

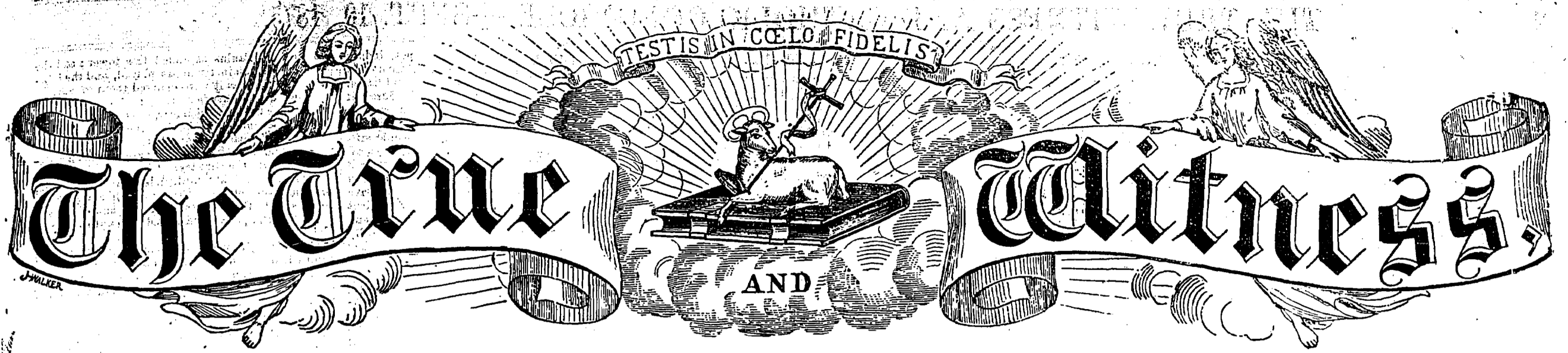
## Technical and Bibliographic Notes / Notes techniques et bibliographiques

Canadiana.org has attempted to obtain the best copy available for scanning. Features of this copy which may be bibliographically unique, which may alter any of the images in the reproduction, or which may significantly change the usual method of scanning are checked below.

- Coloured covers /  
Couverture de couleur
- Covers damaged /  
Couverture endommagée
- Covers restored and/or laminated /  
Couverture restaurée et/ou pelliculée
- Cover title missing /  
Le titre de couverture manque
- Coloured maps /  
Cartes géographiques en couleur
- Coloured ink (i.e. other than blue or black) /  
Encre de couleur (i.e. autre que bleue ou noire)
- Coloured plates and/or illustrations /  
Planches et/ou illustrations en couleur
- Bound with other material /  
Relié avec d'autres documents
- Only edition available /  
Seule édition disponible
- Tight binding may cause shadows or distortion  
along interior margin / La reliure serrée peut  
causer de l'ombre ou de la distorsion le long de la  
marge intérieure.
  
- Additional comments /  
Commentaires supplémentaires:

Canadiana.org a numérisé le meilleur exemplaire qu'il lui a été possible de se procurer. Les détails de cet exemplaire qui sont peut-être uniques du point de vue bibliographique, qui peuvent modifier une image reproduite, ou qui peuvent exiger une modification dans la méthode normale de numérisation sont indiqués ci-dessous.

- Coloured pages / Pages de couleur
- Pages damaged / Pages endommagées
- Pages restored and/or laminated /  
Pages restaurées et/ou pelliculées
- Pages discoloured, stained or foxed /  
Pages décolorées, tachetées ou piquées
- Pages detached / Pages détachées
- Showthrough / Transparence
- Quality of print varies /  
Qualité inégale de l'impression
  
- Includes supplementary materials /  
Comprend du matériel supplémentaire
  
- Blank leaves added during restorations may  
appear within the text. Whenever possible, these  
have been omitted from scanning / Il se peut que  
certaines pages blanches ajoutées lors d'une  
restauration apparaissent dans le texte, mais,  
lorsque cela était possible, ces pages n'ont pas  
été numérisées.



CATHOLIC CHRONICLE.

VOL. XXVI.

MONTREAL, FRIDAY, SEPTEMBER 10, 1875.

NO. 4.

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

THE PEASANT GIRLS. The peasant girls of merry France, Beneath her trellis vine, Watches the signal for the dance— The broad, red sun's decline. 'Tis there—and forth she flies with glee To join the circling band, Whilst mirthful sounds of minstrelsy Are heard throughout the land. And fair Italia's peasant girl, The Arno's bank's beside, With myrtle flowers that shine like pearl Will braid at eventide Her raven locks; and to the sky, With eyes of liquid light, Look up and bid her tyre outshin— "Was ever land so bright?" The peasant girl of England, see With lips of rosy dye, Beneath her sheltering cottage tree Smile on each passer-by, She looks on fields of yellow grain, Inhales the bean-flower's scent, And sees, amid the fertile plain, An image of content. The peasant girl of Scotland goes Across her Highland hill, With cheek that emulates the rose And voice the skylark's thrill. Her tartan plaid she folds around A many-colored vest— Type of what varied joys have found A home in her kind breast. The peasant girl of Ireland, she Has left her cabin home, Bearing white wreaths—what can it be Invites her thus to roam? Her eyes has not the joyous ray; Should to her years belong; And as she winds her languid way She carols no sweet song. Oh! soon upon the step and glance Grief does the work of age; And it has been her hapless chance To open that dark page. The happy harvest home was o'er, The fierce tithe-gatherer came— And her young lover, in his gore, Fell by a murderous aim! Then well may youth's bright glance be gone Forever from that eye, And soon will sisters weep upon The grave that she kneels by; And well may prouder hearts than those, That there place garlands, say: "Have Ireland's peasant girls such woes? When will they pass away?"

THE LAST DAYS OF CARTHAGE; OR A SISTER OF FABIOLA. AFTER THE MANNER OF THE FRENCH. CHAPTER VI. Whilst all these conspiracies were being carried on in secret, the Church of Carthage enjoyed comparative peace and tranquility. A general assembly of the Christians was to be held, and the house belonging to a widow, a close relative of the Bishop, was chosen for this purpose. It was beautifully situated. It was sheltered by the dark foliage of a thick grove on the side of the country, while the front looked towards the sea; that washed in gentle murmurs the base of the elevation upon which it stood. At the end of one of the avenues which ornamented the pleasure grounds was an altar. There were two seats placed to the right and left, and were reserved for the Primate and another Bishop who had come to visit him.

The prayers preceding the sacrifice were begun. The people assisted with feelings of the most profound devotion. Thanks were offered to God for the peace which the Church of Africa enjoyed, and for the progress which the Gospel had made among the Gentiles. Prayers were said for those other Churches that had suffered persecution, and were still suffering from the penalties of cruel legislation. They prayed that those who were called to profess the faith, might do it fearlessly, and that they might have the fortitude to suffer death rather than offer incense to the Gods. They prayed likewise for the poor infidels, that they might finally open their eyes to light and abandon their superstitious ways to enter the fold of Jesus Christ; that the Caesars who were victorious over the barbarians that threatened the Empire, should fall conquered and repentant at the foot of that cross which for two hundred years they trampled under foot in their blind and impotent rage. Several were then admitted as catechumens. The time now came for the offering up of the real sacrifice. A venerable dignitary, preceded by Optilius, the Bishop of Carthage, now approached the altar. He was old, and his decrepit form showed that he had experienced the infirmities of age. His hair was long and snowy white, and fell in large natural curls down his shoulders. He carried in his hand a crozier, which, while it served to support his enfeebled body, indicated the dignity of his pastoral office. His countenance was mild and benevolent. It bore the expression of profound piety, and the marks of a vivid faith were visible in the brightness and loving anxiety of his eyes as he turned them upwards in prayer. The sacrifice went on, and many approached the sacred altar and received from his venerable hands the sacrament of love. Towards the close of the ceremonies, the Deacon turned round to the people, and chanted in a loud voice: "Ite missa est"—"Go, the mass is finished." The Te Deum was now sung, the people standing up and joining their voices in the sacred chant.

But, who was this aged Priest? No one had seen him before at Carthage. He wore the pallium, the symbol of high rank in the hierarchy of the Church. The solemnity of the service had stifled for a time all sentiments of curiosity but once it was finished, all were naturally anxious to discover who he was. He addressed them in a few words on the importance of salvation, but modestly forbade him to speak of himself. It was Narcisse. He had been born in the third century of the Church. While he was a child, he had listened to the accents that fell from the lips of the Prophet of Patmos. He had conversed with the immediate successors of the Apostles, with St. Clement, St. Polycarp, and with St. Ignatius of Antioch. He had been called to witness the martyrdom of St. Pollius of Lyons. He had tendered him consolation in prison, and had watched with him to his latest hour. At the time to which we refer, he had already attained his 112th year. His parents had been christened, and he was necessarily brought up in the love of virtue. He was, however, left an orphan at an early age, but he had already acquired a taste for learning, and he spared no effort to study the doctrines of the Apostles. He had a natural aptitude for acquiring knowledge, and under the influence of those brilliant lights of the Church, he became an able defender of its dogmas, and was regarded as a formidable opponent of the stronghold of Paganism. Nature had marked him out as her favorite, and had lavished upon him the gifts of a pleasing countenance and a graceful figure. The mild but firm glance of his brilliant eye, could not but command respect at the same time that it won its way to the heart and elicited the deepest sentiments of affection. His forehead was high, and would have borne the expression of pride, but for the sweetness of the smile that ever played upon his lips. It was in this latter trait that the qualities of his soul were principally depicted, and judging from his outward mark, it could not be but in close communion with God. There was no disguise nor dissimulation in his manner, but, on the contrary, an openness and a frankness that drew all around him and impressed them with an unshaken confidence. But years had left this impression upon his wrinkled brow, and already his form was bent and his step unsteady. The vigor of his intellectual faculties alone remained unimpaired, and seemed to progress in inverse ratio of the feebleness of their material tenement.

His blameless morals, his talents, and vast acquirements in the traditions of the Church, his indefatigable efforts in sustaining the doctrine of the faith against the attacks of heretics, had brought him into notice, and it was not long before he was elevated to the dignity of the Priesthood. St. Polycarp, of Smyrna, ordained him. The Saint was exceedingly fond of him, and desired most ardently that he would remain with him, to aid in conducting the affairs of his diocese. Narcisse came to Jerusalem just at this time. His modesty had induced him to take this step. He considered that he could remain there quiet and unobserved, but he was mistaken. God had destined him to a nobler position in his Church, and called him to responsibilities before which his timid nature would have shrunk with fear. He was elected Bishop, despite his remonstrances, and he now began to fill the chair which had been formerly occupied by the Apostle St. James.

It had been said of him that he had restored sight to the blind, made the deaf hear, and the lame walk. The faith which is sufficient to remove mountains, was possessed by him in a degree which might be termed supernatural. His fame had gone abroad, though he spared no pains to keep secret whatever assistance he had afforded the people through the power and will of the Almighty. His eminent virtues, however, did not shield him from the curiosity of several individuals whom he had been obliged to reprove with severity. They had resolved to have revenge. Their first idea was to assassinate him; but they came to reflect that death would be to him a boon and anything but a punishment. They knew that he sighed only after Heaven, and that he lovingly complained that God had forgotten him upon this world. Assassination, 'o this holy Pontiff, would not have been regarded as any thing to be avoided, and would not have satisfied the thirst of the wretch who thirsted to do him harm. The spirit of evil has often shed blood, but one of its powerful weapons is calumny. They knew that this latter instrument would inflict a wound on the heart of the patriarch more profound and lasting

than if they had brought suddenly to a close that life which he coveted not, and which, in any case, was well nigh extinct. From his earliest years, Narcisse had cherished within his bosom like a precious gift the sacred virtue of purity. He had seen the world, and had been surrounded with its enticing scenes, but he heard the song of the Syrens without being seduced to their fatal shore. He was old, and it was impossible that temptation should obtain the mastery over his heart. It was still with a their power to harm him. The past offered them a wide field upon which they might labor to tarnish his character and drag from his brow, in the esteem of the people, the aureole of purity which, up to the present time, had borne no stain to cloud the brilliancy of its gems.

There was a woman living at this time in Jerusalem. Her life was dissolute and her name was a scandal to those who knew her. She lived in luxury, and lavished upon her vanity the gold that was thrown at her feet by the lascivious crowd. One day, from some motive unknown, she repaired to the house of the Bishop, to ask the favor of doing public penance and of being admitted to baptism. The predecessor of Narcisse lived there at this time. She succeeded in her demand, and was received into the number of those whom the Church supported with alms.

Whence came this woman? Her accent and manners were foreign. Where were her relatives? Where was her country? No one could say. It was simply known that she had come to Jerusalem in all the beauty of her youth, accompanied with a crowd of slaves that trembled before her as they would before the tyranny of a barbarous queen; that she had rented in the most fashionable quarter of the town a beautiful dwelling, which since became the receptacle of the licentious of the city; that she had ever held in contempt, and insulted by her blasphemous, the Church of Jesus Christ. Her coarseness was sometimes suspicious, and led to suppose that she was not sincere in demanding the grace of baptism, but simply to obtain the succor which was usually given by the Church. The mask of hypocrisy was thick, but to the close observer it was sufficiently transparent to allow the traits of her concealed countenance to be seen.

A woman of this kind was what just suited those parties who had sworn to revenge themselves for the humiliation to which they had been subjected. They had money and influence, and with those two powerful elements they hoped to succeed. They consulted with each other, and finally resolved to call upon her. She appeared somewhat astonished to see three men coming at the dead hour of night, but when she saw that they had money, her eyes flashed with delight. They were not slow to observe this.

"We know who thou art, woman," began one of the visitors. "Thou hast been called the 'Beautiful Juno.' This is the name which thou gavest thyself at a time when thou hadst crowds of adorers among the Jews and Pagans, who were ruined without bringing any advantage to thee. Jewels and precious stones were thy play toys, and viands fit for princes were scarcely delicate enough to be placed upon thy table. Thou hadst a palace to live in, and thy retinue was numerous, and always at thy side to assist thee. What a change? What is the meaning of this poor cat! Is this all that is left thee for thy old age? The bread thou hast to eat must indeed be bitter, for it is the bread of the poor, the price of lies and hypocrisy. It is useless to deceive us by false protestations, for in thy heart thou hast never abjured the religion of thy fathers. Thou art Christian only in name. Every one says it, and the Bishop believes it, and, if I mistake not, he will refuse thee for the future the bread that enables thee to live. What wilt thou become of thee? But, listen: if thou desirest, thou canst have the means of going back to thy country. Thou canst then have slaves to serve thee, and canst profess freely the religion in which thou hast been reared from thy infancy. Consent to do us a favor and all thy hopes will fall short of the pleasure that is in store for thee!"

The infamous wretch listened to the proposals that were made her, and consented to defame the pure name of Narcisse. She swore an oath to the Pagan gods that she would accomplish her promise. The visit of the strangers was therefore successful.

Soon after reports were heard touching the character of the Pontiff. They were readily received. Many who had accepted favors from his hands, were the first to repeat them and give it as their opinion that some of what was said was true. It was reported that his election had not been valid, and that ambition alone had induced him to thrust himself into dignities to which he had not been called. His previous life too had been spent in debauchery, and that he had wandered about from place to place not to acquire that science necessary for the priesthood, but to satisfy his unbridled passions. These false rumors naturally increased as they passed from mouth to mouth, and murmurs were soon heard on all sides. The minds of the people became excited to the highest pitch, and it wanted very little to induce them to an open revolt.

The day after the aspect of affairs became more serious. Crowds gathered around the door of the patriarch, and were vociferous in their denunciations of his sacred character. They demanded loudly his removal from the See as an unworthy Priest and Bishop.

"Let him be driven forth from the Church and the city," cried the enraged crowd. "He is a wolf in sheep's clothing."

Narcisse appeared. He raised his hand to ask silence for a moment, but the clamors of the unruly mob rang through the air, and the holy Pontiff could only raise his eyes to Heaven in testimony of his innocence.

At this moment an old woman, bent with age, and bearing the mark of time in the hideous wrinkles that furrowed her brow, and gave to her features a hateful aspect, approached the door, and cried out in a loud voice: "Williant dost thou recognise me? Dost thou recognise in the woman, changed now by age and misery, the virtuous young girl whom thou seduced? Dost thou not know the 'Beautiful Juno,' the timid maid, innocent and pure? Dost thou not remember Lucilla? I was the pride of my parents, but, through thy infamy, I have become their shame!" She then turned towards the people:

"This man," she cried, raising her voice, "this man came to Corinth, my native country. I was then young. He came there, he said, to collect certain traditions left there by St. Paul. My parents were Christians, and occupied a high rank in society. They received him with a generous hospitality. But he abused it with black ingratitude. He saw me and conceived an affection for me. My mother desired him to teach me the doctrine of the Christians, and prepare me for baptism. But, the wretch! the infamous— I can say no more! He left, to continue elsewhere, no doubt, his evil doings. But I was driven from home, and became a wandering fugitive on the face of the earth. I passed from city to city until I came amongst you here. Ah! the miseries of my youth! Who is the cause? Look, that degraded man, Narcisse! Let him now feel the weight of that shame that has hitherto weighed upon his unfortunate victim!"

The holy Bishop sustained by the testimony of a good conscience, and the grace of God, heard patiently those grave accusations which had been brought against him by Lucilla. "Woman," he at length replied; "woman! in the name of Jesus Christ I pardon thee. The Lord knows my innocence, and one day it will be manifested before all men." The people were moved, for they could not doubt the sincerity and truth of those words that had fallen from the lips of the venerable Priest. They raised their voices to condemn the perfidious woman, and were it not for the timely interposition of Narcisse they would have torn her to pieces. But all was not ended. The three men who had suborned Lucilla to utter those falsehoods were not to be overcome by this sudden change of public opinion. They cried out loudly, "That woman tells the truth. We know that the accusation is true for we have been to Corinth too. He did seduce her; we can swear it."

The virtuous qualities of this eminent Patriarch were so well known that it was not difficult to clear himself of the charges brought against him. Public opinion was divided. He thought it better to retire secretly into solitude. He was glad too to be released from the burden which he had unwillingly accepted. He accordingly left Palestine and came to Africa. But God called him once more and instructed him to return to Jerusalem and to undertake once more the government of His Church.

Lucilla came to die sometime afterwards. She felt the stings of conscience and fearing to meet her God before she had repaired the evil she had done, she gave public testimony to the innocence of the Bishop she had so cruelly maligned. In the agony of death, she raised her voice and repeated several times, "I have calumniated him! I have calumniated him!"

Such was the venerable Pontiff who had just celebrated the holy nuptials, and who was the object of curiosity to the Christians of Carthage.

CHAPTER VII.—THE VEIL STAINED WITH BLOOD.

The same evening Narcisse, yielding to the request of Optilius, related several episodes of his exile. There was an earnest simplicity in his manner which lent a charm to his conversation and enchaind the attention of all present. The company was numerous, and chiefly composed of Priests and Deacons, together with a few Senators who had been converted from Paganism. There were in attendance several aged ladies who had renounced the world for the faith and who had been elevated to the rank of Deaconesses. They had distinguished themselves by their eminent virtues. Their duty was to visit the sick and attend to the wants of the poor. They made garments for the orphans and those who had no means to procure them. They instructed the ignorant and prepared them for Baptism. They assisted at funerals and prayed in common for the repose of the faithful departed. Their devotedness to their sacred cause was worthy of praise and they added dignity to the Church by their presence in the sanctuary. They were in fact the germ of those holy institutions which later years have developed and brought to maturity, and which in our day have commanded the respect even of unbelievers by the success which they have lent to suffering humanity.

The mother of Vivian was there. Since her baptism, her whole ambition was to serve the church, and practice its sublime virtues. She was as usual accompanied by the pious and gentle Rufina.

The venerable Patriarch related that he had left Jerusalem in the night and alone. He was obliged to disguise himself under the garments of a certain old man. He was constrained to change them frequently as well as take different directions in order to avoid several of his Priests who had come in pursuit of him with the intention of bringing him back to the city. He travelled by night, as the heat of the day was too great, and his feeble constitution could not have withstood the fatigue it would have occasioned. When the dawn would appear, he would choose for himself the foot of some tree, and there he would rest his wearied limbs concealed from the sun by its outspreading branches. The brook that flowed by in sweet murmurs at his feet supplied him with water, while the wild fruit that the hand of Nature had planted afforded nourishment to his wasted frame. Thus did he pass day after day until he arrived in Egypt. His intention was to enter some monastery where he was not known and there pass the decline of his years in the calmness of a peaceful repose. He wandered on the banks of the Nile, in the vast deserts which the children of Israel had crossed in their journeying towards the Promised Land, until he came to the frontiers of Africa. "I passed, he said, sometimes westward, sometimes eastward, something like the first descendants of Adam who went from place to place without knowing whither they were going. Providence sometimes conducted me to some kind habitation where I was well received. They pitied the poor traveler when they saw his bleeding feet and tattered garments. I never stayed to take repose. I betook myself to the woods and slept. But from the heavens above the Lord looked down upon his old wearied servant and the wild, ferocious animals that prowled round about, appeared to stand off in token of respect.

"I came to your city after having visited nearly all the Churches of Africa. I was rejected to find so many virtues among your Christian population. I have assisted at your religious assemblies, and with you I have humbly approached the table of the

Lord, and my trembling lips have drunk the adorable blood of the Saviour.

"God has spoken. My tears and prayers have not obtained what they so ardently sought which was to die forgotten in the silence of solitude. He desires that I return to my people and that I take once more into those aged hands the symbol of my former authority. But before I go back to Jerusalem, that city so long the beloved City of God, I have a mission to fulfill amongst you here.

"Some months ago, I passed through that famous city that owes its name to the conqueror of Asia. I was retained there by sickness. The Patriarchal See was then vacant; the clergy and the people were unable to meet in order to elect a successor to the pious Pontiff whom death had just taken from their midst. Thick clouds, the presage of a storm, had gathered on the horizon. Unhappy Provinces that are governed by cunning and wicked men! They will not resist the popular cry, and rather than forego a title that flatters their pride and their cupidity, they would stifle the most generous movements of the heart and suppress the voice of conscience. They renew the scene of Pilate. They hang upon the smiles of Caesar, and sooner than incur his displeasure they are ready to condemn the innocent and sl of the blood of the just.

"Aquila, who is the Prefect of Alexandria, has no personal hatred towards the Christians. He esteems their virtue and has often testified to their fidelity to the Empire. In the beginning he went so far as to favor them openly. Afterwards he came to find out that this policy did not accord with his interests. Public opinion regarded as a crime his spirit of tolerance, and there were many who murmured against him and threatened to report him to the civil authorities of Rome. From this moment he changed his plan of action. Christians were sought out and imprisoned. Those who could not escape were laden with chains and subjected to the most cruel tortures. Their eyes were torn mercilessly from their sockets, and their arms cut off for having assisted at the celebration of the sacred rites. Others, again, were exiled to the deserts and retained in subterranean caverns in which they were constrained to breathe a heavy and oppressive atmosphere. Thus were they condemned to perpetual slavery and every kind of ill treatment until death came to release them from the miseries of their existence.

The pagan crowd were not yet satisfied. They thirsted for vengeance, and they could only quench their thirst in blood. At Rome there were amphitheatres and the people were amused from time to time with the thrilling sight of Christians struggling in the agonies of death in the fearful arena. Why should they not have the same thing in Alexandria? The impious sect of the Nazarenes were progressing with astonishing rapidity and severe measures must be taken to arrest the evil and preserve intact the worship of the gods.

How, shall I depict those dreadful scenes which I myself was called to witness! Many were called to receive the crown of martyrdom. Some were tied up and logged until their lacerated flesh became one whole wound. Others were torn with sharp instruments and when their bodies presented the appearance of a bleeding mass they were suspended over a slow fire and consumed by inches. Some there were who received their death by decapitation or by being thrown alive into the river; but this only occurred when the executioners were fatigued and unable to exercise their refinement of cruelty.

"Every day witnessed scenes of this kind. Old men whose blanched hairs indicated that they were already on the brink of the grave, were led to be executed together with the rest. Young children whose locks were golden on their sunny brow, were torn asunder by the swords of the soldiers, and women whose beauty and exterior grace was but the faint reflection of their interior virtues, were subjected to every kind of outrage and finally tortured to death by a thousand inventions of barbarous ingenuity. Often their bodies were trampled upon and lacerated by the weapons of the mob, when already life was extinct and the soul had appeared before the throne of God to receive its reward.

