsomely 400 00 diamonds, valued at 100 00 6. "Ecce Homo," a fine Oil Painting, said to be the original work of Carlo 100 00 FIRST CLASS. 100 00 Piece Clock, and 1 Gold Watch)... 7 Lots from \$30 to \$50 each (1 120 00 Bronze Statue, 1 Winter Carriage, 1 Lace Shawl, and different articles of vertu) 10. 10 Lots from \$20 to \$30 each, differ-280 00 ent articles. 11. 20 Lots from \$15 to \$20 each, differ-250 00 350 00 ent articles.... 375 00 13. 40 Lots from \$6 to \$10 each, different articles.... 320 00 14. 50 Lots from \$4 to \$6 each, different 250.00 TERMS 225 00 Board and Tution, per month, \$12 00 Half Boarders, "7 00 16. 150 Lots of \$2 each, different articles 17. 200 Lots of \$1 each, different articles 300 00 200 00 PREPARATORY DEPARTMENT. 600 2nd Class, Tuition, per quarter,.... 4 00 1st Class, """ 5 00 Amount of Prizes \$10,120 00 100,000 Tickets. The month, day, hour and place of drawing will COMMERCIAL DEPARTMENT. 2nd Class, Tuition, per quarter, 8 00 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 Revds. M. Bonnissant, and Tambareau. illness or dismissal. The General Hospital of the Grey Nuns, Guy Street. Savings Bank of the City and District, 176 St Violin. James Street, and at its different Branches-St. Catherine, 392; 466 St. Joseph, and corprogress, are sent to parents or guardians,

WHAT NEXTS FILL COLLECE OF OTTAWA

-:0:-CHARTERED IN 1866.::0:-----UNIVERSITY COURSE. ----:0:-----

THE COLLEGE OF OTTAWA, under the direction 10-13 of the Oblate, Fathers of Mary Immaculate, is situ-ated 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. Day Scholars per Term. Drawing and Vocal Music entail no extra \$80.00 12.50 charge.

EXTBAS.

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.

TOBONTO, ONT.

DIBECTED BY THE CHBISTIAN BROTHERS

This thoroughly Commercial Establishment is no der 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 atrons 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 Christ

ian Brothers will now be better able to promote the physical, moral and intellectual .development of th The system of government is mild and paternal yet firm in enforcing the observance of established No student will be retained whose manners and merals are not satisfactory : students of all denom-The Academic Year commences on the first Monday in September. and ends in the beginning of The Course of Studies in the Institute is divided into two departments-Primary and Commercial. Religious Instruction, Spelling, Beading, Firs Notions of Arithmetic and Geography, Object Lessons, Principles of Politeness, Vocal Music. Beligious Instruction, Spelling and Defining its drill on vocal elements,) Penmanship, Geography, Grammar, Arithmetic, History, Principles of Polite-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. Beligious Instruction, Select Readings, Grammar, Composition and Rhetoric, Synonymes, Epistolary Correspondence, Geography (with use of Globes), History (Ancient and Modern), Arithmetio (Mental and Written), Penmanship, Book-keeping (the latest and most, practical forms, by Single and Double and most, practical forms, by Single and Louple Entry), Commercial Correspondence, Lectures on Commercial Law, Algebra, Geometry, Mensuration, Trigonometry, Linear Drawing, Fractical Geometry, Architecture, Navigation, Surveying, Natural Philoso-phy, 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. No deduction for absence except in cases of protracted EXTRA CHARGES.-Drawing, Musio, Plano and Monthly Reports of behaviour, application and

調査の対象に対応の目的 if at a solie October 1878. 1.1

Charles -

formed that the Sultan has accepted the armistice without conditions. A Times despatch from Vienna explains the contradictions concerning the capture af Djunis. It says the position of Djunis consists of a series of entrenchments along the Djuniskar stream, the key of which is two large redoubts to the north of Djunis. These were taken on the 21st, There may be some position further on, which the Servians may still hold, and which they consider as belonging to Djunis. The Berlin correspondent of the Times telegraphs that Gen. Ignatieff, at a private audience, has informed the Sultan that if the armistice were accorded to Russia he would be content to submit the question of autonomy to a conference of the Power. The correspondent remarks that Russia evidentity wants to exclude Turkey from the Conference, but as Austria is likely to persist in opposing a conference at all in this Parliament, Russia's proposals probably will not much embarrass Turkey.

