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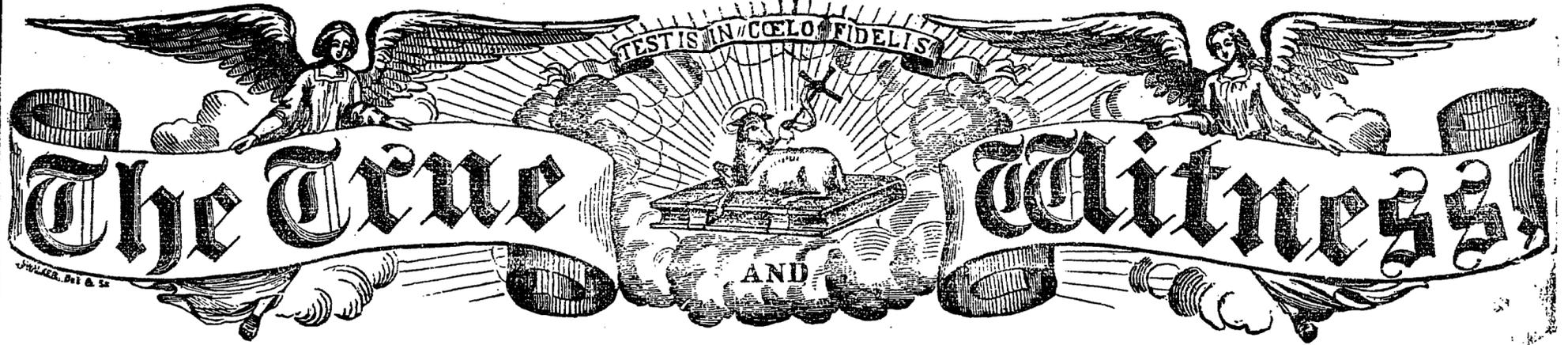
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CATHOLIC CHRONICLE.

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No. 12.

CLARA LESLIE.

A TALE OF OUR OWN TIMES.

CHAPTER XX.—Continued.

Clara did not answer. She was not quite prepared to say there was no profanation; but she mused over the shudder with which she had once seen the Sacred Elements split between the awkwardness of the clergyman and the communi- cant at Margaret Chapel, and how she had watched to see whether he would return to repair it; but no, he had passed on with a sorrow- ful look. It would have made too much fuss, or been too open an avowal of his creed, and what he believed to be the precious Blood of the Lord of Glory lay neglected on the chancel floor!

'And now, is there anything else that puzzles you,' asked Father Raymond, 'and that you would like to ask me?'

'I do not understand,' said Clara, 'how one can merit heaven.' She took out her pet Hora. For instance, there are prayers I have never yet been able to use; such as those which beg we may obtain our requests by the merits of the Saints. How can we reach heaven by the merits of St. Peter and Paul?'

'Here, again, I think I see at once your peculiar difficulty. Those merits, the merits of all the Saints, even of the Blessed Mother of God herself, whose merits are they in reality? Of ourselves we have nothing, nothing but sin; but through the all-abundant infinite merits of the God-Man, Jesus Christ our Lord, our poor good works, which of themselves are so imperfect and mixed with evil that they would never gain heaven, have an inestimable value placed upon them in the sight of God, and so we may be said to gain Heaven—to merit Heaven.'

'But can any one have merits more than enough to save himself?' interrupted Clara, eagerly.

'We have all a debt of sin to pay,' replied Father Raymond, 'and somehow that debt must be wiped out, or the justice of God cannot be satisfied. Yet you will agree with me, I suppose in saying that some have a larger amount of sin than others to expiate. St. John the Baptist, for instance, was sanctified and full of the Holy Ghost from his mother's womb, yet his life was one of intense self-denial.'

'And St. Aloysius Gonzaga,' said Clara, looking up eagerly—'he who had but some few words, uttered when he was not aware of their wrong meaning, to mourn over as sin.'

'And St. Aloysius Gonzaga,' proceeded Father Raymond, with a smile. 'They had no sin to expiate; their accumulated merits then,—all the austerities they practised over and above what the law of God required,—what were they?'

'I see,' said Clara,—'works of supereroga- tion; a light is beginning to dawn over my mind, and I think I see the place our Lord holds in the Catholic system. He stands, as it were, in the midst; and in Him, by Him, through Him, for Him, are all things. He is the foundation, the great foundation, which stretches through it all; and all this is but the beautiful superstructure— I see now—necessarily following upon the carry- ing out of one's principles. You are not always speaking of it, because it is the first principle inculcated,—a matter of course, that every one knows.'

'Exactly,' replied Father Raymond.

'One thing more,' said Clara: 'this is all very well for saints, men of such wonderful austerities; but for such as me! I have read of the balance of the sanctuary, wherein after death one's good and evil actions are weighed, and as the balance turns, so is the judgment pronounced; and I have trembled, I have shuddered, at the thought. The evil actions, alas! they are easily discov- ered, they stare me on every side; but the good ones, the merits, where are they? I do no pen- ances: I perform no austerities; I have no good works, and even the very few that I can dis- cover, for what motives were they done? What vanity was mixed up with them? Alas, they must take their place in the opposite scale, they are so alloyed and tarnished. If I were to die to-day, how would my balance turn? Where is the merit to counter-balance the heap of sin?'

She spoke with an effort, but quite fearlessly, the crimson spot gathering in her cheek, and her eyes fixed on the gentle countenance of Fa- ther Raymond, as if her doom was to issue from his lips.

'Merit can be gained at every moment,' he replied, so gently, and yet so earnestly. 'God does not require such penances and corporal austerities from every one: some few only are led by these extraordinary ways. Every act of conformity to His will, every prayer we breathe, act of faith, or hope, or love to Him are counted as merits by Him. You are forgetting, my dear child, that of themselves they are nothing, worse than nothing; that it is only through the

infinite merits of the Son of God that they are available before Him.'

'I see,' said Clara again, 'united to His merits; we make our morning oblation of our- selves and all we do in union with what He did and suffered. This is, then, what is meant: when spiritual books say that an action of itself is "lead;" united to His "it is as though lead were did into molten gold, and so invested with the beauty and preciousness of the gold."'

'Exactly,' said Father Raymond.

'And then for those who die without the whole punishment due to sin being performed in this world?' said Clara inquiringly.

'There is purgatory,' replied Father Ray- mond.

'Yes,' said Clara: 'I quite understand.— How beautifully the whole Roman system fits in together!'

Father Raymond smiled.

'It does, indeed,' said he; 'and the more you see of it, the more you will admire it, and ac- knowledge that the Hand that formed it is Divine. Take away one piece, and the whole is spoiled; a link in the chain is wanting. Even infidels are obliged to acknowledge that it is the most beautiful piece of human invention the world can show; it bears on itself the very marks of Divinity. And now, is there any other point you would like explained?'

Clara blushed.

'I am afraid I have still a great many Pro- testant prejudices against the worship of the Blessed Virgin,' she replied; 'at least, I am afraid of the abuses to which they say it leads on the Continent. I once thought much of Saints and Angels, and my heaven, I believe, consisted in meeting and seeing them; and now I so fear one iota of my heart's devotion being alienated from Him whom I would love above all things in this world. I so fear again lower- ing my sight one moment from Him, and fixing up in my hopes of heaven any thing but the one hope of viewing Him in His beauty, of being absorbed in Him, that I shrink from a system where it would seem as if Mary, all holy and blessed as she is, is almost as much looked to and invoked as her Divine Son.'

'Put away all such fears, my dear Miss Les- lie,' said Father Raymond; 'when you know what our Lord is to the Church, you will see how impossible it is for any creature to fill His place in the heart. He is the Uncreated Beauty. Mary is the work of His Hands; but a glorious and perfect work, unmarred by sin. Remem- ber all the Saints who have written in glowing words of Mary, have written far more glowing ones of Jesus. St. Bernard says, "by Mary to Jesus;" and as for "abuses abroad," of which you hear so much, the whole amounts to this; the southern character is entirely different from ours and they show their love for our Lady in a way which Protestants utterly misunderstand. There is exactly the same devotion felt for her by Catholics in northern countries; only they don't show it in the same vehement way. It is just in the same way as in human affection; you will see it shown quite differently by an Italian and an Englishman.'

'And then,' said Clara anxiously, 'you are sure the ignorant understand as you do?'

'Yes,' said the priest, 'the ignorant as you use the word; for the Catholic Church is the home of the poor,—she has not one doctrine for the rich and another for the needy,—To the poor is the Gospel preached. The very simplicity of the poor enables them to receive the doctrines of the Church with more faith. They know what Mass is; they know what the Blessed Sacrament is; and they never dream of exalting the Mother of God above God. It is not the educated who are to have an especial privilege to understand the Faith, dear Miss Leslie. 'Thou hast hidden these things from the wise and prudent, and hast revealed them to little ones.'

There was a short pause, and then Clara gratefully thanked him for his kindness, and rose to take leave. He looked at the little Hora he still held in his hand, and said, as he returned it to her, 'I think I must give you something that will explain much of what we have been speak- ing about, as a companion to that favorite volume of yours.' He went into the shop, and returned in a few minutes. He held Challoner's Catho- lic Christian Instructed, and assured her she would find much that was useful in so small a compass.

'I see you have been procuring a Missal,' he added, with a smile; 'this will explain a great many of the ceremonies you may not un- derstand.'

Clara gratefully thanked him. 'I have read so few Catholic books,' said she; 'they are very difficult for me to procure in my situation. One I have been very busy with during the last two months is Lingard.'

There was another smile; and then, as she placed her hand in his to bid him good by, he added, 'let me again entreat you not to forget

to pray. Reading is of very little service; prayer is everything. Pray to God to enable you to understand things in their right light, to open your mind to the truth. As I began so I would end,—by entreating you to pray earnestly, fervently, humbly.'

Clara was greatly touched by this reiterated entreaty to pray for guidance—so different from the conduct she had been led to expect from Roman Catholic priests. The tears gushed into her eyes. 'Indeed I will.'

The shopman entered, whispered a few words, and disappeared.

'I am called to attend another case of cholera,' said he, 'who knows which of us may be the next called away?'

She knelt for his blessing. It was given in English, affectionately, but in a very solemn way.

'Whenever you wish to see me,' he added, 'unless something unforeseen occurs, this man is quite to be trusted, and will fetch me here at any time to meet you. God bless you.'

The young priest left the room, and followed the person who was waiting outside to conduct him to the chamber of death. Clara caught a sight of his tall figure as they dived down a small lane; and, with a sigh she could not repress, she hurried off, on her way to Ashton-le-Mary.

CHAPTER XXI.—THE APPROACH OF CHOLERA.

'I could sit and sit and weep
O'er my heart's sorrow;
But on Thine Arm Thou didst sleep,
And wait Thy morrow.'
Isaac Williams.

All was bustle at the Lodge as Clara made her way up the shrubbery. Servants were run- ning lather and thither; every one wore an air of consternation.

'What is the matter?' asked Clara, as she hastily ascended the steps of the house, and ad- dressed a maidservant who was standing wring- ing her hands in the doorway. 'Sarah, what has happened?'

'O miss!' said the woman, as soon as she could speak, 'the cholera, the cholera, I shall die of fear.'

'Who has got it?' said Clara. 'Speak, Sarah, tell me, I entreat you; for the woman was re- lapsing into her old prooxym of fear.—'Not Mrs. Selwyn!—not your mistress?'

'No, miss,' said an old manservant, who came up at the moment; 'it is poor Martha. She was taken frightfully about an hour ago, and my mistress is going to leave the house at once.'

'Where is she,' said Clara, quite unmindful of the last part of the sentence. 'Have you sent for the doctor?'

'Yes, miss,' said the man. 'I told Joe to go off for him at once; but my mistress is in such a fright, she will not stay a moment in the house, and every one is busy taking care of themselves.'

Clara answered not, and walked quickly to- wards the maid's room, where loud groans were audible. Sarah caught her, and sought to detain her by passionate remonstrances on the danger of infection. Clara turned back for one moment and there was a look of calm indignation in her face, as she replied,

'Sarah, my life is in the hands of God. Go with your mistress; I will stay and nurse Martha.'

In another minute she was by the sufferer's side. Her skin was livid, her mouth half open, and every instant she was violently sick, but she was quite sensible.

'Has nothing been done for you, my poor woman?' said she, as she hastily attempted to un- dress the sufferer.

A sigh was the only answer.

She remembered the cholera medicines which had long been in the house in case of need. She looked for some one who would fetch them; the old manservant alone stood near the door, and she told him exactly where he could find them. Her thoughts were with Father Raymond as she hastily administered the laudanum and brandy that were brought her, and with beating heart she heard the ring at the door that announced the doctor. He looked grave, but surprised, and asked in a gentle tone whether she was the only attendant Martha had.

At this moment Mrs. Selwyn's voice was heard in loud tones in the hall.

'Where is Miss Leslie?'

'She is gone into Martha's room,' was the re- ply, and Clara listened eagerly for the answer.

'Into Martha's room?' exclaimed Mrs. Sel- wyn; 'she will give us the infection. Is the car- riage ready, John? I must be off immediately.'

Clara closed the door; she would not hear any more,—for she had heard enough,—and re- turned to Martha's bedside. It was but for a moment, for she knew it was the time for action. Not an instant was to be lost, and she rose pre- pared for the worst. She now heard John's voice.

'Is Mrs. Selwyn gone?' she inquired.

'There is no one left but me,' returned the old man; 'and now, Miss, let us see if we can do anything.'

'God will reward you,' said Clara, deeply touched, with a grateful look that went to the heart of the old man.

All was now done that could be done, and all through that long weary night did Clara sit by the dying woman, with her own hands perform- ing the offices that her state required. She had sent John to the Rectory almost immediately on the first remedies being applied; he had not seen Mr. Middleton, but Mrs. Middleton had spoken to him.

'She seemed as panic-struck as my missus,' said the old man, shrugging his shoulders, when he returned. 'Heaven knows whether she will tell the parson.'

'It won't be much good if she does,' sighed Clara, as she thought of the pompous manner of the gentlemanly Mr. Middleton, and the frigid distance at which he would keep the dying wo- man, did he even make his appearance. Would he confess her? Never. Would she be willing or able to confess between her ignorance and pain? And then, where was the Vatican, or Extreme Unction? 'Ah,' sighed she, as she bent over the now fast-fading countenance, 'if she were but a Catholic, all this would not be to be learnt now.'

She could but commend the poor sufferer to the mercy of God, and attempt to lead her mind to penitential thoughts, and trust in the merits of Him who had died for her on the bloody tree; and the thought forced itself on her mind, that were she herself the next victim to this frightful disease, she would have to die as devoid of priestly and sacramental aid as the poor uncon- scious being before her.

The evening closed in; night came on; the wind howled fearfully through the old trees, and the last scene was fast coming to a close. Mid- night struck, and Clara, with streaming eyes, sat watching and soothing the dreadful death- agony of the poor woman. There were some fearful convulsions, and then the arms re- laxed, and with a deep groan the trembling spirit took its flight. There lay the disfigured corpse in its still gloom, and by it knelt the small fragile figure who was to be the victim of her self-devot- ion. Twelve hours after Martha had breathed her last, Clara herself,—in her turn attended by her old nurse, Mrs. Wallis, to whose ears it had an hour before come that her darling nursing had remained alone at the Lodge,—lay on the same bed of sickness. It would be too long to describe the agony of the poor old woman, or the pious horror with which she received Clara's mention of Father Raymond's name.

'Ye donna mean the Popish priest at Ashton Market, miss,' said she.

'Yes, I do,' replied the suffering girl. 'When John goes for the doctor, he can stop at the Catho- lic chapel on his way. Bid John come come here—this is no time for trifling; I will tell him myself.'

Poor Mrs. Wallis left the room, amazed at her countenance, and we know not what would have been the result of this request, had not a carriage at this moment driven up the sweep.— There was a ring at the door, a quick step on the stairs, and in a moment Clara was clasped in Catherine Temple's arms.

'O Catherine,' she exclaimed, trying in vain to disengage her burning head from her friend's bosom, and put her away from her; do not come here; you too will catch this dreadful dis- order.'

'Clara,' was the only answer, in half-re- proachful tones, 'are we not in the hands of God?'

'Oh, yes,' sighed the exhausted girl, as she sank back on her pillow, and looked with unutter- able affection on the anxious expression of Ca- tharine's face as she bent over her.

'I heard you were left alone,' said she, 'and I came instantly. Mr. Leslie would have come for you, but I begged to be allowed to take his place. They did not tell me that you yourself were attacked.'

'I was not till within an hour two,' replied Clara; 'and now, Catherine, and she clasped her hands, and burst into an agony of tears, 'I may die, and this question is not settled.'

'Clara,' replied the low tones of Catherine's earnest voice, 'can God abandon those who have sought him truly? If your hour is come, these clouds of doubt and darkness will be dispelled; but something tells me that it is not yet arrived. He yet intends you to live and find what you have been so anxiously seeking.'

There was a deep faith in Catherine's earnest mud; she left the room, wrote a few lines, and directed John to take the carriage which stood still at the door, and drive instantly in search of the doctor, and from thence to Ashton Market; and then reassuring the poor frightened Mrs. Wallis, she directed all the well-known remedies for cholera to be applied without delay. Clara seemed to draw strength from her calm self-possessed manner and her tender words.

By the time Catherine had returned to the room, even she perceived a marked difference in

her manner, and when, after half an hour had elapsed, the doctor had arrived, there was al- ready good hopes that the disease was arrested in its progress. She determined, therefore, when Father Leonard arrived, not to allow her to see him, for fear of influencing her mind when under the fear of death.

After the lapse of an hour John returned, but that morning Father Raymond had been suddenly summoned elsewhere. A message, however, from Father Raymond, the priest of the church, reassured Catherine that, if necessary, a Catho- lic priest could be instantly summoned. For the present Catherine saw no need; the alarming symptoms were for the moment stopped; the laudanum even was taking its effect, and Clara was tossing to and fro in a disturbed and agitated doze. The doctor left the house, desiring to be sent for if the smallest symptoms of the disease returned, and Catherine remained that night be- side the couch of her suffering friend. Slowly and gradually she recovered, and in three weeks she was able to leave her bed and lie on the sofa in the drawing-room. The subject of religion had never been broached; kind letters had ar- rived from Douglas and Mildred—but nothing more. Clara seemed to be always absorbed in thought. She could read little, but Catherine saw that she prayed much. One bright May morning her long sofa was drawn close to the window, the rose-colored curtains threw a glow on her thin pale face, and Catherine, delighted to see her looking so much better, sat down beside her with her work, unwilling to interrupt her train of thought.

'Catherine,' said she at last, in tones of agita- tion, though she strove to be calm, as she raised her dark eyes to read into the depths of her friend's soul. 'Catherine—' and there was a long pause.

Catherine met her look, and laying down her work, seated herself in front of her, and smooth- ed down the thin white hand she laid in hers with a smile.

'Have you anything to tell me, Clara?'

'Yes,' replied Clara, but her heart beat fast; 'perhaps you may have guessed it?'

'Is it that the grand question is settled?' said Catherine,—'the great knot cut? You doubt no longer what is the Will of God for you?'

'I do doubt no longer,' Catherine replied Clara; but her eyes filled with tears as she looked earnestly at her friend.

'Thank God!' replied Catherine.

Clara looked puzzled.

'You mistake me, Catherine. Listen to me, —do not interrupt me. You know how long I have doubted the Church of England; how long I have struggled against these doubts. I have sought to stifle them by affection, by duty, by trying to forget them. In vain; they haunted me on every side, till I was convinced that I was attempting unwittingly to stifle the Voice of God. What led to this certainty is too long to tell you now. I need only say that God guided me into the hands of Father Raymond. I have only seen him twice; but he explained more for me in those two half-hours I spent with him, than I could have worked out by myself in as many months. My last interview was the day before I fell ill of the cholera. I have left off reading since; for he bade me do so; and I have done as Alan did when he told me, "Prayer must now cut the knot he could not unravel." Day by day a conviction I cannot express has stolen over me; I want no more arguments; I am sure;— nothing will shake my confidence now; I feel that God has given me a gift I had not before—the gift of faith! No one can know, Catherine, what that gift of faith is until they have expe- rienced it—it is the gift of God alone; and now it seems as if the time was come. I feel as if I can part with all for God—all—even you, Ca- tharine.' But here the pink color deepened, and the dark eyes filled with tears. 'He calls me; and be it where it may, I will arise and follow Him. Catherine,' she added, and more earnest- ly, 'will you hate me when I am a Catholic?— Will you love me still?'

It would have been difficult to describe the feelings of tearful gratitude and tenderness that swelled the heart of Catherine Temple in that moment, as she folded Clara to her bosom, and whispered, in a voice choked with emotion,— 'Clara, my darling child, I too am already a Catho- lic. God has deigned to look upon me, un- worthy, and give to me too the gift of faith.'

