

dred dollars; and shall, for any such offence committed after the date of his conviction for such first offence, be deemed guilty of an unlawful combination and confederacy, and shall be punished as hereby directed for that offence. 2 V. (2) c. 8, s. 8.

"9. An whereas certain societies have been long accustomed to be held in this Province, under the denomination of lodges of free-masons, the meetings whereof have been in great measure directed to charitable purposes—nothing in this Act shall extend to the meetings of any such society or lodge, holden under the said denomination and in conformity to the rules prevailing among the said societies of free-masons; Provided such society or lodge has been constituted, by or under the authority of warrants, in that behalf, granted by or derived from any grand master or grand lodge in the United Kingdom of Great Britain and Ireland. 2 V. (2) c. 8, s. 9.

Nothing can be clearer than this. It does not, indeed, mention the Orangemen by name, but it indicates them in every other way. Other secret societies existed here when that act was passed, as well as the Freemasons, yet the one is exempted from the provisions of this law, the others are not. Here, then, is the issue. If we must have an Orange procession; if the troops must protect an illegal society; if these things must happen, then let the Mayor call out the troops and place himself at their head. Better our chief magistrate in such a position than the three gentlemen who would convert the magistracy into a Tooley street combination. If the Orangemen must be protected, then they must be searched in the public thoroughfares. All law must not be suspended this year, and if law must triumph, then the Blake Act must be enforced, and the Orangemen subjected to a strict search. At all events, it is time for the Catholic population to move, and to work with some energy and will, and let the public officially know how they look upon the situation.

DOMINION DAY.

On Monday last eleven years ago the "Dominion of Canada" was proclaimed amidst the plaudits of an united people. Old Canada made place for the New, and the conflicting interests of many governments were consolidated into one. The strippling provinces, with a bound, sprang into manhood when the Confederacy was proclaimed, and the *feux de joie* which then announced the birth of a nation was but the herald of a people's long-continued joy. From four provinces, the "Dominion of Canada" has come to possess, with the exception of Newfoundland, all British North America, from ocean to ocean. To-day, to be a Canadian, is something of which no man need be ashamed, for a national spirit has, to some extent, replaced a local one, and men experience the impulse which national dignity confers upon a people. Since then, Canadians have experienced the laps and mishaps of fortune; they have gone through a crisis unparalleled in the history of the country; they have fought their party fights with a bitterness of woodland; they have patted parties deadly hostile to each other on the back; they have had political scandal of every hue, and riots which resulted in deeds of violence and death, and yet withal there are no men who are not to-day prouder of the land they live in than they were before that land became the "Dominion of Canada." It is the privilege of all free men to differ, and with vigorous assault to attack principles hostile to their own, but that privilege ceases when it infringes on the law, or acts in opposition to the constitution. Let us dispute and quarrel as much as we will, but let it be within the limit of the law, and who knows but during the next decade of our national existence—one year of which has unhappily been spent in turmoil—something may be done to wipe out the fell spirit of fanatical partisanship. Differences we must have in New Canada, as there were differences in the Old, and difference will exist for ever; but there should be no difference when Canada is in question, and on Monday next we can, for that day at least, put aside the cause of political strife, and remember that it will be Dominion Day.

LORD DUFFERIN.

Canadians may rejoice if the news we publish this morning is true—that Lord Dufferin has consented to remain with us for four years longer. We believe that all over the Dominion the announcement, if confirmed, will be received with satisfaction. Lord Dufferin is a man in a million, and at this time, when fanaticism runs high, when party strife is verging into fierce denunciation, and when the element of social eruption surrounds us, it would be difficult to find a man who could so well guide us through the "aphoels and arrows of outrageous fortune" as he. The Canadian who cannot be satisfied with such a man is formed for chronic dissatisfaction. Irishmen above all should be proud of the brilliant statesman to whom Canada looks to as her sheet anchor, and to whom Canadians of every hue render homage, not unmixed with some degree of national affection. It is something for Irishmen to know that men of their race stand prominent on the scroll of statescraft, and that as India had its Mayo, as South Australia had its Gavan Duffy, so has Canada its Dufferin. No matter how much we may differ in detail, yet we can all take good pride when we see men of our land carrying their way to the highest eminence of statescraft, and surrounding their names with the sanctity of a loyal and a contented race.

