

THE CANADIAN ILLUSTRATED NEWS SERIES OF ILLUSTRATED NOVELS. George E. Desbarats, Publisher.

We have to acknowledge the receipt of the first issue of this serial, which is to reproduce at intervals the novels that may have previously been published in the *Canadian Illustrated News*, and the *Hearthstone* of which M. Desbarats is proprietor. We wish that we could speak of this work in terms of unqualified praise. This we cannot in conscience do. The literature of the *Illustrated News* is unexceptionable, but not so is it with that of the *Hearthstone*, which no father of a family should tolerate within his house, so long as it contains such perilous stuff as "A Terrible Temptation," by Reade, and other novels of a similar stamp. These are the dying flies the "musca morientes," which spoil the sweetness of the ointment, "perdunt suavitatem odoris," spoken of by the Preacher; and of these the sooner and the more thoroughly that the publisher of the *Illustrated News* and *Hearthstone* gets rid, the better will it be for him and the public. We are grieved to be obliged to speak in terms of censure of a work in which there is much to be admired; but we cannot act otherwise, and we are convinced that most of our Protestant fellow-citizens will heartily concur with us in condemning the corrupting literature that the *Hearthstone* is disseminating amongst us in a cheap and attractive form.

We take from the London *Times*' critique on the last of Reade's novels "A Terrible Temptation," that was published in *The Hearthstone*, that portion which treats of the moral qualities of the work:—

"We are sorry to say that all this part of Mr. Reade's book belongs to that region of the *demi-monde* which renders many of our recent works of fiction such nasty reading. There are things which are done, the more shame for those who do them, but which should not be spoken of, much less written on. They exist in real life, but need not be created in a work of fiction which any innocent girl of the period may find in the very first book which has come fresh from Mudie's. There is, or there was, a note printed on French books of a certain class, which might be written on much of Mr. Reade's book, 'La mere en defendra la lecture a sa fille.' It is no excuse for Mr. Reade to say that others do it. He ought not to do it."

In substance the Protestant *Times* expresses the same views on the moral merits of the work in question, as did the *TRUE WITNESS* of last week. It is a book which no father, no mother should tolerate within his, or her house. Its presence is a pollution, and the journal that reproduces it is a pest more dangerous than Cholera.

THE EDINBURGH REVIEW—July, 1871.—Messrs. Dawson Bros., Montreal.

We give a list of the contents:—The Military Policy of Russia; O'Flanagan's Lives of the Irish Chancellors; Swinburne's Poems; Burton's History of Scotland; The Vatican Council; Suppressed and Censored Books; Darwin on the Descent of Man; Scandinavian Politics; Communal France: Letter from Earl Grey. The fifth article on our list will provoke a smile from its Catholic readers, at the crass ignorance of the writer upon the matter of which he treats, Papal Infallibility. Against this he seriously propounds as a strong, if not conclusive, argument, the fact that at the outbreak of the late war between France and Prussia, the Pope, speaking *ex cathedra*, did not pronounce infallible sentence upon the merits of the case, and by launching anathema against the guilty aggressor put a stop to the bloody contest. Such nonsense is almost incredible, and yet it is gravely given to the world as argument! by the *Edinburgh Reviewer*. It never seems to have struck the silly man that the Pope, before passing judgment on the merits of the war, must have been in possession of all its diplomatic and political antecedents; that these facts form no portion of the Christian revelation, on which alone he is asserted to be infallible; and that to attain to a certain knowledge of these antecedents, the Pope has no other means than are of access to all men. However as any stick is good enough to beat a dog with, so any trash is good enough for argument against Papists.

BLACKWOOD'S EDINBURGH MAGAZINE.—August 1871. Messrs. Dawson Brothers, Montreal.