Dr. Erlangen used to be fond of prescribing exercise and fresh air for his patients, to whom he gave as little physic as possible. Sometimes the doctor would take a patient out for a ride, and on one of these occasions a brother physician expostulated the undertaker does that for you."

EPPS'S COCOA .- GRATEFUL AND COMFORTING .- " By 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 our-selves 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, Piccodium. W. Friedneedle Street, and 170, Piccadilly; Works, Euston Road and Camden Town, London.

HOMES IN THE WEST.

In the great South-West we have a pleasant, mild, healthy climate. Plenty of timber, prairie and pure spring water, with good local cash markets.

Unimproved farming land is selling at from \$4 to \$10 per acre on seven years credit at 7 per cent interest. Partly improved and well improved farms are worth from \$12 to \$20. All are within from two to ten miles of either of four towns, around the junction of two Railroads, in the centre of Irish Settlements having two Catholic Churches and plenty of schools.

The products of the land will pay for itself and improvements. Everybody should write for pamphlet endorsed

by the parish priest with maps and full particulars



Eve 8-1-4 Adam; Adam, if he S0 8 1-24 2 keep Eve company. Total, 8,082 056.-[New Fork Mail.] TELL TALE LIPS .--- I observed that lips become

and a second to a contract large and also are provided and the second second and

more or less contracted in the course of years, in proportion as they are accustomed to express good humor and generosity or previshness or a contracted mind. Remark the effect which a moment of ill-temper and grudginess has upon the lips, and judge what may be expected from an habitual series of such movements. Remark the reverse and make similar judgment. The mouth is the frankest part of the face; it cannot in the least conceal its sensations. We can neither hide illtemper with it or good; we may affect what we please, but affectation will not help us. In a wrong cause it may only make our observers to resent the endeavour to impose on them. The mouth is the seat of one class of emotions, as the eyes are of another; or, rather, it expresses the same emotions, but in greater detail, and with a greater irrepressible tendency to be in motion. It is the region of smiles and dimples and of tiembling earcestness, of a sharp sorrow or full breathing of joy, of candour, of reserve, of anxious care or liberal sympathy. The mouth, out of its many sensibilities, may be fancied throwing up one great expression into the eye-as many lights in a city reflect a broad lustre into the heavens -Leigh Hunt.

O'BRADLEY'S SOLLOQUY ON THE BEARD IN HIS OWN " HAMLET."

To shave—or not to shave ?- that is the question.-Whether 'tis fitter for the face to suffer The pinching blasts and bitter squalls of winter No more 1—and, by a sweep, to say we end The whiskers and the other natural gifts Man's face has claim to-'tis a consummation Keenly to be ignor'd. To shave-to cut-To cut?-perchance to dig!-ay, there's the rub! For from that flayed visage, what blood may flow, When we have ridden us of this natural hair, Must give us pain-There's the thing That ought make razors of so blunt an edge : For who would hear the cuts and scars of flesh. The continual daily hacking the jaws must under-'go.

The pangs in the rigorous use of razor, the clipping

The loss of time, the waste of hair and money When we could devote these gifts to a much More fitting purpose? Who would razors bear. To groan and sweat for one nine minutes [daily] But that the dread of losing casts in Beardless Those fashion worshippers, from whose , fleeced

No hairy man returns ! puzzles the will ;

And makes us rather go abroad with naked chin and lip.

Than to brave the cutting blast and troubled atmosphere? Thus, fashion does make cowards of us all : 1987.

