

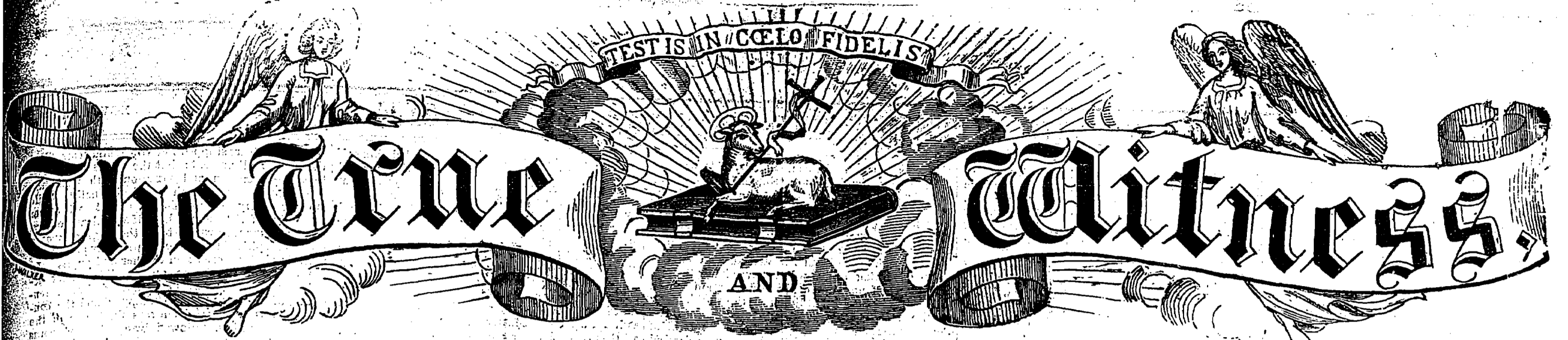
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CATHOLIC CHRONICLE.

VOL. XXVIII.—NO. 13. MONTREAL, WEDNESDAY, NOVEMBER 7, 1877.

TERMS:—\$2 per annum in advance.

SHEMUS DHU, THE BLACK PEDLAR OF GALWAY. A TALE OF THE PENAL TIMES.

CHAPTER I.

The village of Portarah lies a mile east of the Castles of Tullykeane, or, as they are often called, the "Castles of the Two Hags."

The people of the present Portarah, and of the other villages of Moycullean, generally appear contented, and have a character for merry sentiment and a manner which distinguishes them from those of other parts of the county Galway.

There are many accounts of the origin of the castles, especially of the cause of their having been built not more than a few yards asunder.

I once stood beneath a broken door-way of the castle, and thought with sorrow on its decay.

My soliloquy would have gone on, for I was then in a mood to think with melancholy pleasure on the mutability of things.

It was a Sunday, and the peasantry on this day, especially those who attend Mass, vie with each other in cleanliness of dress.

On this evening Connel occupied a triangular stool in a corner of the fire-place—his usual seat—where a plentiful supply of bog wood gave light and heat around.

It was an old custom with the inhabitants of the western villages of our island, during the winter evenings, to visit in rotation each other's cabins.

ment; necessity will bring down even the wildest enthusiast's thoughts to a level with his more material fellows.

The sun had set before I arose to depart. With regret I separated from the old man, whose fervent blessings for my safety mingled for some time with the clatter of my horses shoes.

CHAPTER II.

It is now more than a century back, when the inhabitants of Portarah were the happiest community in In-Connaght.

Fortunately for their comfort and their peace, the man and woman of more refined society seldom were a principle in their transactions with each other.

Day after day, and night after night, their occupations appeared the same.

If we except such chance visitors, and one other, whom we shall know presently, few were the means which the portarah people enjoyed of knowing the manners of the world outside of them.

The visits of their pastor were those of duty, and consequently, short and far between, unless when he held stations at Easter and Christmas, and then, good man, he little thought of teaching anything but faith and contentment.

It was on a November evening, and the villagers were assembled around the social fire of Connel More O'Keane; a person of some importance among them.

It was an old custom with the inhabitants of the western villages of our island, during the winter evenings, to visit in rotation each other's cabins.

They meet yet, but in many instances it is more to while away the dreariness of a winter's night by gaming, or by conversation not less criminal, rather than the desire of hearing the instruction of the old, which, in former times, suggested the visit.

On this evening Connel occupied a triangular stool in a corner of the fire-place—his usual seat—where a plentiful supply of bog wood gave light and heat around.

The interior of the cabin was divided into three apartments, of which the largest supplied all the necessities of its occupants, except those of sleeping room and store house.

A large, rough made chest, of which only the women of the house knew the secrets, though it had neither hasp nor lock—such precautions were unknown among them—held a conspicuous place against the wall in the middle of the room, and over it were placed two or more shelves of rough boards, on which were arranged, in fanciful order, different articles of pewter, the pride of their owner, and the wonder of the other simple inhabitants of the village.

The owner sat, seeming to enjoy the comforts which he possessed. He was a man about fifty years old, yet in the strength of life.

Light seldom fell upon a more unsophisticated society than that which surrounded him, on the evening of which we speak.

The visitors were principally men of the village; their wives and daughters being engaged at home in their household duties.

Such was the scene the hospitable hearth of Connel O'Keane presented. The story or the anecdote took its rounds among the old.

The old man raised their heads and turned towards the singer, Shemus Rue, a young man of powerful make, who was well fitted to excite interest by the energy of his manner and the depth of his voice, and at each sentiment which pleased them, they gave vent to their approbation in a cry of "saol fan aguth," and struck the floor with their sticks.

Such was the scene the hospitable hearth of Connel O'Keane presented. The story or the anecdote took its rounds among the old.

It is true, Connel, said an old man who occupied the seat nearest to him, that those of the dark faith are again commencing their wickedness?

"No, Dermot," answered Connel, "I haven't heard. What now would be new with them? Have not the nobles and brave of the city been scattered? Few, I think, are now left advantageous victims for their hatred."

"Aye," but Connel, Dermot speaks truth," said one of the young men. "Your friend, Shemus Dhu, was taken up by D'Arroy, and is now under sentence of death in the quay jail."

then he could not have been in the town at the time."

"I know," said the young man. "Seeing is more than hearing, and I saw Shemus Dhu on this blessed day brought through the town by some of the Sassenach soldiers.

"Thank God!" exclaimed Connel, from whose soul a heavy weight seemed to be raised by the last words of the speaker.

"I am glad Connel, that you rejoice that he is taken, though by our enemies. I have had my dark thoughts about him, and I was sure that he was a traitor, though I feared to speak my mind to you, knowing that you were friendly to him."

The rest of the company who overheard Connel could not be so easily silenced as the old man was. Connel would have exercised his power over them had he heard their opinion.

General conversation had ceased. Their host's thoughtfulness threw a damp on the hilarity of their meeting; for he sat forward in his seat, one hand supporting his head upon his knees, whilst the other was engaged in disturbing the cinders of the charred bog-wood.

"Has Fergus been amongst us to-night?" he asked some of his family.

"No, Connel," answered the old woman in the corner. "You know he has been the entire day with the priest."

"Ha!" said Connel, aloud, with energy, forgetting that he was overheard by many. "It cannot be that he has missed the way, though the night be pitchy dark; he is not wont to be out so late. We must look to it."

The fear may appear suddenly suggested by paternal anxiety; but it was excited by some feeling of danger, of which he alone was aware.

The weather was natural to the month. A dull heavy vapour arose with the darkness of the evening. At the night advanced, the mist turned to rain, accompanied with a strong wind, and at the departure of the villagers, the loud moaning of the trees told of a rising storm.

CHAPTER III.

Thanks to the advance of education—no—yes—for in it is all freedom—the period has gone by, at which the faithful historian of Galway would put in danger his fortune and life.

We have hinted that Connel was not always an inhabitant of Portarah. Happy for him if he had been. Among the recollections which the thoughts of our younger life bring with them, none are more pleasing, or more melancholy than those connected immediately with home and with our first friends.

Connel often experienced the latter change, for though his adopted neighbours were kind and generous, his thoughts often went back to the place of his birth, and to the early friendships which he had formed.

Be this as it may, the rumours never reached him and he felt happier with them than he had felt among his neighbours of the town, immediately before his departure from it.

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religious feelings of the city Council; and that he, after his patron's exile and confiscation of property, some fifteen years before the period of which we write, received protection from F'french of Moycullean, being at the time accompanied by his orphan children, a son and a daughter, the latter an infant in the arms of Judith the nurse.

It was on the day previous to the opening of our story that Judith, in the order of her weekly custom, visited an old acquaintance, whose dwelling lay some miles away in a thick wood that surrounded Portarah.

"How is it, Judy Bawn," said an old woman, a visitor, too, who sat in a corner of the cabin, assisting to repair the meshes of a net, "that Connel keeps up such long and intimate acquaintance with Shemus Dhu."

"Shame, old neighbor," said Judy, letting the reel fall with which she had been busily engaged; "shame, that you at your age should judge from the looks of a man. But what for that? Do you think Connel would be his intimate friend unless he was trustworthy?"

"That may be as it answers your master's purpose best," replied the old woman, tauntingly, no notion of propriety being offended at Judy's insinuation about the looks of a man, although Judy had no sinister meaning in the word; "but I will say and I don't care who takes it, that a time was, when some of my neighbours would be less likely to thrive on the looks of a man than I. I am sure, mistress, we may think as we please?"

"Aye; but not to say what you think of your betters, good woman," said Judy, with a toss of the head, indicative of the low place which her opponent held in her opinion.

"Oh! does it come to that, mistress?" retorted the old woman, throwing the ball of thread from her, and tying and undoing again with excitement the strings of her lower garment. "But, let me ask, Mistress Bawn, who are my betters?"

"Come, come, neighbors; it would be a nice thing, indeed, to say of Norah Finherly, that she let old friends say cross words to each other under her roof. We will eat our bread in good feeling, and to-morrow, when you think well of it, you may speak as you please. Here, Maurice, take this nugget to Judy Bawn, and the other to Mary."

"Thank you," said Judy, whose wrath was suddenly appeased not by the offering of the sweet posset and cake, for we would not insinuate that she prized these comforts so highly as to sacrifice her spirit and pride to the animal satisfaction of enjoying them in peace.

"In truth, avourneen, you may say that," said the old woman. "But you know people cannot help hearing what others say of their friends."

The tone of conciliation in which this was spoken satisfied both parties, and they again were on as friendly a footing as when they entered the cabin.

"Am I not an old fool?" she thought; "to allow myself to be vexed by the remarks of that silly creature? What if I let her know something, which might injure Connel? Ah! I see I must not visit such foolish people so often; or if I do, I must not be vexed with them."

With this resolution, so creditable to her prudence she arrived at a part of the wood where the path divided. For some time she was irresolute which path she would take.

For some time she was engaged with the recollections of her visit and conversation which it produced. "Am I not an old fool?" she thought; "to allow myself to be vexed by the remarks of that silly creature? What if I let her know something, which might injure Connel? Ah! I see I must not visit such foolish people so often; or if I do, I must not be vexed with them."

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THE DELEGATE APOSTOLIC.

ANSWER OF HIS EXCELLENCY, THE RIGHT REVEREND J. CONROY, BISHOP OF ARDAGH AND APOSTOLIC DELEGATE IN CANADA, TO AN ADDRESS PRESENTED TO HIM LAST WEEK IN THE FRENCH PARISH CHURCH MONTREAL.

I receive with pleasure the address you have presented to me in the name of the Catholic parishioners of Notre Dame.

Standing here beneath the portals of the church that has been the Mother of Catholicism in Montreal, I am reminded of the glorious part the venerable Seminary of Montreal has taken for centuries in propagating and maintaining Our Holy Religion in this portion of Canada.

Everywhere throughout your city, I have found monuments of Catholic charity which I would fain praise as they deserve.

I know how much of this, Montreal owes to the exertions of the illustrious Prelate who so long governed this diocese, and whose zeal, unwearied during the length of his fruitful episcopate, has ennobled your City with charitable institutions so various and so large in the range of their beneficent action, that they furnish a remedy for every form of human pain, and comfort for human sorrow in its every shape.

I ascribe it to the action of charitable institutions like these, that your City and your Province generally are remarkably free from that scourge of official pauperism, which too often follows close upon our modern civilisation.

I congratulate the people of this Province that their legislature has preserved so many of the invaluable traditions of Christian Policy, and I pray that the three great social forces of Religion, Law and Education may never be separated from each other, but rather, may ever continue to work together for the common good of Society.

I entertain no doubt but that this happy result will be secured; as long as the Catholics of Canada, whatever be the political party followed by them, will obey the wise counsels recently addressed to them by their Bishops, speaking with one voice, in their Pastoral letter of 11th of October last.

"Our intention was to set before you the true doctrine concerning the constitution and the rights of the Church, the rights and duties of the Clergy in society, the obligations of the Catholic press, and the sanctity that surrounds an oath; this only was our purpose then, and this only is our purpose now. Herein we do but follow the example of the Holy See, which while it condemns the errors of Catholic-Liberalism, abstains from pointing out persons or political parties.

These are noble words, and truly worthy of being addressed by Catholic Bishops to a Catholic people, citizens of a constitutional State. They are words precious to Catholic Canada. They contain the secret of her peace; for they affirm the truth against two errors that seek to trouble her quiet. Against these errors it behoves you to be on your guard. Be not carried away, therefore, either by those who openly or covertly seek to turn you from the doctrines taught you by your Prelates; or, on the other hand, by those who through an excess of religious or political zeal would urge against individuals or political parties condemnations that have never been pronounced.

It has been said of the early Bishops of France, that by their teaching they made the civilization of their country as the bees make the hive. I am convinced that the teaching of the venerable Canadian Episcopate, in like manner will establish and maintain in peace the civilization whose benefits you now enjoy. Guided by that teaching the Catholic population of this country, devoted to their Religion, loyal to their Sovereign, and peacefully exercising their full share of constitutional liberty, will undoubtedly continue to be not the least among the elements of that strength which is making of this young Dominion of Canada one of the great powers of the Western World.

THE DELEGATE APOSTOLIC.

HIS VISIT AND RECEPTION AT THE CONVENT OF MOUNT ST. MARIE.

Last week Rev. Dr. Conroy visited the convent of Mount St. Marie, at the corner of Guy and Dorchester streets. The hall in which the reception took place was very beautifully decorated with the pillars and stage were actually covered with flowers and evergreens.

Father Pierre Rousseau. At about half-past two Rev. Dr. Conroy took his seat, and a selection from Figaro was played on six pianos and three harps. The execution was very brilliant, and the young ladies, as well as their kind teachers, deserve great praise for the able manner in which it was performed.

A presentation of several beautiful bouquets of flowers to their honored visitor by several of the very young ladies then took place, after which a song was sung by Misses Michon and Migneault, for which they received well merited applause.

An address of welcome to Rev. Dr. Conroy was then read in French by Miss Louise Howell, after which Tava's Hall was played on three pianos and three harps. The pianos were presided over by Misses Victoria DeBlais, Marie Louise Bourgain and Georgina Perrault, and the harps by the three Misses Hebert. The English address of welcome to the Delegate Apostolic was then read by Miss McFerrin, and which is as follows:—

Homage to His Excellency the Apostolic Delegate, Right Rev. Dr. Conroy, Bishop of Ardagh, &c., &c.

EXCELLENCY:—

Oh! we heard since to our hemisphere Thou camest Legate, from our Pontiff dear, That privileged Convents have their portals open'd To admit your Lordship, and we fervent hope, That 'twould be ours to see thee also come, A gracious guest to our fair Convent home. At length, our hopes fulfilled, with heart and voice, We bid thee welcome, while our hearts rejoice! Yes, welcome to the Mount of Mary blest, Ne'er have we greeted more dear'd guest, And ne'er hast thou met greetings more sincere— More grateful hearts than those now beating here. In thee, our Pontiff King we venerate, His saintly Majesty and virtue great; And in thee, too, a son of Erin fair, That land of lofty souls and genius rare, That land of lofty souls we the title fall? A friend of this dear home, we love so well! Ah! yes, the Congregation Notre Dame, Thou'lt suffer in thee—Patron—friend to claim, Who'd help to realize our dearest row, By hastening on our Mother Bourgeois' brow, To place the crown Rome only can bestow, That all may venerate her name below. Her crown we crave—another favor still, Thy blessing—'twill or cup of rapture fill, Thy blessing in our sainted Pontiff's name, The richest gift we for ourselves can claim.

—after which the Rev. Dr. Conroy responded, and said that he wished that the garden of his heart was as rich in terms of expressing his thanks as their garden had been rich with so many rare and beautiful flowers as had been given him. He also said that he was very happy to see them all, and was glad to know they were all doing well. He concluded by telling them that to-day they were to have a grand playday, as was asked at the beginning of the entertainment by one of the very young ladies.

THE PAPACY IN HISTORY.

LECTURE BY REV. JOSEPH HENNING, C.S.S.R.

Rev. Joseph Henning, C.S.S.R., Superior of the Redemptorist Fathers of St. Patrick's Church in this city, delivered his long anticipated lecture last week, in the Music Hall, Quebec, upon "The Papacy in History," under the auspices of the St. Vincent de Paul Charitable Society of St. Patrick's Congregation. The interesting nature of the subject, and the well-known eloquence of the lecturer drew to the Hall a very large and respectable audience. The galleries were very crowded and the body of the Hall was well filled.

Mr. Maurice O'Leary, President of the Irish Council of the St. Vincent de Paul Society, presided, and upon the stage were also the Rev. Fathers Burke, O'Connor, Wyan, Walsh and Three of the Lay Brothers.

The band of the St. Patrick's Total Abstinence Society was present, and provided music for the occasion. The Rev. lecturer on coming forward to address the audience, was loudly applauded, and after a few introductory remarks entered at once into the subject matter of the lecture, which, as it will be seen by the brief synopsis given below, bears evidence of a well-read mind and strong reasoning powers. He said in substance:—

Eighteen hundred and some fifty years ago, you might have seen a weary wanderer wending his way toward the capital of the world,—the goddess city of Rome. He enters, and everywhere beholds gorgeous palaces, temples on every side, dedicated to as many false gods as nations have trodden Rome, triumphal arches, &c. He passes warriors and statesmen, merchants and senators, philosophers, effeminate men and lewd women. He passes all races of people, and all kinds of luxury alongside of cruelty. The fisherman of Galilee was that lowly wanderer. How his heart must have beat as he witnessed the death throes of the gladiator, the cruelty that everywhere abounded. Here was his work. He had come to lay the foundations of the New Rome, which was to bring freedom to the people instead of thralldom and slavery, and peace instead of bloodshed. And how did he accomplish this work? For 25 years he labored and sighed, and at the end of that period he imitated the Saviour, by giving up his life. And what was the result? There remained after his martyrdom, a congregation of Christians to whom St. Paul could write,—"I thank my God that your faith is spoken of in the whole world." After many centuries, pagan Rome has become the Rome of the Fathers. Seventy-seven Popes are reckoned by the Church amongst her saints, and twenty-seven in imitation of St. Peter, have sealed their faith with their blood. The world cried for light, and the light shone into darkness by the teachings of the Popes. How did they accomplish this enlightenment? By sending missionaries into the world, men full of love and zeal, who preached the Gospel and laid the foundations of civilization. If England to-day knows anything of God and of Christ, to whom does she owe her knowledge? To Gregory the Great, who sent Augustine to convert her people. If Ireland has laid aside her Druidism and become the Isle of the Saints, to whom does Ireland owe her Christianity? The Pope Celestin, who sent St. Patrick to teach the truth, which her children have ever since held so firmly to. If the Germans have cast aside the worship of Thor and Frige, and call themselves Christians, they owe their Christianity to Gregory the Second, who sent missionaries to teach them. And many other nations owe their Christianity to the Papacy. When the Popes were driven from one country, they sought foothold in another. They did not despair when persecuted in Europe but sent out teachers to the East Indies, to bear with them the precious truths of Christianity, and consequently of civilization. And when in the 16th century, Europe was led astray by the stern voice of heresy, did the Popes sit down in despair? No, they sent out missionaries to the New World, and what the Church lost in Europe she gained tenfold in America. The most effectual instruments in the hands of the Popes were the religious orders. The Monks first laid a solid foundation of faith, and then always added the superstructure of science. All the great Universities of Europe were founded by the Popes, and the Papacy gave them their