The August number is interesting, and the tale *Fair to See*, now drawing to a conclusion, is worthy of the *Magazine*. We give a list of the contents:—The Maid of Sker, part I; The Paradise of Birds; Cornelius O'Dowd; Fair to See, part VIII; National Defence and Army Organisation; The Financial Condition of France; A Century of Great Poets, from 1750 downwards; The Ballot Bill.

THE LONDON QUARTERLY REVIEW.—July, 1871. Messrs. Dawson Bros., Montreal.

The current number presents us with articles on the following subjects:—Shakespeare; Darwin's Descent of Man; Austria since Sadova; Jeremy Taylor; Music, Its Origin and Influence; Maine's Village Communities; Alexander Dumas; Economic Fallacies, and Labor Utopias; The New School Boards.

PRESENTATION.—A very pleasant reunion of Custom House officials took place a few evenings since at the house of Mr. Thomas Barry, Assistant Surveyor of Customs at this port. The occasion was the expression to that gentleman of their congratulations and good wishes upon his late promotion, and the presentation to him of a purse of \$200 as a substantial token of the earnestness of their esteem. There were about 70 gentlemen present.—*Star*, 9th inst.

We desire to add our congratulations to those given Mr. Barry upon his well-deserved promotion. The gentleman must feel gratified at the reception of this public testimony to worth and friendship, and we earnestly hope that Mr. Barry will enjoy a long life of prosperity to himself and usefulness to the community.

Mr. James Murphy, Crier, Superior Court, Quebec, has kindly consented to act as our Agent, in room of the late lamented Mr. Neville. We hope our Catholic friends in Quebec and neighborhood will rally round Mr. Murphy and enable him to send us a long list of subscribers. We want a Catholic army of 10,000 subscribers in Canada. We will have it if Catholics work energetically.

WORK OF THE RECONSTRUCTION OF THE CATHEDRAL OF MONTREAL.—We give the amount of the several monthly collections taken up during the months of April, May, and June, 1871, in the several churches and chapels of the Diocese. This is the fifth list:—