"There was likewise an arena where confessors were brought to contend with the wild lions from the deserts of Numidia. It was to be an exciting spectacle for the people who were thirsting for the blood of the Christians. But the ferocious animals instead of bounding on their prey in obedience to their savage instincts, approached in a crouching attitude and licked the feet of these servants of God. There was one young man, not yet twenty years old, who stood erect in the arena. His forehead was lofty and proud and a smile of celestial joy played on his lips. He held on his arms in the form of a cross and prayed. Three times the wild beasts rushed furiously towards him but, as if overcome by some invisible power, they held back and crouched in the attitude of fear. The intrepid martyr continued praying, as if he was insensible to everything around him, and his lips were still trembling to bring forth the last accents of his love, when he fell beneath the stroke of a sword.

"One day a young woman was brought before the tribunal of Aquila. She was dressed as a slave, but her delicate hands and noble features indicated a noble origin. She fearlessly confessed that she was a Christian and that she was ready to confirm her faith by whatever torture they might inflict.

The Governor spoke to her at first with calmness and promised her her liberty and an alliance which would procure her all the gifts of fortune if she would abjure the faith of the Christians. "Lose no time," she replied laughingly, "do your duty. My only spouse is Christ the Saviour."

"Seize that insolent slave!" cried Aquila, burning with rage at the courage of the young woman before his tribunal.

They tore the veil from her face, and stared impudently into that sweet face that was now crimson with a holy modesty. She was however nothing daunted. "I despise your gods and your infamous goddesses! I am a Christian and the betrothed of Christ! Why do you wait?" "These words uttered with such vehemence and courage irritated still more the executioners. They fell upon her like the ferocious tigers of the woods, and soon her whole body ran down with blood. She was pierced on every side and her beautiful countenance was lacerated with their pointed iron-

It soon became evident that nature was giving way. A convulsive trembling seized her frame, and her fallen and hueless lips were closed as if her spirit had departed.

"They allowed her some respite, but this was only to have the pleasure of putting her to the torture once more. They brought her back to prison. They were not without hope. Perhaps overcome by suffering, she might sacrifice to the gods. But they knew not the strength of that grace which is given to martyrs. She had but one regret. Her sacrifice was deferred. It would, however come sooner or later, and then her days of trial would be over and she would be admitted into the presence of the Saviour for whom she died. Her wounds were still bleeding, and she took her veil to stop the blood while she continued praying for grace to continue even to the end.

"The next morning she was again brought before the Governor, and she was immovable in her determination to remain a Christian; he condemned her to be thrown naked into a cauldron of boiling pitch.

"A tear glistened in the eye of the gentle virgin. Why should she be stripped of her garments? "O noble Aquila," she cried, falling on her knees and holding up her joined hands in the attitude of supplication; "O noble Aquila, change that sentence! I conjure you in the name of thy mother—of thy chaste wife, bring me not to shame. I fear not the pain of martyrdom. I can bear myself from my mother's arms and can behold my sisters weeping. I can withstand the agony of a loving father and part with them all, but I cannot brave a death like that. O! spare me to respect the modesty of my sex." As she finished she pressed her hands convulsively to her face and bent her noble form to the ground.

"Aquila was touched with her solemn and earnest appeal and immediately gave orders that she should be executed as she stood. Basilide was charged with the execution.

"Basilide paid her the greatest deference along the way to the place where she was to be executed, and protected her from the insolence of the crowd that pressed around them. "Thanks," she repeated several times to Basilide, "I appreciate your kindly services and when I am in Heaven, I shall pray for the grace of your conversion." Arrived at the appointed place, she knelt down and prayed for forgiveness for all who persecuted the Church. She thought of her past life with its admixture of joys and sorrows, and felt somewhat glad that her career had come to a close. Finally her attention became absorbed in the reward which was promised those who had willingly given up their life for the faith. The brilliancy of the crown was too much for the mental eye to gaze upon and she turned from it lost in ecstasy of joy. She arose, and approached the edge of the cauldron, and raising her hands to Heaven—perhaps again for forgiveness for her enemies, perhaps for grace to pass nobly through the ordeal, she disappeared with a plunge beneath the surface of the boiling element. Thus passed away that fair young creature, whose weak and tender form, was but a poor exponent of the strength and firmness of her soul. She was illumined with supernatural virtues, and the grace of God was poured upon her spirit in rich profusion.

Before her death she received from my hands the adorable Sacrament of the body and blood of the Lord. When she had made her thanksgiving she came to me and addressed me in these words: "Priest of the Lord. I am going now to leave a world in which I have found scarcely anything but sorrow. I have not been born in poverty and slavery. I spent my earlier years with a rich relation and with a beloved sister, the very thought of whom makes me shed tears at a moment when I should give all my thoughts to God. I was stolen by pirates and brought to Alexandria. They sold me as a slave. I was converted by my master and for the first time heard the name of the Christian God. The Bishop of Alexandria accorded me the favor I asked of him and I was admitted into the Church. He gave me that veil which I wore when I appeared before the Governor. Ten years have passed and I have still retained for my celestial spouse that faith to which I had sworn at the foot of the Tabernacle. I was afterwards denounced to the Governor as a Christian, but God was by my side and I had the courage to confess his holy name and now I shall soon receive from his hands the palm of victory. Pray for me, Father, lest at that solemn hour my faith should fail. Bless me again, for your blessing falls upon me like the dew of Heaven. Father when I am about to die, I shall look for you in the crowd. Bless me then again.

"When I am gone, no one will shed a tear over my grave, except perhaps one. She was the beloved sister and friend of my youth. She saw me stolen by the pirates. Her name is Julia. Methinks I hear her piercing cries, and see her fall fainting into the arms of her attendant. If ever you should meet her, Father, let her know that her dear Potamiana died thinking of her, and please give her this veil covered over as it is, with my blood. Let her keep it as an earnest of true and never dying affection. She is perhaps still a pagan, but I hope with the grace of heaven, she may not die without the happiness of knowing the true God."

Thus the Venerable Bishop terminated the interesting account of his adventures. Often his trembling accents betrayed the emotions of his heart and a tear coursed down his cheek as he related the last moments of the young virgin martyr. But when Julia advanced towards him and knelt at his knees to receive the blood-stained veil of her beloved Potamiana, he was overcome. He blessed it as a precious relic before he gave it to her. She received it with reverence from his hands and kissed it over and over again. She would have testified her gratitude to the holy Pontiff and expressed to him what mingled feelings of happiness and grief she experienced, but her emotion choked her utterance, and she retired in silence.

Thanks were rendered to God and the meeting broke up, each one withdrawing homeward. The next day the aged patriarch left the City to return to Jerusalem in order to resume the government of his Church.

(TO BE CONTINUED IN OUR NEXT.)

**THE TOOTHACHE.**—A gentleman says, after suffering excruciating pain from toothache, and having tried in vain to obtain relief, Betty told me a gentleman had been waiting some time in the parlor, who said he would not detain me one minute. He came—a friend I had not seen for years. He sympathized with me, while I briefly told how sadly I was afflicted.

"My dear friend," exclaimed he, "I can cure you in ten minutes."

"How? how?" enquired I, "do it in pity."

"Instantly," said he. "Betty have you any alum?"

"Yes."

"Bring it, and some common salt."

**BOYHOOD'S HOME.**

I'm sadly gazing at the sun's declining,  
Brightly shining in the distant West;  
And on airy plaias my fancy's borne,  
To that holy place where I fain would rest.  
Away, away, o'er vale and highland,  
Away, away, o'er the ocean's foam.  
My heart glides back to my native island,  
My spirit flies to my boyhood's home.

Well I remember that bitter evening,  
On the out-bound vessel I took my stand;  
Mine eyes were gazing o'er the sullen waters,  
Whilst appeared in view my dear old land;  
And my heart was beating with wild emotion,  
As on the deck I stood sad and lone;  
For the foaming crest of the seething ocean,  
From my eyes was hiding my boyhood's home.

Years have passed and still I'm roaming,  
Neath alien skies on the stranger's shore,  
Not one to cheer my dreary spirit,  
Or fill the deep void within its core.  
Tis here I've hoarded golden treasure,  
And, midst fair valleys, may idly roam;  
But naught can bring my sad heart pleasure,  
Whilst wandering far from my boyhood's home.

I marvel still is fair Annie dwelling,  
In the ivy'd cot by the river's side,  
'Twas oft we roamed o'er the emerald margins,  
To see the salmon leap o'er its tide.  
Ah! her fairy form it was joy to see;  
Her neck would rival the river's foam,  
And her lips the berries on the roan-tree  
That blooming grew round my boyhood's home.

I'm sadly gazing o'er the foaming ocean,  
Westward, westward, as the sun sinks low,  
And praying with deep heartfelt emotion,  
For my early home of long ago,  
I still hope to aid thee, although I'm grey,  
(My heart's fond idol, where'er I roam)  
When you'll raise the old flag 'gainst the tyrant's sway,  
That holds in thralldom my Island Home.

SHIRAZ GULLION.

**FATHER MORLARTY'S SKETCH OF POPE PIUS IX.**

In visiting the Eternal City, its magnificent ruins noble monuments of art, and incomparable temples of religion, there is yet another sight which moves our feelings more and causes an ecstasy of delight in the heart of the happy beholder—that is, the sight of the great and saintly Pope Pius IX., the Vicar of Jesus Christ and Supreme Head of the Catholic Church on earth.

One look at that noble, grand, and venerable Pontiff would repay a journey from the extremity of the earth—Pope Pius IX., the most towering figure among the greatest men of the age, "tanquam cedrus inter Libanos, quasi cypressus in monte Sion"—as the cedar-tree of Libanus, as the cypress on Mount Sion. Pope, confessor, and martyr, too, he might well be called, who has sat and ruled in the chair of Peter longer than any of his predecessors, not excepting St. Peter himself. Of scarcely more than medium size, somewhat full in figure, clothed in a plain but pure white woollen soutane; with a face in which benevolence and majesty seem wonderfully blended; an eye full, clear, kindly, yet penetrating and beautiful, silver hair crowning his noble brow; surely he presents an appearance that can never fade from one's remembrance. Then that lovely affability towards all that simple yet charming gaiety and winning kindness, naturally gain the love as well as the admiration of every beholder.

What a grand central figure he makes in the midst of his Cardinals robed in scarlet, the bishops in purple, and the Swiss guards in picturesque costume; and he, the Supreme Pontiff, the humblest and plainest, yet strikingly grand amongst all! No one, whether Protestant, Catholic, or infidel, ever leaves his presence without being duly impressed with reverence for his amiable and august person. He, I can truly say, is all and even more than my fancy pictured him, and one in whom all my imaginings were realized—the grand old prisoner of the Vatican.

So strikingly remarkable in his appearance, that were he, in an assembly of his bishops and cardinals to wear the same robes as they, without any distinction of color or material, I verily believe that a stranger would naturally single him out as the chief of the whole illustrious band. His style of conversation is natural, easy, graceful, eloquent, and dignified, and is always food for deep reflection. He is, in truth, the most impressive of men.

I had the pleasure of visiting the quaint old town in which he was born, Sinigaglia (the Sena Gallica of the ancients, which was destroyed in the civil war at the time of Pompey). It is a town of about eleven thousand inhabitants. There he was born, on the 13th of May 1792. After making very successful studies at the college of Volterra, he entered the Noble Guards at the age of twenty.

Some time afterwards, being afflicted with severe attacks of epilepsy, he was counselled by Pope Pius VII. to make a pilgrimage to the Holy House of Loreto, where he was miraculously cured, and where in consequence, he vowed himself to the service of God in the ecclesiastical state. Whilst at Loreto, I saw the rich presents which he bestowed on the church in thanksgiving for the great favor obtained through the intercession of Our Lady of Loreto.

Abandoning the military profession, he studied theology under the Jesuit Fathers, and, after his ordination to the priesthood, he took charge of an asylum called "Tata Giovanni," which he most generously assisted out of the revenues of his own family estate. He was soon after sent to Chili, South America, as auditor to Mgr. Muzi, Vicar-apostolic and Papal Nuncio. Some time after his return to Italy he was consecrated (in 1827) Bishop of Spoleto, where he labored with astonishing success for five years, when to the great regret of all the inhabitants, and against their most urgent entreaties, he was transferred by Gregory XVI., in 1832, to the important See of Imola, of which Pius VII. had formerly been bishop before being raised to the Papal throne.

In 1840 he was raised to the Cardinalate, and in June, the 16th, 1846, he was elected Pope, and crowned on the 21st of the same month. Notwithstanding the astonishing liberality and almost excessive clemency of his reign, he was exiled from his dominions in the fall of 1848, and after an absence of over sixteen months, he was, to the great joy of all good Christians throughout the world, restored to his throne in April, 1850, through the valor and devotedness of the French army.

Although left comparatively in peace for some years, during which he labored most ardently and successfully not only in improving and beautifying the city of Rome, but also in guarding with most zealous attention the Universal Church, his life has been one of trial, sorrow and conflict. Firm, courageous, and reliant, however, with unshaken trust in God and in the justice of his cause, he stands today the most venerated and venerable object in the living history of the Church—the undaunted Hero of the Vatican.—*Wayside Pencilings.*

Williamsport Gazette.—Starting a newspaper is fun—anybody can do it. But we have known people who had to sit up nights, and bustle around pretty lively to keep one going after it was started.

**COERCION, STILL COERCION!**

People who are comparatively strangers to Irish affairs often wonder that the Irish people are so persistently dissatisfied with the laws under which they are compelled to live; and, arguing from their superficial knowledge, find it hard to understand why they do not join heartily with England—as Scotland, for instance, has done—and thus become sharers with the larger and more populous kingdom in her wealth and credit at home and her influence and prestige abroad. It is worse than foolish, say such casual observers of European politics, for a small country like Ireland to be constantly opposing itself to one of the greatest powers in Christendom; agitation for legislative independence can only end in defeat, and open defiance of the laws of the Imperial Parliament in the destruction of the disaffected and the permanent injury of the national prosperity.

But supposing that we admit the cogency of such reasoning, that we acknowledge that the people of Ireland are and ought to be willing to become in fact as well as in theory an integral part of the British Empire, Law is to be changed, so desirable in the opinion of many well-meaning persons, to be effected? There is a trite phrase that it takes at least two to make a bargain, and clearly England, who ought to be one of the principal parties to any equitable, lasting contract of international unity, shows no disposition to enter into a fair, honest agreement with the sister country for mutual protection and advantage. Even if Ireland to-day were willing—as we are far from admitting—to lay aside her claims to a separate government, and to join, heart and soul, with her ancient enemy, that enemy would not, could not, meet her advances in the same spirit. England must rule Ireland or give her up altogether. She will suffer no equality with a nation which, though vastly beneath her in population and material wealth, is infinitely her superior in brains, spirituality, versatility and all that goes to make a country respected by its opponents and beloved by its friends. Ireland may and does hate England collectively as her oppressor and malignant, but England hates the Irish collectively and individually, as a standing reproach at home and abroad to her much-vaunted boast of fair play and free institutions.

"Forgiveness to the injured doth belong— They never do forgive who do the wrong."

If any one doubts the truth of this assertion, we have only to refer him to a recent speech of Mr. Disraeli, the present Premier of England, delivered at the annual banquet of the Lord Mayor of London on the 4th inst. That orator statesman, for the time being at least, is supposed to control the policy of the British Government, and to reflect the opinions not only of the Queen and the aristocracy, but of the majority of the popular branch of Parliament. His remarks on that occasion, as is usual at such periodical festivities, were understood to be a review of the acts of the Ministry and a foreshadowing of its future course. Alluding to Ireland, he is reported to have said:

"For some years it has been necessary to govern Ireland by laws which, so far as the personal rights of the subject are concerned, are manifestly and avowedly a deviation from the principles of our Constitution. Now, all these laws were about to expire when we acceded to office, and we had to consider what, under the circumstances, we should do. Ireland was tranquil—tranquil, as some would say, and perhaps justly say, in consequence of this exceptional legislation; but it was tranquil. It was in the power of the Government to have taken advantage of that condition of affairs. They might have exempted themselves from that odious position of acceding to office and recommending coercion bills for a great portion of her Majesty's subjects. No doubt they could have lightened their labors, no doubt they would have gained, especially in Ireland, a transient and feverish popularity; but that was not the view which we took of our public duty. (Cheers.) We examined into that case with the utmost deliberation, and with no other desire, I am sure, but to do our duty to our sovereign and our country. (Cheers.) We believed that the tranquillity of Ireland could not be secured without measures of an exceptional character—that they should secure at least two great results—the protection of life and property, and the due administration of justice. (Hear, hear.) We believed that these laws, if renewed, would effect these objects; but we thought that these laws, at the same time, involved many questions which it might be expedient not to revive, such as the restrictions upon the public press; therefore ours was a measure which, when we brought it forward, was a measure of necessity, conceived as I said, in the House of Commons in a spirit of conciliation. (Cheers.) I do not blame any Irish gentleman in the House of Commons for opposing our measures. It was a fair occasion for him to offer opposition to a Government which proposed exceptional legislation for that which, I hope, will some day, and even soon, become in feeling and interest, as well as in law and state, part and parcel of the United Kingdom. (Cheers.) But you must feel at once that this was no ordinary struggle. Considerable time elapsed, but the result is this, that we did pass a law adequate to the occasion, which has secured the tranquillity of Ireland for years, and when it ceases its temporary but prolonged existence, we may hope that the Government which then exists may not have to ask Parliament, from the beneficial results it has attained, to continue such exceptional powers. (Cheers.)"

Now, strip this extraordinary statement of its diplomatic verbiage, and reduce its cautious circumlocutory phraseology to common-sense language, and what does it mean? Simply this. Under the pretence that Ireland was in a disturbed condition, the ministry of Mr. Gladstone introduced a vile, slavish, and tyrannical Coercion Act, disarmed the people of Ireland, and suspended the great writ of habeas corpus in several districts. These are the measures that are "manifestly and avowedly a deviation from the Constitution," according to the Premier. The Irish people, still some five and a half millions, thus deprived of the benefits even of English law, despoiled of their natural weapons of defence, and left the prey of hiring spies, magistrates, and policemen, remained patient and refused to be goaded into insurrection by such accumulated insults. Never was the country more peaceful nor crime less rife. Judges went their circuits generally as a matter of form, juries were summoned only to be addressed and discharged, and criminal lawyers found business very dull indeed.

Such was the halcyon condition of affairs when the Disraeli Ministry assumed office. What did it do? According to its chief, it might have refused to re-enact the coercion bills. "It was in the power of the Government," he says, "to have taken advantage of that condition of affairs"; "to have gained, especially in Ireland, a transient and feverish popularity; but that was not the view we took of our public duty." Of course not. The public duty of a prime minister of England is to oppress the Irish in every manner, shape, and form. When that people are orderly and law-abiding, as it is acknowledged on all hands they then were, his public duty was to grind them still further into the dust. If any measure that might be introduced was likely to meet with popular approval, that was sufficient cause why it should not be proposed or entertained for a moment. The idea of a Tory ministry, or indeed any English ministry, supporting a law that would find favor with the Irish people, evidently seems utterly ridiculous to supercilious Mr. Disraeli. His public duty is not to conciliate or placate "a great portion of her Majesty's subjects," but to defy, harass, and coerce them.

And yet Mr. Disraeli is a man of very sanguine temperament. This "exceptional legislation"—that is, this disarming, coercion, public espionage, and

magisterial petty tyranny—will, he hopes, induce Ireland "some day, and even soon, to become in feeling and interest, as well as in law and state, part and parcel of the United Kingdom." Surely it must be the most ungrateful country on earth, if such favors are not received with all-gratitude and affection. If they are not, if the Irish people still persist in claiming even the meagre privileges afforded to other subjects of the British Crown; if they obstinately insist on their right to use arms in defence of their homes and families; object to have their personal liberty at the beck of every insolent policeman and arbitrary justice of the peace; and presumptuously assume that they are not wholly slaves, we are afraid that, humanly speaking, they are beyond redemption.

At all events, it matters little to Mr. Disraeli and his associates what they do, his policy will not change. His "public duty" as far as they are concerned, is plain, and that is coercion. The Irish, he says almost in terms, were turbulent and seditious, hence the necessity of coercion acts. Now that they are tranquil and well-disposed, those outrageous measures must be continued in force. Thus, whether quiet or disturbed, law-abiding or malcontent, the only true way to govern them is by coercion. This plan of the English statesman has the merit of simplicity, if no other; the only defect in it is that it may not always be successful. Even the most patient people may get tired of too much coercion, and instead of becoming "in feeling and interest" a part of the United Kingdom, they may cease to be a fraction of it even in "law and state," as they now unfortunately are. Should such a catastrophe occur, they will be able to quote Mr. Disraeli's late speech as one of the strongest justifications for their revolutionary acts, and to show to the world that no choice has been left them but tame submission to the absolutism of the British ministry, or complete national independence.—*New York Tablet.*

**THE CHRONICLE OF THE GATHERING OF THE PEOPLE.**

The following, which is circulated in thousands in Dublin and other parts of Ireland, is the great sensation of the day. From the Chronicles of the Land of Ir. \*

**III CHRONICLE XXXVII., XII.**

Paulus, James, and Patheus. Seek to lead the people astray.

**CHAPTER XXXVII.**

NOW, in the seventy-fifth year of the captivity of the land, certain of the friends of the governors thereof took counsel together, and said one to another:

1. Come to, now, and let us honor the mighty Daniel in all that he did that is not now displeasing to the governors of the land;

2. And perchance the people of the land may forget their sorrow, and their captivity, and their brethren who are in chains, and in all respects incline themselves to their taskmasters;

3. And we will be made tetrarchs over them, and they shall bow down to us as our golden chariots pass by;

4. And they called the people thereof from the north and from the south, and from the east and from the west, and from mighty Babylon of the gentiles, and from the isles, and from the land beyond the mighty deep, and divers persons speaking strange tongues;

5. And they erected a lofty tower of beams of the fir tree and the oak, wondrously compacted and curiously joined together, saying:

6. We will therefrom speak words of wisdom to the people, and to the sons of Isaac, and to the sons of John, who is now beyond the deep;

7. And we will turn them from their evil ways unto the paths of peace and forgetfulness.

8. And they likewise called into their counsel Thomas, surnamed the silken, he being of sweet speech and well favoured;

9. And he entered into their thoughts, lest happily he might not only consort with the governors of the land and dwell on the fat thereof, but also again enter into the hearts of the people, by whom he was once beloved.

**CHAPTER XXXVIII.**

AND the appointed day came. And the people assembled in their thousands and tens of thousands;

1. From the north and from the south, from the east and from the west, and from the mighty Babylon of the gentiles, and from the isles, and from the land beyond the mighty deep, and divers persons speaking strange tongues;

2. And also came the sons of the land dwelling in the parts of the east, led by one of a rudy countenance and by a mighty captain.

3. And couches were not to be found for the multitudes; and they slept upon the grass, and under the green trees, and in rooms herded together as it were like unto swine.

4. And seeing that some were like to be famished and die, the High Priest of the land put forth an ordinance permitting them to eat of animals which on the appointed day would otherwise be unclean.

5. And Paulus came forth in his golden chariot, and James the scribe, as it were drawn by his mule, and Patheus upon his charger, wondrously caparisoned and leading his trained bands.

6. And the people passed by in their thousands and tens of thousands, with the sound of music, and of timbrels, and with all manner of wind and stringed instruments; and a shout went up unto heaven as it were of a mighty rushing tempest.

7. And the young men and the maidens rejoiced in their gay attire, and the elders said one to another: "Verily such things have not been seen in the land since we called a feast, and passed by in mourning for our three lost brethren, who fell at the hands of the sons of Babel."

**CHAPTER XXXIX.**

AND James the scribe, and Patheus of the rufous countenance said: "Hail! hail! where are ye now ye sons of Isaac and of John?"

2. And Paulus laughed unto himself, and said: "Peradventure the rulers of the land will now exult and honour me."

3. But their laughter was soon turned into mourning.

5. Howbeit Paulus ascended the tower; and the players upon the instruments played, and the bearers of the fetters as it were clanked there together, and the multitude shouted: "Away with him, to his palace, and shut the door thereof."

6. And Thomas, surnamed the silken, was not there, for he had taken counsel with himself and departed far into the country.

7. Then the mighty multitude called upon Isaac, and upon John of the tribe of Judah, and they expounded unto them words of wisdom and of truth.