Clara raised her eyes one moment to her friend's countenance, as if to read there the truth of such sweet words. She burst into tears; and as she threw her arms round her, she could but murmur, 'Oh, how good God is!'

Catherine let her weep; the emotion would otherwise have been too strong for her enfeebled frame, and she mingled her tears with hers.

'Ah, Catherine! Clara exclaimed at length, 'now at last you are no longer an enigma to me. I now understand the look of sorrow and the al- tered expression since—is it not so?—and she

again looked in her friend's face, to read there the truth of her assertion—since that last Christmas Eve, when I—so supremely miserable, and you came home so calm and happy, and found me sobbing as if my heart would break on that sofa where Mr. Wingfield left me?

'Yes, it was last Christmas Eve that I was received into the Church of Christ,' replied Catherine. 'I had just been conditionally baptised, and made my renunciation, when I came home and found that my hopes for you were to be dashed for many a long day to come. The thought, however, that you were not yet of age consoled me a little.'

'And now, Catherine,' said Clara, 'what am I to do? I thought I should have had to walk these last steps alone, and God has sent you to guide and console me still.'

'You must do nothing hastily, my darling child,' said Catherine, seeing that Clara's ardent mind would soon brook no delay. 'Do you not think that you ought to tell your brother at once?'

'Douglas!' exclaimed Clara; 'he would only be most fearfully angry, and put me into more rigorous confinement than ever.'

'When are you one-and-twenty?' asked Catherine. 'Not till the 5th of next December—the Immaculate Conception of our Blessed Lady,' said Clara, with a smile.

'He could have no authority over you after that time,' said Catherine musingly. 'I suppose you could not live in his house as a Catholic?'

'Never,' replied Clara; 'he gave up Alan from the hour of my father's death; he would never see him since, or hear from him. After I am of age, he would say I am of course at liberty, by law, to become a Catholic, if I please; but from that moment I am no longer his sister.'

'Do you not think you owe it to your relations, to your friends, to wait some time before you take this step, so young as you are?' suggested Catherine.

'And Mr. Wingfield?' said Clara sadly; 'I must see him once again.'

'In that case he will certainly require this of you,' said Catherine; 'and I do not think, added she smiling; that Father Raymond would say nay to the arrangement, always provided,' she continued, 'that there is no danger of death.'

'So you have been in communication with Father Raymond, and you knew all about it before?' said Clara suddenly, as if Catherine's smile had given her a new light.

'He was at my baptism,' replied Catherine, smiling again; 'and he writes to me occasionally. I knew he was at Ashton Market, or going there very shortly, when I was so anxious for you to go into the country with Mrs. Selwyn.'

'Ah, I see,' said Clara; 'I understand it all. I thought it was a very strange manoeuvre of yours. I did not know it to be the means of my conversion. O Catherine! how good God is! Why has He chosen me, the most unworthy, the most unfaithful of His creatures, for such a wonderful gift, such an unspeakable mercy, when He leaves millions of others, so far more worthy, without it? I am overwhelmed; I can but throw myself in the dust, and say, "Lord, what can I do to thank Thee? what can I do to show Thee all my gratitude? One deep indeed calleth unto another deep; but it is the immense deep of His goodness to the unfathomable one of my nothingness and sin!"'

Her rapturous expression had returned as she spoke; but Catherine saw that she was over-exciting herself, and wanted to close the conversation, and invite her to be still and try to sleep. But Clara turned with a new look to her, and the one word—'Alan!'

'I shall, then, again write to him; he will again be mine; we shall again be one; and perhaps, perhaps, some day, we may meet again, even in this world!' 'But he will be a priest,' she added thoughtfully—'a monk; such a sacred character! He will not be the Alan of old days.'

'Nor will you be the wild Clara of old days either,' interrupted Catherine.

'At any rate, I have had sorrows enough to make me anything but the wild Clara,' sighed she. 'Ah, how little I knew whether God was leading me when I asked for sorrow in my childish ardor, in the vigils I kept in that old St. Wilfrid's, and feared my own happiness; but I can well say, as dear Father Newman said in olden days:

"Yet Lord, in memory's fondest place,
I shrink those seasons sad,
When, looking up, I saw Thy Face
In kind austerous clad."

'I would not miss one sigh or tear,
Heart-pang or throbbing brow;
Sweet was the chastisement severe,
And sweet its memory now.'

(To be continued.)

DIocese of Westminster.

THE ARCHBISHOP'S PASTORAL.
A Pastoral Letter to the Clergy and Laity of the Diocese of Westminster, by Henry Edward, Archbishop of Westminster.

HENRY EDWARD, by the Grace of God and the Favor of the Apostolic See, Archbishop of Westminster, to the Clergy, Secular and Regular, and the Faithful of the said Diocese, Health and Benediction in the Lord.

Reverend and Dear Brethren, and Dear Children in Jesus Christ.—The Cardinal Archbishop and the Bishops of Ireland having invited us to unite with them in a public and solemn intercession in behalf of our Holy Father the Sovereign Pontiff at this moment of danger, we have with the greatest readiness and joy assented. Two reasons make us prompt to do so. First that we may ask your filial and fervent prayers for our beloved and august Pontiff, and next that we may give to the Bishops and Faithful of Ireland, a public testimony of our love and veneration for a people who have suffered beyond all example, for the Faith and for the Vicar of Jesus Christ. We gladly seize this opportunity to draw more and more close the bond which binds us together. The Catholic Church of Ireland and of England, is not united but one. It has one faith, one heart, one will, with all the affections and sympathies of joy or sorrow in the mystical body of Christ: 'Neither can we forget that our flock in England is by birth and by blood, to so great an extent, the offspring and gift of Ireland. We derive from them the Catholic fervour and fidelity of their race; and we desire to manifest our intimate union of heart and will by the closest co-operation in all

that is for their welfare and for the service of our common faith.

We should have been glad if it had been possible that the pastors and faithful of England and Ireland should have united in this act of intercession for the Holy Father on the same day, namely, the Feast of the Holy Name of Mary. But as the invitation did not reach us in time to make the needful preparations, we have fixed on another Feast of our Blessed Mother, that is Rosary Sunday. There is a special fitness in that day. It is a festival on which the Church celebrates, year by year, the power of intercession in behalf of the Sovereign Pontiff and of Christendom. On Rosary Sunday we commemorate the two great and decisive victories of Christendom over the Mahometan power, the one by sea and the other by land, whereby the civilisation and christianity of Europe were delivered from the destruction which has overwhelmed the Christians of Asia and of Africa. These great victories were won in the hour when the Confraternities of the Holy Rosary were making public intercession throughout the Catholic unity, to obtain the intervention of the power of God. To that same power, and with the same prayer, and with the same assured confidence, we turn once more.

It is fitting, then, that we should explain, in a few words, the intention with which you are now asked to pray.

And first, that the Church is free from all temporal subjection in the discharge of its divine office, is an axiom of the Faith. But this freedom is contained in, and vindicated by the freedom of its head. The Vicar of Jesus Christ is independent of all earthly power both in his person and in his office; and this independence is a security for the purity of doctrine, and of discipline throughout the Catholic unity. While the world was pagan, the Pontiffs vindicated their independence by martyrdom. When the world became Christian, it was secured to them by the possession and sovereignty of Rome. It was necessary that they should possess a sphere in which they might exercise their apostolic office in perfect freedom. The possession of Rome and of its sovereignty was the providential means to this end. Two sovereignties cannot co-exist in the same place, and the providence of God so ordered the event. The departure of the Emperors to Constantinople left the Pontiffs sole and supreme, and this arrangement of Divine Providence has continued through all ages and trials to this day. In a word, then, to the spiritual freedom of the Church the personal independence of its head is necessary; to the peaceful exercise of this personal independence, a sphere and a throne are necessary. For he who is independent is sovereign; and sovereignty excludes all superiors. But such is the order which the will of God has ordained for the Vicar of Christ in Rome and its provinces; and this is what men call his Temporal Power—a providential order to secure in peace his personal freedom and supreme direction over the whole Church on earth.

Next, you will remember that eighteen years ago the Sovereign Pontiff was driven by the Revolution from his throne and city. Catholic and Christian France was at the same moment likewise in the confusion of political change; and her own sufferings and disorders could not make her unmindful of the Holy Father. It was France in the moment of its freest expression, when the popular will was in the ascendant, when it spoke and acted, not as a Monarchy, or as an Empire, but as a Republic, that sent its armies to Rome. If the people of France ever spoke for themselves, they spoke then; and yet it was not France as an isolated European power, but France as the first Catholic power, and as the mandatary and representative of them all, that undertook in behalf of Catholic Europe the restoration of the centre of its unity and the source of its spiritual order. To France has been conceded in these eighteen years, the high dignity and grace in protecting the Vicar of Jesus Christ from the anti-social, anti-Christian power of modern revolution. A noble task which other Catholic powers would rejoice to fulfil; but by a traditional privilege, and a kind of Catholic primogeniture, it is the inheritance and the glory of France to execute the will of the Catholic world in the protection of Rome. To those who believe that the Christian Church is the source and the sustaining principle of Christian Europe, this Catholic mission of France will at once appear in its true light, namely, not as a French interest, or a diplomatic scheme, or a political enterprise, or an intrusive intervention in another state, but a duty of a higher order, in behalf of the whole Catholic unity and of the Christianity of the world. Every Catholic nation has a right in Rome, for Rome is Catholic, not Italian. The mission of France is a witness against the revolutionary and schismatic nationalism which has been for centuries striving to undo the work of Christianity. The Church of Christ fused and sustained all nations in a higher unity and in that unity they have an universal citizenship and equal rights. And yet some men have lost so utterly the consciousness, and even the first outlines of Christian unity, that they believe, and would have us believe, the ultimate and sole support of the Pontifical Throne to be what they are pleased to call, foreign bayonets. But what Christian power can be foreign in the centre of Christendom? Those bayonets could not remain if it were not the will of the great Catholic people of France that their armies should protect the Vicar of Jesus Christ.—But France, with all its military power, would not be able to execute its office if the universal sense of Catholic people of the world were consenting to its act. And whence comes this universal sense of Catholic people of the world were not consenting to its act. And whence comes this universal consent of the Christian instincts and sentiments of the Catholic nations, that is of Christendom—but from the light of faith and the Spirit of God, who rules the hearts of men. In the last analysis then, it is the Divine providence which has already intervened in these last turbulent eighteen years, to protect the City of Rome. While we have been looking out for intervention, God has intervened long ago, and holds his hand upon Rome at this hour. The arms are the arms of France, but the will is the will of Christendom, and the power is the power of God.

Two years ago a Convention was made between the Sovereigns of France and Italy, without the knowledge of the Sovereign Pontiff, who of all men ought first to have been possessed of that knowledge; to the effect that after two years the armies of France should be withdrawn from their Christian mission, and should abdicate the traditional office, which Charlemagne bequeathed to his successors. It was agreed that the Vicar of our Lord should be left weak, isolated, defenceless, in the midst of the revolution. That convention expired on the 15th of this month, but its execution is not to be completed until next December. This interval of time therefore is full of expectation. There is not a Christian power in the world to stay its execution, or to come between the contracting parties in this abandonment of the Vicar of Jesus Christ. The principle of human non-intervention has its full development. Treaties, contracts, engagements, rights of justice, all international laws and obligations have been long ago broken up and buried. The powers of Christian Europe looked on in silence. The principle of modern nationalism, after tending asunder the fair political order of the Christian world, has reached at length to the order of the Christian Church. It has for three centuries assailed its unity. It now assails its authority. It rent nations from its body; it now aims at its Head. Christendom must be silent because its centre is in Italy. But its circumference traverses all nations; and all are equally near to their common centre. Italian nationalism is more sacred to the statesmen of to-day than the unity and authority of Christendom, or the purity and freedom of the Church. The inspirations of the Revolution have poisoned their counsels and paralysed their action. The Sacred Diplomacy of Christendom is effaced from the laws of nations. Christian unity

must give way before national isolation; and the decomposition of Christian Europe is to be accomplished. The work of the Revolution, that is of society without Christ and without God, is to be supreme. 'The kingdom of this world' was the kingdom of our Lord and His Christ' (Apoc. xi. 15). But the civil powers of the world are now degrading themselves one by one; and the Temporal Power of the Vicar of Jesus Christ is therefore intolerable to them. It reminds them whence they are fallen, and it must be destroyed. And there is no human power to stay the hand uplifted to destroy it.

It remains then for us, dear children in Jesus Christ, to turn to the only Power which never forsakes His Vicar upon earth: the only Sovereign whose intervention never fails to come when the time is full. He suffers the moment to linger that our faith may be tried. God works slowly, but He works surely. Eighteen hundred years of Divine protection, and perpetual restoration of justice, assures us that the end is not yet. God is a jealous God. He will not work till men have refused to serve Him, lest it should seem to be their hand not His which has restored the rights of His Church and the order of the world. There is nothing new in the conflict and peril of the Holy Father. It is the inheritance of the Pontiffs to bear in chief, and almost alone, the whole brunt of this battle between God and the world. As the highest tree draws the lightning to itself, so the spirit of anti-christ smites first and last the Vicar of Christ. When Mahometanism almost surrounded Christendom, and seemed to hold it in his grasp, the Faithful prayed to our Divine Lord through the prayers of His Immaculate Mother, and the hosts and fleets of the infidel were scattered to return no more. The Revolution then came up from the South, and seems to have the Holy See in its grasp. But God's strength is made perfect in weakness. Prayer will do again what prayer has done before. The Rosary is stronger than weapons of war, and processions of little children than legions of men. It was on a Rosary Sunday that processions went about the streets of Milan when the plague smote it. St. Charles foretold that before Christmas the plague should be stayed—and it was so. Pray then, dear children in Jesus Christ, that before December runs out, the hand of God may deliver our beloved Father and Pontiff out of the hands of his enemies. Reverend and dear brethren offer, each one of you, next Sunday, or as soon as may be, the Holy Sacrifice at least once for this intention. Let the Faithful offer their communications and their prayers, their penances, their mortifications, and all they suffer or do, to obtain the same great grace. There is already a turn in the hearts of men. They are beginning to see that the Vicar of the Son of God, and the Head of the Church of all nations can be subject to no national power; that he who is the Head of all, can be the subject of none. Men who believe in Christianity begin to see that the very unity of Christian nations demands that they should be all equal before their common Head, and be superior to them all. As Teacher, Judge, and Guide, all must be less than he—and be greater than all. They begin to see that the freedom and purity of their own religion requires the full and free exercise of his spiritual office, and that this demands his personal independence of all temporal powers; and that this personal independence can be peacefully secured only by the possession of a sphere within which to may dwell alone, into which no other sovereign or superior may intrude. What is this but the narrow patrimony of St. Peter, given by Divine Providence before as yet a royal house which reigns in Europe existed. No empire, kingdom, or state, of all which are now so mighty and so lordly, had come into being when the Vicars of Christ reigned in Rome. Their Patriarchal Sovereignty was the source and exemplar of all Christian kingdoms. What God has called into existence He will preserve. Centuries after century the powers of the world have passed by and gone their way; and men, from age to age, have been exulting over the approaching downfall of the Pontifical King—and yet he has reigned on in the midst of prophecies. The line of Pontifical Kings is not yet broken. It has endured unchanged and unmovable. But where is the Europe upon which St. Leo III., St. Greg. VII., or even Pius VI., and Pius VII. gazed? Pass over the mutations of centuries. In the last seventy years alone, more than forty reigning families have been driven out by their people; at least thirty thrones have been overturned. The example of insubordination which princes set to their people fostered and emboldened the Revolution. The storm has beaten hard upon the Pontiffs, but it has swept the earthly thrones away. So will it be again. It is hard to kick against the goad, harder still to stait themselves against the rock. 'Whoever shall fall upon that stone shall be bruised; and upon whomsoever it shall fall, it will dash him to pieces.' (Luke xx. 18).

We are assisting at a great judgment of Justice. Right and weakness against might and wrong stand face to face. The pleadings have been heard, and silence is made for the award.

The right by which the Vicar of Jesus Christ holds the City of Rome is complete and sacred beyond that by which any crowned head on earth holds the capital of his kingdom. The Pontiffs have thus maintained themselves through the whole duration of Christianity. For three hundred years as a chief and only authority residing within its walls, for a thousand years as its sole and supreme rulers. If possession and prescription can consecrate the right of sovereignty the Popes hold Rome and its provinces by a title which surpasses all, and is the example of the kingdoms of the world. If such a possession and prescription be not sacred, let those who invade, or slight it, look to their own titles and rights. The violation of the right of the Sovereign Pontiff is a dangerous precedent. The Hebrews called the law of titles 'the fence of property.' The rights of the Sovereign Pontiff are the fence of the laws of international and political justice, which if violated will sooner or later be avenged by the recoil of revolution. But more than this, the rights of the Vicar of Christ are not only human and political, they are under the protection of a higher and diviner law. Rome and its provinces are offerings sacred to God and His Church. The usurpation of them is not robbery alone, but sacrilege. Such is the cause now before a judgment higher than that of conference and congress. The Sovereign Pontiff is invited to abdicate, or at least, to cede his divine right of sovereignty, that he may receive it back by human concession, and on sufferance, that is, to be no more Master but tenant at will. He has answered, 'We cannot'; the cause is heard, and sentence must be given. But we shall not perhaps see the event.—If Rome were occupied to-morrow by armed bands, and the Vicar of our Lord were in exile, this would not be the award but the wrong upon which judgment is prayed. It may tarry for awhile, but it will surely come. Whether by the scourge of revolution, or by the wasting of intestine strife, or by the convulsion of European war, or by more direct and visible intervention of God we know not; but that the spoliation will be followed by restitution we surely know. The same flood has already swept, again and again, over the Holy See. It has been submerged when for years but has always arisen again, even more powerful than ever. The kingdoms and empires which now surround it will be a page in history when the sway of the Pontiffs shall yet be young. For this we may be derided as dreamers; but so were cotemporaries of Clement VII., St. Gregory VII., St. Leo III., and so were the companions of the apostles, and so were the disciples of our Divine Master. For near twenty years Pius IX. has stood inflexible in the midst of menace and temptation. Every kind of compromise and concession has been proposed to induce him to betray his two-fold trust. The sovereignty both spiritual and temporal committed to him is the em-

bodiment and the guarantee of the Christian social order, and of the consecration of the civil powers of the world. To separate them would be to desecrate the government of nations. Therefore the whole weight of the assault is made upon him. If only he would abdicate his contact with the temporal government of society, the last bond between Christianity and Society would be dissolved. For this cause all visions of imaginary good are set before him. All who aim at excluding the action and supremacy of the Christian Faith and of the Christian Church from the sphere of government, labor to overthrow the Temporal Power of the Pope. But God does not return upon His steps, nor will He suffer His Church to be turned backward in its mission to the world. His destinies are as yet only in part accomplished. The Vicars of Jesus Christ will not withdraw from contact with the nations of the world, nor from the direction of their corporate life. They have only begun their toil in guiding the Christian order of Europe, as the centre of a vast commonwealth of nations which shall hereafter touch upon the sunrise and the sunset. But this moment is once more a time of danger and of conflict; and your prayers are needed to sustain the hands of our Guide and Head which are always lifted up in intercession for the Church and for the World.

We therefore appoint as follows:—

1. On Rosary Sunday let the chief Mass, if possible, be offered in behalf of the Holy Father and for his intentions; and let each Priest, on that or the first free day, offer the Holy Sacrifice once, and the Faithful offer their communion with the same intention.

2. Let the Blessed Sacrament be exposed after the chief Mass, and the *Miserere* and Litany of the Saints be recited.

3. In the afternoon or evening let the Rosary be recited by the whole Congregation, and be followed by Procession and Benediction.

4. Let the Faithful be instructed by the Priests at the chief Mass as to the intentions of this solemn act of intercession.

Finally, we commend you to the prayers of the Immaculate Mother of God, through whose ever-prevailing intercession we hope to obtain from the Sacred Heart of the Divine Son, the accomplishment of this our fervent desire and trust. And may the God of Hope keep you always in His holy fear and in the multitude of peace.

Given at Westminster on the Feast of St. Matthew, in the year 1866; and ordered to be read in all Churches and Chapels of the Diocese on Sunday the 30th of September.

HENRY EDWARD,
Archbishop of Westminster.
John Canon Morris, Secretary.

IRISH INTELLIGENCE.

The Tipperary Free Press says:—It is rumoured that one of the most eminent lawyers of the Irish Bar, a Queen's Counsel, whose name is known far beyond Ireland, has become a Roman Catholic, and that he was in the press a pamphlet in which his reasons for making this important step are given with consummate ability. It is universally believed that the foregoing report refers to Isaac Butt, Q.C., who so ably defended the Fenian state prisoners.

The Diocese of Galway.—The Diocese of Kilmacduagh, and Kiltenera have been annexed to the diocese of Galway. We understand the Apostolic Legation, appointing the Most Rev. Dr. MacCarthy Apostolic administrator of the Diocese of Kilmacduagh and Kiltenera have been received by His Lordship, having been forwarded to him by the Cardinal Prefect of Propaganda.

