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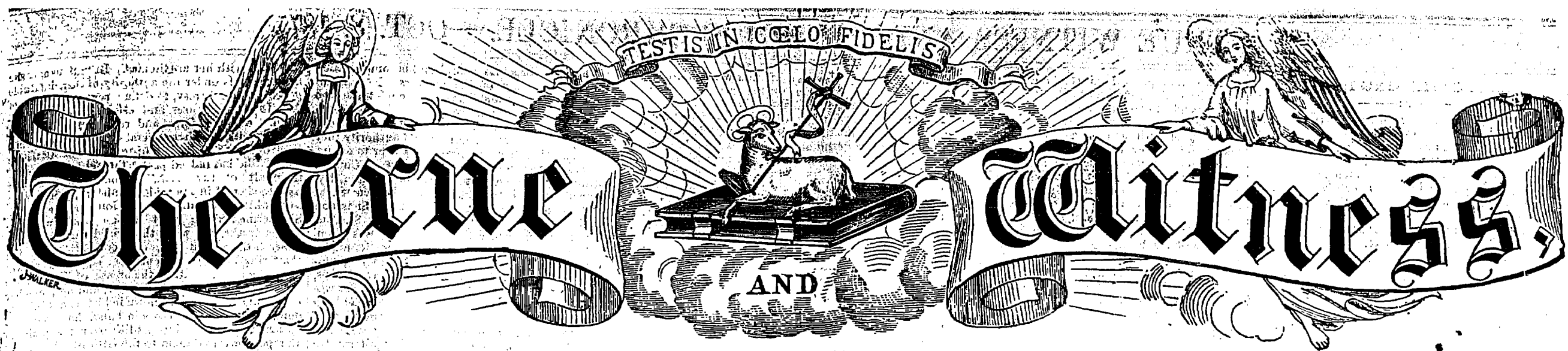
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CATHOLIC CHRONICLE

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AFTER THE MANNER OF THE FRENCH.

CHAPTER XIII.—THE FALSEHOOD AND TEMPTATION.

(Continued.)

"Jubal," he inquired, scanning his features with an air of mistrust, while his brows lowered, an indication of an approaching burst of anger, "me thinks you care little as to the fate of gods. I see it in your listless attention, when I am treating of this all important subject."
"Do you doubt my loyalty to my country?" responded Jubal, scarcely able to restrain his indignation at the suspicion which had been cast upon his sincerity. He knew the suspicions rested upon some foundation, but that did not matter.
"Not directly to your country. I spoke of the gods. But, know young man, that the sentiments of patriotism and religion are identified, and that you cannot fail in the one without acting in opposition to the other."
"Cease this jargon, old man!" cried Jubal, carried away by the impetus of his passion. "If you want to know the truth, listen: If Jupiter is your god, and wants to wreak his vengeance upon his rival Christ, let him cast forth his thunderbolts until heaven is emptied. But, what have I got to do with that? I am busy with other transactions of equal importance. My dagger has reached the heart of Jarbas, and now the second element in the programme is to obtain possession of the hand of Vivia. Once that she is mine; I will conquer her pride, and take revenge for the wanton insult which she has inflicted upon me. If I cannot succeed in this, then I will soon send her to the shades to rejoin her husband. But, if you desire my friendship, if you desire to live in harmony with me, leave aside this ridiculous dispute about religion. Let the gods defend themselves. They are all-powerful, and can do it better than either of us."
The aged priest cast his eyes to the ground with the air of one who was suffering from painful disappointment. And, in fact, it was so, for he had depended upon Jubal as his most effective weapon in the contest which he was endeavoring to excite.
"Young man!" he said, at length, raising his eyes and casting at him a firm and steady glance, "when years shall have taught you wisdom, you will think otherwise than you do now. But, if you are indifferent to the interests of our ancient faith, you ought not to neglect your own personal interest. The proud Vivia, whom I hate with a hatred only equal to your own, has deeply offended you. She has disdained connection with you or your ancestral name! But do you know the real motive which she had in treating you with such haughty contempt? Because her heart was already given to another."
"Perhaps you are right. This might easily occur in the case of a young patrician whose only quality was her peculiar tact in covering her corruption with the mantle of heroic virtue. But this, if it is true, is not all. She had another motive, and I have the assurance that my knowledge on this point is correct."
"Another motive? What other motive could she have?" asked Jubal hurriedly, while his brows were wrinkled with intense suspense.
"I will conceal nothing from you. Listen, she boasted of it herself—that the reason why she repelled your advances was because you were not a Christian."
"Impossible! She herself was not a Christian at the time that it occurred."
"True—that is, openly—but she had secretly embraced the new religion. Do you not know that her mother has been Christian for a long time past?"
"That may be true enough, but I know that Jar-

bas was not a Christian when she married him."
"Yet, but she laid it down as a condition that he should become one. He promised her that he would, and even confirmed his assertions with an oath. Perhaps, you have forgotten the incidents of his death. The old shepherd can tell you how he favored the sect, and how he died in the arms of one of its accursed ministers."
"I cannot say that I am yet convinced. Who has said that Vivia rejected me because I was not a Christian?"
"She herself. These are her words: 'Jubal is a noble young man, of a highly cultivated mind and generous disposition; his birth is illustrious and the wealth of the family is considerable; but with his bad habits and the indifferent companions with whom he is constantly brought into contact, there is very little hope of converting him to our religion. Its discipline would be too strict for him, and the observance of its precepts too onerous. But I will never choose any one but a Christian to be my husband.' Mark these last words, Jubal: 'None but a Christian!' Now are you satisfied?"
The old man lied. He knew Jubal's impetuous character, and he anticipated for this invention of his own a furious outbreak of anger against the Christians. But he was mistaken, and he was not a little surprised to see the young man place his hand quietly to his brow and remain for a considerable time in a pensive attitude. Olympian felt somewhat abashed, but thinking to awaken him from his reverie, he again addressed him in an assumed tone of firmness, blended with a tincture of wounded pride:
"Do you think that it comports with my dignity to repeat emphatically what I do not know to be true?"
"I suspect you not. Do not mistake me," replied Jubal, turning round and casting at him a penetrating look; "but I am thinking of what a change your words have wrought in the depths of my heart. Vivia did not then despise me, it was only my religion. I spoke rudely to her and wounded her quick sensibilities, but still I find she did not reject me for this. Noble heart! oh how is it that I have not known her until this moment? I would not have then hated her, and, perhaps, at her side I should have found that happiness which I have vainly sought for in those frivolous and transient affections which have wasted the years of my youth."
"Would you have embraced that abominable faith to please Vivia? What are you saying Jubal? Would you subject yourself to the contemptuous scowl of the entire population of Carthage, simply to obtain the hand of a fickle-minded wretch who has turned her back upon our immortal gods?"
"Don't speak to me of gods," cried Jubal, jumping to his feet, while his eyes flashed with rage; "they are miserable phantoms of a diseased brain—the subjective shaping of external operations of nature. I tell you, over and over again, I do not believe in them—for me, the grave is an eternal adieu."
The old man seemed overcome, and ready to yield to the overwhelming vociferations of the passionate Jubal. He waited patiently until his excitement had subsided before he ventured to speak. At length, when the young man was seated and disposed to listen, he began:
"You assert what cannot be. It is engraved in characters of fire upon the heart of man that there is a being above all who is omnipotent and supreme. A life of crime may sometimes stifle the voice of this rational conscience, but it is only a temporary derangement of the intellect, and Nature when left to itself will escape from this abnormal condition. So there are two alternatives before you, and one of them you must necessarily choose: Either you must worship the gods or else become a follower of that Jewish malefactor whom they call Christ."
"To choose the lot of such a noble creature as Vivia, does not appear at first sight to be any great crime. Besides she is remarked for having an uncommon elevation of mind as well as possessing all the accomplishments which can adorn the female character. It is strange indeed that she should perceive so folly in embracing the new faith. Ah! youth and inexperience! how easily do those tender minds fall under the demone influence of Tertullian!" replied the priest, shaking his head with ominous significance.
"Say nothing against Tertullian. He taught me rhetoric in the schools, and there was no one but admired his sublime genius. It was a valuable conquest for the Christians when they received him in their midst."
"You have wandered indeed from the paths of wisdom, young man, and it will not astonish me to hear of your bidding an eternal farewell to those gay companions!"
"Cease these cowardly imprecations against those who are not present to justify themselves. Excuse this apparent want of respect, but when I hear the representatives of the gods expressing himself in a manner little suited to the dignity of his office, I cannot but speak openly and tell him of his error."
And Jubal paced up and down the room in one of his usual fits of excitement. The old priest felt humbled by this reproach, and already a reply was on his lips when he reflected that the best way to serve his interests was to yield for the present to his proud and influential friend.
"Ah! what of Vivia?" he demanded with a slight curl of contempt upon his lips. "I thought you had sworn to shed her blood?"
"That is passed. My hatred is extinct. Those words which you declared she had said of me, have changed my feelings in her regard. Now I love her—yes, love her with a love worthy of her. I am no longer her enemy!"
"Ah! ah! The lamb should not be near the wolf! Ah! do you remember?"
Olympian had now touched the right cord, for his vibrations moved every nerve of his body. He stood still, while his clenched hands and dark eyes showed the vehemence of that movement that was going on in the depths of his soul. His lips trembled convulsively, and deep groans escaped from his heaving breast. The old man looked quietly upon the scene, and congratulated himself upon the successful issue of the interview. It was a complete victory. He was sure of it, and such being the case, he could now bring him to aid powerfully in the general rising, which he contemplated.
Idea dictated by sentiments of the most deadly

revenge, arose in the mind of Jubal. He thought of placing a dagger in the hands of Afer and commanding him to imbrue it in the blood of Vivia. He endeavored to compose himself, and recover calmness of mind. When the power of utterance returned, he approached near to the priest, and placing his hand on the table to steady his nerves, he looked him in the face with an unwavering gaze:
"Take care not to repeat to others those words which you have just uttered. You shall not do it with impunity. Mark my words!"
The priest trembled for he knew the disposition of Jubal which led him to sacrifice anything or commit the worst of crimes to satisfy the cravings of revenge.
"You mistake me, Jubal. I am your friend and you take me for your enemy."
"I tell you openly, without disguise, that I believe—I believe—. Well, I respect your grey hairs, but let me tell you that there can be no concert of action between us, for, old man, I detest you! Yes! by the gods above us!"
"Hold! you forget my dignity and the respect which is due to my person. You are powerful, it is true, but remember there is an authority above you, which will bring you to an account for an insult offered to the highest vicar of the gods in the city of Carthage. Take care young man!" and the convulsive movement of his aged face indicated clearly that he was under the influence of anger.
"Let us put an end to this disgraceful subject. I will leave you to your own reflections, but one thing I will say before quitting your room. If you threaten Vivia, or cause one hair of her head to be touched your head will answer for it. You know Jubal, he is determinate."
Olympian said nothing, but bit his lip in silent anger. He felt profoundly mortified that Jubal should have discovered his real intentions. He had not given him credit for such acute penetration, but the evil was done and his influential friend lost to the side of persecution. But it was too much for the priest to brook the imperious words of the young libertine without venturing to reply. Courage returned, and he rose to his feet.
"Go, you will not save your Vivia. I swear it in the name of the immortal gods. I myself will demand her blood!"
"The last words that would have escaped those withered lips had my poignant, base-deceiver! thou incarnation of hypocrisy! Woe be to that man that injures that noble lady!"
"Rash youth! What would you do to save her if I raised my voice? Besides she would disdain your powerless protection, for I know she hates you at this very moment."
"Nor! Is false! Her heart is too pure to harbor resentment."
"Do not deceive yourself. There is an impassible gulf separating you from each other, and if you want to know what it is I will tell you—it is blood! You know not that she is fully aware of the details of the murder of her husband—that he fell by the hand of your slave. Jubal, listen! you are in a difficult position," continued the old man, lowering his voice to a whisper, "however, I think I can be of use to you, if you will only curb your impetuous temper."
He watched the effect of his words upon the rapidly changing countenance of Jubal, and tried to read in the movement of his eyes the secret of his thoughts. The young man continued to remain silent, with his arms folded across his breast, pondering over the idea of eternal separation between him and Vivia, and of the perilous position in which he would be placed by any untimely revelation on the part of Afer.
"Besides," resumed the priest, "what slave can resist the torments usually inflicted upon those whom the law desires to force to an open avowal of a suspected crime? He may betray you, Jubal—that slave of yours, and your protestations of innocence, will have little weight against the conclusive evidence which can be adduced to prove your guilt. The influence of your name, and the high rank of your ancient family, will not protect you against the severity of justice, for remember that there is a question not of the murder of any obscure individual, but of a great General, to whom the Senate had confided its army and the guardianship of its national frame. Again: look to the present agitated state of Carthage. Is it not stirred to its depths by this horrible assassination? Do they not already cry out that the murderer and his accomplices must suffer the penalties of the law? Now, I can be of service to you, as I before remarked, and, moreover, I will be, provided you listen to my counsels."
"Will! well! but let me hear from your lips that Vivia shall not be injured, but, on the contrary protected against the fury of an excited mob!" replied Jubal, in a tone of voice which clearly marked that his firmness had given way to the most fearful apprehensions.
"Vivia, then?"
"Vivia, then?"
"Vivia, then?"
"Vivia, then?"
"Vivia, then?"

and do not forget to expose the indifference of the Senate and the apathy of our magistrates, who remain unmoved despite the severe edicts which have emanated from the palace of the Caesars."
"I do not like to do it, old man, but I suppose I must. Well, taking that for granted, what next?"
"The remains of Jarbas will soon be conveyed to the city with unusual pomp. Our object must be to check this proposed demonstration on the plea that honors should not be paid to a Christian. Accordingly, that blind decision of the Senate must not be carried into execution, but on the contrary, openly opposed by the sovereign vote of the people—made sovereign at least in the case of criminal folly on the part of the rulers."
"Will! Insult the ashes of noble Jarbas? Impossible! Besides, I should deeply offend Vivia, and you promised to protect her."
"Jubal, you cannot appreciate the value of my silence on the subject of your complicity with his death, nor can you see what service I can be to you in using my influence to counteract the evidence of the slave against you. Leave aside this false delicacy, this childish sensibility, which is only fit for women or men whose foolishness has degraded them below their weakness. I do not desire that Vivia should be corporally punished, but I desire that she feel the sting of profound humiliation, in order that she may no longer repose in security upon the name of her husband, but, on the contrary, learn to look to herself for her own defense. Once she becomes really aware of her own dependence and feels the solitudes of her isolated position, she will become more tractable and easier of approach. Therefore, if you love Vivia, and wish to obtain her hand, you must adopt the means which I suggest. You must humble her pride."
Thus he encouraged the inordinate passion of the young man for Vivia, so as to attach him more firmly to his interest. Jubal promised him all that he desired. His firmness, courage and pride, had all passed away, and he was now like a mighty tree in the forest stripped of its foliage, and bent to the ground under the blast of a tempest. He caused Sylvain to repair to the house of Olympian, liberated Afer, and sent him to the woods, and trembled with fear as he received the haughty commands of one whom he hated as much as he dreaded.
"Come to-morrow, Jubal, and we will mature our plans. Come at this hour."
"I will not fail. Adieu! and as he descended the great marble steps before the grand door of the episcopal house, he muttered to himself:
"The infamous wretch has got me in his power! What if I employ the dagger of Afer a second time? But, no! the danger is too great—it would be too hazardous for the moment. We will see, however, what the morning brings."