charters and nurtured them. Side by side with the Universities, the Monks established colleges and schools and there they taught the rudiments of science. These Monks, so much belied, so often calumniated, how did they spend their time? They copied first of all the Scriptures, the Word of God, and then the works of Cicero, Demosthenes and the other classic writers. The Monks created such an emulation for learning as the world never knew before, and laid the foundation of the system upon which all the educational institutions of the world, even in the 19th century, are conducted. Thus the Popes civilized the world; by giving it the light of truth. Attila, the King of the Huns, who carried the sword and destruction wherever he went, once decided to take the city of Rome, and marched his army into Italy. There were then no military guards, but there was a Pope and that Pope was Leo III. He went out to meet Attila, with no weapon but that of the Papacy. He warned him that if he entered the City of Rome the vengeance of God would follow him; and the dreaded King of the Huns became meek as a lamb, and ordered his army to retreat. Thus Rome was saved, and with it the civilization of Europe. And when the King of the Vandals entered Rome, Leo obtained this from him, that the lives and honor of the citizens would be spared, and that the city's monuments would be saved from destruction. To Leo may be added the names of Paul III, Leo X., Benedict XIV., and the host of the other Popes, who saved Europe from barbarism at various times by saving the monuments of science and civilization. The Popes preserved the writings of the ancients, and to their preservation of science may be added that of art. If there is music, sculpture, painting anywhere is it not in the city of Rome? When the student of art seeks to perfect himself in any of these accomplishments does he repair to London, to Paris, to Constantinople? Is it not to Rome, and does he not return thence to his native land, where his memory will be preserved for all time to come? Thus the Papacy has removed the first root of all evil, the ignorance of the mind. The human will is more or less depraved which is shown in its desire to cast away all restraint. To this may be ascribed all the licentiousness which has so cursed society. Its three-fold curse may be said to be slavery, divorce and tyranny. Passion knows no law, and only pretends that might is right. The Papacy has taken away this triple curse, it has abolished slavery, done away with divorce, and overcome civil tyranny. Pope Gregory the Great, once said: "Since the Saviour and Creator of the world wished to become man in order to break the chains of our slavery, it is necessary to confer upon men who have become enslaved, the blessing of their original liberty." The Popes and the Church have always taught that we come from one original stock, and that one man, Adam, is the father of all. Among the ancient pagans and also amongst modern pagans, the principle of the unity of our race, and therefore of the equality of man is acknowledged. The consequence is that slavery flourishes in all pagan states, and in the Roman Empire, two-thirds of the people were at one time slaves. A slave was looked upon as an animated chattel who could be killed or used as his master desired. No man can read the history of Rome without feeling a shudder at the treatment accorded by Roman masters to their slaves. Subsequently, slavery was introduced in a mitigated degree, but the Popes took this serfdom in hand and liberated the bondsmen. By this abolition of serfdom, the Popes have gained immortal fame and not less so in their method of attaining this end. England abolished slavery, and so did the United States, but in the latter case, at what a fearful cost! Thousands of lives were sacrificed, a debt of millions was contracted which no man now living will see paid, the land was filled with cripples, widowed wives and fatherless children, and after all an opinion of right was violated because the slaves were liberated without the consent of their owners. Not so the Popes, who first taught the masters that their slaves were not mere chattels; that they were children of the same Father and worshipped the same God. They first taught them to lighten the burdens of the slaves, and in time the masters, from a feeling of justice, made them freemen. Another slavery worse than this was the slavery of women. Did not the Popes teach the indissolubility and unity of Christian marriage? King Lothair, who cast aside his wife and espoused another woman, sought a divorce from the Pope, and when Pope Nicholas I. refused sent his brother Louis of Germany with an army to Rome to intimidate the Pope. Though the city was all but destroyed the Pontiff remained firm, and casting himself upon the tomb of St. Peter, where he remained for two days and two nights without food and sleep, declared that he would die rather than consent to the impious wish of the King. Louis withdrew his army and returned to his brother telling him that the Pope was inflexible and that he must yield. He did so. The same battle was fought again between Pope Urban II and a King of Spain with the same result. King Philip Augustus of France also induced a Council of weak Bishops to grant him a divorce from his wife, but the heart-broken woman appealed to Rome, and a Legate was sent to right the Queen, the King refused to appear before the Legate, and the latter placed the country under interdict. The King's fury knew no bounds; he persecuted the Church and banished the Bishops, but was forced after all to give way to Rome, and take back his lawful wife. There is another instance that the Popes are always protectors of injured innocence. Henry VIII of England was lawfully married to Katherine of Arragon, but wished to divorce and marry an attendant of his court—Anne Boleyn. His Bishops granted him the divorce, but Katherine appealed to Rome. A Legate was sent to England, but Henry refused to take his wife, and threatened to withdraw the Peter's Pence. He also dragged England from Rome, and Moore and Fisher and other venerable men were sent to the scaffold. Scotland with her heather-clad hills and beautiful valleys was lost to the Church. Ireland with her green fields and romantic scenery, to this day suffers from the consequences. Her trade and commerce have been paralyzed, and her very nationality ostracised. Yet still Pope Clement VII would not yield, and when he saw the consequences of his firmness, he shed bitter tears and said: "I pray to God that England will not suffer for the sins of Henry VIII." And God has heard his prayer. England is slowly but surely coming back to the bosom of the Church, if the curse of polygamy has not obtained the footing in that country that it has on this continent, it is due to the fact that in Europe the influence of the Papacy has had its effect. (The lecturer illustrated this portion of his lecture, by reading from Protestant historians, their opinion of the benefit received by the world from the uncompromising hostility of the Church of Rome to Divorce, Tyranny has always been opposed by the Church, who in accordance with the Gospel, teaches submission to lawful authority. The Popes have always condemned secret societies, such as freemasons, oddfellows, the secret societies of Belgium and Italy, and all others organized for revolutionary purposes. The Popes have also taught that rulers are for the people, and not the people for the rulers; and when the kings have exercised tyranny, the Papacy has laid its hand upon him and said "My son that will not do." We have an instance in history. Henry IV., of Germany, treated the people of Saxony as if they were all his own property. No woman in the land was safe from the brute's lust, no man of riches was secure against his greed. And when Pope Gregory VII. found that despite all his warnings he was incorrigible, he deposed him from his throne, and absolved his subjects

from their allegiance. Henry humbled himself and traveled barefooted to the Pope, who received him as a Father would a child. He conjured him to an amendment of life and better treatment of his people. Henry, however, fell back on his old courses and drove the Pope into exile, who exclaimed when dying in a foreign land, "I have hated iniquity and I have loved justice, therefore I must die in exile." The Popes have therefore not only preserved civilization; but overcome the threefold course of society, slavery, divorce and tyranny. And how has the world treated the Popes? Just as it did the Popes' Master. After they have done all that is possible for the good of the human race, the world would crucify them as it did Peter and Paul. But the Pope can never die. Peter died, Clement died, Benedict died, Gregory died, Pius IX. will die, but the Pope will die, never. Heresy rises again and again, recedes and is forgotten, but the Papacy will endure till the end of the world. Empires pass away, but there is one throne that can never cease to exist, and that is the chair of St. Peter. Is it any wonder that Catholics are ready to shed their blood to defend the Pope? When Victor Emmanuel took Rome from the Papacy, volunteers offered to fight for the Pope, and America, distinguished herself by sending a brave little band of soldiers to Rome. Some people seem now to think that the Papacy is on its last legs, tottering to pieces. Never was there such a mistake. In the 16th century the most determined attacks were made upon the Church; reformers and philosophers combined and were determined that the Papacy should not live another hour. They have all passed away and the Papacy survives in youthful vigor. A French statesman, lately deceased, once said:—"Let no man try to swallow the Pope, for whoever tries to swallow the Pope will surely die of indigestion." Perhaps this is the reason why there are so many dyspeptic people amongst the great ones of the world to-day, but let those people beware, for the Papacy never dies. Let them beware of the rock, upon which the Papacy is built, or it may be their own heads and not that rock that will be broken.

The lecturer concluded amid deafening applause. The President in a few well chosen remarks prefaced a vote of thanks to the lecturer, which had been placed in his hands, and which was carried by acclamation.

ARCHBISHOP BAYLEY.

HOW THE NEWS OF HIS DEATH WAS RECEIVED IN ROME—GREAT GRIEF OF THE STUDENTS OF THE AMERICAN COLLEGE—REQUIEM SERVICES.

AMERICAN COLLEGE, ALBANO, Oct. 8.

To the Editor of the Catholic Review:

Sir:—The intelligence of the death of the venerable Archbishop of Baltimore, though not unexpected, was received with sentiments of the most profound sorrow by the students of the American College at Rome. In his death they mourn one of their most self-denying and generous supporters, and his memory will be ever held in grateful remembrance both by them and all who, in a great measure, owe to his earnest endeavors the benefit of their education in the Eternal City.

Deeply penetrated with a sense of the numberless advantages accruing from ecclesiastical training under the immediate watchful care of the Holy See, the lamented prelate always maintained an anxious solicitude for the welfare of the American College, especially at its foundation and early struggles for merited favor.

His generous heart ever throbbed responsive to every appeal made to him in its behalf, laboring incessantly to further its interests and render its establishment permanent, fully convinced of the incalculable benefit it would prove to the Church in the United States.

A grateful tradition has kept alive among the students the memory of his unflagging zeal in its behalf and now that he has gone to his eternal home, manentem civitatem, they keenly feel, and deeply deplore his loss.

True to the spirit of grateful remembrances of their benefactors, on the day subsequent to being apprised of his demise, which happened to be the first Friday of the month, they approached the Holy Table, earnestly beseeching the Sacred Heart of our dear Lord, which on that day is more especially honored in this College, to grant eternal rest to his soul; testifying in this the most acceptable manner, their heartfelt gratitude towards their dead benefactor.

The holy sacrifice was also offered up for his repose by the Rev. Vice-Rector, Dr. Hosleit and several of the students. Moreover, we learn that, in all probability, on our return to the city in a few weeks, a grand requiem mass will be celebrated under advice of the reverend Vice-Rector; at which His Eminence, Cardinal Franchi, Prefect of the Propaganda, Mgr. Agnozzi, Secretary, and many other ecclesiastical dignitaries in Rome, ardent admirers of the eminent virtues of the lamented Archbishop, together with the American residents, will be invited to attend.

A STUDENT OF THE AMERICAN COLLEGE.

CEAD MILLE FALLTIE.

On Thursday afternoon last, the Religious Sisters of St. Bridget's Asylum, Quebec, received and entertained in their "grande salle," a large and pleasant company, composed of the ladies who had so generously taken upon themselves the responsibility of holding tables at the late successful bazaar in aid of the Institution, and the numerous energetic friends who assisted them in the laudable undertaking. The Reverend Fathers Henning, Burke and Wyan were among the guests, and their cheerful and happy presence contributed towards making the meeting a pleasant hour to be long and joyfully remembered.

When the assembled company was comfortably seated, the attention of all was arrested by the entrance of a poorly clad little girl who entered the room and advancing to the centre of it, basket in hand, and prompted by the soft tones of a harmonium, sang the following touching little ballad:—

Please ma'am hear my prayerful pleadings, For my mother's very poor, I have come to ask a penny, Do not turn me from your door, Mother's sick, and wan and feeble, And she sent me on the street With my little empty basket, For we've nothing home to eat. Please, ma'am, won't you give me something? I'll not come here any more, God will bless you, won't you, please ma'am, Do not turn me from your door.

Please ma'am, wait and let me tell you That my father's drowned at sea, And my poor heart-broken mother Has no children, ma'am but me. Do not spurn me, do not shun me, I'm a child, and nothing more, Give me something if but pity, Do not turn me from your door, Please, &c.

The sweet little singer was an orphan of St. Bridget's and had sung but a few lines of her sad

ditty when tears stopped her voice, and tears filled the eyes of all present; but the brave child mastered her emotion and sang on with trembling voice, pronouncing each word distinctly, while moving every compassionate heart with her womanly effort to forget herself and please others. Her performance proved to be the beginning of a short but spirited little drama, perfectly played and reflecting infinite credit on teacher and pupils. In the course of the drama an invisible singer delighted the audience with a pathetic and sweet rendering of "Forget not the Unhappy" and the conclusion was a cheerful address from one of the little orphan girls, followed by a solo and chorus suited to the occasion.

ADDRESSES.

Rev. Pastor, Rev. Fathers, ladies and kind friends:—

1st. "We poor little orphans now wish to express, Though feeble our best efforts are, Our true heartfelt gratitude for the success "Of St. Bridget's Asylum Bazaar"

2nd. "To you, Reverend Father, we owe a great debt Which we feel that we never can pay, For your kindness to us, we shall never forget, And for you we will fervently pray."

3rd. "And you Reverend Fathers who all worked so hard, Our St. Bridget's Asylum to aid, Oh, may you receive, an eternal reward And a crown that shall never more fade."

4th. "Kind Ladies, dear friends it is also to you, In our hearts we shall constantly feel A gratitude great that is justly your due, Far beyond all that words can reveal."

5th. "We pray our dear Lord, all your actions to bless, And to drive from you evils afar, Kind ladies to you we must owe the success "Of St. Bridget's Asylum Bazaar."

6th. "The prayer of the widow and orphans shall rise, For each kind benefactor and friend, May your home be in Heaven, beyond the bright skies, "When your life, with its sorrows shall end."

Father Henning rose to speak when the silence of the singers showed that their agreeable little programme was ended; the little orphans remained respectfully standing to hear his expected address, but it proved to be but a few kind words exhorting them to keep their promise of praying for the happy homes of their temporal and spiritual benefactors. Then in the name of the Lady Superioress, he invited all present into an adjoining room to partake of some light refreshments. The different "salles" were then visited and every heart expanded and rejoiced at the evident progress and success of the good old Asylum of St. Bridget, proudly and generously built by willing and often slender Irish purses. The handsome sum of \$3,500 was realized at the late bazaar spite of bad weather, bad times and many other obstacles incident to undertakings of that nature.

The "Shamrock" shall flourish tho' nations decay, And the "Thistle" spring sharply and thick on its way, The "White Star" shines grandly with ambitious ray,

And "St. Louis" of France mount his steed, The "Lone Star" exults in the Shamrock's array Of fair Irish flag and emblazonment gay, It shines o'er the Green Isle and approving will say, It appreciates generous deeds,

The hurricane's wrath and the wild ocean's spray, Have borne many fathers and sons afar away, And taken from women and children their stay, And left them in grief and in need,

But the boys of "Quebec," have lightened the day, So dark for the orphan, And widows shall pray Throughout the "Dominion" that God shall repay The sons of the "Emerald" Isle who still lead Up paths of religion, that sorrow ne'er may Embitter their lives, There's an end to my lay, Now when the "Lacrosse Clubs" again meet to play, Let them think of the bright orphan lad who will feed,

With delight on account of that pride stirring day, When the young men came forward, their ten cents to pay, (Without dreaming of trouble or raising a fray) To keep the Asylum from need.

Many ladies and gentlemen have kindly consented to assist the concert to be given shortly in aid of St. Bridget's Organ fund. The Miriam Club and friends are organizing the entertainment, which no doubt will equal, if not surpass all other soirees of the season. Drama, tableaux and music will be varied and attractive, and several beautiful voices will make themselves heard that have never yet awakened the echoes of the Music Hall.—Budget.

CITY AND DISTRICT SAVINGS BANK

It is creditable to the people of Canada, and especially to the Canadian press, that instances are of rare occurrence in which attempts are made to injure the credit of our monied institutions, by circulating false and scandalous reports. A very extraordinary case is now under investigation by our judicial authorities, which in its present stage we can do little more than glance at. About a fortnight ago a sensational report was addressed from Ottawa to nearly all the Montreal newspapers calculated to injure the credit of the City and District Savings Bank. To the credit of the Montreal press, one and all declined to insert the report, which was, as has been proved by the giving up of the name, prepared and transmitted by a resident of Montreal. This was followed up by another report of a still more libellous character which was sent to the New York Times, and published by that journal without the least scruple, although, in addition to the attack on the credit of an institution of high standing, the report made an infamous charge against the Rev. Father Dowd, which no one acquainted with the character of that much esteemed ecclesiastic, would have believed even for a moment. The result of the enquiries which have been instituted by the Directors of the City and District Savings Bank has been to satisfy them that a regular conspiracy has been organized with the object of damaging the credit of the institution and the character of its directors and friends. One arrest has taken place, founded on an affidavit made by the manager of the City and District Savings Bank, Mr. E. J. Barbeau, that the statements in the message sent to the New York Times are utterly false. We deem it most proper in the present stage of the investigations not to publish names, but we have heard of no less than three individuals, all residents of Montreal, who are implicated in the alleged conspiracy, and we have been assured that two more at least are strongly suspected. Every effort will be made by Mr. Kerr, Q. C., who is acting for the Bank, to discover the authors of this conspiracy, and it may be hoped that some punishment will be inflicted on them that will deter others from making similar attempts.—Journal of Commerce.

FIRE.

The whole City excited as with convulsions of an Earthquake. From Point St. Charles to Hochelaga the news spread as if by electricity, recounting the awful bargains offering at

RAFTER'S

- STUNNING BARGAINS IN DRESS GOODS, BLANKETS, FLANNELS, CLOTHS, BEAVERS, TWEEDS, SHEETINGS, LINENS, WINEYS, MERINOS, ALPACCAS, PERSIAN CORDS, COBOURGS, RIBBONS, &c., &c.

REMNANTS.

An immense lot of Remnants in Black, and Colored Silks and Satins to be sold awfully cheap.

20,000 Boxes Paper Collars, 5c. per Box.

Also balance of several Bankrupt Stocks.

Come One, Come All to

RAFTER'S GREAT SALE,

Oct 31st-12-ly 450 NOTRE DAME STREET.

EDUCATIONAL, &c.

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WELLINGTON PLACE, TORONTO, CANADA.

A Branch of the Ladies of Loretto, Dublin, Ireland. Board and Tuition—\$150 per annum. Send for circular and address to LADY SUPERIOR

LORETTO CONVENT,

Niagara Falls, Canada.

Two Medals for General Proficiency in the different courses will be presented by His Excellency, Lord Dufferin, Governor General of Canada. Board and Tuition per year \$150. For further information and prospectus, address July 15-ly LADY SUPERIOR.

CONVENT

OF OUR—

LADY OF ANGELS, Belleville, Ontario.

Conducted by the Ladies of Loretto.

Studies will be resumed at this Institution, for Boarders and Day-Scholars, on the 1st of September. The Convent is situated in the most elevated part of the City and offers rare advantages to parents desirous of procuring for their children a solid, useful and refined education. For particulars, please address THE LADY SUPERIOR, Loretto Convent, Belleville. July 25, 77-ly

CONVENT

OF THE—

Congregation de Notre Dame,

KINGSTON, ONTARIO.

It is well-known that the city of Kingston, built on the shores of Lake Ontario, is one of the healthiest localities in the Dominion. The Convent, now completely remodelled and enlarged, can accommodate far more pupils than in former years. It imparts the knowledge of all that is suited to make a young female an accomplished lady.

TERMS:

Board and Tuition in English and French, Fancy Work and Plain Sewing, \$80.00 Music—Piano, \$10.00 Bed and Bedding furnished by the Institution, 10.00 Payments to be made quarterly in advance. The year begins the 1st of September. N.B.—Lessons in Drawing, Painting, Vocal Music, and other Branches not specified here from extra charges. Aug 22, 77

PRACTICAL GUIDE

FOR—

CONFESSION AND COMMUNION.

A short treatise on the Sacrament of Penance for the use of Schools and Colleges. This little book contains every thing necessary to acquire a perfect knowledge of the Sacrament of Penance—in its practical form. An examination of conscience adapted to every age, with summary explanations on the most frequent sins. Prayers before Confession—Communion. Prayers for Mass, &c., &c., which makes a very handy Manual for such persons who intend to make a good Confession and Communion. Price, Bound—Cloth, 6c. Paper, 5c. By the hundred, \$1.00. Paper, \$10.00. Any order sent to the Rev. G. F. E. DROLET, Parish Priest of St. Columban, Sillery, carefully attended to. Sept 26, 77

CATHOLIC ART.

THE FINEST STAINED GLASS WINDOWS FOR CHURCHES. All paintings for Altars, Stations of the Cross, Banners, and Rural pictures, any subject to order, at low prices, by ARTHUR WATZPATRICK, Artist, pupil of A. W. FUGLIN, Exhibitor of the Royal Academy, London, received the Fine Art diploma of London 1871, and the PRIZE of the Centennial Exhibition, Philadelphia, 1876 for the Best Stained Glass, Address, A. FITZPATRICK & CO. STAINED GLASS WORKS, Stapleton Staten Island, N. Y.

The Prize Windows Now for Sale.—Cheap. Subjects: "The Holy Family," "The Adoration of the Shepherds," "Our Lord in the Temple," "St. Augustine," "St. George," &c. June 20, 77-ly

CATHOLIC INTELLIGENCE.

FAITH OF OUR FATHERS.—22,500 copies of the "Faith of our Fathers," by Bishop Gibbons, have been printed by Messrs. John Murphy & Co., of Baltimore.

"FRATERNITY OF JESUS."—It is said that the Ritualists will establish another new religious order in London next spring, to be known as the "Fraternity of Jesus." The fraternity will consist of three orders:—First, those who live in the college under vows of holy poverty, celibacy, and holy obedience; the second order comprises men who pursue their avocations in the world and board in the college of the fraternity; these also live under the vows of poverty, chastity, and obedience. The third order embraces those who keep the vows of obedience and poverty while living at their homes.—From the Globe.

THE BASILICA, QUEBEC, ALL SAINTS DAY.—High Mass was celebrated in the Basilica on All Saints Day, by the Rev. Mr. Marois, assisted by deacon and sub-deacon, with the usual pomp and ceremonies. The musical portion of the Mass was sung in parts by the choristers placed in the Sanctuary and the Seminarians in the organ loft, under the leadership of Rev. Mr. Frazor, and accompanied by the cornets of the Seminary band and the organ, at which Mr. G. Gagnon presided; the fine clear soprano voices of a number of boys from ten years upwards, had a very fine effect. A very eloquent sermon on the joys and beauties of Heaven, concluding with an impressive exhortation to constant preparation, was preached by the Rev. F. Hamon, S.J. In the afternoon the vespers of the festival were sung. These were succeeded by the vespers of the dead, and the change in the decorations of the altar and in the robes of the officiating clergymen from gorgeous white and gold to sombre black, and from the chanting of the jubilant Laudate to the plaintive Miserere and De profundis, had evidently a most impressive effect on the vast congregation which lasted till the last Requiem was said, when the service ended; many of these present remaining in private devotions in preparation for the solemn services on Friday morning, All Souls' Day.

AT ST. PATRICK, QUEBEC, ALL SAINTS DAY.—The morning service at St. Patrick's, on All Saints Day, being the festival of All Saints, was in keeping with the solemn and imposing manner in which this great feast is usually celebrated by the Catholic Church. Rev. Father Henning, Superior, C. S. S. R. officiated as celebrant; Rev. Father Burke assisting as deacon, and Rev. Father Wynne as sub-deacon. The Rev. Father Walsh preached a most eloquent sermon upon the text of the day. Mr. Watson presided with his customary ability and in his artistic and flowery style at the organ, and all parts of the musical service were both well rendered and effective. The programme comprised the following features:—Kyrie Eleison in F, by Webbe; Gloria, Credo and Sanctus in G, by Witke; Agnus Dei in F, by Webbe; Soprano Soloists—Misses Ross and F. Loftus; Alto do—Misses A. Cannon and M. Duggan; Tenor do—Messrs P. Whitty and P. Lane; Bass do—Messrs Watson and E. Sutton. At the Offertory, the Hymn of praise, "O, All ye people whom God hath made," solo by Mr. P. Whitty, with chorus, specially arranged for the occasion by Mr. Watson, was tellingly rendered and particularly admired. In fact, the entire musical service was the object of much and deserved appreciation by all present.

