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The Irish Catholic element forthwith! Here the Telegram gives its case away. We do not deny that from Maine to Mexico there are to be found fanatics who look on the Irish Catholics with distrust and suspicion, not however because the Irish are a disturbing force, likely to hinder the advancement of American institutions, but because they are Catholics. We have a like class of fanatics in Canada who would fasten responsibility for everything appearing in non-Catholic and anti-Catholic journals, such as the Irish World and United Irishman, on the Irish Catholic body. Such injustice will not, however, prevent the Irishmen of America from pursuing the course that reason, religion and patriotism dictate.

"Irishmen," says the Telegram, "owe it to themselves and to their country to wipe out such journals and to disavow the bastard patriots who write for and support them. The Patrick Fords, the O'Donovan Rossas and the 'Jim' Macdermotts all belong to the same villainous gang who thrive and prosper upon Irish misery and disorder." The Telegram is evidently ignorant of the proceedings of the Philadelphia convention, the largest and most respectable representative gathering of Irishmen ever held in America. At that convention the views supported by the Irish World received no sort of endorsement. They were, on the contrary, repudiated. And there is not an organ of Irish Catholic opinion in America that has not repeatedly disavowed the Irish World, O'Donovan Rossa and "Jim" Macdermott. The Telegram in its article on Irish American journals simply proved itself guilty of a deliberate attempt at misrepresentation, an attempt made to gratify the morbid cravings of the laters of Ireland's race and religion in this country.

THE MARQUIS OF LORNE.

Having no pretensions to loyalty to any established national institutions but those of Canada, we cannot be accused of any vain seeking for distinction as upholders of royalty in this country, if we state that the departure of the Marquis of Lorne is looked on with regret by the people of Canada, irrespective of class or creed. The Marquis may have at times lacked the back bone required for the due discharge of his high functions. But whatever his shortcomings he succeeded, by the urbanity of his manners and the amiability of his disposition, in making a favorable impression on the people of Canada. We must say, especially perhaps in view of the character and antecedents of his successor, that we will regret his departure. The Marquis in a late speech in Toronto gave expression to views that will be echoed throughout the Dominion as those of a sincere well-wisher of this great country:

"We have had, he says, no etiquette and no court. Our only etiquette has been a prohibition of any single word spoken by strangers at the Government House in disparagement of Canada. Our only court has been the courting of her fair name and fame. Now, ladies and gentlemen, you may ask me why it is that I am so enthusiastic a Canadian. I believe I am perhaps even more Canadian than some of the Canadians themselves. I ascribe it to the very simple cause that I have seen perhaps more of your country than have very many amongst you. I know what your great possessions are, and to what a magnificent heritage you have fallen heirs. I know that great forest world out of which the older provinces have been carved. I know that great central region of glorious prairie land from which shall be carried in the future promises as glorious, and yet more glorious than those of which we now proudly boast. I know also that vast country beyond the Rocky Mountains, that wondrous region sometimes clothed in gloomy forest, sometimes smiling beneath the sun in pastoral beauty of valley and upland, or sometimes shadowed by Alpine gorges and mighty mountain peak—the territory of British Columbia. And in each and all of these three wide sections of your great country I know that you have possessions which must make you in time one of the foremost among the nations, not only of this continent but of the world. It is because I have seen so much of you and your territories that I am enthusiastic in your behalf, and that the wish of my life shall be the desire to further your interests; and I pray to God who has granted to you this great country that He may in His own good time make of you a great people."

But while our people will regret the departure of the Marquis, they will, we feel assured, experience sorrow even more deep-seated at their

parting from the Princess Louise, whom they have admired not because she is the daughter of the Queen, but by reason of her noble qualities and invaluable womanly virtues.

IN SYNOD AGAIN.