Such was the language of Jubal in the different houses of pleasure which he frequented. Corresponding sentiments were expressed by thousands through the city over whom Olympian wielded influence and many a sacrilegious imprecation rent the air, and many a toast was drunk swearing eternal hatred to Christ.
The shepherd of the Mountains rejoiced that the hour was near when his vengeance would be quenched in the blood of Vivia. He lost no time among the slaves in his endeavors to bring on that general persecution to which the object of his hatred should fall a victim. He even insinuated the prospect of a universal emancipation, as the result of their magnanimous endeavors to suppress an evil which corroded the vitals of the nation and checked its prosperity.
Firmilian was Governor of the Province of Carthage. He was a man of peaceable disposition andaverse to anything like popular excitement, persuaded that nothing good could come of it even though the ends proposed were just and laudable. He refused to publish this edict in a formal manner and it was in vain that the High Priest recalled to his mind the duty of obedience.
In the principal square of the City of Carthage, arose the magnificent monument of Juno, the Queen of the gods. The entire Province was placed under her protection. A crown of precious diamonds reposed upon her head and by their natural reflection, formed around her brow an aureole of light. She held in her right hand a golden sceptre, the symbol of divinity, in her left a vessel in miniature, beautifully sculptured from bright colored marble and bearing the inscription "Carthage, the Queen of the seas." The statue was of ancient date. The Romans found it when they came to take possession of the country, nor did they deprecate it lest they might rouse the anger of that proud and unforgiving goddess. It was held in great veneration by the people of the town. At night a sentinel marched to and fro in front of the sacred monument.
During the present period of excitement the soldier was found one morning stretched lifeless upon the ground and weltering in a pool of blood. The alarm was given and soon the square was filled with crowds declaring vengeance against those who had insulted the goddess of the City. It was declared that no other but the Christians could have perpetrated such a sacrilegious act. The fury of the people was beyond description, and the cries of "death to the Christians," echoed through the streets and public places of the town. Who were the culprits? It mattered not; the whole sect should perish. Bands of furious desperadoes marched through the city displaying their poniard and crying out for the blood of the enemies of Juno. Others again, after the manner of popular agitators, harangued the crowds that gathered round them, and detailed to them in glowing language, the horrors of the "impious sect," and called upon the people to execute the mandate of the Emperor against all who refused to sacrifice in their temples. The Governor was called a coward, and a base traitor to the country, and threats and insults were launched against him as he appeared in front of his house to quell the tumult.
Just at this time flames of fire were seen to rise from a certain quarter of the city, and clouds of smoke ascended spirally casting a blood red reflection for miles around. It was the temple. Its rich porticoes, which were regarded as the master-pieces of art, were caught in its fearful embrace, and its thick and lofty columns of white marble, trembled under the irresistible pressure of the flames and fell one after another, with a crash that resembled the noise and violence of an earthquake. The frescoes that adorned the walls of the interior had crumbled to dust, and the delicate sculptury that filled the surrounding niches, presented nothing but a hideous mass of charred and blackened ruins. But when the vast and gorgeous dome caught the fearful element, the scene was as sublime as it was terrific to witness. Fiery tongues of flame shot upwards casting sparks like the eruptions of some volcano, and throwing a lurid glare, far upon the waters of the Mediterranean. From time to time the deafening crash of falling beams and debris of masonry resounded through the astounded city, and carried terror and consternation to the hearts of all who revered the sacred edifice as the dwelling place of the immortal gods. The fire now began to slacken its pace for it had no more combustible material upon which to spend its rage. A few hours after and that once gorgeous temple to which the inhabitants of Carthage looked up as the pride of their city, was no more than a shapeless heap of broken statues and pillars, lying here and there through vast and splendid ruins.
This incendiary took place just twenty-four hours after the sacrilege committed on the statue of Juno and could not but cause the people to suspect that both had been the result of a conspiracy. Chance could not have produced such a wonderful coincidence. But who could have been guilty of such a crime? The public voice responded, "no other but the Christians."
The minds of the people were accordingly still more embittered against them and they were now forced to hide themselves in the secret chambers of their houses or in the dark recesses of the earth. But where was Vivia and Tertullian? The former was praying undisturbed for the repose of her husband's soul. The latter was quietly writing his famous treatise "contra Gentiles."
(TO BE CONTINUED IN OUR NEXT.)

The Household.
Lo, Monday is the "washing day"
As all good housewives know,
Memorable of dinners hashed
And clothes as white as snow
And Tuesday is the "ironing day"
Mid cold or fog or heat
And Wednesday is the "sewing day"
To see that clothes are neat
And Thursday is a "leisure day"
And Friday, brooms begin
To sweep away the household dirt
For Sunday's washed in
And Saturday is "baking day"
Pies, puddings, cakes and bread
And then the weary week is done
And we may go to bed!

THE GATHERING HOME

They are gathering homeward from every land,
As their weary feet touch the shining strand,
One by one,
Their brows are encased in a golden crown,
Their travel-stained garments are all laid down,
And clothed in white garments they rest on the mead,
Where the Lamb doth love his chosen to lead,
One by one.
Before they rest they pass through the strife,
One by one,
Through the waters of death they enter life,
One by one.

THE DIVINE AUTHORITY OF THE CATHOLIC CHURCH

SERMON BY HIS LORDSHIP THE RIGHT REV. J. WALSH, D.D., BISHOP OF LONDON.

The first Provincial Synod of the Ecclesiastical Province of Toronto assembled on Sunday, the 26th September, in St. Michael's Metropolitan Cathedral, Toronto, composed of His Grace the Most Rev. John Joseph Lynch, Archbishop of Toronto; their Lordships the Right Revs. Dr. Walsh, Bishop of London; Dr. J. F. Jamot, Bishop of Saragosa; Dr. Crinoun, Bishop of Hamilton; and Dr. O'Brien, Bishop of Kingston. Pontifical High Mass was celebrated by the Archbishop, the four other Bishops occupying seats on the south side of the Altar. The function was the grandest and most impressive ever witnessed in Toronto, there could not have been less than 5,000 persons present, every inch of sitting or standing room in the Church being occupied, while many persons were unable to obtain an entrance. At the end of Mass, His Lordship the Bishop of London ascended the pulpit and preached a most eloquent sermon, a report of which we take from the Toronto Globe. His text was—

of Toronto to prove from God's word, the divine authority of the Church to teach all the truths that Christ taught to man for all coming time, to show that the Church is our God-given guide in the difficult path of faith and morals, our cloud by day, our pillar of fire by night, leading her children securely and infallibly amidst the mists of error and darkness of unbelief to the promised land—to the happiness of God's eternal kingdom. Our Divine Redeemer came to found a religion which would meet and answer to the wants of man, which would be suited to his capacities, and be in harmony with the laws of his being. Now one of the greatest wants of man is the need of being taught by some living authority. Even in the natural order the instruction is based on this great principle of human nature. A self-made man is the exception; the race gets its education from living teachers. When children we received our first knowledge, not from books, but from our mothers. We were taught by their ideas, notions of right and wrong; and the mysteries of religion; when grown up we are sent to school to learn from living teachers. If we wish to learn painting, music, sculpture, architecture, or even mechanics, we are not directed to books for perfecting ourselves in the knowledge of these arts and sciences. No, we place ourselves under the tuition of a master, to learn from the living man and not from the dead book the principles and the mastery of the science or art we wish to learn. Man needs to be taught by a living teacher. Now if this is undoubtedly the case in the natural order, if this is the case when there is a question of obtaining secular education, of learning sciences that concern time and its passing interests, and are conversant only about this perishable world, we must naturally expect that in the region of faith, where reason is bewildered and dazzled by the wonders of revelation, and where it stands abashed in presence of incomprehensible truths that tower away into the clouds of mystery far above its highest and most daring flights, we must, I say, naturally, even for a greater reason, expect that the same rule will hold good, namely, that a living and duly authorized teacher must be necessary in order to teach mankind the great truths of religion—to save them from error where error would be fatal, and to point out with unerring accuracy what they must believe, and what they must do, in order to reach their eternal destinies. We will find God's revelation, and teachers commissioned and empowered to teach it. Now, in consulting the Holy Scriptures, which are authentic records of God's dealings with mankind, we find that in every age, in both the old and new dispensations, God always provided man with duly authorized teachers, and not with dead books, for instructing him in the sublime and often mysterious truths of religion. Men have been, at all times in the history of the race, required to learn their religion, its truths, its ordinances, and obligations, from authorized persons and instructions, and not from the perusal of books however sacred. God was Himself the first teacher of mankind. He revealed and taught to our first parents the great primitive truths of religion. As we descend on the current of history we shall find that God raised up men, and commissioned them to be the teaching authority for the time being. Thus the Patriarchs were the teaching authority in the first ages of man's existence. No Scripture had been written during the 2,500 years before Moses wrote the first books of the Old Testament. How were men taught in those days what they should believe and do in order to be saved? Not, certainly, by the perusal of Scripture, since none existed, but by having recourse to the persons divinely authorized to teach at the time. But perhaps when Moses wrote the first five books of the Old Testament men were then to interpret the Scriptures for themselves and to believe as they thought best, without the necessity of submitting to teaching authority? Not at all. At no period in the history of God's chosen people do we find it obligatory on the people generally to read the Scriptures. It was the duty of the priests to read them because they were the authorized exponents of God's word; and because at their mouth the people were to seek the law, (Mat. ii, 7, 10.) It was the duty of the Levites, (2. Paralipom. xvii, 9) and of the Scribes and doctors of the law. But the body of the people were provided with teachers, viz., Priests, Scribes, and Levites, from whom they were to learn the law and the meaning of the Scriptures. We therefore find that in doubts regarding the true meaning of the ordinances of the law, God does not direct the Jews to read and interpret the law for themselves, and to follow their own private opinions as to its meaning. No such Protestant theory existed in those days. On the contrary, God commands them on all such doubts to consult and abide by the decisions of the living teaching authority of the time. For we read in the xvii chap, 8th verse, of the Book of Deuteronomy, "If thou perceive that there be among you a hard and doubtful matter in judgment between blood and blood, cause and cause, leprosy and leprosy, and that see that the words of the judges within the gates do vary; rise and go up to the place which the Lord thy God shall choose. And thou shalt come to the priests of the Levitical race, and to the Judge that shall be at that time; and thou shalt ask of them and they shall show thee the truth of the judgment—but he that will be proud and refuse to obey the commandment of the priest who ministereth at time unto the Lord thy God and the decree of the Judge, that man shall die, and thou shalt take the scandal from Israel." We have it here laid down that when doubts should arise about the meaning of God's law and its ordinances, the people of Israel were not directed to judge for themselves and to act on their private opinions, but were required to consult the authorized teachers, and were bound to accept their decision under penalty of death. Our Lord himself gives us to understand it what way the multitude were to learn the law of God in the ancient dispensation. "In the chair of Moses have satten the Scribes and Pharisees. All things therefore whatsoever they shall say to you observe and do." St. Matt. xxiii, 2, 3. Hence it follows that during the old dispensation the ordinary mode of learning the law and will of God as contained in Scripture was by means of living and duly commissioned teachers, and not by the private perusal of the sacred volume. Ever and anon Prophets would arise to correct abuses, to denounce the divine wrath against sin, and to make new revelations of God's will to man, but they were duly authorized and empowered to do so, and were inspired by the Holy Ghost; they were in fact the tongues of the Holy Ghost. Hence, in looking back through the old dispensation, we see a bright chain of divinely commissioned teachers stretching through the ages, linking age to age, and century to century, and connecting God the Father instructing our first parents in Paradise with God the Son teaching eternal truths to men in the plains and on the hillsides of Galilee. Now the Jewish religion was a divine, it was the foreboding of a better and more perfect dispensation—the day-break of the great truth of Christianity as yet unborn. The Jewish religion was the Christian religion undeveloped. The Christian religion is the Jewish unfolded, expanded, and completed. It follows, therefore, that in the Christian dispensation we must find a teaching institution, answering to the Jewish Church—an institution more perfect than its kind, because the substance and reality typified by the Church of the less perfect dispensation. In the Christian scheme, therefore, there will be a Church or teaching authority, commissioned and clothed, with competent persons to teach mankind the great truths and lawful mysteries of Christ's revelation; and as the Christian dispensation is to last for ever, this institution

