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MONTREAL, FRIDAY, Jan. 28, 1876.

ECCLESIASTICAL CALENDAR.

JANUARY, 1876.

Friday, 28—St. Marcellus, Pope and Martyr. (Jan. 16.)
Saturday, 29—St. Francis of Sales, Bishop, Confessor, and Doctor of the Church.
Sunday, 30—FOURTH SUNDAY AFTER EPIPHANY.
Monday, 31—St. Peter Nolasco, Confessor.

FEBRUARY, 1876.

Tuesday, 1—St. Ignatius, Bishop and Martyr. St. Bridget, Virgin (Patroness of Ireland).
Wednesday, 3—PURIFICATION OF THE B. V. M.
Thursday, 3—St. Martine, Virgin and Martyr.—(Jan. 30.)

NEWS OF THE WEEK.

A Paris letter says that probably a few days will elapse before the confusion now reigning is dissipated, and the results of the elections for Senatorial delegates are known. Gambetta and Republicans, apprehensive of a bad defeat in the Provinces if the Radicals should succeed in electing all the Senators for Paris, are strenuously working to bring about a compromise between the various Republican sections. The Bonapartist Association, styled the Conservative National Committee, has issued a manifesto announcing that they will support President MacMahon until the expiration of his term in 1880; they will then demand that an appeal to the people be made for determining the future form of Government for France.

The Spanish diplomatic representatives at the various Courts have verbally informed the Governments that after the defeat of the Carlists, which is expected in a short time, Spain hopes to be enabled to quell the Cuban insurrection through increased reinforcements. No foreign complications are anticipated, because the United States has distinctly repudiated the idea of annexing Cuba, a step which would lead to the election of a number of negro representatives to Congress. Reports from elections recently held for members of the Cortes are already coming in. In Madrid it is thought the Ministerialists have secured five districts, while two others return a Constitutionalist and Progressionist respectively. Many Constitutionalist and Republican candidates retired from the contest. Provincial reports state that the Ministerialist majority is large everywhere. Senor Castelar has been elected a deputy to the Cortes in Barcelona. Ministerial journals estimate that the new Cortes will embrace about 35 Sagastists, 16 Moderados and 3 Republicans; the remainder will be supporters of the Government. The Carlists severely bombarded San Sebastian on Thursday; some of the inhabitants were killed. The story of the Carlist General Tristany having submitted to Alfonso is disbelieved at San Sebastian. The persons who submitted to the Spanish Consulate at Bayonne were some members of the Navareze Carlists.

The *Pall Mall Gazette's* Berlin special says Bismarck is confined to his room with neuraliga. The Reichstag on Monday, by a vote of 141 to 133, passed an amendment to the Penal Code providing for the punishment of offences similiar to that of Duchesne. The *Reichsanzeiger*, in order to counteract the effect of the translation of Count Von Arnim's latest pamphlet on "Public Opinion in England," publishes a series of official reports made by Bismarck to the Emperor in regard to the Count. These papers begin in 1872 and severly criticize Arnim as diplomat, dwelling on his unreliable character and his proneness to sub ordinate official duties to personal interest. The Emperor is reminded of his own misgivings when he appointed Arnim ambassador to Paris on account of the latter's unreliability. One of the reports to the Emperor stated that when the idea was entertained of transferring Arnim to London, a vigorous protest was received from that quarter, because of his tendency to intrigue.

A Vienna correspondent of the *Standard* telegraphs the following:—Affairs in Servia are increasing in seriousness; parties of the Prince of Montenegro and Prince Karagergewitch have a majority in the country and in the Skuptschina, and have almost decided to get rid of Prince Milan. The Prince in a recent conference with the President of the Senate and others, declared he knew no resource and must resign. He declared a *coup d'etat* impossible, because he had no money, He subsequently summoned six Colonels to ascertain the feelings of the army, and they declared that at least half the officers were untrustworthy. The Prince has been advised to retire to a fortress and issue a proclamation, declaring it impossible for him to reign with the present combination, still he hesitates." The *New Free Press* represents that the insurgents in Turkey apprehend, as the natural sequel of the presentation of Andrassy's note, that the Imperial powers will forcibly intervene to compel them to lay down their arms. They are, consequently, redoubling their efforts, in order to improve their position, and a brisk renewal of fighting is expected. In consequence of the Turkish defeat it is reported that Trebinje is in the hands of the insurgents. The *News* special Paris telegram says it is reported that Turkey is preparing to concentrate a large army in Bulgaria next month. The Ragusa correspondent of the *Times* telegraphs that there has been two day's fighting between the Turks and Herzegovina insurgents, during which 380 of the former were killed and the insurgents lost 100 in killed and wounded. Trebinje is threatened with famine.