And thus, the natural hair of Providence Is sicklied o'er with the fair dint of perfume. And scissors of great steel and keepness With this apparatus, our good beard fall away, And lose the name of whiskers. P. J. O'BRADLEY. June 11, 1875

	Day Pupils do 2.50	References :	Plaintiff;
be	Washing and Mending do 1.20 Complete Bedding do 0.60	St. Lawrence Hall, R. O'Neill, St. Francis d	VS.
at	Stationery do 0.30	Ottawa Hotel. Salle Street,	The said Charles Henri Alex. Guimond,
ap	Music do 2.00	St. James's Club, A. Pinsoneault, Janvier	Defendant.
6.]	Painting and Drawing do 1.20	Metropolitan Club, Street, Hochelaga Convent, M. H. Gault, McTavish	An action for separation as to property has been this day issued in this cause.
ne in	Use of the Library do 0.20 N.B.—All fees are to be paid strictly in advance	Hochelaga Convent, M. H. Gault, McTavish Providence Nunnery, St. Street,	Montreal, 19th October, 1876.
bd	in three terms, at the beginning of September, 10th	Catherine Street. James McShane, Jr.,	LACOSTE & GLOBENSKY,
:t-	at December and 20th of March. Defaulters after	Mrs. A. Simpson, 1127 Metropolitan Hotel,	11.5 Attorneys for Plaintiff.
of	me week from the first of a term will not be liowed	Sherbrooke Street, Notre Dame Street, Convent of Sacred Heart, W. Stephens, Pointe aux	CANADA,]
nd al	, attend the College,	St. Margaret Street, Tremble,	PROVINCE OF QUEBEC, SUPERIOR COURT.
50 50	Address, BEV. C. VINCENT, President of the Coilege,	C. Larin, City Hotel, Alex. Holmes, 252 St.	District of Montreal.)
be	Coronto March 1, 1872	George Winks, Dorches- Antoine Street,	Dame Victorine Robert, wife, common as to pro-
st		ter Street, St. Bridget's Befuge.	perty, of Joseph Breux, Trader, of the parish of
11-	CONVENT	O. McGarvey, Palace Str.	St. Joseph de Chambly, said District, duly au- thorized to sue,
70 n	OF THE	675 CRAIG STREET, MONTREAL [April 2, "75	Plaintiff;
18	SISTERS OF THE CONGREGA-	MCSHANE BELL FOUNDRY	VP.
ie	TION OF NOTRE DAME,	Manufacture those celebrated Bells for CHURCHES,	The said Joseph Breux, her husband,
he	WILLIAMSTOWN, (near Lancaster), Ontario.	ACADEMIES. &C. Price List and Circulars sent free.	Defendant.
he	The System of education embraces the English and	HENRY MCSHANE & CO.,	An action for separation as to property has been
a It	French languages Music, Drawing, Painting and	Aug. 27, 1875] BALTIMORE, MD.	issued in this cause.
1.	every kind of useful and ornamental Needle WOOK.		Monireal, 13th October, 1876. PREVOST & PREFONTAINE,
g	Scholastic year, ten months, (payable quarterly	N	10-5 Attorneys for Plaintiff.
or	in advance.)		NOTICE.
ay at	TERMS:		
ty	Board and Tuition in French and English\$6.00		The Church Wardens of the Parish of Notre Dame of Montreal (La Fabrique de la Paroisse of Notre
h	Music and Use of Instrument,	PO PO	Dame de Montreal) hereby give notice that they
	Red and Bedding		will apply to the Legislative Assembly of Quebec,
NT	Washing, &c 1.00		at its next Session, to obtain an Act in amendment
	Entrance Fee	HEELAN	of the Act 35 Victoria, chapter 44, to acquire more ample powers concerning the burial lots owned in
-1	No deduction made, when the Pupils are with- drawn before the expiration of the term except in		the Cemetery of Notre Dame des Neiges, the collec-
·	case of sickness		tion and recovering of accounts due upon the same,
er, j	Parents wishing their children to be furnished	H III C STO	the resiliation of the sale of such lots, and the con-
	with materials for Drawing and Fancy Work, Should		fiscation thereof in certain cases, and for other pur-
Í	deposit funds for that purpose in the hands of the		Montreal, October, 26th, 1876. 12.5
1	Superioress of the Convent. No Pupil will be admitted without a recom-		
	mendation.	BOOT BOOT	NOTICE is hereby given that Dame Marion Dougal
	Uniform Black and Plain.		McAllister, wife of Alexander Walker, of the City of Montreal, in the District of Montreal, Merchant,
w,	Board during the two months vacation, if spend	H	has this day, the fifth day of October, eighteen
-	at the Convent \$10.00. The Scholastic year commences in September	10 I I I I I I I I I I I I I I I I I I I	hundred and seventy-six, instituted an action
	and closes at the end of June.	STORE	against her said husband for separation as to pro-
- I			perty. Montresl, 5th October, 1876.
1 -	ASTHMA AND CATARRIA REMEDY. Having struggled twenty years bo-	ORE ORE	L. N. BENJAMIN,
	tween life and death with ASTHMA,	eal characteristics	9-5 Attorney for Plaintiff.
ng	tween life and death with ASTHMA, I experimented by compounding roots and herbs and inheling the medicine. Ifortunately discovered a sure our of for		WILLIAM WHITEHEAD, of the City of Montreal,
.	Ifortunately discovered source - War- astrona and CATARRH. War- rantod to relieve any case of Asthmain- stantly, so the patient can lie down to aleep. By msil, \$1.00 per box. Address O. LANCELL. Joble Creek, Ohio. Tor cale by Druggists.		Chemists' Arsistant, will apply to the Legislature
•	stantly, so the patient can lie down to	HEARSES HEARSES	of Onebec at its next Session for authorization to
	D. LANCELL, Ipplo Crook, Ohio.	S Andre Base	be granted to the "Pharmaceutical Association of
			the Provice of Quebec," to admit him upon ex- amination as a Licentiate in Pharmacy without un-
55	BEST VALUE		dergoing the requirements of the "Quebec Phar-
10			macy Act.
ed	IN WORKMEN'S		JOHN MONK,
	STRONG SILVER LEVER	A STATE OF A	Solicitor for said
in.			11-5 WILLIAM WHITEHEAD
ын. ш.	WATCHES	THE ME MERCAN	NOTICE is hereby given that Dame Henrietts
t-		MICHAEL FEBON	Hyman, wife of Jacob Ollendorff, of the City of
	IN HONTREAL,	No. 23 St. ANTOIN STREET. 1 H valing	Montreal, in the District of Montreal, Trader, has this day, the Twentleth day of October, Eighteen
	(Warranted Correct Timekeepers.)	BEGS, to inform, the public that he has prover d	hundred and seventy ely instituted an action for
4	DVOGNEY, Mc, 20,	BEGS, to minimi and handsomely finished several new, slegart; and, handsomely finished HEARSES, which he offers to the use of the public	separation as to property.
- 147	WILLIAM MURRAY'S	at very moderate charges, stantwil	Montreal, 20th October, 1876.
	TAR DE TARPER STREKT	at very moderate charges.	
÷	June 11, 1875	the public. [Montreal, March, 1871.	11-5 Plaintiff's Aworney.