must be endowed with a life that will endure to the day of doom. Such an institution must necessarily exist in the new law, as in the old; if the Jewish Church was but the shadow, it must in that case forebode a grand and perfect teaching institution that would fill the world for all time with the beauty and majesty of its presence, just as the many turreted cathedral with all its beauties and glories is but the completion and reality of the grand inspired design sketched by the artist on his parchment. Our Blessed Lord during His earthly career was the great living teacher of mankind; and the light that enlighteneth every man who cometh into the world. He came to teach and to establish a teaching office. He, as it were, rent the heavens apart and revealed to man's astonished gaze the secrets of the eternal world—the mighty truths and mysteries that lay hidden in the bosom of God from all eternity, and which have ever since shone on earth with a bright transfiguring radiance. He was the way, the truth, and the life. Hence when transfigured before His beloved Apostles on Mount Thabor, when His face shone as the sun and His garments became as white as snow, when the light of His divinity shone through the veil of His human nature, from the luminous cloud that overshadowed the mountain, the Eternal Father spoke in tones of thunder saying, "This is my beloved Son, in whom I am well pleased, hear ye Him." Matt. xvii, 5. He was the divine teacher to whom all should listen. Our blessed Lord came on earth not only to redeem a guilty race and to reconcile earth to heaven, but He also came to reveal the great circle of saving truths that constitute the Christian religion—He came to make that revelation of divine truths that were to illumine the earth until His second coming, and to point out to mankind what they should believe, and the duties they were to practice, in order to gain the heaven purchased for them by His precious blood. Now what scheme did the God-man plan for the preservation and the transmission of His revelation pure and entire to the end of time; what means did He establish to enable men to learn with certainty His revealed doctrines for all time? Protestants say the Scriptures interpreted by each individual for himself were that scheme and those means. We Catholics maintain that it was the Church of Christ. We have seen that in the old law men were to learn the truths of religion from living teachers or Church. Now, surely if Christ intended to set aside this way of learning religious truths, and establish another, He would surely have told us of his intentions in this respect. If He intended that the Scripture interpreted by private judgment was to be the rule of faith and morals, He would have either written the New Testament himself, or He would at least have commissioned His Apostles to do so, but He does neither the one nor the other. He himself never wrote a word of the New Testament, nor did He commission His Apostles to do so. Surely if the future followers of Christ were to be instructed and governed by a written code, interpreted by each one for himself—if future nations were to be converted to God by the dissemination of that code,—the divine Head of the Church might not unreasonably be expected to see that that code of His truths and laws should be carefully compiled, if not by Himself at least by the Apostles. Yet, nowhere do we find any proof that this was ordered to be done. How are we to account for this? By the fact that Christ never intended such an inadequate and impossible means for the teaching of His truths and precepts to the world. On the contrary, it is a fact which shines from the pages of the gospel of truth as brightly as the sun at noon. 1st. That Christ selected a body of teachers. 2nd. That He commissioned them to teach His revelation. 3rd. That He promised them a special assistance in the performance of this sublime mission; that He constituted that teaching body immortal, as it was commissioned by Him to perform its teaching office for all time. He selected Apostles for this great work, organized them into a teaching body or Church, and clothed them with His own divine authority to preach and teach. (Matthew.) "As the Father hath sent me, so I also send you." John xx, 21. "Going forth into the whole world, preach the Gospel to every creature; he that believeth and is baptized shall be saved, but he that believeth not shall be condemned." Mark, xvi, 15. He does not tell them to go and write the New Testament and then scatter copies of it broadcast over pagan nations in order to their conversion; no, He tells them to go and teach and preach, and He imposes on all who hear them the obligation of receiving their message and believing, under penalty of being damned. He even identifies himself with them; they are to be simply His organs, the echo of His divine voice, for He says: "He that heareth you heareth Me, he that despiseth you despiseth Me, and he that despiseth Me despiseth Him who sent me." (Luke x, 16.) As the Church is a divine teacher, and teaches with the authority of God, He pronounces the terrible sentence that who ever "will not hear the Church, let him be to thee as the heathen and the publican." (Matt. xviii, 17.) As the heathen—that is, as one that has renounced the knowledge and worship of the true God; and as the publican—that is, as a notorious and scandalous sinner, whose end is destruction. So great, so divine, is the authority of the Church in her office of teacher that they who refuse to listen to and obey her voice have forfeited their eternal salvation. It is Jesus Christ himself who tells us this, and His words are true, and will stand in power and efficacy, though the heavens and the earth were to pass away. In order to qualify the Apostles to fulfil their sublime mission, our Divine Redeemer promises that he will send them the Paraclete, the Spirit of Truth, to abide with them for ever, to teach them all truth, and to bring all things to their minds whatsoever he had told them—(John xiv, 16, 26, and xvi, 3)—so that the Holy Ghost, the Spirit of Truth, was to descend into the Church to become its animating soul and indwelling life, and through it as His organ to teach the world the whole revelation of Christ for ever. Herein the Divine Architect sketches in bold outline that cannot be mistaken the designs and plans of His own mighty and imperishable building—the Church which was to be founded on an unshaken rock against which the waves of error would dash in vain, whose turrets were to rise in grandeur and majesty to the skies, defying the lightning and the tempest of hostility and persecution, and into whose vast abites the predestined of every age should come to adore the Father in spirit and in truth, and to fit themselves for their eternal home in the heavens. But it was only when about to ascend into heaven unto his Father that Jesus delivered to his Apostles the crowning charter of their privileges: "And Jesus spoke to them, saying, 'All power is given to me in Heaven and on earth; go, therefore, teach all nations, baptizing them in the name of the Father and of the Son and of the Holy Ghost, teaching them to observe all things whatsoever I have commanded you; and behold I am with you all days, even to the consummation of the world.'" Matt. xxviii, 18, 20. This commission is given for all time to all the apostles, not to them individually but in their corporate capacity, not to them personally; but to them as a corporation. "As individuals they would soon die, but their office of teaching is immortal." "Behold I am with you all days, even to the consummation of the world." The teaching Church is to live for ever in the performance of its duty; Christ would not command them to do individually what they could not do. They could not, in their individual capacity, preach the Gospel to every creature and to the end of time. The commission, therefore, was given them in its corporate capacity, in which it could be accomplished, namely, in their corporate capacity. As a corporation they would have the power to increase their numbers indefinitely

ly, the body corporate would not become extinct by the death of any of the members. New members had to take the place and fill the office of those who had passed away, and the corporate body would continue to the end of time. The Apostles understood they had received a commission and authority they could delegate; they did give the power to others, and associated them to the teaching Church. Matthias was chosen to take part in the ministry, although he was not amongst the Eleven whom Christ immediately sent. (Acts i, 26.) Silas and Barnabas were set apart in like manner. St. Paul was not present when the commission was given, but was commissioned preacher, apostle, and a teacher of the Gentiles. (2nd Tim. ii, 11.) Timothy and Silas were afterwards appointed bishops through St. Paul. To rule the Church, Silas was commissioned to appoint others, as he also had been appointed. (Titus i, 5) According to the tenor of the commission and the manner of its acceptance by the Apostles, we are left no other alternative than to conclude that Jesus Christ established a corporate body of teachers, that the Apostles were the first members, that they delegated their powers to others, who should again confer them on others, and thus continue the body corporate with all its powers until the consummation of time. From the moment the commission was issued the ministry of Apostles and their successors bears with it the seal of heaven. Their teaching is divinely guaranteed, they rule the Church with the authority of Christ, and through them the voice of God is heard by the faithful to-day, even as it was 1,800 years ago, proclaiming to the world in unerring accents the truths of eternal life. But, as this mighty institution is to survive nations and dynasties, as it is to see the growth and decay of human institutions, as it is destined to see flung at its base by the tide of centuries the wrecks of thrones, and the shattered fragments of human greatness; it must have itself a foundation that will never give way. Hence our Lord built it on a rock, against which the gates of hell shall not prevail. He built His Church on Peter—"Thou art Peter, and upon this rock I will build my Church, and the gates of hell shall not prevail against it, and I will give to thee the keys of the kingdom of heaven; feed my lambs, feed my sheep." And Peter, as head of the Church, will ever live in his successors down to the last syllable of recorded time. This is the Church of Christ, which he created as the masterpiece of his omnipotence and wisdom, which He clothed with His own powers and authority, which He constituted the treasure house of His sacramental graces, which He appointed to teach mankind with a divine authority and inerrancy His entire revelation for ever. The Church presided over by Peter, and in union with him, is alone the Church of Christ, the living organism animated by the Holy Ghost; and all other Churches are but human institutions and clumsy imitations of the divine original. Now it was in this sense the Apostles understood the commission to teach. For it is recorded of them in Mark xvi, 20: "They going forth preached everywhere, the Lord working withal and confirming the work with signs that followed." The Acts of the Apostles show how they fulfilled their commission. They did not sit down and write the New Testament and then bid all to read and judge for themselves, but they preached and taught in virtue of their divine commission, and with authority: in a word, they acted as the Catholic Church of to-day acts in the conversion of the heathen and the instruction of her own children. They authoritatively expounded the true meaning of Christ's revelation, demanded the assent of their hearers to their doctrines, and commanded them not to listen even to an angel from heaven if he were to come and preach different doctrines. And because the truths of Christ were to be delivered by the Church and not learned from the perusal of the scriptures, St. Paul declares that faith cometh by hearing, Rom. x, 17. Now faith would come not by hearing but by reading, if the Protestant theory were true. In his Epistle to the Ephesians the Apostle of the Gentiles declares "God gave some Apostles, some prophets, some evangelists, and others, some pastors and doctors, for the work of the ministry, for the building up of the body of Christ, until we all meet in the unity of faith and the knowledge of the Son of God. That henceforth we be no more children tossed to and fro, and carried about by every wind of doctrine." Eph. iv, 14. Herein the Apostle declares that God appointed a teaching Church for the work of the ministry, in order to preserve the unity of faith, and not a book, however holy and sacred—a book which cannot explain itself, or even prove its authority. Hence he said to his converts, "Remember your prelates, who have spoken the word of God to you, whose faith follow, considering the end of their conversation, not be led away with various and strange doctrines." Heb. xiii, 7, 8; and a few lines afterwards, "Obey your prelates and be subject to them, for they watch as being to render an account of your souls (17); and when bidding an affectionate and final farewell to the prelates of the Asiatic Churches, he thus warns them, "Take heed to yourselves, and to the whole flock wherein the Holy Ghost hath placed you bishops to rule the Church of God." Acts xx, 28. Here, then, is the Catholic system in full operation in Apostolic times. The Church, its sacraments and worship, were spread throughout the whole world, before as yet the books of the New Testament were written. Four generations of Christians lived and practised their holy religion, and passed away, before the New Testament was completed. The Christian religion, therefore, is not derived from the Scriptures, but preceded it, and is not dependent on it. Hence St. Irenaeus, the disciple of Polycarp, who was a disciple of St. John the Evangelist, writing fifty years after the last apostle, asks, "What if the apostles had not left us writings: would it not be needful to follow the order of that tradition which they delivered to those to whom they committed the Churches, to which many of the barbarous nations who believe in Christ assent, having salvation written without paper and ink—in their spirit, in their hearts—sedulously guarding the old tradition? The books of the New Testament were not collected in a volume. That is, 'The New Testament,' says Cardinal Manning, 'as men call it, did not exist till a hundred years at least after the Ascension.' During all that century martyrs, confessors, saints, and penitents multiplied in all the world. The Apostolic mission had become an universal tradition. The Church on earth rested on the sunshine, and the sun set upon Spain and upon India. The heavenly court had already received the saints of three generations of men." But during all this time what was the source of their Christianity; and what its support? Certainly not a book but the revelation of Pentecost given and sustained by the presence of the Holy Spirit in the Church—prophetic teacher of the world. In fact, the Protestant rule of faith was an utter impossibility; down at least to the invention of printing, (the middle of the 15th century.) 1st, because the vast majority of men in those days could not read; 2nd, because even if they could, it would be needful to provide them with copies of the sacred volume. Surely Christ would not have left his children for fifteen hundred years without a rule of faith and morals; nor would he have left them dependent for the means of eternal life on the accidental discovery of the art of printing. No, it was not the indiscriminate perusal of the Scriptures, but the Church of Christ that converted and sanctified the world. Protected by divine assistance, and illumined by the indwelling Holy Ghost, she has taught and ever will continue to teach the whole revelation of God to man, in its purity and integrity. She alone has converted all the Christian nations that exist to the faith, educated and civilized them. Whenever a heresy arose to assail the purity of the faith she crushed it by her divinely authorized and

blasted it with her anathemas. In various ages she held councils under the authority of her infallible popes to define heresy, to define revealed articles of faith to correct abuses and establish salutary discipline, and to reform and reclaim her members. Her councils, whether general or provincial, form a track of light through the history of the Christian world. She has indeed been "the light of the world," "the salt of the earth," "the pillar of truth," "the bastion erect in the midst of history, pointing out to mankind the path of salvation and happiness. She permeated the great Roman world with her saying truths, and when that world fell to pieces, shattering blows of its enemies, she went abroad amid the ruins, breathed the breath of life into the own beautiful creation known in history as Christendom. She met, with cross in hand, the proud barbarians that swarmed locust-like over the plains of Europe, converted them to the faith of Christ, and taught them the arts of peace. Whilst spreading the glad tidings of the Gospel in every clime, she guarded Christendom and Christian civilization against the fierce attacks of Moeslem and Turk. Veronica-like, she wiped the sweat and blood from the face of suffering humanity; for there was no human misery which she sought not to alleviate—no profound affliction to which she did not apply a balm. Her charitable institutions have sprung up in every centre of population, like blessed protuberances, for the healing and comfort of the sick and suffering; whilst her monasteries and convents have risen as landmarks over every flood of devastation, of ignorance, and of barbarism, nourishing the sacred fire of Christian learning and of profane knowledge. Her altars are erected in every land, her priests are found in every clime. Before her altars the sighs of penitent sinners have risen as incense in the presence of Christ in the sacrament of His love, and from those altars as His mercy seat, He blesses the Christian generations as one after another they flow by in succeeding waves towards the eternal shores. The marble floors of the old Cathedrals have been worn by the knees and watered by the tears of repentant millions. She has received the last sighs of the great and good of the Christian nations, and has comforted their death-beds with heavenly consolations, and has blessed their cold remains and committed them with holy rites to consecrated ground. *Incit nostra mater.* She is the true mother of regenerate humanity. Like unto her Lord and Master, she has gone about the world doing good, preaching the eternal truths, feeding the hungry human intellect with the words of life, healing the deep wound of sin by the graces of her sacraments, teaching, sanctifying, and saving mankind. And this Christlike office she will fulfil down unto the consummation of the world, for gifted with a divine life, she can neither decay nor perish. Nations may disappear, dynasties may be overthrown, the proudest thrones may be shattered into fragments, but the Church of the living God shall live for ever in all the freshness and vigour of youth. No weapon that is formed against her shall prosper, and every tongue that resisteth, in judgment, shall surely condemn. In the midst of a world of change and mutations, amid the dissolving works of man, surrounded by the wrecks of human institutions that have perished, she stands unchanged and unchangeable, like the pyramids of Egypt, amid the shifting sands of the surrounding desert, affection and image on earth of that eternal God with whom there is no change nor shadow of alteration. It is as the light of the sun, which never fails nor changes though all men were blind it would still pour its undiminished flood of light on the earth. So the Church of God, the sun of the moral world, stands changeless from age to age, as full, as luminous, as resplendent as on the day when the Pentecost fires were showered upon the earth. Oh! may we learn to appreciate our privileges in being members of this Holy Church of God. May we be living members of her, partaking of her life-giving and life-sustaining sacraments, believing the truths she teaches, practising the virtues she inculcates, observing the commandments she enforces; so that the time of our probation having expired, we may deserve to be transferred from the membership of the Church militant on earth to that of the Church triumphant in heaven, there to adore, praise and glorify the true God during the everlasting ages. Amen. On the conclusion of the sermon the antiphons and collects usual on the opening of a Council were sung and intoned, the Litany of the Saints and the *Veni Creator* were sung, the Archbishop read his allocution, the Secretary of the Council, Rev. J. J. Shea, presented the customary petitions requesting the Fathers to open the Council, and the Bishops in turn declared their willingness by saying "Amen." The Archbishop then decreed that the Council was in session, the *Te Deum* was intoned, the Fathers answered to their names, and then left the Cathedral as they had entered it, in formal procession, while the *Magnificat* was being sung. The proceedings lasted four hours. The Tree and its Fruits.—Under the above heading a Cheshire Man writes to the Times to enquire if Cardinal Manning "has never heard that nearly every instance of stabbing, brutality, or wilful murder in Liverpool, the guilty parties are members of his Church?" and he goes into gaul statistics to prove that it is the Tree of Catholicity which produces all this Fruit of crime. We emphatically state that it is not. Assuming his figures to be correct, what do they prove? Simply this—that when you remove our people from where they have free liberty to learn and practise the principles of their religion, and place them amongst an alien and hostile population who do all they can (and have, owing to local circumstances, to a great extent succeeded) to choke that religion out of all Catholics, both young and old, then you need not be surprised to find that their virtue disappears along with their freedom of teaching and of worship. A had Catholic is far worse than a bad Protestant, for he cannot lose the faith that is in him: with the loss of the practice of it, and all restraints of his religion being withdrawn, his badness is apt to culminate into the recklessness of despair, and so he sins the worse the more madly. The Protestant, on the other hand, is most often indifferent to either hope or despair for the future, and he sins in cold blood and after a careful calculation of how far he can go without being caught by the hand of worldly law. Lucifer, the highest of the Angels, has fallen into a deeper hell than his fallows: The Apostle who, dipping his finger into the Master's dish, betrayed Him, is more punished than those who have done him wrong. The Cheshire Man takes the Cardinal to task for daring to condemn Rationalism: would it not be well if the former left so-called Rationalism alone, and indulged in a little ordinary reason? Let him judge of the Fruits of the Tree on its own soil. Let him judge it in Ireland—where the judges declare there is almost an entire absence of crime in Liverpool; where it is, without its proper gardening, without its appropriate sustenance, but instead is circumvented on all sides by surrounding Fruits of the most abominable and the most poisonous. Liverpool Catholic Times. A Terrible Example.—A man named Louis Burke, who lived at Birkenhead, in this county (says the Henderson Courier), a few days ago indulged in very blasphemous language because his crops had been destroyed by high water. He cursed God for having his crops destroyed last year by heat and drought, and for destroying them this year by flood, and concluded his blasphemy of the Creator with a terrible imprecation. His tongue clove to the roof of his mouth and he died next night, never uttering another word.