THE HAMILTON BAND.—We learn from the City Band, to play at Toronto, for \$1,200, and the flag won by the City Band at the late competition. We thought, however, that it was the City Band, who had challenged the Hamilton Band, but it does not matter much

if a meeting can be arranged.—The Hamilton Band stipulates that the contest must take place at Toronto, a condition with which the City Band may find it difficult to comply. The late contest has been unfortunately construed into a party affair, and some neutral town would be a safer place for the competition than either Toronto or Montreal. We do not profess to champion the cause of the City Band in this matter on the merits of its performance. Upon that count we shall have nothing to say, but we are convinced that there has been enough of animus shown against the band to warrant us in believing that the *furore* against it is pure spite. We have heard old musicians declare in favour of the award, while others have declared against it, but we do not believe that there is the shadow of a proof that there has been collusion. We believe the judges acted fairly, and we hope that another contest will prove the justice of the award.

WHAT THE PEOPLE SAY.

(It will be understood that we do not hold ourselves responsible for the opinions of our correspondents.)

THE COMING TWELFTH.

To the Editor of the Evening Post.
Sir,—As the Orange Anniversary approaches the uneasiness of the public increases, and the property holders of the city are becoming alarmed. The opinion weighs upon the public mind that the Twelfth of July will either pass off quietly or that there will be blood-shed and desolation, and "woe in Montreal" whether Tom Robinson comes from Kingston or not; that in fact the proceedings of last year will be but as child's play to what will happen this year. Why this should be so seems a mystery; the authorities being cognizant of preparations and events as they transpire. I am sorry to learn that the Hon. Mr. Joly has refused Mr. Taillon's request to legislate on the matter. The Premier seems to be entirely wrapped up in affairs financial, but seems to forget that the lives of Her Majesty's subjects are more precious than gold. And after all, does not the 12th of July involve a heavy expenditure of dollars. Mark how much money the Quebec riots cost the Premier.

There is, in my humble opinion only one way to cure the evil and that is a radical one, let the Government prevent the Orangemen marching. If a formidable secret society sprang into existence to-morrow here in Montreal, having for its object the establishment of a Communist Government, how long do you suppose the authorities would refrain from action? Now, the Orange is a secret society, and mischief and disturbance follow in its track wherever it goes. We learn by cable that there have lately been party riots in Belfast, in which several persons were killed, and if the Orange procession takes place the people of Belfast will also learn by cable that the good city of Montreal is not a whit behind its sister.

What do the Orangemen require? Is their religion in danger? If so, the thirty or forty Protestant clergymen who have entreated them not to march must be dead to the interests of their church. Their marching commemorates a battle in which the Irish Catholics were defeated, which means that every year for ever and for ever, they are to be reminded of their past misfortunes, and that, too, when they are so willing to forget them. Let the Orangemen be liberal and refrain and all will be quiet; let them march and sad results will follow.

Yours respectfully,
AN AMERICAN PROTESTANT.
Montreal, June 28, 1878.

"THE PEACE OF MONTREAL."

MONTREAL, June 28.
To the Editor of the Evening Post:
DEAR SIR,—Under the above heading, in your editorial of yesterday, you condemn the action or rather want of action on the part of the Government in not submitting to the House a measure for the suppression of Party Processions and ask "Where is Mr. McShane?" Now, Sir, as there are two sides to every question I would rather ask where are our Irish Societies? What have they done to strengthen Mr. McShane or assist him in carrying such a measure.

Have they in the first place consulted any legal opinion as to the competency of the Provincial Legislature to pass a law making that an offence here which is permitted and sanctioned in the other Provinces of the Dominion. If so, have they framed a bill which will cover all the ground in this matter?

If they have done all these things and asked Mr. McShane to take charge of this bill, then I can easily understand your attack on Mr. McShane, but if not I fail to see how he can be charged with an attempt at playing "three-card-trick game," or with avoiding the issue with strategic tact.

As for the "ugly rumors which have been circulated about the course Mr. McShane intends to pursue," I can only say: let the work be properly inaugurated, let the St. Patrick's Society or the St. Patrick's National Association, draft a bill to meet the exigencies of the occasion and I am sure that Mr. McShane will spare no effort to carry it through.

I regret exceedingly being obliged to take up Mr. McShane's defence in this matter, but as I would consider myself guilty of physical cowardice were I to stand quietly by and see a friend, ill-treated, so should I consider myself in the present case guilty of even greater moral cowardice were I to allow his patriotism to be impugned or his character assailed without entering my humble protest.

Yours truly,
HOPKINS.
[If this is intended as a defence for Mr. McShane, then it does him an injustice. There is no necessity to wait for any society. Mr. McShane knows what the people—the people who placed him where he is—he knows what they want, and we repeat "Where is he?"