8. And they thought of the captivity of their land, and their brethren in chains in a far country.

9. And Alexander came down from the housetop and also spake to them: words of comfort and of wisdom.

**CHAPTER XL.**

NOW when the evening was come, Paulus gave a great feast, with closed doors, and as he thought to none save his adherents;

2. But the sons of Isaac and of Patheus the little made a violent commotion,

3. And ran to and fro, and shouted: "Go to, thou grey beard."

4. And James the scribe, and Patheus of the rufous countenance, caused the lights to be removed, and left their guests in total darkness.

5. And upon the morrow the sons of Isaac and of Patheus the little came together in the field of the Blacksmith, by the tombs of their fathers, and of the mighty Daniel;

6. But the windows of heaven were opened, and the floods descended and the winds blew;

7. And the multitude was dispersed, and went sorrowing to their homes, like as it were unto swine.

8. And he of the sons of Isaac who kept the bag, was left alone upon the field; night was to the tomb;

9. And he returned unto the city with a rufous countenance, bearing the banner of the sons of Isaac, and like unto one not in his-right mind.

10. And the rest of the wondrous doing of that time, are they not written in the Book of the Kings, and the Chronicles of the Isles.

**IRISH INTELLIGENCE.**

The potatoe blight is rapidly spreading throughout the county Limerick, destroying the crops wholesale.

Alexander Scarlett, a printer, was prosecuted at the Enniskillen petty sessions, August 9, for having enlisted in the 108th regiment while an apprentice. He was sentenced to one month's imprisonment.

A young man named Hely sey has been awarded £50 damages, in a suit against a farmer and solicitor named Earken, at the Wick Low Assizes, for injuries sustained through having been bitten by defendant's dog.

John Hamilton and Samuel Kyle, of Omagh, Orange-bands, which visited and disturbed the peace of Enniskillen recently, were prosecuted by Sub-Inspector Boyce for drunkenness and disorderly conduct. A fine of £25 each and costs was imposed.

The Corporation of Waterford, in response to their memorial, asking for a remission of the sentence on Mr. E. Freeman, who was fined £300, in addition to two months' imprisonment, for sending an unseaworthy ship to sea, have been informed that the law must take its course.

ORANGEISM IN FOREST APOWY.—On August 13, an Orange demonstration took place in this town at the opening of an Orange hall in Carlton street. There was an immense attendance.

HIGH PRICE OF LEAD.—Prime old meadow land, the property of Mr. H. M. Lloyd, at Skebanna, near Templemore, was sold at £11 11s. per acre, exclusive of auction fees, a few weeks ago.

The masons and laborers engaged in Waterford and Central Railway at Maryborough have struck for an increase of wages. The former demand 5s. and the latter 4s. 6d. per week. Mr. Delahunty, chairman, and Mr. C. R. Galley, engineer of the company, decline to accede to their demands.

Patrick Harty, farmer residing at Knight, near Nenagh, who is recently returning home from Norway, fell from his horse, sustaining a severe injury on the head. He was subsequently found lying on the road, with the horse standing quietly beside him. He is in a precarious condition.

Patrick Power, while sitting on a cliff, August 3, at Tralee, witnessing the regatta, was so startled by the discharge of a large gun on the rock that he slipped and rolled down a height of forty feet. His left leg was fractured in two places, and his right knee was severely cut.

Rev. Michael Bulger, Birm., contradicts the rumor of his being deputed by his bishop to proceed to America to collect funds for the erection of the Christian Brothers' schools; but states that it is true he is engaged in the work of erecting the schools, which with a residence for the Brothers, will cost £7,000.

The annual fair at the Old Cross, Ardee, Co. Tyrone was held August 2, with more than usual gaiety and pomp. There were upwards of 10,000 persons assembled. The Home Rulers, taking the advantage of the occasion, held a large and imposing demonstration, and passed resolutions in favor of an amnesty for the political prisoners.

Bishop Dorrinan laid the foundation-stone of a new church at Newtownards, August 3 (the gift of the Marchioness of Londonderry), in presence of a large assemblage of various denominations. Amongst the clergymen present were:—Rev. P. McConvey, P.P. Newtownards; Rev. Rev. Dr. James Killen, P.P. Portaferry; Rev. Father Magee, Mourne; Rev. Father McCabe, C.C., Newtownards; Rev. James McIlvenny, C.C., Saul; Rev. Father Ferris, C.C., Kirkcubbin; Rev. Edward Connor, P.P., Crossgar, etc.

Mr. Michael Dawson, aged 64 years, a native of Naas, died at Melbourne, Australia. Deceased emigrated to that country in 1840. During the gold fever he realized £1,000 a day. In 1854 he retired from the grocery business and devoted himself to freehold investments, by which speculations he secured immense wealth. His affairs were so extensive and complicated he could never be prevailed upon to make a will, consequently he died intestate. He leaves a widow and six children.

THE CATHOLIC SYNOD.—DUBLIN, Aug. 31.—The Synod of Irish Archbishops and Bishops of the Catholic Church summoned by Cardinal Cullen, under the express authority of the Pope met at Maynooth to-day. Cardinal Cullen presided with closed doors. It is understood the education question will be the principal subject of deliberation.

A number of farmers in the neighborhood of Cooraclare, near Kiltush, Co. Clare, assembled Aug. 10 for the purpose of establishing a club. It was resolved that Mr. P. J. Beigen, C.E., act as chairman; Mr. Daniel Breen, Teerglane, as secretary; and Mr. John Kelly as treasurer. A programme, in which "fixity of tenure" is an important feature, was determined on.

BOGOTY OF POOR LAW OFFICIALS.—A young man named Wilson applied to the Portadown Guardians for the release of his two young brothers, whom he wishes to take under his charge, thereby relieving the rate-payers of their burden. The application was refused because their mother (deceased) and himself were Catholics, while their father, who had died in the house, was a Presbyterian.

ORANGE BIAKOUARDISM AGAIN.—The members of the Lurgan Catholic Band were cowardly and brutally assaulted, August 3, by a large number of those ruffian, ignorant desperadoes, who indulged in the savage amusement of throwing large stones from under cover at their offending fellow-citizens. Like the animal whose brutal instincts they possess, they show their teeth, but dare not advance to bite.

Mr. William Johnston, M.P., is reported having said at an Orange meeting held August 10, at Clones that the Catholics had a perfect right to have their processions, but he begged to give the Mayor and magistrates of Belfast notice that the "brethren" would have an imposing celebration on the coming inauguration of the statue of Rev. Dr. Cooke. This is very liberal, but exceedingly thin.

HON. R. B. AND AMSEY.—A large demonstration in favor of the above, at which it was estimated upwards of 45,000 were present, was held, August 6, at Cotehill. Contingents from the following places with handsome banners, were present: Tullyvin, Drung, Kill, Lower Lough, Drumgook, Annamullen, Tullycorbett, Clontarf, Aughabog, Newbliss, Castleblaney, Killeevan, Scotchcove, Ematrix, Drum, and Currin. The platform was erected on Mr. Patrick Homan's Hill.

IRISH FRIENDLY SOCIETIES.—The Registrar of Friendly Societies in Ireland has furnished his report for last year, in which he states that during 1874, benefits were received from 312 societies giving benefit in sickness and for burial. These returns give the total number of members as 35,400. The total receipts for the year were £45,390; payments in sickness, £26,072; and at death, £6,703. It took £6,523 to manage these societies, while the amount divided among the members at Christmas was £13,126, the balance to credit at the end of the year being £21,114.

The Irish Times of the 10th ult., says of the crops in Armagh:—"The crops of all kinds around here look remarkably well, but it is much feared that the recent heavy rains may occasion some injury to them all with the exception, perhaps, of mangolds and turnips, which, on the other hand, will, no doubt, be much benefited by them. The turnips and mangolds on all sides look remarkably well, but it is feared that the much dreaded blight has made its appearance among the potatoes in this locality. In many instances the stalks bear unmistakable signs of it, while the tubers in some cases are plainly affected. They are being daily sold in the market here so low as 4d. per stone."

Mr. Wilson, of the Belfast Morning News, died in Belfast on the 10th ult. Mr. Wilson was a Pressman of great ability, and his letters in the weekly edition of the paper over the non de plume of "Barney Magdon" were able and humorous. He was an able and versatile writer, but the productions for which he was best known were his letters to his "Cousin in America," in which, with humor and originality, he gave his weekly review of current events. Mr. Wilson, who was a man of varied accomplishments, also contributed at one time and another some charming items to the ballad poetry of the country. On the 7th ult., Mr. Wilson returned from Dublin, where he had been attending the O'Connell Centenary. For many years he had been connected with the Press of the North of Ireland.

At the Carlow July fair the supply of stock was very deficient, with a corresponding diminution in the number of buyers. Any really good stock which was offered, however, realized remunerative prices. The following may be regarded as the general quotations: Best beef rated at 78s. per cwt; secondary, 72s. to 76s.; and inferior touched 70s.; springers forward condition sold rather well, good quality ranging from £14 to £18; milch cows, £14 to £19; and strippers about the former figure. Three year old heifers, £14 to £17; two year old heifers and bullocks in good condition, £13 to £15; and yearlings, £4 10s. to 25 15s.; sucking calves, 20s. to 30s. Wethers from 50s. to 55s.; or about 8d. on foot; ewes, 45s. to 50s.; and lambs, 30s. to 36s. Fat pigs, 60s. per cwt, and porkers about the same figure; boniams, 18s. to 25s. each.

The Irish Times of the 10th ult., says of the crops in Carlow:—"The weather for the past fortnight has been extremely favorable for harvesting. The hay has been saved with a slight exception of very early mow, the major portion having regained its stature and feeding properties. Nothing to equal the absolute destruction of hay crops in England and France has occurred in this country. The effect on the grain crops of the recent fine weather has been most reassuring. Corn, barley, oats, and all other descriptions have filled in the ear, and ripened in the straw, and in this respect, the harvest promises to be bounteous. Cereals, which were sown so largely in the counties of Carlow, Wicklow and Wexford, were extensively benefited by the rain, and are now in beautiful condition; and it may be added that all late meadows are safe, well out and preserved, and the after math very promising. For a few days past some insignificant signs of potato blight have been exhibited, but the tuber is firm, and if the weather continues fine, will continue to be unaffected and very abundant. No appearance of any strongly diseased potato has yet been manifested."

The Irish Times, of the 10th ult., says: "We regret to state that the prospects of the approaching harvest are not so promising in the growers' favor as anticipated two or three weeks ago. The cereal crops have grown and perfected immensely, and fair weather only was necessary to insure a goodly harvest. But the continuous rains are blighting the prospects, and the downpour is so heavy, fitful and destructive, that grave reasons for bad results are apparently well founded. But for the untoward weather influences, all kinds of cereal crops are in capital form. The ears of wheat and barley are well developed, and oats are overhanging their straw superabundantly. Hay is heavy, sweet, and, in all respects, well conditioned. It will be one of the most remunerative yields known for many years; and, if fine weather set in, the tiller of the soil will have cause for rejoicing. Fruit is not plentiful, but there is sufficient for all purposes. The cattle disease exists, but not to any alarming extent; and the supervision exercised is sufficiently organized to render any disregard of the provisions of the Acts in force practically impossible."

IRISH MORALITY.—The Scotsman not long since gave the following interesting figures:—"The proportion of illegitimate births to the total number of births is, in Ireland, 3.8 per cent.; in England the proportion is 6.4; in Scotland, 9.9; in other words, England is nearly twice and Scotland nearly three times worse than Ireland. Something worse has to be

added from which no consolation can be derived. The proportion of illegitimacy is very unequally distributed over Ireland, and the inequality rather humbling to us as Protestants, and still more as Presbyterians and Scotchmen. Taking Ireland, according to the registration divisions, the proportion of illegitimate births varies from 0.2 to 1.3. The division showing the lowest figures is the Western, being substantially the province of Connaught, where about nineteen-twentieths of the population are Celtic and Catholic. The division showing the highest proportion of illegitimacy is the northeastern, which comprises or almost consists of the province of Ulster, where the population is almost equally divided between Protestants and Catholics, and where the great majority of Presbyterians are of Scotch blood (mixed with the blood of Saxon freebooters and Dutch adventurers) and of the Presbyterian Church. The sum of the whole matter is, that semi-Presbyterian and semi-Scotch Ulster is fully three times more immoral than the wholly Popish, the wholly Irish Connaught—which corresponds with wonderful accuracy to the more general fact that Scotland, as a whole, is three times more immoral than Ireland, as a whole."

WHAT FOREIGNERS WILL THINK OF THE CENTENARY.—Everywhere I hear people asking each other—what will our late distinguished foreign guests think of the Centenary? My idea is that on the whole they will go away favourably impressed towards our people. Since Friday last I have pondered seriously over the whole affair with that earnestness that befits a man whose words in the columns of the United Irishman will go forth to thousands of his countrymen, and either do good or effect mischief according as his opinions are guided by wisdom or otherwise. There is no doubt about it—the Centenary has precipitated a crisis in Irish affairs. Every one will say it is a thousand pities that what was on the whole a grand national demonstration should have been marred by the slightest dissension. So I say, but on the other hand it is far better that the indignant voice of the people should have been heard as it was, and that their chosen leaders on the platform in Sackville-street, should have spoken boldly as they did, than that the "swell" wire-pullers of the centenary committee should have been allowed to carry out their anti-national programme in its entirety. What would have happened if this had been the case? Our distinguished foreign friends would have gone away quite deceived by the splendid facade they had been witnessing. They would see Dublin in its holiday attire, to receive all Ireland and the Irish of England and Scotland as her visitors. They would see the "mail gloved hand" of the foreigner craftily withdrawn, and neither police nor soldiers to interfere with the people, either to break their heads or shoot them down. They would see a Catholic ex-Lord Chancellor, Catholic members of Parliament, Catholic Mayors and corporations, Catholic dignitaries of the church, received with honours and all traces of persecution banished from a happy, prosperous, contented, and loyal people, who were thoroughly satisfied with the rule of England. It was better far that this fabric of romance should be shattered—rudely though it was. It was not pleasant for the holiday makers for the skeleton to be brought from the cupboard, and its ghastliness to be made the greater from its brilliant surroundings. It was painful to dispel pleasant illusions, but it will cause the intelligent foreigner to enquire, and he will find that the whole affair was only a slave's holiday, Irishmen the words of Moore are as applicable as ever to most of them.

"Unprised are her sons till they learn to betray." He would find that the liberty of Irishmen is at the mercy of a common policeman, that the boasted liberty of the press is at the mercy of a single man who can suppress an honest outspoken journal without judge or jury. He will find that the life blood of Ireland is drained by absentee landlords that the people are deprived of the privilege of manhood all the world over—the right to bear arms—and that, in fine, the will of the Irish people, as expressed by its chosen representatives, is systematically and brutally overborne by a tyrant majority in the British House of Parliament. But the people spoke in their majesty, and the plot to crush out Irish nationality has been exposed and defeated. A crisis is at hand and probably we shall lose a few of the weak-kneed brethren, a few more O'Donoghues even may turn up, but in the end after the most serious consideration, I am inclined to think that the crisis I foresee will benefit the cause of Irish national independence, for in a short time we shall now see who stand firm as its true friends, and who do not.—Cor. of United Irishman.

"IRISH PROSPERITY."—The official of "abstract" statistics for Great Britain and Ireland have just been published. They furnish a valuable summary of Trade, Commerce, fiscal, and agricultural matters, and are particularly interesting to the Irish people as elucidating, by the test of experience, the theory of Irish prosperity, of which the world has heard so much from Castle officials, and Whig and Tory placemen and their tail of hungry expectants. The figures furnished by these returns speak more eloquently than words, and we, therefore, leave them to tell their own tale, and our readers to draw their own inferences from the picture they present. Here is a parallel picture of prosperity in Ireland and England, which we commend to the critical study of all, whether English or Irish, who are interested in the progress and prosperity of the nation. From 1857 to 1874, the area under corn crops in Great Britain increased by 146,719 acres; while during the same period the area decreased in Ireland by 214,192 acres. The green crops in England, during the same period, increased by 83,107 acres; while the same crops in Ireland decreased by 78,990 acres. Ireland is, in fact, out of cultivation, and going into grass and waste, in pursuance of the system of which Charles is the apostle, and of which agricultural showmen are to-day the perpetrators. But surely one would suppose that if agriculture goes out and grass increases, there should be a corresponding increase in cattle. What do the figures say on this head? Horses in Great Britain during the four years from 1870 to 1874, increased by 57,289; while during the same period the number of horses in Ireland decreased 5,675. These figures refer to horses kept for agricultural purposes and breeding. Cattle in Great Britain from 1870 to 1874, increased by 1,132,457. In Ireland there was an increase in the same period of 405,735 (the only instance in which increase of any Irish production appears in the statistics). Take, for instance, sheep, which are at the same time the easiest kept, and one of the most profitable productions of the farm. In England, sheep increased from 1870 to 1874 by nearly a million and a half; while in Ireland during the same period, there was a decrease of over nearly 400,000. Pigs decreased in both countries; the decrease in Ireland being from 1,600,000 to 1,096,404. Thus we see that in every single instance, save that of cattle, Irish prosperity is on the decline, and that ruin, plain and palpable, is devouring the national resources from year to year. The estimated population of Great Britain in 1875, is 32,737,405, and of this gross total Ireland furnishes only 5,597,732. In 1855, the population was 5,591,896, showing in ten years a decrease of 294,164, which if we take into account the natural increase, this number would be more than doubled. But while manhood decreases, pauperism increases. In England and Scotland, with increasing populations, pauperism is on the decline, even by hundreds and thousands. In Ireland, the increase is marked and progressive. Since 1860, pauperism in Ireland has nearly doubled. In that year there were 44,929 persons relieved; in the present year there are receiving relief under the

Poor Law Act, 80,993. We have here statistics of ruin in all things. Agriculture, live stock, manhood—all that go to constitute the strength and stability of a nation. There is ruin and decay everywhere. The blight of foreign power is in the land, and every thing withers beneath its baleful influence. Taxation and rent are the only things that increase in Ireland, and the beauty of the system is that the more the country is ruined—the less the people can afford to pay—the more they are burdened with taxation and ground-down by rent. This is a brief record of what our rulers are pleased to picture to the world as "Irish prosperity." The land is going out of cultivation by tens of thousands of acres annually. This is Prosperity. Man is declining on the soil designed by his Maker for his benefit, in a higher proportion still. And this is Prosperity. In fourteen years pauperism doubles. This also is Prosperity. Man is swept off the land to make room for brutes. But the brutes also decline in numbers, and this is also, we presume, an evidence of prosperity. In fact, everything in Ireland is going to ruin, and still the world is mocked by the cuckoo cry of prosperity. When is this to end? When will Irishmen, driven in self defence to stand up for their rights, proclaim that this must cease, and that the power that cripples Ireland and plunders her resources, shall be permitted to do so no longer.—United Irishman.

GREAT BRITAIN.

CATHOLICITY IN ENGLAND.—In an address on the occasion of laying the corner stone of a new school building, the Bishop of Hexham and Newcastle, England, stated that in his diocese during the two years, 1870 to 1872, the increase of school accommodation was sufficient for 9000 children, that 41 schoolhouses and 32 class-rooms were erected. He further stated that in May, 1875, there were 77 schools containing 116 departments, under 174 teachers and 148 (assistants) pupil-teachers, that the average daily attendance during the time was 15,000, the number on the school rolls being 21,473.

CATHOLICITY IN WALES.—On Aug. 19, a fine and costly new Catholic church was opened at Aberystwith. It is dedicated to our Lady of the Angels and St. Winefred. His Eminence Cardinal Manning presided at a Pontifical High Mass, and the Rt. Rev. Bishop Hadley preached in the evening. The whole proceedings were most gorgeous and imposing.

CONVERSION OF A PROTESTANT VICAR.—The Rev. W. S. Hawker, 41 years vicar of Morwenstow, Cornwall, England, who died on Sunday morning, Aug. 15, was received into the Catholic Church on the previous evening by Canon Mansfield, of the Catholic Cathedral, Plymouth.

The following notice appears in the London Gazette:—

Lieutenant-Colonel and Drevet Colonel Valentine Baker, late 10th Hussars, has been removed from the army, her Majesty having no further occasion for his services. Dated August 2, 1875.

An enormous leopard arrived at Liverpool from Asia and was sent by train to London. He made such good use of his time on the journey that when the train stopped he stepped out—and there he was—a leopard at large in Easton station. There was a panic, and they were compelled to shoot him.

The Mayor and Town Clerk of Monmouth were summoned to appear at the local Police Court the other day for having been on the premises of the Beaufort Arms Hotel during prohibited hours. They were each fined fifty shillings and costs; the bench remarking that the position of the defendants only aggravated the offence.

In an English educational report it is stated that in one instance a mother withdrew her son from school because he had been required to learn a passage from "John Gilpin." She was a "Good Templar," and objected to her son learning anything about a man who "loved liquor." In a similar case of "conscientious objection" a parent refused to allow his child to learn a passage from Scott's "Lady of the Lake," on the ground that the poem had "an immoral tendency."

A singular case of bigamy is on trial before a Manchester Court. In 1850 the prisoner was married to Margaret Talbot, at the Manchester Cathedral; in 1856 he was married to Mary Lowcock at St. Mary's Church, Deansgate; and on the 18th of May this year the prisoner was again married to his first wife. The prisoner, after living with his first wife six months, deserted her, and after a lapse of nearly eight years, he, believing he was dead, married a man named Worthy. He died, and shortly before last Whitsuntide the prisoner made his appearance at the house of his first wife, and married her a second time, the ceremony taking place on the 18th of May last at St. Bartholomew's Church, Salford.

DEBT AND LABOR.—How long yet will the Labor of the People Enable Governments to Pay their Debts? The Journal of the London Statistical Society for March, 1874, contains startling figures in regard to national debts, especially their great increase within the last twenty-five years. It says: "The total of national debts in 1848 was about £1,700,000,000, or \$8,500,000,000, reckoning a pound sterling to be five dollars. In 1873 the amount was about £4,680,000,000, or \$23,400,000,000, showing an increase in twenty-five of £2,980,000,000, or \$14,900,000,000. Up to 1860 the national debts were chiefly in Europe, and from 1848 to 1854 their average increase was at the rate of about £20,000,000, or \$100,000,000 per year. From 1855 to 1860 the rate of increase was £50,000,000, or \$250,000,000 a year. After 1860 came the American civil war, the Prussian-Austrian war, and the French-German war, leading to an immense increase of national loans in America and Europe. A general epidemic of borrowing for war purposes and for improvements set in among the nations all over the globe. Capital accumulated rapidly, and the nations rushed in as borrowers, and thereby as rapidly increased their indebtedness. Some borrowed for war and others for public works but they all borrowed. The average increase of national debts from 1861 to 1873 was at the rate of £200,000,000, or \$1,000,000,000 a year. The same rate of increase continued for the next twenty-five years will carry up the national debts of the world to £10,000,000,000, or \$50,000,000,000, on which the annual interest at five per cent. would be £5,000,000,000, or \$25,000,000,000. This interest liability each year would be equal to the present aggregate public revenue of all the States of Europe and North America. The annual interest on the present amount of national debt, at the rate of five per cent., is \$1,070,000,000, about one-tenth of which is paid by the United States. The only way in which a nation can acquire the means to pay either the principal or interest of its debts is by taxing the people. The people have to bear the whole weight of the burden. Huge national debts, therefore, mean heavy taxation long continued; or, if the nation be weak, and its government uncertain, such a debt often means bankruptcy, revolution, and finally repudiation. The theory that a national debt is a blessing may be set down for a grave mistake in finance. It may be a necessity, as the least of two evils; but it is in itself always an evil to be avoided if possible. There is but one way of paying it, and this is by taxation, which is simply a legal way of taking private property for public uses, with no compensation except the general advantages furnished by government."

