

we should bear in mind that the Lower Canadians were no less anti-Unionists in 1839 and '40.

Yet as the latter by then frankly and loyally accepting the situation, and in good faith endeavoring to make the best of it, saved their country from the danger with which it was apparently menaced; so by adopting a similar line of conduct now, will the Nova-Scotians, we are confident, succeed in making for themselves a good and influential position in the new political order. Dangers there may be therein no doubt; dangers doubtless there are—for what position can be said to be altogether free from danger?—Every man coming into the world brings with him some taint, or predisposition to disease inherited from his parents. This man is of a scrofulous, that man of a gouty diathesis, and so with bodies politic. They too have each of them whether monarchic, or democratic, some particular disease or danger to which in virtue of their particular constitutions they are especially liable, no matter how nicely balanced and well defined may be the functions of the several organs therein.

Now as in the U. States this hereditary or congenital proclivity to disease lay in the imminence of a collision between Federal Rights and State Rights, and the destruction of the balance or harmony between them, so under Confederation there is the danger of the too great political preponderance of Upper Canada or Ontario as it is styled. This preponderance exists already; and as from its peculiar physical and geographical conditions, it is to be presumed that its population will always increase in a greater ratio than that of Lower Canada, or any of the Maritime Provinces, so also it is to be feared will its political preponderance likewise increase. That preponderance will be greater ten years hence than it is to-day.

This is the danger that the Nova Scotians dread, and in this too lies the danger for Catholic Lower Canada. Both therefore have a common interest in resisting the danger accruing from the political preponderance of U. Canada in the councils of the Dominion; and this common interest can only be subserved by an *entente cordiale*, or harmonious political alliance between these two Provinces. Such an alliance might well be contracted without dereliction of principle on either side, unless, indeed, in a moment of petulance, or irritation, our Nova Scotian fellow-citizens should rashly throw themselves into the arms of the *Rouges* or anti-Catholic and Annexationist party. With these men, with their allies, Catholic Conservatives can have no sympathy, no community of action, although both as Catholics and as Conservatives we can enter warmly into the feelings of the Nova Scotians with respect to the manner in which the present political order has been forced upon them; since very similar feelings were entertained, and expressed by Lower Canadians when the Legislative Union with Upper Canada was imposed upon them; and since what Lower Canadians chiefly value in the new Union or Confederation, is the relaxation of these bonds which have hitherto bound the two Provinces together, and the restoration to this Province in some measure, or apparently at least, of her autonomy or powers of self-government.

#### CONSECRATION OF THE BISHOP OF SANDWICH.

Yesterday, the consecration of the Rev. John Walsh, lately nominated to the Catholic See of Sandwich, took place in St. Michael's Cathedral in this city. The event was marked by all the that usually centres around the red letter days of the Catholic calendar. All the Canadian Bishops, including the Archbishop of the Province of Quebec, were invited, together with a large number of American prelates. Of the latter but one, Dr. Conroy, of Albany, attended, but, of the former, only one—Bishop LaRocque of St. Hyacinthe—was absent, and he on account of sickness. The Archbishop of Quebec, by his higher ecclesiastical position, as Primate, officiated, assisted by the Rev. Bishop Lynch, of Toronto, and the Rev. Ig. Bourget, Bishop of Montreal.

Bishop Walsh, the newly elected prelate of the Church, was born in the county of Kilkenny, Ireland, in 1828, and is consequently in his 40th year. His classical education was acquired in that country, but his theological course was passed at Montreal. After his consecration as priest in this city, about 14 years ago, he was appointed to the mission of Brooklyn, in the county of Ontario. Subsequently, he took the pastoral charge of St. Mary's Church, in this city, and afterwards the Cathedral. After spending two years as rector of the latter, he again returned to St. Mary's, where he has been in charge until nominated by a council of Bishops to the Bishopric of Sandwich, rendered vacant by the resignation of Bishop of Pinsonneault. Although nominated by the Canadian Bishops to the position, his was not the only name mentioned. The rules of the Church require that three names should be submitted to Rome from which to select an eligible person for the charge. The choice of the Pope fell on Mr. Walsh, and, in accordance with the Papal Bull to that effect, the consecration took place at St. Michael's yesterday.