	April	May	June
\$ c. s. c. s. c.			
St. Agatha.....	1 50	2 25	1 25
St. Adèle.....	1 75	1 50	1 25
St. Alexis.....	3 20	3 25	2 12
B. Alphonse.....	2 80	1 20	3 45
St. Ambroise de Kildare.....	3 00	3 00	3 00
St. André d'Argenteuil.....	1 15	1 20	1 15
SS. Anges Gardiens de Lachine.....	6 25	6 30	7 00
St. Amicé.....	2 00	2 02	2 00
St. Anne de Valence.....	4 00	3 80	4 24
St. Anne du Bout de l'Île.....	1 15	1 00	1 25
St. Anne des Plaines.....	3 75	3 25	3 40
St. Anne de Montreal.....	23 69	25 02	23 80
Annunciation du Lac des Deux Montagnes.....	1 00	1 00	1 00
St. Antoine de Longueuil.....	9 75	10 45	10 12
St. Antoine Albe.....	1 50	1 30	2 50
St. Antoine de LaValtrie.....	2 70	2 75	2 90
L'Assomption.....	5 05	4 30	5 28
St. Augustin.....	2 7	2 2	5 16
St. Bartholomew.....	2 25	1 15	1 25
St. Basile.....	1 50	1 50	1 50
St. Benoit.....	1 0	1 0	1 0
St. Bernard de Lacolle.....	0 50	0 50	0 25
St. Brigid de Montreal.....	15 76	13 30	10 40
St. Bruno.....	1 25	1 35	1 40
St. Calixte.....	1 10	0 80	0 84
St. Cecilia.....	6 63	0 80	0 77
St. Charles Borromeo de Joliette.....	3 25	2 75	3 9
St. Charles de Lachenaie.....	2 50	2 75	2 50
St. Clement de Beauharnais.....	2 10	3 00	2 13
St. Clément de Beauharnais.....	1 60	3 03	2 50
St. Colomban.....	1 60	0 80	1 10
St. Come.....	0 30	0 25	0 45
St. Constant.....	3 50	3 75	3 25
St. Cuthbert.....	2 75	3 25	2 50
St. Cyrien.....	1 25	1 75	1 36
St. Dorothee.....	1 00	0 83	1 62
St. Edouard.....	1 10	1 15	1 20
St. Etienne de Beauharnais.....	0 25	0 25	0 25
St. Elizabeth.....	5 00	5 00	5 00
St. Enfant-Jesus de la Pointe-aux Trembles.....	5 76	3 25	3 15
St. Enfant-Jesus du Coteau St. Louis.....	7 75	8 10	8 15
L'Epiphanie.....	6 00	6 00	5 50
St. Esprit.....	3 25	3 15	3 31
St. Eustache.....	2 00	2 00	2 00
St. Famille de Beucherville.....	10 65	7 00	6 65
St. Felix de Valois.....	1 20	1 25	1 20
St. Francois d'Assise de la Longue-Pointe.....	1 55	2 50	2 00
St. Francois de Sales.....	2 15	2 30	2 25
St. Francois-Xavier du Sault St. Louis.....	1 15	1 25	1 35
St. Francois-Xavier de Vercheres.....	1 60	1 75	2 30
St. Gabriel de Brandon.....	1 00	1 20	1 50
St. Genevieve de Berthier.....	3 00	3 00	3 00
St. Genevieve de l'Île de Montreal.....	4 00	3 00	3 66
St. Henri de Mascouche.....	1 50	2 25	1 50
St. Henri des Tanneries.....	3 50	4 25	3 25
St. Hermas.....	1 00	1 7	1 50
St. Hubert.....	2 00	1 20	1 15
St. Ignace du Coteau du Lac.....	1 30	1 20	2 00
St. Jacques-le-Mineur.....	1 51	0 95	1 58
St. Jacques de l'Assomption.....	3 00	4 50	3 50
St. Jacques de Montreal.....	21 3	18 57	17 38
St. Janvier.....	1 25	1 75	1 50
St. Isidore.....	6 00	6 00	6 00
St. Jean de Matha.....	0 50	0 50	0 50
St. Jean l'Evangéliste.....	7 75	8 25	8 00
St. Jean Chrysostome.....	3 00	3 55	3 5
St. Jeanne de Chantal de l'Île Perrot.....	1 00	1 00	1 00
St. Jerome.....	5 16	3 4	5 60
St. Joachim de Chateaugay.....	2 16	4 70	3 00
St. Joachim de la Pointe-Claire.....	1 32	1 70	1 80
St. Joseph de La Norrie.....	6 25	5 00	6 00
St. Joseph de Chambly.....	3 75	4 00	4 25
St. Joseph de Huntingdon.....	0 88	1 00	1 00
St. Joseph de Montreal.....	1 40	2 00	1 75
St. Joseph de St. Charles.....	8 40	8 45	8 35
St. Julie.....	2 85	1 25	1 00
St. Justine de Newton.....	0 70	0 75	0 72
St. Laurent.....	1 25	0 50	1 00
St. Liguori.....	2 50	1 25	0 58
St. Louis.....	3 94	2 62	3 83
St. Louis de Gonzague.....	3 25	2 09	2 00
St. Luc.....	1 12	0 85	1 8
St. Marguerite de l'Assomption.....	2 40	2 60	2 50
St. Marguerite du Lac Masson.....	0 55	0 31	1 1
St. Malachi d'Orstown.....	1 00	1 00	1 00
St. Martin.....	4 00	2 40	3 00
St. Martin.....	1 50	1 50	2 10
St. Melanie de Daillaboult.....	0 50	1 00	1 00
St. Michel de la Pigeonniere.....	3 50	3 50	3 25
St. Michel de Vaudeuil.....	1 28	1 20	1 20
Naïvite de Laprairie.....	6 00	7 51	12 75
Naïvite d'Hocheville.....	1 50	2 15	1 35
St. Nom de Marie de Montreal.....	28 50	38 6	28 52
Notre-dame de Grace.....	4 75	4 00	3 17
St. Norbert.....	0 60	0 80	0 60
St. Patrick de Rawdon.....	1 00	1 20	1 20
St. Patrice d'Hinchinbrook.....	1 00	1 2	1 40
St. Patrice de Sherrington.....	2 00	2 00	2 00
St. Patrice de Montreal.....	13 20	13 28	13 75
Patronage de St. Joseph du Lac.....	0 50	0 28	0 39
St. Paul l'Ermitte.....	4 50	3 75	4 00
St. Philippe.....	3 34	2 26	3 77
St. Plomene.....	1 25	2 00	3 00
St. Placide.....	0 95	0 81	0 91
St. Polycarpe.....	6 00	2 80	7 45
Purification de Repentigny.....	1 25	1 75	1 72
St. Raphael de l'Île Bizard.....	1 00	0 85	1 10
St. Remi.....	4 75	5 00	5 85