ENGLISH "CIVILIZATION."—We are advancing in the path of civilization and progress, at least on this side the Irish Sea. The latest evidence of this is to be seen in the remarkable adaptability with which the newspaper press of Great Britain suits itself to the requirements of the hour. A "murder

epidemic" column is the newest sensation of this kind, and the practical evidence of our progressive civilization. More than one journalist, to keep pace with the spirit of the time, have introduced this novelty in placard and in column; and seeing how fully their anticipations have been realised by events, we fancy they have properly gauged the moral tone of their fellow-countrymen and provided for their future requirements. Several journals make the record of crime a speciality, and find the speculation profitable; but we think when respectable journalism opens a murder column, catering to morbid sensation, it is transferred into a region where it should be rigorously excluded. Gloating over brutality shows a brutal instinct, which it is dangerous as well as immoral to feed. But then Englishmen best know the tastes of their readers, and the instincts inherent in them, and it is no business of ours to interfere with their commercial speculations. We point to the matter to show the horrible increase of crimes of brutality and violence in England, and the low standard of public taste which must exist when journalists go out of their way to cater for it. That crimes of violence are frightfully on the increase admits not of a doubt. There is scarcely an assizes in England at which there is not one or more cases of Wilful Murder. In Durham last week there was a triple execution, one of the poor wretches being a woman. In Liverpool there are seventeen cases of murder and manslaughter at the present Assizes; seven being for the capital offence; and the number has been for some time increasing weekly. Our columns from week to week show that throughout England murder is everywhere on the increase. Suicides, poisonings, outrages on the person, and brutal and violent crimes beyond number are among the occurrences of every day life, so familiar that they call forth no cry of horror from the heart of the people. This is the worst feature of the social condition of the people. How would our friends, who are continually impressing on the Irish people the beauties of English civilization, like to see them civilized up to the standard which these facts indicate?—United Irishman, Liverpool.

A HORRIBLE CRIME.—The London Times gives an account of the trial at the late Manchester assizes of John Stanney, aged 22 years, who was charged with throwing oil of vitriol on his wife. The prisoner and his wife had been married for a year, and lived at Oldham; and it appeared that from five weeks before the offence was committed up to the very day previous to it, there had been some jealousy on his part, and that on one occasion he had told her that "he would make her so as no one would look at her by throwing oil of vitriol upon her." Upon the day in question (the 15th of March last) the two were together in the house, and the prisoner, who had purchased the oil of vitriol about an hour before, went into a back kitchen and poured it out into a basin. He then returned, and put his arms around his wife's neck, upon which she raised her face, thinking he was going to kiss her. He then poured a portion of the liquid on her forehead, and when she began to struggle got her down on the floor, and tried to pour it down her throat, saying, "Whoever has you, shall have you both cripple and blind." She succeeded in preventing him from pouring more than a very small quantity down her throat, but he dashed the remainder in her face and ran out of the house. The victim of this diabolical outrage was in danger of death for some time, and when in the box presented a most shocking and painful appearance. Before this occurred she had been a comely girl. When before the magistrates the prisoner said, "It was her own fault; he had told her hundreds of times about speaking to Helysly and she had said she would speak to him. He then told her that he would throw oil of vitriol on her and cripple her, and she replied, 'the sooner the better.'" The defence was that the prisoner bought vitriol to frighten his wife only, and that it fell upon her accidentally. The jury found the prisoner guilty, and he pleaded guilty to a previous conviction of felony. There was also against him a charge of horse stealing. He read a long statement. His Lordship said that he was possessed with the conviction that the prisoner was a man given up to the most vindictive feelings. It was the most painful spectacle he ever recollected seeing in a court of justice when the poor woman got into the witness box, and no one could entertain the slightest sympathy with the prisoner, who, in the statement which he had read, had not expressed the slightest contrition. He sentenced him to penal servitude for life.

A TERRIBLE CASE-ROLL.—The Dublin Freeman calls attention to the crime roll of the Liverpool Assizes that opened on August 7. The calendar presents a fearful array of crimes. There are six committees for murder, and this number may be increased to eight if the supposed perpetrators of two can be arrested before Saturday. James Fox is charged with the murder of his wife on the 5th of July. The principal witnesses against Fox is one of his own children. William Baker stands charged with the murder of Charles Langan, in London road, on July 10. Langan refused to fight Baker in a street quarrel, and then Baker drew a revolver from his pocket and shot Langan through the back of the head. Jacob Schneider, a Prussian, called the wife of Peter Patchence a shameful name in her own house. She informed her husband of Schneider's conduct; a scuffle ensued between the two men, Patchence fell, stabbed mortally by Schneider. Edward Jones, a mate on board of the British ship Coldbeck, on the 24th of April last, the ship being near Cape Horn, ordered an able seaman, Edward Cooper, to do some work connected with the management of the vessel. Cooper refused, and when Jones remonstrated, Cooper drew a revolver and shot him through the heart. As the hulk Kent lay in the river Bonny, on the West Coast of Africa, Lawrence Harrington, captain of the hulk, was standing close to the side of the vessel, speaking to the captain of the steamship Bonny, which was alongside, but a little distance. John Armstrong, chief mate of the hulk, came behind Captain Harrington, seized him by the waist, and pitched him over the side of the hulk into the sea. The captain never rose to the surface. It is supposed either that he was stunned by his head being struck against the edge of the hulk's boat, or that he was seized and devoured by sharks, which swarm in the river. On Saturday evening, the 8th of May, two men named Michael McMahon and Michael Jennings, were playing at pitch and toss. McMahon lost two shillings and became irritated, challenged any one to fight him. No one accepted the challenge, and then McMahon drew his knife, and turning sharp around, stabbed Jennings, who had given him no provocation, straight through the heart. These are the cases which will be tried. There are two other murders, the perpetrators of which are not yet made amenable to justice. A month since, a boy, 11 years of age, was found savagely murdered, lying among some shrubs in Aunfield Cemetery. It is supposed that the murder had been effected elsewhere, and that the body had been conveyed to the cemetery during the night. On Saturday, July 24, a man was set upon, beaten and kicked to death in Mill street. His murderers have as yet escaped detection. In addition to this heavy calendar of capital crime, there are two cases of manslaughter, four of wounding, seven of burglary, one of forgery, one of perjury, and there are 16 persons charged with assault and robbery. The assizes throughout the whole of Ireland do not present such an array of crime as this at the town of Liverpool alone.

A SINGULAR ACCIDENT WAS THAT AT ROCKFORD, Ill., on the night of August 23. An excursion train with about 800 passengers, was thrown from the track by striking a cow, while returning to that city from Geneva lake. The engine, baggage and two passenger cars were wrecked, one passenger killed, and six wounded, some of them fatally.

An old Irishman, name John Stack, died at Cartersville, Ga., on the centennial anniversary of O'Connell's death. He was says the Standard, "very proud of the fact that he once drove a carriage in which O'Connell was taking a pardon to a man who was about to be hung. One of the horses stumbled all to the ground. O'Connell jumped out of the coach and ran on foot to the scene of hanging, and just reached it in time to save the man's life—the rope was around his neck."

AN INTERESTING CASE.—A case of peculiar interest to those who use oil lamps has just been decided by the Supreme Court of Louisiana. A woman, New Orleans purchased some "non-explosive oil"—in this instance named "septolite"—which exploded as the woman was filling a lamp, burning a girl of eighteen, her daughter, severely, and inflicting upon herself the burden and care of nursing the injured child, and the expense of medical aid. The manager of the Septoline Oil Company was made defendant, and damages were laid at \$6000—those of the daughter \$5000 and of the mother \$1000. The defence was a general denial. A lower court decreed \$1000 to the daughter and \$250 to the mother, and the Supreme Court has just affirmed this decision.

Self-preservation is the first law of our nature; but it is a law which we ignorantly and constantly disregard in laying our life and health at the mercy of the foul conditions of life prevailing among our neighbors. We roll up our eyes and stand aghast when contemplating the horrors of war; yet the mortality of war is trifling as compared with the mortality by preventable disease. England, in twenty-two years of continuous war, lost 79,700 lives; in one year of cholera she lost 144,860 lives. We look idly on and see our population decimated by an infant mortality so great that its like among civilized and coits would appal the farmer, and set the whole community energetically at work to discover a remedy.—Atlantic Monthly.

SEVERE DOINGS IN ARIZONA.—A despatch from Tucson, Arizona, reports that a heavy merchant of that place named Carillo, was arrested on Thursday on a charge of furnishing arms to insurgents. He was given no trial, but ordered to pay \$20,000, or to be shot on Sunday last. The Contier rode 300 miles to Tucson, raised the money returned and ransom of Carillo, whose grave had already been dug. He arrived at Tucson, to day. There is great excitement over the outrage, and the roads are lined with refugees fleeing from the impending revolution.

THE BANK OF CALIFORNIA.—NOT SUCH A BAD STATE OF AFFAIRS AFTER ALL.—A special from San Francisco says it is reported among leading bankers and others that an investigation by the Directors into the condition of the Bank of California, show that the assets of the bank reach \$18,000,000, while the liabilities are \$12,000,000, leaving a surplus dividend of \$6,000,000, which may possibly shrink to \$5,000,000. It is also believed the bank will resume business within 60 days.

CALIFORNIA.—Four men recently had a terrible experience in Penamint Valley, Cal. Water is scarce in that region, and it is customary for those who make the journey to carry a supply, but this party took too little, and were soon suffering with thirst. The first to succumb was told by his comrades to lie still, and they would return to him with water. Another very soon gave out, and was advised to return to where the first had been left. At length another became exhausted, leaving only one—an old mountaineer named Phillips—to struggle on until he reached a spring. He filled his canteen, and started back to succor his comrades, but when he found them, one was dead.

INTERESTING POEMS.—The London Advertiser (Canada) in reviewing John Hoyle O'Reilly's poems, says: "This book of poems is one of the most entertaining we have ever perused. The author does not lay claim to artistic merit, but if the true art of poetry lies in good thoughts, well-expressed, and touching by its flowing rhythm the sweet chords in the reader's heart, then our author is a poet indeed. For a number of years Mr. O'Reilly was in the Southern seas, having traversed Australia and afterwards the Antarctic Ocean in a whaling cruise, and thus gave the occurrences which are most thrilling themselves into a small highly entertaining volume. Among the most thrilling will be found 'The King of the Vessel,' a story of the bush; 'The Amber Whale,' and 'The Fisherman of Wexford,' 'The Tale of Uncle Ned,' with which the book closes, are most thrilling incidents of the soldier's life. Readers will find in this book something to captivate any audience before whom they may stand."

THE STONE-CUTTERS OF CHICAGO.—There is a likelihood of a general strike among the stone-cutters of Chicago, according to present appearances. At least, war has been declared by the Stone-cutters' Union, the members of which at the last meeting voted to quit work unless their wages were raised to \$3 per day. The trouble originated among the employers of Sindlinger & Lawser, stone contractors. At the last meeting of the Cutters' Union, held on August 25, the feeling, aroused by the supposed ill-treatment of the complainants was aggravated by discussion until it was resolved to demand a raise of wages all round. The regular wages for stone-cutters have been \$2 50 and \$2 75 a day, and a resolution was passed that, unless the proprietors of the yards agreed to raise the wages of their men to \$3 a day, they would all strike on Monday. Their alleged reasons for demanding a raise are that they are so interfered with by convict labor, and that there are so few working days in the year that this action is rendered necessary to enable them to live. So far, the employing firms have all refused to accede to the terms proposed, and, unless something unusual happens before next Monday, the stone yards will all be deserted, and work will be at a standstill. It is probable, however, that the strike will be short-lived, and will end as did the attempt two years ago—in the men resuming work at the old wages. Messrs. Sindlinger & Lawser have advertised for non-union stone cutters.

FRAUDS DISCOVERED IN THE BANK OF CALIFORNIA.—In connection with the recent rumours concerning the affairs of the Bank of California respecting the over issue of stock, disappearance of securities, and other fraudulent proceedings, this much is known positively, that from three to three and a half millions of assets of the bank have been recently abstracted without the knowledge of the directors. How this has been done is not known at present; It is stated about town that the Bank of California will positively resume business. The statement is diligently used here, and is in fact a political problem. A personal interview was held with one of the most prominent gentlemen of the Board of Directors, who says directly that all such statements are premature, that an effort is being made to reorganize by forming a guarantee fund to liquidate the affairs of the Bank, and afford means to resume business, and that responses of those approached are of an encouraging nature; but that nothing can yet be stated definitely in answer to the question. Concerning the rumours of fraudulent mismanagement on the part of Ralston, the gentleman replied: "All I can say about that is, that Ralston appropriated funds of the Bank largely to his own use." On being asked if there appeared to be any evidence of intentional fraud on Ralston's part, he replied: "Mr. Ralston got into a scrape, and used the funds of the Bank to help himself out."

A singular accident was that at Rockford, Ill., on the night of August 23. An excursion train with about 800 passengers, was thrown from the track by striking a cow, while returning to that city from Geneva lake. The engine, baggage and two passenger cars were wrecked, one passenger killed, and six wounded, some of them fatally.

An old Irishman, name John Stack, died at Cartersville, Ga., on the centennial anniversary of O'Connell's death. He was says the Standard, "very proud of the fact that he once drove a carriage in which O'Connell was taking a pardon to a man who was about to be hung. One of the horses stumbled all to the ground. O'Connell jumped out of the coach and ran on foot to the scene of hanging, and just reached it in time to save the man's life—the rope was around his neck."

AN INTERESTING CASE.—A case of peculiar interest to those who use oil lamps has just been decided by the Supreme Court of Louisiana. A woman, New Orleans purchased some "non-explosive oil"—in this instance named "septolite"—which exploded as the woman was filling a lamp, burning a girl of eighteen, her daughter, severely, and inflicting upon herself the burden and care of nursing the injured child, and the expense of medical aid. The manager of the Septoline Oil Company was made defendant, and damages were laid at \$6000—those of the daughter \$5000 and of the mother \$1000. The defence was a general denial. A lower court decreed \$1000 to the daughter and \$250 to the mother, and the Supreme Court has just affirmed this decision.

Self-preservation is the first law of our nature; but it is a law which we ignorantly and constantly disregard in laying our life and health at the mercy of the foul conditions of life prevailing among our neighbors. We roll up our eyes and stand aghast when contemplating the horrors of war; yet the mortality of war is trifling as compared with the mortality by preventable disease. England, in twenty-two years of continuous war, lost 79,700 lives; in one year of cholera she lost 144,860 lives. We look idly on and see our population decimated by an infant mortality so great that its like among civilized and coits would appal the farmer, and set the whole community energetically at work to discover a remedy.—Atlantic Monthly.

SEVERE DOINGS IN ARIZONA.—A despatch from Tucson, Arizona, reports that a heavy merchant of that place named Carillo, was arrested on Thursday on a charge of furnishing arms to insurgents. He was given no trial, but ordered to pay \$20,000, or to be shot on Sunday last. The Contier rode 300 miles to Tucson, raised the money returned and ransom of Carillo, whose grave had already been dug. He arrived at Tucson, to day. There is great excitement over the outrage, and the roads are lined with refugees fleeing from the impending revolution.

THE BANK OF CALIFORNIA.—NOT SUCH A BAD STATE OF AFFAIRS AFTER ALL.—A special from San Francisco says it is reported among leading bankers and others that an investigation by the Directors into the condition of the Bank of California, show that the assets of the bank reach \$18,000,000, while the liabilities are \$12,000,000, leaving a surplus dividend of \$6,000,000, which may possibly shrink to \$5,000,000. It is also believed the bank will resume business within 60 days.

CALIFORNIA.—Four men recently had a terrible experience in Penamint Valley, Cal. Water is scarce in that region, and it is customary for those who make the journey to carry a supply, but this party took too little, and were soon suffering with thirst. The first to succumb was told by his comrades to lie still, and they would return to him with water. Another very soon gave out, and was advised to return to where the first had been left. At length another became exhausted, leaving only one—an old mountaineer named Phillips—to struggle on until he reached a spring. He filled his canteen, and started back to succor his comrades, but when he found them, one was dead.

INTERESTING POEMS.—The London Advertiser (Canada) in reviewing John Hoyle O'Reilly's poems, says: "This book of poems is one of the most entertaining we have ever perused. The author does not lay claim to artistic merit, but if the true art of poetry lies in good thoughts, well-expressed, and touching by its flowing rhythm the sweet chords in the reader's heart, then our author is a poet indeed. For a number of years Mr. O'Reilly was in the Southern seas, having traversed Australia and afterwards the Antarctic Ocean in a whaling cruise, and thus gave the occurrences which are most thrilling themselves into a small highly entertaining volume. Among the most thrilling will be found 'The King of the Vessel,' a story of the bush; 'The Amber Whale,' and 'The Fisherman of Wexford,' 'The Tale of Uncle Ned,' with which the book closes, are most thrilling incidents of the soldier's life. Readers will find in this book something to captivate any audience before whom they may stand."

THE STONE-CUTTERS OF CHICAGO.—There is a likelihood of a general strike among the stone-cutters of Chicago, according to present appearances. At least, war has been declared by the Stone-cutters' Union, the members of which at the last meeting voted to quit work unless their wages were raised to \$3 per day. The trouble originated among the employers of Sindlinger & Lawser, stone contractors. At the last meeting of the Cutters' Union, held on August 25, the feeling, aroused by the supposed ill-treatment of the complainants was aggravated by discussion until it was resolved to demand a raise of wages all round. The regular wages for stone-cutters have been \$2 50 and \$2 75 a day, and a resolution was passed that, unless the proprietors of the yards agreed to raise the wages of their men to \$3 a day, they would all strike on Monday. Their alleged reasons for demanding a raise are that they are so interfered with by convict labor, and that there are so few working days in the year that this action is rendered necessary to enable them to live. So far, the employing firms have all refused to accede to the terms proposed, and, unless something unusual happens before next Monday, the stone yards will all be deserted, and work will be at a standstill. It is probable, however, that the strike will be short-lived, and will end as did the attempt two years ago—in the men resuming work at the

The True Witness

AND CATHOLIC CHRONICLE, PRINTED AND PUBLISHED EVERY FRIDAY

No. 185, Fortification Lane, by J. Gillies to whom all Business Letters should be addressed.

G. E. CLERK, Editor.

TERMS YEARLY IN ADVANCE:

To all country Subscribers, Two Dollars. If the Subscription is not renewed at the expiration of the year, then, in case the paper be continued, the terms shall be Two Dollars and a half.

The TRUE WITNESS can be had at the News Depots. Single copies, 5 cts.

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.

The figures after each Subscriber's Address every week shows the date to which he has paid up. Thus "John Jones, Aug. '71," shows that he has paid up to August '71, and owes his Subscription from that date.

S. M. FETTERILL & Co, 37 Park Row, and Geo. Rowell & Co, 41 Park Row, are our only authorized Advertising Agents in New York.

MONTREAL, FRIDAY, Sept. 10, 1875.

ECCLESIASTICAL CALENDAR.

SEPTEMBER, 1875.

Friday, 10—St. Nicholas of Tolentino, C.

Saturday, 11—Of the Octave.

Sunday, 12—17 P. Holy Name of Mary.

Monday, 13—Of the Octave.

Tuesday, 14—Exaltation of the Holy Cross.

Wednesday, 15—Octave of the Nativity of the B. V. M. Ember Day. Fast.

Thursday, 16—SS. Cornelius, Pope, and Cyprian, Bishop, M. M. St. Euphemia and others, M. M.

NEWS OF THE WEEK.

His Holiness continues to give daily audiences, and to transact business as usual. A great number of pilgrims are expected to arrive in Rome during this month. The Osservatore Cattolico congratulates its contemporary of the same title, in Venice, on being persecuted by the King of Italy. The fact that the editor has been locked up for commenting on Victor Emmanuel is taken as sound proof that its opinions are true and staunch.

Monsieur Richard was installed on the 13th ult., at Notre Dame, as coadjutor to the Archbishop of Paris. The latter, according to an evening paper, has sold the old Carmelite and Dominican establishment in the Rue Vaugirard to the Jesuit Fathers for a Free University, to be opened next month. The price was 1,000,000fr.

The Swiss of the Protestant Cantons are so alarmed at the determination of Catholic tourists to avoid their neighbourhoods, that they have posted up notices in all the railway stations mentioning the places where Mass is celebrated. Everywhere in Germany the note of departure or suppression of the religious orders is heard. At Paderborn an application was made by the Burgemeister and many citizens that the Franciscan church should be allowed to remain open for divine service. The Government observed that this would involve the appointment of priests specially designated for this purpose, but as the Bishop had been "deposed" the see was vacant, and there was no way by which the priests could be legally selected. Hence the church must remain closed. At Fulda the mother house of the German Sisters of Charity has been taken possession of by the Government, as well as all the property belonging to it. The nuns were not able to alienate it, because the reversion of the ownership had, in case of the extinction of the community, been secured to the Bishop of the diocese. The see of Fulda is vacant; the diocesan property is "administered" by a Government commissary. He has stretched out his hand, under the reversionary clause, on the convent property also. Meantime several communities are receiving invitations from other lands, especially from America, offering houses, and lands, and money. The German papers continue to refer to the O'Connell Centenary Celebration in Dublin. The Frankfurter Zeitung finds fault with the "Ultramontane and religious features which were given to it. But it admits that a close union exists between priests and people in Ireland. It says that if the King of Prussia and his Ministers had seen the Dublin procession they would have had reason to doubt the accuracy of the dictum ascribed to Frederick II, that priests were not to be feared, because they could not command big battalions.

The Germania discusses at great length the charge brought forward by the anti-Catholic newspapers that O'Connell was a Freemason. It shows that as soon as he knew the prohibitions of the Church he left the society. It asks the Liberal papers to cite other Freemasons (even among soi-disant Catholics) who show the same filial respect for the Holy See which he always manifested, or who fought earnestly to emancipate the Church from State control, as he did.

A few days since an assembly of Catholic deputies from various districts of Poland was held at Punitz. They discussed the condition of the Church, and made earnest protests against the fierce persecution still so relentlessly carried on against their bishops, their priests, and themselves. One of the speakers made a most stirring appeal to his fellow countrymen, and urged them to aid the Catholic bodies in their efforts to procure for their country the religious freedom of which they had been so mercilessly robbed. In the course of his address he alluded to what O'Connell had achieved for Ireland by his peaceful and persevering efforts. He spoke of the movement which he inaugurated under the title of Repeal, and told them how he had banded together almost as one man the millions of the Irish nation in the struggle he had undertaken. He asked the Poles were they content to remain inactive under the weight of the wrongs that were so grievously crushing them; and believing that they were not, he counselled them to profit by the advice of O'Connell—to unite together in a great effort for the repeal of the iniquitous laws of May, and secure for their Church and their pastors that liberty of life and of action of which they had been so cruelly plundered.

The reorganization of the Russian cavalry, just ordered by the Emperor Alexander, amounts to the permanent mobilization of some 50,000 horse. In accordance with this important measure, the greater part of the cavalry in European Russia will be always kept on a war footing, and stationed along railway lines, so as to be ready to act at a moment's notice.

It is reported that an English steamer has succeeded in landing at Motrico a large cargo of war material for the Carlists, including four pieces of artillery, 5,000 rifles, and 100 cases of cartridges.

A dispatch from Constantinople says that information has been received by the Turkish Government and by foreign embassies which removes all apprehensions that Servia will by her conduct add to the complications of the Herzegovinian question. A solid agreement between the powers and the Servian Government has been effected at Belgrade, owing to pressure being brought to bear by the representatives of the former. Servia undertakes to restrain the party of action within her borders.

The declarations of Chinese authorities respecting the Formosa savages, now prove to be empty threats. Troops refuse to follow the aborigines into the heart of the island, and have revolted by regiments. The savages remain masters of the situation, and the Chinese military operations have been suspended. A body of returned soldiers from Formosa, soon after landing at Foo Choo, assaulted an American lady and gentleman with great violence, severely bruising both. An investigation into the affair is being made by the United States Consul.

A cable despatch has been received from His Excellency Lord Dufferin, at Clondeboy, Ireland, stating the intention of the Vice-Regal party to sail for Canada on the 8th October.

THE GUIBORD CASE.

We cannot but deplore the scenes that occurred in front of the Catholic Cemetery on Thursday last, when it was attempted therein to bury the mortal remains of Guibord, late of the Institut Canadien. A noisy and violent crowd barred the entrance to the Cemetery, and proceeded to such acts of violence that it was deemed prudent to return with the coffin to the Protestant vault. For this violence there can be no excuse, religion is neither profited nor honored thereby and the Catholic Church does not require the aid of rowdies and stone-throwers. We, therefore, as Catholics, condemn without reserve all attempts to oppose by physical force or threats of violence, the carrying out of the judicial sentence in the case of Guibord.

At the same time, and without pretending to palliate the conduct of the rioters, we cannot but censure the conduct of the friends of the deceased—inasmuch as they evidently did their best to provoke strife, by appealing to national and religious prejudices. As an instance of this we cite the fact that the coffin of Guibord was enveloped in a British ensign. What does this mean, says the Montreal Gazette very pertinently the answer is obvious, the intent was to introduce the national element into the Guibord affair and to appeal to national prejudices against French Canadianism. No other interpretation of the display of the British flag over the corpse of Guibord is conceivable, and that display was intended to be an act of defiance to another nationality. That this justified the violence we do not pretend, but, to a considerable degree it accounts for it.