IRISH INTELLIGENCE.

The renowned appointment of Mr. Butt's son to a lucrative position in the Indian Civil Service was the villainous concoction of the Dublin Evening Post, which died the death it merited on the following day.

DAMAGE BY FLOODS.—Dublin, Sept. 29.—The damage done to crops by the flood is reported to be enormous in Longford, Kerry, and Tipperary. At Cork the floods have subsided, but it is believed that several persons were drowned.

O'CONNELL NOT ALWAYS A PURELY MORAL FORCEMAN.—Here is a prophecy made in Parliament by O'Connell: "The winds that look up your feet in the British channel will waft across the Atlantic hundreds of thousands of the maddened children of exile, who will expiate in one night of woe the injustice of three centuries."

The Clare Freeman publishes a letter from Mr. J. Keegan, Secretary of the National Centenary Committee, contradicting in the most emphatic manner a malicious charge made against the trades and their patriotic secretary, Mr. Michael Conside, to the effect that their expenses were paid by the committee. The Ennis contingent went up to Dublin at their own expense, and are indebted to none for their presence at the celebration.

The Nation says.—The Irish Whig organ, the Dublin Evening Post, after a long and rather chequered career, ceased to be published at the close of last week. The last number bears date Friday, 27th ult. Two or three days afterwards—on Monday—the Evening Telegraph reappeared with its old motto, "Home Rule and Denominational Education." The coincidence is no less significant than a pleasing "sign of the times."

The following parks adjoining Ennisceorby were put up for sale, August 11, by P. W. Casey, auctioneer, and were knocked down at high figures to the following purchasers:—The town parks known as Founder's holding, and Hollingsworth and William's holding, to Mr. Bryan Doyle, Irish street; Owen's land, to Mr. Joseph Kennedy, at £60; Nevill's holding, to Mr. Wm. Morgan, Duffey street, at £75; Munster hill, to Mr. Francis Godfrey, Court street, at £110.

The Most Rev. Dr. McCarthy, Bishop of Cloyne has made the following changes in his diocese:—Rev. J. O'Keefe, late chaplain of the Youghal workhouse, has been removed to the curacy of Ballindangan, and has been replaced by the Rev. M. Ray, C. C., Killamore; Rev. D. O'Keefe, C. C., has been removed from Ballindangan to Ballyvourney; Rev. T. Twomey, C. C., has been changed from Ballyvourney to Fermoy; Rev. M. Sheehan, C. C., Ballymena, has been changed to Glounthaune.

CARLOW MARKETS, Sept. 2.—Wheat: white, 24s. to 25s. per barrel; red, do., 23s. to 24s. Barley: malt, 18s. 6d. to 19s. 6d.; grinding, 17s. to 19s. Oats: white, 15s. to 15s. 9d.; black, 15s. to 15s. 6d. Oatmeal, 16s. to 18s. 6d. per cwt.; Indian meal, 10s. to 10s. 3d.; bran, 8s. to 8s. 3d.; pollard, 8s. to 9s. Flour: firsts, 36s. to 39s.; seconds, 30s. to 32s.; thirds, 20s. to 21s. Hay, 3s. 2d. to 4s. 6d. per cwt.; straw, 2s. to 3s. 6d.; mangels, 1s. 5d. to 1s. 6d.; turnips, 9d. to 1s. 2d.; potatoes, new, 4d. to 6d.; butter, firkin, 12s. to 13s. per cwt.; lump, do., 12d. to 13d. per lb.; beef, 8d. to 9d.; mutton, 8d. to 9d.; veal, 8d. to 10d.; wool, 20d. to 22d.; bacon, Irish, 6s. to 70s.; American, 50s. to 55s.

Mr. A. M. Sullivan, M. P., nearly lost his life while bathing recently off the rocks, at a wild and dangerous part of the coast between Killee and Loop Head, Co. Clare. He was overpowered by an enormous breaker, and, despite desperate efforts to save himself, by clutching the rocks, was rolled and dashed helplessly along the ledges beneath the cliff, and eventually to the deep water beyond. Although much hurt and bleeding all over, he succeeded in swimming to shore. His body was considerably torn and lacerated, but he received no really serious wounds. On his arrival late in the evening at Killee the town was illuminated.

A VENERABLE PRIEST.—The Dundalk Democrat announces the Death of Father Byrne, C. C., Keady. The Rev. Father Byrne was in his 79th year, was born in the parish of Cullyhanna, county Armagh. He belonged to a family that supplied the diocese of Armagh with many priests who were distinguished alike for their piety and learning. Amongst others the late Very Rev. Canon Lennon, P. P. of Crossmaglen, was his cousin; the late Very Rev. Dr. Byrne, P. P. V. G. Armagh, his uncle; and the late Rev. Father M'Ginity, C. C. Dundalk, his nephew. In the year 1826 he received Holy Orders, and entered on his missionary career as curate of Keady. There he continued to labour for the salvation of souls with untiring devotion, for well half a century; and having received the last rights by which the church consoles and strengthens the souls of her dying children, went forth to receive the reward promised to the faithful servants of God.—R. I. P.

NUNS AS WORKHOUSE NURSES.—At the last meeting of the guardians of the Waterford union Major O'Gorman, M. P., moved that the Infirmarian Nuns, of the Sisters of Mercy, be appointed nurses in the workhouse hospitals. The hon. and gallant gentleman read a number of letters from the chairmen of unions where there were nuns acting as nurses, showing the great amount of good they were doing, and said he was sure their appointment to this union would be productive of much benefit. The motion was seconded by Mr. Clamptet, a Protestant guardian, and was carried by thirty-two to five, the majority comprising five Protestant members. This result is mainly attributable to the unceasing support given to the movement by Alderman Redmond, Waterford News, who originated it.

Mr. Blennerhassett, M. P., addressed a public meeting of the North Kerry Farmers' Club at Ballylongford three weeks ago, under the presidency of the Rev. Mr. O'Sullivan, P. P. He viewed with the utmost confidence the fast progress of the Home Rule party; and in reviewing, in a moderate and practical form, the indomitable spirit of resistance to the obliteration of Irish nationality, prophesied that once all classes were united in their moderate demands, the day would come when any amount of self-government they chose should be conceded. His speech was an able and eloquent exposition of the present position of the Home Rule question. A vote of unlimited confidence proposed by Father O'Connor was adopted enthusiastically. Mr. A. M. Sullivan, M. P., also spoke in the warmest terms of the services of Mr. Blennerhassett, and his estimation among his colleagues.

A ROMANCE OF REAL LIFE.—Some twenty-one years ago, a young fellow from Rathfriland joined the South Down Militia. Longing for a wider field of action he deserted, and emigrated to America, where he lived for nineteen years. At the end of that period he came back to England, where he stopped for two years, and then, tempted by early recollections, determined to pay a visit to the scenes of his early life and military experience. After he had decamped, a warrant was issued for his arrest, and its execution committed to a vigilant and trustworthy constable, whose efforts to discover the missing one proved fruitless. A watchful and patient man he determined to remember, and during the slow course of many years, amidst all the cares and worry of existence, when all memory of the occurrence had died out in the neighborhood, it flitted in the recollection of this faithful and exemplary policeman. One day he returned, his physique changed and developed by a lengthened residence in a foreign land, this step-light man felt his native soil spring beneath his feet, his heart warm in anticipa-

tion of friendly and familiar greetings; but, woeful realization of his hopes—a musty warrant in the hand of a stern-faced officer was one of the first objects that met his eye on his arrival—the law's decrees, long suspended, were enforced, and our traveller was a prisoner.—Nevry Telegraph.

SIR RICHARD WALLACE IN IRELAND.—The Belfast correspondent of the Pall Mall Gazette telegraphs:—"A large and influential deputation of the tenantry on the Hertford estate has waited on Sir Richard Wallace, and presented him with an address expressive of the happiness and security enjoyed by the tenantry under his rule. Sir Richard, in replying, referred to a rumour which had gained currency respecting his intention to dispose of the Hertford estate; and said it was quite true he had entertained the idea of selling a portion of the property, and with that view had been taking proceedings to obtain a Parliamentary title. As great facilities were offered by the Irish Land Act to tenants for the acquisition of their farms, he thought that perhaps the tenants might be glad to purchase their respective holdings, and thus become their own landlords. However, he had no intention of severing his connexion with them. A liberal offer had been made for the whole of the property, but he could not make up his mind to accept it. He would endeavour to promote and develop the interests of the tenantry in every possible way."

A wanton attempt was made on the 7th ult., to cause the destruction of the express train which leaves Limerick at 2.30 a.m., with mails for Ennis and other districts in the county Clare. It appears that about twenty large stones, some of which were from twelve to sixteen pounds in weight, were placed on the rails, within a few yards of the bridge which spans the canal, about two miles from the terminus, and evidently in such a manner as places beyond doubt the object of those who have been guilty of this dastardly act. A slight shock was caused to the engine in passing over the obstruction but beyond this the train passed safely on without any mishap. An examination was made of the bridge and approaches some time after the occurrence, when several stones were found scattered about the permanent way and others lying on or quite close to the rails. The constabulary have been apprized of the outrage, and are engaged instituting inquiries which, it may be hoped, will tend to the detection of the guilty persons.

O'CONNELL HIMSELF ON PROTESTANT POLITICAL LEADERS.—"Let us rejoice in our mutual success; let us rejoice in the near approach of freedom; let us rejoice in the prospect of soon shaking off our chains, and of the speedy extinction of our grievances. But above all let us rejoice at the means by which these happy effects have been produced.—Let us doubly rejoice because they afford no triumph to any part of the Irish nation over the other—that they are not the result of any contention among ourselves, but constitute a victory obtained for the Catholics by the Protestants—that they prove the liberality of the one, and require the eternal gratitude of the other—that they prove and promise the eternal dissolution of ancient animosities and domestic feuds, and afford to every Christian and to every patriot the cheering certainty of seeing peace, harmony, and benevolence prevail in that country, where a wicked and perverted policy has so long and so totally propagated and encouraged dissension, discord, and rancour. We owe it to the liberality of the Irish Protestants—to the zeal of the Irish Presbyterians—the friendly exertion of the Irish Quakers; we owe to the cordial re-union of every sect and denomination of Irish Christians the progress of our cause."—DANIEL O'CONNELL.

COMPLIMENT TO A Distinguished IRISHMAN.—An article on the "Young Men, this Session," in the London Spectator, contains the following observations upon Mr. A. M. Sullivan, M. P.:—"No leader of Opposition can be said to have advanced, no junior Minister in Opposition has accomplished anything—for Mr. Trevelyan, who like Mr. Gladstone speaks best when he has digested masses of detail, did not achieve such a success on County Franchise as he did on Purchase—and no member except Mr. Sullivan is nearer to recognition as a statesman.—We do not like Mr. Sullivan whose political line in Ireland seems to us to be the best future for his country strike us as wild; but it is undeniable that he has exhibited quite unexpected powers. He has won not only the ear, but the respect, of the house. An Irishman and a Nationalist, a Catholic and an Ultramontane, an orator with a taste for rhetoric, and a politician with a proclivity towards extremes, he has had everything against him, and has made rapid headway against everything. He extorted admiration from every prejudiced Englishman by his speech against the tendency to plead Ireland's prosperity, as satisfaction of Ireland's wants; he alone in the whole house knew exactly what he wanted in the odd quarrel between the house and the reporters, his energetic adroitness on one occasion quite paralysing Mr. Disraeli; and his defence of Mr. Plimsoll gratified old members, who recognized with instinctive quickness how truly the rhetorician understood the inner temper of the assembly. If the leadership of Ireland were possible, Mr. Sullivan, cooled, and drilled by a little more experience, might lead Ireland yet, or, but that he is a Catholic, assume a still vacant place—the guidance of the Extreme Left in the House of Commons—a position which Sir Charles Dilke might have occupied, but for a certain inability to comprehend how Reds can be also Philistines."