The Castlebar Telegraph says:—With unfeigned sorrow we record the death of the Very Rev. Owen Coyne, who for nearly a quarter of a century, was the honored and beloved pastor of Aughamore and Knock. The sad event took place on the 21st of Sept. at his residence, Doogary, after a long and painful illness, borne with unexampled patience and resignation to the Divine will. The parishioners of the extensive parishes are in deep affliction at their sorrowful bereavement, the truly zealous and amiable ecclesiastic having endeared himself to old and young by his suavity of manner and bright example. The immense concourse that followed his honored remains to the chapel of Aughamore, where he was interred on Monday, Sept. 24, testifying the high respect in which he was held, not alone by his own parishioners and immediate neighbors, but by the people of the surrounding districts, who congregated in thousands to pay the last tribute to all that was mortal of this deservedly venerated pastor.

The Redemptorist Fathers, consisting of the following zealous and distinguished members of the order—Revs. Father Harbison, Father Johnson, Father Verhaust and Father Cameron—opened a mission in Bruff on Saturday Sept. 8th, on which occasion a most impressive and learned discourse was given by Father Harbison to a crowded congregation, who were deeply moved by the appeal made to them to renounce sin and to follow in the ways of their heavenly Father. The vast crowds that visited the chapel each evening forcibly testify the good already effected by these exemplary priests of God.—*Limerick Chronicle.*

GENERAL APPEAL OF THE HOLY SEE ON BEHALF OF THE CATHOLIC UNIVERSITY.—An interesting article, from *Le Monde* of the 14th inst., upon the University Question in Ireland, will, the *Dublin Evening Post* doubts not, be perused with much gratification. It announces the important fact that the Holy Father has, through a letter from His Eminence the Cardinal Prefect of Propaganda, recommended, with his special benediction, a general appeal, in the several Catholic States, for aid in support of the Irish Catholic University, founded by the express direction of the Sovereign Pontiff. The clear, earnest, and able statement of the position of Irish Catholics in the matter of superior education, by *Le Monde*, is a plea, the importance of which far transcends all questions of mere pecuniary aid. It is not pleasant, in view of the delicacy of international relations in both continents, that the British Government would see some of the leading journals of Europe thus expose the wrongs of four to five millions of Irish Catholics. The article is signed with the name of one of the principal contributors to *Le Monde*, M. Leonce de la Rallaye.

The *Evening Mail* reports two sentences of incredible barbarity pronounced by Mr. C. J. O'Donel at the Head Police Office, Dublin, on Saturday 22nd.

The charge was proved, and the magistrate made his decision. That decision was that the girl should undergo imprisonment in Grangeborough Penitentiary for 14 days and be kept to hard labour, and that the boy, three and a half years old, should be sent to Richmond Bridewell, be there detained for 14 days and kept to hard labour. The next questions were, what clothes he should be dressed in, and to what hard work put? Never contemplating that such a youthful prisoner would be sent to gaol, the Board of Superintendence had made no provision in their wardrobe for him, nor had the Inspectors General defined what hard work was suitable for his age. The result was that the humane Governor was obliged to procure some slight articles of clothing for the poor creature and send him to the hospital ward to be taken care of. Meanwhile the Inspectors General have been communicated with and by their instructions the local inspector has this day forwarded to Government a report on the case, accompanied by a copy of the magistrates' committal.

The Right Hon. George Frederick Lord Templeton, has declared duty elected a representative peer for Ireland, in the room of the Right Hon. Geo. John Danvers, Earl of Lanesboro, deceased.

Orders have been issued for putting the Permanent Staffs of Irish Militia Regiments through the annual course of target practice during the present year.

STRIKE OF SHOEMAKERS.—The operative shoemakers of Dundalk have entered into an arrangement by which they propose to check the sale of foreign (?) made boots and shoes. The *Indus Operant* is, we understand, to refuse to repair any boots or shoes that have been made in England. We (see the *Dundalk Express*) have our doubts whether they can control the wishes of the public by this arrangement. People, as a general rule, buy wearing apparel where they can get the best and cheapest; and if they think the boots and shoes sold at the new shop called the Glasgow Depot, or at the establishment of Messrs. McCreesh or Kennedy are better than the home manufacture, they will give those houses a preference. We, however, are far from saying that foreign made garments of any kind are equal to our home made articles. We understand a requisition has been signed by the operatives not to mend English or Scotch made boots and shoes.

DUBLIN, Sept. 25.—A deputation from the Cork Municipal Council waited on the Lord Lieutenant yesterday. The address was read by the Mayor. It is almost entirely occupied by the land question, and is so remarkable that it deserves to be given in extenso. This very earnest expression of what is undoubtedly the feeling which prevails universally among cultivators of the soil called forth the following observations in his Excellency's reply:—

'The material progress of your beautiful city, the almost unrivalled facilities afforded by its harbours, its position as the most southern point of communication with the Atlantic and with America, combined with easy railway communication with the metropolis, have raised the city of Cork to a position, second in importance to few in the British empire. In respect to that question to which you refer, and with which the well being of the commercial community is so closely interwoven, the successful cultivation of the soil, I am amply aware that husbandry is the principal and, unfortunately, in a large portion of Ireland may be said to be the only, industrial occupation of the people. While it cannot be denied that the sister countries of England and Scotland are still generally far in advance of Ireland in agricultural progress, I am glad to perceive unmistakable signs of improvement in the mode of cultivation, in the number and quality of the stock, and, above all, in the appearance, the clothing, and dwellings of the small holders and labourers in this country. There is undoubtedly much still to be desired, but hopeful signs are apparent. Wages are sensibly increasing, remunerative prices obtained for every description of produce, rents are punctually paid, and gradual progress is everywhere discernible. It will be the duty of the Government carefully to consider whether, by legislative means, a stimulus cannot be given to greater exertion and industry on the part both of the owner and occupier, and especially by offering to the latter adequate security for money laid out in permanent improvement. I believe that if this question were approached in a conciliatory spirit, much improvement to agricultural advancement might be afforded without interfering with those rights of property upon which our whole social system is based. I earnestly concur in the desire and in the hope which you express, that by the removal of every legitimate cause of discontent, and by an impartial administration of government, founded on just and equal laws, the people of Ireland may find contentment and prosperity, not only as the results of legislative enactments, but as the natural fruits of their own industry, successful exertions and social improvement.'

The remains of the late lamented Alderman John B. Dillon, M.P., were interred on Monday, Sept. 17th, in Glasnevin Cemetery, in presence of a very numerous and respectable assembly of mourners, the line of carriages that followed his remains being of great length.

The remains of the deeply lamented Charles Ebdley, Esq., J.P. were removed from his residence in Monkstown Cemetery at nine o'clock, Monday morning, September 18th. The cortege was very large, including the leading residents of the surrounding neighborhood, and merchants from the city. The remains were inclosed in a suit of coffins, the outer case being composed of solid oak, covered with fine black cloth, handsomely mounted. On the breastplate was engraved: 'Charles Ebdley, died 14th September, 1866; aged 77 years.'

Fifteen millions of pins are said to be daily called for in Ireland, in the manufacture of which 2,727 tons of brass wire are consumed.

At the Capel street police office on Monday, Sept. 17th, Acting Inspector Smullen charged a man, who gave his name as Edward Dillon, with the illegal possession of a revolver. The circumstances of the case were these:—The inspector, accompanied by another detective officer, went to the house 22 Liffey street where the prisoner lodged. The prisoner was in the first room on the first floor, and Acting Inspector Smullen, acting on the warrant, proceeded to search him. In the pocket of his coat he found a five chambered revolver, which the prisoner declined to account for. Before searching him the detective officer asked him if he had any arms, or ammunition, and he replied that he had not. He did not produce a license to carry arms. When brought to the Green street Station a leather belt was found round his waist, on the buckle of which were the devices of the harp and shamrock. The prisoner stated that the belt had been given him by a friend, but when asked who the friend was he replied, 'I will leave you there; I will go no farther with you.' The prisoner made no statement in the police court, and the presiding magistrate (Mr. O'Donel) remanded him for further examination.

The retiring allowance of the Lord Chief Justice Lefroy has been fixed at £3,500.

On Saturday night, Sept. 8th, at twenty five minutes to eight o'clock, an explosion of gas, unattended with serious consequences, but most extensive and alarming, took place in Abbey street, off Peter's Hill, Belfast. A person living a few doors down the street went into his yard with a lighted candle in his hand for the purpose of attending to some pigs; he was standing on the grating of a sewer when the explosion took place, the gas having apparently proceeded from beneath his feet. The grating was forced up, and a quantity of earth cast into the face of the man. The explosion shook the whole street like an earthquake, and the terrified inhabitants rushed out of doors. The extent of the shock can be best understood by the fact that a grating over twenty yards from the spot where the explosion originated, was disturbed, and that a quantity of earth was thrown from it into the eyes of a child passing by. The child was not, however, injured in the least, and no harm, we understand, was done in any way by the explosion. The people of the place say that for the last eight months gas has been escaping from their pipes and in such quantities that it has caused illness in the locality. The explosion was caused by the gas escaping from the main pipe.

On Monday, September 10th, shortly before two o'clock, Bernard McKee, the alleged informer against the Fenian prisoners arrested in Belfast, was lodged in the Police office, on the charge of carrying a musket in a proclaimed district without a license. It appears that when the prisoner, who was arrested at the General Post office, in company with a soldier, was requested by a constable to show his authority for carrying arms in a proclaimed district, he produced a document purporting to be a license signed by one of the resident magistrates of Belfast and which, it is said, is not authentic. The prisoner attempted to destroy the document, and succeeded in tearing it in several pieces. McKee, after his arrest, became very violent, and abused several constables, who were required to bring him to the Police office. It is said that the prisoner had in his possession a copy of the search warrant entrusted to the police to enter and examine public houses.

The charge of the Archbishop of Dublin possesses a merit of being perfectly distinct and decisive. In this respect it offers a rather conspicuous contrast to the charge of other Irish bishops upon which we have recently commented. These prelates displayed both ingenuity and perplexity. They described very effectively the unsatisfactory condition of the Establishment, and betrayed a just and natural dissatisfaction with their own unfortunate position; but after thus raising the problem and impressing us with its difficulty they offered us no solution. Their charges amounted simply to an admission that they did not know what was to be done, and if they appeared to agree in demanding any alteration in the Establishment, it was only because, as they did not know what to do, they were obliged to do nothing. The archbishop uses no such uncertain language. His charge is full of a determination to resist all change whatever, and he declares his belief that the extreme measure of the abolition of the Establishment would be pregnant with the greatest disasters at once to Ireland and to England. He repeats an observation which we have frequently expressed our convictions, that antagonism to the Establishment is not so strongly felt in Ireland as among English Liberals, and he argues from this that its abolition would have no effect in reconciling Irish Roman Catholics, while it would seriously alienate the Protestant Population. In fact, he regards the present disposition to attack the Establishment as the result of a mere feeling of helplessness on the part of the English pressmen. They are at their wits' end what to do with Ireland, and they accept the proposal to abolish a Irish Church only because they are ready to try any expedient, however desperate. We will not say that this feeling may occasionally exercise a good influence, but we think the archbishop sorely deserves justice to English statesmen in representing it as the principal motive which actuates them—the truth is that the Establishment constitutes one of the principal portions in a scheme of policy of which we are now beginning to entertain a general distrust. The tendency of that policy was to Anglicanise Ireland, and to repress, if not absolutely to eradicate, all distinctively Irish characteristics. It is a policy which was more than once attempted in Scotland, but which totally failed, while the opposite method was completely successful. We are becoming disposed to think that we have made a similar mistake in our treatment of Ireland, and that it would now, at all events, be wise to leave the people to pursue the natural bent of their own disposition, being careful only to maintain equal justice between different sections and creeds. Now, the Irish Establishment was the most prominent feature in the former course of policy. It was a gigantic attempt to Anglicanise the religion of Ireland. It is not natural, therefore, when we are inclined to regard the tendency of this policy as mistaken, that we should be disposed to modify its most characteristic feature. It is not so much for its importance in itself as because it is an element in a general scheme that the idea of modifying the Establishment and so much favour in England.—Times.

SALMON BREEDING IN IRELAND.—If Ireland be held up in some branches of industry, in one at least it is before us—viz, in the cultivation of her salmon fisheries. No people have fought so hard or so successfully to rescue their salmon fisheries from the destruction that threatened them from the employment of impassable weir, and nets, which, by obstructing the passage of the salmon to their spawning beds, would soon have made their rivers barren together. That the more enlightened part of the Irish community, backed in their efforts by the poor fishermen themselves, having succeeded in removing these fatal obstructions to a large extent is solely due to a strict unity and a sturdy perseverance; and all Irish difficulties were dealt with as this has been there would seem to be little talk of injustice to Ireland. But the Irish have gone far beyond this and by the ingenuity, perseverance, and judicious application of various owners of fisheries, they have carried out some of the most striking works for the encouragement of salmon breeding to be seen, not only in the kingdom, but in the world. When Mr. Murray made his tour of inspection of our salmon fisheries on behalf of the French Government some years since, the work which they thought most worthy of notice was the formation of the salmon ladders on the Gallooney river near Sligo. Here there are three falls, one of which is above thirty feet in depth, and over these no salmon could possibly pass, the consequence being that two fine rivers and a basin of large and important lakes remain entirely unproductive. The late Mr. Cooper, of Morkeze Castle, Sligo, however, conceived a plan for making these fine waters a noble salmon fishery; and having obtained an Act of Parliament to ensure the possession of that which might result from his skill and labour, he set to work to render the fall passable to the salmon. Two simple ladders were applied to the smaller falls without difficulty; the biggest, however, required much more care and labour; and after many failures he contrived, by means of a ladder or flight of stairs with a resting pond in the middle, to render the fall practicable to salmon; then by stocking the river above with breeding fish he in a very few years became the owner of a fine salmon fishery worth many thousands of pounds a year.

Some time afterwards, Mr. Boswell came into possession of a group of small lakes near the sea-coast in Connemara, not far from Clifden. At a place called Doolishall a small obstructed passage permitted the overflow of these lakes to find its way to the sea. Mr. Boswell, by advice of Mr. Fenell (the present inspector of salmon fisheries for England, who at that time was inspector for Ireland), cleared out this passage and made it a practicable stream to the sea. He next connected several of the lakes by cutting channels between them so as to combine them together into one fishery. He then stocked the head waters with the ova of the salmon trout, a fish in value only second to the salmon; and in due time had the satisfaction of finding himself the proprietor of an astonishingly prolific salmon trout fishery, in which it has been no uncommon thing for one boat to take a hundred-weight of fish to a couple of rods in the day. The fishery then passed into the hands of the present proprietors, who conceived the desire to convert it into a salmon fishery, and under the care of Mr. Ramsbottom, of Cliftheroe, whose son is so successfully conducting the great salmon experiments in Australia, they contrived to stock the head waters with a quantity of salmon ova. It was thought for some time that the experiment had failed, but at length the happy day arrived when a fine shoal of grise ran into the lakes and took up their abode there, and since that time the fishery has flourished and increased in value. Many important and perplexing points in the history of the salmon were solved in the course of this experiment.

About the same time Messrs. Ashworth bought the far-famed Galway fishery. Its fortunes were at a very low ebb when they bought it, but by opening the weir to the passage of salmon and by judicious preservation of the tributary breeding streams, Messrs. Ashworth increased the production of the river to an enormous extent. It is now one of the most valuable in Ireland; and perhaps no more striking sight can be seen (in its way) than to stand on the bridge at Galway and note the salmon lying in shoals below. The water is extremely clear, the channel rocky, and the salmon within a space of a hundred yards or so may be seen of all sizes from six weight up to 20lb, or 30lb in shoals to the number of from 300 to 500; a most astonishing sight and worth a journey thither to behold. The upper water of the Galway fishery consists of a large lake Lough Corrib, but there are breeding streams running into it, and therefore the produce of the fishery is to some extent limited. Situated at the head of Lough Corrib is another large lake, Lough Mask which sends its waters into Lough Corrib by a semi-underground passage, impracticable to fish;—and, indeed, many fine breeding streams fall into

Lough Mask and other small lakes connected it. It was, therefore an object of great importance to the fishery to render the passage between the lakes practicable. During the famine an attempt was made to run a canal between them, but it failed, and by using this partially Messrs. Ashworth attempted to construct a pass for the salmon. But though this answered in the winter, when the water was high, the pass was all but dry the summer, and some other means had to be attempted. At length by great labour and perseverance, and by cutting through much of the rock, Messrs. Ashworth have contrived after an expenditure of between £2,000 and £3,000, to make a new pass some fifty yards in length into that part of the canal which can be made serviceable and thus the difficulty has at length been overcome. This great undertaking will have the effect of throwing open to the salmon a district of between thirty and forty miles square, which abounds in the breeding streams never yet tenanted by salmon; and the result in a few years will probably be to make Messrs. Ashworth's fishery the most prolific in the world.—And well do they deserve such a reward. It is by steady perseverance in works like this that Ireland may hope to raise herself from poverty and discontent; and it is to be hoped that these brilliant examples of what can be done in salmon breeding will not be lost upon ourselves.—Pall Mall Gazette.

The London Standard of Saturday says a member of the constabulary force stationed at Bundoran, at last petty sessions charged Patrick Daly and others with reaping oats on Sunday. The defendants stated that it was a work of necessity, caused by a high wind, which at the time was carrying the grain from the straw. Nevertheless they were each fined 5s. and costs.

ORANGE CELEBRATIONS.—DUNGANNON, Sept. 18th.—Last night about 150 Orangemen, with flags and drums, marched in procession through the village of Dungannon, and when outside it were met by several others belonging to the lodge in the locality who also had flags and drums, when they returned and marched through the village. Some of the Roman Catholic party, indignant at this audacious display, assembled to prevent their passing through the town, and only for the steady conduct of a few policemen a row would have ensued, and the consequences would have been, no doubt, serious.—Some stones were thrown, but no injury done. The Orange party, solely through the advice of the police left the town when all was quiet.

EXCEPTIONAL IRISH LANDLORDS.—We quote the following from the *Dundalk Express*.—When a good landlord turns up, and does something like his duty (recognising his responsibilities), we are always glad to make his merits public. But, unfortunately, such cases are only exceptional in Ireland.—Last week we had the pleasure of publishing an expression of gratitude on the part of the tenants of Colonel Lewis, and it affords us a similar pleasure this week to refer to Colonel Fortescue. At the fair of Dundalk last Wednesday some gentleman farmers were talking of the reference made in this journal to Colonel Lewis as a good landlord when one of them said, that altho' it may not be generally known, a better landlord than Colonel Fortescue of Stevenston could not be found in Ireland. He then proceeded to prove that he had good grounds for making the assertion, and certainly from the facts stated the gallant Colonel has a right to high distinction as a landlord. It appears that such a thing as pressing a tenant to pay on a given day is unknown. If any tenant wants a time it is always granted, and he is thus enabled to take advantage of the market by not selling when prices are very low. We understand this course is also adopted by Mr. Murphy of Castletown. Colonel Fortescue, also we are informed, lets his land thirty shillings an acre less than Lady Louth of whom we hear from time to time very ungalant remarks, and that his tenants may be known at fair and market for respectable appearance, compared with others. We were aware that a traveller passing over the roads of Meath, can at once perceive when he has passed the boundary of the two counties; but we were not aware that the tenantry of Colonel Fortescue could be distinguished for their respectable appearance compared with the tenants of other property. It appears Colonel Fortescue gives large allowances when houses are built on his property or when draining or any other improvement is made, but in this respect we believe with the exception of Lady Louth that most of the landlords in this county set with similar generosity. We frequently heard the management of the Clermont estate spoken of in the highest terms, and that Lord Clermont can be seen at all reasonable hours, when his Lordship hears with the utmost attention any real or imaginary grievance. This we consider a great boon, when any difference of opinion arises between the tenant and the agent, and is one of the great advantages of having resident landlords. Louth in this respect is very fortunate, and to it we attribute much of the peace, happiness and contentment which prevails here notwithstanding the vile abuse of a low newspaper scribbler, who gave up his natural occupation—whiskey selling and van driving—to attack the most amiable men in the county.