It is now discovered that the British and Irish establishments in Rome gain little by the privilege of being allowed to choose English funds for the investment of the proceeds of the forced sale of their lands under the Suppression Act. If they select British funds, the bonds, or shares, must be deposited with Roman banks in name of the Giunta, and will be therefore removed from the control of the college authorities and placed altogether in the power of the Italian Government. It will be easy hereafter to put special taxes on these funds, or plunder them by deducting charges for their administration. Perhaps this is the secret of the refusal of the British Foreign Office to acknowledge and maintain the foreign character of these institutes. The Italian Foreign Minister, who at first wrote to recognise the British nationality of the several British and Irish colleges in Rome, finding no opposition from Sir Augustus Paget, proceeded to gain a formal declaration from the Gladstone Ministry that the colleges should have no protection as British institutes. Consequently, as Italian institutes, they may be plundered at leisure.

The reports received from time to time from the officers in command of her Majesty's ships cruising on the East coast of Africa having given cause for belief that the French flag was being improperly used by vessels carrying slaves a representation to that effect was made some months since to the French Government. An assurance was given that every effort would be made to check any such traffic, but, possibly owing to the smallness of the number of French war vessels in those waters, it would appear that the flag of that nation is still used as a cover under which to carry out slaving transactions in the Mozambique. The circumstance, has become so patent that the senior naval officer of her Majesty's ships on this part of the East Indies station has communicated the same to the governor of the settlement at Nosse Bay, and a schooner carrying French colours, the movements of which are considered suspicious, is being carefully watched.

HIS LORDSHIP, BISHOP L. Z. MOREAU.

On Sunday, Feast of the Holy Name of Jesus, an event took place at St. Hyacinthe, the memory of which will never vanish from the mind of its pious as well as peaceful inhabitants.

An immense concourse of clergymen and laymen were present to witness the Consecration of Rt. Reverend L. Z. Moreau as Bishop of of St. Hyacinthe, and all the faces were lit up with extraordinary joy, so much the more so as they had learned for the last 23 years to appreciate and admire the virtues of the modest prelate, for he had been in their midst that length of time and under three successive bishops directed the diocese as Vicar-General.

Revered by all for his kind and humble manners, he had been the very one upon whom the wishes of clergy and laity had concentrated themselves of late; already he had received at their hands every token of heartfelt congratulation, and now the long sighed for day had arrived when he was to be anointed their High Priest under their very eyes.

Hence the joy that beamed on all the countenances can be more easily imagined than described.

Early in the morning the Cathedral was thronged, and at 8.30, when the ceremony began, the crowd was very great indeed; 10 Bishops, and over 200 Priests occupied the sanctuary, widened for the occasion.

The consecrator was His Grace the Archbishop of Quebec assisted by Bishop Lafleche of Three Rivers, and Bishop Fabre, coadjutor of Montreal. The other prelates present were Mgr. Langevin, of Rimouski, Mgr. Racine, of Sherbrooke, Mgr. Duhamel, of Ottawa, Mgr. Rappe, formerly Bishop of Cleveland, Mgr. Goesbriand, of Burlington, Mgr. McNeirny, of Albany, Mgr. Joseph LaRoque formerly Bishop of St. Hyacinthe, and now an invalid residing in the convent of the Precious Blood at St. Hyacinthe, had sprained his foot the day before when visiting Mgr. Moreau, and was thus unable to be present at the ceremony.

Every thing went off admirably well; the tasteful decorations, the singing, sometimes by a select choir of trained voices, as during Mass (Mozart's celebrated 12th was performed), sometimes by all the clergy in unison, as for instance at the noble and ancient *Te Deum*; the heart-stirring sermon, all combined to make of the solemnity something *unique*, never to be forgotten by the happy people of St. Hyacinthe.

The following is an abstract of the Sermon preached by Rev. Father O'Donnell, Pastor of St. Denis, who said:—

MESSEIGNEURS, VENERABLE CONFRERES, DEAR BRETHREN,—A few months back we were gathered in this church around the lifeless remains of our late and dearly beloved bishop, Mgr. Charles LaRocque; our grief was great and well merited, for we had lost one, whose devotedness to our welfare knew no bounds.