A FAMILY OF PRIESTS.—Cardinal McCloskey has just appointed Rev. Dr. Patrick F. McSweeney, of Poughkeepsie, pastor of St. Bridget's Roman Catholic church, in place of Rev. Father Mooney, lately deceased. The appointee is one of the most learned and zealous priests in the diocese. He was educated in Rome, and for several years officiated as assistant at St. Patrick's Cathedral. He was thence transferred to the pastoral charge of a Church in Poughkeepsie. His brother Dr. Edward McSweeney, is also a pastor of a church in Poughkeepsie. Another brother, Francis McSweeney, is now in Rome, studying for the priesthood, while a third, Rev. Callaghan McSweeney, recently died in this city, while officiating as assistant at St. Teresa's and other Catholic churches. Still another brother, Dr. Daniel E. McSweeney, is a practising physician in this city, one of the leading members of his profession in the metropolis. The uncle of the new pastor, Rev. Dr. McSweeney, was for fourteen years President of the Irish College in Paris. On his mother's side, he had two or three uncle's priests. Talent and genius seem to have been the prerogative of this family in all its branches. Few countries on earth, save the favored "Island of Saints and Scholars," can contribute to the Church and to the world of science and letters, families like this—distinguished, honored, blessed as they are, before Heaven and before men. Surely, old Ireland is after all "a great country." The talent and brain she has given to the world would have made lustrious her own destiny in our day, as in former days. Some day or other she can keep on her own shores the gifted sons she produces; and her independent flag will secure scope and protection for their abilities.—N.Y. Weekly Union.

THE PROGRESS OF CATHOLICITY.—The Boston Traveller of September 10th, published the following summary of an essay read on that day before a meeting of the Evangelical Alliance in that city, by the Rev. Daniel Dorchester, D.D. His subject was the "Rise and Progress of Romanism in Boston," concerning which topic he enumerated some interesting facts: He first alluded to the time immediately after the Revolution, when the Catholic population consisted of about thirty Irishmen, with a few Frenchmen and Spaniards. From the time of the Revolution, when the old harsh laws were repealed the Catholic Church began to make progress. The first church was built in 1808, though public service had been held for several years before that time. In 1852, there were in New England 15,000 Catholics, about half of whom were in Boston, three priests and eight churches, only one of which was worthy of the name. In 1877 the statistics of the Church in New England are as follows: One Archbishop, six Bishops, 549 priests, 503 churches, 167 chapels and stations, 20 colleges, 168 ecclesiastical students, 32 academies and schools, 86 parish schools, 15 asylums, six hospitals, and a population estimated at 900,000. There are in Boston thirty churches and chapels, one Portuguese, one Italian, one German, three under the direction of Jesuits, eighty-nine priests, fourteen of whom are Jesuits, four convents, nine asylums and hospitals, containing 1,285 children, and caring in the course of the year for 750 patients; nine parochial schools taught by eighty-five Sisters and twelve brothers, and containing 4,686 pupils. Since 1848 the Catholic churches in Boston have increased five fold, and those of the four leading evangelical denominations—Methodist, Congregationalist, Baptist, and Episcopalian—a little more than two fold. Then besides, the Catholic churches are larger, as a rule, than the Protestant, and have three or four auditors every Sunday. The speaker said that according to the editor of the Pilot, the Catholics numbered half the population of Boston, but his own estimate was that they were not more than thirty-five per cent. He said that it was claimed in a recent article in the Catholic World, and Dr. Nathan Allen's calculation seemed to substantiate the claim, that Catholics, with twenty-five per cent. of the population of New England, had seventy-five per cent. of the births. The essayist, in closing, said that the Catholic Church in America was now in a better condition than ever to take care of those who belonged to her.

IRISH NEWS.

DEERY.—It is stated that the Lord Lieutenantcy of the County Deery, vacant by the death of P. R. Dawson, Esq., of Moyala Park, is to be conferred on Sir Henry Hervey Bruce, Bart., of Downhill, Coleraine.

THE IRISH VOTE IN LONDON.—A correspondent of the Times writes as follows in a recent issue of that journal: "For some months past a committee of the Westminster Home Rule Union have been engaged in co-operation with local committees of various branches of the Home Rule Association in the Metropolitan boroughs, investigating the condition of the Irish electoral registration. In Southwark it was ascertained that there are over four thousand Irish lodgers eligible for Parliamentary franchise who were not on the register. In the Tower Hamlets, containing, perhaps, the most numerous Irish population among the metropolitan boroughs, the proportion of unregistered voters was still larger; some thousands of small Irish householders having been found to be off the register. Finsbury appeared to be wholly neglected, though it is computed that Irishmen entitled to vote form at least one-eighth of the constituency. In Marylebone about the same proportion was found to exist, but a much smaller one in Westminster Lambeth, with a very large Irish population, contains not more than about two thousand Irish registered voters, while in Greenwich the largest proportion of Irish registered voters was found. This year there will be a large increase in the Irish claims at the Revision Courts, but the task of fully organizing the Irish vote has been found to be so enormous that persistent work, during the coming year, will be requisite to complete the design of the committee, and for this purpose central registration offices are to be opened in each borough. It is calculated that in two years thirty-five thousand Irish votes will be added to the metropolitan borough registers."

THE GREAT ARCHBISHOP OF TUAM ON THE IRISH LANGUAGE.—The following interesting letter was recently written by the Most Rev. Archbishop MacHale to the Society for the Promotion of the Study of the Irish Language and Literature: Gentlemen.—In aid of the National Society for the Preservation of the Irish Language, I beg to forward to you the annexed cheque for £5 as my subscription. In looking over your published list of subscriptions, already amounting to more than a hundred pounds sterling, there is much to encourage—I might say cheer—the patriotic advocates of our language. What it is that lends such a charm to the Welsh language in the estimation of some of our officials, I am at a loss to conjecture, unless that it is entirely separated from the influence of Catholic doctrine. With the Irish language, however, it is so interwoven that it would be difficult, nay, impossible, to separate them. This may be the reason why some of those officials already referred to affect to admire the beauties of the Cymric, whilst they are utterly insensible to the superior excellence of the Irish language. Now, however, that men are less warped by religious prejudices in the cultivation of sciences, the Irish language will have less to contend with than when it was supposed to be essentially identified with the Catholic religion. The cultivation of language has been of singular aid to the cultivation and enlargement of science, and the most successful scholars of the German nation in working that field have candidly acknowledged their obligations to the Irish language. It is well that in this remote island, far from the disturbing influence which have successively destroyed and created new forms of speech, a language should exist confessedly one of the most ancient in the world, calculated to be one of the utmost use in the active and successful efforts which are now being made to explore the ancient history of the most remarkable nations. Its cultivation is no longer a worded penalty, yet it is far from meeting the encouragement to which it is so many grounds entitled. Nay, in the studied and jealous exclusion of it from our nick-named national schools, it is not difficult to discern the influence of the spirit which pants for its utter disappearance from the world of letters. Let not those schoolmen and their supporters rely too much on their influence to destroy the Irish language. Now that many prejudices raised against it are happily extinct, the language will have fair play. Catholic and Protestant, Celt and Saxon, must feel a generous rivalry in cultivating the old language of Ireland, so efficient for elucidating its own annals, besides being the best key for unlocking much of the ancient history of Europe. Believe me gentlemen, your faithful servant, JOHN, Archbishop of Tuam.

ANNIVERSARY OF THE BATTLE OF THE BOYNE.—There was an extensive celebration of the 187th anniversary of the battle of the Boyne by the Orangemen of Ireland. They should change their name, for there was nothing in the ideas of the conduct of William the Third, King of England, and Prince of Orange Nassau, that is expressed by their designation. He was a Protestant, but he was not a bigot, and he had his way the Catholics among his subjects would have stood on the same footing with Protestants; and those infamous laws that were enacted after the Revolution of 1698 for the oppression of the native Irish never would have disgraced humanity. William was so far from being a bigoted enemy of Catholics that he often was in alliance with great Catholic potentates, and thousands of Catholics were among the soldiers who served under him at Namur and Steinkirk and Lander. One of his allies was Charles the Second, King of the Spains and the Indies, and head of the senior branch of the House of Hapsburg, a line noted for the unbroken attachment to the old faith. Another was the Emperor Leopold I., head of the junior branch of the Hapsburg family, and a Catholic of the extreme views. A third was the Elector of Bavaria, chief of the Wittelsbachs, historical champions of Catholicism. A fourth was the Duke of Savoy; and even Pope Innocent XI, himself sympathized with William in the last war, he waged against the Catholic Louis XIV, of France. At one time "the Catholic" Spanish King invited William to assume the office of governing the Catholic Low Countries, which formed part of the King's dominions. These facts do show that the Catholics of William's time regarded him as being a bitter foe of themselves and their religion. He was, indeed, though a Calvinist and a predestinarian, one of the most liberal-minded of men, and far in advance of his age on the grand question of toleration; and his Dutch designation embodies the very idea of religious freedom. Yet this very Dutch designation of his has been used to obtain a name by the Orangemen, who are bigotry incarnate! A more whimsical piece of perversion never was known, and it never was known until long after William had left the world; for the Orange Order dates only from 1795, and William died in 1702. Had an attempt been made to found that fraternity in his time he would have forbidden to it the use of that title of which he was more proud than he was of his royal English title; and were he living now he would be the very last of men to enter an Orange Lodge, or in any way to encourage Orangemism, as that word is at present understood. Were the advocates of despotism to form a brotherhood, and take their corporate name from John Hampden, they could not be guilty of a worse perversion of truth than are the men who give to a bigoted brotherhood a name derived from that most glorious of all titles—the Prince of Orange.—Boston Daily Traveller.

MISCELLANEOUS.

SITTING BULL.—Sitting Bull is to be reserved to Red Deer River in Spring.

DEED.—Chief Justice Draper died at Toronto on Friday evening, aged 77

ABYSSINIA.—The King of Abyssinia is threatening Egypt with an army of 120,000.

THE DUNKIN ACT.—The Dunkin by-law submitted in Peterboro, has been carried by a majority of 110.

DEFEATED.—Cheffetz Pasha attempted to retake Telisch, but was defeated after several hours engagement.

BANKING.—The Committee on Banking and Currency at Washington have agreed to report Ewing's Silver Bill to the House.

FRANCE.—It is stated that MacMahon will probably form a Ministry from the Right, supported by the Senate majority.

THE PROVINCIAL LEGISLATURE.—Dame Rumor, ever fickle, now fixes the date of the opening of the coming session on or about the 15th December next.

SILISTRIA.—The Russians are turning their attention to the investment of Silistria, but with its strong defences, and a garrison in first-rate condition, commanded by one of the ablest Turkish generals, the task will be no easy one.

THE POPE'S HEALTH.—The Pope's health is reported good. The pilgrimages projected for the winter are postponed till next spring, in order to celebrate the Pope's having exceeded in years the Pontificate of St. Peter at Rome and Antioch.

MILITARY REGISTER.—One million and fifty-five thousand men are reported to be on the military register of the German Government. Of this number 398,000 are upon a so-called black list, for not having served, including 190,000 who have left the country to avoid serving. One German in every eight expatriates himself to avoid military service.

BELOUM.—The liberal and anti-clerical party in Belgium are seriously disturbed by the extraordinary increase in the number of converts to Christianity in the country. In 1816 there were 137 religious houses for men, and 612 for women, containing in all 11,968 occupants. In 1856 the number of religious houses had risen to 1,323, and they have continued to increase. Immense real estate is now held by those institutions. Carmelite women have built a house on their estate at Chevremont at a cost of \$200,000.

THE NUMBER OF SOULS IN A PARISH.—An experienced Catholic missionary in America gives the following method of calculating the number of souls in a parish: Sixty baptisms are allowed for a thousand souls. Three-fifths of these are communicants; the balance are below the age of twelve. Hence a parish of one thousand, consists of two hundred families. The missionary writes: "The experiment has been tried in various localities, and it is a safe criterion to follow. Whenever I found a pastor with a complete census of his people, the above proportions are the infallible result, scarcely even leaving a discrepancy of fifty even in a number of three thousand."

BANISHMENT OF PRUSSIAN NUNS.—The Ursuline Nuns, who managed the schools at Schweidnitz, in Silesia, and earned the love and gratitude of both Catholics and Protestants for their unselfish labors, have been ordered to leave immediately. On Sunday, September 23, a deputation of Catholic heads of families waited on the Superior in order to express their sorrow at the separation, and their hope of the return of better days; and they promised to spare no exertions in order to preserve and protect the beautiful little church which the nuns had built. The Superior thanked them for their kind words and especially for their promise about the little church, in the vaults under which she reminded them, the remains of eighty sisters have found their last resting place.

HOMERULE.—A return just prepared supplies information as to the extent of the Home Rule movement from which it appears that although the movement has been more than seven years in progress, there are only seven Home Rule organizations in the whole of Ireland besides the Home Rule League, and that two of those are not in connection with the central organizations. There are associations in Belfast, Londonderry, Kilmacloch, and in the King's and Queen's Counties. In Great Britain there are 132 associations, numbering over 15,000 members. The Home Rule League number some 1,560 members, and a much larger number of associates. One Home Rule association exists in Canada, where the Home Rule League numbers over 100 members. In the Australian colonies about the same number of prominent Irish citizens have also joined the movement. More than half the members of the League are clergymen, landed proprietors, or professional men.—Globe.

CATHOLICITY IN RUSSIA.—One-tenth of the people of Russia are Catholics, and the proportion is the same in the Russian army. Would it be believed, then, that for the religious wants of all these thousands of soldiers not the least provision is made? When, at the beginning of the war, the czar entered Roumania, Mgr. Ignazio Paoli, the Bishop of Bucharest, addressed a petition to his majesty soliciting permission to provide for the spiritual comforts of the Catholic soldiers. This petition remained unanswered, and Baron Huart, the Russian Consul-General of Bucharest, subsequently intimated to the prelate that the commander-in-chief was thinking of appointing several priests as chaplains to the army. This thought of the grand duke has not yet become a reality, and as a consequence of this we are informed by a German Catholic contemporary that "thousands of Catholic soldiers have died on the battle-field without receiving the slightest solace of Holy Church, and thousands have been clamouring for vengeance from heaven on account of this unheard-of cruelty." This vengeance has come before the malefactors expected it.—London Univers.

FRANCE.—The Paris correspondent of the London Times writes:—There is one feature about the present contest in France which turns up in every form. We are much inclined at home to simplify the question by speaking of it as a direct issue between Republic and Empire. That the Empire and Imperialists have a great deal to do with it is very certain; but this is not the whole truth of the matter. The Imperialists are not ready; their Prince is still at his exercises; and neither the time nor the plan of the campaign has been chosen by them. M. Rouher and the long heads of the party are acting as an independent corps d'armee, not entirely involved in the issue of the battle. They will strike hard when they see a chance; but they are keeping open their lines of retreat, and they do not finally commit the ex-Emperor and the Prince. They would not be sorry to see the Duc de Broglie get an ugly fall. On the other hand, the hotbeds of the party—the Cassagnacs who "dance beside hearths," and the Cuneos who "make dogma of the Republic and Republicans" and trailing the Empire in the gutter. This is a great reconnaissance en force of the Imperialist army, but it is not their serious effort. Their light cavalry are charging madly out of hand, and their real commanders are that it is a false move. It is not this time the Empire which is the real inspiration of the movement. By the consent of all parties the true issue is coming clearer to light. The principle at stake, is not so much the Empire as Clericalism—the interference of priests with secular government in order to bring about sacerdotalism.

NATURALISTS' PORTFOLIO.

WHITE MUSTARD IN FRANCE.—White mustard was largely sown in France last autumn for fodder. It is so richly by milch cows that many peasants call it "the butter plant." It is sown in August, on the stubble, if the soil be friable, and harrowed in; or sometimes the soil is turned over with a plough. Five pounds of seed to the acre. The plant can be consumed green till the frost arrives.

TREES IN PARIS.—The annual cost of keeping in order the trees, shrubberies, and seats upon the boulevards and the public squares and gardens of Paris is nearly 2,000,000 francs. It is estimated that the trees in the avenues and boulevards of Paris number 82,201; those in the comeries, 10,403; and those in the squares and courtyards of various buildings, 8,300. There are also 8'000 seats for the accommodation of the public. The expense of keeping up all the extra-mural recreation grounds exclusive of the Bois de Boulogne and the Bois de Vincennes, is rather more than 300,000 francs.

BUTTERFLIES AND MOTHS.—The species of butterflies known at the present time cannot be under ten thousand, according to the English entomologist, Professor J. O. Westwood, who is a high authority; and he estimated that the species of moths are twenty, if not thirty times as numerous as the butterflies. The butterflies and moths together make up the order of insects known to science as the Lepidoptera (scalewinged), "from the organs of flight being clothed with an infinite number of minute scales, arranged like those of a fish, or like the tiles of the roof of a house." Professor Westwood has contributed to the Academy a review of recent works on this order, in which mention is made of Dr. A. S. Packard's treatise upon the geometrid moths of the United States. These moths are so called because the movements of their caterpillars resemble the action of a pair of compasses; hence they are called geometers, or earth-measures.

STRANGE FOSTER-PARENTS.—While fishing in the Thames one day near Wallingford, I noticed that a couple of water-wagtails were constantly conveying grubs and other insects into a host-house hard by. I determined to find out the happy and seemingly hungry receivers of these numerous dainties; and on looking into the boat-house I discovered, in one of the extreme corners, close under the thatched roof, a small amount of straw, having the appearance of a hastily-built nest. Naturally supposing that this construction contained the family of water-wagtails, and never having seen the young of this species of bird before, I climbed up the side of the boat-house in order to satisfy my curiosity. When sufficiently high up I was enabled to put my hand into the nest, but quickly withdrew it on receiving a violent kick from a sharp and strong beak. Deeming it unwise to make another effort without knowing who the pugnacious occupant of the nest was, I mounted still higher, and, to my surprise, beheld a handsome newly-fledged grey owl, about double the size of its two foster parents. Here then was the constant supply of food brought by the two little birds. Their capabilities must be taxed to the utmost in providing such a large young bird with food sufficient for its subsistence.—Correspondent.

"UP WITH THE LARK."—A French ornithologist has taken the trouble to find out at what hour during the summer the commonest small birds wake up and begin to sing. The result of his inquiry shows that the earliest riser of all is the greenfinch, who probably imagines that he may make up for the thinness of his voice and the monotony of his strains by being first in the field. At any rate, he tenses up and gets to work at his feeble piping at about half past one a.m., some four hours before the more robust and melodious species of finches are ready for work. The second to put in an appearance is the blackcap, who is to be heard at half-past two or thereabouts; and half an hour later the quail makes his first attempt at a musical performance. It is nearly four o'clock, and the sun is well above the horizon, before the first real songster appears in the person of the blackbird.—The vigorous notes of this performer are to be heard about an hour before those of the thrush; and the chirp of the robin is about the same length of time before that of the wren. Finally, the house-sparrow and the tomtit occupy the last place on the list. Hitherto early risers have always been exhorted to take the lark as their example; but the lark is shown to be comparatively a sluggard. He can never be heard like the greenfinch, actually before the break of day; and except on a very sunny morning, it does not appear at all "riscy," in any sense of the word, until long after chaffinches, linnets, and a number of the hedge-row birds have been up and about.

TAILS THAT ARE UNBOUND.—There is a good deal of expression in tails. A cat when unexcited has her tail bent towards the ground and quiet; but when the animal is under lively emotion, the tail shows movements which are not of such a character but predetermined by nature such and such an emotion causing such and such a movement. When the cat feels afraid, when seized, for example, by the neck, the tail goes down between the legs, on sight of an agreeable morsel of meat, the tail is raised straight up. When angry, the cat bends her tail into two curves of opposite direction—the greater curve at the base, the lesser at the extremity—while the fur is erect throughout. When on the alert for prey, she lashes her tail from side to side. On the other hand, the dog wags his tail to testify joy; while (as with the cat) ears send it down between his legs. We are all familiar, again, with the comical appearance of a herd of cattle—(driven to despair by insects) rushing about a field on about day with their tufted tails erect as posts. Dr. John Brown, in one of his race sketches, tells of a dog whose tail had rather a peculiar kind of expressiveness. This tail of Toby's was "a tail per se; it was of immense girth, and not short; equal through out, like a policeman's baton. The machinery for working it was great power, and acted in a way far as I have been able to discover, quite original. We called it his ruler. When he wished to get into the house, he first whined gently, then growled, then gave a sharp bark, and then came a resounding mighty stroke, which shook the house. This, after much study and watching, we found was done by his bringing the entire length of his solid tail flat upon the door with a sudden and vigorous stroke. It was quite a tour de force or a coup de queue, and he was perfect in it at once—his first bang authoritative having been as masterly and telling as his last." There seems to be good reason for believing that rats sometimes use their tails for feeding purposes where the food to be eaten is contained in vessels too narrow to admit the entire body of the animal. A rat will push down his tail into the tall-shaped bottle of preserves, and lick it after he has pulled it out. A gentleman put two such jars of preserves, covered with a bladder in a place frequented by rats; and afterwards found the jelly reduced in each to the same extent, and a small aperture gawged in the bladder just sufficient to admit the tail. Another experiment was more decisive. Having refilled the jars about half an inch above the level left by the rats, he put some moist paper over the jelly and laid it in a place where there were no rats or mice, till the paper got covered by mould. Then he covered the jars with a bladder, and put them where the rats were numerous; as before, next morning the bladder had again been eaten through, and on the mould: there were numerous distinct tracings of rat-tails, evidently caused by the animals' sweeping these appendages about in the fruitless endeavor to find a hole in the circle of paper which covered the jelly.

The True Witness

AND CATHOLIC CHRONICLE,

PRINTED AND PUBLISHED EVERY WEDNESDAY,

AT

662 1/2 CRAIG STREET.

M. W. KIRWAN—EDITOR AND PROPRIETOR.

Terms—\$2.00 per annum—in Advance

MONTREAL, WEDNESDAY, NOV. 7.

CALENDAR—NOVEMBER, 1877.

WEDNESDAY, 7—Of the Octave.  
 Battle of Tippecanoe, 1811. The British retreat from Pensacola, Fla., 1814. O'Connell chosen Lord Mayor of Dublin, 1841.  
 THURSDAY, 8—Octave of All Saints. The Four Coronati, Martyrs.  
 Seizure of Mason and Slidell on the steamer Trent, 1861.  
 FRIDAY, 9—Dedication of St. John Lateran. St. Theodore, Martyr.  
 Prince of Wales born, 1841.  
 SATURDAY, 10—St. Andrew Avellino, Confessor. SS. Typhon, Respius, and Nympha, Martyrs.  
 Oliver Goldsmith born, 1728.  
 SUNDAY, 11—TWENTY-FIFTH SUNDAY AFTER PENTECOST. Patronage of the Blessed Virgin Mary. St. Menas, Martyr.  
 Killweng Chapel, Wexford, burned by the military, 1798. Massacre of Cherry Valley, N.Y., 1777.  
 MONDAY, 12—St. Martin, Pope and Martyr.  
 TUESDAY, 13—St. Didacus, Confessor.  
 Rossini, the composer, died, 1868.