To the Editor of the Evening Post.
MONTREAL, June 27, 1878.
DEAR SIR,—One would think there was not excitement and trouble enough existing already over the approaching Orange holiday in honor of St. William, without the newspapers piling on the agony. I suppose the more exciting the news, never-minding its truth, the greater demand for the paper. I think the few extra dollars gained in this way, is not for the "Toronto" *Telegraph*, there would have been no such thing as

a riot in Toronto over the advent of O'Donovan Rossa, and the "N. Y. Herald" was lately nearly successful in bringing about a riot. We all understand the allusion of the Irish landlord, "don't nail his ear to the pump," and in like manner we understand the sensational sheets of the day, when now and then "Oh, please don't turn out on the 12th of July, it will be wrong; don't wear your regalia, and refrain from playing party tunes." When all the while the poor Orangemen are minding their business, and the Buffalo Irishmen doing the same. I don't want to teach you your trade Mr. Editor, and I don't know how, but if the newspapers would deal with facts as they occur and not strive to manufacture them it would be better for the public peace.

Yours, etc.

PEACE.

To the Editor of the Evening Post.

DEAR SIR,—Judging from last night's issue of the Montreal *Daily Witness*, one would fancy that the President of the Irish Catholic Union was interviewed *apropos* of our Irish Catholic friends of Buffalo, and that he gave it as his opinion that it was all a *canard*. Now, the President of the Union refused, three times, any interview with newspaper reporters, so that what appeared in last evening's *Witness* can be taken for what it is worth.

There exists, Mr. Editor, in the Union, a committee on "Foreign Relations," and whatever this committee may have done towards inviting our friends from Buffalo, I know not; but this much I may be permitted to say, that whether the Irish Catholics of Buffalo come on the 11th of July, or any other day, to Montreal, they will be received with as much welcome, and their stay in the city will be made equally as pleasant as that of the Barlow Grays.

I remain, Mr. Editor,
Your obedient serv't,
JOHN E. McEVENUE.

June 29th, 1878.

To the Editor of the Evening Post.

SIR,—With your kind permission I would make a few suggestions in relation to the petition of the Orangemen of Montreal for protection.

In the first place, why should that body arrogate to itself the word "Loyal" in its petitions, manifests and pronouncements, on all possible occasions, thus casting indirect reflections on other classes of Her Majesty's subjects and especially upon Protestants?

In the second place what "riotous mob" has "openly threatened them with violence" for I do not remember any mob assembling lately in this city, except that which fell sympathizing around the Hamilton Orange band on Tuesday night last might be deserving of the appellation.

In the third place, if the Orange association is so overpoweringly loyal why should it be so very secretively and why should a secret society obtain military protection? For, in my humble opinion, the Socialists, the *transients* and the Communists might with equal justice lay claim to the same privilege, the more especially as their movements, like those of the Orange body, are preceded by angry signs and followed by bloodshed and wailing?

The foregoing, Mr. Editor, are the remarks, and now for the suggestions, which shall be equally brief. I would respectfully suggest the petition signed by John Hamilton be amended so as to add the following to the original:—

We, the extreme Loyalists, in fact the only loyal people in the British Empire, or if you like on the surface of this rebellious hemisphere, want police and military protection in Montreal only, for in other places we can protect ourselves, and prevent others from doing likewise in our civil and religious rights, as the appended abstract of historical facts will show. Your petitioners on St. Patrick's Day 1867, in the good town of Peterboro, turned out in a body, seized a cannon despite the Mayor and other corporate powers, and turned it on the Irish Catholics, procession in defence of Civil and Religious Liberty; and on the same glorious day stabbed a young girl wearing a green shawl.

Your petitioners also notably proved themselves excruciatingly loyal when they insulted their future King at Kingston and Belleville in 1860.

Your petitioners, when breaking up a social dinner party, on a certain St. Patrick's Day in Toronto, and chasing one of the diners—a certain Thomas D'Arcy McGee—over the roofs of houses for his life, forcibly illustrated their love of the British Constitution, at the same time killing one Sheedy.

Your petitioners, loyalty was trembling in every limb with religious and political fervor when they battered the head of a Catholic procession in Toronto, in August, 1875.

Your petitioners, animated by the glorious memory of open and closed bibles and free speech, and all those other incentives which urge them on to deeds of heroism, displayed in the strongest manner their unalterable attachment to law and order when they burned down the Parliament buildings here in Montreal in 1849.

Your petitioners, having an idea that Catholics, and ordinary Protestants, possess no rights which Orangemen are bound to respect, would like to have an army to protect them while they abuse the Papists in Montreal.