In an article headed "Stand Together" the Dublin Nation commends Sir Charles Gavan Duffy for condemning the mischievous attempt to break up the Home Rule Party in favour of a movement for "simple repeal." Sir C. Duffy, says the Nation, has declared that—"He would regard the partial success of an endeavour to undo that work as dangerous, and its complete success as disastrous to the National cause. The public can judge how great a moral gulf separates such a man from one who could join the organization in the first instance, work with it so long as he hoped to derive advantage from it, and, when that time was past, turn round upon it and misrepresent, abuse, denounce, and endeavour to destroy it." It adds:—"A change of front now would indeed be 'disastrous' for it would show us to be a fickle and unreliable people who do not know our own minds and could not be depended on to keep our engagements. A split in the ranks would be, as Sir Charles Duffy has described it, dangerous to our cause. But neither of these things will happen." The patriotic Irish people will carry on their agitation under the banner of Home Rule until the English Government shall declare their acceptance of the principle involved in their demand. When that is conceded it will be for the Irish nation to look to the details of any arrangement that may be proposed between the two countries. There is no chance whatever of our getting back exactly the state of things which existed before the Union; we do not want the penal laws, nor the rotten boroughs, nor the irresponsible Ministry which existed before the Union; we do not want the state of things which drove the Irish people into insurrection in 1798; we want our right of self-legislation restored, we want our native Parliament reconstituted, but under altered and greatly improved conditions. Some day, and we trust it may be before long, England will find it to be her interest to effect a satisfactory arrangement of this question with the Irish people.

which the Nation sets itself to answer. The tone of the article is hopeful. It refers to the growing practice of Irish members giving annually an address to their constituents, as a proof that "Irish constituencies are coming forward to claim from their representatives an account of their Parliamentary labors, to scrutinize the past and deliberate on the future." But it advises that these demonstrations of feeling should not be limited to county meetings or isolated addresses, but that from every barony and every town in Ireland "the demand for self-government should again be ringing out upon the ears of England and of the world," lest in these days of Ireland's prosperity apathy should seem to give countenance to the idea that "Irish patriotism is a mere question of food and clothes." It adds:—"It is no hopeless or failing struggle that our countrymen are called upon to renew. The events which will naturally fall under their review, if unmarked by any signs of rapid transformation, are at least indicative of a healthy and substantial change.—The political prospects of Ireland were never more satisfactory. Even the most superficial observer must be struck by the development of the sound, practical, and earnest patriotism which is doing so much to harmonize the elements of Irish politics. Never were our countrymen so united as they are at present, never did their differences occasion less bitterness or acerbity. The spirit of an enlightened moderation has fallen upon all parties; and the intolerance and aggressions of former years may be said to be extinct. The bulk of the population are enthusiastic supporters of the policy of the Home Rule League. No other public organization can be said to have existence in National politics; but it is strong not only in the numbers and zeal of those who belong to it, but in the absence of hostility on the part of those who do not. The result of the last Parliamentary elections has shown the country how much may be effected by resolute, persevering, and united action, within the limits of the Home Rule programme, and has revealed a new source of power to minds which had grown reckless or despairing."

Dr. Hancock has just published his Report on the Savings Invested in Ireland at Midsummer, 1875. We learn from this report, which is made out with the learned statistician's usual accuracy, that the total sum invested in Government and India Stock in deposits and cash balances in Irish Joint-Stock Banks and in Trustee and Post Office Savings Banks on the 30th June, 1875, was £68,306,000. The total sum in 1865 was £58,113,000. So it will be seen that Irish savings increase at the rate of about a million a year. Of the £68,000,000, £31,815,000 consists of deposits and cash balances in Irish Joint-Stock Banks, being an increase of nearly £13,000,000 since 1865. The investments in Government Funds and India Stocks, on which dividends are paid at the bank of Ireland, amounted to £33,640,000, being a falling off of over £4,000,000 since 1865. The deposits in Post Office Savings Banks are £245,000 and 2,005,000 in Trustee Savings Banks. This makes a total of £2,851,000, and shows an increase of nearly £800,000 over the sum of '65. Dr. Hancock makes an elaborate report showing the increase of savings since 1840. In that year the entire savings were £39,515,000, while in '75, as already stated, they stood at £56,306,000. The principal feature is the increase of cash balances in the Irish Joint-Stock Banks, from £6,125,000 in '40 to £31,815 in '75. Dr. Hancock adds that, making every allowance for the effect of the extension of branches and the increased facilities of intercourse in bringing to the banks money that was hoarded or kept in cash boxes and shop tills, the increase of £25,690,000 must represent a very large and substantial increase of wealth.

THE O'CONNELL CENTENARY.—AN ENGLISH WITNESS AGAINST ENGLISH MISREPRESENTATION.—Mr. S. Heydon Sole, an Englishman, writes as follows to the Tablet:—"Being an eye-witness, having observed the procession at several points of its course, in Merriam-square, Fitzwilliam street, and Dame street, among others, having walked beside it for a considerable distance, having watched it from the time it defiled into Sackville street till its close—having seen the mustering of its myriads from the platform, where I remained till the close of the proceedings, having indeed occupied myself thus seven hours and a-half, I am able to assure you, sir, that you have done the Irish people injustice. It could not be of so much consequence but that the Tablet is looked upon in Ireland as the representative organ of English Catholics; but, being so regarded, it is a pity that its remarks, or rather strictures, upon the procession should be more one-sided and unfaithful than any account I have yet seen in Irish or English newspapers. If your editorial duties had allowed of your being an eye-witness like myself I am sure that instead of the tone of regret and censure which runs through your words there would have been an unconditional expression of admiration. I am an Englishman, and did believe and do believe in Irish 'shindies'; but I am able to affirm there was no 'scrimmage' at the platform, or anything like one. Moreover, I saw the procession before and after the effort of the Amnesty party to get the first place; they came into Sackville street as orderly as could be, walking in rank behind the coalporters, and that they were leading their horses and drawing their break themselves I in my ignorance ascribed to their own act and enthusiasm. It was not till I was on the platform that I heard of the traces being cut. Considering that piece of useless provocation, the only serious interference with order during the procession I am acquainted with. I am of opinion that the Amnesty party exhibited great self-restraint, and that only their determination to maintain order at all costs could have brought so magnificent a procession to so peaceable a close. The procession was splendid in its proportions and its array, magnificent beyond expectation; there was nothing during its course or at the platform worthy of being considered a breach of the general order, much less a 'scrimmage.' And I repeat what I had already observed in a private letter before seeing your remarks that it was a sight to fill an Englishman or any man with a deep sense of the influence of O'Connell's name, and of the spirit of order and self-control in the Irish people."

The Industrial Schools of Ireland certified under the Act of 1868 are 62. The number in active operation is 49. The children detained in them numbered 4,569, as against 4,360 in 1873. During the three years ending with 1873, 383 children were discharged from the schools—83 boys and 300 girls. Of the boys, 47 are reported to be doing well, 23 have been lost sight of, six are doubtful, two have been sent back to school, and two convicted of crime. It is satisfactory to find that the enforced contributions of parents towards the maintenance of their children in reformatory or industrial schools are larger in the aggregate than they were a few years ago, the gross total in 1874 being £32,10s.—Nearly double the amount collected in 1871. Mr. Lantaigne refers to the progress made in industrial training of pauper boys since the establishment of industrial schools in Ireland. He says that when these schools were first established the idea of teaching a pauper boy any trade except tailoring or shoemaking was not entertained, and until the Artisan School was certified in 1870 not a single acre of land was attached to any industrial school for boys in Ireland, and the teaching of skillful labour to paupers was protested against as an innovation not to be tolerated. Now there is not in Ireland a single manager of an industrial school who has not earnestly adopted the system of trades in its entirety. Mr. Lantaigne strongly advocates the imparting of technical knowledge, and says:—"Girls of superior intelligence should be trained in those schools for higher purposes,

such as teachers, artists, photographers, and lithographers, shop apprentices, telegraph clerks, or such other occupations as may be suited for females. It is admitted that the superior taste and natural abilities of the Irish girls fit them for any work to which females can be trained. They can manufacture the finest point and other lace, and where they have been instructed in the laws of beauty, art, and design they can produce patterns which are unsurpassed. Boys should learn trades for which they are most suited. At Artano School the manager ascertains the trade to which boys' parents or relatives belonged, and if he has the talent to acquire it, he is apprenticed. He is thus restored to the position from which through death of parents or other circumstances he had fallen. The object is to revive trade ideas, and to teach boys that various articles which are now imported can be easily manufactured at home. Almost every seaport town of Ireland of any consequence imports enormous quantities of bulky articles, such as furniture of every description, tin-plate work, earthenware, and ironmongery. With ordinary skill these articles could be manufactured in Ireland. Germany, France, Switzerland, and Belgium supply us with manufactured goods in which the Irish formerly excelled. Several trades which give exclusive employment to Continental children and for which the Irish are well fitted are absolutely unknown or neglected in this country. Wool, although so largely produced in Ireland, is exported to England and other countries to be returned to us as cloth. It is only in Ulster that trades in industries flourish and that the labour of Irish children is appreciated. The south and west coast of Ireland, which are considered among the best fishing stations in the British Islands, are teeming with fish, which are gathered by French, Manx, Scotch, and English boats. The Admiralty offer training ships for boys on favourable terms in Irish ports, but funds cannot, as a rule, be obtained to fit them up. Some benevolent and public-spirited citizens of Belfast gave their personal bond to the Admiralty for the sum required for fitting up the Gibraltar. She is now the only school training ship in Ireland, and is doing good and useful work (under the Industrial Schools Act.)"

GREAT BRITAIN.

THE NEW LORD MAYOR OF LONDON.—Alderman William James R. Cotton was on Sept 29th, elected Lord Mayor of London, following the ancient custom of electing the senior alderman who has not yet passed the chair and has served as sheriff.

For several weeks in the neighbourhood of Inverness a large number of sheep have been worried at night by dogs. The value of the sheep so destroyed is calculated at £300. Three of the dogs have at length been caught.

FOOT AND MOUTH DISEASE.—The foot and mouth disease has slightly diminished in some counties and has increased in others. The latest returns show that in East Sussex there are 5,292 beasts affected with it; in Gloucester 12,000; in Warwickshire 8,000; in Cumberland 5,700, and in Westmoreland 400. Yorkshire shows a large increase.

The committee appointed to erect a statue to the late Mr. John Laird, at Birkenhead having advertised for models, among the many sent in selected that of Mr. Albert B. Joy, son of Dr. Joy, late of Dublin, a young and aspiring student of the late Irish artist, Foley. The committee of selection for a statue to the late Dr. Graves also chose the model of this young Irishman.

THE VANGUARD COURT-MARTIAL.—The court-martial to investigate the sinking of the steamer Vanguard concluded on Sept 29th. The Court find that the cause of the sinking of the ship was owing to the great speed maintained by the squadron during a fog, through the Vanguard's improperly reducing her speed and steering from her course. Capt. Dawkins is severely reprimanded and dismissed from his command; Lieutenant Thomas, Commander Landy and Engineer Brown are also reprimanded. There was no reference made to the officers of the Iron Duke, who will probably be court-martialed subsequently.

FROM HARVEST TO HARVEST.—In the 12 months from the 1st of September, 1874, to the 31st of August, 1875, the imports of wheat and wheat flour into the United Kingdom amounted to 49,654,295 cwt., equal to 11,770,372 qrs. In the preceding twelve months the amount was 50,006,685cwt., equal to 11,892,141 qrs.; and in the 12 months ending the 31st of August, 1873, as much as 53,177,050 cwt., equal to 12,634,423 qrs. The imports of corn of all kinds—wheat, wheat flour, barley, oats, peas, beans, and Indian corn—have been as follows in the same three periods:—In the 12 months ending the 31st of August, 1873, 104,459,121cwt., equal to 26,809,821 qrs.; in the 12 months ending the 31st of August, 1874, 93,794,748cwt., equal to 23,942,177 qrs.; and in the 12 months ending the 31st of August, 1875, 96,993,747cwt., equal to 25,001,690 qrs.

A SELF-ACCUSED MURDERER.—At the Clerkenwell Police Court on Sept. 8th, Sarah Johnson, aged 24, a machinist, of 16 Maclesfield-street, City-road, was charged before Mr. Barrow with being drunk at a police station in Clerkenwell, and further with confessing to having murdered a man. From the evidence of Police-constable Dunlop, O G Reserve, it appeared that last night, between eleven and twelve o'clock, the defendant entered the King's-cross Station, and said she wanted to give herself up, as she had murdered a man with whom she had lived, but though she was asked for the man's name she declined to give it. Thinking that she was not in her right mind, Inspector Preston sent for Mr. Miller, the divisional surgeon, who examined her, and certified that she was the worse of liquor. As she repeated her observations that she had murdered a man she was asked to leave, which she did, but no sooner got outside than she caused a great disturbance, and it was found necessary to lock her up. The Defendant, in replying to the charge, said she was very sorry for what she had done. She was mad drunk. Mr. Barrow said the defendant had behaved in a very foolish manner; but, considering that she had been detained in custody the whole of the night, he should now discharge her, but she had better be careful what she was about for the future.

That there were in Liverpool last year 23,000 charges of drunkenness and only three convictions for supplying drink to drunken persons, shows that there must be a screw loose somewhere; either in the law or in the manner in which the law is administered in that most important of seaports. Even the Liverpool magistrates have been puzzled over the matter. For a long time they asked each other in vain how it was that such a disgraceful fact should exist, and at the end of much deliberation they came to a conclusion that the police had been at fault. If so, the police of other parts of England are equally culpable, because Liverpool is not singular in this respect. The real culprit, however, is the law; and those on whom the full odium should fall are undoubtedly those members of the government, who allowed themselves to beayed and biased by that powerful public-house interest, which has of late years grown to such enormous proportions, and is so well organized. It has been generally supposed that it is a misdemeanor to sell drink to persons who have already had too much. This is a great popular error. The publican knows very well that he can sell drink to the inebriated from morning till night every day in the year; provided nobody can prove he does so, knowingly, and wilfully. It is next to impossible to do this, it is no surprise, then, that there should be in one place alone 23,000 cases of drunkenness and only three convictions.

utions. The sole remedy is a change in the law. When shall we have a government strong enough to do their duty to the community at large, irrespective of tlaproom power?—London Univers.

UNITED STATES.