ST. JEAN BAPTISTE VILLAGE INFANTRY COMPANY.

The members of the above Company will assemble at the QUEBEC GATE BARRACKS, Dalhousie Square, at 7.30, on FRIDAY EVENING, 9TH NOVEMBER, to receive their arms.—The BAND of the Company will attend.

There are a few vacancies for recruits—standard, 5ft 9in.

M. W. KIRWAN,  
 Capt. Commanding.

"A CRITIC CRITICISED."

The Witness professes to have something better to do than discuss the "unmitigated rubbish," with which the TRUE WITNESS "crams its readers" every week. It thinks that the city has no cause to regret that the "unmitigated rubbish" does not appear "daily." Well, perhaps so. At least the Witness may rejoice at our inability to measure weapons with it once a day. If we were so able the Witness would soon learn to be civil. It might in fact even become polite. It takes spurts in that direction occasionally, and it sometimes succeeds. But the task is too much for it. Civility and tolerance are merely the varnish with which the Witness occasionally coats its scales of bigotry and falsehood. It advocates "Canadian Nationality," and commences by insulting nearly one-half of the population of the Dominion. It has done more to estrange the people of Canada from each other, than all the other papers in the country put together. We hoped, at one time, that it had seen the errors of its way, but we were mistaken. It was merely a coat of varnish put on after the occasion—the scales appeared soon afterwards, and we are once more undecieved. To-day it is as coarse as ever it was. If we wished to be personal we could account for the change. There were strangers in town. But withal it might make an effort to be original. It spoke about our "dancing round in crazy delight like a boy who had succeeded in pinning a dishelout to an old woman's skirt on the first of April." We have seen this joke fifty times. But it becomes the Witness. There is an affinity between them. Like becomes like. But to business. The Witness assails the Syllabus. It quotes the oft quoted passage:—

"Etate hac nostra non amplius expedit, religionem Catholicam haberi tamquam unicam status religionem, ceteris quibuscumque cultibus excisus."

The English of this is:—

"In the present day it is no longer expedient that the Catholic Religion should be held as the only religion of the State, to the exclusion of all other forms of worship."

The Syllabus says that it is an error to entertain such opinions as these. Now the Witness says that when this sentence is

"Bid of confusing inversions, the Pope's teaching is that the Roman Catholic religion should always be the religion of the State, to the exclusion of all other modes of worship."

Nothing of the kind. The Witness is out of its reckoning. We recommend it to read logically and to "rid" its mind of the "confusing inversions" which the Syllabus appears to have brought upon the brain of our contemporary. Let us set the Witness right, and with some of our "unmitigated rubbish" heap coals of fire upon the bald pate of our—not over polite associate. Now, in the first place, the Syllabus can no more be understood without logic, than the bible can be understood without theology. Does the Witness remember that when a proposition is pronounced false its contradictory is declared to be true; its contrary may be, or may not be true. For instance—"All the Protestant

clergymen in Montreal are men of Christian principles"—the contrary of this might read thus, "Not all the Protestant clergymen of Montreal are men of Christian principles." But it is otherwise with the contradictory proposition which would read thus—"None of the Protestant clergymen of Montreal are men of Christian principles." Now we ask our contemporary to bear this simple rule of logic in mind, and then we can very easily prove that the Pope never "uttered" the words that the "Protestants are not to be allowed to exercise their natural rights wherever the Catholics can prevent it." The Syllabus says that it is an error to suppose that

"In the present day it is no longer expedient that the Catholic religion should be held as the only religion of the State, to the exclusion of all other forms of worship."

Just so. The Pope in that sentence denies that religious unity is less desirable now than ever. Now the contradictory of this sentence would mean that:—

"In the present day it is expedient that the Catholic religion should be the only religion in the State to the exclusion of all others."

This is the contradictory, and it is thus that the Witness reads it. But it is neither thus that it was intended, nor is it thus that it is practiced. It is the contrary and not the contradictory of the phrase which is implied. In that contrary there is a medium, and a little knowledge of the elements of logic on the part of our contemporary would have enabled it to see its way. The contrary of the passage would read thus:—

"It may be expedient that the Catholic religion should be held as the only religion in the State, to the exclusion of all other forms of worship."

The passage quoted by the Witness cannot be otherwise interpreted by any man who has ever applied himself to the study even of the elements of logic, and it is mere childishness upon the part of the Witness to deny it. It is just the same with the seventy-eight censure which declares it unwise, where the unity of faith has never been shattered, to excite dissensions "by authorizing the introduction and public practice of other worship."

Well this simply refers to countries which are essentially Catholic, such as Spain, Austria, &c., &c. The Syllabus says:—

"It is unwise to introduce strange religions into Catholic countries, and who can look at the torments, the trials, the persecution and the terrors to which the Irish people were subjected because of their faith can doubt the prudence of such advice. But the Syllabus does not say that strange religions may not be introduced. It merely says that it is unwise of Catholic authorities to introduce them into Catholic countries. Canada is not a Catholic country therefore the phrase does not apply. But upon these issues we can leave our contemporary conscious of our own peace, and slightly puzzled to account for the muddle it has made.

Again the Witness replies to our statement as to whether its ideas of the Syllabus are put into force in Catholic countries and admits that they are not, so far as Austria and France are concerned, but implies that they are in Spain. It says that France is "very largely irreligious" and that it is "tolerant in spite of Rome." Your frenzy against "Romanism" is driving you crazy—daily contemporary of ours. France was tolerant before Protestantism was ever heard of and it is only since it was heard of that France has become "very largely irreligious." We repeat that all governments that have a state religion have been more or less intolerant in their time, and France at some short periods of her history was no exception to the rule.

The Witness does not defend the Falk laws, for which small favour we are thankful. But it thinks that the Catholic clergy deserved to be punished for all that. It would be pleased to hear of them all becoming "State" priests and it is vexed because they will not. Again in reply to our remarks:—

"Look at the intolerance of the English people in not sending a single Catholic M.P. to represent the 2,000,000 of Catholics in Great Britain."

It says:—  
 The reason of this is, we presume, that the leading men in England are not, as a rule, Roman Catholics.

Indeed! The leading men in England are not Roman Catholics! Perhaps the Roman Catholics are not even educated! Perhaps of the 2,000,000 there are none of them fit to take a seat in Parliament. Perhaps the Duke of Norfolk is not a "leading man" and perhaps not one member of his family is as well qualified to take his place in the "first assembly of gentlemen in Europe" as Mr. Burt or Mr. McDonald, two working men, and the working men, M.P.s for Stafford and Morpeth. Perhaps, the Howard's of Glassop, are not "leading men" and perhaps Stoneyhurst turns out no one accomplished enough to enter public life. Perhaps Lord Robert Montagu was a "leading man" before he became a Catholic and when he represented an English constituency, and perhaps he suddenly lost all he ever learned, when he was converted, and when his constituents turned him out of his seat because he became a Catholic. No the

reason is plain. The Catholics are not numerically superior to the Protestants in any one constituency in Great Britain, and the Protestants will not have a Catholic on any account. It is for that reason, that 2,000,000 of our co-religionists are without a representative in the House of Commons. Catholic Ireland, the same as Catholic Quebec, give Protestants more than their full share of representation, while Protestant England, and Protestant Ontario, give Catholics no representation at all.

But it would occupy too much space to follow the Witness in all its vagaries. It denies that St Peter was ever at Rome; well so do others as well as the Witness. Perhaps the testimony of St Clement, St. Ignatius, and Papius, Bishop of Hieropolis—all of them immediate disciples of the Apostles in the first century, by St Irenæus, Dionysius of Corinth, Tertullian and Cajus in the second century; of SS. Cyprien and Origen in the third; by Eusebius, the father of Church history, St. Epiphonius, St. Jerome, St. Optatus of Mileve, St. Ponsian, St. Augustine, St. John Chrysostom, and a host of other "historical evidences" are not as good proof as the opinion of the Witness and its friends. Nay, more. Many learned Protestant writers have expressed the same opinion as that which we hold. Blondel, Care, Grotius, and even John Calvin—none of them have denied the fact. Care said:—

"We intrepidly affirm with all antiquity, that Peter was in Rome, and for some time resided there."

All, both ancient and modern, will, I think, agree with me, that Peter may be called bishop of Rome in a less strict sense (?) inasmuch as he laid the foundation of this Church, and rendered it illustrious by his martyrdom."

If this is not enough, see all the testimony given in Archbishop Kenrick's work on the Primacy. "No title of evidence," says the Witness. This is "unmitigated rubbish," say we. We have given historical evidence that St. Peter was in Rome, and if required we could quote volumes of other testimony to prove the same thing.

Again speaking of Mohammedanism, the Witness says:—

"In the seventh century, when the Church had practically relapsed into heathenism, and public and private worship was addressed to relics and images, and a host of angels, saints and martyrs became the objects of popular adoration, and the Virgin Mary received the name and honors of goddess, reason and conscience revolted; all sorts of sects sprung up, especially in the better educated East, and the half of Christendom gave way to Mahomet, whose doctrine of one God laid stronger hold on the conscience than the practical polytheism then taught as Christianity. Which of the facts quoted above is it that the True Witness wishes to stigmatise as mere assertion?"

We answer that it is all assertion. Immediately after this the Witness admits that it was Charles Martel that stayed the progress of Mohammedanism. Of him the Witness speaks some truth. And who was Charles Martel? An Evangelizer and a reader of the Witness perhaps? He lived in the eighth century, and with the chivalry of Catholic France, in 732 he gave the Crescent an overwhelming defeat and drove its followers back into Spain again. Sobieski, too, and his gallant Catholic Poles had something to do in the work, when they drove the Turks from the gates of Vienna. These were Catholics, all Catholics to a man. And then we have more about Tetzal and Leo X. "selling pardons," &c., and so we come to the close. Then the Witness becomes heroic, talks of "manly and patriotic utterances," and "insolence and nonsense." How dare we raise our heads in presence of our censor! How dare we speak when the Witness bears such testimony for all. It is "insolence and nonsense" on the part of a "Papist" to open his lips in Montreal. But we tell our contemporary that the work is only beginning, and that we shall not hesitate to treat our antagonists just as our antagonists treat us.

THE VOLUTEERS.

The past week has been a busy one for the Volunteers of Montreal. The arrival of the Lieut-General, Sir E. Selby Smith, in town put the various corps in commotion. The Montreal Field Battery, the Prince of Wales Regiment and the "Victorias" were each inspected in turn. The Lieut-General expressed his satisfaction with all. He is reported to have spoken favourably of the course pursued by Colonel Bond in encouraging Catholics to join the volunteers. For our part we regret that there were not more Catholics in the ranks. The Lieut-General knows well that Catholic soldiers have never wavered in their allegiance, and that Catholic soldiers would, to-morrow be found amongst the foremost to defend the Constitution of this their adopted land. Whatever may be the unhappy cause of internal dissensions, there can be no doubt as to the allegiance of the Catholics to the laws of the Dominion. If we differ with our fellow citizens upon some of the vital questions of the day, we agree with them all in our willingness to defend Canadian soil. We have no sympathy with any man, who lives in Canada, and who hesitates to give

to Canada that allegiance, which is Canada's due. Our duty is to protect the laws that protect us. There is not in the world a better Constitution than the one we live under; and we owe it as a duty to the State, and as some recompense for the security and protection we enjoy, to join the Volunteers and place ourselves at the service of the country.

In writing of the Volunteers last week we made two mistakes. We wrote of Colonel Bond of the "Victorias," while it should have been Colonel Bond of the "Prince of Wales Regiment." Again we fell into the error of saying that "it was the first time in the history of the corps" that a "Catholic contingent paraded for mass." This, too, we are informed is a mistake. In a letter to the Herald, Colonel John Dyde reminds us that we "know very little of the past history of the Volunteer Militia Force of Canada." To this we say that we know very little indeed, and we are obliged to Colonel Dyde for the information he supplies us with. He says:—

During the Oregon dispute in 1845, I raised a regiment, the Montreal Light Infantry, 600 strong, in five weeks, ready for service, and fully one-half were Roman Catholics. Then sometime intervened and the Montreal Rifles, now the Prince of Wales, consisted of ten companies, four mixed, two Irish Roman Catholic companies, two French Canadian Roman Catholic companies and two Protestant companies; the Major who was afterwards Lt. Colonel Devlin, and half the officers were Roman Catholics, also the Sergeant-Major and some of the staff Sergeants were Roman Catholics; at all drills, parades and field days there was never a case of insubordination or of bad feeling. On one occasion the whole Montreal force were invited out to the grounds of Lt.-Col. Coffin, behind the mountain, after a field day, arms were stacked and games of all kinds introduced and not one unpleasantness occurred. When the Trent embroglio occurred and war appeared imminent the Montreal force was raised from 1,250 to nearly 4,000 in three months, one-half Roman Catholics. Afterwards when the Fenian threatenings and raids year after year became the fashion, the Volunteer Militia were kept up, and sometimes as many as 1,500 or 2,000 from my brigade were on duty at the front, and when engaged gave a very good account of themselves. During this time Church Parades were frequent, Roman Catholic and Protestant, and on one occasion the whole force was ordered out, and Gen. Lindsay and I with our respective staffs marched at the head of the Roman Catholics to St. Patrick's Church in the morning, when Father Dowd gave an excellent sermon, full of good advice, and in the afternoon we went at the head of the Protestants to the English Cathedral, where we had an equally appropriate discourse from the late lamented Bishop Fulford. If the Roman Catholics have gradually seceded and kept aloof from the force, whose fault is it, and what is the reason? There must be some latent cause that can only be surmised—perhaps the True Witness can enlighten us.

Yours, &c., &c.,  
 JOHN DYDE, Colonel,  
 Volunteer Militia.

Montreal, 3rd Nov. 1877.

Let us hope that history will repeat itself, and that Montreal will again witness the Catholics and Protestants marching side by side, pledging a common allegiance, and defending a common flag. He is no loyal citizen of Canada who will endeavour to keep men of different beliefs apart, no matter whether it may be in social, political, or military affairs, and most sincerely do we wish that we may never be compelled, in the defence of our own religion, to advocate it in the two last instances. We pledge ourselves to join in any movement that we believe calculated to remove antagonism and to bring about a better understanding between all classes and all creeds in Montreal, but above all others we think it necessary that the Volunteers, Catholic and Protestant, should entertain a kindly feeling towards each other. But does it not occur to some of those who differ from us that there has been only one side of this question hitherto? Do they not think that the absence of Catholics from the ranks has had something to do with the bitterness of expression upon both sides? Whatever were the causes of that absence we shall not now enquire into. Such an enquiry can do no good. We, however, must admit that the fault rests with Catholics themselves. They were not turned out, they must have left. Colonel Dyde knows far more about it than we do. As for our part "knowing very little of the past history of the Volunteer Militia of Canada," we regret that we are unable to answer Colonel Dyde's question.

THE GRAND JURY SYSTEM.

At a meeting of the Civil Rights Alliance, held on Monday in Perry's Hall, it was resolved to petition the law officers of the crown to "at once take such steps as shall be necessary to raise the status of the the Grand Jury." One of the speakers reiterated the charge of "ignorance" while the Rev. Mr. Stevenson in advocating the change spoke as a broad church man and said that "he would oppose any infringement on the rights of his Catholic fellow subject to worshipping God according to his special form of belief, as he would the infringement of any of his rights to freedom in religious matters." Then the Rev. Mr. Bray made a temperate, and, from his point of view, a fair speech, after which it was resolved to obtain signatures to the petition. Before however, the Civil Rights Alliance undertook this mission would it not be well to ascertain whether or not the charge of "ignorance" brought against the members of the Grand Jury is true or not. We have been favoured with some special information upon this point,

and we think the gentlemen who composed the Grand Jury in the Sheehan case were an intelligent body of men. We have reason to know that every one of them could both read and write, and that the charge of "ignorance" cannot be sustained. It was in the petty Jury and not the Grand Jury, where there were supposed to be men who could not write their names. If the Civil Rights Alliance takes the trouble to sift this matter it will find that this is the fact. Again, it was said there were two respectable witnesses against Sheehan. This is another mistake. There were two witnesses indeed, but the less said about the "respectability" of one of them the better. We, for our part, hope that the Civil Rights Alliance will succeed in obtaining an investigation into the matter, for we are certain that it will clear up the mysterious and groundless accusation which is now being made against a body of gentlemen who did their duty without partiality or malice.

THE REV. MR. LYMAN AND THE CANADIAN PATOIS.

The Rev. Mr. Lyman, editor of the Christian Union of New York, seems to have in his Canadian peregrinations kicked up, with uncautious foot, a hornets nest. The Witness, which sometimes astonishes us with magnificent bursts of frankness, has thought itself in duty bound to give him a lesson. The Herald in a rather dignified manner, but with malice propense stirred up the strife; the other papers throughout the country, and many correspondents joined in the row, but the Montreal Gazette seems to have collected all the hornets in a bunch and flung them in the face of the Rev. calumniator in the following slashing style:—

"His statement about the attendance at the primary schools is untrue. The sneer about the catechism has grown obsolete. The story about the 'business colleges' being built with the Church's superfluous funds is quite pointless. Mr. Abbott's statistics are wholly incorrect. They betray not only ignorance and prejudice, but indifference to truth. He has avowed as much in saying that it was not worth his while to have the tangle unravelled. Altogether his conduct is disgraceful to one holding the position of a clergyman and a journalist. Men who wittingly disseminate falsehoods, whatever be their pretensions, ought to be held up to public scorn, and Mr. Abbott has brought this punishment upon himself.

If there be anything more amusing than another in the world, it is to see the ludicrous mistakes of the self sufficient traveller, who in a flying visit considers himself fully justified to pass a verdict upon a country, which he sees only en passant. Such men often acquire the greater part of their information from carters and hotel-porters.

Had they common sense, which they generally lack, they would remember that persons who earn their money from the travelling public, are as a general rule clever, and apt to play upon the foibles and vanity of their hearers; prudent travellers, therefore, should accept *como grano salis* all statements coming to them in the least way tinged with malice, bigotry or exaggeration. This wholesome rule seems to have been forgotten by the Rev. Mr. Lyman Abbott. This gentleman appears to be one of those editors of religious newspapers, who are a scourge to religion, because they make of it a stepping-stone for their own advancement, and by their hypocrisy and malice disgust honest men from taking up its defence, whilst they give new life to bigotry and ignorance by pandering to the vilest instincts. In the exercise of this despicable programme, the Rev. Mr. Abbott thought fit in a late number of the Christian Union to sneer at the number of churches to be seen throughout the Province of Quebec, and to call the French language as spoken here a miserable Patois. That a political economist, imbued with the idea that everything not producing a direct reverence is useless, should find fault with the number and magnificence of our churches, is nothing astonishing; but that a clergyman should do so seems to us a very extraordinary circumstance. He must have seen described magnificent Churches and Basilicas all over Europe, and beautifying its fall, erected by those "ignorant and tasteless" bears, the monks of the Dark Ages; and tho' true it is, that civilization, with all its boasting, has as yet done nothing to compare with these magnificent structures, and though Protestantism has thought the easiest way to enjoy the full benefits of these wonderful edifices was to rob them from their rightful owners, yet it seems to us in our darkness that Mr. Abbot, with all his modern enlightenment and Yankee cuteness, should have seen in our Canadian Churches a reminiscence of that spirit which beautified every city and almost every hamlet in the old country. And a right noble spirit was that enthusiasm, long may it enrich the smiling valleys of Canada and the banks of the St. Lawrence. Reason and faith tell us that on earth man cannot find full satisfaction for all his desires, the soul will not be cramped within the narrow limits of the body, and in its struggling and longing, it ever and always points heavenwards. But how often does it happen after long struggles with outward foes

and fierce communing faith inward feelings, it droops and falls, prone upon the earth, stained with sin, wounded and ready to give up the good fight; then it is that the weary eye may fall with hope and comfort upon the Church, and that the Christian taking up his cross can go seek at the foot of the altar strength and courage. And when calumny and malice has made the soul weary, even weary unto death, what a cheering thought it is that, in the House of Him who suffered every sneer, and endured every insult under His Crown of Thorns, the Victim of the world's cruel judgment may find consolation and hope. And the mother's heart saddened by a child's ingratitude, or praying for a beloved one's happiness or recovery from illness, or heavy from any of those thousand sorrows which a parent's heart alone can know, where will it find solace, but in the Church at the feet of that Mother, who was called the Mother of Sorrows. Ah! Mr. Lyman, would you deprive us of our dearest hopes! Would you rob our country of those noble monuments of piety and art?

INCENDIARISM.

"Where London's column pointing to the skies, Like a tall bully lifts its head, and lies." So wrote Pope of the monument commemorating that great fire of London, on which suspicious and malevolent authority had placed a subscription to the effect that the destruction had been the work of Papists. But history has long ago absolved the Papists from any share whether as principals or as agents in that terrible destruction. The monument has long ceased to lie, though it continues to lift its head.

We take this from the Herald of this (Wednesday) morning. Perhaps our contemporaries are not aware that we regard the word "Papist" as offensive. Noticing the fairness with which it generally treats Catholic subjects, we think it must be ignorant of this fact, or else we opine it would not use it.

AGENTS.

Mr. E. Pollan is our authorized agent for Huntingdon and surrounding district, and is such entitled to receive subscriptions.

Mr. John Gough is our Travelling Agent, and is fully authorized to receive monies and grant receipts as such.

THE POWER OF THE CZAR.

The war correspondent of the London Times writes of the individual influence of the Czar thus:—

The Emperor himself is the greatest and sole fountain of military honor. He watches all personally. The theory is that no act escapes his eye. Certainly to see how his every word and gesture is followed by those around him he would appear the earthly incarnation of supreme power. And his personal bearing enhances the reward in every case. A generous word, a friendly look, the well-chosen expression of praise to suit the individual, home to the heart of the recipient as much as the highly-cherished reward itself. Two hundred officers of all ranks breakfast and dine daily at his table. From the youngest to the oldest every eye is fixed on him. Before the meal, in the assembled circle, as the Czar appears, it is seen one day that an aide-de-camp behind him carries a cushion with crosses on it, and, perhaps, half a dozen sword knots of honour—the ribbon of St. George, orange and black—to be worn attached to the sword hilt. Instantly expectation is at its height. The Czar's voice calls the chosen name, all make room for the envied man to pass, he comes blushing and flushed, receives the prize, bends low to kiss the Imperial hand, and returns bowing at every step, a made man for life, the admired and courted of all beholders. Then he has to go through the usual embracing and kissing on both cheeks from his friends. The effect of the system is like magic; it is to concentrate all power and authority absolutely in one centre. The Czar is the earthly Providence of the soldier and officer, as well as the embodiment of the military power and glory of his country. I have seen old officers so overcome with this mark of distinction that they went about for ten minutes after like children, weeping with the prized decoration in their hands, showing it round, half dazed. No system can be imagined more calculated to stimulate individual efforts to the utmost.