Your petitioners, such is their attachment to the Church and the Bible, religiously abstain from Church throughout the year, except on the immortal Twelfth, and then play sacred music on the way, such as "Croppies lie down," "We'll kick the Pope before us," and the "Protestant Boys," and if the Papists don't like them and choose to be insulted, why, it merely proves their ignorance of the fine arts, and especially music.

And your petitioners shall never pray (except on the 12th, when they swear).

Yours truly,
JOHN AMILTON.
Montreal, June 28, 1878.
VILLA MARIA CONVENT.
DISTRIBUTION OF PRIZES.
The annual distribution of prizes of the above well known institution, took place on Thursday morning at 9 o'clock. The proceedings were opened with vocal and instrumental music, and was performed in a manner which reflects much credit on the Sisters of this Convent. The prizes were presented by the Rev. Mr. Rousselot, Curé of Notre Dame de Grace, assisted by Rev. Mr. Marghal, Rev. Mr. Hayden, Granville, Rev. Mr. Levesque, Rev. Mr. Beauchamp.

1st. Lord Dufferin's silver medal was awarded to Miss Josephine Bruneau, youngest daughter of the late Judge Bruneau, who, on receipt, made a beautiful and feeling address.

2nd. Lord Dufferin's Bronze Medal, was awarded to Miss Ellen Dunn, of Montreal. The elegant Microscope, and the volume of instructions thereon, presented by Mr. Edward Murphy, was awarded to Miss Annie Myers.

A splendid gold medal was awarded to Miss Archambault, of L'Assomption, for excellent progress in the English language.

A gold medal was presented to Miss McDonald, for mathematics.

CLOSING EXERCISES OF DE LA SALLE INSTITUTE, TORONTO.

[From a Correspondent.]

St. John's Hall, Bond street, was crowded by the *élite* of the city, to witness the interesting proceedings which take place at the end of the scholastic year. De La Salle Academy has become highly popular as a first-class commercial and literary institution both in Canada and the United States, as more than half the number of boarders—the whole being 125—hailed from the "other side." The choruses and solos were given in excellent style, and the debate on "Whether Greece or Rome produced the greatest men," was the feature of the evening. John O'Donohue, barrister-at-law, and Mr. Alderman Hughes paid a high and well-deserved tribute of praise to the good Brothers, who are laboring so zealously and successfully without any remuneration except food and raiment in the cause of education, which is perhaps more important now than at any other period of the world's history. In the absence of His Grace the Archbishop, who presided at a similar entertainment at the College of Our Lady of Angels, Niagara Falls, the prizes—rich and well-selected—were given away by Fathers Bergin, Cathedral; Vincent, St. Michael's College and others, and the gold medal by Mrs. Hughes.

A VISIT TO THE ST. VINCENT DE PAUL PENITENTIARY.

On Friday, the 21st June, the Minister of Justice, Honorable R. Lafontaine and his Deputy, Mr. F. L. Lash, visited the Penitentiary at St. Vincent De Paul.

The writer had a good opportunity to inspect the prison-grounds and observe the general routine and management of the Institution.

St. Vincent De Paul is governed on the congregated system, in contrast to the solitary, which is yet the system in some prisons in England and the United States. Many points may be argued for and against either of these, yet if we judge by the appearances on our late visit, we may safely say that our system in Canada is advantageous to both Government and individual.

We first visited the main buildings or cell-houses containing in all 237 cells. These cells are small, 8x3, hardly sufficiently large for the confinement of men, and considering the small amount of air which has access to these rooms, we could not but wonder when told that the sanitary condition of the prison is excellent. There are at present 287 prisoners confined in the Institution, and as will be seen by the number of cells, not sufficient to accommodate all, hence other apartments, such as School rooms and Hospital have been temporarily changed into Dormitories. Seeing the necessity of more room, the Government is now erecting a new cell-house, 140 feet long, 45 feet wide and 30 feet high, which will contain 120 cells, and furnished with all modern improvements, good ventilation and airy rooms. This building is erected by convict labor, and promises to be a fine structure and a credit to the Institution. We have also inspected the different shops, in which almost all necessary articles in use in the prison are manufactured.

Dr. J. A. Dechesneau, the present Warden, who has been in office since December, 1875, deserves credit for the able management during his administration. The discipline of the prison is good, the convicts labor cheerfully and their faces express general satisfaction.

It is not to be expected that in a penal institution where all kinds of dispositions and characters are congregated, we find none of whom will complain of severity or even of justice, but he who thinks that such places can be governed by smiles and entreaties only, will find his mistake if he studies the physiognomies of some we encountered in our rounds.