in box..... Do do do full gilt, fancy ctoth....2 50 per box. Catholic World Library, containing Nelly Nettorville, Diary of a Sister of Mercy, &c. &c., fancy Lorenzo Library, containing Lorenzo, Tales of the Angels, 5 vols, fancy cloth...... 1 87 per box. Do do do full gilt fancy cloth ... 2 35 per box. The Goldon Library, containing Christian Polite-ness, Peace of the Soul, &c., fancy cloth, 10 vols &c. &c., fancy cloth, 5 vols, in box. . 5 00 per box, Alfonso Library, containing Alfonso, The Knout, &c. &c., fancy cloth, 5 vols in box...3 34 per box. St. Agnes Library, containing Life of St. Agnes, St. Margaret, &c. &c., fancy cloth, 5 vois in box.... Young Catholics' Library, first series, fancy cloth, Young Catholics' Library, second series, fancy cloth Life of Christ, &c., fancy cloth, 10 vol box The Irish Library, containing Irish Soldiers. In Every Land, &c. &c., fancy cloth, 4 vols in box Maguire's Library, containing Irish in America, &c. &c., fancy cloth, 3 vols in box..... 3 00 per box.
Do do do fancy cloth, full gilt... 4 00 per box.
Irish Historical Library, containing Irish Bebellion of '98, fancy cloth, 4 vols in box... 2 40 per box.
Grace Agullar's Library, containing Mother's Becompense, fancy cloth, 5 vols in box. 4 00 per box. Clore, Schmid's Tales, gilt back and sides, fanoy clore, 200 per box. Library of Wonders, Illustrated, gilt back and sides, fancy cloth, 5 vols in box..... 1 25 per box. Fabiola Library, containing Fabiola, St. Bernard, &c. &c. &c., fancy cloth, 6 volumes in box Do do do &c. &c., full gilt, fancy cloth, 6 vols Do do do full gilt, fancy cloth, 10 vois in box Consience Tales, gilt back and sides, fancy cloth, St. Aloysius Library, containing Life of St. Aloy-sins, St. Therese, &c. &c., fancy cloth 13: vols in