FATHER BURKE.

SERMON IN AID OF ST. SAVIOUR'S ORPHAN-AGE.

The annual charity sermon in aid of St. Saviour's Orphanage was preached on Sunday, October 14th, in St. Saviour's Church, Dominick-street by the Very Rev. T. N. Burke, O.P. The sermon was as follows:—

"Unto thee is the poor one left, and thou shalt be a father to the orphan." These words, dearly beloved, are taken from the Book of Psalms. Amongst the promises that Almighty God made from the beginning to that holy immaculate, and imperishable Church which was to be His spouse there was this—"Thus saith the Lord," says the Prophet: "I will espouse thee to Me in faith, and I will espouse thee in justice, and I will espouse thee to Me in mercy and in commiseration." Thus dearly beloved, faith, justice, and mercy became the bridal ornaments of the immaculate spouse of Jesus Christ, of whom the Apostle said, "Christ loved the Church and gave Himself for her, that He might make her all pure and bright and beautiful, without spot or wrinkle, but worthy to be His spouse." The bridal gifts were faith, justice, and mercy, and dearly beloved, even as the eternal Son of God espoused to Him His Church, and united Himself to her, so in like manner does He appear to every individual soul amongst us, for, says the Scripture, "Behold I stand at the door and knock." And elsewhere He uses the words, "Oh my son, open thy heart to me," and if we are also called to the same union with God, to the same espousals of Divine grace, so the gifts that He gave His Church must be also our gifts, and we must approach to God through faith, through justice, and through mercy. And now to-day, dearly beloved, it is my privilege to stand here before you to advocate the sacred cause of faith, justice, and mercy which for 95 years has been put before the faithful of this great city and for 95 years has met with no general response that it is to-day more flourishing than ever it was, and the most ancient charity in Dublin and the oldest orphanage is able to present to God and to you the sight of these 60 children, who are trained up

in the love and fear of Almighty God to be good citizens of this world and to be citizens of the Eternal City of the Almighty God in the reign of the just made perfect. Ninety-five years, it was in the year that recalls to every Irishman's heart some of the most stirring and the brightest recollections of our national history—it was in the year when Ireland stood erect as a nation, when she was able, almost for the first time in her later history, to point to her serried army of brave and disciplined sons, when the nation stood up, sword in hand, to defend the most sacred cause of liberty and national independence that was then under the shadow of the sword of Ireland's Volunteers, when the first rays of religious and civil liberty and independence were beginning to beam upon this long clouded and darkened land, that the Church also, the mother of all true freedom, began to breathe a little more freely and at once she showed the life immortal that was in her by beginning her great public works of mercy. Then in that glorious year of '82 the orphanage for which I speak to-day, the most ancient of all the charities of this city, first found its life of mercy. For 800 years the Catholic Church, oppressed and enslaved, had to fight for the mere battle of faith, robbed of all her material resources, driven from her churches, hidden away in the rocks and fastnesses of the land, hidden still more deeply in the hearts of the afflicted people, she could only live, and she lived because the life that was in her was immortal; she could not work, she could not put forth any sign, at least any external sign, of that third beautiful attribute of her espousals, namely, mercy. But as soon as ever the chain ceased to galling her, as soon as her burthen was ever so little lightened, up came the vigorous and immortal nature of the Church, and up around her sprang those manifold works of mercy in which her spirit is manifested, which surround her to-day in this land and form the crown of her brightest glory. And now, dearly beloved, this work has gone on for very nearly a hundred years; let us consider it to-day, consider it deeply, consider it well, consider it as a personal question to every man amongst us, because to-day we are called upon to further, and to perpetuate, and, if possible to extend that glorious work which our fathers began in the days of their great affliction, and which has grown with their growth, prospered with their prosperity, and has sent them the angels of this great work of mercy to be crowned by the hand of Him who has declared "Blessed are the merciful, for they shall find mercy;" and we must consider this work all the more deeply because I say it is a work of union between you and God. You cannot live without God; you may enjoy all this world's blessings, you may feast on all earthly joys, but if there be a man amongst you without God, if there be a man amongst you without the grace of God, if there be a man amongst you separated from Christ, between whom and the Lord that made and redeemed him is the cloud of sin and the angry face of God who curses all iniquity, of what avail is your life to you, oh most miserable sinner; oh most miserable of men, whose very faith, the radix, the root of eternal salvation, is turned into the root of bitterness whose eternal soul dried up is left to the cruel stings of an unavailing and despairing remorse, whose journey towards eternity means a journey to hell? Of what avail is life without God? Oh, Lord Jesus, the only joy of our hearts and of our lives, it was better far that we had never been born unless we live united to you! How is this union to be accomplished? He has said, "I will take thee to me, I will join heart with thee, I will espouse thee in faith, in justice, and in mercy." None of these three can be left out; not one of these elements of union with God can be dispensed with; faith without which it is impossible to please God; justice, that is to say, personal holiness of life, unity of will, victory over our passions and inclinations, without which there can be no grace of God in the soul. Faith and justice must be prolific in that which is their united crown—namely, the glorious attribute of mercy. But I will go further than this, and I say that the very work of mercy, because it is the last perfection and ornament of justice, embraces them both, so that the work which I call upon you to perform to-day is the work of faith, of justice, and of mercy. First of all, dearly beloved, it is a work of faith. "Thou art wonderful, oh Lord," exclaims the Psalmist, "in all Thy works, and Thy name is wonderful, but Thou art most wonderful in the things that are holy." Mirabilis Deus in Sanctis suis. Now the holiest thing on earth is the Holy Catholic Church, the only Divine institution, the only work immediately coming from the hand of God, the only work perfectly worthy of the God who made it; for while nature has been spoiled by sin, whilst the beauty of the material universe, once so beautiful, is marred, interrupted, and spoiled by those punishments which are the consequences of sin, the Church alone—the Church alone, in all her undying virgin beauty, retains every gift with which her Divine Lord and Creator adorned her, has kept all that she received from Him, has lost not one of the charms of His grace or the features of the loveliness of His sanctity; and therefore God is most wonderful, and truly He is wonderful in this Church. This Church that for 1,800 years has been a militant Church, as it must be unto the end—that is to say, the Church, against which every power of earth and every power of hell can be set up from the depths of hell rise up to make angry, incessant, but fruitless and vain opposition and war. Behold her to-day—let us not go outside the fair shores of our native land—behold her to-day in this very city in all the splendour of her organisation—a Prince of the Church ruling over her, her bishops in stately order in her cathedrals, the monk in his cloister, the nun in her convent, the student in his college, fair churches spreading over the land, fairest altars rising to the honour and glory of Him whom they enshrine within the golden gates of the tabernacle. Who would believe that this great, fresh, glorious Church, so strong, so prolific, so hard-working and zealous, so generous even to the very world which persecutes her—who would believe that this is the Church against which all that earth and hell can devise make war for two terrible hundred years, and made war in vain? Who would believe that this is the Church that for year after year was left without a place of worship, without a priest at the altar, without a bishop upon his throne, without the sacrament of confirmation—whose ministers stole by night like guilty beings from cabin to cabin of the land in fear and trembling, and ended their brief missionary career by shedding their blood like martyrs? Who would believe that this is the Church that has sprung up to-day in all the energy and glory of her youth, who can say to her divine spouse, "Thou art immortal as am I, and therefore my youth is renewed like the eagle's." Is not God wonderful in His Church? But, dearly beloved, the sort of her strength lies here, that more than all that this earth can offer her she prizes one single soul of her children, more than the earth's toleration, more than this world's glory, more than its wealth, than its prizes and its favour; she would "sacrifice" all this rather than lose the soul of one of her little ones. Why? Because that with the eye of faith she recognises in every individual soul of her children a being created for God, a being created for Heaven, and whose destiny through grace is to become one with the living image of Jesus Christ, and to become in the glory of Heaven an image of the same Jesus Christ who reigns there. Faith, dearly beloved, faith is the secret of the Church's immortality; faith it is that nerves her arm in the day of battle and faith it is that crowns her, for it is written "the victory that conquereth the world is mine." And even so when we come to examine the evidence of this Church's faith, when we come to demand of her a visible argument

of the faith that is undying in her, amongst her many works which she puts before the world, seeming to say "Behold them see if I am not a loving mother," foremost in these works of faith is her protection of the orphan, her preservation of those whose youth was blighted by a too early sorrow, her fostering and tender care for those whose youth was blighted by a too early sorrow, her fostering and tender care for those upon whom grief and affliction came before their little hearts were strong enough to bear it, who knew sorrow before they were old enough to appreciate or to taste the joys of life—those who may be said to be born in sorrow, only learning the first rational impulses of filial love, and the object of their affection—the strong father, the tender mother—to be taken away from them by the hand of death, and disappear to appear no more, and leave a stricken and abandoned child on this earth in sorrow. Behold them. Then comes the Church, and in that poor little soul, in that poor child whose trembling lips are only able to repeat the words of the Prophet "Oh, Lord God, Father and Mother have left me. Thou, Oh Lord, hath taken me," the Spouse of Jesus Christ, she takes them up so tenderly, she folds them so lovingly in her bosom, she bears them away as Hagar bore Ishmael in the day of her grief out into the wilderness—she takes them away from the world, she finds for them a safe shelter and home, a home where holy influences are at work, she fosters them, clothes feeds them, houses them, but, above all, educates them, and whilst fitting, for that interior combat in which a man must conquer not only the devil and the world but his own very self and his own passions, that victorious he may touch the crown reserved for him by Almighty God. She fashions and forms them carefully and lovingly into the fulness of their manhood, and when that bright day comes upon them and they have to go forth from the orphanage and face the battle of life, Jesus Christ in the fulness of His grace is with them. And all this, a work of faith, all this the Church must do, for wherever a child of her perishes, she perishes; wherever a child of hers is in danger she herself is in danger; wherever a child of hers is lost there Jesus Christ Himself is lost in that soul. Therefore St. Paul spoke in the language of the Church and interpreted her mind when he said "Who amongst you is infirm and I am not made infirm, who amongst you is scandalized and I am not set on fire with the rage and indignation of holy zeal?" Such is the faith; of the Church. And now dearly beloved this Church is made up of the congregation of the faithful; you and I, we are the Church of God; she is governed by her bishops, and the supreme Pastor; but the body, the very body of the very Church that is governed is made up of you and me. If therefore we would approach the Sacred Heart of Jesus Christ, if therefore we would be united to Him, and wedded to Him by charity, oh dearly beloved the first step in the sacred road or high and holy union must be made in faith like that of the Church, and consequently a faith that will go out from you to-day to secure as most precious in the sight of God and his Church the souls of these little orphan children. Is it not therefore a work of faith? How is the grand inheritance, the only inheritance that our fathers have left us, the greatest inheritance that they could leave us, and the heritage that they handed down to us, even though stained by their blood shed in its defence, how I say is this glorious inheritance of Ireland's faith to be preserved, and to make her now as of old the wonder of the nations, and the admiration of all mankind? It must be through your faith and my own, rescuing from the hand of the destroyer and the enemy every precious soul, and giving generously to the succour of these little ones in proportion to the danger to which they are exposed, and the dire necessity which is upon them. Moreover it is a work of justice. Justice, dearly beloved, is defined as that particular form of virtue which makes a man prompt, ready, and energetic to give everyone what belongs to him. *Justitia reddit unicuique quod suum est.* Mark this definition; it is the theological definition of justice, and a man is said to be a just man who gives to every man what is his right; laws are said to be just when they give every citizen his rights, and guard those rights; a man in business is said to be just when he pays all his debts, fully recognises all his legitimate obligations; and so justice, again I say, consists in giving to every one whatever belongs to him, whatever he has a claim to, whatever he has a right to. Now, if this be the definition of justice, I stand here to-day, to appeal to you not for justice as between man and man, but for justice as between you and God. Therefore if this virtue consists in giving to everyone what which is his own, in ensuring to every man as far as we can his rights, in making up for any wrong that may be done to him by the necessary restitution, if this be justice, then we must first of all consider what are the rights and the claims of Almighty God, and we must give not only to Caesar, that is to say our fellow-men, the things that are Caesar's but we must also give to God the things that are God's. And it were vain, dearly beloved, to be zealous in the cause of human justice if we deny the justice we owe the eternal God. It were vain, indeed, for any man on his death-bed to say "I never defrauded my neighbor, I never betrayed my friend, I never circumvented any man in business, no man can come and stand by this death-bed of mine and say "You deceived or robbed me," it is a great boast, but a very vain boast indeed if God in Heaven could say, "But you forgot what was due to me, you never considered my rights, you never asked yourself what I had a claim to." And now, dearly beloved, from this it follows no justice of man to his fellow-man will save him, unless he renders to God, God's rights and acknowledges all His claims, and amongst those claims, amongst those rights of Almighty God, amongst the things that belong to God, and that God demands from you and from me, the most sacred of all is the soul of every orphan child. They are God's for God made them; they are precious in the sight of God, because God loves them for their very innocence; they are most precious in the sight of God, for it was for them that the eternal Son of God, incarnate of the Holy Ghost and the Virgin Mary, and made Man, shed His blood upon the cross, that He might purchase them and make them His own by the second title of great price that he paid for them; whilst the previous title of creator they are God's, and because that they belonged to God, and because that they are God's by right; therefore, the enemies of God, the conscious or unconscious, try to rob Almighty God of them, and to steal them away. Enemies of God, the conscious enemies, the powers of hell, the devil who, like a roaring lion goeth forth amongst the creatures of God seeking whom he may devour—robbing the Almighty God of His own—for every soul that is lost is an injury and an injustice done to Almighty God; the devil of ignorance, the demon of sin that goes out ravaging even amongst our children—the neglected children whom we see in hundreds in our streets—whom we see mourning, and noon, and evening out on these seminary's of every vice, the public streets—the little children whose young lips are already attuned to the language of cursing and blasphemy—whose little fingers are made adept in the art of stealing and robbing—whose young hearts are deprived before their time, because their young senses are defiled by the sight of everything most revolting, and wicked, and impure. Here the demon of ignorance, in the neglected, uneducated children—the demon of impurity, and vice and blasphemy, in the children who, perhaps, partly educated, are allowed the un-

trammelled liberty which is the most fatal of all things that can come to man. Here the conscious enemies of God are at work. But there are also unconscious enemies of God, for Christ our Lord spoke of such when He said to His apostles—"And the day will come when they shall put you to death will imagine that they are doing a service to God." The unconscious enemies of God, who, with the adorable name of Jesus ever too frequently and far too familiarly on their lips—those who are going through the length and breadth of the land talking of the conversion of benighted Romanists—speaking misapplied and misquoted words of the Holy Scriptures—denying every mystery of revealed truth—crying out in the public places error after error, writing their books, in which they proclaim that Jesus Christ was not God—that He was never baptised, that He was never slain; or, again, crying down every practice of that holy religion which brings every iota of its practical devotion down from the very days of the apostles to our own—these unconscious enemies of God are also trying to rob Him of these immortal souls; but they belong to God, and it is from you, my brethren that the Almighty God, as a matter of justice, demands them, and therefore, He says in the language of my text, "To thee," to thee individually rich and poor, every man amongst you, "to thee," my brethren, is the poor one left, and thou shalt be a father to the orphan." Thus we see it is a work of justice, but above all it is a work of divine mercy, of the divinest, highest, most absorbing attribute of the Almighty, of that sweet attribute of God, which God Himself loves to speak of in the Scriptures, saying "His mercy is above all His works, for with the Lord there is mercy, and with Him plentiful redemption;" that noble attribute in which the infinite goodness and supreme omnipotence of God are combined with one great act of mercy, that attribute which is the very essence and nature of God which goes before His justice; which exercises itself throughout the length and breadth of His all but unmitigated creation, that attribute that saved the angels in the day of their peril, that attribute which found the word of comfort for the afflicted heart of man in the first day of his sin that noble attribute that was strong enough to send forth from the bosom of the Eternal Father the co-eternal and uncreated word that with human nature, but in the Divine Person, the mercy of God might be leavened and scattered broadcast over this earth in the blood that flowed from the loving veins of Jesus Christ. It is, above all, I say, this work of mercy. Oh, my dearly beloved, although I may appeal to your minds on the ground of faith, although I may appeal to your intellects and your wills on the ground of justice, I confess that my strongest hope to-day is in appealing to your hearts moved with Divine love of God and Divine pity for these poor children. Think of it; there is nothing in this world, my brethren, so helpless and so touching in its misery as the poor little orphan child standing in a strange bewilderment of young sorrow over the freshly covered grave where the mother that reared him upon her bosom lies cold, where the father that upheld him in his strong arms and reared him with so much love has gone down for ever. Every other being on this earth can do something for himself, but the poor child has scarcely yet found even a voice wherein to make known the greatness of his misery. I have known some of these very children brought into the orphanage at such a tender age that they could not realise, never realised, the great loss they had sustained; and one when I spoke to him of his mother, whom Almighty God took away from him and left him without father or mother on this earth, he was only able to answer with an eloquent flash of tears, which coursed down his cheeks, "She was gone to the blessed God." But the Church of God survives, the Church never dies, the charity of her faithful never dies, and as long as the Church remains and as long as the charity is in the hearts of her children, so long the orphan will find a mother on this earth, so long his sorrow will be soothed and alleviated. And blessed be God, it is not a blessed thought and a consoling thought to us that amongst these children there were some who were orphaned before they could realize their loss, and that loss has been so well filled up by this orphanage that they shall never know the want of a father's care or a mother's love. And, dearly beloved, it is not enough that we should feel for them and commiserate them, but we must also help them, for it is written, "If thy brother be in need, and thou say to him 'Be comforted,' yet give him not the things to comfort him, of what avail is thy love?" Therefore, says St. Paul, "Let us not love in words only, but in deed and in truth"—for it is the works of mercy, and not the sentiment only, which shall be crowned by the living God. And in this orphanage, for which I plead to-day, there are no rules beyond the necessary rules of discipline. These children are not drilled, they are not dragooned under any military system; the joys of home are made familiar to them; they look forward with the brightness of a young heart to this feast or that when their superiors freely mingling with them will try to create the feeling of childish family love—they are taught to love the altar of God, and to serve it; they are taught to love the names of Jesus and of Mary; they are taught to love their native land, its history and its traditions; they are taught to love you, their fathers and mother, whom God has given them, blessed be His holy name, to take his office for those children, "the Lord is his name who is the father of the orphan," and all this teaching has reality in this, that this morning when the sun was rising when I, all unworthy, clothed in sacerdotal garb, was dispensing at those rails the Body and Blood of Jesus Christ, there came before me, before the very altar of the Sacred Heart, a flock of innocent children, and they turned up their trusting eyes, and innocent faces and guileless lips to receive into their young hearts the Lord Jesus Christ, who said "Suffer little children to come unto Me, for of such is the Kingdom of Heaven." They turned up innocent faces and guileless eyes, full of trust, of knowledge, and of faith, strange in their earliest infancy able to realise the adorable presence of Almighty God, and the prayer that was upon their lips, the desire that was in their hearts was that the angel of God's mercy might descend upon their hands and hearts to-day, and that that angel might bring not only the spirit of mercy, large, magnificent, generous, tender to them through you but that he might also bring with him those collateral gifts which are the ground of mercy, prosperity of a temporal kind, health, peace of conscience, the grace of God to enable you to lead pure and holy lives, and finally at Heaven's gate the immortal and imperishable crown which Christ our Lord holds in His hand, and which shall never descend except upon the head of the merciful. Therefore, dearly beloved, to rich and poor amongst you alike, I appeal to you to-day—I appeal for these fatherless and motherless orphans. To the rich amongst you I say give abundantly, and I am only quoting the words of the Holy Ghost. And to the poorest amongst you, to the very beggar, if he be here, I say like the widow Sarephtha break the last mite and divide the last farthing for not even the poorest amongst you can afford to appear before God without some sign of mercy. Then, what reward can I promise you? It is written "Break the bread to the hungry, bring the naked and harbourless into thy house," this orphanage is your house, if thou seeest one naked cover him, and despise not thy own flesh, thus shall thy light break forth as the morning, and thy justice go before thy face, and thou shalt find rest continually, and the Lord God will shed thy souls." A collection, at which a large sum was realised, was made after the sermon.

PERSONALS.