To-day it is joy that unites us, unutterable joy at the thought that we are orphans no longer and that the father whom God has vouchsafed to give us, is on our part the object of a quite exceptional love.

Nothing on earth can be compared in greatness to the Catholic Episcopate; its *origin* is directly from God: its *mission* to govern the Church of Christ, to lead men to Heaven.

1st.—ORIGIN. Already in the Old Dispensation Aaron and his successors were appointed by the Lord as high-priests of his chosen people.

Christ, the Eternal Son of God came in his turn as the High-Priest of the New Law, to teach us all truth and to offer up to his heavenly Father the only sacrifice worthy of Him and capable of atoning for the sins of the world.

But Christ did not intend to remain on earth in a visible manner; He therefore chose his apostles, instructed them in all his Heavenly secrets, breathed into them His Holy Spirit, and sent them to teach and govern His Church to the end of time, promising them to be with them constantly by His all-powerful assistance.

Every lawfully constituted authority comes from God, no doubt; but evidently none as fully, as directly, as empatically as that of the bishops of the Catholic Church, successors of the apostles and as such heirs of the promises of Christ.

2nd.—MISSION. Like the good shepherd a bishop is first to protect and defend his flock, to devote himself for the good of souls, do suffer, if necessary, persecution for justice sake. Thus did Athanasius, Ambrose, Basil and all others, up to the present day, when the faithful heirs of St. Boniface withstand all the attacks of brute force or wily craft.

His mission is then to teach; united with the successor of St. Peter, to whom Christ has entrusted to feed the sheep as well as the lambs, he communicates to us in all security the food of heavenly doctrine left to his Church by Our Blessed Saviour himself.

Monseigneur, such is the dignity to which you have been raised to-day; the voice of God manifested by Christ's vicar has called you to be our pastor and guide. Need I say how happy we feel that our prayers have been heard and that the one chosen is the very one whom clergy and faithful so ardently desired to obtain?

But with the dignity is inseparably connected the burden; the life of a bishop is necessarily to resemble that of our Divine Lord. But allow me to assure you, that if the obedience and affection of the clergy and faithful of your diocese are able to lighten the cross placed upon your shoulders, oh! then, Monseigneur, you may look into the future without fear. In the midst of anxiety you will always find strength in our sympathy, and we in our trials we know we shall always find a refuge in the loving heart of our bishop.

THE SEMINARY and the OKA INDIANS.

We have before us a small pamphlet prepared by the Rev. J. Lacan, Sulpician, Director of the Oka Mission, and bearing the signature of Mr. W. Prevost, Solicitor of the Gentlemen of the Seminary, giving a brief but perfectly clear statement of the Oka Indian difficulty. The Gentlemen of the Seminary, deeply impressed with the justice of their cause, knowing full well that they had always fulfilled to the letter the requirements of the law, unostentatiously doing their good works, have never had any desire to parade before the public any statement of what in reality merely concerns themselves. For some time past, however, through the instrumentality of the *Daily Witness*, and other journals of a like stamp, whose hatred of our Holy Religion and everything pertaining to it blinds them to justice or even common sense, the most fierce attacks have been made on Catholicity and Catholic institutions, and the Gentlemen of the Seminary of St. Supice have been singled out as the special objects of the most malicious and slanderous vituperation. Our readers are aware that the demolition of a Methodist chapel at Oka, (though it was done by authority of a Writ of Her Majesty Queen Victoria,) caused the pot of Protestant indignation to boil over, and the affair culminated in the organization of what is now known as the "Protestant Defense Alliance." At the meeting in the Mechanics' Hall, where this engine of Protestant warfare was ushered into existence, there were orators of various shades and sizes; some ministers of religion whose names figured there rather surprised us, owing to the respectability of their antecedents; others there were whose absence should have surprised us very much more, as they are always on hand when an attack is to be made on anything however remotely connected with Catholicity; there was the usual complement of Ward politicians anxious to secure aldermanic honors by ranting against the Seminary, Ecclesiastical tyranny, and the mythical rights of Methodist Indians. Lawyers, too, were present on the occasion, who, having neglected the interests of their clients, if any interests they had, were anxious that their neglect should be forgotten or unheeded in the general din and clamor to be raised against the object of common attack. It was stated then, and repeated in the journals above referred to, that the titles of the Seminary were worthless, that they could not stand the light of day, nor the test of any serious investigation, and it was solemnly resolved that eminent counsel should be retained, and the matter sifted to the bottom. The Montreal *Gazette* and *Herald* published temperate articles on the subject, considering the tone of their contemporaries, but excitement in Protestant circles had reached fever heat, and very many Catholics as well as liberal and enlightened Protestants were most anxious that a true statement of the matter should be laid before the public. In view of all the circumstances the Gentlemen of the Seminary have therefore broken the silence hitherto observed by them, and in the pamphlet above referred to have given an unvarnished tale, so clear, succint and forcible, that "he who runs may read."