Of course the Montreal Witness—it wouldn't be the Montreal Witness if it didn't do so—boldly asserts that the ecclesiastical authorities of Montreal not only connived at, but incited to, the riots which all Catholics deplore. Now, the fact is as our readers will see from an article which we copy below, from the Montreal Gazette, that the impugned ecclesiastical authorities, the Bishop of Montreal to wit, and the Cure of the Parish having had hints that violence might be anticipated on the occasion to which we refer, wrote to the civil authorities advising the timely employment of the police. If this advice was not taken it is surely most unjust to blame those who tendered it as having been either actively or passively parties to the riots.

Up to the time of going to press we know not what steps have been taken to carry out the burial of Guibord; even the date is uncertain; but it is to be trusted that when again it is attempted to remove the remains they will be attended with such a display of force as shall make even the semblance of resistance impossible. We here give the article from the Montreal Gazette to which we have referred above.

(From the Montreal Gazette.)

The Witness last evening commenting upon the unfortunate proceedings of Thursday last, on the occasion of the attempted burial of the remains of Guibord, and referring to the Roman Catholic authorities, says: "In positively declining to do anything more than the law rendered necessary, the Seminary authorities would have had our sympathy." There is no doubt that this sentence correctly interprets the general sentiment in relation to this matter. And it is worth while, therefore, to see what the law did render necessary. The judgment of the Privy Council ordered that a writ should issue to the Fabrique, "commanding them, upon application being made to them by, or on behalf of the Institut Canadien, and upon tender or payment to them of the usual and accustomed fees, to prepare, or permit to be prepared, a grave in that part of the cemetery in which the remains of Roman Catholics who have received ecclesiastical burial are usually interred, for the burial of the remains of the said Joseph Guibord, and that on such remains being brought to the said cemetery for that purpose, at a reasonable and proper time, they do bury the said remains in the said part of the said cemetery, or permit them to be buried there." It is true that the order served by Mr. Doutré, went further, and demanded that the burial should be with the customary religious services, and threatened future legal proceedings in the event of this not being complied with. But this demand was in excess of the judgment of the Privy Council, and was of no more effect than if he had required all the gentlemen of the Seminary to stand on their heads during the performance of the ceremony. The judgment itself required the Seminary simply to prepare or permit to be prepared a grave in consecrated ground, and to bury, or permit to be buried, the remains of the late Mr. Guibord in that grave. And acting upon their duty, as laid down by our evening contemporary, in doing only what the law rendered necessary, they fully obeyed the order of the Privy Council in permitting to be made a grave in consecrated ground, and in permitting to be buried the remains of Guibord.

Have they fulfilled these conditions? We think in all candour, it must be admitted that they have. The grave was dug in consecrated ground; the officers were there to receive the accustomed dues; and the entry of the body into the Cemetery was prevented, not by them but by a mob, for whose presence on all ordinary principles of evidence, they cannot be held responsible, for the best of all reasons that hearing it was to assemble they took the precaution to advise the civil authorities of the fact, as the following letter shows:

MONTREAL, 2nd September, 1875.

Mr. Mayor:—I believe it to be my duty to inform you that it was reported to me at a late hour last night that the Irish intended uniting with the French Canadians, and to gather en masse to-day in front of the gate of the Cemetery in order to oppose the entry of the body of the late J. Guibord.

It is needless for me to observe that this cannot be done without most regrettable acts arising. In order to prevent them, the police will be, without doubt, brought into service on the ground at a proper time, so that there may be no reason to deplore disorders which may arise should wise precautions not be taken to prevent them.

I have the honor to be, truly, Mr. Mayor, with perfect consideration, your very humble servant,

IG. MONTREAL.

"To His Honor the Mayor of Montreal." Having thus taken all precautions not simply to fulfill the part required of them by the Privy Council, but to invoke the aid of the civil authority, in order that provision should be made to prevent any miscarriage in the carrying out of the requirements of the judgment, they surely are entitled to exemption from the kind of attacks that are being thoughtlessly made upon them. We point these facts out because there never was a time when it was more necessary that men should exercise a cool judgment, and that all good men, at whatever altar they may worship God, shall unite in preventing this case becoming a religious war in this community. The ecclesiastical authorities have shown their willingness, however much their feelings may be against it, to obey the authority of the judgment of the Privy Council. The resistance has come from a mob, and with that fact, without reference to the religious sentiment that may have prompted it, we have to do. We cannot afford to allow a mob of whomsoever composed, to interfere with the execution of an order of the Courts. Every man's liberty depends upon the maintenance of respect for judicial authority and for that reason this order of the Privy Council must be executed. But it should be executed not in a spirit of religious rancour, and the attempt to arouse such rancour is a most evil one, calculated to do great mischief. The failure to enforce it on Thursday was due to the neglect of the civil authorities, who, warned of possible danger, neglected to provide against it. It is for the civil authorities now to repair their own injury; and every man who values the peace of the community, will render his aid in securing the enforcement of it without public disturbance.

COMPARISONS ARE ODISIOUS.

Protestant essayists, lecturers and historians never tire of instituting comparisons between the condition of Catholic and Protestant States, always of course to the disadvantage of the former. They point with pitying finger to the condition of France and Spain but when they speak of England or Germany they wax eloquent on their riches and prosperity and think they have furnished conclusive proof that the Protestant is the best religion. They seem to forget that ancient Athens might on the same principle have looked down upon Jerusalem with the most unutterable scorn. The Athenians might have pointed to the splendor of their regal city, the magnificence of their buildings, the genius of their poets and philosophers, the conquest of their generals and admirals. They could have shewn the statue of Phidias by Praxiteles and the profound philosophy of Plato and challenged the Jews to prove the truth of their religion by producing anything like them and be still as logical as our modern profound thinkers, our Gladstones, Carlyles and Hegels.

It is a fact that few will be inclined to doubt that Our Saviour did not come down to found a religion which was to confer material happiness in this world. No, he preached quite a different doctrine, and by word and example taught his followers that "His Kingdom was not of this world." The Protestant evangelizer would seem however when pointing with exultation to the might and wealth of England, and with scorn to the poverty of Spain, to forget the sacred teaching of the Redeemer, or to ignore it. While not wishing to be aggressive in our remarks, we cannot avoid saying that there is more of materialism and love of wealth, as a means to worldly comfort attaching to the Protestant religion *per se*, than to any one we know or have heard of. Its hierarchy is richer and its clergy keener in their competition for lucrative promotion than those of any other creed, Christian or Pagan. No one but an Episcopalian clergyman could live in and draw a fat salary from a parish where there was not a soul of his way of thinking as they did in Ireland. The English State Church is haughty and rich and sends out but few missionaries; the little evangelizing that is done by Protestants emanating from the Methodists and Baptists who are poor. Thus when the Irish Catholic peasant was dying of starvation, in the supreme hour of his agony they took him porridge and offered it in exchange for his conversion as being a more efficacious means than the gospel. And it is notorious that when a city or district is plague stricken those gentlemen are the first to fly from it and leave their congregations to depend upon the Catholic Sister of Charity and to the much abused Catholic priest. It is then very natural to hear Protestant lecturers and historians advance the prosperity of England and Germany as a proof that their religion is the true one.

But after all are the Catholic people of France and Spain so poverty-stricken and degraded as Protestant writers and travellers would make them, and are the English and Germans so superlatively wealthy and happy? What caused the Irish in this and other countries to leave their homes and the beautiful land they loved so passionately and well? It was famine and oppression. True they crossed the Atlantic previous to the terrible years commencing with '47, but it was then the volume of emigration swelled so largely. The Germans have also come in millions, and a fair share of the English and Scotch. Like causes produce like effects, and although Germany did not have a great famine upon her, still it is a fact people do not come out here to spend fortunes, but to make them if possible. The French and Spaniards and Italians do not emigrate as a rule, which is an evi-

dence that they are well off at home. True, we have millions of Spaniards and French on the Continent, but it was long ago they came, and it was the spirit of conquest which urged them around the Cape, to the Indies, and the discovery of America. It is the fashion to rail at Spain and Italy and say they are poor, because they are Catholic. Well, the Jews are the richest people on the earth. We doubt very much if there is a nation now, or if there ever existed a nation since history first lifted the curtain and revealed the sayings and doings of mankind, that could act like France in 1871, which, after a most tremendous war, could come forward and by the aid of its citizens pay the almost fabulous sum of One Thousand Million Dollars. Prussia could certainly not do it, notwithstanding her prosperous religion; and England herself after a disastrous war could hardly raise the hard cash. Belgium is Catholic and Holland is Protestant; but we have yet to learn Holland is the more prosperous. People did not wait for the light of the Reformation to enable them to discover America, and the art of printing was invented by the Catholic Caxton. The painters and poets and sculptors of the Renaissance flourished in the proud Italian Republics when, according to progressive Protestants, the Popes reigned supreme, and just previous to the advent of Luther. The laws of which Englishmen are so justly proud were framed, then Cathedrals built and their colleges founded by their Catholic ancestors, though we must acknowledge poorhouses did not come till after the Reformation and Kings and nobles had robbed the monks of the patrimony of the poor. Again the observant Protestant traveler notices with disgust the number of lame and blind which abound in great Catholic, and glories in their absence in Protestant Cities. The reason is obvious. The Reformation procured cells for them in prisons and poorhouses where they are immured from the sun rays and the faces of their friends and where the sight of them will not be an eye sore to the wealthy and the mighty of the land.

The less comparisons therefore Protestant Journals and philosophers institute between the two forms of worship the better for themselves even as regards material prosperity and enterprise, for in our own day Catholics have tunneled the Alps and cut a canal through the Isthmus of Suez.

A WORD OF REPLY.

The Star of the 30th ult., did us the honor of devoting a leading article to the criticism of some remarks we had made on the relations which should exist between Irish and French-Canadians. To our contemporary's criticism we make no objection; we think the spirit in which it was written was meant to be fair, and with fair criticism from any source we find no fault. We write these lines merely to answer two objections which the Star makes to our article.

First, our contemporary calls our attention to the fact that we said that "he who is not the friend of Catholic advancement in this country deserves not the friendship of the Irish in Canada," and from these words he concludes that we mean that no conscientious Protestant deserves the friendship of individual Irish Canadians. Now it seems to us that to any one who has read our article, it must be evident that we had no such meaning. What we meant to say—and we do not see how any other interpretation can be given to our words read with the context—was that such persons do not deserve the friendship of the Irish as a body. And, as the Star itself admits that these persons must necessarily be conscientiously opposed to Catholicity; how can it expect that the Irish people, who, as a race, are essentially Catholic, should be friends with the avowed enemies of Catholicity? Surely if "Protestants who are philanthropic enough to love and respect both Irish and French Canadians,"—and whom we may assure our contemporary Irish and French Canadians are philanthropic enough to love and respect as individuals,—believe, as the Star says they do, Protestantism to be better than Catholicity, and consequently oppose the advancement of the latter, it is asking rather much of us who believe Catholicity to be better than Protestantism to require us to offer them our friendship as a body, and to connive at the opposition by being friends with the opposers.

Our words in this regard seemed to the Star intolerant, and showed neither "patriotism nor liberality." The fact of the matter is, Catholics and Protestants differ so completely on matters which are too important to admit of compromise, that it is impossible for them to be tolerant of each other's principles. That is a species of tolerance that we ask of none, and profess to practice towards none. The species of tolerance we do endeavor to put in practice, and which we expect from others, is that Christian charity which teaches us that we must none the less love our brother because he has fallen into error; but there is a vast difference between loving the brother whom error has blinded, and loving or tolerating the error which blinds him. Of all individuals who are sincere, however erroneous their ideas may seem to us, we are tolerant; but we would consider that we did anything but our duty were we equally tolerant of those ideas themselves. As for the patriotism of our words we fail to see that it shows lack of patriotism on our part to tell our Irish readers not to bestow their friendship on a class who by their own showing, oppose, and feel bound in conscience to oppose that which we as well as those readers believe to be the greatest blessing which could be granted to our common country, the universal spread of the Catholic Religion.

We are also taken to task for having said that "Catholic interests are anything but the first consideration with our rulers of whatever political party they may be." Now the Star does not attempt to deny this fact, but goes off into a justification of it, a justification which seems rather out of place inasmuch as we did not say that such should not be the case, but contented ourselves with stating that such was the case. From this fact we drew the conclusion that inasmuch as our rulers had not our interests in view, it behoved us Catholics to guard vigilantly those interests ourselves, and we left the matter there, so that our words hardly justified our contemporary's long defence. Of

course we have a very decided opinion on the question as to whether it would be desirable that our Government should give some consideration to Catholic interests or not, and one which we do not hesitate to say differs materially from that of the Star, but we defer speaking of it to another occasion, as this article has already become longer than we intended it to be.

Meanwhile, we consider that our contemporary's objections are sufficiently answered.

PASTORAL LETTER

OF 1875

GRACE THE ARCHBISHOP OF TORONTO.

JOHN JOSEPH LYNCH, BY THE GRACE OF GOD, AND APPOINTMENT OF THE APOSTOLIC SEE, ARCHBISHOP OF TORONTO, ASSISTANT AT THE PONTIFICAL THRONE.

To the Clergy, Religious Communities, and the Laity of Our Diocese, Health and Benediction in the Lord.

DEARLY BELOVED BROTHERS.—On the festival of the Ascension of our Lord of this year we addressed to our venerable Brothers, the Catholic Bishops of London, Hamilton, Srepta, and Kingston a letter of convocation to the first Provincial Synod of our Ecclesiastical Province, to be held in our Metropolitan Church of Toronto, on the 26th of September next. The first Council was to have been held on the 14th of September, 1873, but various circumstances intervened to cause us to defer it. Councils have been held in the Church from Apostolic times; and, in the ordinary providence of God, they are most useful to preserve the faith and discipline of the Church. There are various kinds of Councils; but first let us say who are the legitimate members who compose a Provincial or general Council of the Church. They are the legitimate and rightly-ordained bishops of the Catholic Church in communion with the Holy See. Those pastors of the flock of Christ, assembled in general Council, form a legitimate court or earthly tribunal having power from the Head of the Church, Christ, the invisible pastor of souls, to enact laws and enforce, by spiritual penalties, obedience to these laws. This Parliament or Council may be first Ecumenical, when all the bishops of the world are convoked by the Pope, the successor of St. Peter, the chief Executive of the Church. The decisions of these Councils are infallible. Christ has said: "Hear the Church, and he that heareth not the Church let him be to thee as a heathen or publican, Christ would never have ordered us to hear the Church if it could lead us into error; or a person could not be like a heathen or a publican if he refused to hear a church that could lead him astray.

In the second place, there are national Councils, where all the Bishops of the nation assemble to deliberate on matters affecting their whole country. As in our days the national Councils of Thurles, where all the Bishops of Ireland assembled; or the national Council of Baltimore, to which all the Bishops of the United States were called. A delegate of the Apostolic See presides over these Councils in the name of the Pope. The decrees of these Councils only affect the nation, and do not bind beyond its limits.

Thirdly, Provincial Councils, which are composed of all the Bishops of a certain Province, presided over by the Archbishop of that Province, and attended likewise by Theologians, heads of Religious orders, and seminaries, as consultants, but not as judges or definers.

The fourth are the Diocesan Councils, or Synods, composed of all the Priests having care of souls of a diocese, presided over by the Bishop. Ecumenical Councils alone have the power to define articles of faith or morals, about which there might be any dispute. National and Provincial Diocesan Synods are convened for the purpose of promulgating doctrinal decisions of general councils or general laws of discipline, or establishing remedies for any local evils, or supplying local wants.

Our Provincial Council will, therefore, make no decrees concerning faith; but it will be occupied in reviewing the present condition of the Catholic Church in Ontario, to see if the spiritual wants of the Catholics, spread in some places sparsely over this vast Province, are attended to, whether there are priests and churches or stations adequate to the requirements of the people; if the education of the youth is such as to cause no remorse or uneasiness in the minds of Catholic parents or pastors; if sufficient provision is made to foster in youth those seeds of divine vocation for the sacred ministry, absolutely necessary to maintain the faith; without a true priesthood, a Catholic people cannot long survive. Again, it will be the duty of the Bishops to remedy any abuse that may spring up, occasioned by that constant warfare with the world and its evil principles; if there be a stagnation of spiritual life, which begets indifference to religious truths; if the services of the church in the administration of sacraments and delivery of the Word of God to the people, both by word and good books, are all that could be desired; and the lives of the clergy and people in keeping with their high vocation; if provision is made for the poor, for the infirm and orphans; in fine, are any efforts left undone whereby souls may be saved; if it is true, as it is, that the Church of Christ is like to the field of wheat, in which tares and weeds intermingle with the good seeds, or like the net dropped into the sea, into which is drawn all kinds of fishes; but yet the process of assorting, cleansing, and purifying must be constantly carried on. "The fan must be in the hand to cleanse the floor and gather the wheat into the barn." (Mat. iii.) Modern errors must be opposed and combated. In our Councils no new rules are to be made. The Church is not of to-day, or yesterday. The old canons are to be revived as far as our wants and the circumstances of this new country demand. Religious houses and congregations are to be seen to, that the primitive rule and discipline be observed. The Council must not either confine its solicitude to the wants of the people immediately under its care. The true Gospel is to be brought to the doors of those who do not openly profess the Catholic religion, multitudes of whom, we trust, are Catholic in heart. They implicitly make an act of faith in all the teachings of Jesus Christ our Lord; but alas, when they come to make an act of explicit faith in particular doctrines, then they fall, and explain away the very life of the doctrine, because they were thus instructed from the truth. How many good souls are weary, tossed about by every wind of doctrine. Let them pray and act courageously, despising the cowardice of the slaves of the world, the flesh, or the devil. Let them seek God, and they shall find Him, provided they seek him with humility and sincerity. The Council, therefore, has a great and divine work to accomplish; but it has the promise of the assistance of the Holy Spirit. If the Spirit of God is with two or three gathered in His name, he must be more powerfully with the legitimate pastors of the Church assembled in His name to do His own work.

The business of the Council will be conducted for the most part privately amongst the Bishops and Priests, because they are the legitimate representatives of the people for whose welfare the Council is assembled. The debates will have nothing worldly about them, because the affairs to be treated are of the Kingdom of God on earth. If matters of worldly importance arise affecting the interests of the Church, men skilled in such things will be consulted. The clergy are divinely commissioned to teach, and the people are, by the same divine authority obliged to obey. "Obey your prelates and be subject to them." For they watch as being to render an account of yourselves, that they may do this with joy, and not with grief; for this is

not expedient for you." (Hebrews xiii. 17.) Committees will be formed of Clergymen distinguished for ability and piety, presided over by a Bishop...

which are contrary to truth, for your end—the amusement of yourself and your neighbour cannot sanctify the means. But, you will perhaps argue, if they are sins at all they are at least only light sins, why then denounce them as though those who committed them had been guilty of grievous crime?

DOMINION ITEMS.

DROWNING ACCIDENT.—We regret to have announced the death of the late John P. Kelly, Esq., advocate, of this city. The sad accident occurred on Thursday morning at the Longueuil Ferry wharf.

reception on the part of co-religionists here at the station. He was escorted to the residence of the Rev. Dr. Chisholm, and in the evening was serenaded by the Perth Brass Band, amid an illumination of torch-lights and a display of fireworks—the Band furnishing the most delightful music, most artistically rendered.

Table with 2 columns: Item and Price. Includes Oats, Pease, Barley, Lard, Cheese, Pork, Beef, Ashes, Butter, etc.

TORONTO FARMERS' MARKET.—(Globe.) Wheat, fall, per bush \$1 20 1 23; do spring 1 18 0 00; Barley 0 68 0 84; Oats 0 42 0 46; Peas 0 00 0 00; Beans 0 00 0 00; Dressed hogs per 100 lbs 0 00 8 25; Beef, hind-qrs, per lb 0 00 0 00; Butter, lb, rolls 0 23 0 27; large rolls 0 00 0 00; tub dairy 0 20 0 22; Eggs, fresh, per doz 0 15 0 17; packed 0 13 0 00; Apples, per bush 0 00 2 00; Geese, each 0 55 0 75; Turkeys 0 70 1 00; Cabbage, per doz 0 40 0 00; Onions, per bush 0 96 1 00; Turnips, per bush 0 20 0 25; Potatoes, per bus 0 50 0 60; Hay new 16 00 18 00; Straw 9 50 11 00.

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

TEACHER WANTED for an Elementary School at St. Columban, Co. Two Mountains. For particulars apply to JOHN HANNA, Sec.-Treas., St. Columban, Q.

FOR SALE, an EXCELLENT FARM, known as MOUNT ST. COLUMBA FARM, West Williams, North Middlesex, Ontario, containing 130 acres, all enclosed, of which 110 are well cleared, and in a high state of cultivation...

O'CONNELL MONUMENT. ALL desirous of subscribing to the above will please send their subscriptions to the Treasurer, Mr. JOHN HATCHETTE, 54 and 56 College Street, MONTREAL.

CONVENT OF LONGUEUIL. THE OPENING of the CONVENT of the HOLY NAME OF JESUS, Longueuil, will take place on MONDAY, SEPTEMBER 6th.

CATHOLIC COMMERCIAL ACADEMY OF THE CITY OF MONTREAL. PLATEAU AVENUE, No. 699 St. CATHERINE STREET.

The Catholic Commercial Academy will re-open on Wednesday, the 1st of September. The course of studies in the Polytechnic School, established with the support of the Provincial Government, embraces three years studies.

In the Commercial course, none of the most approved methods in use in the European commercial schools to impart to pupils a thorough knowledge of business shall be omitted. A Business Class, nearly equivalent in its workings to a regular merchant's office, will be open in the evening from 8 to 10 o'clock to young men prevented by daily occupations to attend the commercial school, and diplomas will be awarded to them after a satisfactory examination.

For particulars and details apply to the Principal at the Academy. U. E. ARCHAMBAULT, Principal.

READERS OF THE NATIONAL MAGAZINE. The Harp. F. CALLAHAN, Publisher, MONTREAL. Sample Copies FREE.

INSOLVENT ACT OF 1869, AND ITS AMENDMENTS. In the matter of JOSEPH GABRIEL GIGUERE, of the City and District of Montreal, Butcher, Trader.

An Insolvent. I, the undersigned, Andrew B. Stewart, of the City and District of Montreal, Official Assignee, have been appointed Assignee in this matter.

Creditors are requested to file their Claims before me within one month, and are hereby notified to meet at my office, Merchants' Exchange Building, in the City of Montreal, on Tuesday, the Twelfth day of October, A. D., 1875, at the hour of Three of the clock in the afternoon, for the public examination of the Insolvent, and for the ordering of the affairs of the Estate generally. The Insolvent is hereby notified to attend. A. B. STEWART, Assignee.

INSOLVENT ACT OF 1869, AND ITS AMENDMENTS. In the matter of JOSEPH CHALFOUX, of the City of Montreal, Contractor, Trader.

An Insolvent. I, the undersigned, Andrew B. Stewart, of the City and District of Montreal, have been appointed Assignee in this matter.

Creditors are requested to file their Claims before me within one month, and are hereby notified to meet at my office, Merchants' Exchange Building, St. Sacrament Street, in the City of Montreal, on Tuesday, the Twelfth day of October, A. D., 1875, at the hour of Eleven of the clock in the forenoon, for the public examination of the Insolvent, and for the ordering of the affairs of the Estate generally. The Insolvent is hereby notified to attend. A. B. STEWART, Assignee.

INSOLVENT ACT OF 1869, AND ITS AMENDMENTS. In the matter of JOSEPH CHALFOUX, of the City of Montreal, Contractor, Trader.

The Pembroke Standard states that the contracts for the construction of the Canada Central Railway extension to Pembroke have been given out. The line has been divided into 37 sections, and fourteen different parties have obtained contracts.

Says the Thunder Bay Sentinel.—With an extensive north shore of some 500 miles along Lakes Superior and Huron, Algoma possesses valuable fisheries, heretofore comparatively little appreciated. However, Messrs. Marks, Bros., of the Bruce Mines, last season took out and disposed of over 6,000 packages, and an increased effort is being made all along the line to turn to good account the large quantity of salmon, white fish, trout, etc., to be found along our north shore.