The Anglican shadow in Canada never cuts such capers as when disporting itself in synod. There has been a Provincial Synod with an "Upper" and a "Lower" House lately in session in Montreal. Various subjects, amongst them the everlasting question of marriage with a deceased wife's sister, engaged the attention of the members of both houses. In the course of the discussion on the question of marriage with a deceased wife's sister, the Rev. Canon Dart is, amongst other things, reported as saying: "The dictum of some Roman Catholic ecclesiastics had also been invoked, but they were even less qualified than others to speak on that question, since celibacy rendered them well nigh insensible to the sanctities of family life. Cardinal Manning, however, had shown that his sympathies were on the right side of this question." Canon Dart must evidently be blessed with a keen insight into the miseries of celibacy when he declares it incompatible with sensibility to the sanctities of family life. How he must himself have hurried from the bleakness of that infelicitous state to the felicities of matrimony? How his colleagues in the synod must have heard with dread respect his utterances on the long debated subject of marriage with a deceased wife's sister? How the no-Popery element in the synod must have enjoyed his denunciations of celibacy? But whatever effect Canon Dart may have had on the synod, his absurd remarks can excite no other feeling but one of compassion for such self-delusion amongst all sincere men. The Catholic priesthood, as is well known at all events to the Catholic people, is as keenly alive to the sanctities of family life, and, at least as solicitous for the preservation of the sacredness of the marriage tie as Canon Dart or the Provincial Synod. When Protestantism, even in the guise of Anglicanism, shall have ceased its assault on marriage, by its authorization of divorce, with its attendant evils, their ill-informed, prejudiced, and self-seeking preachers of the Dart type may rail against the priesthood with effect.

ORANGE INCORPORATION.

The Globe and Mail are engaged in the discussion of Orange incorporation, each journal endeavoring to fasten on the party to which it is opposed the responsibility for the failure of the Orangemen to secure incorporation. We are very little concerned as to where the responsibility should be ultimately fixed. We feel pleased that the Orangemen have not been incorporated, but deeply regret that neither one of the two political parties has taken an open and clearly defined position on the matter. Orangemen as such have no right to incorporation, and no honest man or true patriot could vote for the extension to them of any such legal recognition. The Orange association is first of all a secret body formed for the avowed purpose of doing injustice to the Catholic Church as an organization, and to Catholics as individuals. We know that this statement may be met by denial. But the history of Orangeism in Canada as well as in Ireland is at hand to prove its truth. Orangeism is an un-patriotic, un-Canadian and un-Christian society, and from all good citizens deserves nothing but reprobation and condemnation. It is on this account to be regretted that neither of our political parties has yet had courage to express open repudiation of this blood-stained organization. We must, however, say that the country is under lasting obligation to all members of the legislature, no matter what their political leanings, who have thus far assisted in refusing legal recognition to the Orange Association.

The man who painted the spire of the Roman Catholic church in Omaha was photographed standing on the cross, 210 feet above the pavement.

IRELAND'S STRUGGLE FOR THE FAITH.

XXI.

Erin: the tear and the smile in thine eyes,
Blend like the rainbow that hangs in thy skies,
Shining through sorrow's stream,
Saddening through pleasure's beam.
Thy sons with doubtful gleam
Weep while they rise.

Cruel, wicked and merciless as was the policy of the Cromwellians towards the Irish Catholics, it bore many marks of excellence in its out-spoken thoroughness as compared with the duplicity and faithlessness of the Stuarts. The policy of Cromwell in regard of Ireland was the complete obliteration of the old Irish race by banishment or massacre; or both, and the substitution of an English Protestant population. This policy was pursued with more or less rigidity, persistence and exactitude as circumstances permitted. One thing certain, not all the wars, massacres, fines and confiscations of Elizabeth, not all the devious plans, the cunning, treachery and violence practiced under the first two Stuarts, not even the thoroughness of Stafford himself, effected so complete a revolution in Ireland as the fierce and pitiless persecution of Cromwell and his Puritan followers.