It was arranged that the consecration services should be inaugurated by a procession, and this organised in St. Vincent's Chapel, attached to the residence of the Bishop of Toronto, at 9 a.m. Led by the band of the Christian Brothers' School, the party marched to St. Michael's Cathedral, taking a route down Church street and west Shuter street to the main entrance of the building. The services in the other Catholic churches of the city commenced at 5 a.m., in order to allow the parishioners in these to attend the consecration at the Cathedral. While the

procession wended its way to the church, these with large numbers of the congregation of St. Michael's, formed on the either edge of the sidewalk, as a guard of honour to the prelates and clergy about to take part in the ceremonial. The bishops, in mitre cope and crozier, headed the procession—the lately consecrated Bishop of Rimouski taking the lead, the rear being brought up by the newly elected of Sandwich—Bishop Walsh—having on either side the assistant consecrators, and following them the Archbishop of the ecclesiastical Province of Quebec. The crucifix headed the procession, the thurifer or bearer of the incense and acolytes, bearing lights, followed, the main body of the procession having been made up as already described. On the entrance into the edifice, the procession was received by the choir singing a 'Gloria' from Mozart's 12th Mass; the procession meanwhile taking its way to the Sanctuary, where episcopal seats had been arranged and *pre dices* erected for the use of the prelates. Immediately in their rear sat the clergy, the following being the list of bishops and clergy present:—

The Most Rev. C. F. Billarjeon, Archbishop of Quebec, Consecrator.

Assistant Priest—Vicar-General Jamot.

Deacons of Honour—Dean Crinan, Straiford, and Rev. F. P. Rooney, St. Paul's, Toronto.

Deacon of Mass—Rev. C. Vincent, Principal St. Michael's College, Toronto.

Sub-Deacon—Rev. M. Ganneau, Quebec.

Assistant Consecrators—Rev. John Joseph Lynch, Bishop of Toronto, and Rev. Ig. Bourget, Bishop of Montreal.

The following bishops were present, in addition to those named:—Right Rev. Joseph E. Guignies, Bishop of Ottawa; Rev. John Farrell, Bishop of Hamilton; Rev. Ed. J. Horan, Bishop of Kingston; Rev. L. Ladéche, Bishop of Three Rivers; Rev. J. Langevin, Bishop of Rimouski; Rev. John Joseph Conroy, Bishop of Albany, New York.

Further Morris acted as master of ceremonies, and the Very Rev. G. R. Northgraves as notary to the consecrator. The bishops, as we have said, were all attired in the rich costumes which distinguish their appearance at important ceremonies of the church. The three degrees of jewelled, gold and silver mitres were worn conspicuously throughout the ceremony while the cope or vestment which decorated each gave a brilliancy to their appearance, strangely in contrast with the poor, uncomfortable, dingy looking pews which constitute the furnishing of the body of the cathedral. In the church, two chapels were prepared, the greater one for the consecration, being at the high altar, and the lesser one for the elect at the altar of the Blessed Virgin. The greater chapel had alterations similar to those usually appearing on imposing ceremonies. A large number of candles lighted up the altar and displayed a number of floral decorations, which constituted the main change. In the smaller chapel besides those things which are usual, were to be seen the pontifical vestments for the elect, as also a cope, ewers and water, a pith of bread for use in the ceremony, and other articles. A profusion of drapery also appeared in this lesser chapel to add to the ornamentation of the enclosure. The interior of the church itself was fringed with festoons of evergreens, and the pillars supporting the roof had similar decorations. Besides this, the main body of the edifice attracted no unusual attention, in fact it presented a rather dingy, yet, no doubt, sufficiently solemn appearance for the ceremonial about to take place, which by Catholics is considered one of the most august ceremonies of their church. The essential rite by which the power of the episcopacy is held to be communicated is the imposition of hands with prayer; but the preparatory examination, the delivery of the emblems of this pastoral authority, and the various other ceremonies form a whole which is principally distinguishable for its showy magnificence. Three bishops are required by the ancient canons and the general practices of the Catholic Church for the consecration, though in some instances the places of the two assistant bishops are filled by priests, by special dispensation from the Holy See.