St. Roch de l'Assomption.....	1 50	1 50	1 75
St. Romain d'Hemingford.....	0 65	0 70	0 65
St. Rose.....	6 50	6 15	6 50
St. Sauveur.....	1 25	1 25	1 40
St. Scholastique.....	1 73	1 92	1 56
St. Sophie.....	1 00	0 40	0 46
St. Stanislas Kostka.....	3 25	2 15	2 20
St. Thérèse.....	1 75	1 25	1 50
St. Theodore de Chertsey.....	3 45	4 05	3 31
St. Therese.....	1 75	2 00	2 20
St. Thomas de Joliette.....	1 25	1 00	2 50
St. Trinite de Contrecoeur.....	2 15	2 10	2 10
St. Urban.....	2 50	2 75	2 50
St. Valentin.....	1 25	2 50	1 25
Visitation de l'Île Dupas.....	4 25	3 65	3 25
Visitation du Sault-au-Roccollet.....	2 30	3 27	3 65
St. Zotique.....	1 00	1 00	1 00
La Cathedrale.....	31 40	34 52	29 25
St. Pierre (R.R. P.P. Oblats).....	12 00	11 10	14 00
N. D. des Anges (Con. des Hommes).....	4 95	8 06	9 03
N. D. de Bonsecours.....	1 80	2 50	2 00
L'Eglise de l'Hotel-Dieu.....	4 25	4 05	3 00
L'Eglise de l'Hospice St. Joseph.....	0 34	0 55	0 45
Chapelle des Petites Servantes des Pauvres.....	3 00	3 00	2 00
Chapelle de St. Gabriel (Par. de St. Henri des T.).....	3 15	3 35	3 00

Offerings to the Cathedral from the pupils of the undersigned Institutions, up to the 14th June last:—

Convent of St. John, directed by the R.R. Sisters of the Congregation of Notre Dame.....	\$100 00
Pupils of the Deaf and Dumb Asylum, under the direction of the Sisters of Providence.....	20 00
Pupils of the Christian Brothers' Beauharnois.....	29 86
Pupils of the College of Montreal, directed by the R.R. gentlemen of the Seminary.....	64 00
Children of the smaller Schools of this City, under the direction of the R.R. Sisters of the Congregation of Notre Dame.....	15 75

(For the Belleville Intelligencer)

To the Rev. Mr. CAULFIELD:—

Rev. Sir.—If it is not presumptuous in a Catholic Priest to inquire of an Anglican Clergyman concerning his religion, allow me to ask you the following question:—

If Mr. Bond was wrong in adducing the doctrine of the Invocation of Saints from Anglican formularies, how do you account for many learned and eminent and holy men within the Anglican communion having maintained that doctrine?