When, therefore, the Protector had disappeared and his feebly gifted son attempted to fill his place, the Irish looked with the gladdest hopefulness to the restoration of Charles, son of the monarch who by his weak and treacherous course in their regard had wrought them so much mischief and suffering. Reduced as they were by persecution, decimated by massacre, impoverished by confiscation and famine, they were even ready once more to take up arms for the House of Stuart. The Puritan adventurers who had during the wars of the confederacy crowded into Ireland, and made themselves possessors of the best portions of the island, had long before the death of Oliver Cromwell feared the consequences of his removal. They felt that they were truly intruders and robbers, and should, under a just administration of law, be deprived of the lands and properties upon which they had seized. Every rumor of the Protector's illness, every report of his failing health and approaching end, inspired them with the deepest dread. More intent upon keeping their earthly possessions than gaining heaven through strict adherence to Puritan principles, they resolved to prepare for the worst by an endeavor at the first and earliest opportunity to secure royal favor and protection. They had also, besides the dread of regal vengeance a well grounded fear of retribution at the hands of the Catholics whom they had robbed and plundered. They had, during the war of the confederacy, many an occasion to feel the prowess of the Catholic armies. They had, therefore, a wholesome dread of another Catholic uprising, and, in consequence, resolved to forestall any action on the part of the Catholics of Ireland in favor of the restoration of Prince Charles. Even during the protectorate of Cromwell himself, Lord Broghill, one of the most pronounced of the puritanical party, maintained correspondence with the young king's companions in exile. He even sought to reconcile the puritanical and royal interests by a scheme worthy the wildest courtier—a marriage between Prince Charles and Lady Frances, daughter of Oliver Cromwell. Taylor recites the fact on the authority of Morrice, whom he terms a historian of some authority:

"From some of his friends in the exiled court, Broghill," he says, "learned that Charles admired the personal charms of the Lady Frances, Cromwell's daughter, and was by no means averse to an alliance with her. Having obtained the King's permission to sound the Protector on the subject, Broghill communicated the matter to Cromwell's wife and daughter, and then caused a rumor of it to be spread abroad in London. Soon after he presented himself to Cromwell, and being asked, 'What news in the city?' after some affected delay, replied, 'every one reports that you are about to give your daughter Frances to the King.'—'Well,' asked Cromwell, 'and what do the fools think of it?'—'All like it, and I think it the wisest thing you can do, if it can be accomplished.' Cromwell, who had first looked upon the matter as a jest, now began to view it in a more serious light, and asked, 'Do you really think so too?' Broghill availed himself of the opening, and urged the measure by some very powerful reasons. Cromwell heard him with great attention; and when he had concluded, paced the apartment in silence, obviously agitated by violent emotions. At length, turning to Broghill, he said, 'The King would never forgive me the death of his father.' Broghill was afraid to confess that he had already commenced a negotiation; but he promised to use every exertion to effect a reconciliation. Cromwell, however, still repeated, 'The King cannot, and will not forgive the death of his father.' Broghill then retired, and having informed Cromwell's wife and daughter of his failure, begged that they would exert their influence; but the despair of obtaining sincere forgiveness rendered the Protector deaf to their remonstrances and entreaties."

So well were the plans of the Puritans

matured that even before any decisive action was taken in England in favor of the king's restoration, he was proclaimed with the loudest acclamations at Youghal, Bandon, and Kinsale, towns that had been the very first to declare for Cromwell. Galway having been seized on by Cooté and Dublin surprised by the Puritan conspirators, also proclaimed the young prince. These conspirators were led by such men as Lord Broghill, Cooté, Lord Montgomery, Sir Theophilus Jones, Sir Oliver St. George, Sir Audley Meroyn and other leading sectaries. The Catholics, as it may well be supposed, looked on the proceedings of the Puritans with feelings of distrust and apprehension. They could not, however, for a moment doubt that in view of their past services to the royal cause and their acknowledged devotion to the young prince himself, that they should receive redress at his own hands as soon as he might be permitted to ascend the throne of his ancestors. To what sad and bitter disappointment were not hopes so well founded doomed. The bitter animosity reigned just at that moment among all classes of people in Ireland. The Catholics and Puritans were not the sole parties to the bitterness then prevalent. There was besides a remnant of the old Protestant party in Ireland, which had confidence in neither, and was cordially detested by the Puritans. Correctly enough indeed has a Protestant historian, after his own view, described the state of Ireland at the time of the Restoration:

"The condition of Ireland at the Restoration was, he declares, the most extraordinary possible. The old inhabitants and new adventurers, the Catholics and the Protestants, hated each other most cordially; and there was scarcely less animosity between the different sects into which Protestants were divided. The Catholics were naturally the most impatient. They hoped now to recover the estates which they had lost by their fidelity to the monarch that had just been restored; and those who had been declared innocent by Cromwell were foremost in demanding restoration of their property. A few, more violent than the rest, did not wait for tedious forms of law, and at once rejected the intruders from their lands; and thus afforded their enemies a pretext, of which they were not slow in availing themselves. The cry of a new rebellion was raised. Agents were sent over to England, where every report unfavorable to the Irish was then received with peculiar avidity; and such was the effect of the clamor, that in the act of indemnity, all who had at any time aided or abetted the Irish rebellion were expressly excluded. Another clause enacted, that no estates disposed of by the Parliament of Convention should be restored to the original proprietors; and it was not without the fiercest opposition that an exception was inserted of "the Marquis of Ormond, and other Protestants of Ireland."

England was not so ripe as Ireland or Scotland for the king's return. True, the vast majority of the people thirsted for the end of the cant and hypocrisy that had replaced the old constitutional regime. Nor Cromwell's glory, nor Cromwell's great administrative power could make up for the absence of those forms and usages triply dear to a people so nationally conservative as the British.

The progress of events in Ireland gave strength and courage to the royalist party in England. But there were in that country serious obstacles to the return of the king. Amongst them the most prominent were the decided hostility of the army to the re-establishment of the monarchy with the son of the late king as Sovereign, and the hold on the public mind yet enjoyed by the remnant of the Long Parliament still existing and claiming legislative power. Fortunately for the cause of Charles, this fragmentary legislature, jealous of the power enjoyed by the army, provoked its hostility, and was in consequence summarily silenced by the soldiers. The army of Scotland then moved on to the capital, determined to assert its voice in any of the changes contemplated by the officers of the forces assembled in and around Westminster.

This army, which had done splendid service in Scotland in the name of the Commonwealth, was in the highest state of efficiency, and under the command of the cool, calculating, far-seeing General Monk. We are told by McCaulay that there appears to have been less fanaticism among the troops stationed in Scotland than in any other part of the army, and that their General, George Monk, was himself the very opposite of a zealot. He had, we learn, borne arms at the beginning of the civil war for the king, but having been made prisoner by the Round Heads, had accepted a commission from the Parliament, in whose service, by his courage and professional skill he soon raised himself to high command. He had been, adds McCaulay, a useful servant to both protectors, had quietly acquiesced when the officers at Westminster pulled down Richard and restored the Long Parliament, and would perhaps have acquiesced as quietly in the second expulsion of the Long Parliament, if the provisional government had abstained from giving him cause of offence and apprehension, for his nature was cautious and somewhat sluggish, nor was he at all disposed to hazard sure and moderate advan-

tages for the chance of obtaining the most splendid success. He seems to have been impelled to attack the new rulers of the Commonwealth less by the hope that if he overthrew them, he should become great, than by the fear that, if he submitted to them, he should not even be secure. Whatever were his motives, he declared himself the champion of the oppressed civil power, refused to acknowledge the usurped authority of the provisional government, and at the head of seven thousand veterans marched into England. Impossible here to even attempt a description of the excitement which pervaded all ranks at his approach. The authority of the provisional government established by the military, who had expelled the Long Parliament, was everywhere set at naught and in the metropolis openly defied. In his advance towards London, Monk was everywhere importuned to restore peace, security and liberty to a nation tired of divisions and distractions. But the General maintained an impenetrable reserve till he reached London, where, in obedience to the unanimous desire of the people, he issued a call for a new and free Parliament, to take into immediate consideration the critical state of the nation. The elections were at once held, and resulted, as might have been expected in the return of a decided royalist majority. The Lords were permitted to form part of the new Parliament, or rather convention. Both houses extended an immediate and pressing invitation to the king to return to his dominions, and despatched a fleet to Holland to conduct him to Britain. His return was the occasion of unrestrained festivity. The whole nation burst into the loudest acclamations of joy, and bright was the promise given of a long and happy reign for the great grandson of Mary Stuart.

CONFIRMATION.