As the pamphlet clearly shows, the whole affair, divested of the cant and rant of the Protestant Defense Alliance, is *a mere case of right of property*, having no connection with religion at all. In answer to the charge that their titles are imperfect, the Seminary unhesitatingly publish the whole of their titles, commencing with the original concession on behalf of the French Monarch, dated the 17th October, 1717, following it up with the Royal "Brevet" of the 27th April, 1718, showing the registration of the "Brevet" in the Superior Council at Quebec on the 2nd October, 1719, and its subsequent registration at the Provincial French Registry, on the 14th of June, 1765. The titles of the 26th September, 1733, are also given. The "Brevet" of the French King of the 1st March, 1735, is mentioned ratifying former concessions, removing all restrictions thereon, and giving full ownership to the Gentlemen of the Seminary; this last "Brevet" was registered 12th October, 1735, in the Registry of the Superior Council of *New France*, on the 11th January, 1765, at the Registries at Quebec, and on the 14th June of the same year in the French Register after the cession of Canada to England. Thus showing in the words of the pamphlet:—

"That they therefore possess as such *Animo Domini* the land conceded to them in the first place, since one hundred and fifty eight years, and that conceded in the second place nearly one hundred and forty two years."

And in addtion the Seminary are further confirmed in their rights by the ordinance of the special Council of the Province of Lower Canada, 3 Vic. Cap. 30 (1841). The first chapter of the pamphlet concludes as follows:—

"Such are the titles of the Gentlemen of the Seminary of St. Sulpice of Montreal to the property of the Fief and Seigniory of the Lake of Two Mountains, perfect and incontestable titles, established, recognized, confirmed and ratified by the Dominion of France and England, and by the Legislature of this Country, under the sole condition that the Seminary should provide for the religious and moral Instruction of the Indians, Algonquins and Iroquois of the Lake of Two Mountains, of the validity of these titles there can be no doubt, and since the Act 1859, the Gentlemen of the Seminary *have the absolute property in free and common soccage* of all the *unconceded lands* in the said Seigniory."

The second chapter deals with the question of the treatment of the Indians by the Gentlemen of the Seminary. It abundantly shows that they have fulfilled and more than fulfilled their obligations. The following facts mentioned will be sufficient to convince any unprejudiced person that the Indians have had no reason to complain:—

"It is well known by everybody that since the removal of the mission to the Lake of Two Mountains, each head of a family of these tribes of Indians has had:

"1st. The enjoyment of a field of an extent sumcient for all his wants;

"2dly. The Permission to take in the Domaine of the Seigniory all the wood necessary for Building and heating purposes;

"3dly. The permission to graze their cattle on a large extent of lands, called "The common";

"4thly. The use of a Church under the charge of zealous missionaries, in order that they might there perform their religious duties.

"5thly. A school for the boys, presently under the direction of the Christian Brothers.

"6thly. A Convent for the girls, under the direction of the Sisters of the Congregation, and all this free of any charge.

"It is necessary to call to mind that for years past, for the purpose of accustoming the Indians to work, the Seminary gave them certain work which would turn to their advantage and profit, and for which they were amply paid.

"What more would they ask?"

On the other hand how have the Indians acted towards the Seminary. Instigated by the featherbed Missionaries who, intead of seeking to propagate the Gospel where Christianity is unknown, deemed the Oka Settlement a more suitable field for their operations; they were taught to believe that by changing their religion they should become proprietors of the Seigniory. They apostatized and proclaimed their proprietorship. But did they apply to the courts for a settlement of their claims? Not at all. They committed depredation after depredation and

"Although again and again condemned by the magistrates for these breaches of the Peace, in spite of the judicious counsels given them by His Honour Judge Johnson to have recourse to the Courts if they had rights to vindicate, in spite of several judgments of the Superior Court condemning these encroachments, indifferent to these judgements and deaf to advice coming from so enlightened a source, they not only continued these acts of violence and trespasses but even assaulted the officers of the Law, and assailed the surveyor appointed by the Court to establish their boundaries."