1. The Rev. Henry Hume, M.A., and Canon of St. Martin's Cathedral, Perth, thus commences a sermon entitled "Invocation of Saints and Angels":—"Few of those by whom my observations are likely to be read with indulgent doubt of the Intercession of the Saints. The doctrine is no less agreeable to human nature than clearly revealed in Holy Scripture. The Catechisms in use in the various Scottish Dioceses all speak of the mutual prayers of the living and the dead." And it may well therefore be asked why should not I ask my fellow men now perfected to pray for me, as I ask for the prayers of those who, however good, are here on earth in an imperfect state?

2. The Bishop of Brechin on the 39 articles says:—"It is true that no instance can be quoted before the Council of Nicea (of private invocation of saints); yet it cannot be doubted that in the latter part of the fourth century the great Fathers who received and transmitted the faith practised it and taught it." 3. Dean Field (Append ad lib. III de Eccl. et Mortu), the Low Church Bishop of Durham (Appel. Cathol. lib. II c 12) both admit that the Prayer in the Canon of the Mass: "And grant unto us by the prayers of all the Saints," &c., contains nothing which Protestants disapprove of, and assert that there is no idol of idolatry in its use.

4. Bishop Andrews (Devotions Fifth Day) gives this form of prayer: "Making mention of the All Holy Immaculate and Most Blessed Mother of God and ever Virgin Mary, let us commend ourselves and one another and our whole life unto Christ our Lord."

Of this kind of invocation or uniting our prayers with those of the Saints in heaven (a custom so amongst Catholics) Thorneike says (Epilogue b III c XXXI) "It seems to me utterly agreeable to Christianity."

6. Latimer supports direct invocation or that in which we directly ask the prayers of the Saints:—"I never denied that they might be worshipped and yet by way of intercession."

7. Thorneike, speaking of the form of invocation:—"Pray for us, we beseech thee to hear us," directly addressed to the Blessed Virgin and Saints, says that it is not idolatry and that it was practised by the greatest lights of the Greek and Latin Church—Basil, Nazianzen, Nyssa, Ambrose, Jerome, Austin, Chrysostom, both the Cyrils, Fulgentius, Gregory the Great, Leo, &c.—who lived from the time of Constantine and who all spoke to the Saints departed and desired their prayers, (Epilogue b IV c XXX.)

8. Bishop Forbes in the 17th century in his Considerations Modesto devotes five chapters to the subject. His general conclusion is that although no clear passage can be adduced from any writer of the first three centuries in favor of direct invocation "still neither on this account is the usage of addressing the Angels and Saints to be rejected or condemned. For many lawful and profitable rites, as is well known, have been introduced into the Church by the Father and Councils of subsequent ages, especially by those of the 4th and 5th centuries, about which nothing is to be read in the writings of earlier times. For the Church of the 4th century had equal rights with that of the three preceding to initiate such rites as she might judge profitable. No man in his senses I suppose will deny this." (Cap. III.) Again he says "For many ages back throughout the whole Church in the East no less than in the West, as well as in the North among the Muscovites, the Litany has been sung, as for instance, 'St. Peter, pray for us.' But to despise or condemn the universal consent of the whole church is a thing perilous in the last degree." (c. 4.)

With these examples before us, is Mr. Bond wrong in having admitted the doctrine of the Invocation of Saints, even whilst yet an Anglican? Your answer is important, because Mr. Bond has been blamed for having remained in the Anglican Communion whilst holding such doctrines.

Hoping you will excuse the liberty I have taken, I have the honor to remain dear Sir, Your obedient servant,

H. BRETTAGOR Priest.

P. S.—I should have addressed you sooner, had I been aware before this morning that you had answered Mr. Bond through the *Intelligencer*.

Trenton, Sept 1st, 1871.