WHOLESALE POISONING.—WATERSFIELD, Vt., Sept. 27.—The wife of Ebenezer Dunsmore, of this place, poisoned herself and three children this afternoon during the absence of her husband. The youngest, eight years old is dead. It is thought the others will recover. No cause for the act is known.

A young Indian girl, of the Wyandotte tribe, living in Philadelphia, named Jane Sarasas, has in her possession two silver medals, which have come to her as heirlooms. One of them was given by the United States Commissioner to the chief of the Wyandotte tribe at the treaty of Greenwich, in 1793 and bears the date with an appropriate inscription. The other was presented by Gen. Washington in 1793 to some visiting-Indian chiefs.

AGRICULTURAL REPORT.—WASHINGTON, D. C., September 29.—The Agricultural report for August and September gives the condition of wheat, when harvested, for all the States, at 70 per cent quality poorer than for several years. The oat crop is superior in quality to quantity, and mostly secured in good condition. Of barley, the acreage for the country is 85; potatoes are 10 per cent above the average; the wool crop is a full average weight, or a little above in nearly all the States. Tobacco has fallen 10 per cent below an average. New York and Wisconsin, which together produced from three-quarters to four-fifths of the entire crop, have largely increased their acreage.

A WILD BOY RUN TO EARTH.—A wild boy was lately captured near Austin, Texas. He was first discovered wallowing in a pond of shallow water, and when approached he broke like a quarter horse running about a mile before he could be overtaken by men on ponies. Riding up near, the boy was lassoed, when a fierce contest ensued, the strange being striking, kicking, and lunging about in a most fearful manner, and apparently almost frightened to death. Finally he was overpowered, tied and taken to the house of the man who had first discovered him. His body was covered with hair, about four inches long, and from size and appearance, he is supposed to be about twelve years old. He is unable to talk, but possesses reasoning powers, and now follows his captor about like a dog.

A LITERARY CURIOSITY.—A correspondent says that there stands framed in the window of the Pittsburgh Herald, that passes-by may read it, a curious and incendiary document. It is a letter from John McKee, who expressed his conviction that this country has gone to the dogs completely. We are "plunged in the chains of destruction," and nothing will save us except a monarchy. John wants somebody to rule by "divine right," who will put down professional men, drunkards, gamblers, mayors, officers, police, and though last, not least, priests and bishops. "We want a Bismarck," says John, "and if I was king of this country, I would cut off the heads of every priest and bishop in it"—which is very candid. John would introduce religious liberty by chopping off the head of everybody differing from himself. If this letter be not a hoax, John should have a royal berth in some lunatic asylum.

THE BLACK HILLS NEGOTIATIONS.—A despatch from Red Cloud Agency, dated 27th, says:—"The Commission went to the Council grounds this morning under a strong military escort. The Council was opened by Red Cloud, who presented Red Dog as spokesman. Red Dog is an orator of the Ogallala. The next speaker was Little Bear. He indicated the conclusion of the Indians that by the sale of the Hills they are to be cured for handsomely for all time. Spotted Tail then put a poser to the Commission by asking to have Nebraska moved South. The chief wanted an answer at once, which, of course, the Commission could not give. The Commission are unanimous not to consider the demand made, which was for payment of \$3,500,000 a year for an indefinite period. They will attend another Council to-morrow, and then withdraw and see what the Great Father has to say."

DISASTROUS INCENDIARISM AT BRATTLEBOROUGH.—One of the most disastrous incendiary fires that has visited Brattleboro, Vt., since the great conflagration of 1869, broke out about twelve o'clock on Saturday night in a large barn owned by J. A. Stevens on Elliot street, in which were twelve valuable truck horses, harnesses, wagons, etc. So rapid was the spread of the flames that before they could be gotten under control, three dwelling-houses and as many barns, with four horses had been consumed, while six families were left homeless and much of their household goods destroyed. The houses were owned and occupied by J. A. Stevens, John M. Jay and Mrs. Electa Allen. The loss will not be far from \$20,000; insured for 13,000, two thirds in the Vermont Mutual and the balance on the Phoenix of Brooklyn and Champlain of Burlington, Vt.—Providence Journal.

TRAPPISTS AND MEMBERS OF CONGRESS.—The N. Y. Independent of Sept. 21, contains the following paragraph:—"A Trappist monk, who is called 'Brother Francis de Sales' has arrived in this country for the purpose of establishing a community of his order in Maryland; but it would be better if the Trappists would settle themselves a little further south in the District of Columbia and as near as they could get to the capital. The rules of the Trappists require that they shall support themselves by their own labor, work all the time and never speak. As Congressmen talk a good deal, work very little, and live at the public expense, the example of the Trappist monks might be beneficial, although there might be some danger that the example of Congressmen would have demoralizing influence on the American followers of La Trappe. We fear that the silent and hardworking brotherhood will gain very few converts among our countrymen."

CHANGED HIS MIND.—A subscriber to the Elizabeth News went into the office a few days ago and ordered his paper stopped, because he differed with Richard La Rue in the views of subsisting fence rails. Richard acknowledged the man's right to stop the paper, and remarked, coolly, as he looked over his list: "Did you know Jim Sowers, down at Hard-scrabble?"

"Very well" said the man. "Well, he stopped his paper last week because I thought a farmer was a blamed fool who didn't know that timothy was a good thing to graft on huckleberry bushes, and he died in less than four hours." "Lord, is that so?" said the astonished granger. "Yes, and you knew old George Erickson, down on Eagle creek?" "I've heard of him." "Well," said Richard gravely, "he stopped his paper because I said he was the happy father of twins, and congratulated him on his success so late in life. He fell dead, within twenty minutes. There's lots of similar cases; but it don't matter. I'll just cross your name, though you don't look so strong, and there's a bad colour in your nose." "Use here, Mr. La Rue," said the subscriber, somewhat alarmed. "I believe I'll just keep on another year, because I always did like your paper, and come to think about it, you're a young man, and some allowance ought to be made," and he departed satisfied that he made a very narrow escape from death.

The True Witness AND CATHOLIC CHRONICLE

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MONTREAL, FRIDAY, October 8, 1875.

ECCLIASTICAL CALENDAR.

Friday, 8—St. Bridget, Widow. Saturday, 9—St. Dionysius, Rusticus and Eleutherius, Martyrs. Sunday, 10—Twenty-first Sunday after Pentecost.

NEWS OF THE WEEK.

The Army and Navy Gazette say that the Admiralty has ordered a court-martial to try the Captain of Her Majesty's steamship Iron Duke on account of her collision with the Vanguard.

It is understood that Cardinal McCloskey will leave for the United States about the 10th instant.

The Spanish Government has determined to send Senor Rubi for Minister of the Colonies to Cuba, with unlimited authority to regulate the finances.

Once more has the fair city of Toronto been made the scene of a disgraceful riot by the men of the Lodges; once more in this free land of Canada has Orangism put forth its armed hand.

THE ORANGE RIOTS.

Once more has the fair city of Toronto been made the scene of a disgraceful riot by the men of the Lodges; once more in this free land of Canada has Orangism put forth its armed hand.

the organization to-day stands revealed in all its naked deformity a plague-spot on the land, a defiler of the laws, and a disgrace to the religion of which it is the self-appointed champion.

THE TORONTO RIOTS.

(Specially Reported for the Herald.)

The fears entertained that the Roman Catholic pilgrimage to take place to-day would be molested proved well grounded as the proceedings in connection with it were very riotous and disgraceful.

There is one thing connected with those riots which must strike the minds of all thoughtful men, and that is that the lot of the Irish Catholic is hard.

When will this end, ye powers of good? She weeping asks for ever, But only hears from out the flood, The demon answered, "never!"

MUST WE ARM?

"We may question the good taste of the Archbishop in obtruding upon the community, largely Protestant, a display which would be infinitely better confined to those parts of the city set aside for the religious exercises of Catholics."

So writes the Toronto Mail in its issue of the 28th ult., a copy of which a friend has been good enough to send us.

Plainly speaking—it is for the Protestants of Toronto to say whether we must arm in our own defense or not. Against the un-Christian hate of the Orange Lodges, Catholics ask no other protection than that which the authorities, if supported by a sound public opinion, can afford.

IN MEMORIAM OF THE LATE GEO. E. CLERE, Esq.

The earth was flooded in the amber haze That renders so lovely our autumn days; The dying leaves softly fluttered down,

MAYOR MEDCALF'S LETTER.

Is it Mayor Medcalf's crass ignorance, or his Orange insolence that is to be held responsible for the unbecoming dictum of the letter addressed by him to the Archbishop on the Saturday preceding the riot?

"A LIBIDINOUS ECCLESIASTIC."

Under this heading the Providence Daily Journal of Sept. 28th, published a telegram from Montreal announcing that one "Abbe Joseph Chabert, a prominent Catholic ecclesiastic principal of the government school of art and design was arrested Saturday afternoon on a charge of rape"

"DOWN WITH YOUR STAMPS!"

The way for the Protestants of Canada to prevent the recurrence of any more Guibord cases, and to put some limits to Ultramontaniam, which is their deadly foe, is to contribute one hundred thousand dollars to L'Institut Canadien.

RATIONALISM.

At the present day, when the Church is assailed on every side, not only by her avowed enemies as in Germany, but even by her own children in the Old and in the New World, it seems to me to be the duty of every Catholic, who prides himself on being her son, and who in the Sacrament of Confirmation was enrolled a soldier of the Cross to do battle in her Sacred cause, and not throw the whole burden of the fight on the shoulders of the Captains of the host.

The London Times commenting on certain remarks of Cardinal Manning—to the effect that "when people refuse to believe the teachings of the Church, they soon become examples of the confusion—the contention—the contradiction and the perishing of every thing separate from that one Church," the writer retaliates by laying the chief blame of the growth of rationalism at the door of those, who have reduced dogmas to the absurdity of papal infallibility, &c.

an intimate friend of mine who has gone through a variety of phases of Protestantism restricted the resurrection to the just only.

Thus, Mr. Editor, not only are the dogmas of Christianity, but her once beautiful garments fast "perishing" and going to rags in Protestant lands. In that part of Scotland whence I hail the only celebration of Christmas day consists or consisted sixty years ago, in getting up at 3 o'clock in the morning to drink, around a mess of sour oatmeal. This custom undoubtedly dates from the good old Catholic times, when Catholic Scotchmen were wont to partake of that simple refreshment on their return from midnight mass.

When the London Times triumphantly points the finger of scorn to modern Italy, and lays the blame of its rationalism on the dogmas of the Church, it forgets or pretends to forget that the rationalism in question is confined to a few large cities, where the spoiler has been at work, as in the days of Henry VIII. It carefully keeps in the background how the morals of the rising generation have been systematically sapped by bad books, obscene photographs and caricatures of sacred things shown broadcast among that once happy people by the enemy of mankind and all his sympathizers.

THE "G UIBORD GRAVE" SITUATION.

MR. DOUTRE AND THE FABRIQUE. (From the Miner of September 29th.)

Yesterday we announced that the Fabrique of Notre Dame had paid Messrs. Doutré the sum of \$6,044 without any other comment. Since that we have learnt two circumstances which deserve prominence. The Messrs. Doutré will be, without doubt, irritated against us if we do not make them known to our readers.

Another circumstance worthy of remark is a letter that the Cure of Notre Dame has written to these gentlemen; we have it before us and publish it. It reveals to us more and more the good faith of Mr. Joseph Doutré, the warm champion of Guibord, who knew well that the Fabrique had no interest in these difficulties, and therefore it was against it that he instituted his action.

The following is the letter of M. le Cure Rousselet:

MONTREAL, 23rd Sept., 1875.

GENTLEMEN.—Some few days since you sent your account to the Fabrique of Notre Dame. You claim by virtue of a judgment of the Privy Council, six thousand and odd dollars—costs of Court in England and Montreal. You demand, I was yesterday informed, the immediate payment; if not, by the day after to-morrow (Saturday, 25th inst.) you will make a seizure on the goods of the Fabrique (saisie des biens). Allow me, gentlemen, to ask you how, in honor and conscience, you can exact this sum.

What is a Fabrique? . . . but a corporation composed of the Cure and Churchwardens, charged only with the administration of the Temporalities of a Church, and that always under the care or superintendence of the Bishop. To the Cure only, who otherwise holds all his jurisdiction from the Bishop, belongs the spiritual government of the parish.

Leaving this question so clear and simple, and admitted to-day by all authors, I will ask you three questions:— Does it belong to the Fabrique, in a parish, to determine those among the sick, worthy of the Sacraments? Does it belong to the Fabrique to determine who, after their death, deserve the last ceremonies for the dead? And, consequently, does it belong to the Fabrique to assign to each the part of the cemetery where he ought to be buried; to declare if it is in that part where are buried those who deserve ecclesiastical sepulture, or in that where are buried those who do not deserve it?

THE RULE NISI IN THE GUIBORD CASE REFUSED.

On Thursday, the 30th inst., in the Superior Court, Mr. Justice Johnson gave judgment on the rule as applied for by Mr. Dougie...

Eusebe Lussier, fils, master of a bateau, who was passing at the same time. The bateau of Hamel was sunk, and now lies an obstruction in the channel...

SOUTHWEST MISSOURI.

To the Editor of the True Witness.

PEORIA CITY, Mo., Sept. 14.—Owing to the large quantity of letters which I have received from New York, Pennsylvania, Wisconsin, Indiana, Ohio, Iowa, &c., asking me for intelligence about the land in Southwest Missouri...

A TRAIN MALICIOUSLY WRECKED.

FULL LIST OF THE KILLED AND WOUNDED.

SOREL, Sept. 29, 1875

To-night Sorrel is in mourning; scarcely a door is there that does not bear some record of sorrow, and emblems of grief are everywhere to be seen...

ANOTHER SOREL DISASTER.

AN ENTIRE FAMILY DROWNED.

SOREL, October 1.

One would have thought that the accident here which cost so many lives would be sufficient to report, but unfortunately another, which while it has not involved such a loss of life, is sad enough in its bearing, has to be recorded.

DOMINION ITEMS.

The Rev. T. J. Morris is succeeded by the Rev. Father Bay, as Parish Priest of Mara and Rama. —Orillia Packet.

The St. Thomas Times has been shown a cucumber grown in the garden of Mr. S. Barrett, Ross-street, from California seed, and measuring 44 inches in length and 1 1/2 in circumference at the thickest part...

The Monck Reform Press says:—"The recent rains have raised the water in the river so that navigation to the Feeder can be resumed."