DUBLIN, Sept. 26.—The address of Mr. Waldron to the electors of the county of Tipperary has surprised the public not a little. He is a Roman Catholic gentleman of property, who is supposed to enjoy the confidence of the Bishops of his Church, and he has always been connected with the Liberal party; but he now comes forward as a supporter of the present Government. He does this, believing that the determination shown by Lord Derby not to act on any exclusive principle, but to put an end to the political ascendancy of any sect or party in Ireland is, since Emancipation, the most important move towards the permanent peace and good government of the country. If Lord Derby really means to do this, it is impossible to exaggerate the importance of his policy, which would be truly described as a great revolution in the government of Ireland. And yet this revolution is hailed with delight by the *Evening Mail* and other Conservative journals which have been hitherto regarded as decidedly hostile to the Roman Catholic party. But it remains to be seen whether Lord Derby is not misunderstood in this matter, and whether, if he is not, the Protestants will acquiesce in a policy which surrenders everything for which they have been so long contending. The new policy would involve the modification, at least, of the Church Establishment, and the satisfaction of the Roman Catholic hierarchy by some form of endowment and State recognition. However that may be, Mr. Waldron seems to believe firmly in the intention of the Premier to pursue this course; and, considering it to be the duty of every one anxious for its progress to aid him in this policy, he will, if elected, give his government an independent support, so long as it is administered in this spirit.—Times' Cor.

The weather during the past few days has continued to be of an unchangeable character. A large quantity of rain has fallen, and the crops still much have suffered very considerably. Farmers in this county have been obliged to a most altogether suspend the harvest operations.—Banner of Ulster.

SAUNDERS' NEWS. Letter of the 18th of Sept. says.—The weather has undergone a slight change for the better. A few heavy showers fell yesterday; these were followed by sunshine. Last evening the new moon was visible, the wind had abated, and there were some indications of fine weather—but the atmosphere was humid and chilly, so that it may be said the weather is at present in a most uncertain state.

GREAT BRITAIN.
St. Mungo's ORDON, GLASGOW.—It is not many years since in the town head of the populous city of Glasgow, not many steps from the ancient and magnificent Cathedral, a new Catholic church was built which was considered as not only being simply suffi-

cient for the accommodation of the faithful of that crowded quarter, but as a structure of no moderate pretensions with its nave, aisle, and tower. Around this nucleus have grown up various kindred institutions, Sisters of Mercy and Christian Brothers with large schools, and under their teaching and under the guidance of zealous Priests, the mustard tree has grown into a monarch of the forest. But what has given the final impetus to this noble growth has been the installation of the good Fathers of the Order of the Blessed Paul of the Cross, better known as the Passionists. It may be a mere coincidence, but it is no less certain, that within a very short time after the earnest apostle, Father Ignatius Spencer, sank down in the midst of his work, and breathed his last by the way-side in Scotland, and not thirty miles away from Glasgow, the Fathers of his order were established in that city, as if to carry on the work in the midst of which he had expired. They were inducted into the parish of St. Mungo's by the venerable Bishop Murdoch; they found much done, as we have said, by their excellent predecessors, but they, single-handed, could not possibly compass all that the little troop of steadfast and devoted religious have brought about in an incredibly short space of time. Alas! that in this heroic campaign they should, within the space of twelve months, count two martyrs from their ranks, victims to charity and zeal. It has not been by ones and twos, but by hundreds, that, drawn to repentance and a new fervour, lukewarm and neglectful Catholics have yielded to the ardent charity of these missionaries and thronged back to the Altar of God. Even amongst the stubborn adherents of the cold and blighting heresies of Knox some souls have been brought from Egypt into Israel. The result is, the church, ample enough but a short time ago, has now proved wholly incapable of holding the congregation, even with the increased number of services, and it was evident that steps for affording the additional space must be taken at once.—Cor. of Weekly Register.

St. JOHN'S ISLINGTON.—Canon Oakeley's Lectures on Catholicism in England.—On Sunday evening last, Canon Oakeley gave the first of a series of eight lectures on the 'State and Prospects of English Catholicism.' The Church was very full, and many Protestants were present. Vespers having ended, the Canon ascended a platform erected in the body of the church, and delivered a lecture of an hour in length on the Causes, Character and Effects of the English Reformation. The following is an outline of the argument of this introductory discourse:—

The memorials of the ancient religion (said the lecturer) are impressed upon the face of the country and preserved in its language. Our very streets derive some of their names from religious orders, formerly settled in their neighborhood. Our national churches are dedicated under the invocation of saints produced by the ancient faith; our language may witness the honor anciently given to the Holy Mass, and in every part of the kingdom are to be seen either the ruins of abbeys and religious houses, or churches of the ancient time where magnificence defies imitation. These memorials not only evidence the fact of the ancient religion, but denote its character. They prove 1. That it was multifarious in its liberality. 2. Full of zeal for the poor. 3. Bountiful towards poor students. 4. Zealous for learning. 5. That it provided abundant means for this exercise of devotion. 6. That it mingled itself with the concerns of daily life.

On the other hand it is equally plain that this religion, so far as it was once a national institution, is now extinct, and that another religion has taken its place, occupies its churches, and monopolises its endowments. The question then arises, how this state of things have come about? The answer to this question must be gained from history. On turning to history we find that the ancient religion came into the country towards the end of the sixth century, and continued to prevail in it without interruption for upwards of nine hundred years. The next question is, how it came to be lost, and this at once brings us to our present subject and requires us to consider the causes and character of that great crisis which goes by the name of the English Reformation. Now it would appear that the movement in this country which threw off the ancient religion was essentially different from that which had previously led to the same result in Germany. In Germany the reason, or at least excuse for it was some alleged abuse in the Church for which, at any rate the Church was not answerable, altho' it may have given some color to the indignation which it excited. But in England the movement had not even a pretext in any supposed corruption of the Church, and so far as after-thought. The original and only cause of the movement in England was the capricious sensuality of the reigning monarch, who, after having contentedly acquiesced in his marriage with a most virtuous Queen for seventeen years, found in his own infidelity to his marriage rows an excuse for calling its validity into question. It is perfectly true that what is called an impediment of affinity had existed in the way of this marriage, but it had been removed by the dispensation of the Holy See, and the King was therefore unable to obtain any sanction for his divorce from the supreme head of the Church. But I pass over the details on this part of my subject with as light a notice of them as possible, and this for three reasons. 1. They are probably sufficiently familiar to most of you. 2. They would carry me into particulars unbefitting the sacredness of the occasion. 2. They are of a nature so unrespectably repulsive to the instincts of virtue and humanity, that I would not speak of them without being betrayed into feelings of indignation which I am rather desirous of repressing. There is no pleasure in raking up the histories of human wickedness, neither is it wholesome exercise of the mind to dwell upon the sins of others instead of lamenting our own. I will, therefore, dismiss this part of the subject by thus summing up the causes and character of this so-called Reformation. It had its origin in licentiousness and tyranny, its progress in spoliation and injustice, and its issue in divisions and lawlessness. It will be my object, in future lectures, to verify this statement by proofs, and to show you the contrast between Catholic and Protestant England, in the several respects in which the religion of our Lord and Saviour was intended to bring glory to God and help to His poor. The next lecture is to comprise a review of the religious state of England during the seventeenth and eighteenth centuries.

A CATHOLIC PROTEST AGAINST SACRILEGE.—The patrimony of St. Peter belongs to the Catholic Church and His Holiness, the head of that Church for the time being, and its income has been devoted to sustain the Church, and to extend its influence over the world. Is the Church to be despoiled of her property by the hand of an Apostate, and the faithful, without a word of remonstrance on the part of the Catholic nations of Europe, America, Africa, and Asia, and of their 200 millions of Catholic inhabitants? Surely our rights and property are not to be assigned at the will of Napoleon III., or the suggestions of an English ministry characterised by its antipathy to the Catholic Church and its benign influence. In the eleventh and twelfth centuries more than a million of armed heroes fought to rescue the Holy Land from the Infidel. The Head of the Catholic Church is assailed, and we neither raise the hand to defend him nor utter a word in remonstrance. We can at least protest in the name of the Most High, of His Church, and of His children, against the acts of sacrilege that have disgraced the age, and so far rescue our names from the disgrace that will otherwise attach to them in the eyes of our children, and our children's children.

Let this be done, under authority, either by public meetings, or by signatures and I mistake much if the protest of 100 millions be not obtained without difficulty. This would indeed be a noble step for

the English Catholic people to originate, and followed by Catholic Ireland, France, and Spain, Portugal, Belgium, Italy, Germany, and even faithful Poland, in Europe, and by our Catholic brethren in America, Asia, and Africa.—Weekly Register.

HAPPY ENGLAND.—England—the centre of the world's civilization, upon whose Empire the sun never sets, whose wealth is boundless, whose people are the happiest and enjoy the greatest freedom amongst civilized nations—has got, in the matter of morals, a trifle to learn. Can a people amongst whom such horrible depravity exists as is related in the following paragraphs, be really said to have made the smallest progress in civilization? Is so, then must the poor, much suffering negroes of Jamaica be regarded as far above them in the social scale.—

Under the appropriate heading of 'Horrible Statistics,' the report of the Society for the Rescue of Young Women and Children announces that out of 533 cases of young girls relieved by its officers, 305 had been seduced before they were sixteen years of age, and 105 before they were twelve years of age. The report further states that amongst the girls admitted to the asylum last year one was seduced at five, another at seven, five at eight, seven at nine, twelve at ten, seven at eleven, seventy-three at twelve, twenty-nine at thirteen, sixty at fourteen, and fifty at fifteen years of age.

The Temporal Power of the Popes has been often rudely shaken and even extinguished, but it has been as often resurrected by the invisible operation of the Supreme Power. Twice in this century has that occurred—and the Catholic must be a coward, and the Protestant a fool, that apprehends, or imagines or believes, or allows himself to be persuaded that the days of the Papacy and of the Temporal Power of the Pope are nearer to their end now than in 1813 and 1848, except in so far as the time that has since passed has brought us nearer to the end of the world.—Weekly Register.

CONVICTION FOR NUCLEAR.—On the 20th John Richard Jeffery was convicted at the Central Criminal Court of the murder of his son, aged about five years and eight months. Jeffery was a journeyman tailor, and has given himself out as a native of Virginia in the United States, while on some occasions he has stated that he was a Jew. He was separated from his wife, who had been unfaithful, and the child lived with her mother. On the 29th July Jeffery came and took the child away, and next morning it was found hanging in a cellar in Great Earl street. The evidence brought the fact clearly home to the prisoner, and on sentence being passed, he said, 'I have had a fair trial, I am guilty, adding, however, 'At the time this deed was done, before God and man, I knew not what I had done.'

He had voluntarily surrendered himself to the police on a reward being offered for his apprehension. The defence which counsel set up on his behalf was the plea of insanity. He was given to drinking, was violent and dangerous in his cups, though at other times unoffensive. He talked much of religion, was a hearer of Spurgeon; read the Bible and sang hymns, and sometimes did this instead of taking his meals. He seemed to be much under the influence of a certain street preacher and bible-reader; and this spiritual director stated in evidence that when Jeffery was drunk and violent he had kept him under surveillance, feeding him upon tea and coffee. The conduct of his wife preyed on his mind and drove him to desperation. The plea of insanity was rejected by the jury, and by the judge, who held out no hopes of mercy to the wretched culprit.

The *Pall Mall Gazette*, commenting on the Report of the Committee on the Mortality of Liverpool says:—

'Of the depravity of the women many shocking instances were given in the evidence of the Rev. Father Nugent, the Roman Catholic Chaplain of the Borough Gaol. He said:—

'Last week (said he) there was a woman sent to gaol who had been 114 times before the magistrates for drunkenness, and the week before there was the case of a woman who had been taken up 120 times. The woman who had been convicted 114 times is quite a young woman. I spoke to her, and said, 'what do you mean by this? This is the 114th time you have been sent here for drunkenness.' She replied, 'I have been here much more than 114 times, your reverence. There have been women sent to jail who have sold every stitch they had upon them for drink, except their chemise, and when they have got that far, they have sold the very hair off their heads. I have had two cases of women selling the hair off their head for drink. One woman lived out of St. James's street, and is the mother of seven children. After having sold everything that she could turn into money, and spent it all in drink, she went into a public-house with some other women. A barber came in, and she asked him to 'stand a pint.' He refused to give her the beer, but said—'I will give you a quart if you will let me cut your hair off.' And in that public-house the woman submitted to have her hair cut off for a little beer.'

The mean annual mortality of children under five years of age in Liverpool is 13.19 per cent., greatly in excess of the rate in any other town. About this significant mortality the rev. gentleman said.—

'It is not at all an uncommon thing for a woman to have had two or three children and all these children are generally 'sided' within twelve months of their birth, either through neglect or by overlying. The Chairman—What is meant by 'sided?' Mr. Nugent—They are got rid of. The Chairman—They disappear. Nugent—Yes. Then the number of children which are never born alive, owing to the intemperate habits of the mothers, and which we hear nothing about, is very large. No one, except persons in my own position can have an idea of the immense amount of butchery which takes place among children, to say nothing of abortion, and all produced by intemperance.

FENIANISM IN LIVERPOOL.—'A repentant and now ex-Fenian,' declares, in a letter to the *Daily Express*, that there are depots of combustible fire in Liverpool and in other parts of England besides the one lately found in that city by the police. 'The combustible,' he writes, 'I found in Salisbury-street, Liverpool, and called it "liquid fire" (and which ignites almost immediately on coming into contact with the open air), was designed, in the event of a rebellion, to be thrown amongst Her Majesty's troops, especially the cavalry, for the double purpose of frightening the horses and injuring both men and cattle, as also to pitch into the windows of marked and doomed establishments and private houses, when there could be but little, if any, chance of extinguishing flames, or saving the lives of the inmates; it is to be used in many other ways for the destruction of life and property. The liquid fire is, I have been informed, some phosphoric compound, and I believe that the devil himself could not have invented anything more terrible. There are, as I have heard, and I have no doubt truly, several depots in Liverpool at this moment of a like nature to that discovered in Salisbury street, as well as in other parts of England, and if the police are but active and on the alert they cannot fail to make them out; this is imperative prior to the next Fenian raid on Canada; for should it occur, there are thousands upon thousands both in this county and throughout England, prepared to raise and plunder and massacre all before them.'

FENIAN ORGANIZATION IN LONDON.—The *Glowworm* says:—We hear, on good authority, that a Fenian organization on a very complete scale has for some time existed in the East of London. We are glad to say, however, that the headquarters are well known and carefully watched by the police.

THE FENIAN CAPTURES IN LIVERPOOL.—Michael O'Brien, Charles Campbell, and William Carey, the suspected Fenian agents who were recently arrested on the charge of being found in illegal possession of a quantity of muskets, swords, bayonets, and a phosphoric mixture, were again brought before the Liverpool magistrates yesterday. Mr. Walter, the

prosecution solicitor, asked for a further remand, on the ground that the case was not yet complete, but Mr. Cobb (who appeared for the prisoners) objected to this, and contended that ample time has been afforded to the police for getting all necessary information. Mr. Mansfield, the presiding magistrate, thought that as the depots of the Government stores were very numerous throughout the country, more time might be necessary to ascertain from which the arms had been taken. He therefore granted a remand for another week.—*Freeman*.

The *Saturday Review* has an article on England's position as a European power, from which the following extracts:—Englishmen are not likely to be so bitterly nettled at the omission of their name in the Imperial State Paper as the French were because the King of Prussia refrained from mentioning the good offices of France in his answer on opening the Chamber. Still it is rather trying to the ordinary Briton to awake and find that, in an extensive manifesto on the map of Europe and on the future of European politics, the wishes and the designs and the existence of Great Britain are all ignored. The Emperor ceases to take England into account as a European Power. Spain is included in his description of the distribution of European forces. The possible progress of Russia, and even of the United States of America, is thought worth reckoning in a calculation of the various elements which may go to the future. Great Britain is relegated to the dim obscurity and insignificance which envelops such powers as Sweden and Holland. Nobody has any right to complain of this. In the late debate in the House of Commons upon foreign politics, our rulers wished to make it plain that our chosen foreign policy is to have no policy at all. It is, however, much easier to put on a complacent air of philosophy than to saturate yourself with a genuinely philosophic temper.—And unless you are really as loftily impassioned as you wish to be thought, nothing is more irritating than to be left out of all consideration and account, just as if you meant what you said. Consequently, the Englishman who, in spite of the material prosperity of his country, has still a great deal of the old Palmerstonian *Civis Romanus* feeling about him, may find himself sore at this unaccounted indifference. People who do not go to parties still generally like the compliment of being asked. And on similar principles, though England has ostensibly vowed that she will have nothing to do with foreign affairs, she would perhaps none the less like to have grandiloquent French civilities heaped upon her in the Imperial orations. The recent Circular unquestionably marks a highly important point in the history of the French alliance. It shows that, through the ostentatious repetition of our resolve not in any circumstances to resort to material influence, we have ceased to be respected as a source of moral influence. We have lost all weight in critical emergencies where, though we may have no call to fight, we have, and it is our duty as a rational people to have, very strong opinions and very strong selfish interests. The deplorable result is gradually dawning upon us. The mention in the Emperor's Circular of that 'irresistible power which is gradually causing the disappearance of minor States' has naturally inspired the liveliest uneasiness in Brussels, and among the politicians of Switzerland. The annexation of populations 'with the same customs and the same national spirit' as France, which is spoken of as a very proper kind of territorial extension, is not unreasonably felt to have an unpleasant application to two countries in parts of which they use the French language and the French code. Now there can be no doubt that any move on the part of France in this direction would excite as violent feeling as England is capable of in any matter not immediately affecting the diffusion of dry goods. Whether the feeling would be violent enough to drive us into war, and whether such aggressions would be a just cause of war, are two very open questions. But thus much at least is clear—that, if the alliance between England and France had been anything but a makeshift, if the English Government had pursued an intelligent and self-respecting policy, interfering only on occasions and in a manner in which interference could be effective, and displaying something like a compact, foreseeing, and generous system of national action, then English counsels could not have failed to tell with irresistible force against the bare conception of these freebooting projects.

SWARNESS OF FOOD.—If any proof were needed to show the uncommonly sharp practice of the butchers, says the *Pall Mall Gazette*, when they made the cattle plague an excuse for adding about five-and-twenty or thirty per cent. to their profits, it is to be found in the last returns of the London cattle market. Beef, that is, the ox, is now only one halfpenny per pound dearer than it was a twelvemonth ago, while mutton is nearly twopence a pound dearer. Yet there has been no extensive disease among the sheep, and among horned beasts the losses have been under four per cent. of the whole cattle in the United Kingdom. The rise in the price of mutton is, however enormous; and we may expect soon to see a crop of letters in the *Times* and *Telegraph*, relating with exultation how their writers have done the local butcher by rubbing off to Newgate and Leadenhall and carrying home sirloins and saddles to their delighted bellmets at some unheard of moderate cost. The worst of it is that this thrifty practice is as much out of the question for ordinary London gentlemen and semi-gentlefolks as it is a visit to Jerusalem or the rock-temples of India.

The *Weekly Register* of September 22nd had the honor of being seized at the French Post Office.

UNITED STATES.

Now we are a nation of blasphemers. No one can appreciate how, above all other people, we curse and swear and take upon our lips lightly and in vain the Most Holy Name of God, and that tremendous name of Jesus for which the Church has a special cultus, and of which St. Paul says that, 'at the name of Jesus every knee shall bend in Heaven, earth, and hell,'—no one can appreciate this unless his ears have had some respite by an absence from home. In other nations this profanity is rare; it is the mark of a low blackguard, and avoided by all decent men as such. But with us this is not so; the politicians, in their greed for office, aping the vices of the lowest of the low, have diffused this shocking vice amongst all classes of men; thank God, it has not become fashionable amongst the women yet. Yet the general prevalence of profanity does not, in any degree, diminish the sin; nor does the fact that the profane man has contracted the habit and ceases to notice that he is on all occasions the most sacred names upon his lips, make any utterance less a sin unless at least, he has determined to abandon the practice and is endeavoring so to do. Then what a mountain load of the hot anger and renegeance of Almighty God whom we thus carelessly, causelessly, and without temptation, wantonly insult, are we, as a people, drawing down upon ourselves. You cannot watch a crowd of boys playing in this town without hearing expressions which would cause a man fresh from the mountains of the Alps to shudder with horror. The child utters his first profanity and trembles when it is out of his mouth; he wonders that God did not punish him at once; in a few weeks the deficiency of conscience is gone, but the sin is none the less. The punishment is deferred but it will surely come. To one who thinks, there is something most terrible in this patience of God under blasphemy; it seems to have its symbol in the profound calm of the elements before the tropic thunder-cloud emits its death bolts. This wretched man at Pittsburgh has been thus cut off to warn us. Think you that he was a sinner beyond all the rest? No; but unless we repent we shall all likewise perish.—Customs, habit, evil example,—my brother,—what poor plea will these be before the tribunal of that God who has declared in the first commandment that He will not hold that man guiltless who takes his Name in vain.—*St. Louis Guardian*.

The True Witness.

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G. E. OLBERK, Editor.