The Service at St. Michael's Church

A large number of people witnessed the confirmation ceremonies at St. Michael's Roman Catholic Church last Thursday. At ten o'clock High Mass was celebrated by Rev. Father Flannery, of St. Thomas, His Lordship Bishop Walsh, in full pontifical, occupying a place within the altar railing. At the conclusion of Mass, His Lordship addressed those to be confirmed on the importance of the sacrament he was about to administer. "They had been made Christians by baptism, but by confirmation they would be strengthened and made firm in the faith, and would go forth men and women in Christ ready to battle with the world and come off victorious. About forty persons were then confirmed by the Bishop, assisted by the rev. gentlemen already mentioned, Rev. Father Hodgkinson, of St. Thomas, Rev. Father West, pastor of the church. The young girls confirmed were dressed in the customary white, with long veils and wreaths of flowers, presenting a very pretty and chaste appearance.

His Lordship then discoursed in an eloquent and able manner on "The Sacraments" for half an hour. The object of men and women on earth should be to know and serve God faithfully, so that they might enjoy the happiness of Heaven. Everything was created for an object, and the object of man was to serve God and enjoy everlasting life. Of all created things, man alone in many instances failed to carry out the object of his Creator. The Son of Man had come upon earth to teach us how to obtain salvation, and in the sermon on the Mount had commanded us to seek God and His Justice. The body would die but the soul was immortal and would survive the wreck of all created things. How precious was that soul, then, and how we should strive to save it, "for what doth it profit a man to gain the whole world and lose his own soul." All should labor to make their calling and election sure. To do so sin must be avoided, and the means to avoid sin were to be found in the church and the sacraments which had been instituted by Christ. In conclusion, the speaker urged upon the congregation the necessity of paying off the remaining debt on the church, for until such were done, it would not, correctly speaking, belong to God, but to the creditors.—Ridgeway Standard.

COLLEGE OF OTTAWA.

Return of Rev. J. H. Tabaret, O. M. I., D. D.

HIS RECEPTION BY THE STUDENTS.

Last Tuesday morning, the 18th inst., the hearts of the students of the College of Ottawa were gladdened by the unexpected news that Rev. Father Tabaret, president of the institution, had once more returned to them, after a long sojourn among the missions of the Northwest.

At 9 o'clock, the pupils, lay and clerical, day-schoolers and boarders assembled in the recreation hall to tender him a fitting reception. The grand old hall has been the scene of many joyous assemblies, but never before did it behold one so fraught with pleasure. And this with reason. For was it not the meeting of a father with his children?

As Father Tabaret entered the hall, together with the rest of the faculty, he was received with loud applause by the students, and greeted by the College band, under the leadership of Rev. P. Gladu, O. M. I.

Mr. Patrick Ryan addressed the president in English, on behalf of the students. He said that it was with feelings of unalloyed joy that they beheld their beloved superior once more in their midst. The journey he had been invited to make to the Northwest, while it had been painful to them by reason of their separation from him, was nevertheless recognized by them as a tribute to his ability, and would, by reason of his superior powers of observation, turn to their benefit. They hoped that his voyage had benefited him

physically, tendered him a hearty welcome, and implored his paternal benediction. Mr. Disoreo Harteau followed in a French address couched in similar terms. Father Tabaret, in reply, said that it gave him the sincerest pleasure to be back once more with his students. Wherever he went during his travels, his heart, like that of Goldsmith's traveller, returned untravelling to the college. He thanked them for the welcome they had given him, and for the sentiments of affection which they had expressed for him in their addresses; sentiments which he hoped would always continue unchanged, and which he, on his part, would always do his best to preserve unimpaired. His benediction he willingly granted, and to preserve unalloyed the pleasure of the day, he granted also a grand course. This reply was received with loud plaudits by the students, among whom Father Tabaret then went, shaking hands and receiving many hearty individual welcomes. It will be a long remembered day at the college. Father Tabaret looks the picture of health after his tour.

ORILLIA CORRESPONDENCE.

ADDRESS AND PRESENTATION.