- FORREST—Ex-Confederate General Forrest is dead.
- DRAPER—Chief Justice Draper was buried yesterday at Toronto.
- MACKENZIE—The Hon. Mr. MacKenzie is in Montreal.
- SULLIVAN—Mr. A. M. Sullivan's great work New Ireland, is expected to appear this week.
- GLADSTONE—Mr. Gladstone is spending his time between the Lords Powerscourt, Meath, Fitzwilliam, and the Duke of Leinster.
- BAZAAR—St. Patrick's Bazaar is to commence in the Mechanic's Hall, Montreal, on the 22nd inst. It will end the following Wednesday.
- ATTORNEY—The City Attorney of Montreal states that the city is bound to pay the volunteers for duty on the 16th July.
- MISSION—Two very successful missions on St. Patrick's and the other at Ann's, are being held in Montreal.
- SOULLY—Mr. T. Scully has been elected President of the St. Patrick's Total Abstinence Cadets of Quebec.
- MANNING—The rumours of Cardinal Manning having been summoned to Rome is contradicted. It is said that the Pope is very weak.
- MEANY—Mr. Stephen J. Meany returned to Ireland from New York, on a special mission on Saturday last.
- CALLAGHAN—Mr. Callaghan bought the printing and the folding machines of the "Sun" last week.
- MALOUIN—On Saturday Mr. Malouin was returned by acclamation to represent Quebec in the House of Commons.
- DOWLING—On Sunday week at St. Basil's Church Brantford, Rev. Father Dowling lectured on his pilgrimage to Rome to an immense audience.
- DE BOUCHERVILLE—The Quebec Government has issued its proclamation setting aside Thursday, the 22nd instant, as a day of thanksgiving.
- POPE—The Council of the Vatican has, it is said "been engaged in discussing the right of veto in the election of the Pope hitherto exercised by France, Austria, and Spain."
- FOSTER—The sudden death, in Montreal, of A. B. Foster created quite a painful sensation, and parties who should know predict considerable change in the management of the Canada Central Railway.
- EARTHQUAKE—A violent shock of earthquake was felt at two o'clock on Sunday morning at Ottawa, along the St. Lawrence from Cornwall to Montreal, in north-eastern New York and in the New England States.
- ODWYER—Two surgeons were killed by the Turks while they were attending to the wounded at the battle of Plevna under the protection of the Red Cross flag, and one of them was an Irish-American named O'Dwyer.
- BOURBEAU—A petition against the return of Mr. Bourbeau in Drummond and Arthabaska has been filed. The grounds on which the election is contested are bribery, corruption, and undue influence.
- ALLEYNE—Mr. R. Alleyne, Q.C. (Conservative) will it is said, be a candidate for the vacancy in the Assembly, caused by Mr. Hearn's election to the Legislative Council of Quebec. The writ will probably be issued shortly.
- KIROUACK—The names of Messrs. Kirouack and Abdon Cote are respectively mentioned as probable opponents in the Conservative interest of Mr. Laurier, should he present himself for election in Quebec East.
- BEAUDRY—The Witness says that the Rev. J. N. Beaudry and Mr. Aubin were outrageously assaulted while distributing tracts on Bonsecour Market. If our contemporary is correct we hope that whoever assaulted the gentlemen named will be punished.
- CONROY—The Apostolic Delegate, it is said, will visit New York City next month. The priests of New York, Brooklyn and the neighboring dioceses, who were educated at All-Hallows College, Ireland, will give the Delegate a grand reception.
- ROSS—Wallace Ross's friend have not lost confidence in him by his defeat at Toronto, and next year will probably witness another race between him and Hanlan. An order has been sent to Swadwell & Winslip, England, to build Ross a new boat, and a second boat is being built by Mr. R. Dalton, of Edmuntown, who will also repair the *Scepter's* wheel.
- PHELAN—The late Sergeant John Phelan, of Her Majesty's army, who died here a week ago, has bequeathed his property, subject to the life interest of his wife, to the Montreal General Hospital. The bequest will amount to about \$3,000, at the present price of property and stocks.
- NORFOLK—The marriage of the Duke of Norfolk, England's only Catholic Duke, and Lady Flora Hastings is to take place at the Brompton Oratory on Wednesday, the 21st November. Cardinal Manning, who was expected to officiate, will be unable to do so, as he is compelled to leave for Rome before that date.
- O'GRADY HALY—It is stated that Gen. Sir W. O'Grady Haly, K. C. B., received his promotion on the 1st inst., and then he will be relieved of his command of the forces in North America about the 1st of May next. His successor is likely to be Gen. Sir E. Selby Smyth, K. C. M. G., at present commanding the militia force of the Dominion.
- LAURIER—The Conservatives state that they are determined to oppose Mr. Laurier for Quebec East should he present himself for that constituency. They held a meeting at St. Saviour's the other night at which Garneau, Angers, Caron and others made speeches; who the candidate is to be has not transpired, although several names are mentioned.
- CHEFKET PASHA—Chefket Pasha is hastening to the relief of Osman Pasha with a view to the relief of Plevna. It is said that the Turks are in fine condition and are well supplied with provisions. If a junction of the two Generals can be effected, and a combined movement made, a different aspect may be put upon affairs. A late despatch from London announces that Moukhtar Pasha is falling back, and that the Russians have occupied Erzeroum, but the reports lack confirmation.
- FORBES—Mr. Archibald Forbes is in Scotland, recovering from the effects of his campaign in Bulgaria. He has been invited to Balmoral by her Majesty. Although he was with the Russians, he is not pro-Russian in his political views. But emphatically states that all tales respecting Russian "atrocities" are untrue, and that, so far as he could discover, no Turkish woman was ever maltreated by a Russian soldier. This evidence of a man who, more than any one else, has had an opportunity to test the truth of the "Russian atrocities" is important.

WEEKLY TEST. Number of purchasers served during the week ending Nov. 3rd, 1877: 4291. Same week last year: 3307. Increase: 884.

MONTHLY TEST. Number of purchasers served during month of Oct. 1877: 21,254. Same month last year: 18,119.

ALL THIS WEEK. We purpose making this week a special one for Dress Goods. The sale will commence each day at 9 o'clock and customers will find that the prices we offer Dress Goods at cannot be competed with by any store.

A Large Lot. of Checked Homspun Wineys, in all colors, to be sold at 8c. A large lot of very good quality Plaid Wineys to be sold at 13c. A large lot of beautiful Fancy Dress Goods, in all colors, at only 18c.

We Guarantee. to show the cheapest stock of Dress Goods in Canada, and also the best assortment. FROM 8c to \$2.50 PER YARD! We are prepared to show a full assortment of Dress Goods at 8c. per yard, and also at any price up to \$2.50 per yard.

All Wool. A case of really good quality all-wool Empress Cloth, in self colors, to be sold next week at 30c, 35c, 42c, and 50c per yard. We can well recommend this line as really giving the wearer good satisfaction.

All Wool Fancies. Our all-wool Zebra Cloth, in all the new colors, is selling well. The new all-wool Snow Flake, at only 63c, is quite a novelty, and is much worn in Paris. The very best quality of all-wool Snow Flake, at 75c per yard, is having quite a run.

Silk Warps. We have a splendid line of Silk Warp Empress Cloth, in all the rarest shades, at 80c per yard, (very rich appearance).

Double Width. Double Width Chenille Knop Cloth for costumes and pelouses, in Seal Brown, Navy Blue, and Black, at only 95c per yard. Double Width Peal de Chamois, very soft finish, in Navy Blue, Plum, and Dark Green, at only 85c per yard.

All Colors. All Colors in French Cashmeres, very wide width, from 33c to \$1.25.

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LADIES' and CHILDREN'S CLOTHING in great variety. Part of a BANKRUPT STOCK, LADIES' LINEN, and CHILDREN'S SUITS. June 27, 1877.

STILL GOING ON! THE GREAT CHEAP SALE OF DRY GOODS IS STILL GOING ON! We are determined to CLEAR OUT OUR ENTIRE STOCK OF SPRING AND SUMMER GOODS AT GREATLY REDUCED PRICES.

LADIES, DO NOT FORGET THE CHEAP SALE AT THOMAS BRADY'S, 400 ST. JOSEPH STREET. June 20; 1y

J. O'FLAHERTY. (Late of O'FLAHERTY & BODEN), HATTER AND FURRIER, 221 MCGILL STREET, (TEUPIN'S BLOCK). Oct 10, '77

J. B. LANE, 21 BLEURY STREET, Has received a select stock of PRAYER BOOKS, MISSION BOOKS, BEADS, CROSSES, MEDALS and PICTURES suitable for the coming Mission; also received direct from the publishers a choice lot of Irish works by the most eminent authors. Such as Father Burke, Mitchell, MacGehegan, Davis, O'Neil, Runa O'Callahan, Cunningham, &c; also 3000 second hand books of Theology, History, Science and Romance. Second hand books bought, sold and exchanged. Lane's lending Library will be open in a few days. Aug 29, '77

WILLIAM DOW & CO. BREWERS & MALTSTERS Superior Pale and Brown Malt; India Pale and other Ales, Extra Double and single Stout, in wood and bottle. Families Supplied. The following Bottlers only are authorized to use our labels viz: Thos. J. Howard, 173 St. Peter Street; Jas. Virtue, 99 St. Vincent; Thos. Ferguson, 289 St. Constant Street; Jas. Rowan, 183 St. Urbain; Wm. Bishop, 674 St. Catherine; Thos. Kinsella, 144 Ottawa Street; C. J. Maisonneuve, 685 St. Dominique Street. May 30 '77

TO THE SUBSCRIBERS OF THE HARP. The Montreal subscribers of THE HARP are hereby notified that the three numbers wanted to complete the Second Volume ARE NOW PUBLISHED, all those who have changed their residence will please call at the Office 105 Fortification Lane, and leave their present address. Our subscribers throughout the country who have changed their address are requested to write to P. O. Box 2014, giving their former as well as present address. Terms: One dollar per annum, in advance. GILLIES & CALLAHAN, Publishers Montreal.

MATTHEW GAHAN, PRACTICAL PLUMBER, &c., &c., 61-INSPECTOR STREET-61 MONTREAL. JOSEPH CARROLLY ATTENDED TO. [March 16, 1876]

WAR NOTES.

CAMP OF THE TURKISH ARMY, KOPATCHE, twenty miles east of Bjela, Sept. 20, 1877. This charming and once peaceful and equally prosperous village lies on the direct road from Popkoul on the Lom to Bjela, and is about eight miles from the former and twenty from the latter place. It is at present the farthest point at which non-combatants can stay; for immediately beyond, at a distance of about four miles, the main body of the centre of Mehmet Ali's army lies encamped, and three miles beyond that we are confronted by the Thirty-second division of the Eleventh corps of the Russian army, which forms the advanced guard of the larger force, which bars the way to Bjela. The house which I and a colleague who started with me from Shumla have "annexed" is situated close to the Bulgarian church; next to it is another house, which we have also appropriated for the use of our servants and horses. The day after we arrived a Turkish "villager," who carried about his person many tools which are quite useless in husbandry, presented himself and announced that he was the owner of the premises, which, seeing that the house is in the Bulgarian quarter, was a statement requiring confirmation. Our visitor, however, said he proposed to occupy the premises, but, as we pointed out to him in forcible language the exceeding improbability of such an event while we remained in them, he grew contemplative, and said that what he meant was that after we left he should take possession, and as we had not the slightest objections to that course on his part we parted quite amicably. Probably the ingenious villager thought he had a fine chance of levying blackmail from the rich "Inglez Pashas!"

BULGARIAN WHISKEY.—After the horrors of Ketchiler and Karabassan, camping in this village is comparatively pleasant—as pleasant, indeed, as the miserable squalor of camp life can be. I have annexed two houses with all the outhouses and yards belonging to them, and made myself at home under somebody else's fig tree. The village is full of wheat, rye, barley, stacked by the inhabitants in gardens, but abandoned to the Russians and by them to us. The "Moscow," very obligingly, did not burn the stacks during his retreat through the village, and our overworked horses are luxuriating in the plentiful supply of grain. We sleep on beds of unthrashed wheat, and a gourd which our servants have built of branches, arched and tied together, is covered with masses of splendid barley, so as to be wind and weather proof. As for rye, we light our fires with it and bed down our horses in it! I remarked to the Turkish "villager" who is in my employ as special messenger between me and the telegraph office at Shumla that the Kapatchean burgers would not have much rye bread this winter if they came back. "Rye bread!" he exclaimed, with a grim smile, "giaours don't make bread of their rye; they make it all into raki." As a proof of this statement he picked up in the garden a curious little flask and told me to smell the mouth of it. Rye whiskey and no mistake! In the yard of our house a huge fire of logs burns night and day, and in the intervals when we are not writing we are cooking and eating. Marvellous stews of geese giblets and vegetables; soups of Lebige's extract, flavored with an onion; puddings of rice and condensed milk—such is our cuisine: for sauce we have the best—hunger. And so, although the evil day is drawing near when our last goose must die and our last spoonful of Lebige be dissolved, we cannot complain. Perhaps, before we get down to the "hard pan" of army biscuits and cold water, the great battle will be fought and won and we shall be flying back to the comparative luxuries of the "Restaurant at Shumla."

A SHUDDERING RECOLLECTION.—The peace and quiet of our life in Kopatche is a pleasant relief from the odious and disgusting existence which we led in Ketchiler. There, in the yard behind the next house to mine, lay the swollen body of a Russian soldier who had been killed in the fight when the Turks carried the village during the battle of Karabassan: the wretched man's head had been hacked off—no doubt by the Bashi-Bazouks—and as the body lay naked, save for a cotton shirt, with extended legs and one arm doubled over the breast, the flies swarmed over it, and the horrid red neck was black with the disgusting insects. I used to wake up at night with a start and broke into a cold sweat as I thought of that horrible unburied figure, but I finally induced the doctors, who had no such petty scruples, to have it put out of sight underground. For a few piales— but not without—some Bashi Bazouks were induced to bury the dead giaour. To this horror succeeded a worse one. I had heard when I first came to the village that there were five or six Russian heads kicking about the road, but I had not cared to go and see them. Every morning and afternoon during the few days I was going to Ketchiler it was my custom to walk down to the fountain, which was situated in a field across the road, about a quarter of a mile distant from my quarters, to wash. On the third day of my stay I happened to return by another path, which passed by the dry ditch. I was walking slowly in the heart of the rubbish and weeds lay one of the heads! It was that of a young man with crisp, light hair, but without beard or mustache; the swollen eyelids were shut and the mouth was half open; there was an expression of peaceful repose on the features, but the whole head was a ghastly livid, brownish, gray color, which made it the most horrible object I ever saw. Myriads of flies were buzzing about it, and there arose from the ditch the sickening odor of corruption. I did not pass by that ditch in my future expeditions to the fountain, but I heard that the head was afterward buried with the cap—the kepi of a private soldier, with the number "140" on the front—which lay beside it.

ATROCITIES.—I have studiously refrained during the course of this war from hunting for atrocities. There has been too much atrocity mungering already, and the market has been overstocked. I have simply recorded the facts which came under my observation. The Mussulman, women and children, wounded to the death by lance thrusts and sabre cuts whom I saw at Rasgrad, were ocular evidence to me of Cossack brutality, and the headless body and the severed head which I saw at Ketchiler testified to bashi-bazouk fiendishness. The full tale of the atrocities committed by both the parties engaged in this lamentable struggle will never be known; probably half the stories will never be believed. The deeds of the "Legion of Vengeance" on the side and of the bashi-bazouks and Circassians on the other form a chapter of horrors such as the history of war has rarely known even in the old story of conflicting religions and nations struggling for existence.

FATE OF THE WOUNDED.—When it is considered that in all the engagements fought in Bulgaria in which the Turks have been victorious there have been no Russian wounded brought into the Turkish hospitals the inference is obvious; either the Russians invariably succeeded, even in the haste and confusion of retreat, in carrying off all their wounded, or else the wounded were killed by the victors. After every battle that has been fought, on this side of the Jantra, at least, the bashi-bazouks who swarm around the Turkish regular army have overrun the field immediately after the close of the engagement. I was informed by an eye witness that on one occasion he saw the bashi-bazouks go up to three wounded Russians in a wood and mercifully cut their throats. During the battle of

Continued on Fourth Column.

COMFORT.

It has quite a comforting effect upon one of these raw, cold mornings to pass the well-known Clothing Establishment of

MESSRS. O'HARA & SON, No. 19 St. LAWRENCE STREET.

The assortment is most varied, consisting of Moscow Beavers, Pilots, Irish Frieze, &c.

Amongst these is noticeable a line of Ulster Coats,

beautifully made and lined with an all-Wool Tweed, and ticketed at the extremely low figure of \$7.50; our readers should not fail to secure one of these Coats, as they are a great bargain. Next prominent amongst these is the

Blue Pilot Overcoat,

only \$5.00 this coat is lined with Tweed also, and, we are informed, is in great demand. And then the last, but not the least thing that catches the eye of the pedestrian is the

\$2.00 Pants,

got up especially and sold at cost price, for the benefit of men of humble circumstances; and in view of a hard winter these gentlemen have also a most complete and well selected stock of goods for the Custom trade, consisting of

French Tricoes, Diagonals, &c.,

together with almost varied stock of West of England Broadcloths, Doeskins and Tweeds,

which must meet the wants of those desirous of dressing well. We may here make mention of the ability of these gentlemen as we are sure that from the long experience of MR. R. O'HARA combined with the taste and skill of his son, MR. J. O'HARA, they cannot fail to give satisfaction.

Don't fail to give them a call before going elsewhere. The Address is

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MULLARKY & Co., MANUFACTURERS OF BOOTS AND SHOES, No. 8 St. HELEN STREET, MONTREAL. May 2, '77. 1-38-y

P. A. MURPHY & Co., IMPORTERS OF ENGLISH AND FOREIGN LEATHERS, INDIA RUBBER GOODS, ELASTIC WEBS, &c., &c., &c., No. 19 ST. HELEN STREET, MONTREAL. May 2, '77 1-38-y

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GEORGE BURY, Official Assignee JOHN MONTOSH, Accountant. Aug 8, '77

Karabassen a Russian officer was taken prisoner in the village by the Nizams, or regular troops, who relieved him of his sword, revolver and watch; but offered him no personal injury; soon afterward some redifs came rushing up the street, mad with fury, and instantly killed the unfortunate officer. So far as I can ascertain there have been no instances in which the soldiers of the regular army have broke loose from the control of their officers, even in the heat of battle, although probably even they have occasionally wreaked their vengeance on the dead bodies of their enemies: It seems to be a Mussulman failing to cut off the heads of their foes after death.

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It is the cheapest, handsomest, best technically constructed Machine, most durable and the least liable to get out of order of any Machine now being manufactured.

A complete set of Attachments with each Machine. Examine them before you purchase elsewhere. J. D. LAWLOR, MANUFACTURER, 365 NOTRE DAME STREET, Montreal.

All you who fond remembrance cherish Secure the shadow ere the substance perish, Repair at once with those you love so well, To where Parks the artist does excel, In taking likenesses so true to life That a man once mistook a picture for his wife. The time may come not very long before We see the forms we venerate no more, How sad we feel with nothing left to trace The cherished form, the well remembered face. Come one, come all, and bring your friends along, For though life is short, affection still is strong. Small pictures are made large, the large made small He suits the wants and tastes of all, He guarantees to give you satisfaction, As for his work you need not give a fraction. 195 1/2 ST. JAMES STREET.

OWEN M'GARVEY, MANUFACTURER OF EVERY STYLE OF PLAIN AND FANCY FURNITURE, Nos. 7, 9, and 11, St. JOSEPH STREET, (and Door from McGill Str.) Montreal.

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

PROVINCE OF QUEBEC, } SUPERIOR COURT. District of Montreal. } Sophie Chartrand, of the parish of Ste Rose, District of Montreal, wife of Joseph Paquette, trader, of the same place, duly authorized a ceter en justice, Plaintiff; vs. Joseph Paquette, trader, of the same place, Defendant.

An action en separation de biens has been instituted on the twenty-fifth day of May last, 1877, under the number of 215. O. AUGÉ, Attorney for Plaintiff. 9-5

No. 3209. PROVINCE OF QUEBEC, } CIRCUIT COURT. District of Montreal. } A. B. Longpre & Co., Plaintiffs; vs. M. Mayer Defendant.

On the 28th day of October instant, at 12 of the clock in the forenoon, at the domicile of the Defendant, St. David Lane, in the City of Montreal, will be sold, by authority of justice, all the goods and chattels of said Defendant, seized in this case, consisting of furniture, piano, &c., &c. P. ARCHAMBAULT, B. S. C. Montreal, 15th October, 1877. 10-1

**STOVES, &c.**

**GREAT REDUCTION.**

IN THE PRICE OF

**STOVES**

AT

**E. & C. GURNEY & CO'S.,**

216, 218, and 220

**ST. JAMES STREET.**

DO NOT FAIL TO GIVE THEM A

**CALL**

AND ENCOURAGE

**HOME MANUFACTURE.**

Aug 29, '77-6m.

**JODOIN & CO.,**

**IRON FOUNDERS,**

STOVES, MACHINERIES, &c.

SALES ROOMS,

309 ST. PAUL STREET, Montreal.

FOUNDRY AT

LONGUEUIL, Prov. Quebec.

Oct 17, '77-ly.

**H. R. IVES & CO.**

MANUFACTURERS OF

**HARDWARE, STOVES, &c.**

IRON RAILING

of every description

**A SPECIALITY.**

Send for cuts and prices.

123 QUEEN STREET, MONTREAL.

Sept. 26th, 1877. 8-3m

**THE VERY BEST AMERICAN COOKING RANGES—Price, \$31.50 to \$75.00.**

REFRIGERATORS, WATER COOLERS, CHURNS;

—ALSO—

CORNICES, CORNICE POLES AND STAIR RODS, CHEAPER THAN EVER AT

L. J. A. SURVEYOR,

524 CRAIG STREET, Montreal.

(SIGN OF THE GOLDEN PADLOCK.) May 23, '77 1y

**ENGLISH BEDSTEADS AND BRASS FRENCH CURTAIN BED RINGS,**

and other consignments, Ex Steamship "Ontario," at

652 CRAIG STREET,

NEAR BLEURY

Oct 17-10

**MEILLEUR & CO.**

**NEW DESIGNS AND NEW STYLES WINDOW CORNICES,**

A large Stock to be sold cheap at

652 CRAIG STREET,

NEAR BLEURY

Oct 17-10

**MEILLEUR & CO.**

**GRANITE TEA AND COFFEE POTS.**

The real thing. Also Copper-Bottom TEA POTS, at

652 CRAIG STREET,

NEAR BLEURY

Oct 17-10

**MEILLEUR & CO.**

**FIRST PRIZE DIPLOMA**

QUEBEC PROVINCIAL EXHIBITION, SEPT. 1875.

**THE IMPERIAL FRENCH COOKING RANGE**

FOR HOTEL AND FAMILY USE.

Over 200 in Use in this City.

FOR SALE AT

**JOHN BURNS, 675 CRAIG STREET.**

—:—

**IMPERIAL FRENCH COOKING RANGE.**

HENCHY'S HOTEL, QUEBEC, 15th October, 1877.

MR. JOHN BURNS:

DEAR SIR,—The Cooking Range which I have purchased from you has given me the most entire satisfaction. I can highly recommend it to persons who may be in want of such, also, the Broiler which I am much pleased with. You can use this certificate with my entire approbation.

Respectfully yours,

P. HENCHY.

April 2, '77

**"CROSS CREEK" LEHIGH**

Now discharging ex-Boats

**STOVE, EGG, AND CHESTNUT,**

For Domestic Purposes the above Coal is unexcelled.

**SAWN AND SPLIT WOOD** always on hand.

**FRANK BRENNAN & CO.**

Offices—135 & 237 Boulevard Street.

Yard—240 St. Joseph Street.

**NEW AND VERY ELEGANT PATTERNS OF**

**BRONZED and CRYSTAL**

**GASALERS, SETTEES,**

**TABLES and STOOLS for GARDENS,**

New Designs.