IMMIGRATION DEPOT.—About 600 immigrants, passengers by the steamship *Hibernia*, arrived at the depot yesterday. Three hundred of the company were Norwegians, who passed on to the United States. Of the remainder, 200 were English, 50 Irish, and 50 Scotch; and these all intend remaining in this province. A large proportion of the party remaining here are mechanics, highly intelligent and respectable in appearance; and the large quantity of luggage belonging to them is an indication of their condition. The monthly return of immigrants arriving at the depot, made up to yesterday, of all nationalities, is 3,365. Of these, 1,740 Germans and Norwegians went on to the United States. The people of British origin were 925 English, 320 Irish,

and 380 Scotch. It is presumed that all of those last named, 1,740 in numbers, remained in Ontario. Mr. Donaldson, the agent, states that there has been no difficulty in finding situations for all those who have made application to him; and of the 300 who arrived yesterday, all of them will probably be engaged during the present week.—*Toronto Globe*, 1st inst.

REMITTANCES RECEIVED.

North Wakefield, P. O'Farrell, \$4; Kingston, E. Byrne, \$2; St. Theresa, C. O'Sullivan, \$2; Quebec, M. Carroll, \$2; Oak Point, Manitoba, Rev. R. Giroux, \$2; Pointe aux Chene, D. Cameron, \$6; Toronto, Rev. J. M. Laurent, \$2; Beauharnois, J. McCully, \$5; Clayton, T. Downie, \$2; Norton Creek, P. O'Sullivan, \$2; Tracadie, N.B., Rev. J. A. Babin, \$2; St. Roch de l'Assomption, \$1.50; Granby, W. Farley, \$2; St. Hyacinthe, J. C. Boulanger, \$5; Cornwall, W. Chisholm, \$2.

Per Dr. Murphy, Montreal—St. Columban, Rev. Mr. Falvey, \$2; M. Phelan, \$2.

MONTREAL WHOLESALE MARKETS.

	Sept. 12.
Flour 47 bbl. of 196 lb.—Pollards.....	\$3.25 @ \$3.75
Middlings.....	4.25 @ 4.50
Fine.....	4.85 @ 5.00
Superior Extra.....	6.15 @ 6.25
Extra.....	6.25 @ 6.35
Fancy.....	6.50 @ 6.10
Fresh Supers, (Western wheat).....	5.70 @ 5.75
Ordinary Supers, (Canada wheat).....	5.75 @ 5.85
Strong Bakers'.....	6.00 @ 6.20
Supers from Western Wheat (Welland Canal).....	5.70 @ 5.80
Supers City Brands (Western wheat).....	5.85 @ 6.00
Fresh Ground.....	5.30 @ 5.35
Canada Supers, No. 2.....	4.30 @ 5.33
U. C. bag flour, per 100 lbs.....	2.45 @ 2.55
City bags, (delivered).....	2.70 @ 2.75
Wheat, per bushel of 60 lbs.....	1.40 @ 0.00
Oatmeal, per bushel of 200 lbs.....	5.70 @ 5.75
Corn, per bushel of 56 lbs.....	0.62 @ 0.64
Pease, per bushel of 66 lbs.....	0.90 @ 0.95
Oats, per bushel of 32 lbs.....	0.45 @ 0.47
Barley, per bushel of 49 lbs.....	0.57 @ 0.60
Lard, per lbs.....	0.09 @ 0.04
Cheese, per lbs.....	0.81 @ 0.69

PRICES CURRENT OF LEATHER.

	Montreal, Sept. 11, 1871
Hemlock Spanish Sole, No. 1 (D.A.) per lb. 25 to 26	
do do No. 2.....	23 to 24
Slaughter No. 1.....	27 to 28
do No. 2.....	00 to 00
Waxed Upper, light and medium.....	43 to 45
do do heavy.....	40 to 43
Grained do.....	40 to 43
Split large.....	29 to 36
do small.....	20 to 30
Kips, Canada, (whole).....	50 to 55
do ordinary.....	60 to 60
Calf-Skin (27 to 36 lbs. per dozen).....	65 to 85
do (18 to 26 lbs. per dozen).....	60 to 70
Sheep-Skin linings.....	27 to 31
Harness.....	30 to 33