Brewer's Mills Church.—The Roman Catholics of Pittsburgh and Storrington have been making strenuous efforts during the past few years to place their church buildings on a footing at least equal to that of their Protestant neighbors, and in their endeavours to equal they have succeeded in surpassing them.

The Minister of Marine and Fisheries has directed an immediate inquiry to be held by the Collector of Customs at Sault Ste. Marie into the collusion on Lake Superior between the str. Mantoba, and the American propeller Comet, by which 11 of the Comet's crew perished.

Ottawa Lumber Business.—An Ottawa telegram says.—The lumber business is improving, several large sales have been made to day by the Chauhere mill men to American lumber dealers. Ottawa rats of square timber sold at Quebec on Saturday for 25 cents per foot, being a good advance on former prices.

The Fisheries.—A Halifax telegram says: The catch of mackerel so far this season has been small. At Prince Edward Island it is thought that the total catch will not be above two-thirds of that of last season, but the quality is superior about Cape Breton large schools of small mackerel have made their appearance, and a few fares have been landed at Canso.

Cheese Making.—There has been something of a revolution in making cheese in the Dominion since 1870. The total production in 1870 was 4,984,843 pounds of home made, and the value of this made in factories was \$1,601,738. But in 1873 the exports rose to 19,483,211 pounds, while last year the quantity rose to 24,050,982 pounds.

Cheap Trip to Ottawa.—The Pearels will leave for Ottawa the day previous to the opening of the Provincial Exhibition, and remain at the Capital until the close of the Fair. The trip will be made via Kingston, and a limited number of tickets will be issued at \$3 each. Passengers will be served with meals on board during the trip, and furnished beds during stay in Ottawa.—Brookville Recorder.

The Bear River Murders.—St. John, N. B., Aug. 31.—A Bear River telegram says Robbins before being taken to jail acknowledged murdering his wife. The negro Irvine acknowledged complicity long before and constantly after the murder. He knew before the burnings that others were planned also. Mrs. Irvine acknowledged the same, but pretends that fear kept her silent. She fears insanity. Both have been committed for trial.

Pembroke, Aug. 31.—The ceremony of grading the first sod for the extension of the Canada Central Railway from Renfrew to Pembroke took place yesterday at five p.m. A large crowd of people were in attendance; speeches from several of the leading men were delivered, and toasts offered on behalf of the Railway Company. The Reeve of this place proclaimed the day as a public holiday, and all the stores were closed in consequence. All seemed to enjoy the day well. The work on the railway extension is to be proceeded with at once.

St. Patrick's Church, Quebec.—On Sunday the Archbishop of Quebec administered the sacrament of Confirmation to 58 adults and to 274 children belonging to the congregation of St. Patrick's. The Rev. Father Burke announced at high mass that a mission will be opened on Sunday next to be conducted by seven Fathers of the Redemptorist order from abroad. The Very Reverend Father Provincial, who has been in town for some days has returned to the mother house of the order in Baltimore.—Budget, 4th inst.

Personal.—Archbishop Lynch, of Toronto, accompanied by Father Rooney, his Vicar-General, spent a short time in Buffalo recently, as the guest of Right Rev. Bishop Ryan. His Grace assisted at the dedication of the new church at Limestone Hill last Sunday, and at the close of the Mass addressed the congregation in brief but fervid words. His remarks relative to the reclaiming of youth were especially impressive, and recalled Baronne days, when Father Lynch was the especial favorite of boys, and wielded so large an influence over their minds.—Buffalo Catholic Union, August 26.

Important Discovery of Silver.—Mr. F. S. Miller C. and M. Engineer sends us an extract of a letter from a friend at Thunder Bay, dated 23rd inst. "They have formed a new vein at Silver Islet on the main land. The man who found it has brought out large specimens of Native Silver equaling the island in its palmy days. The Silver Islet Co. are trying to buy this discovery by a large offer in cash and 900 shares in the Company. As to the other mines the Duncan and Thunder Bay mines are turning out fine silver, having struck good leads of ore. The news from the gold district is first rate and this will create a sensation as the vein produces \$500 of gold to the ton.—St. Catharines News.

Toronto, Sept. 2.—The enquiry into the Hamilton Abortion case before the Police Court was concluded at five o'clock this afternoon. Arthur Davis and wife, charged with causing the death of Catharine Laing by producing an abortion was committed for trial, and James A. O'Connell charged with being accessory after the act was honourably acquitted. The magistrate stated that not a stain rested upon his character.

The Perth Courier of Friday contains the following interesting item of intelligence.—On Saturday last, the new Bishop of Kingston, the Right Rev. Dr. O'Brien, arrived in town by the 1.25 train, his coming being welcomed by the tolling of the bell in the B. Catholic Church, and a

And not only do your jocose lies teach the world your want of love for God, they teach it also your ignorance of how great and good and amiable, how worthy of honor and respect he is. This jocose lie, tho' as you say only a venial sin, is nevertheless an insult to the infinite majesty of God; an insult to his infinite goodness and mercy, which demand our utmost esteem and homage. And is it small indeed because it is venial? Oh surely not. No insult however slight against so great a God can ever be small. And why indeed is it venial? Not because it is small but because God's mercy is great; not because it is small but because Christ's death was terrible; not because it is small but because Christ's redemption is infinite. Is it then the reason why you look on venial sins as trivial—because God is so good and merciful—because Christ died so cruel and powerful a death? Surely not C. S., that would indeed be an abuse of God's mercy and goodness;—that would indeed be a crucifying again the Son of Man—that would indeed be to cast sneers and jibes at the foot of the Cross. No! C.S., no sin is small, no lie is trivial. A jocose lie though venial is a greater evil than would be the destruction of this earth, that heavens and the whole universe. It may not indeed condemn you to hell, if that is all you seek, but viewed in the majesty and power and wisdom and goodness of God—it is a greater evil than man's intellect will ever in this world be able to fathom.

You call it trivial, because it is venial or pardonable. Oh base ingratitude! Because God is good, you are evil—because God pardons you transgress;—because Christ was insulted on the cross and still died for his insulters—you insult him on the strength of his death. But you say, our jocose lies injure no one. Yes! jocose lies injure him who is least interested in them, they injure yourself and they injure you in what is most yourself, your soul. Not only do they insult and dishonor God, they stain and soil your soul with the most abominable of all filths, the filth of sin. What! you hesitate to enter the company of men with your face begrimed with soot or dust—you fear to walk the streets without your face washed carefully every day, lest men should point at you, and say, "there goes a Barbarian," and yet you hesitate not to allow your soul to be begrimed and soiled with the dust and dirt of venial sin. You hate to see your face all freckles—you would mourn to see it covered with blotches and scars; and yet you allow the blotches of venial sin to cover your soul, and hardly deem them worth the looking at.

And "contemn not small things," Christian soul. This great world of ours is made up of atoms so small and light, that when the wind catches them, it blows them in our face and blinds us. And yet light though they are, they make up a world, so vast, that naught but the hand of God can move it. The ocean is made of drops so light, that their weight is inappreciable and yet how great an ocean, how deep and boundless they make. If you do not fear jocose lies says St. Augustine when you weigh them—tremble at least when you count them. Yes, C. S., alas how numerous they are and what a horrid mass they present to the eyes of faith; the soul all blotched and pimpled—made of little sores. The simple sting of a musketeer will not cause death and yet the mighty ox and still mightier elephant of Central Africa has often succumbed to their united effects.

The Christian Brothers of Quebec have gained a valuable addition in the person of Bro. Servilien for the past fourteen years connected with the Christian Brothers' Schools of this city. Since the departure from amongst us of Brother Arnold, no one of the Brothers has been so much regretted, and we hope that Brother Savillien will be as successful in Quebec as he had been in Montreal in gaining the good will of the children under his charge.

The TRUE WITNESS began its Twenty-Sixth Volume on the 20th of August. Subscribers in arrears will please examine the date after their address, and remit in full to this Office without delay. As pre-payment of Postage by the Publisher will begin on the 1st of October, all those who have not paid up arrears and renewed their subscriptions will not receive the paper after that date.

We would inform our subscribers in Sillery, Quebec, that Mr. M. H. O'Ryan has kindly consented to act as Agent for the TRUE WITNESS in that locality.

Blackwood's Edinburgh Magazine.—Aug. 1875.—The current number commences with a second article on the state of the French Army in which is given a not very flattering picture of the reforms which hitherto have been introduced by way of the re-establishing the military power of France. The second article has for its title Nan: A Summer Scene. The third article contains an interesting gossip on our chief European rivers. The Dilemma: A tale of the Mutiny in India comes next and fully maintains the interest of its predecessors. The Swineherd of Gadara; My Swan Song; A piece entitled Thalassa! Thalassa! Our Poetical Effusions. Whilst a Review of the Session takes the place of the usual political article and concludes the number.

We deeply regret to have to record the death of the youngest child of the Hon. R. W. Scott, which occurred on the 31st ult. This is the first death which has occurred in Mr. Scott's family, and the Hon. gentleman and his amiable lady have the heartfelt sympathy of the community in their affliction.—Ottawa Standard.

Pacific Junction Railway.—The City Council of Toronto has voted the sum of \$10,000 for the purpose of aiding in the work of making a preliminary survey of the route for the Pacific Junction Railway.

WRITTEN FOR THE "TRUE WITNESS." SHORT SERMONS FOR SINCERE SOULS. (No. 75.)

"THOU SHALT NOT BEAR FALSE WITNESS AGAINST THY NEIGHBOUR."

Although neither jocose lies nor official lies render the soul as culpable before God as injurious lies, they are nevertheless greatly to be condemned.

Jocose lies are such deviations from strict truth, as without injuring our neighbour's character are told in order to amuse. Of these lies St. Austin says—"They are not grievous sins, but they are not without sin." They are at least such sins, Christian soul, as every Christian who has the slightest love for God ought to avoid with all his strength.

To understand that jocose lies are sinful, it is sufficient to remember that they are contrary to truth. Now the properties of truth are gravity, simplicity and usefulness. Against each of these properties the jocose lie offends. The jocose liar invents his lie in order to amuse his companions. For want of news, he invents news and passes them off upon his friends with an assumed seriousness, and appearance of truth. Asking a fish he gives you a stone. Without staying to look at the unkindness and want of charity in all this, we will look only now at its gravity. This jocose lying then, this inventing of news, this legerdemain in palming off upon one's friends this bogus truth, is there any Christian sobriety in all this? But are we then to be deprived of all amusements and all pleasure? No, Christian soul, assuredly not. If the Apostle St. Paul bids you "Be sober and watch!" he also bids you "Rejoice in the Lord again I say rejoice." But remember your rejoicing must be "in the Lord," and how can it be "in the Lord" who is "the way, the truth and the life," if it be against truth? There are thousands of honest amusements and innocent pleasures. Why then throw them aside for those which offend, no matter in however small a degree against that truth which has its fulness and its beginning in God? I would not deprive you of amusement but of unchristian amusements, I would not deprive you of pleasures, but of dishonest pleasures. Rejoice, again I say rejoice! but rejoice not in lies which being untruths are an insult to the God of Truth.

Jocose lies are contrary to that simplicity which knows not fraud nor deceit. Simplicity treats every man as its equal. But the jocose liar puts himself above his friend by his raillery; claims a fancied superiority over him in his ingenious irony. I pass by again the want of kindness in these untruthful railleries and badinage because that is a question of christian charity not of christian truth, and belongs to a different class of sins. But this untruthful raillery, this exaggerated irony is a step beyond that christian simplicity which makes every fellow christian its equal, nay, which in its humility gives to its fellows the first places in the feast.

And where is their usefulness? To what good do they tend? To edify our neighbour? You cannot surely edify at the expense of truth. Do they lead towards God? No! every untruth is a departure from God. Of what good then are they? You have but one answer, that is they are to amuse. But that says St. John Chrysostom is the duty of a comedian rather than of a christian. And whom are they to amuse? Yourself? What at the expense of truth? Others? Again I ask at the expense of truth? You do yourself and others a like injustice when you assert that there is any amusement in untruth. Remember, Christian soul, the Scripture tells you, that you shall one day render an account of every idle word. Surely those words must be idle

which are contrary to truth, for your end—the amusement of yourself and your neighbour cannot sanctify the means. But, you will perhaps argue, if they are sins at all they are at least only light sins, why then denounce them as though those who committed them had been guilty of grievous crime? Alas! how impious is that language! and how unworthy of a christian! where is your love of God? When you conceive a love for any one, are you content to avoid giving grave offence or offering serious insult? Surely not; you not only avoid giving him grievous offence, you not only avoid offering him serious insult, but you avoid giving him any slightest insult; nay you avoid offering him any offence whatever. And if this is the effect of your love for creatures, what ought to be the effect of your love for God? Nor is this all. Not only does love teach you to avoid all even the slightest insult, it teaches you to testify your love by the most respectful and considerate behaviour possible; it teaches you to consider the feeling of him you love in every action even the most trivial of your life. How then can you say that you have any love for God how can you say that you value his esteem, whilst you are guilty for poor pastimes sake, of uttering words which will be an insult to his eternal truth? You utter them without hesitation—without remorse and for what? To amuse, and this you call your love of God. Alas, Christian soul, learn what sin is venial, and what is mortal—its sole care is to avoid all sin whatsoever. That jocose lies are sinful, ought alone to be sufficient to deter a Christian from them; that jocose lies are displeasing to God, ought alone to be sufficient for the soul that loves its God.

FOREIGN INTELLIGENCE.

FRANCE.

DEATH OF A VETERAN.—PARIS, September 3.—General Frossard is dead.

The floods in the valley of the Rhone have subsided, and there is now no fear of an inundation at Lyons.

Four new Roman Catholic Universities are to be founded in France, one in Lille, where \$200,000 has been raised for the purpose, one in Angers, another at Paris, while the Jesuits intend to open a fourth at Poitiers.

The Gazette de France says that it is in a position to state that Mgr. Besson will be the new Bishop of Nismes, and that Mgr. Paulmier, the present Bishop of Grenoble, will be made Archbishop of Besancon.

The sale of the Courrier de l'Est, a Bonapartist journal, has been prohibited in the streets by the Prefect, for publishing an article in which it said that so long as the nation, directly consulted, does not pronounce the deposition of the Empire it remains of right, and when restored will not be a new Empire, but the same as before September 4, 1870.

The losses by the INUNDATIONS.—The losses by the French inundations amounted to 24,000,000 francs, and 18,000,000 francs have already been collected by subscription.

A TOUCHING STORY OF THE FRENCH FLOODS.—A young mother was awakened by the inundation. She had two children—twins at the breast, two adorable little girls.

The cowardly husband took care of himself, and mounted the roof, but the woman only thought of her children. She tied them to her breast with a scarf, and as she was about to swim from the house, she thought that the bread trough would serve as a boat.

The house tottered as the mother embarked in her frail boat. She was scarcely out of the house when it went to pieces. The husband disappeared in the ruins. The little boat floated away, but struck against a tree and was overturned.

The poor woman seized a branch and climbed into a tree with the strength of a lioness fighting for her young. But the tree is young; it bends; it will not hold all three.

The mother sees that the end is come, but her motherhood is not conquered. She ties her children to the strongest branch; she kisses them again and again; she signs them with the sign of the cross, and cries: "To the mercy of God!"

This piteous drama was witnessed by spectators who could do nothing in aid until a quarter of an hour was gone. The mother was drowned, but the children were saved. They were adopted by the Sisters of Charity of Cas'elstrazin.

A NUN'S HEROISM REWARDED.—Among a long list of nominations to the Legion of Honor, accorded for devoted conduct during the inundations at Toulouse, which appeared in the Journal Officiel, appears the name of Sister Penin, Mother-Superior of the Hospital de la Grave.

The Cross of Chevalier is the good Sister's reward. When Marshal de MacMahon visited the hospital for the express purpose of thanking the Superior for her heroic exertions on behalf of the sufferers, it was necessary, so great is her modesty, to have resort to a stratagem in order to induce Sister Penin to allow herself to be presented to the President.

The moment she was introduced to him the Duke of Magenta recognized her. "Why, Sister," he said, "this is not the first time we have met. It was you who expended such valiant devotedness in caring the soldier-patients at the military hospital of Gros Caillon during the epidemic of 1855!"

Sister Penin blushed and bowed. It was, indeed, the good Mother-Superior who then showed the same courage as on the late occasion.

THE EMPRESS EUGENIE AND THE IMPERIAL PROPERTY.—The Gazette des Tribunaux mentioned a few days back that the Empress Eugenie was about to commence a suit before the Civil Tribunal of the Seine to claim different property on behalf of the Prince Imperial, and among other things a large residence at Marseilles.

The building in question is a mansion standing close to the old port, and has rather a curious history. When Napoleon III, came to Marseilles at the commencement of the Empire he had the curiosity to visit the Reserve Ancienne, a restaurant then in vogue situated on the seashore between the Catalans and the town.

The site appeared to him picturesque, and as he had then no residence at Biarritz, he resolved to erect a handsome villa at the former place. But the ground which was communal property, had to be purchased.

The Municipal Council of the time anticipated the desire of the Sovereign, and made him a present of several hectares (23 acres) of land on the heights to the south-west of the old port. Had the representatives of the city the right to thus dispose of the property of the town?

The question was not even raised, and Napoleon III, accepting what was offered to him, asked for the plans of a villa of M. Lefuel, architect of the Louvre, and had the works commenced by M. Vaucher Cremieux a builder of Geneva.

The construction was at first carried on rather rapidly, but at the moment of completing the works and commencing the interior decorations there was a sudden suspension, and the apartments were never terminated.

The chateau, such as it is, would be well adapted for a bathing establishment, and is a very pretty piece of modern architecture. It faces Fort Nicolas, having Fort St. Jean on the left and the district of the Catalans on the right.

It consists of a central building flanked by two wings which protect it from the mistral. It is surrounded with a park containing some fine trees, and is bathed on the east by the sea. Whether the Empress has a right to this property will be shortly decided by the Civil Tribunal of the Seine.

The chateau was never inhabited by either the Emperor or any part of his family.

SPAIN.

A CARLIST DEFEAT.—MADRID, September 3.—It is officially announced that the Carlist General Dorregary, while endeavoring to force a passage into Aragon, has been twice defeated with the loss of 400 men.

THE WAR IN SPAIN.—The war in Spain is in one of its dead phases; we hear of nothing but a victory of the Weyler brigade over some 2,300 Carlists under Tristany, movements of General Jovellar in Catalonia, and the continued siege of the citadel of Seo de Urgel, in which a practicable breach had not yet been effected.

A correspondence in the Standard furnishes some interesting particulars respecting the bombardment of the Northern Coast. A great deal of damage has undoubtedly been done to private property, but sufficient notice has always been given to enable non-combatants to retire, and "one curious feature" is that "almost every house or villa destroyed on this coast belonged to Liberals who left the provinces when Carlistism broke out."

Still when all such qualifications have been admitted, we are disposed to agree with this correspondent in his opinion that, as the true object of the operation must be to cut off the supplies which the Carlists receive by sea, a really ineffective surveillance and a more or less indiscriminate bombardment, in answer to the charge of cruelty brought against the

proclamations of the Madrid general's the Pays publishes a series of other proclamations in which Salaballs and other Carlist commanders order bloody reprisals in case of an estate being sold for the mere reason that one of the owner's family in serving in Carlist army, or in another instance in case of the non-payment of contributions in arrears.

The Madrid Government has just ordered an additional levy of 100,000 men with the object of putting a speedy end to the war. It remains to be seen whether the practical results of this decree will be a reinforcement to anything like that extent of the effective of the army, or whether it will be the Treasury which is principally benefited, by reason of the exemption money and penalties which are paid into it.

The example of the last levy is not calculated to encourage any very sanguine hopes as to the military effect of this.—Tablet.

AUSTRIA.

COUNT GOLUCHOWSKI.—On 3rd August Count Agenor Goluchowski, the Statthalter, or Provincial Governor of Galicia, died at Lemberg. He was born on 8th February, 1812, and was appointed to his late office in 1849.

Few men can be produced among Austrian statesmen who knew so well how to combine devotion to their country and duty to their prince, and he was a conspicuous example of unwearied diligence and unselfish service.

In October, 1859, he succeeded Baron Bach as Minister of the Interior; and the October Diploma of that year, which may be regarded as the first attempt at political reform in Austria, was his work.

His death was that of a true and faithful son of Holy Church and a genuine lover of his country. The funeral ceremonies were conducted in the Cathedral Church in the Latin Rite in Lemberg.

The High Mass was celebrated by Archbishop Wierzbicki in the presence of his own Cathedral Chapter, of Mgr. Stupricki, the Ruthenian Bishop of Przemyel, and of many canons from the Cathedrals of the several Gallician dioceses.

On the evening of the 5th August the funeral procession took place, all the streets being hung with black, and all the principal personages (including Jews) walking in the procession. The interment took place on Saturday at Skala, the family burying-place.

NEW BISHOPS.—Canon John Pogacar, who has been appointed Prince Bishop of Laybach in Illyria, and Dr. Dulansky, Bishop of Stuhlweissenburg in West Hungary, were received by the Emperor in audience on 3rd August, and took the usual oath.

An announcement has also been published by the Consistory of Koniggratz that the new Bishop, Dr. T. Hais, was to be solemnly installed in his Cathedral on Sunday, the 8th ult.

THE O'CONNELL CENTENARY.—The Vaterland has published some articles referring to the celebration of the Centenary of O'Connell, full of sympathy for the Catholic people of Ireland.

They point out that O'Connell was not merely a religious man nor an undenominational (confessions lose) politician, or a mere nationalist; but an entire man (ein ganzer Mann) who knew how to combine with an harmonious whole religious, political, and national sentiments.

It inrites the Catholic patriots of Austria, as well as of all countries, to celebrate the Centenary of this Catholic patriot, from whom dates a new era of civil and religious freedom.

GERMANY.

THE BISHOP OF PADERBORN has left the fortress of Wesel after an imprisonment of six months. The letter he addressed to the President of the Government, Herr Von Elchorn, at Winden, is indeed very interesting, for it shows not only with what brutality that Bismarckian Government which always boasts of its humanity and mildness treats the Prelates of the Church, but it throws at the same time a flash of light on the heroic and truly apostolic patience and courage which the only true faith can inspire in this combat of truth against falsehood and hypocrisy.

The letter runs:—"You have ordered some time ago my confinement here at Wesel, and though this measure, even according to the views established by the 'Maylaws,' is all unjustified, still I bore it in silence, and with patience. But at present I am obliged to leave the fortress of Wesel, and this, in the first place, by the duty of self-preservation which is incumbent upon me.

On the 16th of last month I gave you notice of the disease I have suffered for a long time, and that for my recovery the physicians had ordered the use of sea-baths, or a stay of some time in the Thuringerwald. In answer to my letter I learned by the mayor of this place that my simple indication and protest was not to be considered sufficient at Berlin, and that if I expected to be permitted to leave the place, I had to prove the necessity of doing so by the testimonial of the physician of the District-Government.

I endeavoured from that very moment to get such a certificate of the physician of the District-Government, by which the urgent necessity was stated and confirmed by an oath and I sent this certificate to the mayor in order that he might take the further measures required. But there have passed more than six weeks since I despatched my letter to you, and three weeks since I have sent you the certificate of the physician, and up till now I have not been favoured with an answer, as if no rules of decency were to be observed with regard to me.

My health got worse from day to day, and without danger to my life I could not delay my journey to a bathing-place. But besides the duty of self-conservation, there is a duty of far greater importance, on account of which I resolved to take my step. As you are acquainted with Canon Law, you cannot but know that I, although 'deposed' by the State, nevertheless, before God and the Church, and the whole Catholic world, continue charged with the care of my dearly beloved diocese; and that I have to give an account of the souls entrusted to my care to God, before that frightful judgment-seat, before which we all have to appear. Therefore you will recognise it as well done that I leave the place in which I was detained by force, where my hands were bound and prevented from doing anything for my diocese, and that I choose a place where I will be able to fulfil my holiest duties.—Most respectfully yours, &c."

Count Munster, the German Ambassador to the London Court, is to be re-called from his place, as the Frankfurter Zeitung states now, after it has been affirmed many times and denied again.

According to a private telegram from the Germania, Dr. John Bosman, the auxiliary Bishop of Munster, died August 4th. His death is to be lamented the more, as the bishop of that diocese will be deposed perhaps by the Government very soon.—R. I. P.—Catholic Times.

THE OLD-HERETIC CONGRESS, which was announced with so much pomp from Breslau, has been postponed sine die. Is it that the assistance would have been a mockery?