As for the Oka Church affair the subject is fully dealt with. The Seminary by virtue of the *Concessions* and by the ordinance of 1841 and more particularly by the statute of 1859 are proprietors of a certain portion of land unconceded and situate at Oka. Three Iroquois chiefs as trustees of a Wesleyan Methodist congregation got an old Indian woman who had no title whatever to execute a deed of sale of this land and commenced to build thereon the chapel in question, despite legal protest regularly made. This was a flagrant violation of the Seminary's rights as owners of the property and in the words of the pamphlet:—"If a Catholic Church had been built under the same circumstances and with the same contempt of the Seminary's rights, without doubt the Seminary would have applied to the Courts to obtain its demolition." The Seminary did not desire to prevent the Indians from having a place of worship according to their own notions on any land to which they could claim ownership. The question is simply one of legal proprietorship. The whole facts connected with the proceedings in Court are given. To the action served on the 29th May, 1875, Mr. McLaren, advocate, appeared on the 11th June on behalf of the defendants. Every professional indulgence was extended to him by the Counsel for the Seminary, who waited for months for the fyling of a plea promised on the part of his clients Time and again he was verbally and by letter requested to enter his *defense* and it was not until the 6th of October, nearly six months after the institution of the action, that a foreclosure was granted. Inscribed for proof on the 13th October, even then Mr. McLaren did not appear, no doubt because he knew that his clients had no case. Judgment was rendered in favor of the Seminary and the defendants still refusing to give up possession, Her Majesty's writ was placed in the hands of the Sheriff ordering him to disposses them.

"On the arrival of the Sheriff, the keys of the chapel were handed over to him by one of the chiefs of the Methodist Indians; and he the Sheriff notified him at the same that the Indians might remove the benches and furniture which were inside and even the windows of the chapel, which things were therefore put aside with care and left for the future disposition of the Methodist Indians.

"As to the other materials of the Chapel they they were by order of the Sheriff removed to the Seminary wood yard, and a few days after were given to the Indians by the Priest in charge of the Mission, who caused them to be carted at his own cost to the property of the Protestant school house, although he was in no wise obliged thereto, as by the judgment these materials belonged to the Seminary."

All these fact are fully substantiated by authentic documents. What then is there in these circumstances about which to raise a howl of virtuous indignation or to instigate men to the blind fanaticism enunciated at the grand conclave of Defensive Protestantism. Where was *humanity outraged*? as one speaker said on the occasion of the mass meeting. Who does not remember that whilst the discussion was going on in the press anent the late Guibord burial, the great cry was, "Her Majesty's writ must be obeyed?" We said certainly, by all means, and let every loyal subject submit to the decree, But now that august writ orders something to be done *not against* a Catholic corporation, but in maintainance of its vested rights, the Ultraloyalists who were prepared to wade knee-deep in Papist blood, if necessary, to enforce the execution of Her Majesty's commands when the Catholic Church was enjoined to bury in consecrated ground a man, who during his lifetime had scorned to obey his ecclesiastical superiors—are the first to spout disloyalty and threaten rebellion. The fact is the *Witness* and every one of the clique know full well that the Seminary is simply contending for the maintainance of its rights. The only thing that troubles these gentry is that the Catholic priesthood, or any Catholic community, should have *rights* which the bigots and fanatics whom they represent are forced by the law of the land to respect.

We heartily recommend such of our readers as take a deep interest in this question to read the pamphlet of which we give the full text in this issue.

NEW AGENT.—We have appointed Mr. Senior of Niagara, our duly authorized agent in his locality.

DISHONESTY IN HIGH PLACES.

An earthquake sometimes rolls under a cultivated district. On the upper crust of the earth there are green fields and vineyards; gardens of beauty and mansions of comfort; but underneath some mighty power is at work; the pillars that support the frail crust are consumed and as has happened in the past the fair scene, the mansion, the village, the district—the fruit of years of honest industry—are submerged in a moment in a miry pool.