TERMS YEARLY IN ADVANCE:
To all country subscribers, Two Dollars. If the subscription is not renewed at the expiration of the year then, a case the paper be continued, the terms shall be Two Dollars and a-half.
To all subscribers whose papers are delivered by carriers, Two Dollars and a-half in advance; and if not renewed at the end of the year, then, if we continue sending the paper, the subscription shall be Three Dollars.
1. Terms Witness can be had at the News Depots. Single copy 3d.
2. We beg to remind our Correspondents that no letters will be taken out of the Post-Office, unless pre-paid.
3. The figures after each Subscriber's Address every week shows the date to which he has paid up. Thus "JOHN JONES, August '63," shows that he has paid up to August '63, and owes his Subscription FROM THAT DATE.

MONTREAL, FRIDAY, OCT. 26.
ECCLIASTICAL CALENDAR.
OCTOBER—1866.

Friday, 26—St. Bvasistus, P. M.
Saturday, 27—Vigil of SS. Simon and Jude.
Sunday, 28—Twenty-third after Pentecost. SS. Simon and Jude, Ap.
Monday, 29—Of the Feria.
Tuesday, 30—Of the Feria.
Wednesday, 31—FAST. Vigil of ALL SAINTS.
NOVEMBER—1866.
Thursday, 1—ALL SAINTS DAY.

NEWS OF THE WEEK.

Rumors, some not without consistency, are again rife as to the critical state of the French Emperor's health. He is said to be menaced with diabetes, and his physicians have, it is added, enjoined upon him rest from mental exertion.

The Eastern Question is again coming up, and in a very serious form. The "sick man" it is thought, cannot hold out much longer, and it is in vain for the Powers of Western Europe to try and prolong his days. Indeed, why nations calling themselves Christian should so long have given their aid to the maintenance of Mahometan despotism over the Christians of a great portion of Europe and of Asia, will be to our descendants an almost inexplicable enigma; they will scarce be able to understand the mutual jealousies of European Powers to which the foul presence of the Crescent in the City of Constantine is owing. But the end is approaching; and once again we may hope that the glorious Church built by Justinian, repaired, and decorated by so many other Emperors, shall be restored to the worship of the true God, and that again the Holy Sacrifice shall be offered up on the high altar of St. Sophia.

There is a lull in the affairs of Italy. Venetia has been finally ceded to the Piedmontese, and for a short time they may forget, or feign to forget, the disasters and humiliations of the late war. But the bitterness remains, and the revolutionary spirit gains ground daily, amongst the masses, so that the most horrible atrocities, atrocities rivaling if not surpassing those of the Septembrizers may at any moment be looked for. This spirit is as much religious as political; and as in France in '93, it is against the Catholic Church, and the clergy that its hostility is chiefly directed. Protestant principles of the extreme type have made much progress in parts of Italy, and the Reformation naturally thirsts for the blood of the priests and nuns, whom it has robbed, whom it has outraged, and upon whom therefore it naturally looks as its enemies. The reports of the Catholic press upon these matters, as the reports of an interested party, will of course be treated as worthy of but little credit by Protestants; but when facts fully confirming the truth of these reports are published by the extreme Protestant organs—their accuracy and truthfulness cannot be called in question.

We invite therefore the reader's attention to some extracts from an article on Italian affairs which we find in the Montreal Witness, of Saturday last. Almost were we tempted to suspect that the writer had made a mistake in place and dates, so perfectly do the facts therein narrated coincide with those recorded in French history, of that dreadful evening in September 1792, when the French priests—then as now accused of complicity with the enemies of the Revolution—were dragged by an infuriated rabble from the carriages in which they were being conveyed to prison, and backed to death in honor of civil and religious liberty. History we say, is but repeating itself.

The writer of the description of the following scenes is the correspondent—start not Christian reader!—of an evangelical paper styling itself the Christian World, and which gives them to the public with intense glee, as conclusive evidence of the triumphant progress of the "Reformation" in Italy:—

"Arrests of priests and bishops for thus acting in opposition to the government have not been uncommon in years past, but since the commencement of the present war, in every part of Italy an innumerable quantity of priests have been arrested and imprisoned on account of their sympathy with Austria. When hostilities were imminent in Milan and

many other cities, committees were appointed to watch the reactionary priests, and expose their nefarious schemes, and the consequences has been that arrests of priests are now matters of daily occurrence. A short time since all the priests belonging to one of the most aristocratic churches in this city were taken into custody by the officers of government, and conducted to a secure place; the church was closed, and not again opened till converted into a hospital. The large Catholic Theological Seminary of Milan, the largest perhaps of Northern Italy, was recently, early one morning, surrounded by the police, and eight of the reverends were disturbed in their repose, and constrained to leave hastily for the prison. This Seminary is also now converted into a hospital.

A sight of this character, truly novel to me, I witnessed last week in the city of Genoa. Eleven priests and one Dominican Friar having been arrested for intriguing against the government, were conducted in an open omnibus through all the principal streets of the city, in the midst of a crowd raging with madness and threats of vengeance. The yells and howlings of the excited populace was something fearful, and had not these spiritual leaders of the people been strongly protected by the police, they would certainly have been beaten, stoned, and probably torn in pieces by the infuriated crowd. As it was, the police had great difficulty in lodging them safely in prison, and the people dispersing, swore they would yet have vengeance. In another town, when it was reported that the Italian army, in the battle of the 24th of June, with the Austrians, was betrayed by false information given by priests, a crowd of some thirty or forty persons, raising their clenched fists and shaking them, said: 'Let but the government give us the space of two hours and we will finish the work with these priests.' An Italian of this city, at the beginning of the war, said to me, 'We have two wars before us; one to drive the Austrians, and the other to cut off the legs of all these priests.' In the army, also, priests have been arrested as spies, and in Padua and some other places where the Italian army has entered Venetia, many of them have been compelled to flee. Should the war continue long, and this animosity increase, there will doubtless be instances of the people rising and massacring their priests. Some of the timid already almost fear to expose themselves to public view, and for a few weeks past there is a marked diminution of their number seen in the streets. The misery and ignorance of Italy for all the past, are now charged upon the priest; and the people people seem resolved now to emancipate themselves from his power, and in many cases to execute vengeance by annihilating him."

Evidently the "open bible" and the revolutionary propaganda, are carrying on the work of the Reformation in Italy bravely.

The insurrection in Sicily has been quenched in torrents of blood. Its exciting cause is to be found, not so much in any lingering attachment amongst the people for the Neapolitan Bourbons, as in the general and intense hatred of the Sicilians to Piedmontese rule, and the cruelties of their alien and sub-Alpine tyrants. At Palermo the cries of the insurgents were for a republic, not for a restoration of the ancient regime, and it is this perhaps which gives its chief significance to the insurrection, which was not suppressed without difficulty by the by the foreign mercenaries of Piedmont, and the bombardment of the unfortunate City. The title of "Bomba" should henceforward be applied to King Victor Emmanuel.

From Rome we learn that the health of the Holy Father continues good, and that full of confidence in that divine protection which for eighteen hundred years has never failed his predecessors, he will await at Rome whatever it may please God to send him, or his enemies to inflict. The days of martyrdom are not over yet; and from the extract from an evangelical paper given above, it seems by no means impossible that the present generation may witness the altar of St. Peter's stained with the blood of Christ's Vicar upon earth.

The annexed Circular, addressed to all the Parochial Clergy of his Diocese, by His Lordship the Bishop of Montreal, was read on Sunday last from the several pulpits of this city.

"MONTREAL, 20th Oct., 1866.

"Sir,—The terrible fire at Quebec is known to you, and already you have taken steps to pour into that City, laid waste as it has been by a calamity so deplorable, the stream of your charity. You only wait for the appeal usually made in these great misfortunes, to all compassionate hearts, to open your purses to aid, and to lend your help according to your means, to the alleviation of so horrible distress. I hasten to make that appeal; and that it may be the more effectual, I will let you hear the voice of the Pastor of the people who have just been visited by so great a calamity.

"This voice, no doubt, will, more effectually than can mine, excite your sympathies, for it is the voice of a father, who has before his eyes the most touching spectacle: who sees nothing but immense ruins, who hears but the groanings of upwards of 15,000 of his children reduced to the most bitter distress. Cheerfully then do I make myself the echo of this pitiful voice which calls for our compassion, and whose accents of grief will, I doubt not, penetrate to the inmost recesses of your souls.

"In consequence, I forward to you a copy of the letter that I have just received from Mgr. de Tloa, Administrator of the Archdiocese of Quebec, under date 18th instant. You will communicate its contents to your parishioners, together with those of the present Circular.

"ARCHBISHOPRIC OF QUEBEC,
"October 18th, 1866.
"Monsieur,—Your Lordship will have already heard, by means of the press, of the fearful disaster that has fallen on our poor City of Quebec. More than 15,000 persons, reduced to the lowest state of distress by the most terrible of fires, are left without food, without shelter, without clothing, with the winter at hand.

"Of those citizens whom the fire has spared, all, it is true, display the greatest zeal for the poor sufferers. I have made in their behalf a warm appeal to the charity of all the faithful of the Diocese, and I reckon upon their generous assistance. But it is impossible for us to supply, single-handed, the most pressing wants of so many sufferers.

"I come then to-day to implore in their name the help of Your Lordship, and that of all charitable souls in your Diocese.

"Full of confidence in your pity and your tender care for all the afflicted, I remain most cordially yours,

"Your devoted servant,
"† C. F., Bishop of Tloa."

"In order to respond to an appeal from so high a quarter, and which springs from a heart so naturally afflicted, you will not fail to join your generous efforts to those of your Municipalities, so that means, the promptest and most effectual, may be taken; and so that you add all your Parishioners, without exception, may tax themselves for the powerful assistance of our afflicted brethren. Moreover we will not fail to address fervent prayers to heaven, that the Father of Mercies may vouchsafe to send to this multitude of sufferers His consoling Angels, who may dry their tears, and protect them in their most urgent wants.

"I am, Sir, most cordially your very humble and obedient servant,
"† G., Bishop of Montreal.

THE FIRE IN QUEBEC.—All minds are occupied with the terrible disaster of Sunday, 14th inst., with the best means of mitigating the effects of the calamity, and of preventing its recurrence.

The story of the fire may be told in a few words. It originated in one of those low black-guard groggeries or drinking houses which unfortunately abound in all our large cities. In this foul den, early on Sunday morning, a lot of rowdies were drinking and gambling; from debauchery, to fighting with one another, the stage was easy and natural; in the scuffle a lamp was upset, and the interior of the building was soon in flames. This was the first stage.

Next, as usual, there was no water to be had, owing, it appears either to the very defective condition of the Quebec Water Works, or to the neglect of the authorities. For nearly an hour the fire was master of the field; whilst a stiff north east gale then blowing, carried the flames from one wooden house to another, with the rapidity of lightning.

And so when at last water was obtained, the fire was too far advanced for the noble efforts of the firemen, aided by the troops in garrison and crews of the men of war in port, but alas! all in vain. The mischief was done; that fatal hour's want of water at the first outbreak of the fire could not be compensated for by all the zeal and pluck so lavishly displayed by men of all origins, and of all grades, whom the sad alarm of "Fire" had collected on the spot. Fire was master, and resigned not its authority until it had swept clear a space of one mile in length, by one and a-half in breadth, destroying some 2,500 houses, and leaving nigh 15,000 persons, men, women and children, homeless, and desolate.

In the presence of this great disaster, we must bow down and acknowledge the chastening hand of God indeed, but we must be up and doing for the relief of the poor sufferers, whose wants are many and pressing. First and foremost they want food, and clothing, and shelter against the inclemency of a Canadian winter now at hand; and this relief will, we are certain, be promptly, cheerfully, and efficaciously extended to the sufferers, without consideration of race or creed.

Already meetings have been held in Quebec and Montreal to raise funds for the purpose, and similar steps will, we expect, be taken in the other large centres of population throughout the Province. Government, too, in view of such an awful calamity, may well be invoked to the rescue. We need scarcely add that on this, as on so many other occasions, the Catholic clergy, and the Catholic Religious Orders have rendered incalculable services to the sufferers, and to the entire community. Indefatigable in their labors, and in their ministrations, they have spared neither their persons, nor their purses; and if one or two voices have been raised tending to throw doubts upon their charity, and readiness to impose sacrifices on themselves, we are happy to say that our Protestant fellow-citizens have shown no readiness to give echo to the sectarian censures. In short, the only rivalry which at the present juncture should be permitted to display itself, as between Catholics and Protestants, must be a rivalry in good works. We can, in this matter, all work in common; and it was consoling to see that at the Montreal Meeting of Thursday last, the platform was occupied by clergy and laity of all denominations, prominent amongst the former of whom were the clergy of the Seminary of Montreal was represented by their learned and venerated Superior. At Quebec, as usual in all emergencies, the chief dignitaries of the Church, and the Religious Corporations stand at the head of the list of subscribers by the amount of their several donations.

A great work has to be done. It will be a great work to feed and clothe those whose entire property has been destroyed; but a still greater, and far more difficult work will it be, to find shelter for them during the winter, and until the burnt district can be rebuilt. Already, during the winter months, the lodgings of the poor both in Montreal and Quebec, are greatly overcrowded, to the serious detriment of the health of the inmates; amongst whom, because of their close packing, deficient ventilation, and the absence of an effective system of draining, loathsome diseases, small-pox, typhoidal fevers, and all the other necessary concomitants of overcrowding, foul air, and dirt, are always rife.—How then shall we find shelter for the 15,000 homeless sufferers by the late fire? Where shall we put them, or how bestow them, so as not to aggravate the already existing evil of overcrowding; so as not to sow, during the winter months, the seeds of certain pestilence in the spring?—This is the great question, in which all are interested; and if therefore motives of Christian charity suffice not to stimulate to prompt and liberal assistance to the sufferers, motives of prudence and self-interest will supply their place.—Here is the plain state of the case. The dwellings and lodging houses of the poorer classes, both in Montreal and Quebec, are already so fearfully crowded, that it is impossible to cram more into them without generating pestilence, which will spread from the humble abodes of the poor, to the more sumptuous homes of the rich. This is the physical side of the question. We need not do more than suggest the hideous moral consequences of overcrowded dwellings.

All these things will, we are sure, be seriously considered by those on whom the duty devolves of taking the lead in such measures as may ultimately be adopted to meet the emergency. For us, and others in our place, it will suffice to follow that lead: and each according to his means will do his best to ward off the hunger, the cold, and disease with which our brethren at Quebec, the suffering members of Our Lord Jesus Christ, are menaced. Schemes savoring of political economy, plans for the reform of the Quebec Corporation, the better organization of its Water Works, and all kindred topics, we for the present; abandon to others. The great want, the pressing want, the work most immediately before us, is that alone which we can attend to at present, and that want, that work is, to find, immediately sufficient food, clothing, and decent shelter during the winter for the victims of the great calamity which has fallen, we do not say on Quebec, but on the Province of Canada—for it is as a Provincial, not a mere local, calamity that it should be dealt with.

On the occasion of the great Quebec fire in 1845, the several religious Corporations of that City contributed the following sums in aid of the sufferers:—

On the occasion of the great Quebec fire in 1845, the several religious Corporations of that City contributed the following sums in aid of the sufferers:—

Seminary of Quebec, . . . \$2,000
Hotel Dieu, 2,000
Ursulines, 1,200
Archbishop of Quebec, 1,000
General Hospital, 800

To this we may add the subscription of \$1,000 from the Seminary of Montreal, making in all the sum of Eight thousand dollars from six of our Catholic institutions. But even this represents but a portion of the material aid furnished on the occasion alluded to, and which, as we write, the said institutions are again furnishing in the shape of personal attendance on the sick and wounded, in the shape of food and clothing given at the doors of the Convents to the naked and hungry, and in the shelter afforded to the homeless in the Asylums and Hospitals of our good Sisters.—Again we say, we mention those things not to boast, but as the best answer to the insinuations of some malignant censors of our Catholic institutions.

In the list of subscribers to the Quebec Fund in aid of the sufferers by the late fire, we find the following names and sums appended to them. We publish them merely to show how false are the insinuations that have been thrown out in some quarters.

The Archbishop of Quebec, . . . \$1000
The Seminary of Quebec, 2000
The Rector of Quebec, 160
The Rector of St. Roch, 100

It would appear from the human remains found in the ruins—that, at least 15 persons must have been burnt to death by the great fire of the 14th instant.

The Seminary of Sulpice has subscribed the sum of \$1,600 in aid of the sufferers by the Quebec fire.

Mr. John F. Maguire, the well-known and respected representative of Cork, arrived in Halifax by the steamer "Asia." The gentleman intends making a tour through the British North American Provinces, and part of the United States, and may be expected in Montreal about the beginning of next month, where, we are sure, he will meet with a "hundred thousand welcomes" from his many friends and countrymen.

LOGICAL ANYHOW, THOUGH NASTY.—The following paragraph going the rounds of the Canadian press, and which we clip from the Montreal Herald, affords an excellent illustration of the "mere civil contract" theory of marriage. The two couples, whose tradings and counter-tradings are therein recorded, did but carry out this theory logically and honestly: and if marriage be but a "civil contract," we defy any one to convict them of immorality, or impropriety. Men have, morally, as good a right to swap wives as to swap horses, if marriage be not something more than a civil contract; and therefore, in virtue of that "something more" altogether beyond and above the sphere of jurisdiction of the civil magistrate, and civil legislature. Here however, is the story as it is given in our Protestant exchanges:—

AN EXTRAORDINARY CASE.—Probably one of the most extraordinary and singular cases ever tried before a Canadian court will be tried in this town next week. A couple of men residing near Smithville, G. and M., agreed to exchange wives, Mrs. G. and Mrs. M. being also eager that the 'swap' should take place. When Mr. G., who keeps a small country store, obtained possession of Mrs. M., he told her that all the goods he had were hers. The parties stuck to their 'trade' for about a week, when Mr. M. discovered that Mrs. G. was not his affinity, Mrs. G. agreeing with him. Mr. G. also discovered that he and Mrs. M. could not travel harmoniously together. In such a state of affairs, of course it was the most natural thing in the world, with people possessing such peculiar ideas of the nuptial tie, to 'trade back' and trade back they did, each man receiving his lawful wife. But Mrs. M., on leaving Mr. G. thought she had a right to take a portion of the goods which he had endowed her. Mr. G. thought this was wrong, especially as his spouse had brought nothing, and therefore he had Mr. and Mrs. M. arrested for larceny, examined before a magistrate and committed to jail for trial. When a singular transaction and some surprise to Mrs. M., at such a singular transaction and asked her what she thought the judge would say in reference to it, she replied, 'Well, I dunno what he'll say, but he can't say nuthin'; because people trade horses, cows, pigs, and such like, and why shouldn't they trade themselves off—swap wives and husbands? What's the harm in it, if all 'greeable? I can't see it, and don't keer what they say.'—St. Catharines Journal.

Mrs. M.'s logic is unanswerable: and if such trading as that recorded above is rare amongst our Protestant fellow-citizens, it is because they are always, and even at their worst, infinitely better, thank God, than are their principles. It is the inconsistency of Protestants that saves them; and it is fortunate for civilisation that they shrink from carrying out to their full extent and legitimate logical consequences, their own theories.

What the Judge will say when this curious case comes before him we know not—and are anxious to hear: but this we know, that he cannot condemn the morality of the proceedings on which he will have to sit in judgment, without either condemning the "mere civil contract" theory of marriage, or else making a laughing stock of himself by his inconsistency.

The Protestant will see nothing very extraordinary in the following paragraph which we clip from the correspondence of the London Times. In the Catholic's breast, it will however stir up a curious train of thought, as to what manner of thing the Protestant faith must be, and of what manner of stuff must be made the consciences of those who can see in the change of religion a mere political act:—

"On the 29th ult. Princess Dagmar of Denmark, the affianced bride of the Czarovitch, made her feasted entry into St. Petersburg. The cortege, which included the whole Imperial Family, proceeded from the railway station to the Kazan Cathedral, whence it repaired to the Palace. The day before the Princess had embraced the Greek faith in the Palace Chapel of Zarsko Selo—a sacrifice rigorously demanded of the foreign Consorts of Russian Emperors and Grand Dukes. The Princess, having been long intended for a Russian Prince, was never confirmed in the Lutheran faith, although she had attained her 19th year."

When we remember that, on all those points which Protestants denounce as "idolatrous" in the Romish Church—such for instance as belief in the Real Presence, and worship of the consecrated host—the Greek and Russian sectaries are at one, in every respect, with Roman Catholics; and that consequently, if the Lutheran faith as it is grotesquely styled—be a return to pure Christianity, the embracing of the Greek faith by a Lutheran is a relapse into idolatry, and that for mere worldly motives—we cannot but marvel at the stolidity of the Protestant conscience, which can behold unmoved such acts of cold blooded apostasy as that above described; but which the said Protestant conscience accepts as the most natural thing in the world. It is only amongst Protestants that such acts of apostasy, or change of faith from secular motives are possible or conceivable: and whilst amongst them, so low is their standard, they excite no indignant exclamations of horror and disgust at such blasphemous tampering with and mockery of the holy name of God, on the Catholic their effect is to convince him that persons who can thus change their faith at pleasure, as they would their shirts, can have no faith at all, no idea of what faith means.