TURKEY.

A TURKISH VICTORY.—LONDON, Sept. 3.—A despatch to the London Times from the rapial suburb of Constantinople, in which the Foreign Ministers reside, says the Turks in Herzegovina have gained a victory; 10,000 insurgents have been driven across the frontier into Ga'matia, where they have been disarmed by the Austrians.

THE PORTE AND THE SERBIAN GOVERNMENT.—LONDON, Sept. 3.—A telegram says that private advices have been received here to the effect that the Serbian volunteers have cut the telegraph wire near Novi. The Turkish Consul at Semlia, desiring to visit Belgrade on private business, was refused admission, and the Porte has demanded an explanation of the insult to its representative.

PROMPT AND HUMAN MEASURES OF THE SERBIAN PORTE.—LONDON, Sept. 4.—A special from Constantinople to the Times states that Server Pasha has been instructed to issue a proclamation on his arrival at Mostar, giving assurances that henceforward no vexatious or illegal acts will be permitted in the name of the government. He has also been

directed to dismiss and punish officials guilty of oppressing the people; to institute a special tribunal which shall examine and satisfy the demands of those who have been objects of arbitrary treatment; to recall any persons who have been exiled without just cause, and dispel agitation. He is authorised to employ all necessary means to carry out those instructions. The Porte, while determined to suppress insurrections at all cost, intends to extirpate all abuses likely to tend to its repetition.

MISCELLANEOUS.

Forest fires have swept thousands of acres of timber in Decatur mining distict, Utah. The miners saved themselves by abandoning their cabins; and taking refuge in the tunnels and shafts.

The Bank of California entered into a contest, over mining shares, with the rich Irish Bankers Flood & O'Brien, of San Francisco, and the fight has ended in the failure of the Bank of California.

EGGS.—There is a vast difference in the flavor of eggs. Hens fed on clear, sound grain and kept on a clean run, give much finer flavoured eggs than hens that have access to stable and manure heaps, and eat all kinds of filthy food.

Hens feeding on fish and onions flavor their eggs accordingly, the same as cows eating onions or cabbage, or drinking offensive water, imparts a bad taste to the milk and butter. The richer the food the higher the color of the eggs. Wheat and corn give the eggs the best color, while feeding on buckwheat makes them colorless, rendering them unfit for confectionary purposes.

THE HARM THE INNOCENT OLD LADY DID.—She lives down on Baker street, and she has a daughter about eighteen years old. The old lady retains all her simplicity and innocence, and she doesn't go two cents on style. The other evening when a splendid catch called to escort the daughter to the opera, the mother wouldn't take the hint to keep still, and wouldn't help to carry out the daughter's idea that they had wealth.

While helping her daughter to get ready she asked: Mary, are you going to wear the shoes with one heel off, or the pair with holes in em? Mary, didn't seem to hear, and the mother inquired: Are you going to wear that dollar gold chain and that washed locket, or will you wear the diamond father bought at the hardware store? Mary bustled around the room, and the mother said: Be careful of your dress Mary: you know it's the only one you've got, and you can't have another until the mortgage on this place is lifted.

Mary remarked to her escort that it promised to be a beautiful evening, and as she buttoned her glove her mother asked: Those are Mrs. Hardy's gloves, ain't they? She's been a good neighbor to us, and I don't know how you'd manage to go anywhere if she didn't live near us. Mary was hurrying out of the room when the mother raised her voice once more and asked: Did you run into Mrs. Jewell's and borrow her bracelet and fan? Yes, I see you did. Well, now, you look real stillish, and I hope you'll have a time. Mary sits by her window in the pale moonlight and sighs for the splendid young man to come and beau her around some more, but he hasn't been seen up that way since that night. The old lady, too, says that he seemed like a nice young man, and she hopes he hasn't been killed by the street cars.—Detroit Free Press.

AVERAGE RATE OF WAGES PAID FARM HANDS IN THE UNITED STATES.—CROP RETURNS.—Returns received at the Department of Agriculture, Washington, show the average price of farm labor, with board per month, in the United States to be \$12 40 at the present time, making a decline of nearly 22 per cent. since 1869.

A part of this difference is found in the disproportion in the number of laborers of the higher and lower classes in efficiency and money value. The lowest wages are in the Southern States. Returns of sugar-cane crops show that Mississippi has an increased acreage of 8 per cent. and Georgia of 1 per cent. The other sugar-producing States, however, show a decline. Louisiana, which produces the great mass of American cane sugar, is 2 per cent. below last year's acreage; South Carolina, 3 per cent.; Texas, 5 per cent.; Alabama, 6 per cent., and Florida 14 per cent.

Louisiana reports average condition, and Mississippi 3 per cent. above. The other States are below the average from 3 to 10 per cent. The severe cold of spring impaired rice cane in some counties, leaving most of the crop to be made from stubble cane. Apples are below the average in all the States except Vermont, Florida, and Texas. The lowest average is in Indiana. Grapes have done better than either apples or peaches. Timothy is in maximum condition in Kentucky. Only five other States are above the average, viz., Texas, Oregon, Indiana, Maine and Iowa. Its minimum condition is found in New Jersey. All the New England States, except Maine, the Middle, South Atlantic and Gulf States, are below average. Clover is not quite so good as timothy, and pasture shows a considerably higher average than mown grass. Chinch bugs do not appear to have recommenced operations on any considerable scale in the East.

BREAKFAST.—EPPE'S COCOA.—GRATEFUL AND COMFORTING.—By a thorough knowledge of the natural laws which govern the operations of digestion and nutrition and by a careful application of the fine properties of well-selected cocoa, Mr. Epps has provided our breakfast tables with a delicately flavoured beverage which may save us many heavy doctor's bills.—Civil Service Gazette. Made simply with Boiling Water or Milk. Sold by Grocers in Packets only, labelled—"James Epps & Co., Homoeopathic Chemists, 48, Threadneedle Street, and 170, Piccadilly; Works, Euston Road and Camden Town, London." MANUFACTURE OF COCOA.—"We will now give an account of the process adopted by Messrs. James Epps & Co., manufacturers of dicitic articles, at their works in Euston Road, London."—See article in Cassell's Household Guide.

1875 FALL TRADE. 1875

J. & R. O'NEILL, IMPORTERS AND WHOLESALE DRY GOODS MERCHANTS MONTREAL.

Begin to advise their travellers are now out with samples of their Fall Importations of General Dry Goods, all of which are now open.

Full lines of Dress Goods, Full lines of Wines, Full lines of Staple Goods, Full lines of Small Wares and Haberdashery.

An Inspection Invited. Terms Liberal. Montreal, September 10th, 1875.

McSHANE BELL FOUNDRY Manufacture those celebrated Bells for Churches, Academies, &c. Price List and Circulars sent free. HENRY McSHANE & CO., BALTIMORE, MD. Aug. 27, 1875

D. BARRY, B. C. L., ADVOCATE, 12 St. James Street MONTREAL. January 30, 1874.

COSTELLO BROTHERS, GROCERIES AND LIQUORS, WHOLESALE, (Nun's Buildings), 49 St. Peter Street, Montreal, Jan. 15, 1875.

DR. FOWLER'S EXTRACT OF WILD STRAWBERRY CURES CHOLERA, DIARRHŒA, DYSENTERY, SEA SICKNESS, AND ALL SUMMER COMPLAINTS.

It is PLEASANT to the TASTE AND PERFECTLY RELIABLE. Thousands can bear Testimony to its Superior Excellence and wonderful Curative Properties. READ PROF. CROFT'S CERTIFICATE. TORONTO UNIVERSITY, July, 1875. I have examined the recipe for the preparation of Dr. Fowler's Extract of Wild Strawberry, of which the above-named Extract forms the principal part.

\$5 TO \$20 PER DAY.—Agents Wanted.—All classes of working people, either sex, young or old, making more money at work for us in their spare moments, or all the time, than at anything else. Particulars free. Post card to States costs but one cent. Address G. STINSON CO., Portland, Maine [30th, Oct. 74, 11-52] THOMAS H. COX, IMPORTER AND GENERAL DEALER IN GROCERIES, WINES, &c., &c., MOLSON'S BUILDING (NEAR G. T. R. DEPOT), No. 181 BONAVENTURE STREET, MONTREAL. JOHN CROWE, BLACK AND WHITE SMITH, LOCK-SMITH, BELL-HANGER, SAFE-MAKER AND GENERAL JOBBER Has Removed from 37 Bonaventure Street, to ST. GEORGE, First Door off Craig Street, Montreal. ALL ORDERS CAREFULLY AND PROMPTLY ATTENDED TO CENTRAL MARBLE WORKS, 61 ST. ALEXANDER STREET. MICHAEL J. O'BRIEN, SCULPTOR. MONUMENTS, MANTEL-PIECES, IN LARGE VARIETY, ALWAYS ON HAND August 6, 1875. ST. GABRIEL ISLAND SAW AND PLANING MILLS, SAW, DOOR AND BOX FACTORY, ST. GABRIEL LOCKS, MONTREAL, MCGAUVRAN & TUCKER, PROPRIETORS, (Late J. W. McGawran & Co.) Manufacturers of Sawn Lumber, Dressed Flooring, Doors, Sashes, Blinds, Mouldings, and every description of house finish. A large and well assorted stock of Sawn Lumber, of the various grades thickness and kinds, constantly on hand, and for sale on liberal terms. Orders addressed to the Mills or Box 371 promptly executed. [1v—Aug. 28, 1874] JOHN HATCHETTE & CO., LATE MOORE, SEMPLE & HATCHETTE, (SUCCESSORS TO FITZPATRICK & MOORE,) IMPORTERS AND GENERAL WHOLESALE GROCERS, WINE AND SPIRIT MERCHANTS, 54 & 56 COLLEGE STREET, MONTREAL. [37-52] COLLEGE OF OTTAWA. CHARTERED IN 1866. UNIVERSITY COURSE. THE COLLEGE OF OTTAWA, under the Direction of the Oblate Fathers of Mary Immaculate, is situated in one of the most healthy localities of the city. Its central position affords every facility for the speedy and thorough acquisition of the knowledge of English and French. The Programme of Studies comprises:— 1st. Commercial Course. 2nd. Civil Engineering Course. 3rd. Classical Course. The degrees of "B. A." and "M. A." are conferred after due examination. The Scholastic Year is divided into two Terms of five Months each. At the end of each Term a General Examination is held, and reports are forwarded to Parents. The Annual Vacation begins on the last Wednesday of June, and ends on the 1st September. FEES. Tuition and Board, Medical Attendance, Bed and Bedding, Washing and Mending, per Term ..... \$30 00 Day Scholars per Term ..... 11 50 Drawing and Vocal Music entail no extra charge. EXTRAS. Music Lessons on the Piano, per Term ..... \$12 50 Use of Piano, per Term ..... 5 00 Use of Library, per Term ..... 2 50 The Students who wish to enter the College Band make special arrangements with its Superintendent. N.B.—All charges are payable each Term in advance, and in Gold. For further information consult the printed "Prospectus and Course of Study," which will be immediately forwarded on demand. June 11, 1875. 43-14 THE CHEAPEST AND BEST CLOTHING STORE IN MONTREAL IS P. E. BROWN'S No. 9, CHABOLLEZ SQUARE Persons from the Country and other Provinces will find this the MOST ECONOMICAL AND SAFEST PLACE to buy Clothing, as goods are marked at the VERY LOWEST FIGURE. AND ONLY ONE PRICE ASKED Don't forget the place: BROWN'S, No 9, CHABOLLEZ SQUARE, opposite the Crossing of the City Cars, and near the G. T. B. Depot Montreal, Jan. 1st, 1875. ROYAL INSURANCE COMPANY OF LIVERPOOL, FIRE AND LIFE. Capital.....\$10,000,000 Funds Invested..... 12,000,000 Annual Income..... 5,000,000 LIABILITY OF SHAREHOLDERS UNLIMITED. FIRE DEPARTMENT. All classes of Risks Insured at favorable rates. LIFE DEPARTMENT. Security should be the primary consideration, which is afforded by the large accumulated funds and the unlimited liability of Shareholders. Accounts kept distinct from those of Fire Department. W. E. SCOTT, M.D., Medical Referee. H. L. ROUTH, Chief Agents. H. J. MUDGE, Inspector. W. TATLEY, Chief Agents. For the convenience of the Mercantile community, recent London and Liverpool Directories can be seen at this office. Montreal, 1st May, 1875.

MISCELLANEOUS.

A revolutionary character.—The man in the moon. The hardest thing to deal with.—An old pack of cards. Self-made men are very apt to worship their maker.

(ESTABLISHED 1859.) HENRY R. GRAY, DISPENSING & FAMILY CHEMIST, 144 St. Lawrence Main Street, MONTREAL.

GRAY'S SYRUP OF RED SPRUCE GUM. Highly recommended for COUGHS, COLDS, HOARSENESS, AND BRONCHIAL AFFECTIONS.

TEETH! MCGOWAN'S DENTIFRICE. To my Patients and the Public: In transferring the entire manufacture of my "DENTIFRICE" to Mr. B. E. McGale, Chemist, of this city, I may add that I have used the above in my practice for the past twenty-four years, and conscientiously recommend it as a safe, reliable and efficient cleanser of the Teeth, and a preparation well calculated to arrest decay and render the Gums firm and healthy.

BEST VALUE IN WORKMEN'S STRONG SILVER LEVER WATCHES IN MONTREAL. (Warranted Correct Timekeepers.) AT WILLIAM MURRAY'S, 87 and 89 ST. JOSEPH STREET.

LAWLOR'S CELEBRATED SEWING MACHINES.

J. D. LAWLOR, MANUFACTURER OF FIRST CLASS SEWING MACHINES, BOTH FOR FAMILY AND MANUFACTURING PURPOSES. FACTORY 48 and 50 NAZARETH Street.

SCOTTISH COMMERCIAL Insurance Co FIRE & LIFE CAPITAL, - \$10,000,000. Province of Quebec Branch, 194 1/2 ST. JAMES STREET, MONTREAL.

DOMINION BUILDING SOCIETY, Office, 55 St. James Street, MONTREAL. APPOINTMENT STOCK.—Subscribed Capital \$3,000,000 PERMANENT STOCK.—\$100,000.—Open for Subscription Shares \$100 00 payable ten per cent quarterly.

J. G. KENNEDY AND COMPANY, 31 St. Lawrence Street, SUPPLY EVERY DESCRIPTION OF ATTIRE, READY-MADE, or to MEASURE, at a few hours' notice.

JOHN BURNS, 675 Craig Street, PLUMBER, GAS and STEAMFITTER, TIN, AND SHEET IRON WORKER, HOT AIR FURNACES, &c.

Hotel and Family Ranges. REFERENCES: St. Lawrence Hall, Ottawa Hotel, St. James's Club, Metropolitan Club, Hochelaga Convent, Providence Nunnery, St. Catherine Street, Mrs. A. Simpson, 1127 Sherbrooke Street, Convent of Sacred Heart, St. Margaret Street, C. Larin, City Hotel, George Winks, Dorchester Street, O. McGarvey, Palace Str.

THE MENEELY BELL FOUNDRY, [ESTABLISHED IN 1826.] THE Subscribers manufacture and have constantly for sale at their old established Foundry, their Superior Bells for Churches, Academies, Factories, Steamboats, Locomotives, Plantations, &c., mounted in the most approved and substantial manner with their new Patented Yoke and other improved Mountings, and warranted in every particular.

CURRAN & COYLE, ADVOCATES, 212 NOTRE DAME STREET, MONTREAL. WILLIAM H. HODSON, ARCHITECT, No. 5 St. BONAVENTURE STREET MONTREAL.

P. DORAN, UNDERTAKER & CABINET MAKER, 186 & 188 St. Joseph Street, Begs to inform his friends and the general public that he has secured several Elegant Oval-Glass Hearses, which he offers for the use of the public at extremely moderate rates.

CONFEDERATION LIFE ASSOCIATION. STOCK AND MUTUAL PLANS COMBINED CAPITAL, - - - \$500,000. SPECIAL FEATURES.—A purely Canadian Company. Safe, but low rates. Difference in rates alone (10 to 25 per cent.) equal to dividend of most Mutual Companies.

INSOLVENT ACT OF 1869. In the matter of CHRISTIAN FISCHER, of the City of Montreal, Trader, An Insolvent.

INSOLVENT ACT OF 1869. In the matter of PERCIVAL BLACKBURN WINNING and WILLIAM GALT HILL, both of City and District of Montreal, Merchants Copartners and Traders, carrying on business under the name and firm of WINNING, HILL & WARE, both individually and as Copartners, Insolvents.

INSOLVENT ACT OF 1869. In the matter of GEORGES PAYETTE, of the Town of St. HENRY, in the District of Montreal, An Insolvent.

INSOLVENT ACT OF 1869. In the matter of CHARLES HUBBARD CHANDLER, of the City of Montreal, carrying on business there under the name of C. H. CHANDLER & CO. An Insolvent.

INSOLVENT ACT OF 1869. In the matter of JOSEPH LAFLAMME, of the City of Montreal, Boot and Shoe Merchant, Insolvent.

INSOLVENT ACT OF 1869. In the matter of DAMASE MOINEAU, of the City and District of Montreal, Trader, An Insolvent.

INSOLVENT ACT OF 1869. In the matter of JOSEPH ADOLPHE HEBERT, of the City of Montreal, Auctioneer, and Trader, Insolvent.

INSOLVENT ACT OF 1869. In the matter of LOUIS GUIMOND, of the City of Montreal, Builder & Trader, Insolvent.

INSOLVENT ACT OF 1869, AND ITS AMENDMENTS. In the matter of JOHN BOUTRELL TRESIDDER, of the City and District of Montreal, Chemist and Druggist, Trader, An Insolvent.

INSOLVENT ACT OF 1869. In the matter of DUNCAN McMILLAN, of the City of Montreal, Carpenter and Trader, as well as individually as having done business in copartnership with JOHN McKILLOP, under the name and style of "McMILLAN & McKILLOP," name and style of "McMILLAN & McKILLOP," Insolvent.

INSOLVENT ACT OF 1869. In the matter of BARRIE & LALIBERTE Traders, The Creditors of the above named Insolvents are hereby notified that they have deposited in my office a Deed of Composition and Discharge, purporting to be executed by a majority in number of their Creditors, subject to be computed in ascertaining such proportion; and should no opposition be made to said Deed of Composition and Discharge within three judicial days next after the publication of this notice, the undersigned Assignee, will act upon said Deed of Composition and Discharge, according to its terms.

INSOLVENT ACT OF 1869. In the matter of PHILIP D. BROWNE, of the City of Montreal, Banker and Trader, An Insolvent.

INSOLVENT ACT OF 1869. In the matter of JAMES O'MALLEY, of the City of Montreal, Fruit-dealer and Trader, An Insolvent.

INSOLVENT ACT OF 1869. In the matter of JOSEPH R. MEAD and CHARLES S. MEAD, both of the City and District of Montreal, Shirt and Collar Manufacturers, and copartners, carrying on business together as such at Montreal aforesaid under the style and firm of J. R. MEAD & CO., Insolvents.

INSOLVENT ACT OF 1869. CANADA, PROVINCE OF QUEBEC, } In the SUPERIOR COURT, District of Montreal. In the matter of JAMES BROWN, and JAMES T. McMINN, (Brown, McMinn & Co., Insolvents.)

INSOLVENT ACT OF 1869. CANADA, PROVINCE OF QUEBEC, } In the SUPERIOR COURT, District of Montreal. In the matter of JAMES BROWN and JAMES T. McMINN, both of the city of Montreal, Commission Merchants and co-partners, carrying on business under the name of BROWN, McMINN & CO., both individually and as such co-partners, Insolvents.



DR. M'LANE'S CELEBRATED LIVER PILLS,

FOR THE CURE OF Hepatitis or Liver Complaint, DYSPEPSIA AND SICK HEADACHE.

Symptoms of a Diseased Liver.

PAIN in the right side, under the edge of the ribs, increases on pressure; sometimes the pain is in the left side; the patient is rarely able to lie on the left side; sometimes the pain is felt under the shoulder blade, and it frequently extends to the top of the shoulder, and is sometimes mistaken for a rheumatism in the arm. The stomach is affected with loss of appetite and sickness; the bowels in general are constive, sometimes alternative with lax; the head is troubled with pain, accompanied with a dull, heavy sensation in the back part. There is generally a considerable loss of memory, accompanied with a painful sensation of having left undone something which ought to have been done. A slight, dry cough is sometimes attendant. The patient complains of weariness and debility; he is easily startled, his feet are cold or burning, and he complains of a prickly sensation of the skin; his spirits are low; and although he is satisfied that exercise would be beneficial to him, yet he can scarcely summon up fortitude enough to try it. In fact, he distrusts every remedy. Several of the above symptoms attend the disease, but cases have occurred where few of them existed, yet examination of the body, after death, has shown the LIVER to have been extensively deranged.

AGUE AND FEVER.

DR. M'LANE'S LIVER PILLS, IN CASES OF AGUE AND FEVER, when taken with Quinine, are productive of the most happy results. No better cathartic can be used, preparatory to, or after taking Quinine. We would advise all who are afflicted with this disease to give them a FAIR TRIAL.

Address all orders to FLEMING BROS., PITTSBURGH, PA.

P.S. Dealers and Physicians ordering from others than Fleming Bros., will do well to write their orders distinctly, and take note of Dr. M'LANE'S, prepared by Fleming Bros., Pittsburgh, Pa. To those wishing to give them a trial, we will forward per mail, post-paid, to any part of the United States, one box of Pills for twelve three-cent postage stamps, or one of Verifuge for fourteen three-cent stamps. All orders from Canada must be accompanied by twenty cents extra.

Sold by all respectable Druggists, and Country Storekeepers generally.

DR. C. M'LANE'S VERMIFUGE

Should be kept in every nursery. If you would have your children grow up to be HEALTHY, STRONG and VIGOROUS MEN and WOMEN, give them a few doses of

M'LANE'S VERMIFUGE, TO EXPEL THE WORMS.



MONTREAL AND BOSTON AIR LINE.

SHORTEST AND MOST PLEASANT ROUTE VIA SOUTH-EASTERN RAILWAY.

This is the only direct and Champion Pleasure Route to Lake Memphremagog, white Mountains, Lake Winnepesaukee, Boston, Portland, New York, and all points East and South.

TRAINS GOING SOUTH. DAY EXPRESS will leave Montreal, 9.05 a.m.; St. Johns 10.30 a.m.; West Farnham, 11.06 a.m.; Newport, 1.46 p.m.; ar. Standstead, 2 p.m.; ar. White Mountains, 5 p.m.; ar. Montreal 10.00 p.m.

NIGHT EXPRESS AND MAIL will leave Montreal 3.50 p.m.; arrive at St. Johns 4.42 p.m.; West Farnham 5.17 p.m.; Newport 9.32 p.m.; Boston, 8.40 a.m.; arrive Springfield, 7 a.m.; ar. New York, 12 noon.

Entire trains run between Montreal and Boston, without change.

PULLMAN SLEEPING CARS are attached to the Night Express Train, and run through between Montreal and Boston without change.

Excursion Tickets to Newport, on Lake Memphremagog, and return, good to start by either Train SATURDAY, and to return by either Train MONDAY, only \$4.50

For information and tickets to all points apply to the General Office,

202 ST. JAMES STREET.

GEO. A. MERRILL, Superintendent.

GUSTAVE LEVE, General Agent.

June 18, 1875.

ST. LAWRENCE ENGINE WORKS.

NOS. 17 TO 29 MILL STREET. MONTREAL P. Q.

W. P. BARTLEY & CO.

ENGINEERS, FOUNDERS AND IRON BOAT BUILDERS.

HIGH AND LOW PRESSURE STEAM ENGINES AND BOILERS.

MANUFACTURERS OF IMPROVED SAW AND GRIST MILL MACHINERY.

Boilers for heating Churches, Convents, Schools and Public buildings, by Steam, or hot water. Steam Pumping Engines, pumping apparatus for supplying Cities, and Towns, Steam pumps, Steam Winches, and Steam fire Engines.

Castings of every description in Iron, or Brass. Cast and Wrought Iron Columns and Girders for Buildings and Railway purposes. Patent Hoists for Hotels and Warehouses. Propeller Screw Wheels always in Stock or made to order. Manufacturers of the Cole "Samson Turbine" and other first class water Wheels.

SPECIALITIES. Bartley's Compound Beam Engine is the best and most economical Engine Manufactured, it saves 33 per cent. in fuel over any other Engine.