Sheet Pictures from 40c to \$2, per dosen meets, each sheet contains from twelve to twenty-four pis-Plaintiff's Attorney. tures.



ledge would suffice to reduce this second list at the least 40 per cent. of its present numbers. This is to say, among people who must have one of these nine complaints, none should suffer from fever or dyspepsis and but few from diarrhoa or dysentry. These diseases are not the names states into which our system falls, an usually results from exposure of certain kinds. Fevers, of which slow and typhoid fevers are the type orginate, usually, if not invariably, from a low and depressed state of the system and living in the presence of atmosphere containing germs, of which sewer emanations are usually considered the type. Now we feel safe in asserting that if the farmer keeps his cellars sweet, clean and aired, and his drainage good about his house, even including the soil drainage, he will be surprised at the increased health of his family and the decrease of his doctor's bills. Typhoid or low fevers will be almost unknown; and, in addition, he has guarded himself largely against that fell New Eogland scourge, consumption. It is probable that more than fifty per cent. of diseases which meet the farmer and his family are preventible, and easily iso, through his own action-viz, dry, sweet, clean, ventilated cellars, prefect cesspool system, and removal of surplus and stagnant water from about the house. The stomach is, however, largely the key to health, for it is through this organ that all the notriment of the system must pass and all the force taken with the food must be transferred. We must, therefore, consider the demands of a healthy system. It secrets the fluid which in part disorganizes the food and digests it. Now, so long as this organ is in order man appears to get the better of his surroundings. So long as the faculty to digest is present, ill-health need scarcely be feared. How important, then, to guard this important organ against damage. What the farmer requires is regular meals, and that slowness of eating which allows the food to be masticated before being swallowed. He must guard against surfeit, because he works at times hard, and hard work on an overloaded stomach is shown by experience to be injurious. Yet he must cat abundantly. In this respect, as in the work of his farm, he should use common sense. Then as to the character of the food. Let him avoid the habit of tea-drinking or water-drinking in excess at meals. Eat plain or rich food, but in moderation. A swallow of meat and a whole pie is scarcely as healthful or as nourisbing as a swallow of pie and a large chunk of meat. It is not so much what we eat which is injurious as the manner and proportion; and a little common sense here also will go a great way. It is only necessary for the family to think to increase the comforts of life. It is but necessary to apply thought to produce most radical improvements in the family and without. The thinking farmer should be the rule; and when once the rule we need fear but little but that he will take his proper place in the community, honoring and being honored, healthful and contented.-E. L. S., in Scientific Farmer.

···· La. main ····

્રક્ષી ઉર્જે, સંગો atoon 012 St. JANES STOL MOSTREAL. Add a to Beering to