Catholics also will not fail to note that, whilst sham conversions from Protestantism to a religion which is certainly idolatrous, if there be aught of idolatrous in the Roman Catholic religion—seeing that with the exception of the "Papal Supremacy" and the "Double Procession of the Third Person of the Trinity" there is no doctrinal difference betwixt the Latin and the Greek Churches—excite no indignant comments from Protestants, provoke no lamentations over the *pervert's* falling away, no groans over the parlous state

of his or her soul; real conversions to the Roman Catholic Church, even when no interested motives can be attributed to the 'pervert' by the most ingenious malignity, are looked upon by zealous Protestants as most deplorable, and soul destroying. What is this but another proof of the truth of the old adage, that error, which is always tolerant of error, though it be error under another guise, is under whatsoever guise it may present itself, always intolerant of the truth.— And thus though every crime, blemish, false doctrine, or corruption that Protestants impute to Romanism is to be found in full vigor in the Greek church; though the latter moreover denies some things which, in common with the Romish church, many Protestant sects hold to be essentials of the Christian faith, yet it is against the latter alone that their hostility is directed.

CARD OF THANKS.

The Ladies of Charity of St. Patrick's congregation beg to return their sincere and heartfelt thanks to the numerous friends whose charity has rendered the late bazaar in aid of St. Patrick's Orphan Asylum a decided success.

To the public at large who have acted so generously, especially to their Protestant friends, they gratefully acknowledge their indebtedness. They would wish also to acknowledge their obligations to the Montreal Daily Transcript, True Witness, and the Evening Telegraph, for their friendly and gratuitous notices of the bazaar.

To one and all, who have contributed to the good work, they present their best thanks, and take much pleasure in informing them that the sum realized amounts to \$3,250.00.

May He who will not despise the prayers of the fatherless—a prayer which approacheth even to the clouds—may He, the Father of the Orphan, shower down every blessing on their benefactors. Montreal, 26th Oct., 1866.

ST. PATRICK'S HALL.—We to-day again refer to this patriotic enterprise, the completion of which our Irish friends look forward to with so much honest pride. The Contractors are pushing on the work as rapidly as the extensive and difficult nature of the foundations will permit; for they have had to excavate in some parts from 17 to 18 feet deep, before they reached the bed of gravel on which the foundation rests. Every thing is progressing under the most favorable auspices; the remarkably fine weather of the last four weeks still continues, and we have not had one wet day since the "first sod" was "turned up" on the 24th ult. This circumstance we trust is ominous of the success of the undertaking.

"The Call" made by the Directors for the second instalment of 10 per cent. on the Capital Stock of the Association was well responded to on Monday evening last, when a large number of the Stockholders came forward and paid up their second instalment to the amount of over four thousand dollars, some even paying in advance. Some new stock was subscribed for, and many of the Stockholders increased the number of shares.

These facts are extremely gratifying, as they prove that the Stockholders have their hearts in the good work, and are doing their best to sustain the Directors in their efforts to carry on this great enterprise.

THE SHOOTING CASE.—After an impartial trial, in which all the important points of the case were well brought out by B. Devlin, Esq., as acting for the private prosecutor, Mr. Burrows indicted for manslaughter, in that he had shot the late unfortunate Felix Prior, was acquitted, and a verdict of excusable homicide was recorded.—The memory of the deceased, an excellent sober and honest man, was however fully vindicated; for it is clear that he had no evil intent, and that there was no reason to suspect him even of any improper designs upon the house of Mr. Burrows. This was the object of the prosecution as we understand it: not to inflict pain upon the slayer, but to vindicate the good name of the slain—and this has been effectually accomplished.

THE POT AND THE KETTLE.—Whilst the newspaper organs of the Robert section of the Fenians are loudly accusing Mr. Stephens of treachery, and of having sold the secrets of the Society to the British Government, the Stephens section retort this charge of treachery upon the Robert's party. So the Irish People until lately did not think that he, Roberts, "had sold our cause to the English;" but to-day new light has been thrown upon the secrets of Fenianism—and the Irish People hesitates not to affirm that, not only Mr. Roberts never contributed a cent to the Fenian treasury, but that it now is prepared to admit the truth of the more serious charge of treason:—

"This late development with Santa Anna has however somewhat changed our estimate of Mr. Roberts, and changed it for the worse. We now think it not at all unlikely that he, as far as in him lay, participated in the sale of the Fenians even to the English, for is it not this moment clear to the world that he has at last betrayed their cause, even in its Canadian aspect?"—Irish People, 20th Oct.

That the Fenians have been sold to the English is an admitted fact, admitted on both sides; the only question is, "Who sold them?"—Roberts or Stephens?

We have received the first number of Le Pionnier de Sherbrooke, a weekly paper in the interests of the French Canadians residing in the Townships, and well and creditably got up.

FENIAN TRIALS.—At Toronto the trial of the prisoners accused of having taken part in the Fenian raid of June last, with its concomitants of theft and murder, have been put upon their trial. In the present stage of the proceedings, it would be obviously indecorous for us to say one word upon the matter, further than this. That every doubtful point should be given in favor of the prisoners; but that, if clearly proved guilty, they should be punished with the utmost severity that the law tolerates.

The counsel for some of the accused made application for an order from the Court, for the protection of certain witnesses now in the United States, whose evidence would be needed for the defence. Of course the Court replied that it was not in its power, nor in that of the Government, to grant any immunity, or safe conduct to persons accused of crime: and that any witnesses who came over from the States would be liable to be put on their trial for any illegal acts imputed to them.

The trial of the Cornwall prisoners charged with complicity in the Fenian raids upon this Province has been fixed for Monday next, the 29th inst. Mr. J. S. Macdonald has been retained for their defence.

At a recent meeting of "The Association for the Promotion of Social Science," Lord Shaftesbury made the following appeal on behalf of the slaves of England:—

"I appeal to you on behalf of 1,400,000 children, women, and young persons still under the slavery of cruel and oppressive trades, who see to this hour without the pale of legislative protection. While I leave the remainder, I must dwell for a moment on the abomination of the brickfields. There the female seems to be brought to the lowest point of servile ignorance and degradation. Hundreds of little girls from 8 to 11 years of age, half naked, and so besmeared with dirt as to be barely distinguishable from the soil they stand on, are put to work in these abodes of oppression. Bearing prodigious burdens of clay on their heads, or in their arms, they totter to and fro during many hours of the day."

And, adds the London Times, which reports the above given appeal, "Such is England at the present hour."

Wherein then have the people of England gained—using the work people in the sense to which it is restricted by Louis Blanc the great Socialistic writer of the day, to denote the working classes who have no capital, no tools, nothing but their manual labor to depend upon—wherein have the people profited by the substitution of the mercantile or industrial, for the feudal system? If serfs under the latter—they are still serfs under the former: nor could the labor exacted from them by the feudal baron have been more physically exhausting, or so morally degrading as that which the modern manufacturer, mill owner, or cotton lord of the John Bright class, imposes on his miserable vassals in the nineteenth century.

ETUDES PHILOLOGIQUES SUR QUELQUES LANGUES DE L'AMERIQUE, par N. O., Ancien Missionnaire:—

This is a work of great labor and research, being a comparative grammar of the Algonquin and Iroquois languages, compiled by a learned member of the Seminary of St. Sulpice, a body which both in the New World and in the Old has produced so many ripe theologians and writers eminent in every department of science. As N. O. withholds his name from the public, it is not permitted to us further to raise the veil; but many will recognize him as one who has already entered the lists with M. Renan, and boldly broken a lance with him on points of Oriental Literature.

But N. O. is as much at home in the strange dialects of this Continent as he is in Hebrew; and we must say, from an inspection of his work, that the grammar of the former is from the difficulties, and intricacies which it presents, enough to dismay the beginner. Indeed few ever acquire such a perfect mastery over the Indian languages, as that which our author displays, and which must have proved of incalculable service to him when preaching the Gospel to the Indians. We trust that the work before us is but the forerunner of another on the same subject, in which the whole question of the aboriginal N. American languages shall be dealt with, and that thus another important chapter in the History of Language may be written by one so tully competent to the task as is N. O.

CURIOUS QUESTIONS.—By Rev. Henry A. Brann, D.D., Newark, N.J. J. J. O'Connor & Co.:—We have already spoken of this work, and we have to-day the pleasure of acknowledging the reception of a book which has elicited the highest encomiums from the Catholic press of the United States.

NORTH BRITISH REVIEW—September, 1866. Messrs. Dawson Bros., Montreal.—To the general reader the articles in the current number on Sir William R. Hamilton and on the Ethics of Aristotle may seem somewhat heavy; but there is abundance of other articles of a lighter character which will interest everybody. The contents are:—1. Mr. George McDonald's Novels. 2. Sir W. R. Hamilton. 3. Recent Humors: Aytoun, Peacock, Prout. 4. The Ethics of Aristotle. 5. The English Pulpit. 6. Meteorology, Past and Present. 7. George Eliot's Novels. 8. Keble, and "The Christian Year."

L'ECHO DE LA FRANCE.—We have to acknowledge the receipt of the 43rd and 44th numbers of this well edited periodical. We subjoin a list of the contents:—

- Histoire de deux Ames—Rencontre—Amour—Conversion et Mort—Alex de Saint Albin.
Les Etudes de l'Ego Mar—Ote. de Ohampagny.
Excentricites Americaines—La Cite Reine de l'Ouest—Revue Britannique.
Causerie Litteraire—Messager de la Semaine.
Alice—Nouvelle (Suite)—Louis Joubert.
Les Fetes de Nancy—Adrien de Riazacy.
L'Utilite des Oiseaux—L'Union.
Correspondance de Londres—Amedee Pichot.
Correspondance d'Italie—Rev. Brian.

FIRST CANADIAN ARITHMETIC FOR THE PRIMARY DEPARTMENT OF COMMON SCHOOLS. By H. L. Whitcomb. John Lovell, Montreal.—This appears to be a well arranged little work which may profitably be used in our elementary schools.

QUEBEC FIRE.

QUEBEC, October 16.—The sad calamity which has once more visited this unfortunate city, is of such a nature as to demand the cordial sympathy and aid of those who have not been subject to such a visitation, or cursed by the governing influences of such a Corporation as that which exists here.

The scene as viewed from the height of Mount Pleasant, in a line from the spot where the fire stopped from want of further food, is melancholy. How sad the havoc and great the destruction as seen from the base of the cliff at the point extending to River street! The space is fully one mile. If one turns the eye to the east, in the distance is seen the large Church of St. Roch, fully 1 1/2 mile away, and nothing remains between but the stacks of chimneys, which are all that is left standing of at least 2,500 buildings! It is like the remains of a burnt cedar swamp. Here and there may be seen the neat white tents which have been erected by the military for the homeless families. I was, however, surprised to find so few of the tents occupied. I should say the number occupied was not over one hundred. I said nothing but the stacks of chimneys remained, but I should have added, also the walls of the St. Saviour Church and those of the building occupied by the Freres and Nuns. Where the unfortunate sufferers have gone is to me a mystery. It is nevertheless a satisfaction to know they are not left to seek rest under the canopy of heaven with only a piece of canvas interposing.

In driving through the ruins we find here and there small groups of families searching amongst the debris, in sad silence and with tearful eyes, for some missing member of their once happy homes, who had probably perished. In one mass, huddled together, were the remains of three females; in another those of a man; in another, a mother sat lonely on a corner stone, gazing sadly upon some ruins, and beside her was a faithful dog. Both seemed moved with the same sorrow. Close beside them were the lifeless remains of one of her children, burnt into a crisp. All that was mortal of it could have been held on a plate. From all I can learn, the loss of life is greater than is yet believed. I think it will not fall short of 12 or 15 persons.

It is useless to endeavor to suppress the fact that this fire originated from drunken debauchery in a tavern. At near daylight the guilty men were disputing over their ill-gotten gains at cards. From words they came to blows, and the table being upset, on which was a coal-oil lamp, in a minute the oil became ignited, then the furniture, and the building in a few minutes more. The alarm became general in the vicinity, and in a half an hour the fire centre had word. In one hour the hose was laid and water let on. In ten minutes after the first line was cut by some miscreant; and soon after a similar thing happened to the 2nd run.

The fire now became unmanageable, and the populace panic stricken. The result has only been too well described.

It should be understood that only about one third of the buildings destroyed are in the city proper. In this portion, however, is comprised the best class of buildings of stone and brick, the greater part of which were insured. It is here the Quebec, British America, and London and Liverpool suffer so heavily.

The two-thirds of the burnt district without the city limits were similar to Jean Baptiste Village, near Montreal. They were all built of wood, and the owners were generally the occupants, who preferred to build in wood, live in narrow streets and have no water, than pay one cent of tax or be insured. Beyond rendering relief for their immediate wants to save them from hunger, they, in my opinion, have no claims on the public. People that will avoid protecting themselves for fear of contributing a small sum yearly to avoid loss, must learn that suffering is sure to follow.

Great credit is given, and justly so, to the soldiers for their exertions. Several of the men were, however, so unfortunate as to be injured. Before the officer in command of the forces would allow them to go to the fire, the Mayor had to be found, and he to become individually responsible for any loss or damage the men might incur in rendering assistance. Before he could be found, and the proper guarantee given, over one and a half hour was lost. However hard this may appear at first sight, the officer was justified. You will recollect that at the fire in Champlain street last year the military were employed to aid the civil authorities, and the men (300) sustained a loss of £22 to their clothing, which the corporation was asked to make good; but it refused to do it, and the loss has never been made good.

The total loss to the city and St. Saviour cannot be less than \$3,000,000 by fire. A still further loss will fall on the citizens who are not burned out, but stockholders in the local Insurance Office (the Quebec) the stock of which hitherto has not been very marketable, £50 shares, £32 paid up, selling at £23, and now unsaleable at £10. The loss to this company is variably estimated at between \$250,000 to \$300,000. The Company has what may, under ordinary circumstances, be claimed as an ample reserved fund, but it cannot be realized now, it being composed largely of City Corporation bonds and La Banque Nationale and Quebec Bank shares, which if forced on the market, must be depreciated below their present quoted value. The stockholders will therefore suffer heavily. It will be a question how far they are disposed to do business at a loss. I may say with certainty of loss.

I believe there were only nine English companies doing business up to the date of the fire. Seven have since closed, leaving the Phoenix of London full sway amongst the wrecks. The loss to the British America I fear will fall heavily on it, coming so soon after the Bank of Upper Canada failure. Unless it have a large reserve fund it will be compelled to close.

In fact, if the corporation do not put the fire department in order at once, the city credit is gone beyond relief. The Royal, which had done large business, has been engaged during the past year in curtailing its risks, with a view of escaping serious loss. A few years ago it did the largest amount of business in St. Roch. Its agent, Mr. Forsyth, at the public meeting said: "He approved entirely of the remarks which had fallen from Dr. Cook respecting the uselessness of subscribing money to rebuild the burnt district with wooden tenements. As an agent representing an Insurance Company, he thought it would be a piece of great folly. Mr. Perry, the inspector of the Royal Insurance Company at Montreal, when here last year said distinctly that some day or other this whole district would be enveloped in a general conflagration. The policy of the company be (Mr. Forsyth) represented since then was to curtail the business as

much as possible, so that instead of being the largest sufferer, as it had on nearly all previous occasions, its losses by the fire on Sunday last would not be more than \$6,000."

The Corporation was made aware of what would take place if it did not organize a proper fire brigade. It has taxed Insurance Companies \$500 each per annum till it forced them away. It has had before it for the last 9 months a proposition to erect a fire-alarm telegraph; but a majority of the Council refused to support the Mayor to give it to Mr. Kernard, who built that in Montreal, as they said it could be done for \$15,000 instead of \$20,000, as paid by Montreal. The Act passed by the Legislature last session for the better organization of the Fire Department has been rendered a dead letter, because the majority of the Council refused to make the necessary by-laws.

I think it is a serious question for the country to consider whether a Corporation which so conducts itself—through its criminal folly causes loss of life and misery to thousands—ought not to be in some way restrained. The whole country will probably be called upon to pay to relieve suffering and starvation, which very insufficient means were taken to prevent.—Quebec Cor. of Montreal Gazette.

QUEBEC, Oct. 7.—A telegram has been received by the Chief of Police from Montreal calling his attention to an old man, from Quebec, who has been endeavouring for some days past, in Montreal, to sell his grand-daughter, an English girl about 12 years of age.

Nothing has yet been determined respecting the trial of the Fenian prisoners confined here. It is, however, rumored that they will be tried in the District of Bedford.—Montreal Gazette.

We (Montreal Gazette) understand that orders have been received from the Colonial Secretary, Lord Carnarvon, directing the Governor General to forward him copies of all documents and papers in the Lamirande case, and that in consequence, eight clerks were employed in the Crown office here yesterday with the object of making copies in time for the British Mail, which closed last night. We further understand a report of the case will be furnished.

THE FENIAN PRISONERS AT TORONTO.—The Toronto correspondent of the Tribune writes that he has been allowed to see the prisoners, who say they are comfortable, but complain of their cramped quarters, and that they are grateful to the sheriff for his kindness; but very indignant at their friends in the United States, who have left them without means to pay for defending themselves. An envoy recently went, on their behalf, to raise a subscription in Buffalo; but he reported that he met with little sympathy, and we suppose with less success.

Great indignation has been excited among the members of the Church of England in this town in consequence of the introduction of the choral service last week. The genuflections and intonations attendant on such a service is severely condemned, some saying that all that was wanted to complete the tableaux was a few lighted candles, everything else being in true Roman Catholic style, and the sermon on 'apostolic succession,' the confessional, &c. was quite in keeping with the rest.—Brockville Recorder.

Le Journal de Quebec states that the ground swept by the recent fire is a mile long by a little less than a mile in breadth, and that St. Roch is consequently reduced to the limited proportions it occupied 25 years ago.

The Quebec Chronicle states that threats have been made to burn down the remainder of the city, and that three houses were discovered to be on fire on Monday night under such suspicious circumstances that incendiarianism is broadly hinted at. The citizens consequently speak of forming night patrols in order to protect themselves.

REMITTANCES RECEIVED.

- Perth, B Byrne, \$2; St Pierre de Malbaie, Rev D Moniste, \$2.50; Dundee, Rev A Tasse, \$2; St David, Rev T Quinn, \$2; Oshawa, O Walsh, \$2; Trenton, Rev H Brettingham, \$1.50; Kingston, J Norris, \$1; Compton, Rev J Chartier, \$2; Deschambault, Z Bouille, \$1; Lochet, D P McDonald, \$1; Sillery, J Cantillon, \$2; Woodstock, M Shiuers, \$2; Cornwall, L McDonald, \$2; Beaubarnois, Rev F Charland, \$2; Huntingdon, J Gilmore, \$2; Starnboro, Rev F J Prudhomme, \$2; Eoucheville, Mrs DeLery, \$2; St Raphael, L McLachlan, \$1.50; Memramcook, Rev Mr. La France, \$2.50; Bethel, D Murphy, \$2; Griffith, P Murphy, \$1; Mountjoy, A R McDonald, \$2; St Hyacinthe, G J Nagle, \$2; Halifax, N S, W Cunningham, \$2; Lachine, J O'Neil, \$3; St Bridget, D McBride, \$6.25; Port Louis, J Finn, \$1; Kingston, E Byrne, \$2.
Per Hon J Davidson, Altwick, Miramichi, N B—Self, \$2; W Davidson, \$2; J Gratton, Tabusintac, \$2; Rev R Verrier, St Andrews, \$2.
Per P P Lynch, Belleville,—A Guidon, Tyendinaga \$5.
Per J McGuire Cobourg,—P Henry, \$1; J Hotton, \$2.
Per Rev G J Brown, Dunham,—John McGrath Pinnacle, \$2.
Per J Hockett, Chambly,—Self, \$4; F Ohalon, \$2, M Mullarkey, \$1.
Per P Doyle Toronto, Self, \$2; Summerville H Thornton, \$1.

Birth.

At 30 Little St. James street, on the 15th inst., Mrs L. Devany, of a son.

Died.

At Stoneham, on the 9th inst., Bridget Flanagan, the beloved wife of Mr. Richard Coady, aged 57 years.

MONTREAL WHOLESALE MARKETS

Montreal, Oct. 23, 1866
Flour—Pollards, \$3.50 to \$4.00; Middlings, \$5.75 to \$6.00; Fine, \$6.25 to \$6.35; Super, No. 2 \$6.60 to \$6.75; Superfine \$7.02 to \$7.10; Fancy \$7.40 to \$7.50; Extra, \$7.75 to \$8.00; Superior Extra \$8.00 to \$8.25; Bag Flour, \$3.80 to \$4.00 per 112 lbs.
Eggs per doz, 18c to 19c.
Tallow per lb, 9c to 10c.
Butter, per lb.—Choice Dairy, 23c to 27c, according to quality. Middle Dairy, 22c to 26c.
Oatmeal per brl of 200 lbs, \$5.00 to \$5.10.
Wheat—U. C. Spring ex cars \$1.45.
Ashes per 100 lbs, First Pots, at \$6.85 to \$6.90 Second, \$6.20 to \$6.25; First Pearls, \$7.25 to \$7.40.