Saw and Grist Mill Machinery. Shafting, Pulleys, and Hangers. Hydrants, Valves & Co. 1-7-38

FITS! FITS! FITS!

CURE OF EPILEPSY; OR FALLING FITS. BY HANCO'S EPILEPTIC PILLS.

Persons laboring under this distressing malady, will find Hanco's Epileptic Pills to be the only remedy ever discovered for curing Epilepsy or Falling Fits.

The following certificate is true, and should be read by any one who is not afflicted himself, if he has a friend who is a sufferer of what is a humane act by cutting this out and sending it to him.

A MOST REMARKABLE CURE. PHILADELPHIA, June 25th, 1857.

SETH HANCO, Baltimore, Md.—Dear Sir: Seeing your advertisement, I was induced to try your Epileptic Pills. I was attacked with Epilepsy in the year 1856. I immediately consulted your physician, but he could give me no relief. I then consulted another physician, but I seemed to grow worse. I then tried the treatment of another, but without any good effect. I again returned to my family physician; was cupped and bled several different times. I was generally attacked by fits, and was confined to my room. I had from two to five fits a day, at intervals of two weeks. I was often attacked in my sleep, and would fall wherever I would be, or what I was doing, and was severely injured several times from the falls. I was affected so much that I lost all confidence in myself. I was affected in my body, and I consider that your Epileptic Pills cured me. In February, 1857, I commenced to use your Pills, and only had two attacks afterwards. The last one was in April, 1857, and they were of a less serious character. With the blessing of Providence your medicine was made the instrument by which I was cured of that distressing affliction. I have since recommended them, and in no instance where I have had a chance of hearing from their effect have they failed to cure. Yours, etc. C. H. GUY, Grenada, Yalabusa County, Miss.

IS THERE A CURE FOR EPILEPSY? The subject will answer.

GRENADA, MISS., June 30, 1857.—Dear Sir: You will find enclosed five dollars, which I send you for two boxes of your Epileptic Pills. I was the first person who tried your Pills in this part of the country. My son was badly afflicted with fits for two years. I wrote for and received two boxes of your Pills, which he took according to directions. He has never had a fit since. It was by my persuasion that Mr. Lyon tried your Pills. His case was a very bad one. He had fits nearly all his life. Persons here are very anxious to get cured. I have recommended them, and in no instance where I have had a chance of hearing from their effect have they failed to cure. Yours, etc. C. H. GUY, Grenada, Yalabusa County, Miss.

ANOTHER REMARKABLE CURE OF EPILEPSY; OR FALLING FITS. BY HANCO'S EPILEPTIC PILLS.

To SETH S. HANCO, a person in my family had been afflicted with Fits, or Epilepsy, for thirteen years; he had these attacks at intervals of two to four weeks, and sometimes several in quick succession, continuing for two or three days. On several occasions they lasted until his mind appeared totally deranged, in which state he would continue for a day or two after they ceased. I tried several remedies prescribed by our resident physicians, but without success. Having seen your advertisement I concluded to try your Pills. I bought a dozen boxes of your Pills, gave them according to directions, and they effected a permanent cure. The person is now a stout, healthy man, about 30 years of age, and has not had a fit since he commenced taking your medicine, ten years since. He was my principal waiter, and has since that time been exposed to the severest of weathers, but to great confidence in your Pills, and would send every one who has fits to give it a trial. B. L. DEFRANCE.

STILL ANOTHER CURE. Read the following testimonial from a respectable citizen of Grenada, Mississippi.

SETH S. HANCO, Baltimore, Md.—Dear Sir: I take pleasure in relating a case of Epilepsy or Fits, cured by your invaluable Pills. My brother, J. H. HANCO, was afflicted with this awful disease. He was first attacked while quite young. He would have one or two spasms at one attack at first, but as he grew older they seemed to increase. Up to the time he commenced taking your Pills he had them very often and quite severe, prostrating him, and in some instances he had fits so frequently, but now, I am happy to say, he is cured of these fits. He has enjoyed his health for the last five months. His mind has returned to its original brightness, and I think I take great pleasure in communicating, as it may be the means of directing others to the remedy that will cure them. Yours, respectfully, etc. W. P. LINDSAY.

Sent to any part of the country, by mail, free of postage, on receipt of a remittance. Address, SETH S. HANCO, 108 Baltimore St., Baltimore, Md. Price, one box, 25¢; two boxes, 50¢.

Please mention where you saw this advertisement.

Ayer's Sarsaparilla

For Scrofula, and all scrofulous diseases, Erysipelas, Rose, or St. Anthony's Fire, Eruptions and Eruptive diseases of the skin, Ulcerations of the Liver, Stomach, Kidneys, Lungs, Pimples, Pustules, Boils, Blotches, Tumors, Tetter, Salt Rheum, Scald Head, Ringworm, Ulcers, Sores, Rheumatism, Neuralgia, Pain in the Bones, Side and Head, Female Weakness, Sterility, Leucorrhoea, arising from internal ulceration, and Uterine disease, Syphilitic and Mercurial diseases, Dropsy, Dyspepsia, Emaciation, General Debility, and for Purifying the Blood.

This Sarsaparilla is a combination of vegetable alteratives—Stillingia, Mandrake, Yellow Dock—with the Iodides of Potassium and Iron, and is the most efficacious medicine yet known for the diseases it is intended to cure.

Its ingredients are so skillfully combined, that the full alterative effect of each is assured, and while it is so mild as to be harmless even to children, it is still so effectual as to purge out from the system those impurities and corruptions which develop into loathsome disease.

The reputation it enjoys is derived from its cures, and the confidence which prominent physicians all over the country repose in it, prove their experience of its usefulness.

Certificates attesting its virtues have accumulated, and are constantly being received, and as many of these cases are publicly known, they furnish convincing evidence of the superiority of this Sarsaparilla over every other alterative medicine. So generally is its superiority to any other medicine known, that we need do no more than to assure the public that the best qualities it has ever possessed are strictly maintained.

Prepared by Dr. J. C. AYER & CO., Lowell, Mass., Practical and Analytical Chemists. SOLD BY ALL DRUGGISTS EVERYWHERE.

OWEN M'GARVEY MANUFACTURER OF EVERY STYLE OF PLAIN AND FANCY FURNITURE,

Nos. 7, 9 AND 11, ST. JOSEPH STREET, (And Door from M'Gill Str.) Montreal.

Orders from all parts of the Province carefully executed, and delivered according to instructions free of charge.

ST. MICHAEL'S COLLEGE, TORONTO, ONT.

UNDER THE SPECIAL PATRONAGE OF THE MOST REVEREND ARCHBISHOP OF LYONS, AND THE DIRECTION OF THE REV. FATHERS OF ST. BASIL'S.

STUDENTS can receive in one Establishment either a Classical or an English and Commercial Education. The first course embraces the branches usually required by young men who prepare themselves for the learned professions. The second course comprises, in like manner, the various branches which form a good English and Commercial Education, viz., English Grammar and Composition, Geography, History, Arithmetic, Book-keeping, Algebra, Geometry, Surveying, Natural Philosophy, Chemistry, Logic, and the French and German Languages.

TERMS. Full Boarders, per month, \$12.50. Half Boarders, do 7.50. Day Pupils, do 2.50. Washing and Mending, do 1.20. Complete Bedding, do 0.60. Stationery, do 0.30. Music, do 2.00. Painting and Drawing, do 1.30. Use of the Library, do 0.20.

N.B.—All fees are to be paid strictly in advance in three terms, at the beginning of September, 10th of December, and 20th of March. Defaulters after one week from the first of a term will not be allowed to attend the College.

Address, REV. C. VINCENT, President of the College, Toronto, March 1, 1872.

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

DIRECTED BY THE CHRISTIAN BROTHERS

This thoroughly Commercial Establishment is under the distinguished patronage of His Grace, the Archbishop, and the Rev. Clergy of the City.

Having long felt the necessity of a Boarding School in the city, the Christian Brothers have been untiring in their efforts to procure a favorable site whereon to build; they have now the satisfaction to inform their patrons and the public that such a place has been selected, combining advantages rarely met with.

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

The Class-rooms, study-halls, dormitory and refectory, are on a scale equal to any in the country.

With greater facilities than heretofore, the Christian Brothers will now be better able to promote the physical, moral and intellectual development of its students committed to their care.

The system of government is mild and paternal yet firm in enforcing the observance of established discipline.

No student will be retained whose manners and morals are not satisfactory; students of all denominations are admitted.

The Academic Year commences on the first Monday in September, and ends in the beginning of July.

COURSE OF STUDIES. The Course of Studies in the Institute is divided into two departments—Primary and Commercial.

PRIMARY DEPARTMENT. SECOND CLASS. Religious Instruction, Spelling, Reading, First Notions of Arithmetic and Geography, Object Lessons, Principles of Politeness, Vocal Music.

FIRST CLASS. Religious Instruction, Spelling and Defining (it drill on vocal elements), Penmanship, Geography, Grammar, Arithmetic, History, Principles of Politeness, Vocal Music.

COMMERCIAL DEPARTMENT. SECOND CLASS. Religious Instruction, Reading, Orthography, Writing, Grammar, Geography, History, Arithmetic, (Mental and Written), Book-keeping (Single and Double Entry), Algebra, Mensuration, Principles of Politeness, Vocal and Instrumental Music, French.

FIRST CLASS. Religious Instruction, Select Readings, Grammar, Composition and Rhetoric, Synonyms, Epistolary Correspondence, Geography (with use of Globes), History (Ancient and Modern), Arithmetic (Mental and Written), Penmanship, Book-keeping (the latest and most practical forms, by Single and Double Entry), Commercial Correspondence, Lectures on Commercial Law, Algebra, Geometry, Mensuration, Trigonometry, Linear Drawing, Practical Geometry, Architecture, Navigation, Surveying, Natural Philosophy, Astronomy, Principles of Politeness, Elocution, Vocal and Instrumental Music, French.

For young men not desiring to follow the entire Course, a particular Class will be opened in which Book-keeping, Mental and Written Arithmetic, Grammar and Composition, will be taught.

TERMS. Board and Tuition, per month, \$12 00. Half Boarders, " " 7 00. PREPARATORY DEPARTMENT. 2nd Class, Tuition, per quarter, 4 00. 1st Class, " " 5 00. COMMERCIAL DEPARTMENT. 2nd Class, Tuition, per quarter, 6 00. 1st Class, " " 6 00. Payments quarterly, and invariably in advance. No deduction for absence except in cases of protracted illness or dismissal.

EXTRA CHARGES.—Drawing, Music, Piano and Violin. Monthly Reports of behaviour, application and progress, are sent to parents or guardians. For further particulars apply at the Institute.

BROTHER ARNOLD, Director. Toronto, March 1, 1872.

THE LORETTO CONVENT, Of Lindsay, Ontario,

IS ADMITTED TO BE THE FINEST IN CANADA.

The Sanitary arrangements are being copied into the New Normal School at Ottawa, the Provincial Architect having preferred them to those adopted in any Educational Institutions in the United States or elsewhere.

Charges, only one hundred dollars a year—including French. Address, LADY SUPERIOR, Jan. 8, '75

MYLES MURPHY, COAL AND WOOD MERCHANT,

OFFICE AND YARD: 135 ST. BONAVENTURE STREET, MONTREAL.

All kinds of Upper Canada Fire-Wood always on hand. English, Scotch and American Coals. Orders promptly attended to; and weight and measure guaranteed. Post Office Address Box 85. [Jun. 27

READ THE NATIONAL MAGAZINE The Harp.

Sample Copies FREE.

DOMINION LINE.

This Line is composed of the following FIRST-CLASS, FULL-POWERED, CLYDE-BUILT STEAMSHIPS, and is intended to per-



form a regular service between LIVERPOOL, QUEBEC and MONTREAL in SUMMER, and LIVERPOOL and BOSTON in WINTER.

These vessels have very superior accommodation for Cabin and Steerage Passengers, and Prepaid Tickets are issued at reduced prices to those desirous of bringing out their friends.

Sailing from Liverpool every Wednesday, calling at Belfast Lough to take in Cargo and Passengers.

MONTREAL 3250 Tons (Building) DOMINION 3200 " Capt Bouchette VICTORIA 3200 " Capt French VICKSBURG 2500 " Capt Roberts MEMPHIS 2500 " Capt Mellon TEXAS 2350 " Capt Laursen MISSISSIPPI 2200 " Capt Wrake QUEBEC 2200 " Capt Bennett ST. LOUIS 1824 " Capt Reid

The Steamers of this Line are intended to Sail from Boston as follows:—

FROM QUEBEC. Ontario 9 Sept. Quebec 16 " Texas 23 " Dominion 30 "

Rates of Passage:— Cabin \$60 Steerage 24

THROUGH TICKETS can be had at all the principal Grand Trunk Railway Ticket Offices in Canada.

For Freight and Passage, apply in Havre to H. Genestel and Dolzou, or C. Brown; in Paris to H. Genestel and Dolzou, 55 Rue d'Hautville; in Hamburg to August Behrens; in Bordeaux to Messrs. Faure Freres; in Copenhagen to P. M. Koller, 18 Sanctanncplads; in Bergen to Michael Kronn, Consul; in London to Bowring & Jamieson, Langbourne Chambers, 17 Frenchchurch street; in Belfast to Henry Gowan, Queen's Square; in Liverpool to F. Finn, Main & Montgomerie, Harvey Buildings, 24 James street; in Quebec to W. M. Macpherson; in Boston to Thayer & Lincoln; and in Montreal to

DAVID TORRANCE & CO., Exchange Court. April 2, '75

ALLAN LINE.

Under Contract with the Government of Canada for the Conveyance of the CANADIAN UNITED STATES MAILS.

1875—SUMMER ARRANGEMENTS—1875.

This Company's Lines are composed of the under-noted First class, Full-powered, Clyde-built, Double-Engine Iron Steamships:—

Vessels Tons Commanders. SARDINIAN 4100 Lt. J. E. Dutton, R. N. R. CROSIANIAN 3400 Capt. J. Wylie. POLYNESIAN 4100 Captain Brown. SARMATIAN 3600 Captain A. D. Aird. HIBERNIAN 3434 Lt. F. Archer, R. N. R. CASPIAN 3200 Capt. Trucks. SCANDINAVIAN 3000 Lt. W. H. Smith, R. N. R. PRUSSIAN 3000 Lt. Dutton, R. N. R. AUSTRIAN 2700 Capt. J. Ritchie. NESTORIAN 2700 Capt. ... MORAVIAN 2650 Capt. Graham. PERUVIAN 2600 Capt. R. S. Watts. MANTOBIAN 3150 Capt. H. Wylie. NOVA-SCOTIAN 3300 Capt. Richardson. CASADIAN 2600 Capt. Millar. COINTHIAN 2400 Capt. Jas. Scott. ACADIAN 1350 Capt. Cabell. WALDESIAN 2800 Capt. J. G. Stephen. PHENICIAN 2600 Capt. Menzies. ST. PATRICK 1207 ... NEWFOUNDLAND 1500 Capt. Mylins.

The Steamers of the LIVERPOOL, MAIL LINE (sailing from Liverpool every THURSDAY, and from Quebec every SATURDAY, calling at Loch Foyle to receive on board and land Mails and Passengers to and from Ireland and Scotland, are intended to be despatched from Quebec:—

Peruvian 4th Sept. Prussian 11th " Moravian 18th "

Rates of Passage:— Cabin \$70 to \$80 Steerage 20

The Steamers of the Glasgow Line are intended to sail from the Clyde every Tuesday, and from Quebec about every Thursday.

Rates of Passage:— Cabin \$60 Intermediate 40 Steerage 20

An experienced Surgeon carried on each vessel. Berths not secured until paid for.

Corkage will be charged at the rate of 2c per bottle to Cabin Passengers supplying their own Wines or Liquors.

For Freight or other particulars apply to:— In Portland to H. & A. ALLAN or J. L. FARMER; in Bordeaux to LAFITTE & VANDERGRUYER or E. DEPAS & Co.; in Quebec to ALLAN, RAN & Co.; in Havre, to JOHN M. CURRIE, 21 Quai D'Orleans; in Paris to GUSTAVE BOSSANGE, Rue du 4 Septembre; in Antwerp to AUG. SCHMITZ & Co., or RICHARD BERNIS; in Rotterdam to G. P. IRTMANN & ROON; in Hamburg, W. GIBSON & HUGO; in Belfast to CHARLEY & MALCOLM; in London to MONTGOMERY & GREENHORNE, 17 Gracechurch street; in Glasgow to JAMES & ALEX. ALLAN, 70 Great Clyde Street; in Liverpool to ALLAN BROTHERS, James Street; or to

H. & A. ALLAN, Corner of Youville and Common Streets, Montreal. Jan. 15, 1875.

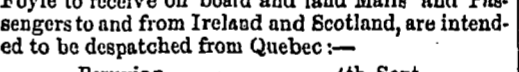
HEARSES! HEARSES!!

MICHAEL FERON, No. 23 ST. ANTOINE STREET.

BEGS to inform the public that he has procured several new, elegant, and handsomely finished HEARSES, which he offers to the use of the public at very moderate charges.

M. Feron will do his best to give satisfaction to the public.

Montreal, March, 1871.



1875 PREMIUM LIST OF ELEGANTLY BOUND CATHOLIC BOOKS SUITABLE FOR ROMAN CATHOLIC COLLEGES, CONVENTS, SUNDAY SCHOOL CLASSES, PRIVATE CATHOLIC SCHOOLS, AND ALL CATHOLIC INSTITUTIONS.

Persons ordering will please take notice that we have marked before each book the lowest net price from which No Discount will be allowed, as the following List of Books with its Special prices has been made expressly for the Premium Season of 1875. When ordering give price and style of Binding.

D. & J. SADLER & CO., Catholic Publishers, 275 Notre Dame Street, Montreal.

This list is an abridgment of our Premium Catalogue. The Complete Premium Catalogue will be forwarded free of Postage on receipt of address.

Father Jerome's Library, 32mo, paper covers, 12 vols in box, 1 00 per box. Father Jerome's Library, 32mo, fancy cloth, 12 vols in box, 1 60 per box. Catholic Youth's Library, first series, paper bound, 12 vols in box, 1 68 per box. Do do do fancy cloth, 12 vols in box, 2 64 per box. Do do do fancy cloth, full gilt, 3 24 per box. Catholic Youth's Library, second series, paper bound, 12 vols in box, 1 68 per box. Do do do fancy cloth, 12 vols in box, 2 64 per box. Do do do fancy cloth, full gilt, 3 24 per box. Catholic Youth's Library, third series, paper bound, 6 vols in box, 0 84 per box. Do do do fancy cloth, 12 vols in box, 1 32 per box. Do do do fancy cloth, full gilt, 1 62 per box. Catholic Youth's Library, fourth series, paper bound, 6 vols in box, 0 84 per box. Do do do fancy cloth, 12 vols in box, 1 32 per box. Do do do fancy cloth, full gilt, 1 62 per box. Sister Eugenie Library, containing Sœur Eugenie, God Our Father, &c., fancy cloth, 4 vols in box, 2 40 per box. Do do do fancy cloth, full gilt, 3 20 per box. Faber's Library, containing All For Jesus, &c., fancy cloth, 8 vols in box, 6 72 per box. Little Catholic Boy's Library, 32mo, fancy cloth, 12 vols in box, 1 32 per box. Little Catholic Girl's Library, 32mo, fancy cloth, 12 vols in box, 1 32 per box. Catholic Pocket Library, 32mo, fancy cloth, 13 vols in box, 1 43 per box. Sister Mary's Library, 24mo, fancy cloth, 12 vols in box, 2 00 per box. Brother James' Library, royal 32mo, fancy cloth, 12 vols in box, 2 00 per box. Parochial and Sunday School Library, square 24mo, first series, fancy cloth, 12 volumes in box, 2 40 per box. Parochial and Sunday School Library, square 24mo, second series, fancy cloth, 12 volumes in box, 2 40 per box. Young Christian's Library, containing Lives of the Saints, &c., fancy cloth, 12 volumes in box, 3 20 per box. Illustrated Catholic Sunday School Library, first series, fancy cloth, 6 vols in box, 2 00 per box. Do do do 2nd series, fancy cloth, 6 vols in box, 2 00 per box. Do do do 3rd series, fancy cloth, 6 vols in box, 2 00 per box. Do do do 4th series, fancy cloth, 6 vols in box, 2 00 per box. Do do do 5th series, fancy cloth, 6 volumes in box, 2 00 per box. Do do do 6th series, fancy cloth, 6 volumes in box, 2 00 per box. Do do do 7th series, fancy cloth, 6 volumes in box, 2 00 per box. Do do do 8th series, fancy cloth, 6 volumes in box, 2 00 per box. Catholic Magazine Library, fancy cloth, 4 vols in box, 3 40 per box. Do do do fancy cloth, full gilt, 3 20 per box. The Young People's Library, containing One Hundred Tales, &c., fancy cloth, 5 volumes in box, 2 10 per box. Do do do gilt, fancy cloth, 5 volumes in box, 1 35 per box. Spanish Cavalier Library, containing Spanish Cavaliers, Elton Preston, &c., fancy cloth, 5 vols in box, 1 87 per box. Do do do full gilt, fancy cloth, 2 50 per box. Catholic World Library, containing Nellie Netterville, Diary of a Sister of Mercy, &c., fancy cloth, 5 vols in box, 5 00 per box. Ballantyne's Illustrated Miscellany, 12 vols, fancy cloth, gilt back and sides, containing "Chasing the Sun," &c., &c., 12 volumes in set, 2 60 per set. Lorenzo Library, containing Lorenzo, Tales of the Angels, 5 vols, fancy cloth, 1 87 per box. Do do do full gilt, fancy cloth, 2 35 per box. The Golden Library, containing Christian Politeness, Peace of the Soul, &c., fancy cloth, 10 vols, assorted in box, 8 00 per box. Leandro Library, containing Leandro, Simon Peter, &c., fancy cloth, 5 vols in box, 4 20 per box. Alfonso Library, containing Alfonso, The Knave, &c., fancy cloth, 5 vols in box, 3 00 per box. St. Agnes Library, containing Life of St. Agnes, St. Margaret, &c., fancy cloth, 5 vols in box, 3 00 per box. Young Catholics' Library, first series, fancy cloth, 12 vols in box, 3 60 per box. Young Catholics' Library, second series, fancy cloth, 12 vols in box, 3 60 per box. The Irish Library, containing Irish Soldiers in Every Land, &c., fancy cloth, 4 vols in box, 2 40 per box. Maguire's Library, containing Irish in America, &c., fancy cloth, 3 vols in box, 3 00 per box. Do do do fancy cloth, full gilt, 4 00 per box. Irish Historical Library, containing Irish Rebellion of '98, fancy cloth, 4 vols in box, 2 40 per box. Grace Agullars' Library, containing Mother's Recompense, fancy cloth, 5 vols in box, 4 00 per box. Canon Schmidt's Tales, gilt back and sides, fancy cloth, 6 vols in box, 2 00 per box. Library of Wonders, Illustrated, gilt back and sides, fancy cloth, 5 vols in box, 1 25 per box. Fabiola Library, containing Fabiola, St. Bernard, &c., fancy cloth, 6 volumes in box, 4 00 per box. Do do do &c., full gilt, fancy cloth, 6 vols in box, 5 00 per box. Callista Library, containing Callista, Catholic Legends, &c., fancy cloth, 10 volumes in box, 5 00 per box. Do do do full gilt, fancy cloth, 10 vols in box, 6 70 per box. Conscience Tales, gilt back and sides, fancy cloth, 10 vols in box, 6 60 per box. Do do do fancy cloth, full gilt back, sides and edges, 10 vols in box, 7 50 per box. Carleton Library, containing Willy Reilly, &c., fancy cloth, 7 vols in box, 4 69 per box. Gerald Griffin Library, containing Collegians, &c., fancy cloth, 10 vols in box, 6 70 per box. Do do do fancy cloth, full gilt, 8 40 per box. St. Aloysius Library, containing Life of St. Aloysius, St. Therese, &c., fancy cloth, 12 vols in box, 10 00 per box. Frideside Library, containing Orphan of Moscow, Life of Christ, &c., fancy cloth, 10 vols in box, 4 00 per box.

Any of the above books sold separately out of the box or set.

Lace picture at 15, 20, 25, 30, 40, 60, 75cts. \$1.00, \$1.25, and upwards, per dozen.

Sheet-Pictures from 40c