The church was filled before the procession entered, although admittance was by card. After the arrival of the dignitaries, the concourse crowded the isles and corridors to such an extent that standing room was scarcely available for the crowd—fully 3,500 were present. Many were compelled to leave for want of room, while, of those present a large number belonged to other religious denominations, and prominent citizens were included among this number. The procession having arrived, as already stated, in the sanctuary, the consecrator was put in full pontificals and the elect put on the amict or linen cloth for the neck, the alb, an under garment, the cincture and stole crossed about his breast, and then took the cope, which is the highly adorned garment worn on particular occasions.

The consecrator took his seat at the altar, and the elect in addition to the garments named, wearing his *biretum*, a small purple cap, was led to him by the assistant bishops, who were also clothed with a cope and wore the mitre. This latter, in the Catholic church, is intended to represent the helmet of salvation, a kind of armour with which the bishop it is presumed should be specially protected. As the services subsequently proceeded this was frequently removed from the head of the Archbishop, on account of the variety of offices which he performed throughout the ceremony—when administering the oath to the elect and interrogating him as to his faith, he sat with the mitre as his superior; when addressing God his head was uncovered. The ceremony was throughout in Latin, and as prescribed by the rubric of the church, a portion of the mass being interspersed at intervals throughout the ceremony. The music of the mass was a plain Gregorian, the sweetest and most impressive of all for such occasions, and was arranged specially by Father Laurent, who had the direction of this portion of the services throughout. In addition to the music of the mass proper, the 'O Cor Amoris' of Lambillotte, was sung at the offertory. Hayden's beautiful composition the 'Teni Creator' before, and the 'Lauda Soin' after the sermon. The singing was very fine, and the music altogether, by the assistance of Mr. Holt and several of the band of the 17th Regiment, proved generally attractive. After some delay the

ceremony commenced by the consecrator demanding the Apostolic Commission or Papal Bull for the consecration. This was presented and then the consecrator administered the oath in Latin, of which the following is a translation:—

"I, John Walsh, elect of the Church of Sandwich, will be from this hour henceforward obedient to blessed Peter the Apostle, and to the holy Roman Church, and to the most blessed Father Pope Pius IX, and to his successors canonically chosen. I will assist them to retain and defend against any man whatever, the Roman Papedom, without prejudice to my rank. I will take care to preserve, defend and promote the rights, honours, privileges and authority of the holy Roman Church of the Pope, and of his successors, as aforesaid. With my whole strength, I will observe, and cause to be observed by others, the rules of the Holy Fathers, the decrees, ordinances or dispositions, and mandates of the Apostolic See. When called to a Synod, I will come, unless I be prevented by a canonical impediment. I will personally visit the Apostolic See once every ten years, and render an account to our most blessed Father N. and his successors as aforesaid, of my whole pastoral office and everything in any way appertaining to the state of my church, to the discipline of the clergy and people, and to the salvation of the souls entrusted to my care, and I will humbly receive in return the Apostolic mandates, and most diligently execute them. But if I be prevented by a lawful impediment I will perform all the things aforesaid by a certain messenger specially authorised for this purpose, a priest of the diocese, or by some other secular or regular priest of tried virtue and piety, well instructed in all the above subjects.

"I will not sell, nor give away nor mortgage, enfeoff, accow, nor in any way alienate the possessions belonging to my table, without the leave of the Roman Pontiff. And should I proceed to any alienation of them, I am willing to contract, by the very fact, the penalties specified in the constitution published on this subject."

After the administration of the oath the consecrator and assistants proceeded with the form of examination, and afterwards the ceremony of anointment and laying on of hands, when, after laying prostrate for a time in front of the altar the bishop elect rose vested with the emblems of his office—the crozier, mitre and ring, after these had been duly blessed by the consecrator. The Kiss of Peace was afterwards distributed, and a sermon preached by the Rev. Father Dowd, of Montreal, from the 28th chapter of Matthew, the 18th and following verses. At its close, the newly consecrated bishop proceeded to deliver his blessing on the assembled congregation, which being done, the assemblage dispersed.—*Globe*.