The Great Western Railway has been infested for a long time past with a gang of card sharps, who ply their nefarious profession between Windsor and the Bridge...

The big potato season has fairly opened. Mr. Robert Teeple, of London, has one weighing 2lbs. 2 oz., and in the exultation of the moment he asked the Free Press to call for a better.

The specimen of gold-bearing quartz on exhibition in Halifax was taken from the British Gold Mining Company's mines at Waverly, and is to be sent to the Philadelphia Centennial Exhibition.

The Paisley Advocate says:—"This portion of Bruce seems likely to become celebrated for flowing wells. We have already spoken of two or three instances where strong subterranean streams of water have been struck."

The Fredericton Reporter says:—"Mr. Peter White of Queensbury, some time ago took to his home a little boy whom he adopted, and who is now about eight years of age."

A correspondent of the Stratford Dispatch, writing of the crops in Adelaide township, says:—"Fall wheat has turned out as low as eight bushels per acre, and as high as 44; the latter crop was grown by Mr. Nickle, Main-road, Adelaide."

The Waterloo Chronicle says:—"The seduction case tried at the assizes in Berlin this week was the means of revealing a somewhat surprising degree of looseness of morals in our rural communities."

The undermentioned gentlemen have kindly consented to act as Agents in their respective localities for the True Witness.

St. Remi, P. O. S.; St. Emerald, P. McD.; Almonte, J. O. R.; Sandwich, A. E. S.; Starnesboro, P. L. 4; River Bourgeois, Rev. W. M. L.; St. Agathe, M. L. 1.50; Spencerville, J. E. D.; Kars, J. O. C. 2; Klchibucto, H. O. L. 4; Grenville, T. C. 2; Williams-town, P. P. 2; Sherrington, M. J. 1.50; Morris-burgh, J. B. 2; St. Foye, Rev. J. S.; Marshall, Mich., J. W. G. 1.25; Fawn, J. H. 2; Richibucto, Mrs. C. McD. 2; Aylmer, G. R. 2; Upper Wakefield, P. O. F. 2; Pembroke, J. C. 2; Eganville, D. M. 4; Adamston, J. M. 2; Antigonish, J. McD. 2; Pom-quet Forks, Rev. J. C. 4; Quebec, G. M. M. 2; Lower Ireland, P. McD. 2; Glennevis, D. J. McD. 2; St. John, W. C. 2; Monckland, M. M. 4; Hamilton, N. J. P. 2; Pembroke, J. G. 2; Downeyville, J. O. L. 6; Springfield, G. F. 2.

triangle was erected in the front yard of the gaol, and all the prisoners confined in the gaol, seventeen in number, were drawn up in line to witness the punishment. There were only a few spectators admitted. The prisoner was led into the yard by the turnkey, and he stripped and took his place on the triangle without displaying any particular emotion.

Mr. DAVIN'S LECTURE AND READINGS.—Last Friday evening Mr. N. F. Davin (who has been the guest of Rev. Mr. Stafford while taking a brief holiday) lectured in the Town Hall on Daniel O'Connell.

The Postmaster-General, in reference to the Postal Act of last session, which went into operation on Friday last, and the following information contained in it will be useful to know.—Letters posted in Canada, on and after that date, October 1st, to go by mail to places within the Dominion, are required to be prepaid, by postage stamp, the ordinary rate of three cents per lb. oz.; and if posted wholly unpaid, such letters will be sent to the Dead Letter Office, Ottawa.

Eight Cousins; or, The Aunt-Hill. By Louisa M. Alcott. Author of "Little Women," &c. Canadian Copyright Edition. Montreal, Dawson Bros.

REMITTANCES RECEIVED. St. Remi, P. O. S.; St. Emerald, P. McD.; Almonte, J. O. R.; Sandwich, A. E. S.; Starnesboro, P. L. 4; River Bourgeois, Rev. W. M. L.; St. Agathe, M. L. 1.50; Spencerville, J. E. D.; Kars, J. O. C. 2; Klchibucto, H. O. L. 4; Grenville, T. C. 2; Williams-town, P. P. 2; Sherrington, M. J. 1.50; Morris-burgh, J. B. 2; St. Foye, Rev. J. S.; Marshall, Mich., J. W. G. 1.25; Fawn, J. H. 2; Richibucto, Mrs. C. McD. 2; Aylmer, G. R. 2; Upper Wakefield, P. O. F. 2; Pembroke, J. C. 2; Eganville, D. M. 4; Adamston, J. M. 2; Antigonish, J. McD. 2; Pom-quet Forks, Rev. J. C. 4; Quebec, G. M. M. 2; Lower Ireland, P. McD. 2; Glennevis, D. J. McD. 2; St. John, W. C. 2; Monckland, M. M. 4; Hamilton, N. J. P. 2; Pembroke, J. G. 2; Downeyville, J. O. L. 6; Springfield, G. F. 2.

St. Vincent's Academy, Fullum street. St. Patrick's Academy, Grand Trunk st. (Point St. Charles). St. Joseph's Academy, corner St. Joseph and Versailles streets. Admission fee, \$3 for six months, payable in advance.

Evening Classes for Adults will be opened during six months from the 20th September instant, from half-past seven till half past nine o'clock, for the tuition of Reading, Writing, Calculation, the French and English languages, Book-Keeping, &c., &c., at the following places, viz.— St. Mary's Academy, corner Craig and Vistafion streets.

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Married. At Arichat, N.S., on the 6th ult., by the Right Rev. Bishop Cameron, uncle to the bride, assisted by the Rev. F. Broussard, P.P., Arichat, and Rev. Dr. Cameron, P.P., brother to the bride, Hector F. McDougall, Esq., of Christmas Island, to Christina, daughter of the late Allan Cameron, L. S. River, Antigonish.

MONTREAL WHOLESALE MARKETS.—(Gazette)

Table with columns for commodity names and prices. Includes Flour, Superior Extra, Fancy, Spring Extra, Superfine, Extra Superfine, Fine, Strong Bakers', Middlings, U. C. bag flour, City bags, Wheat, Oatmeal, Corn, Oats, Pease, Barley, Lard, Cheese, Pork, Beef, Ashes, Butter.

TORONTO FARMERS' MARKET.—(Globe)

Table with columns for commodity names and prices. Includes Wheat, Barley, Oats, Peas, Dressed hogs, Beef, Mutton, Butter, Eggs, Apples, Geese, Turkeys, Cabbage, Onions, Turnips, Potatoes, Hay, Straw.

THE KINGSTON MARKET.—(British Whig)

Table with columns for commodity names and prices. Includes Flour, Family, Grain, Rye, Oats, Wheat, Meat, Mutton, Ham, Veal, Bacon, Pork, Hides, Lamb, Poultry, Geese, Ducks, Fowls, GENERAL, Butter, Eggs, Cheese, Hay, Straw, Wood, Coal, Wool.

J. H. SEMPLE, IMPORTER AND WHOLESALE GROCER, 53 ST. PETER STREET, (Corner of Foundling MONTREAL) May 1st, 1874. 37-52

SITUATION WANTED.—A Young Woman wishes a situation as housekeeper to a Priest. Good references. Apply to "M.M.", 15 German Street, Montreal. 7-3

Readers of The Harp. NATIONAL MAGAZINE. \$1.50 per year. Sample Copies FREE.

CATHOLIC COMMISSIONERS' SCHOOLS OF THE CITY OF MONTREAL.

Evening Classes Opening Monday, Sept. 20 Evening Classes for Adults will be opened during six months from the 20th September instant, from half-past seven till half past nine o'clock, for the tuition of Reading, Writing, Calculation, the French and English languages, Book-Keeping, &c., &c., at the following places, viz.— St. Mary's Academy, corner Craig and Vistafion streets.

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FOREIGN INTELLIGENCE.

FRANCE.—PARIS, Oct. 1.—Public attention is at present much occupied with the fact that the Official Journal has not yet published the speech delivered by the Minister of Finance at the Ministerial banquet on the 29th of September. It is stated that M. Buffet prohibited the publication of the speeches on account of the following sentence:—“The coalition of the 24th of May is happily dissolved.” M. Buffet thinks that Ministers should examine the matter in a special Cabinet Council to be held to-day. Should the speech not ultimately be published by the Official Journal, M. Leon Say, Minister of Finance, is expected to resign.

THE SUPPRESSED SPEECH.—PARIS, Oct. 1.—A Cabinet Council was held to-day. The question of the publication of Minister Say's speech came up, and after explanations incident thereto, was settled. Consequently there will be no Ministerial changes. The Journal Official will publish the speech to-morrow, with a letter from M. Say explaining the objectionable passage. The letter was read in the Cabinet meeting and approved.

BOGUS WAR TELEGRAMS.—LONDON, Oct. 1.—A telegram from Paris says that at a regular semi-monthly meeting of the Permanent Committee yesterday, the Marquis de Pléne called attention to the sham telegrams about the Herzegovinian insurrection, which he said were manufactured in the interest of unscrupulous stock-jobbers. M. Scherer thought they were concerted at Belgrade and Constantinople, as well by the sympathizers of either party. The subject was referred to the Government for investigation.

M. Louis Passy, Under-Secretary for Finance, speaking at an agricultural dinner at Gisors, dwelt on the prosperity of the country as evidenced by the price of Renten, the diminution of paper money, and the productiveness of the taxes, which for the past eight months had exceeded the estimates by 60,000,000, a surplus chiefly accruing from the indirect taxes—in other words, from voluntary imposts. After contrasting the 14,000,000 subscribed for inundations under the Empire with the 23,000,000 contributed this summer, he referred to the good fruit crops and the activity of agriculture and manufactures, and pointed out that while the imports and exports were 5,600,000,000 in 1870, they were 7,600,000,000 in 1874. He added that Europe, knowing the difficulties undergone and surmounted by France, rendered it justice. France had not the pretension of weaving those secret alliances leading to bitter deceptions and disastrous wars, which did not prevent it from being isolated in 1870, but it had deserved and regained the sympathies of Europe. On a recent occasion Russia and England cordially extended their hands, and he was amazed at the assertion (of Admiral La Roncière) that France could not enter into the European Council, an assertion made at a moment when it was invited to take part in the pacific settlement of the Eastern Question. Poor France had been too humiliated. Let not Frenchmen humiliate it through party spirit.

THE IMPERIALIST PARTY.—The Bonapartists' Council which met in secret session at Arnhem, Switzerland, at the chateau of the Ex-Empress Eugénie for the purpose of determining the future policy of the party in view of the present aspect of affairs in France, and the growing strength of the Republic has resulted in the following party programme. The first point decided is, that the Prince Imperial shall undertake, in person, the exclusive direction of the Imperialist policy; the Empress, who is unpopular with a large section of the party on account of her pronounced Ultramontanism has abdicated the regency conferred upon her by the late Emperor, and leaves the young Prince to be guided by counsels more in accord with the prevailing sentiments of the party. It is settled that the Prince Imperial will be guided wholly by M. Rouher, thus restoring to prominence in the party a section which steadfastly opposed all concessions to the constitutional party, and disapproved of the liberalized policy of M. Emile Ollivier, previous to the war of 1870. Should the party succeed in restoring the Empire, this choice of a leader leaves no doubt as to its character. It will be despotic in the full sense of the term; and the Council of A. N.berg has decided on the constitution of 1853, in all its rigour, as the one of their choice. The policy agreed upon as best calculated to advance the interests of the party in the present Assembly, is a continuous demand for a plebiscite, which will, they think, flatter the masses by appearing to leave the final decision as to the form of the Government in the people's hands. They will also demand a revision of the constitution in accordance with Article 8 of the Constitution of February 28th.

THE ARMY.—Family circles in France at the present moment are full of concern at the departure of their sons to join the Army Reserve. A law recently passed compels all young men to take part for a month annually in the manoeuvres of the regular army; and this being the first time that the law has been called into operation it is not surprising if it causes considerable emotion. In effect all our young men, without exception, are summoned into the ranks; the rich man's son takes his place side by side with the poor man's boy, and no doubt both will be benefited by the contact. It is a great step made towards bridging the different classes of society together, and it is hoped that it may have the effect of mitigating that social hatred when young Frenchmen of different ranks shall have been brought better acquainted with one another. On the other hand the new regulation must certainly tend to make us better prepared for that near outbreak of war which every one sees to be inevitable. The present Government does not mean to commit the same blunder as the Empire committed. Under the late régime the amounts paid for substitute by those who were drawn by conscription ought to have been devoted to the benefit of the service. Instead of that they were expended on the private pleasures of the Imperial Court and the days of speculation are over for the present, and the Minister of War means to labour energetically for the reorganization of France. General de Cissey's official exertions have been quickened by the disturbances in the Herzegovina, which cannot fail to suggest apprehensions of a serious nature. Up to the present moment the immediately exciting causes of the insurrection are utterly unknown to the public, while not a few diplomatists attribute it to Russian intrigues. Prussia would like to occupy Austria, and Russia with Turkish affairs, and would even encourage them to add to their dominions, and then when the annexations had been effected the German Empire would claim its turn. It would say: You have partitioned Turkey now allow me to proceed to the conquest of two or three more provinces of France. Such are the designs one constantly hears attributed to “M. de Bismarck.” Most persons here consider that the war will go on with various turns of fortune “until next spring,” and then about April, 1876, war will be declared against France. While Prussia is preparing for a fresh campaign against us, the mischievous activity of Radicalism increases daily. The Catholic Congresses that have just taken place at Poitiers and at Rheims supply the Revolutionary press with a pretext for a fierce onslaught on the Church. The Government is bitterly reproached for allowing Catholics the liberty of forming associations and holding meetings. The complaint is indeed founded in fact, for there are at the present time three important societies carrying on the operations in every important town in France. These three societies are called “L'Union des Evêques,” or “Central Bureau,” of which Mgr. de Segur is the director; “Les Comités Catholiques,” under the

presidency of M. Chesnelong, member of the Assembly, and M. Lallemand, the Editor of the Monde; and “Les Cercles Catholiques,” of which the presidents of which are Captain Comte de Mun, and Commandant Comte de la Tour du Pin, Chambly. The Radicals accuse these societies and their directors of breaking the law by the establishment of their committees in the great towns. M. Buffet, as Minister of the Interior, takes no notice of these complaints, and so long as he is in power, we are safe; but should there come a change of Ministry it is not too probable that the Catholic societies would be suppressed. The Radical papers are most furious against us; they heap calumnies upon us. One of their assertions is that our charitable and benevolent societies are merely a cloak for political combinations. This charge is certainly devoid of pretext, especially as regards the Central Bureau, which has no object in view save that of improving the condition of the working classes. The Cercles Catholiques have never even attempted to exercise any influence over working-men in regard to elections; and as to the Comités Catholiques it only concerns itself about politics during an election time. Is that any crime? Everybody is thinking and talking about the new Catholic universities. It is now almost a certainty that in the one now being established at Paris the lectures will commence in October. The habit of the university will be the old Carmelite convent (Les Carmes) in the Rue de Valenciennes, where such a multitude of priests and monks were massacred on the 2nd of September, 1793. We shall also have universities at Avignon, at Toulouse, at Angers, and at Lille. In some of them there will at first perhaps be a scarcity of professors, but the students will be numerous and zealous. The Positivists are hoping to found a university at Paris by the assistance of some of their rich friends in England, but such a university will not be set up in a hurry. Sufficient funds will not, I expect, be forthcoming, and M. Buffet will not be disposed to tolerate its establishment.—Paris Corr. of Tablet.