Miss Minnie Moore, the popular organist of the Church of the "Angels Guardian," was waited upon at her residence on Thursday evening, 20th inst., and made the recipient of a magnificent gold watch by a deputation of gentlemen representing the congregation. Miss Moore has given much valuable time and attention to the musical part of our church service, which has thus been beautifully appreciated and acknowledged. Father Campbell, chairman of the committee, in a neat speech explained the object of our visit, and called on Mr. P. Fitzgerald to read the subjoined

ADDRESS.

DEAR MISS MOORE—The congregation of the Church of the "Angels Guardian," appreciating your many self-sacrificing acts in connection with the rendering of our church music, take this opportunity of publicly acknowledging your gratuitous services as organist of our church during the past two years. You have indeed been assiduous in the discharge of your duty—a pleasing duty to yourself, while at the same time a benefit and an honor to the congregation.

We are, therefore, instructed by your many friends to convey to you their heartfelt thanks, and a high appreciation of your musical talent. The heavenly strains poured forth under your skillful and delicate touch on each recurring Sunday and holiday, inspires us with the most ardent devotion, lifting us for the while, in ecstatic delight and realms of bliss, longing to linger under the dying cadence of those melodious strains which exhilarates the soul, exalts the heart, and quickens the pulse. The power and influence of sacred music on the human heart and intellect is coeval with christianity itself. It was (as we read in the sacred scriptures) the sweet strains of the Harp of David that calmed the angry brow of Saul. The pealing of the organ during the offering up of the holy Sacrifice of the Mass makes us forget all our passions and propensities, feeling that we were not made for this terrestrial sphere, and if aught should ruffle our senses, like Saul, we become calm where before we were warring.

Your gentle demeanour and refined manners, characteristics which you possess in a high degree, has won our highest esteem. We congratulate you on this the twenty-first anniversary of your birth-day. May you live to enjoy many returns, and the exercise of your talents for the glory of God, to the delight of your parents and fellow-parishioners.

We beg your acceptance of the accompanying testimonial of our esteem toward you, and regret that owing to the short time selected for the presentation it is not more worthy your acceptance.

Trusting you will not look upon it merely on account of its intrinsic value, but rather to the enthusiastic and generous spirit that actuate the donors.

Signed on behalf of the Congregation, J. W. Slavin, Thomas Malachy, P. Fitzgerald, R. M. Donnelly, P. Keenan, F. J. Gribbin, P. W. Finn, William Cavanaugh, D. McGeough, R. A. Lynch, M. J. Frawley, Peter Donnelly.

REPLY.

Miss Moore, (although taken somewhat by surprise) replied by thanking the gentlemen of the deputation for such an unexpected and beautiful watch, and hoped she would continue in future, as in the past, to merit the good will of the congregation and her co-religionists. She would ever look upon this happy meeting to-night as one of the most pleasing incidents in her life, and would carefully cherish this souvenir of her kind friends in remembrance of the delightful honor conferred upon her, and the magnanimous Catholic spirit so cordially and generously manifested on this occasion.

Mr. Edward Moore, in the absence of his father (Mr. C. Moore) and in behalf of his sister, thanked the committee in a neat and eloquent speech. Mr. R. A. Lynch, leader of the choir, in his usual happy and logical manner, also responded, paying a glowing tribute to Miss Moore's ability and punctual attendance.

After partaking of Mrs. and Miss Moore's hospitalities, the company were entertained with some choice musical selections, vocal and instrumental, thus spending one of those pleasant hours which only rarely occurs in one's lifetime.

Orillia, Sept. 14th, 1883. CELT.

MONTREAL.

In a brief article in Le Journal de Quebec, on the 12th anniversary of the battle of the Plains of Abraham, 13th September, Mr. Faucher de St. Maurice suggests to the St. Jean Baptiste Society of the Ancient Capital that they should select that day for an annual solemn Mass de repentance and Libera in the Basilica, for the repose of the souls of Montreal and the other brave soldiers who took part in that glorious engagement. "Honneur a Montcalm! La destinee en lui derobant la Victoire lui a recompense par une Mort Glorieuse" are the truthful words inscribed in a small mural tablet placed in a cavity in the wall, carved by a shell fired by the British forces, in the chapel of the Ursuline ladies in Quebec.