**UNION WATER METER COMPANY METERS AT CHANTELOUP'S**

**FARMERS' COLUMN.**

**SALT FOR FARMING.**—A manlius, Onandage county (N. Y.) farmer writes that last fall he sowed twenty acres to wheat, applying 225 bushels of damaged salt, and this season he has harvested from the same land 1,120 bushels of fine wheat, averaging forty bushels to an acre. He keeps eight horses, twenty-five cows, a large flock of sheep, and forty-seven hogs, and believes in genuine grain-growing, stock-raising husbandry.

**GREEN FODDER.**—A farmer lately informed us that he grew thirty tons of green fodder-corn on an acre. This estimate we do not doubt, for we saw it while he was feeding it out to his cows. No other forage plant named would very nearly approach that in quality and quantity combined. The next plant in regard to quantity of forage is German millet, called by some golden millet. This forage plant is highly commended by those who tried it in this section last season. While we deem fodder-corn the best supplemental forage crop for milk cows, we would not deny that the others are good.

**SUBFACE MANURING.**—Dr. Voelcker says that on clay soils manure may be spread on the surface of plowed ground, and lie even six months without losing any appreciable quantity of fertilizing value. At the same time he advocates the plowing of long coarse manure for its mechanical effect on heavy soils, but when no alternative is left, he says it is better to spread manure at once on the soil rather than leaving it in heaps. Our own experience, during several seasons, has shown that manure spread on the snow during winter, when it could be hauled economically on sleds, has given us better crops of corn, potatoes, hay, etc., than when spread at any other time.

**HARVESTING BEANS.**—The following is a good way to harvest beans: "When the largest part of the pods have turned brown the vines should be pulled. The work should be done in pleasant weather—never when it is rainy or when there is a prospect of an immediate storm. This is very essential, as upon the successful curing of the crop its quality very largely depends, and it cannot be well cured in bad weather. Five or six rows may be pulled and thrown into a window, taking care not to pile the vines too thickly. If the weather is pleasant they may lie in this way a day or two, then be turned over and lie another day. Then if they appear to be quite dry they may be got into the barn and thrashed. But if the weather is not favorable, and the vines are not dry enough to take in, they must be stacked in the field. The best way of stacking which I have tried is to set two stakes about two and a half feet apart and between these lay the beans, tops outward. A block of wood, a large stone, or something else should be laid on the ground in order to keep the vines from contact with the earth. The stakes should be five or six feet long, and at height of three feet from the ground should be fastened together with a string or wire to prevent their spreading. When they are nearly dry the stacks should be spread out to the sun some morning, and in the afternoon, if they get well, the beans should be taken into the barn. For thrashing I use wood flails. If proper care is exercised not many of the beans will be injured, but they should not be pounded too much. The cleaning is done with an ordinary fanning mill, and should be well done in order to get out all the dust and straw."

**PLANTING EVERGREENS.**—There is no better season than this month for planting evergreen trees. While there is yet growing power in the tree sufficient to enable the roots to take hold of the soil and establish themselves firmly before the storms of winter, the summer's growth of wood is so matured as to bear transplanting successfully in May and June, and in August, September and October, we have had fewer failures in the latter month than in any other. Much of the success or failure of newly planted evergreens depends on the performance of the work. Some object to fall planting of evergreens, dreading that they have as yet not firmly established themselves in the ground. This may be easily prevented by care in planting and timely mulching. The trees that have adapted themselves to the soil and have by their rootlets taken hold and made a commencement at drawing the plant food from their new home, will have a great advantage the next summer over those just planted. For transplanting, take up the young trees with the roots and rootlets as free from injury as possible, and do not let them become dry from any cause till they are planted in the fresh, moist soil. Let the holes to receive them be wider and deeper than the roots seem to require; put some good earth under them, and cover the roots some inches; then with your hand pull them up a little, so that the earth will fill the vacant spaces between the roots; then put in more earth; tramp firmly; fill up the holes with the earth taken from them; tread firmly again, and the planting is completed. This is the way we plant, and we are successful in growing evergreens taken from the woods—Canadian balsams, pines, cedars, hemlocks and others—Exchange.

**STOCK PEAS AS FERTILIZERS.**—Farmers are just beginning to look into the merits of peas for stock and for fertilizing wearded lands. Quite an enquiry is springing up from them, and but few can get supplies of seed. One gentleman sent to several cities, failing to get any as yet, and has sent orders to other points. The work of improving land still goes on, and unless it is checked before another quarter of a century has passed, thousands upon thousands of acres will be gone to ruin and the owners reduced to poverty. Some have tried clover, and have managed it so badly that but little good has been effected, much of the land being so wasted that they could not get a stand of clover. Failing in this, they have given up in despair and turned out many a field as wasted commons. In this condition the fields, many of them, now remain, and if returned to cultivation and sowed in stock or cow peas they could soon be restored and made valuable once more. Peas will grow on land too poor for clover, as they draw most of their food from the atmosphere, and the vines turned under are one of the very best restoratives for worn soil. As food for stock, the vine as hay and the peas as a substitute for grain are excellent, especially for fattening hogs. They may be sown now, though it had been better if sown by the first of July. And they need no cultivation, but would do well if planted in drills, three or four peas every step in a hill, and then worked once or twice. If sown broadcast and turned under as a green crop, they make a fine base for wheat late in the fall. It ought to be a point with every farmer to plant a patch each year to save for seed, while he has larger plates to save for feeding stock, as well as a larger area sown for fertilizing and restoring his lands. Clover and peas are the cheapest and most effective restorers of worn lands the farmer can get, and they ought to avail themselves of all the advantages afforded by these natural restoratives. Another thing, a farmer can get his own price for what he has to spare, as the seed has to be had and the gathering is the principle trouble. We ask those farmers familiar with the different kinds of peas to tell our readers all they know about them, with full instructions of when to plant, and how to manage them to the best advantages for all purposes.—Rural Sun

**FURS.**

By the advice of the most Competent Judges at the

**UNIVERSAL EXPOSITION**

OF PHILADELPHIA,

OUR HOUSE obtained THE INTERNATIONAL MEDAL and the only GOLD MEDAL accorded for QUALITY, TASTE, CHEAPNESS, SUPERIOR FINISH, and GREAT VARIETY OF FURS.

This incontestable success obliges us to be always improving our assortment, and we always go in person to select the BEST FURS in the Markets of St. Petersburg, Leipzig, London, etc.

As MANTLES are worn much longer this year we have the honor to inform the Ladies that we have on hand a LARGE VARIETY OF TRIMMINGS for MANTLES of an entirely new fashion.

Please send in your FURS that require REPAIRING before the cold weather sets in. Considering the Hard Times we have considerably REDUCED OUR PRICES.

**THIBAUT, LANTHIER & CO.,**

NOV. 7-2-13-m

**271 NOTRE DAME STREET.**

**ESTABLISHED 1864.**

**GOLTMAN'S TAILORING HOUSE,**

424 NOTRE DAME STREET,

**NOTICE.**

OVER 200 SPRING AND FALL OVERCOATS, of the Latest Styles and Best Fabrics to be Sold from \$6.50 to \$8.50.

TWEED SUITS, for gentlemen, very choice designs—over 1,000 Patterns to select from.

TROUSERS made to order, on shortest notice, from \$5 to \$6.

BOYS' CLOTHING, ready made or made to order, from \$2.50 upwards.

GOLTMAN'S "BOOK OF FASHIONS" now ready. Please call and receive a copy.

**S. GOLTMAN, Merchant Tailor,**

424 Notre Dame Street.

**GRAND LOTTERY**

OF THE

**SACRED HEART!**

AUTHORIZED AND APPROVED BY HIS LORDSHIP THE CATHOLIC BISHOP OF MONTREAL, UNDER THE PATRONAGE OF

**His Honor JUDGE COURSOL,**

President of the Committee of the Sacred Heart,

And of the Honorables

J. A. CHAPLEAU, and G. OUMET,

And of

M. P. RYAN, Esq., L. A. JETTE, Esq., M.P., O. J. DEVLIN, Esq., N.P., R. H. TRUDEL, Esq., M.D., ALFRED LAROCHE, Esq., C. A. LEBLANC, Esq., Sheriff, R. A. R. HUBERT, Esq., Prothonotary, MICHAEL STEWART, Esq., C. S. RODIER, Esq., PIERRE LESPÉRANCE, Esq.

And under the supervision of all the members of the three Committees, composed of the most respectable citizens, especially organized to that effect.

The most careful arrangements have been made to insure a fair and honest drawing of the four thousand prizes offered, from \$1.00 each to

**THE GREAT PRIZE, \$10,000 IN GOLD.**

**List of Prizes:**

100 \$27,894.00	Total
400 4 00	"
1000 1 00	"
2000 2 00	"
3000 3 00	"
4000 4 00	"
5000 5 00	"
6000 6 00	"
7000 7 00	"
8000 8 00	"
9000 9 00	"
10000 10 00	"
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98000 98 00	"
99000 99 00	"
100000 100 00	"

All tickets will bear the signatures of F. X. LANTHIER, President, and of BEN. CLEMENT Secretary-Treasurer of the Committee of Management, and the autograph signature of F. X. COCHUE Managing-Director, and the Grand Seal of the Lottery; all others are counterfeits, and the holders of fraudulent tickets will be prosecuted with the utmost rigor of the law provided in such cases.

Eleven tickets for ten dollars.

Special inducements to agents and buyers of a large number of tickets.

Single Tickets \$1.00, to be had personally or by mail, on application at the office of the Managing-Director

**F. X. COCHUE,**

256 Notre Dame Street, Montreal.

**CENTRAL CLOTHING HOUSE.**

**MULCAIR BROS.,**

ARTIST TAILORS,

No. 87 St. Joseph Street.

In Stock—The Newest Spring and Fall Overclothing.

The Newest Check Worsted Suiting.

The Newest Striped do do

The Newest Twilled do do

The Newest English Tweed Suitings.

The Newest Scotch do do

The Newest Canadian do do

The Newest Stripe Trowsering.

The Newest Check do do

The Newest Fancy Vesting.

The Newest Lines in gentlemen's Hosiery.

West of England Broad Cloth.

Blue and Black.

West of England do do

Single Milled do do

We have also on hand a splendid lot of Ready-made Clothing which will be sold at extremely low prices, to make room for a large assortment of Fall and Winter goods, of the newest and best fabrics.

**MULCAIR BROS.,**

87 St. Joseph Street, Montreal.

Feb 9, 1877

**\$12 a day at home. Agents wanted. Outfit and terms free. TRUE & CO., Augusta, Maine.**

**\$5 to \$20 per day at home. Samples worth \$5 free. BRINSON & CO., Portland, Maine.**

**OAK HALL CLOTHING STORE.**

149 ST. LAWRENCE MAIN STREET.

Clothing at Wholesale Prices, marked in plain Figures, and no Second Price.

Mens' Linnen Coats.....from \$1.00

Mens' Lustré ".....from 1.50

Mens' Lustré Dusters

Mens' Linnen Ulsters

Boys and Youths' Linnen Coats.

Boys and Youths' Lustré Coats.

Children's and Boys'

Knickerbocker Suits made from Canadian Tweed and Guaranteed to Wear Well.

Youths' Suits ditto ditto

Mens' Suits ditto ditto

149 ST. LAWRENCE MAIN STREET.

May 30, '77.

**J. P. NUGENT,**

MERCHANT TAILOR

AND

CLOTHIER,

157 ST. JOSEPH STREET

(Sign of the Red Ball.)

First-Class Fit and Workmanship Guaranteed.

A large assortment of Gents' Hosiery constantly on hand.

**\$5 to \$20 per day at home. Samples worth \$1 free. BRINSON & CO., Portland, Maine.**

**\$12 a day at home. Agents wanted. Outfit and terms free. TRUE & CO., Augusta, Maine.**

**PHYSICIANS & CHEMISTS.**

**DR. A. C. MACDONELL,**

90 CATHEDRAL STREET, [46-53]

June 27] MONTREAL.

**NO CURE** Catarrh, Bronchitis, Consumption, Asthma, Epilepsy, Piles, all Blood Diseases, permanently cured. Pay after it is made.

**NO PAY** State your case, including 3 cts. stamp, to Howard Medical Institute, Providence, R.I.

**"PUBLIC HEALTH MAGAZINE,"**

Edited by Geo. A. BAYNES, M.D., &c., &c.,

Says:—We have used Phosphone in suitable cases with marked advantage, and were so pleased with the results that we now prescribe it constantly, having perfect confidence in its action. AS A TONIC during convalescence we know of nothing equal to it, and feel it a duty to recommend its use to our confreres and the public generally. A fresh supply fruit received daily.

**H. R. GRAY,**

11-3m St. Lawrence St.

**GRAY'S CASTOR FLUID,**

A most pleasant and agreeable Hair-Dressing—cooling, stimulating and cleansing.

Promotes the growth of the Hair, keeps the roots in a healthy condition, prevents dandruff, and leaves the Hair soft and glossy.

Price 25c per bottle. For sale at all Druggists.

**HENRY R. GRAY, Chemist,**

144 St. Lawrence Main Street

(Established 1859.)

**THE MIC-MAC REMEDY**

A SPECIFIC FOR

**SMALL-POX.**

ANOTHER VICTORY FOR MAJOR LANE.

A HOPELESS CASE OF SMALL-POX CURED BY THE MIC-MAC REMEDY.

To MAJOR JNO. LANE, GREENFIELD, Mass.

DEAR SIR,—I telegraphed for a package of your Small-Pox Remedy on last Monday, which I received the following day. I would have instantly responded and forwarded the money, but thought I would wait the result of its trial. I prepared the medicine myself so as to render everything secure; and I am proud to be able to state that it produced almost instantaneous relief. It was a magnificent case of Small-Pox—in fact, there was no hope of recovery expressed on any side; but by the application of your famous Remedy it easily yielded. Enclosed I send you a five dollar bill. Please acknowledge.

Your truly, Rev. W. A. HENNEBERRY.

Price \$5 per package.

Sent to any part of the Dominion, post paid on receipt of price—a liberal discount to Clergymen, Physicians and Charitable institutions.

**B. E. MCGALE,**

Dispensing Chemist, 301 St. Joseph Street.

**UNDERTAKERS.**

**M. FERON,**

UNDERTAKER,

21 ST. ANTOINE STREET.

July 25th-70-1y

**P. DORAN,**

UNDERTAKER and CABINET-MAKER,

186 & 188 ST. JOSEPH STREET.

Begs to inform his friends and the general public that he has secured several

**ELEGANT OVAL-GLASS HEARSEES,**

which he offers for the use of the public at extremely moderate rates.

**WOOD AND IRON COFFINS**

of all descriptions constantly on hand and supplied on the shortest notice.

Orders Punctually Attended to. [47-52]

**ENGRAVERS.**

**WALKER, PALLASCIO & CO.,**

DESIGNERS

AND

ENGRAVERS

OF

WOOD,

Corner of

**CRAIG & BLEURY STS**

MONTREAL.

(Entrance on Bleury st.)

We beg to intimate that our facilities now exceed those of all the Wood Engravers of the Dominion combined, and, in consequence of this, we are enabled to give superior work at lower charges than good engraving can be done elsewhere. As we do not canvass, parties requiring Cuts will do well to obtain estimates from us.

**J. H. WALKER,**

May 16, '77 **PETRUS PALLASCIO.**

**ORDER YOUR CARDS AT**

**GEO. BISHOP & CO'S**

ENGRAVERS AND PRINTERS

169 ST. JAMES ST.

**BELLS.**

**MOSHANE BELL FOUNDRY** Manufacture those celebrated Bells for Churches, Academies, &c. Price List and Circulars sent free.

**HENRY MOSHANE & CO.,**

BALTIMORE, Md.

Aug. 27, 1875

**BUCKEYE BELL FOUNDRY.**

Established in 1837.

Superior Bells of Copper and Tin, mounted with the best Rotary Bearings, for Churches, Schools, Farms, Factories, Court Houses, Fire Alarms, Power Clocks, Chimneys, etc. Fully Warranted.

Illustrated Catalogue sent Free.

**VANDUZEN & TIFT,**

102 and 104 East Second St., Cincinnati.

**THE MENEELY BELL FOUNDRY,**

(Established in 1826.)

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

**W. MENEELY & CO.,**

West Troy N. Y.

**\$66 a week in your own town. Terms and \$5 outfit free. H. HALLETT & CO., Portland, Maine.**



CAPITAL AND LABOUR.

Capital is simply the savings of previous labour and is useful in sustaining present and future labour. Capital, therefore, is produced by labour. Labour is simply toilsome work, which is generally performed under the direction of bosses or task-masters, and is rewarded by drafts on the fruits of previous labour or Capital. Labour, therefore, is sustained by Capital. Capital and Labour are inter-dependants. The custodians of Capital may abuse their position and grind the faces of labourers; and, labourers may form trades-unions and organize strikes; but, labour and capital will not quarrel any more than a man will quarrel with his meals: Cheapside believes in paying labour handsomely, as no country can be prosperous without well paid labourers.

New Goods Opening Up Daily.

New Dress Goods, 12 1/2c. New Dress Poplins, 25c a yard. New Scarlet Flannels, 25, 30, 35, 40. New White Flannels, 25, 30, 35, 40. New Anti Rheumatic Flannels, 40, 45, 50. New Anti Scatica Flannels. Grey Chambray Flannels. White Chambray Flannels. Scarlet Chambray Flannels. Army Flannels, great bargains. Shirting Flannels, 30, 25, 30. NEW HOSIERY, NEW GLOVES, NEW CLOUDS, NEW FANCY WOOLENS. Mens' Cardigan Jackets. Ladies' Sleeveless Jackets. Ladies' Wool Cuffs. Ladies' Wool Mitts. Ladies' Kid Mitts, Lined. Ladies' Kid Gloves Lined. Gents' Kid Mitts Lined, Spring Tops. Gents' Kid Gloves Lined, Spring Tops. Ladies' Lambs Wool Underdresses. Ladies' Lambs wool Vests. Ladies' Lambs wool Drawers. Ladies' Merino Vests. Gents' Heavy Ribbed Shirts and Drawers, 37c. Gents' Double Breasted Shirts, 75c. Gents' Heavy Ribbed Shirts and Pants, \$1.00 each well worth \$1.50 each. Gents' Heavy Scotch 3 and 4 ply Shirts and Drawers, all sizes 36in. to 54in. chest. Gents' White Dress Shirts, 75c. each. Gents' Silk Handkerchiefs, 20c. up to \$2.00. Gents' Mufflers, 60c. to \$3.50. Gents' Ties, Collars, Cuffs, Studs, and Solitaires. Tailoring! Tailoring!! Tailoring!!! ULSSTER TWEEDS. SCOTCH TWEEDS. ENGLISH TWEEDS. FRENCH COATINGS. GERMAN COATINGS. Over Coatings in Great Variety. Mantles made to order. Ladies' Dresses made to order. Ulsters made to order. For stylish Dressmaking Go to CHEAPSIDE. For the most stylish Ulsters Go to CHEAPSIDE. New Mantle Cloth, \$1, \$1.25. New Ulster Cloth, \$1, \$1.25. New W. Prof. Cloth, \$1. New Ulster Tweeds. New Mantle Trimmings. New Floral Trimmings. New Fur Trimmings. New Galoon Trimmings, self-color. For the cheapest Ulsters, Go to CHEAPSIDE. For stylish Ulsters, Go to CHEAPSIDE. Scotch Under Clothing! Scotch Under Clothing! Ladies' Shetland Wool Under Dresses. Ladies' Lamb's Wool Under Vests and Drawers. Ladies' Lamb's Wool Vests, high neck and long sleeves. Ladies' Lamb's Wool Vests, low neck and short sleeves. Girls' Under Dresses, 0's to 6's. Boys' Under Dresses, 0's to 6's. Boys' Under Shirts, 0's to 6's. Boys' Drawers, 0's to 6's. A full assortment of Gents' Scotch Lambs Wool Underclothing, 3 and 4-ply, plain and ribbed, all sizes, 36 to 54 inches chest. Black French Cashmeres, 50c. a yard, cheapest in Canada. Black French Cashmere, 65c. Black French Cashmeres 90c. Black French Cashmeres, \$1. Colored Cashmeres. In all the new colors. Seal, Navy, Myrtle, Drab, Grey, Pruno, Plum, &c., 1 case new Dress Goods, 12 1/2c. per yard. 1 case New French Poplins. For Stylish Dressmaking go to CHEAPSIDES. Black Silks. Ponson's Black Silks \$1.25, worth \$1.75. Jaubert's Silks, \$1.25, worth \$1.75. Bonnet's Silks. Colored Silks. Seal, Navy, Myrtle, Plum, Pruno, Drab, Grey, &c. For a well-made Silk Dress go to CHEAPSIDE. Ladies' Mantles made to order. Ladies' Ulsters made to order. Ladies' Dresses made to order. AT CHEAPSIDE! 437 & 439 NOTRE DAME STREET, A. A. MURPHY, PROPRIETOR. May 2, 77. [Established 1819.] 1-389

RECEPTION OF MGR. CONROY AT THE ST. DENIS ACADEMY.