MONTREAL RETAIL MARKET PRICES.

Oct. 23, 1866
a. d. a. d.
Flour, country, per quintal, ... 21 0 to 21 3
Oatmeal, do ... 14 6 to 15 0
Indian Meal, do ... 9 0 to 9 6
Wheat, per min., ... 0 0 to 0 0
Barley, do, (new) ... 3 0 to 3 3
Peas, do, ... 4 0 to 4 3
Oats, do, ... 1 10 to 2 0
Butter, fresh, per lb. ... 1 3 to 1 6
Do, salt do ... 0 10 to 0 11
Beans, small white, per min ... 0 0 to 0 0
Potatoes, per bag ... 3 0 to 3 9
Onions, per minot ... 0 0 to 0 4
Lard, per lb ... 0 8 to 1 0
Beef, per lb ... 0 5 to 0 9
Pork, do ... 0 7 to 0 8
Mutton do ... 0 5 to 0 6
Lamb, per do ... 0 5 to 0 6
Eggs, fresh, per dozen ... 0 10 to 1 0
Turkeys, per couple ... 7 0 to 10 0
Apples, per brl ... \$2.50 to \$4.00
Hay, per 100 bundles, ... \$8.00 to \$9.50
Straw ... \$5.00 to \$6.00

MODERN LANGUAGES AND EDUCATION.

PROFESSOR SWIFT,

(Lately filling the chair of Elocution and Modern Languages, at the University of Notre Dame, Indiana).

Having opened Winter Evening Classes, for instruction in Elocution, and in the French, Italian and Spanish languages, hopes to receive a fair share of public support, assuring all his patrons that nothing shall be omitted on his part that will conduce to their rapid advancement.

Professor Swift's claims to public notice and encouragement are backed by the strongest recommendation from H. E. the late Cardinal Wiseman, the Count de Montalembert, and by a number of eminent gentlemen both in this City and the United States, whom it would be indelicate to name publicly, but whose written testimonials he possesses, and to whom he is kindly permitted to refer.

Lucidity and rapidity in instruction, as well as purity of accent, are guaranteed, and form an integral part of the Professors system.

The Rev. Clergy, Barristers, and all public speakers, are most respectfully solicited to give Mr Swift a call.

Communities, Colleges, and Schools attended.—Private Lessons given, and members of Debate and Dramatic Societies very greatly improved.

Dramatic Readings for Catholic, Charitable and Literary objects given on the most moderate terms.

No. 309, Mignonne, off St. Lawrence Main Street, Montreal.

October 25, 1866. 3m.

INSOLVENT ACT FOR 1864.

THE Creditors of the undersigned are notified to assemble at Montreal, at the Office of Charles Durost, Esq., Advocate, No. 2, Little St. James Street, on THURSDAY, the 15th of November, at Three o'clock P.M., in order to receive a statement of his affairs, and to name an Assignee, to whom he may make an assignment under the above Act.

F. X. BEAUCHAMP,

Cote St. Louis, Parish of Montreal. 18th October, 1866. 2w.

A. M. D. G.

ST. MARY'S COLLEGE, MONTREAL

PROSPECTUS.

THIS College is conducted by the Fathers of the Society of Jesus.

Opened on the 20th of September, 1848, it was incorporated by an Act of Provincial Parliament in 1852, after adding a course of Law to its teaching department.

The course of instruction, of which Religion forms the leading object, is divided into two sections, the Classical and the Commercial Courses.

The former embraces the Greek, Latin, French and English languages, and terminates with Philosophy.

In the latter, French and English are the only languages taught; a special attention is given to Book-keeping and whatever else may fit a youth for Commercial pursuits.

Besides, the Students of either section learn, each one according to his talent and degree, History and Geography, Arithmetic or higher branches of Mathematics, Literature and Natural Science.

Music and other Fine Arts are taught only on a special demand of parents; they form extra charges. There are, moreover, Elementary and Preparatory Classes for younger students.

TERMS.

For Day Scholars, \$3.00 per month.

For Half-Borers, \$7.00 " "

For Boarders, \$15.00 " "

Books and Stationery, Washing, Bed, and Bedding as well as the Physician's Fees, form extra charges

THE POPE'S HEALTH RESTORED BY DU BARRY'S FOOD.

—Cure No. 68,413.—Rome, J 21st, 1866.—The health of the Holy Father is excellent especially since abandoning all Dr Barry's Remedies he has confined himself entirely to Dr Barry's Revalenta Arabica Food, which has produced a surprisingly beneficial effect on his health, and his Holiness cannot praise this excellent food too highly.—From the Gazette du Midi, July 25th.

DU BARRY'S delicious, health-restoring REVALENTA ARABICA FOOD restores good appetite, perfect digestion, strong nerves, sound lungs and liver, refreshing sleep, functional regularity and energy to the most enfeebled or disordered, without medicine, inconvenience, or expense, as it saves fifty times its cost in other remedies, curing dyspepsia (indigestion) constipation, flatulency, pht-gm, debility, consumption, nervous, bilious, liver and stomach complaints low spirits, as proved by 60,000 cases which had been considered hopeless.—In tins.

27c. each and upwards.

Sold, Wholesale and Retail, by Evans, Mercer, & Co

65 Notre Dame Street, Montreal.

22th September, 1866. 2m.

CONVENT OF THE SISTERS

OF THE

CONGREGATION OF NOTRE DAME,

WILLIAMSTOWN (NEAR LANCASTER) C.W.

THE system of education will embrace the English and French languages, Music, Drawing, Painting, and every kind of useful and ornamental Needle Work.

SCHOLASTIC YEAR, TEN MONTHS.

TERMS PER MONTH:

Board and Tuition in the English and French languages, \$7.00

Music, 2.00

Drawing and Painting 1.50

Bed and Bedding, 0.50

Washing, 1.00

Bed and bedding, washing, may be provided for by the parents.

No deduction for pupils removed before the expiration of the term, except in case of sickness.

Uniform for Winter, Dark blue. Summer, Shepherd's Plaid.

Payments must be made invariably in advance.

COLLEGE OF REGIOPOLIS

KINGSTON C.W.,

Under the Immediate Supervision of the Right Rev E. J. Horan, Bishop of Kingston.

THE above Institution, situated in one of the most agreeable and healthful parts of Kingston, is now completely organized. Able Teachers have been provided for the various departments. The object of the Institution is to impart a good and solid education in the fullest sense of the word. The health, morals, and manners of the pupils will be an object of constant attention. The Course of instruction will include a complete Classical and Commercial Education. Particular attention will be given to the French and English languages.

A large and well selected Library will be OPEN to the Pupils.

TERMS:

Board and Tuition, \$100 per Annum (payable quarterly in Advance.)

Use of Library during stay, \$2.

The Annual Session commences on the 1st September, and ends on the First Thursday of July.

July 21st 1861.

FOREIGN INTELLIGENCE.

FRANCE.

Paris, Oct. 3.—Notwithstanding the pacific countenance assumed, you may rest assured that in the higher regions here there is very strong irritation against Prussia—as strong, perhaps, as has existed at any previous period, if not stronger. For this there are reasons, and the principal one is that it is here considered positive—or I suppose I may say it is actually known—that Prussia and Bavaria have come to a friendly understanding, and will be found shoulder to shoulder in any future European complication.—Times Cor.

The French journals have repeatedly of late referred to a letter of the Emperor Napoleon to the Minister of War on the reorganization of the French army. According to the *Liberte* this letter will appear very shortly in the *Moniteur*, and will treat the problem which consists in having 'the least number of soldiers in time of war.' The Emperor contemplates the organization of a military force which will bear the title of *Garde Nationale Mobile*, and which will be composed of upwards of a million of armed men.—The existing law of recruiting will be maintained, but the period of military service will be reduced from seven to six years. No exemption will be allowed for the new reserve distinguished by the name of the *Garde Nationale Mobile*, and which will include all Frenchmen, to the number of three millions, between twenty and thirty years of age, minus the 600,000 soldiers from the six contingents, and minus the 600,000 or 700,000 infirm and deformed persons who are obliged to be exempted from all military service, which will reduce the number to 1,700,000 Frenchmen of from twenty to thirty years of age as the whole number available. The *Garde Nationale Mobiles* will be commanded by officers of the army, and the recruits will be taken to the depots of the regiments of the line. These National Guards will be drilled during a certain number of days every year at the principal places of the canton or department. Such are, according to the *Liberte*, the bases pointed out in the imperial letter for the future organization of the French army; forming a compromise between the system actually in force and the Prussian system.—*Daily News*.

From France we learn that the floods are subsiding. A subscription has been opened in all parts of France in aid of those who have suffered by them. The Emperor has given 100,000fr. towards the fund, the Empress 25,000fr. and the Prince Imperial 10,000fr.

The Empress Eugenie has addressed an autograph letter to the Holy Father, requesting his permission to defer in the coming year the expense of the new foreign legion from her private purse.

The glass required for the Paris Exhibition next year would cover an extent of 20 acres.

An amusing printer's error has occurred in one of the Paris newspapers. The following sentences, intended to have been printed as separate paragraphs, were by some blunder made one paragraph: 'Dr. X.— has been appointed head physician to the Hospital de la Charite. Orders have been issued by the authorities for the immediate extension of the Cemetery of Mont Parnasse, and the work is being executed with the utmost despatch.'

SPAIN.

THE SEIZURE OF A BRITISH STEAMER BY SPAIN.—A good deal of attention has been excited within the last few days of the report in a French journal of the seizure by a Spanish naval officer of the British steamer *Tornado*, and the imprisonment of her crew. We are enabled to state that the matter has now assumed a very serious aspect, as it turns out that the commander of the Spanish frigate *Gerona* lay in wait for the *Tornado*, and seized her in pursuance of positive orders from Madrid. The facts of the case which we have abridged from publishing until we should be in a position to verify them, are briefly these:—The steamer took place off Madeira on the 22nd of August last, and the captured vessel was taken as prize of war to Cadix, where she is still detained and strictly guarded, her captain and crew being in close confinement, and treated as 'prisoners of war.' The seizure of the *Tornado* is justified by her captain by the allegation that she was a Chilean privateer, the fact being that she is an English vessel, the property of Messrs. Isaac Campbell & Co., of London, and that at the time of her capture she was on a legitimate voyage from Leith to Rio Janeiro. The Spanish authorities have unloaded her whole cargo, but they have discovered nothing contraband of war which can justify the seizure and detention of the vessel. The captain and crew are all British subjects. Some of the crew have been put in irons, and all have been inquisitorially examined by a court-martial in the summary Spanish fashion, without their being allowed legal or consular advice.—Moreover, they have been kept in close confinement for upwards of a month, and been treated with brutal severity.—*Pall Mall Gazette*.

ITALY.

PIDMONT.—Florence, Oct. 4.—The signature of the Treaty of Peace with Austria was announced here this morning by a salvo of one hundred and one guns.

The plebiscite in Venetia is the event most likely to bring on a change in the Italian question. The French Government has demanded the formula, 'Will you be a separate state or a province of the Kingdom of Italy?' The Italian Cabinet, on the other hand, wish for the form, 'Will you become a part of the Kingdom of Italy? Yes, or no?' The unfairness of the latter form, which excludes the possibility of an alternative, must be obvious to your readers, but the Italian press is universal in denouncing the French formula as a step towards a confederation. The *Opinion*, a pro-Liberal journal, and certainly not to be suspected of complicity with reactionary theories, says, in its last correspondence from Vienna, that the diplomatic campaign with Austria threatens to be long and arduous, and that Metcalf will need all his skill and tact to avoid a second *Oneglia*. The financial difficulty, which seemed partially resolved by the Treaty of Prague, presents no small obstacle. The difference between the Austrian and Italian offers for its settlement being above a hundred million lire—or more than four million sterling. Still greater are the difficulties for settling the question of the frontiers, and Austria appears, and is resolved, not to cede a single inch of ground that would weaken her military position in the Tyrol.

The humiliation of Italy is so complete that the party of action have refused any complicity with the treaty between France and Austria as to the cession of Venetia.

The gloomy wrath of the Italians generally, and the Venetians in particular, at the manner in which the new province is to be handed over, would be very unaccountable in a less impressionable people. A few extracts from newspaper correspondents may give some idea of the popular feeling on the subject—a feeling which, though, very unpractical, seems rather to gather force every day than to lose it.

'Who is there in Italy that applauds the results obtained in the war, and is heartily glad of the peace which is imminent? No one—except the writers in the *Opinion*.'

Another, writing from Venice, having been asked to give the opinions of his fellow-citizens, uses still stronger language:—

'The union of Venice to the great Italian family, which will be accomplished by our last vote, ought naturally to fill us with the most sincere joy and lively enthusiasm. But the shameful manner in which this fact is accomplished, or rather its near-its accomplishment, has killed our joy, and an ineffable discontent has insinuated itself to overshadow the great work of our liberation. . . . I will even speak a blasphemy;—better for us to remain yet a little in slavery than to buy release at the price of infamy. . . . Thus at least the honor of our arms would not have been compromised; thus Italy would not have lost the prestige which the public opinion of Europe had assigned to her. But now what will you have? An entire generation must pass before our sins can be wiped out. And whose are those sins?'

A letter from Florence says that a strong reaction is beginning to manifest itself in Italy in favor of France and against Baron Ricasoli. This party is represented by the Piedmontese, the Conservatives, and the supporters of Rattazzi. On Ricasoli's side are the Left and the Moderates, chiefly representatives of Lombardy and Tuscany. The Minister himself is on the best of terms with the Prussian Cabinet and has an able and energetic supporter in M. Vianini-Venosta.

According to my letters from Florence the stability of Ricasoli's Government is doubtful. Financial difficulties apart—which we may hope will be surmounted in time—there is nothing sombre in the present prospects of Italy, nor is it manifest what are the great faults to be attributed to a Government which took office only at the moment the war began, and certainly is not to be held accountable for the mismanagement or shortcomings that led to disasters.—But the Italians, it must be owned, are not an easy people to govern. Venetia is theirs, and the Papal Government, if I may trust, the accounts I receive, is on the brink of going to pieces. They surely might be contented, or at least patient; and perhaps the bulk of the people are so, and hopeful of better times coming; but political intrigues are rife, and the Ministry is harassed and disgusted of office. Ricasoli is still vexed by the presence of the commissioners in red trousers; he is hampered by the manoeuvres of a Piedmontese *camarilla* which surrounds the King; he feels that there rests upon him the whole weight of a responsibility which others ought to share; it would not be surprising if he were to give up office as soon as peace is signed. He would then, we presume, find a means of explaining to the country his motives for having accepted certain arrangements and transactions, as well as his reasons for resigning. It is hard to say who could succeed him. It would be very difficult to form a Cabinet that should last. Did the Parliament or the country make an unmistakable demonstration in his favor, Ricasoli might soon return to power, forming an Administration of his own political friends, instead of accepting colleagues bequeathed to him by predecessors with whom he was by no means politically agreed. But the Baron would probably make other conditions, of which the chief would be a programme of his own and certain important changes in the Royal household. This, at least, is what my letters from Italy induce me to believe most likely.—*Times Cor.*

The Florence journals announce that the Senate will shortly be convoked as a High Court of Justice for the trial of Admiral Persano.

A letter in the *Times* says:—'The question of the part of the Pontifical debt to be assumed by Italy as corresponding to the annexed provinces seems to be by no means yet settled, as certain French papers have represented it to be. At Paris and Rome it was desired that Italy should hand over the annual interest to Rothschild, who would transfer it to the Pope, who need not be supposed to know whence it came. You were told some months ago from Florence of this scheme for sparing the Holy Father's feelings by saving him from at least an implied recognition of the Italian Kingdom as now constituted; but the thing will not be done—it cannot be done—for the Italian Parliament will never vote the money to be paid over in such a way.'

Admiral Persano has published a pamphlet relative to the battle of Lissa. The *Diritto* states that he killed and wounded in the fighting at Palermo only amounted to 86.

A Florence letter in the *Debut*, speaking of Garibaldi's arrival at Florence says:—

The reception given to the general by the volunteers and a part of the population has been on the whole cordial, but the city has not been fevered with enthusiasm, as it would have been three months ago. Garibaldi, during this war, has gained much in reputation as a good citizen, having evinced extreme prudence, and known how to resist all investigations, even at the moment when the temptation was great, to launch into adventures. He has rendered an immense service to his country; but as a legendary hero, he has evidently lost some of his prestige. He has had the misfortune of not having worked miracles; and consequently in the eyes of many he has again become a man like another. It is said to be his intention to return to Caprera in a few days.

A letter from Florence estimates the expense of the war to Italy up to present time at 525 millions of francs, or 21 millions sterling.

The Italian army, is according to most of the Italian papers, to be reduced to the strength of 200,000 men, but the *Italia Militaire* much doubts whether it can be reduced to less than 250,000, as 40,000 men are constantly required for keeping down brigandage near Naples and in Sicily.

It is not surprising to find the *Italia Militaire*, as the organ of the Italian army, arguing against its reduction as follows:—

'The reductions in the army are about to commence, and it may be foreseen that they will be carried out on a large scale. It seems, however, that it will not be possible all at once to bring it down to the point at which it stood before the war—that is to say, in April last. At that period the effective did not much exceed 200,000 men, all told. That force would not suffice for the service of the garrisons, the guard of the fortresses, and the presumable exigencies of brigandage. In the latter respect to act energetically and efficaciously, the provinces of Naples and Sicily alone would require 40,000 men. In Venetia it will be necessary to retain considerable garrisons until the war the Government is thoroughly consolidated. Before the war the towns of Piedmont, Lombardy, and Emilia, the Romagna and Tuscany—that is to say, all the provinces of the State, except those of the South, were so destitute of troops that, after reducing the services of the Guard to the smallest possible limits, the troops were on guard every other day.'

Rome.—We read in the official journal of Rome:—

After remaining at Civita Vecchia for a week, for the reasons mentioned in our last, the French Legion entered Rome at about 5 o'clock on the 22nd ultimo, and met with a splendid reception. They were received at the railway by the French General de Polhes, M. Lopez, the Pontifical Colonel, by many other officers of various grades, and there were also several military bands in attendance.

On the morning of the 23rd, Colonel d'Argy, commander of the legion presented the officers to General Kanzier, who received them in the most cordial manner. The commander and officers then paid their respects to General Montebello, commander in chief of the army of occupation.

On the 24th at about 5 o'clock in the afternoon the legion marched in uniform preceded by the band, to the Praetorian camp, where they received the solemn benediction of the Holy Father, who graciously condescended to attend especially for that purpose. The officers of the legion were then allowed to kiss the foot of his Holiness who gave to each a medal and a few kind words. In conclusion the legion passed in marching order before the throne,

on which the Pope was seated, and saluted him with the cry of 'long live the Holy Father!' The Pope examined before leaving the improvements lately made in the barracks; he then took his carriage again amidst the cheers of the people. We should not omit to mention that at twelve o'clock on the afternoon of the 23rd, the officers of the pontifical garrison at Rome, gave a splendid banquet to the officers of the legion. Generals Montebello, de Polhes, and Micheler, were present, together with officers of various grades to the number of 300. Gen. Kanzier, General Montebello, and M. d'Argy, drank to the health of the Holy Father, of the Emperor, and Empress of the French, and of the Prince Imperial, nor did they omit to propose the toast of the honour of the legion, and of the Pontifical and French armies in general.

The officers of the legion passed the evening of the 24th at the club of the French officers. On the following day the legion left for Viterbo.

The French Minister of War has addressed the following letter to Count d'Argy, who commands the Legion above referred to:—

'My dear Colonel.—You are about to quit France to serve under another flag. I wish you to consider this letter as a proof of my remembrance. The legion you command is called to a high mission; the elements composing it are now worthy to have the honour of defending the person and authority of the Holy Father, as the corps of occupation has already done. The decree which gives to the legion a decoration and four military medals is the adieu of the Emperor to the brave soldiers. This farewell reminds them, my dear Colonel, that the watchful solicitude of the Sovereign will follow them wherever they shall show themselves as French, by their attitude, their respect for discipline, their devotedness to their duty. You have personally, my dear Colonel, a difficult task to execute; you will derive the necessary force from the memory of your past conduct, and from the thought that the most lively sympathies of France are enlisted in the cause you are about to serve. In a few days you will have no orders to receive but from the Pontifical Government; but I have no need to tell you that your letters will meet with the best reception from me whenever you wish to speak to me about yourself and your legion. Receive, &c. 'RANDON.'

The *Journal Opinion Nationale* of Paris says that the Pope is desirous of obtaining the services of an Irish legion.