**DEATH OF MASTER JOSEPH TUCKER.**—We deeply regret to have to announce the death of Master Joseph Tucker, the eldest son of our respected fellow townsman, James Tucker, Esq., M.D., and nephew of the very Rev. Monsignor McTucker, universally esteemed Pastor of Boyle. From infancy up, the lamented deceased gave promise of being 'every inch a man'; with a clear intellect, a thorough acquaintance with, and a deep devotion to, his holy religion; with a gentlemanly bearing and kindness of heart, calculated to make sincere friends had he been spared to his affectionate and now deeply afflicted parents. Master Joseph Tucker has not left many behind him who gave such early and unmistakable promise of carving his way to an honorable place in life? We are sure that the announcement of his demise will be received with sincere regret by all classes in Sligo, and also by the many friends of his excellent family in other counties. The mortal remains of this amiable young gentleman were consigned to their last resting place in the Abbey, Sligo, on Thursday last, and the numerous attendance at his funeral attested the deep respect entertained for his bereaved family.—*Sligo Champion*.

**L'ECHO DE LA FRANCE.**—We have to acknowledge the reception of the November issue of this very judiciously conducted periodical, and we give below a list of the contents:—

Exposition Universelle de 1867—Rome et les Catincombes—H. de Raney.

Ses Bines et Chaises de Paris aux Tuilleries.

Sommaires des Familles.

La Chasse aux Gouffres—Henry Revol.

Les Jardins—L'Union.

Le Role et des Devoirs de la Critique dans les Sciences Modernes—Journal des Villes et Campagnes.

Une Chretienne (Suite)—Revue d'Economie Chretienne.

Pensees Diverses.

Introduction au Dogme Catholique, Conférences par le R. P. Monsabre.

L'Armee Anti-Chretienne—Les Materialistes.

Les Nihilistes—La Revolution—La Morale Independante—C. F. Chevre.

Fior D'Alzi (Suite)—Entretiens par M. de Lamartine.

Le R. P. Lacordaire—Sa Vie Intime et Religieuse (Suite)—Mad. de Marcy.

Correspondance d'Italie—La Centenaire de St. Pierre—Revue Belinquin.

Lettre de L'Eveque D'Orleans sur les Menes de Garibaldi en Italie.

Concours General des Lycees et Colleges de Paris et Versailles—Discours de M. Darcy.

Beaux Arts—Exposition Universelle de 1867—Ecole Frangaise—Peintres R-lyeux.

Exposition Universelle de 1867—Peintres Religieux.

L'Italie et le Patrimoine Ecclesiastique.

Paris Amuse le Monde—La Situation Politique.

**BLACKWOOD'S EDINBURGH MAGAZINE.**—October, 1867. The present number opens with a new tale Linda Tresselt, evidently from the pen of an old acquaintance. The second article treats of the Incarnads upon English made by the introduction of Yankee slang phrases. A third article is entitled "At the Alps Again." The fourth is on Monetary Reform, followed by one on the late outbreak of cholera in Albany, and headed City of the Plague. Part X of the Brouillets comes next—but reads rather heavily and as if too much spun out. Work and Murder, an essay on Trades Unionism, with a Postscript on American Finance complete the number.

**SAD AND FATAL ACCIDENT.**—John Pest Ratho, township of Blandford, on the 2nd ult, went to his father's field for a horse, and nothing was seen or heard of him till found lying in the field badly kicked and bruised by a vicious horse. He was just alive, almost unable to speak and died that same evening.

**LA REVUE CANADIENNE.**—We publish a list of the contents:—

1. Scenes de la guerre de l'indépendance du Mexique. 2. Etude sur le moyen-âge.

3. Le Concours de Poesie a l'Université Laval.

4. Rapport du Jury nommé par la Faculté des Arts de l'Université Laval pour l'examen des pieces de poesies francaises presentees au concours de l'année 1866-67, lu en séance solennelle le 11 septembre 1867.

5. Causerie Artistique.

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T. SAUVAGRAU,

Official Assignee.

Montreal, 4th November, 1867.

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