AN EPIISODE OF THE PARIS COMMUNE.—In a book just published on the Commune of 1871, the Abbe Riche relates the manner in which the cathedral of Notre-Dame was saved from destruction. On the 25th of May he had been charged by the court-martial with the painful task of preparing for death the insurgents ordered to be shot. Amongst them was a young workman, who on learning the fatal news, was so overcome that he fell to the ground. He then struck his head with his hand and exclaimed, “Ah, I knew that it would bring me ill-luck!” Surprised at that remark, made with an air of poignant sincerity, the abbe begged him to relieve his mind by stating what he knew. The man hesitated a few minutes, and then said, “I will confess all to you, but make haste, in an hour it will be too late. Yesterday evening I myself carried to Notre-Dame two barrels of gunpowder and two carboys of petroleum. I placed the powder in the pipes of the warming apparatus, one above and the other below; the petroleum I put one jar in the large pulpit, not where they preach, but near where they sit (meaning the archiepiscopal throne), and the other in the left under the organ. But lose no time,” he added, “in hastening to Notre-Dame to have them removed! What hour is it?” he asked. “Half-past nine,” replied the abbe, looking at his watch. “It was between nine and ten that the place was to be set on fire.” Not a moment was to be lost. The almoner at once informed the Provot-Martial of the revelation so made. A body of sergeants-de-ville left immediately for the cathedral, taking with them the condemned man as a guide. What he said proved exactly true, and some of the chairs and carver woodwork were already burning; but the danger was averted. Taking aside the provot, he said, “You cannot now shoot a man to whose disclosures we owe the preservation of Notre-Dame. Think that only a few paces off is the Hotel Dieu, filled with patients. If the church had blown up, what a terrible catastrophe might have occurred! You must spare this man.” A council was held, and the abbe gained his point. The man was not executed.

SPAIN.—A CARLIST SUCCESS.—LONDON, Oct. 1.—The Times Paris despatch says special information received there confirms the impression that the Carlists gained considerable success near San Sebastian on Tuesday. L'Univers reports that one hundred Alfonsists were killed and one thousand wounded. MADRID, Oct. 1.—A Royal decree orders the organization of fourteen new battalions of infantry. OPENING OF MADRID UNIVERSITY BY THE KING.—MADRID, Oct. 1.—King Alfonso opened Madrid University to-day with a speech, in which he said:—“I recognize the fact that the circumstances are difficult; education and enlightenment can alone regenerate Spain and restore peace. It is painful to me to see civil war still continue, notwithstanding my efforts.” MADRID, Oct. 1.—Martinez Campos has left Barcelona to reassume the direction of operations in Catalonia.

GERMANY.—The Cologne Gazette reports that 117 buildings, including 97 houses, have been burnt down at Paderborn, and that 220 families, numbering 900 persons, are homeless. They are lodged in the Franciscan Monastery, the clerical seminary, and the vacant episcopal palace. There was an insufficient supply of water, and the manoeuvres prevented the assistance of the military from being obtained. BAVARIA AND GERMANY.—Bavaria it would seem, has not commended herself sufficiently to Prince Bismarck's Government by her zeal in the anti-Catholic war. The German semi-official press has been calling upon the Cabinet of Munich to break off at once all official relations with the Holy See, and to expel the Nuncio. The Cologne Gazette denounces that personage with indecent virulence as a “Papal spy over Germany,” and asserts that he holds and exerts superior authority over the Catholic clergy of North Germany, and encourages them to denounce and excommunicate their brethren, and is in reality the “centre of the North German Ultramontane faction.” It remains to be seen what attention Bavaria will pay to this summons, the overbearing tone of which seems well enough calculated to fan the embers of any national spirit that may survive in the country.

THE LONDON TABLET collates the following on the persecution of the Church still raging in Germany:—“A letter which appears in the Germania gives a distressing picture of the religious condition of the diocese of Posen in consequence of the persecution. All persons engaged in religious instruction in the Gymnasiums (with the exception of a very few) have been dismissed for refusing to abjure their Bishop. The pupils of most of the gymnasia are without any Catholic religious instruction, in others it is given by unauthorized laymen. At the same time ample provision is made for Jewish religious instruction in the institutions frequented by young Jews. The ecclesiastical seminary at Posen, where there were 100 students, has been closed; the ‘practical’ seminary at Gnesen is empty. The Catholic training college for masters has been transferred from Posen to Rawitzsch. According to the Clerical Directory of 1874 there were 818 priests in the United dioceses; there are at present only 768. Of the fifty some have died; others have been banished. Within the last two years the Cardinal Archbishop has had his revenues confiscated, and has been shut up in prison for two years. The same fate has overtaken the two Vicars-General, one of whom died from the effect of his imprisonment. The two assistant Bishops, Mgr. Janiszewski and Cybuchowski, have been banished—the former for having once administered the Sacrament of Confirmation.

the latter for having blessed the holy oils on Maundy Thursday, without having received permission from the Governor of the Province. The successor of the Vicar-General in Gnesen was imprisoned for nine months, and then banished. The Prelate von Koszmin, after having been for a long time in solitary confinement, has lately obtained a companion in imprisonment, Canon Kurowiski, who is suspected of being the ‘secret delegate.’ Besides these, eighty-seven other priests have been for weeks and months long in prison; and some have been released only to be banished. How injurious their imprisonment has been to many others is attested by the fact of their disabled condition from rheumatism, &c. Scarcely a number of the official journal appears in which some priest is not declared an outlaw, although he will have been already judicially banished from the province. Thirty-two parishes are without priests. Twenty-one other parishes are destitute of proper spiritual assistance (owing to the imprisonment of their clergymen) during the great festivals of Christmas, Easter, Pentecost, Corpus Christi, and during the time for the Paschal duty. The sick are borne in wagons to outlying churches in order to receive the consolations of religion; stealthily, and by night, priests are brought to the bedside of the dying. The dead are committed to the grave without any religious rite (ohne Sang und Klang), a pile of stones being erected to mark the place where they lie until a happier time when the blessing of the Church may hallow the spot. About 400 parish priests have had fines of various amounts inflicted upon them. There is not a parochial residence in the two dioceses from which every article of furniture has not been carried off under legal process; and if anywhere anything is to be found it is sure to be the property of some private person. The usual objects which greet one on arriving at a parochial residence are summonses, Governmental notices, copies of decrees, &c. Almost all the members of the religious orders have been swept away. Their churches are administered by secular priests, who depend for subsistence on the charity of the people. And wihal, thanks be to God, there is only one Kubezank among us; for Kiek is a stranger who has wandered hither from Silesia. To conclude, it is not the clergy only who have to suffer; the laity also have their fair share of persecution.

It will be remembered that, towards the end of May, all the priests of the Gnesen portion of the Archdiocese of Posen-Gnesen, who were in prison for refusing to give information concerning the supposed ‘secret delegate,’ were suddenly liberated. The Government official paper of the district expressly declared that they were set free because the Government had obtained information on the subject. Somehow people began to talk about a certain Canon Suszczyński, who was parish priest of Mogilno Dean (corresponding to Vicar Foraneus) of Zuin, and this gentleman addressed a ‘declaration’ to the Catholic Kurjer Poznanski, in which he stated that he was wholly ignorant whether a secret delegate existed since the beginning of the year. As to who the delegate was during the latter portion of last year he was not certain and had no direct information; consequently, he said, he mentioned no name whatever in the course of his own judicial examination. Nevertheless the Vossische Zeitung, a Liberal journal, distinctly intimated that the Government had received the information they desired concerning the delegate from a priest of the diocese of Gnesen. It further said that this priest would shortly give up the clerical profession and become an inspector of schools. All this time the Catholic journals were silent as to the name or any precise indication of his person. At length the unhappy man has himself published another ‘declaration’; this time, however, in the Government organ. He says that “after a long and severe struggle he has resolved to take a most important step. His studies have convinced him that the system of faith and morals which is directed from Rome requires reform.” He goes on to refer to the moral branch of the system, and it is scarcely necessary to say, that the great blot here is, in his opinion, ‘the celibacy of the clergy.’ One of the Polish Liberal papers referring to the business, is ashamed of the man for ‘deserting the Church which he had sworn to serve till death. Such a circumstance is most unusual in the history of the Church of Poland.’

TURKEY.—The Tablet writes as follows on the difficulties the insurgents have to contend with in their struggle against the rule of the Moslem.—“The very nature of the country in Bosnia and the Herzegovina renders it doubly impossible for the insurgents, however gallantly they may struggle, to make any effectual headway against the Turks now that these latter have been so powerfully reinforced, and so long as the undivided strength of Turkey remains available against its revolted provinces. Nothing like a regular army could subsist, even supposing it to be got together, in the poor barren and backward territories which are the scene of the present insurrection, and without a regular army amply supplied with artillery the reduction of the Turkish fortresses is quite out of the question. Even in Bosnia, which is by far the richer of the two disturbed districts, although it possesses luxuriant forests, and is said to be rich in mineral wealth, it is with difficulty that its hardy and frugal inhabitants find the bare necessities of life. As for the Herzegovina it is literally the poorest country in the world. It is a rocky, treeless wilderness, with here and there a valley of comparative fertility, like an oasis in the midst of a surrounding Sahara. It would be difficult to find even among the ragged Bedouins of the desert such extremes of poverty as are to be commonly met with among the miserable peasants of Bosnia and the Herzegovina. With no garments save a scanty tunic and drawers they expose their naked breasts, feet, and arms to the excesses of heat and cold which occur in their climate. They are plundered of the scanty earnings of their backward agriculture by their Turkish masters, and they are deprived of all chances of improving their position by any trade or commerce with the outward world through the timorous jealousy of Austro-Hungary, whose coast-guards and frontier-guards repel from their shores and borders every approach of western civilization. For generations the policy of Austria, and especially of Hungary, has sought the weakening and impoverishment of the Southern Slavs, and as regards the Serbs within the actual limits of the Austro-Hungarian Monarchy this policy has certainly produced, as might be imagined, results sufficiently satisfactory in point of poverty degradation. It is only in those border lands of Turkey which have to bear the scourge of Moslem fanaticism as well as Magyar hate that the full consequences of this régime of cruelty and cowardice are seen to be fully attained.

ROADS IN THE HANDS OF THE INSURGENTS.—LONDON, Oct. 1.—The Times has a special dated Prague, September 30, in which the correspondent says:—“I have just returned from Trebigne, no troops have passed for five days, and the roads are in the hands of the insurgents.” REPULSE OF TURKISH TROOPS.—Austrian official telegrams state that the Turkish troops were repulsed near Klek yesterday. Fighting was renewed to-day, but with what result is not known. JUNCTION OF TURKISH AND AUSTRIAN RAILWAY.—CONSTANTINOPLE, Oct. 2.—Definite arrangements have been concluded to-day between the Sublime Porte and Austria relative to a junction of the Turkish and Austrian railway systems, fixing the period when the necessary works shall be commenced and terminated.

COUNT ANDRASSY ON THE INSURRECTION.—VIENNA, Oct. 1.—Count Andrássy, in answer to a question of the Austrian Parliamentary delegation, stated that the accounts of the participation of the inhabitants of Serbia and Montenegro in the insurrection in Turkey were much exaggerated. Everything had been done to prevent the participation of the mass of the people. As far as human foresight went, he considered universal peace assured. The sole interest of Austria was the maintenance of peace for the development of her internal resources. ENGAGEMENTS IN THE HERZEGOVINA.—VIENNA, October 1.—The evening papers publish the following:—“Several sanguinary engagements have taken place in the Herzegovina between a body of 1,200 insurgents and 4,000 Turks. The first was fought on the 28th ult., near Klepavitz, and two engagements followed on the 29th and 30th, near Prapritizza. The insurgents lost 56 men, and estimated the loss of the Turks at 500. On account of their inferior numbers the insurgents were obliged to retreat.”

GATHERING FOR THE FRAY.—LONDON, Oct. 1.—A special from Vienna to the Daily News announces that Serbia has summoned all her subjects abroad to return within three weeks, and join the landwehr. THE KLEK DEFEAT.—LONDON, Oct. 2.—Accounts received of the fight at Klek are conflicting. The Daily News correspondent at Ragusa telegraphs that three battalions of Turks were totally defeated, and 65 were beheaded.

THE DEATH OF AN AGED MONK.—The death of a ‘veritable centenarian’ is reported from Mount Athos. Father Nicephorus, of the convent Zitza, has just passed away at the age of 117 years. A romantic souvenir, says The Levant Herald, attached to the earlier days of this venerable priest. He was the actual caloyer who, according to Mr. Ech-house, Byron's travelling companion, entertained the poet ‘in a warm chamber with grapes and a pleasant white wine, not trodden out with the feet but pressed from the grape by the hand,’ and who in gratitude was immortalized by his guest in ‘Childe Harold.’ Here dwells the caloyer, nor rude is he, Nor nigard of his cheer, the passer by Is welcome still.

Father Nicephorus, it is said, preserved to the last years of his long life a lively recollection of Byron's visit to Zitza. Mount Athos air seems to agree with the monks, for only the other day another caloyer died at the age of 103. Probably, however, it is not only the air, but the ‘absence of worry’ on Mount Athos which is favourable to longevity. The monks who inhabit monasteries in that elevated situation are not much troubled with the cares that shorten life of so many secular householders. They are not pestered by dishonest and discontented servants, by extortionist tradesmen, or by morning visitors. They live, too, chiefly on herbs, fruits and fish, and keep regular hours. If Father Nicephorus had ‘dined out’ six nights in the week, eating immense quantities of unwholesome food, breathing impure atmosphere, and only retiring to rest in the early hours of the morning, he would probably not have attained the ripe old age of 117.

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