It is reported, says a Paris letter, that the Emperor, when she leaves Biarritz, may make a tour in the South of France, and possibly in Spain:—

'You may before now have heard it rumoured that she wished to go to Rome and offer the Pontiff her condolence with his many trials, and before leaving Paris she is understood to have expressed her intentions in that respect in an energetic manner. It seems probable that, should her Majesty continue of the same mind, no serious obstacles will be opposed to her carrying out her intentions. Her arrival in Rome would doubtless greatly console the Pope for the departure of the French garrison.'

KINGDOM OF NAPLES.—News received from Palermo states that ten of the insurgents who had been taken prisoners had been shot.

The cholera is increasing at Palermo.

A letter from Paris of Monday's date says:—'The news that reaches us of the Sicilian outbreak is still very scanty. The *Italia* says the attack on Palermo began on the afternoon of the 21st, and that the firing lasted all the day of the 22nd and the night of the 23rd. What they were doing all the day of the 23rd is not mentioned:—

'There were in Palermo at least 30,000 armed men. At the *Maqueda-gate* the struggle was very severe. It was there the heaviest losses had to be endured. After the capture of *Porta Maqueda* the artillery enfiladed the principal streets of the town. From that moment the revolt might be considered vanquished. There was also fighting at *Porto Cassero*. The fleet drew up before Palermo, did its best to co-operate with the attack by throwing shells where the crowd was greatest.'

This is anything but a lucid account. Who were the 30,000 armed men? Insurgents or troops, or both?

Parts of the town, we previously learnt, were never relinquished by the authorities, and we may presume that these were joined by the troops as they arrived, and that thus the '30,000 armed men' were made up. Or are we to suppose that the invaders found recruits among the inhabitants? Or do the 30,000 include the National Guards, who certainly had arms, but who seem to have remained quietly in their houses,—whether from fear or favour has not yet been made clear? A letter from Florence observes with some appearance of reason that a city of 200,000 inhabitants does not allow itself to be invaded by 2,000 men if it be not a considerable extent agreed with them. The *Naples Pungolo* and a Florence letter in the *Temps* mention a report that in some parts of the city the troops were received with boiling oil and water poured upon them from the windows. This is said to have irritated General Cadorna, and to have provoked him to make some severe examples. There is talk of numerous executions having taken place, but as yet there is nothing authentic. M. Erdan writes to the *Temps*—

'In what has occurred at Palermo people persist in discerning a monish conspiracy. Garibaldi, at Belloguardo, in the villa of M. Albert Mario, speaks quite in that sense. Those who visit him generally come away exasperated against the reactionary clergy. The Red shirts readily cry, 'Death to the priests!' Yesterday morning they gave a terrible fright to a curé who was going along in a carriage. They followed him with shouts. 'He got out and ran away jumping like a hare, says a Florence paper, over the hedges, and managed to conceal himself among some pines until the gendarmes came up, dispersed the crowd, and rescued him more dead than alive.'

THE OUTBREAK AT PALERMO. To the Editor of the *London Times*.

Sir,—It is probable that you will welcome any further particulars as to the condition of Sicily and Palermo, the English interests at stake there being very great. The absence of telegraphic communication, and the fact that what news we do receive has to pass through the hands of the authorities at Florence, where it is altered to suit the requirements of the Government, render it very difficult to ascertain the real position of matters. The writer of the subjoined letter (an Englishwoman) is one of a connexion entirely on the side of the present Italian Government, and who would not, therefore, say a needless word against its cause. The reckless way, however, in which it has behaved in this matter—shelling a town without warning or object, and being so unprepared for that which has for months been expected, and of which due warning had been given, is wholly without excuse. The prefect, Murebbe Torelli, we are aware, had indicated the danger of the situation previously to his Government at Florence, but without effect.

The National Guard siding with the rebels is very significant. In fact, all that Sicily knows of the new Italian Government is an enormously increased taxation and as utter absence of security of life and property. We say this entirely in the interests of the Italian Government.

Nor is our own Government (to which warning had been given) without excuse in leaving British life and interests so wholly unprotected, with a large and unemployed fleet at Malta close at hand.

Oct. 3. ANGOLO-ITALIAN. Steamship *Rhone*, Palermo, Sept. 20.—I suppose by this time you all know the dreadful state of things here, and I hope you have not been very frightened about us, for now we are quite safe, but it is very dreadful. It began early on Sunday morning; we heard

firing close to us, but we did not think much of it; we thought, of course, the soldiers would put it down directly, but instead of that, it grew worse and worse, and now the whole town, at least all the lower classes, are up in arms. Monday and Tuesday we stayed in our houses, but it was a fearful time, bullets whirling in all directions; one fell not more than two yards from where we were sitting.— Then, on Tuesday, a man-of-war began throwing shells, and some fell and burst close to our home, and plenty went over the top. We went down into the cellar, and took our beds down, and just as we were going to bed we saw scorpions creeping about, so we thought that was as bad as the shells; so we went up again. On Wednesday morning, however, it was so dreadful that we thought it better to risk it, and try and get here on board a ship; so we bundled out at last as we could, and went in a carriage half way down the Ingham's street; there we saw a ship lying just facing that street, and some men told us to get out of the carriage, which we did, and ran as hard as ever we could into a boat, and came off here; but we had a narrow escape, and cannot be thankful enough. We are now on board a Liverpool steamer, but she goes to-morrow; but we shall get on board some other one. What is to be the end no one can tell. Ships are arriving very fast with troops, but they require such numbers. The rebels are in possession of the whole town, except the prisons, the palace, and the castle. They have made barricades in all the streets, but it is so very difficult to get at these wretches, for they are not in the streets; they are shut up in the houses, and fire down on the soldiers from the windows. The National Guard is on the rebels' side, and it is so very difficult to get anything to eat; they say they cannot hold out much longer at the palace for want of food. The Prefect, Syndicos, and all the authorities are there. We are so afraid they will have to bombard the whole town, if nothing else does, and that will be so dreadful, for to one rebel that is killed, there will be six innocent people.

AUSTRIA.

In accordance with an unpublished order of the Emperor Francis Joseph, active measures are at this moment being taken to double the number of the Austrian infantry. The system to be employed for this purpose is imitated from the one adopted by Prussia in the calamitous years which followed upon the defeat of Jena. Numerous recruits are to be draughted, remain embodied for a limited time only, and as soon as initiated into the rudiments of drill, make room for others destined to undergo an equally short probation. By this means it is hoped to secure the object prescribed in the Imperial order without any very sensible increase of the deficit already burdening the national exchequer. The measure is to be completed within two years at the latest, the cavalry and artillery, which could not be made capable of a corresponding augmentation within so brief a term, remaining at their present strength.

PRUSSIA.

The *Provincial Correspondence* of Oct. 3 states that the negotiations for the admission of Saxe-Meiningen into the North German Confederation are believed to have been brought to a close.

The same journal declares that the protest of the King of Hanover will not influence the course of events. 'His Majesty,' says the *Provincial Correspondence*, 'would have given a greater proof of his sagacity and of his love for his former subjects if he had decided upon calming the consciences of the timid by absolving them from their oath of allegiance to his person.'

The Berlin journals treat the Napoleon foreign-office circular in a very calm and easy manner, thanking the Emperor for the exhibition of his pacific and most excellent intentions.

The cholera continues to show itself with more or less violence in most parts of Germany. The way in which it spreads, and the reasons why some places are visited and others spared, is more mysterious on the present occasion than ever before. In many instances the pestilence has invaded isolated localities at considerable distance from each other without touching the intervening districts, and sometimes not even the immediate neighbourhoods of the places infected.

RUSSIA.

The *Nord Deutsche Zeitung*, publishes a portion of a letter from St. Petersburg, which says:—

'The alliance with the United States is of special value to Russia; it protects us from a repetition of the unfortunate incidents of the period between 1853 and 1856, and assures us a steadfast friend in case of the opening of the Eastern question. The American Minister in St. Petersburg has already taken the affairs of the oppressed Greeks under his protection, and perhaps the *Misanomoh* will go to Larnaia, in order that there united with similar ships of war she may be near the Christians, who are shamefully persecuted. A half dozen of such monitors could blow the whole Turkish fleet to pieces.'

It is said that Russia is rapidly removing her troops from Poland and marching them towards the Danube, and that agents of the Czar are recruiting volunteers in Greece for a Turkish campaign. The officers of the King of Greece are engaged in a similar duty.

POLISH STRAGGLES IN SIBERIA.—A late number of the *Cour de Gracov* publishes the following extracts from a letter addressed by a Polish exile in Siberia to his family:—'On my arrival at Alexandrowak I was confined during a whole year in a narrow and ill-ventilated cell, without being once allowed to get out. We were all strictly forbidden to speak to, or communicate with, any one, especially with those who shared our melancholy fate. During the whole year I had large and heavy chains attached to my feet; but although I have a wound on the left foot, they did not hurt my flesh very much. At the expiration of the year I was employed on the works, and it was a great relief to me no longer to be confined. The labor besides was not very painful at Alexandrowak; we had to cut down trees in the forest, and to transport clay, sand, and bricks to build the Imperial factories and other constructions. We received 20 kopeks (8d.) daily, a sum intended to provide for all our wants, except clothing, which was furnished by the Government. Our yearly outfit was composed of two shirts, two pairs of leather shoes, a lined pair of trousers, a *khaitol* or very long caftan, with the ace of diamonds on it, a mark of disgrace, and a cap with ear coverings. This was our parade dress, &c., on review days. The trousers and *khaitol* being made of tissues of cow-hides, were cut fast, and soon became ragged; but the pieces served us for making short waistcoats. After some time spent in this manner a sudden change took place in our position. The authorities came to a decision only to leave to Alexandrowak those who were condemned for life; and we, who had been sentenced for six or four years only were sent to Sevarkova, from which place I now write. You think, perhaps, that our life has been bettered by this change; it has, on the contrary, become much worse in all respects. Our guards and superintendants are brutal and coarse even to savageness; they act as if they had a peculiar spite against us. They seemed at first to have taken a resolution to brutify us by hunger, cold, and unexampled illusage. One day, driven beyond our patience and no longer masters of ourselves, we revolted. We turned out our officers and drove back the soldiers and Cossacks who attempted to subdue us. But being very inferior in number, we should have ultimately been crushed had not our fellow-countrymen in confinement escaped from their dungeons and come to our assistance. Thanks to them the victory remained with us for a moment, but eventually proved our misfortune. This revolt, in fact, was followed by an inquiry, and a judgment pronounced with much *caut* and ostentation. M. Lechtouski, a native of Volynia, who was our steward and man of business, was condemned to 30 strokes with the knout and hard labour for life. Twelve years have been added to the penalties al-

ready pronounced against M. Ooska and Sateriger. As regards us they let us off with an additional year of exile. Since then our guards have behaved with more circumspection; they do not ill-treat us so, but we still suffer a great deal from hunger. I dread the winter season; I have been told horrible things about it. Let the cold be ever so piercing they force us to be the whole day in the forest without shelter at a distance of 35 versts from the place where we live, and where there is a boat-building establishment. My heart sinks within me whenever I hear people talk of the misery that awaits us.

TURKEY.

A correspondent at Constantinople, after remarking on the difficulty of obtaining trustworthy information as to the insurrectionary movement in Candia says:—'There is, however, no reason to doubt that what is now transpiring in Candia will, if not checked, prove the commencement of a very general movement in European Turkey. In consequence of the gravity of affairs, the departure of the French mail steamer has been postponed to suit the convenience of the Marquis de Moustier. The presence of the newly appointed French Minister of Foreign Affairs here at a contingency such as the present must be attended with considerable advantage, and his immediate return to Paris will serve totally to change the current of Western ideas so to the future policy to be adopted towards this country. At the Porte the language held is bitter in the extreme against Russia for the more than tacit sympathy she is exhibiting towards the Candiotas, and it appears somewhat difficult to see how we are to avoid a rupture. Aali Pasha has expressed himself in such terms that there is a decided opening left to the Russian Government to pick a quarrel.'

THE POPULATION OF CANDIA.—The population of Candia or Crete, is estimated at about 300,000 persons; of which number, however, only 70,000 are Mussulmans, and the remainder 230,000 are Christians of the Greek race. Besides, a large number of the Mahometans are merely Greek renegades, who, for some reason or other, chiefly through intimidation at the time of the Turkish conquest, have changed their religion, so that the proportion of the actual Turks, or descendants of Turks, in the island is very small. The preponderating influence of the Greek element is proved by the fact that even the Turkish inhabitants speak the Greek language. The Turks chiefly live in the fortified places, a few are agriculturists, amongst others the so called *Abadotes*, inhabiting the South eastern slopes of Mount Ida, and who were at one time looked upon as descendants of the Arabs, who conquered the island in the year 823. Further westward, in Spalackia, the inhabitants have not suffered any Turks at all to reside amongst them, and that part of the country being very mountainous and almost inaccessible, they have been able to retain a certain degree of independence.

UNITED STATES.

INSPIRED BLOQUENGE.—In one of the most populous of the Western towns of the Commonwealth, resided two orthodox deacons; one, Deacon Biddeil, a wealthy resident of the principal village, the other, Deacon Crawford, a plain farmer living in the outskirts upon the mountain side. During a protracted meeting held in the village, Deacon Crawford came in to attend it, and received and accepted an invitation to dine with his brother deacon. The latter (it was a good many years ago) had champagne on his table, and asked Deacon Crawford to take a glass of the wine. 'No,' said Deacon C.; 'I never take wine.' 'But,' urged his entertainer, 'this is as harmless as cider, and no more intoxicating.' 'Well,' replied the former, 'if that be the case, I will drink of it.' And he did drink, and drink freely. The dinner ended, the brethren returned to the meeting, which was a conference. Very soon after entering, Deacon Crawford, who evidently felt the inspiration of his generous diner, started to his feet, and addressed his brethren as follows:—'It seems to me, brethren, that I never had such spiritual views and emotions as I experience now. And I thought it best to inquire whether these are confined to myself; or whether this may not be indeed a pentecostal season. Why, brethren, I never had such spiritual views and emotions. It seems as if I was sitting astride the roof of this our consecrated temple, the organ swelling beneath me, the bells pealing above me, and every string on the meeting's us playing on a jews-harp.'—*New Bedford Mercury*.

There is no truth in the report that Santa Anna is about to purchase arms from the Fenians. He can scarcely pay his own personal bills, much less buy arms from the Fenians.

New York, Oct. 18.—In the U. S. District Court to-day before Judge Smalley, a *nolle prosequi* was entered into by District Attorney Courtney, in the case of the Fenian President, W. H. Roberts, who was arrested sometime ago, and held to bail to answer an alleged violation of the Neutrality laws of the United States, for invading Canada with the Fenians. The bail bonds of Mr. Roberts will be cancelled.

The *N. Y. Times* Washington telegram says, impatience is manifested in some quarters as to the alleged inactivity of the State Department in the treatment of the Mexican question, and the demand for the adjustment of the 'Alabama' claims. There is good authority for saying that in a few days an official statement, showing the policy of the Government in the disposition of these matters, will be promulgated. Mexican affairs are assuming a definite shape, and the controversy with the British Government relative to the 'Alabama' claims will be urged to a speedy conclusion.

Some minds will always be slow till you cut them to the quick.

A Contemporary says that some miners have found silver on the slopes of Mount Paracatus. They are more successful than most of the poets have been.

There is a man in Algiers who tells such good stories that his friends say it is dangerous to walk with him in the forests, for all the hyenas come round him to laugh.

Rev. James McFarlane, Esopus, Ulster County N. Y., writes—'I have no hesitation in certifying that Mrs. S. A. Allen's World's Hair Restorer and Zylolbsamum have restored the color and increased the growth of my hair, and I would cheerfully recommend them to those whose hair may either begin to fall in color or decrease in luxuriance.' Sold by all Druggists. Depot, 198 Greenwich st., N.Y.

A HOUSEHOLD WORD TO MILLIONS.—Throughout two thirds of the civilized world, BRISTOL'S SARSAPARILLA may be called the synonym for invigoration. Its tonic properties are proverbial in every South American country; in Mexico, Cuba, Central America, Brazil, and all the British Colonies from the Canadas to the Australian antipodes, the evidence is alike in its favor. Convalescents find it the most powerful of restoratives. The victims of ulcerous and eruptive maladies depend upon its disinfecant and healing properties. The dyspeptic, the bilious, the sufferers from malarious fevers, intermittent and remittent, find it safe and sure. It has never disappointed those who have put their trust in it. In all diseases of the stomach, liver, and bowels, BRISTOL'S VEGETABLE PILLS should be used in moderate doses along with the Sarsaparilla which will greatly hasten a cure. Agents for Montreal, Devis & Bolton, Lamplough & Campbell, Davidson & Co., K. Campbell & Co., J. Gardner, J. A. Harte, H. R. Gray Picault & Son, J. Golden, E. S. Latham and all Dealers in Medicine.

A CARD FOR THE DRESSING-ROOM.—Ladies your attention is invited to the special advantages of MURRAY & LANMAN'S FLORIDA WATER over every other perfume.

Purchasers are requested to see that the words "Florida Water, Murray & Lanman, No. 69 Water Street, New York," are stamped in the glass on each bottle.

TRUMPHS OF THE GREAT CATHARTIC.—From all quarters pour in continual proofs of the efficacy of BRISTOL'S SUGAR-COATED PILLS.

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These Lozenges are prepared from a highly esteemed recipe for alleviating Bronchial Affections, Asthma, Hoarseness, Coughs, Colds, and Irritation of Soreness of the Throat.

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A DOWN TOWN MERCHANT, Having passed several sleepless nights, disturbed by the agonies and cries of a suffering child, and becoming convinced that Mrs. Winslow's Soothing Syrup was just the article needed, procured a supply for the child.



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THIS School is under the direction of the Gentleman of the R. C. Bishop's Palace.

The Course of Study is exclusively commercial. Although the French and English languages are nearly on the same footing, Mathematics, Book-keeping, Forms of notes, Letters, Receipts, &c., are taught only in English.

Pupils may be admitted even at the age of six; the juniors have a special rule to follow; their teacher is a clergyman, and they receive, simultaneously with elementary education, the special religious cares required by their age.

Pupils from other educational institutions must furnish certificates of good conduct from the Directors of the same.

The course embraces three years for those who can read French and English and write when admitted; a fourth year is required for special studies.

Parents receive, at least every two months, a report of the conduct, application and success of their children.

All pupils above eight years old must attend the religious exercises in the Cathedral, on Sundays and Holidays.

Immaculacy, insubordination, habitual laziness and frequent non-attendance without just cause, render pupils subject to expulsion. Parents must make known the cause of the non-attendance of their children.

Besides the Director, four Professors (three laymen and one clergyman) are connected with the teaching HOURS OF SCHOOL AND OF STUDY.

FOR YOUNG PUPILS OF THE PREPARATORY CLASS. Class A. M., from 9 to 11 o'clock. P. M., from 2 to 4 o'clock.

FOR ALL OTHER PUPILS. Study A.M., from 8 to 9. P.M., from 1 to 2 o'clock. Class " " 9 to 11. " " 2 to 4 " " " 11 to 12. " " 4 1/2 to 5 1/2 " Holiday on the afternoon of Tuesday and Thursday.

TERMS. For Pupils who attend study, per month, \$1.25. For Juniors who do not attend study, per month, \$1.00.

N.B.—Each pupil must provide his own writing desk and chair for study. Tuition is payable monthly and in advance.

For everything concerning the school, apply to the Director, at the Parlor of the school, St. Margaret St., No. 35, on Monday, Wednesday and Saturday, from 8 to 10 A.M.

MONTREAL SELECT MODEL SCHOOL Nos. 6, 8, and 10 St. Constant Street.

THE above institution will be reopened for the reception of pupils on Monday the THIRD of SEPTEMBER next, at nine o'clock A.M.

THE Course of instruction comprises a thorough English, French, Commercial and Mathematical Education.

AGUA DE MAGNOLIA.—The prettiest thing, the "sweetest thing," and the most of it for the least money. It overcomes the odor of perspiration; softens and adds delicacy to the skin; it is a delightful perfume; allays headache and inflammation, and is a necessary companion in the sick room, in the nursery and upon the toilet sideboard.

S. T.—1866.—X.—The amount of Plantation Bitters sold in one year is something startling. They would fill Broadway six feet high, from the Park to 4th street.

"In lifting the kettle from the fire I scalded myself very severely—one hand almost to a crisp. The torture was unbearable. . . . The Mexican Mustard Linctum relieved the pain almost immediately. It healed rapidly, and left very little scar."

This is merely a sample of what the Mustard Linctum will do. It is invaluable in all cases of wounds, swellings, sprains, cuts, bruises, spasms, etc., either upon man or beast.

Beware of counterfeits. None is genuine unless wrapped in fine steel-plate engravings, bearing the signatures of G. W. Westbrook, Chemist, and the private stamp of DEWAS BARNES & Co., New York.

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