Enormous embezzlement of Government officials has come to light of late; we are startled at the immense sums defalcated from the public revenue. A few only of the guilty peculators have been exposed, but their disgrace is like the streams of smoke that burst through fissures in a volcanic district to tell of a vast but secret consumption of the public revenue. It is a melancholy fact that integrity and honor which flourished so remarkably amongst the grand old pagans of old are now banished from a portion of the upper classes of society. Many hold in the secrets of their hearts that to be honest is to bear a restraint tantamount to certain poverty; and many the youth who had been brought up in the shadow of a father's worthlessness has been launched on society with every feeling of integrity blighted by the vitiated atmosphere he had moved in; his guiding star to fortune is the Quaker's advice to his son, "Make money, my boy honestly if thee can, but make it."

When we read of the millions spirited away in some recent disclosures; the millions of Tweed; the millions of Duncan Sherman, the hundreds of thousands of the Buffalo City Treasurer, and other startling defalcations, we are tempted naturally to ask where this money went to. In many cases these bold speculators whose pride like that of Moab was exceeding great, have descended from their glory and now are ekeing out a miserable existence in indigence and want. After having laid snares for simplicity and thrown out golden baits for cupidity, they have been taken in their own toils and now hide their dishonest faces under foreign skies, where they vegetate in obscurity on the ruins of their princely ill-gotten fortunes, whilst their deserted families are forced to exhaust the chalice of disgrace they have left behind them. But the present prosperity and honor paid to some of the most notorious defaulters constitute an enigma of Providence which will be answered on the Creator's great reckoning day.

We have seen in our rambles in this country and notably through the States, the lordly mansions and comfort of men whose past history was wrapt up with the wreck of institutions and the ruin of families. There is always something sinister hovering over such opulence, and one might fancy he heard the ill-omined bird of night perched on the summit of these palaces which have been cemented in the tears and possessions of the innocent crying out 'Wo! wo!"

The vast spread of infidelity and its first born under the generic term of masonry, accounts to our mind for the low standard of morality amongst the aristocracy. The arm of the law has but a feeble stroke for its own administrators. If more severity were used there would be more cowards amongst our officials. Beyond this feeble barrier of a fear of detection there is no restraint; there is no future in their hopes; therefore no morality in their religion. There is no country in the world in such a bankrupt condition as the boasted united Italy; its treasury is kept empty by a wholesale system of dishonesty and embezzlement and yet all the government officials are excommunicated men, infidels and Freemasons; this is more or less true of Germany and the United States. Embezzlement amongst the higher officials of England and her colonies is seldom found, for an English gentleman has a guiding spirit to heroic virtue in what is known as honor, but the majesty of the law and the goddess of honor are feeble divinities where defalcations are so numerous. It is a strange and thrilling fact, every government in the world places its wealth and its confidence in men who never go to any place of worship; who have taken a secret oath to oppose religion and in many cases men of open impiety.

We fearlessly assert where there is no God and no future there is little hope for honesty. In vain you remind the infidel of the necessity and dignity of moving in his acts in harmony with the principles on which society is based; in vain would philosophy speak in silvery eloquence of the sublimity of morality, the beauties of virtue, the horrors of vice, and the degradation which sin brings on the soul; it is only when the thrilling consequences of an inevitable future are thundered about the soul it will bridle and hold subdued the impetuous passions of avarice, ambition and self-love.

To the spirit of infidelity that is fast seizing the upper ten in America we trace the terrors of the Commune the projects of the International and the threatened persecution of Catholics. Tell the dishonest officials that the vital spark which animates them comes not from God, that it is an igneous vapor cast up by his own corruption like the shifting lights that are seen to move over the stagnant waters; that death is like the thunderbolt whose fall after a few moments noise is followed by pitchy darkness and profound silence; that there is no hope beyond the tomb, then the fear of judgment and the remorse of guilt will flee before the power of passion like clouds before the storm; earth would no longer be anything out a den of ferocious animals whose area red with human blood would be trodden in triumph by the lawless children of rapine, of murder and violence.

DEATH OF FATHER BEAUDRY.

With regret we announce the death of the Rev. M. Hercules Beaudry, Parish Priest of St. Remi, P.Q. The deceased Rev. gentleman had been in a delicate state of health for the past few years, and he breathed his last at his residence in St. Remi, on Thursday, January 20th, fortified by all the rites of our holy religion. His funeral took place on Tuesday last at St. Remi, and was attended by contingents from the neighboring parishes, as well as by large numbers from Montreal, by whom the late Rev. gentleman was highly esteemed. Of your charity pray for the repose of his soul.

A new paper, the *Central Canadian* has appeared at Carleton Place.