With that kind condescension which is peculiarly His Excellency Mgr. Conroy reached the St. Denis Academy through the rain and cold and snow of Thursday last. In striking contrast with the clouded wintry weather without, the Grand Hall of the Academy presented a most brilliant appearance. A thousand tapers tastefully placed, and numerous gas lights, from crystal gasaliers, supplying the absent sun-rays, but a fairy seeming to the richly decorated reception hall, when two hundred young school girls awaited his coming to welcome his Excellency. And here, as it is at home, the youngest were the most favored, and it was their privilege on this occasion to be allowed to go meet their illustrious visitor, and strew the way with flowers; and the little ones did so with a grace that was perfect. Dressed in white and carrying their pretty flower baskets, their innocent little faces wreathed in smiles, betrayed their delight and happiness, and lent a charm to the scene, which all who saw it felt, but which cannot be conveyed in words. While with this fairy body guard, his Excellency passed through the ranks and reached the throne which stood at the farther end of the spacious hall, a burst of splendid music broke out from six pianos played by 12 of the Senior pupils. When his Excellency was seated, three little ladies, Miss Agnes Kavanagh, Miss Crompton, and Miss Agnew, advanced to the foot of the throne, and in a beautiful written verse, gave expression to the respect and gratitude which they and their companions felt for, and the joyous welcome they offered to their much venerated visitor. After which Miss Barbeau and Miss Delorme presented his Excellency two beautiful bouquets. Then the choir of the Convent sang a mountain song; the music was appropriately chosen, and was expressive of the joy and happiness that they all felt like at being honored by the visit of the Papal Legate. When the chorus had ceased, Miss Tasse presented herself before the Legate and recounted briefly in exquisite French, the history of this establishment, and ended by gracefully saying that the honor done them on that day which would be ever gratefully remembered, would lend a brilliancy to their Conventuals, compensating for the struggles of the past, and acquiring a future of brightest prospect. His Excellency seemed much pleased, and warmly thanked the pupils of the St. Denis Academy and their Reverend teachers, and happily alluding to the sudden change in the weather, said he would ever remember his first day of winter in Canada; for on that day he had seen the wind strip the trees of their leaves, and the tempest-driven snow wrap up the cold and shivering earth in its cold and frozen winter, again and within the same hour he had beheld the spring-time with its odorous flowers, and Summer and its delicious fruits;— And His Excellency explained that they the good children before him, were the flowers of Christian society, and that already the careful education bestowed on them in the splendid institution they had the good fortune to attend was producing abundant,—this His Excellency could perceive even in the short hour he had spent among them. His Excellency hoped that the good seed which was being sown in their hearts in the springtime of their lives would be received in grateful soil, and that throughout their after lives, when separated from their much loved teachers, and they would have to struggle without anticipating help, through the clouds and storms and difficulties of that dangerous world for which their school education helped greatly to strengthen them, that then the light of their springtime Sun might throw a guiding ray through the cloud to re-kindle their courage when perhaps it had been nigh overwhelmed in the storm. His Excellency then visited the whole building and congratulated the Reverend ladies of the Institution, on the admirable arrangements, that struck his eye everywhere as convenience to the health and comfort of their pupils. All were delighted, for if the young girls were overjoyed with the honor done them by the Legate of the Holy See, so may the good nuns be very much pleased with the success of their pupils; and the people of the "quarter St. Denis" should consider themselves specially favored in having such a school in their midst. BISHOP O'BRIEN AT BROCKVILLE AND BREWERS MILLS. To the Editor of the True Witness. Sunday the 21st of October was a day and an occasion long to be remembered in the beautiful town of Brockville. The Bishop of the Diocese made his first pastoral visit and gave the Catholics there of an opportunity of welcoming their former parish priest, now their Bishop, and a good and hearty welcome did they extend him. They remembered well his long years of holy toil and priestly zeal in the cause of religion and education, how he found their church heavily in debt, and how, under his guiding hand, it became one of the handiest, most ornate and chastely finished churches in the Province—a lasting monument of what mighty things financial ability combined with perseverance that knows no faltering can accomplish. He was there to appeal to them, as he did to other parishes, to assist him in paying off the heavy debt that encumbered the Diocese when he became its Bishop. His appeal, I am happy to say, was not made to an ungrateful people. Their hearts and their purses were ever open to him, from the day when a young priest he was appointed their pastor, their hearts he had enchained to his person, in veneration and love, by his priestly life and fervid eloquence, their purest strings he untied by the grand cause of building and embellishing the house of God, and the promoting of education he so gracefully so pointedly and with so much ardour, advocated. And now that he addressed them as Bishop on a matter that interested the entire Diocese, were they to be forgetful of their former love? No. And the offering of eight hundred and ten dollars was their united response. We all remember the princely gift they presented him on the occasion of his leaving to take charge of his Diocese. And they were too happy to have an opportunity once more presented them of testifying to his Lordship that they hoped even to be among the most sincere and grateful of his spiritual children. I will not, sir, essay to give you and your readers a pen-portrait of the joy that lit up every countenance of the large number, say three thousand, Catholics and Protestants—the Protestants of Brockville always vied with their Catholic neighbours in tendering the homage of respect to Dr. O'Brien—that thronged St. Francis Xavier Church when they beheld him, who was two years and a half ago the priest beloved of his own, and admired by all, enter that charmingly, beautiful pulpit, presenting a picture of health, to preach to them in the character of Bishop, and address them in that lofty eloquence so peculiarly his own. I will leave the filling in and all the pleasing shades of the happy picture to your own imagination. Though the present pastor is deservedly held in the greatest esteem because of his amiability and for many virtues, a void has been created by the elevation of Dr. O'Brien to the Episcopate that cannot be easily filled. His winning and gentlemanly deportment drew all hearts towards him. His polished and learned discourses on the Dogmas of the Church captivated the refined scholar and the sinner; he was to them as an Ambrose to the rhetorician and philosopher, Augustin. His faithful exposition of the Sacraments of the Church, of her several rites and ceremonies and her divine mystery endeared

him to every Catholic heart. His fostering care of the schools endeared him in the affections of the parent. And finally, his devotedness to the poor, whose humblest cabin he never passed by without entering to learn their wants and bring them succor, inspired those children of misfortune to hold his name in benediction. Who can wonder then that the day was one of rejoicing. Well might they say in the word of Sacred Scripture, "this is the day which the Lord hath made, let us exult and rejoice upon it!" Leaving Brockville, its beautiful scenery, its truly magnificent Church, its really generous people, and its present worthy and hospitable parish priest, we find his Lordship, on the following Sunday, at Brewers Mills, a rural Mission, engaged in the sublime work of his Apostolate. Here again was he received with such an enthusiastic welcome as can only be given by the good old settlers coming from that fatherland of faith, of attachment to their priesthood, and of devotedness to sacrifices in the cause of the ancient Church—Irland. In this little Irish settlement, formed into a separate mission some three or four years ago, and where they have since then built a handsome Church and commodious priests residence, the offering was generous yes princely for those humble tillers of the soil—three hundred dollars. But, sir, they heard the Bishop for the first time, and in their own Church. They saw him entertained in their own parish house, and they were happy. He had but to come, to be seen, and he heard, and he won the affections of all. He confirmed their children, preached before and after the administration of the Sacrament, and lectured in the evening. On Monday he erected for them Stations or Way of the Cross and touchingly dwelt in advance on devotion to the passion of our dear Lord. He blessed their cemetery, the city of their dead, where many that were near and dear to them repose awaiting the final resurrection, and the sublime and affectingly beautiful discourse of his Lordship, on the sacredness of the place, will never be forgotten by those who had the happiness of hearing him. Were it not that I have already transgressed I fear to an unwarrantable extent on your space I would here lay before your readers the manifold labours of his Lordship during the short time that he is Bishop. Allow me, sir, to give in a few words a summary. He has already visited over forty Stations and Missions. In all of these he gave confirmation, preached and heard confessions. In the majority of them he delivered lectures on one or the other of the Dogmas of the Church. In Lindsay, Peterboro, and Port Hope, he gave missions, preaching generally three and sometimes oftener in the day and engaging with the citizens who assisted in the Confessional. He blessed several cemeteries, erected the Stations in many Churches where this devotion had not been previously indulged in, laid the corner-stones of two, and blessed three Churches. He also ordained five priests. And, finally, through his ceaseless exertions the debt of fifty thousand dollars, which pressed so heavily on the diocese, absorbing by interest, or, incubus like, destroying every resource, standing in the way of every improvement, and rendering vain every effort to finish and embellish the Cathedral, &c, is now reduced to the comparatively trifling sum of eight thousand. Should not the united prayer of the lay and cleric of a Diocese presided over by such a Bishop duly ascend to the throne of God, that a long and a happy life may be his to continue his labour of love? FAITH. Brockville, Nov. 4th, 1877.

FURS AND FACTS JOB C. THOMPSON & CO., 416 NOTRE DAME STREET, Respectfully informs the public that they have the past season MANUFACTURED A LARGE AND ELEGANT STOCK OF FURS, Which they are now offering at The Very Lowest Possible Prices. As we mark all our goods in PLAIN FIGURES and have but ONE PRICE, the purchaser does not have to help make up for bad debts a credit score must make. LOOK AT SOME OF OUR PRICES. LADIES' SEAL MUFFS \$12 00 \$13 50 and \$15 00 PERSIAN LAMB 8 50 and \$10 LADIES' SEAL CAPS 8 00 and \$10 up GENTS' do do 8 00 and \$10 up BOYS' do do 7 50 do P. LAMB 7 50 BLACK MUFFS \$2 25 \$3 00 and \$4 00 Our RUSSIAN BLACK MUFF at \$8 is a Beauty LOOK AT OUR WINDOWS AS YOU PASS. Nov 7, 1877 2-13-m

EARTHQUAKES. Now is the time to bring your Overcoats to the BROADWAY TAILORING SHOP, where Clothing is made and thoroughly renovated in full splendor of the fashion, at the widely celebrated BROADWAY where thousands of dollars can be saved only at the BROADWAY, 683 CRAIG STREET. N. B.—Beware of those Renzine holes where clothing is destroyed forever. 73-2

COSTELLO BROTHERS. GROCERIES AND LIQORS, WHOLESALE, (Nun's Buildings,) 49 St. PETER STREET, MONTREAL.

NEW DAIRY BUTTER. Received daily by Express from the Eastern Townships, very choice, at the EUROPEAN WAREHOUSE. DRIED BEEF, BEEF HAM, SUGAR CURED HAMS, SMOKED TONGUES, PICKLED DOGS, CAMPBELL'S BACON (In select cuts,) AT THE EUROPEAN WAREHOUSE. APPLES (very choice, for table use.) ORANGES (Algeria, very sweet,) LEMONS, BANANAS, and all kinds of Fresh Fruits and Vegetables, AT THE EUROPEAN WAREHOUSE, THOMAS CRATHEN, 1363 St. Catherine street.

AN EARTHQUAKE. THE LAST SENSATION—MONTREAL GETS A SHAKING—NO CASUALTIES.

The last sensation to record is an earthquake, the shock of which perceptibly moved the city, and greatly alarmed a large portion of its inhabitants. The wave of terrestrial disturbance appears to have been both wide and far extended. It is reported all through the Eastern section of New York, parts of New Hampshire, Vermont and Western Massachusetts, and as far north and west as Ottawa, and no doubt extended much farther. It occurred here a few minutes to two o'clock yesterday morning, the shock lasting about thirty seconds, the preliminary rumbling perhaps occupying another twenty seconds, and the receding noise occupying another thirty seconds. The first announcement of the disturbance was a low, rumbling sound, which perceptibly grew harsher as it ended with what might be termed bumping or explosive noise; then came the shock or tremor, which was felt most severely by those sleeping in the upper stories of tall houses.

CANADIAN ITEMS.

THE JESUIT BARRACKS, QUEBEC.—For weeks past, nothing at all has been done towards removing the unsightly debris of the old Jesuit Barracks in the Upper Town. The public were certainly under the impression when the work of demolition was commenced, that the rubbish was to be cleared away from the spot and not left lying upon the ground. At present it forms a terrible eyesore in the heart of the city, and it is certainly high time that steps should be taken for its removal. We certainly fail to see the advantage of having the old walls battered in, if the broken ruins are to be left lying upon the site. At the lower corner, facing Fabrique street and the old Market Square, there is also left standing and propped up by pieces of wood, a very dangerous remnant of an stone wall, which should be removed immediately.

VILLA MARIA.—Many a former pupil of Villa Maria, Montreal, will hear with sorrow that the Sisters of the Congregation have lost during the past week one of their members whose name was for years identified in a remarkable manner with the high musical culture of that far-famed institution. On the morning of Tuesday, the 23d instant, Sister St. Sophie breathed her last in the fullness of Christian peace, surrounded by her well-loved sisters in religion, the companions of her useful and most meritorious life. Although this accomplished religious had been for some time visibly declining, her death was no less keenly felt by the community to which she had rendered such signal service. As a teacher of music—the harp and piano especially—Sister St. Sophie had perhaps no superior on this continent. She was in fact, a rare musical genius, to music as an art in so far as was consistent with her religious profession, and how successful she was in making others good musicians will now be remembered with grateful affection by those far-dispersed pupils of Villa Maria who had the advantage of her admirable musical training. May her soul rest in peace!—New York Tablet

THE ORANGEMEN OF MONTREAL.—At a meeting largely attended, passed resolutions, declaring that the Grand Jury "in open violation of positive evidence," "failed to do their imperative duty," because they did not find a true bill against Sheehan, accused of the murder of Hackett, and that "such a failure of justice can not but encourage similar outrages on the part of blood-thirsty and fanatical ruffians," etc., and they call on the Protestants of Canada to rise as one man and demand such a change in the law "as will satisfy them." This is a characteristic proceeding. A few days ago, a woman who had sworn positively that she saw some person shoot an Orangeman in the suburbs of Montreal, pleaded guilty to the charge of perjury, and intimated that she was induced by some persons she would name, to commit the crime. Of that, neither the Orange Association in indignation meeting assembled, nor the papers which sympathize with them, have anything to say, although of the guilt of the woman and the causes which led to it, there can be no doubt, while as to the action of the Grand Jury the reasonable presumption is that they did their duty.

DEATH.

TYNSING.—At Granby Village, P. Q., on the 27th inst., Denis Tynsing, aged 28 years. Deeply and deservedly regretted.—R.I.P.

MONTREAL WHOLESALE MARKETS. Flour, Superior Extra, \$5.00 to \$6.00; Extra Superfine, \$5.70 to \$6.00; Fancy, \$6.00 to \$6.50; Spring Extra, \$5.40 to \$6.00; Supreme, \$5.30 to \$5.70; Strong Bakers, \$5.60 to \$5.70; Fine, \$4.75 to \$4.85; Middlings, \$4.00 to \$5.00; Rollers, \$4.00 to \$5.00; U. C. Bags, per 100 lbs., \$0.20 to \$0.25; City, Bags, delivered, \$2.55 to \$2.87; Oatmeal, \$4.30 to \$4.45; Wheat, Canada Spring, \$1.18 to 0.00; White Winter, \$1.20 to 0.00; Red Winter, \$1.30 to 0.00; Corn, 67 to 85c; Oats, 58c to 55c; Barley, 55c to 65c; Peas, 50c to 55c; Beans, 16c to 21c; Cheese 12 to 13; Pork, Mess, \$17.65 to \$18.00.

REMITTANCES RECEIVED. Locadie, M. B. \$2; Norton Creek, P. G. 1.50; St. Juliette, D. R. 2; Northam, P. B. 4; Mara Brechin, F. M. 4; Kingston, W. O. 1; do, P. F. 1; Laquerre, M. S. 3; Genroy, C. J. M. B. 2; St. Moyses, Rev. C. E. T. 1; Sussiez-Vale, N. B. Rev. J. V. 6; Dunceville, T. O. B. 2. Per F. L. E. Kingsbridge—Self 1; W. O. N. 1; R. D. I. Per Rev. D. O. C. South Duro, J. L. 2. Per J. M. Quebec, M. B. 2; Mrs. O. D. 2; J. E. 2; M. O. B. 2; —B. 2; H. M. 2; J. A. 4; J. M. 2; T. L. 2. Per A. T. New Lancaster, A. M. 1.50. Per E. P. Huntington, T. M. 1.50; M. McD. 3; J. C. 1.50; P. K. 1.50; P. McC. 1.50; M. F. 75c.

J. H. SEMPLE. IMPORTER AND WHOLESALE GROCER, 53 ST. PETER STREET, MONTREAL.

WANTED for the Sarnia Separate School, for the year 1878, a Male Teacher, holding a second class certificate; also an Assistant Female Teacher for the R. C. School, Sarnia, one holding a Third Class Certificate. Applicants to state experience and salary expected. D. McCART, Sarnia, Oct 24-10-3m

FARM TO LET.—180 acres at Longue Point, 3 1/2 miles from Montreal, very suitable for milk-selling. Apply to F. A. QUINN, 31 St. Jean Baptiste street, Montreal, or to Mrs. E. QUINN, on the premises.

APPLICATION TO PARLIAMENT. NOTICE is hereby given that application will be made to the Quebec Legislature, at its next session, on behalf of the Corporation of the Village of Sainte Rose, for an Act to annex to its territory the lands hereinafter designated now forming part of the Municipality of the Parish of Sainte Rose, to wit: 1st. The property of Isidore Oudet, being number 47, on the plan and in the book of reference for the Municipality of Sainte Rose; 2nd. The property of Joseph Oudet, being number 48, of the said official plan and book of reference for the said Municipality of the Parish of Sainte Rose; 3rd. The property of Joseph Rives, being number 49, of the said official plan and book of reference for the said Municipality of the Parish of Sainte Rose; 4th. The property of Joseph Cyr, being number 50, of the said official plan and book of reference for the said Municipality of Sainte Rose. O. GRENIER, Sec. Treasurer. Sainte Rose, 30th October, 1877.

NEW SCHOOL BOOKS FOR THE SCHOOL TERM OF 1877-78.

The Metropolitan Primer, dox 30 retail 5 " " 1st Reader, " 1,25 " 15 " " 2nd " " 2,25 " 25 " " 3rd " " 3,25 " 35 " " 4th " " 4,50 " 50 " " 5th " " 5,75 " 75 " " 6th " " 9,00 " 1,00 " " Young Ladies Reader, " 10,00 " 1,50 " " Speller, " 1,35 " 15 " " and Definer, " 3,60 " 40 " " Catechism of Sacred History, " 1,35 " 15 " " Illustrated Bible History, " 5,90 " 50 " " English Grammar, " 3,00 " 30 " " Key, " 9,00 " 95 Brown's First Lines of English Grammar, " 3,50 " 35 do Institutes do do do 7,50 do 75 Murray's Grammar abridged by Putnam, " 1,00 do 13 Murray's do revised by Kearney, do 2,00 do 25 do Large Grammar, do 3,00 do 30 Metropolitan do with analysis, do 3,00 do 30 Stepping stone do do do 83 do 10 Butler's Catechism for the Diocese of Quebec, " do do do 48 do 06 do do do do do 40 do 05 Keenan's Doctrinal Catechism, do 4,00 do 40 Catechism of Perseverance, do 5,00 do 50 Boyds Elements of Rhetoric, do 7,20 do 75 Quackenbush's 1st Lessons in Composition, " do do do 7,20 do 75 do Advanced Course of Composition and Rhetoric, do 12,00 do 1,25 Bridges Algebra, " do 3,00 do 30 A Treatise on Mensuration for the use of Schools, " do 1,60 do 17 Sangsters Elementary Arithmetic, " do 2,00 do 25 Sangsters National Arithmetic, do 4,50 do 50 Packards Complete Course of Business Training, " do 4,80 do 50 do do with Key for Teachers and Private Students, nett. 4,00 Bryant and Strattons Common School Book Keeping, " do 9,00 do 1,00 Bryant and Strattons High School Book Keeping, " do 20,00 do 2,00 Bryant and Strattons Counting House Book Keeping, " do 30,00 do 3,00 Sadiers new Book Keeping Blanks, " do 1,92 do 20 Day Book, " do 1,92 do 20 Journal, " do 1,92 do 20 Cash Book, " do 1,92 do 20 Ledger, " do 1,92 do 20 National Pocket Dictionary, " do 1,60 do 17 do Large do do 2,50 do 30 Worcester's Primary do do 5,00 do 50 Nugent's Improved French and English, English and French Dictionary, " do 7,20 do 75 Spier's and Surrenses French and English Dictionary, " do 14,40 do 1,50 Chambers Dictionary of the Latin Language, containing Latin and English, English and Latin by W. I. Chambers, " do 15,00 do 1,50 Introduction to English History, do 4,00 do 45 History of England for the young, do 7,20 do 75 do do do do advanced Classes, " do 14,40 do 1,50 Fredet's Modern History, " do 10,00 do 1,25 do Ancient do do 10,00 do 1,25 Grace's Outlines of History, " do 3,20 do 40 The Childs History of Canada, by Miles, " do 3,00 do 3,00 do School do do do 6,00 do 30 Northern's History of the Catholic Church with Questions adapted to the use of Schools, " do 8,00 do 1,00 Mitchell's New Series of Geographies First Lessons in Geography, " do 3,60 do 40 New Primary do do 6,00 do 60 New Intermediate do do 12,00 do 1,25 New Physical do do 15,00 do 1,50 Pincock's Catechism of Geography, " do 1,40 do 15 Stepping Stone to Geography, " do 80 do 10 Lovell's Easy Lessons in do do 4,00 do 45 do General do in do do 8,00 do 1,00 Guy's Elements of Astronomy, " do 12,00 do 1,25 Smith's Illustrated do do 10,00 do 1,00 Pocket Edition of the New Testament, " do 2,40 do 30 Large Type Edition of the New Testament, " do 3,20 do 40 Epistles and Gospels for Sundays and Holydays, " do 1,60 do 20 Catholic Youth's Hymn Book, Paper Covers, " do 1,06 do 11 Bound and set to Music, " do 4,32 do 25 Westlake's How to Write Letters A Manual of Correspondence, do 7,50 do 75 Jenkin's Students Hand Book of British and American Literature, do 19,20 do 2,50 Botany, How Plants Grow, " do 9,00 do 1,06 Paterson's Familiar Science School Edition, " do 6,00 do 60 Parker's Juvenile Philosophy, Part 1st, " do 3,00 do 30 Parker's Natural Philosophy, Part 2nd, " do 4,50 do 45 Parker's Complete Philosophy, " do 14,00 do 1,50 Hill's Elements of do do 10,60 do 1,25 Louage's Moral do do 10,60 do 1,25 Balme's Criticor or How to detect Error and arrive at Truth, " do 10,00 do 1,25 Balme's Elements of Logic, " do 7,20 do 75 Double's Logic for Young Ladies do 4,32 do 54 Pasquell's Introductory French Course, " do 7,20 do 75 Complete Course, " do 12,00 do 1,50 Ollandorff's New Method of Learning French, " do 9,60 do 1,00 Magill's French Prose, " do 6,00 do 63 Dinsmore's Spelling Blanks in 3 numbers, " do 80 do 10 Sadiers Headline Copies in 11 numbers, " do 44 do 05 Payson, Dunton and Scribners' International system of Penmanship in 15 numbers, " do 54 do 08 New York edition of Payson, Dunton and Scribners system of Penmanship. Primary course in 7 numbers, " do 80 do 08 Advanced do do 13 do do 100 do 10 Patent Cover and Blotter for Copy Books with Oblique lines indication the slant of Writing. Small for Primary Course, " do 20 do 20 Large do Advanced do do 24 do We have also a very large and complete assortment of Exercise Books, Composition Books, Drawing Books, Note Books, Foolscap, Note and Letter Papers, Slates, Slate Pencils, Pens, Holders, Lead Pencils, Ink, Chalk, Ink and Pencil Erasers, Black Board Cleaners, Rubbers, Blotting Paper, Covering Paper, School Pocket Penknives, etc., etc. D. & J. SADIERS & CO., 275 Notrs-Dl Street Montreal.