Rev. Father Joseph Leduc, who is chaplain for the Catholic inmates for a long number of years, devotes his entire time and efforts to the benefit of those under his charge, and we are glad to say that many have left his fold better men, and remember with feelings of gratitude the instruction received while in prison.

Rev. J. Allen, who has also for a long period the chaplaincy of the Protestant prisoners, is laboring zealously in his field and advancing the teachings of the Gospel amongst his congregation.

CITY COUNCIL.

STORMY MEETING—THE ORANGE QUESTION.

Ald. MERCEUR said that before the regular business came up he would ask the Mayor what steps he had taken to insure the peace of the city on the 12th of July.

His Worship then read the following reply:—

It seems to me that I cannot, with any justice, be expected to enter into negotiations or make any promises which could be implied as recognizing in any way such a body as the Orangemen, but I may say that I will keep a vigilant eye over any parties who may attempt to disturb the public peace on the 12th of July, and will rely on all peaceable and orderly citizens, irrespective of creed or nationality, to assist the authorities in maintaining the peace of the city.

In reply to a question from Ald. JEANOTTE, His Worship said the Party Processions bill was before the Legislature, but it was doubtful if it would be passed before the 12th.

Ald. MAISONNEUVE scarcely spoke as quietly as he would wish on the subject. From what he could learn, and he had made considerable inquiry, there would be a large influx of visitors here on the 12th of July, and there was trouble to be anticipated. He thought preparation should be made in advance, in order to prevent a repetition of the deplorable events of the last 12th of July.

Ald. HOLLAND said the matter was a most serious one. The city was threatened with riotousness from all parts, and some plan should be adopted for the protection of the city and its inhabitants. National and religious prejudice should be set aside. "The explanation of the Mayor was to his mind, unsatisfactory." Ald. LAURENT raised a point of order, as there was nothing before the chair. Ald. DOUGLAS said: "Your Worship, you wish to draw you out to see your own hands, that's your game."

Ald. HOLLAND said there was danger ahead. He was glad to know if Orangemen were to be assailed by ruffians simply because they were Orangemen?

Ald. KENNEDY said it seemed to him as if they were to have a 12th of July in the Council before six o'clock. He felt sure if the Orangemen went to Church as citizens no one would attempt to molest them. However, it had been before shown, there were two ways of going to church, one with a prayer book, the other with a revolver and 60 or 70 rounds of ammunition.

Ald. THIBAUD said the Orangemen had voted for Mr. McShane. There was hypocrisy in the Council. The Party Processions Act had been sent to Parliament, but the Premier declared that it must take its place on the orders. The Orangemen were entitled to their rights as citizens, not as an illegal body. They were not recognized in England and should not be here. He thought the Orangemen would not walk in a provoking manner with ribbons and banners, and trusted some agreement would be made to protect the city within the meaning of the law.

Ald. STEPHENS said there had been a good deal of riot in the city during the past year, which had the effect of injuring the trade of the city. He did not want to discuss the merits of the Orange or Green, Blue or Red, but he assured the Mayor that if he did not act as in duty bound, others would undertake that task and the peace of the city would be preserved, and assurance would be given that citizens would not be shot down in the streets.

Ald. KENNEDY said the matter could be put in a nutshell. Ald. STEPHENS had said some very hard things, but he was not to blame. For his part he knew that respectable Catholics and Protestants would unite in clearing both parties off the streets on that day.

Ald. ROSSIGNOL suggested that the troops might be called out to prevent the Orangemen from walking as a body.

Ald. THIBAUD asked why parties were not prevented from walking through the streets to insult their neighbors. The conduct of the Orangemen had been the cause of creating a depression in trade which was proving disastrous to the city. He said that members of this Council had telegraphed to the Cabinet of Quebec, asking them not to pass the Party Procession Act.

Ald. STEPHENS asked for names. Ald. THIBAUD replied that the members who were guilty knew from their own consciences that they had acted unjustly and with hypocrisy.

Ald. DOUGLAS said it was evident that the authority of the Mayor was to be superseded, as it had been last year. In fact they had been just plainly informed that such was the intention of certain parties. There were some queer magistrates in Montreal. He hoped the Legislature of Quebec would prevent, by legislation, a mere handful of Orangemen from insulting about seven-tenths of the population.

We were threatened with an invasion of Orangemen, and there was nothing to prevent an invasion of the other party. If the Orangemen insisted on walking our streets without doing nothing but butchers' shambles, for the Catholics, French Canadian as well as Irish, were determined they should not be allowed to march through our streets playing their ritual tunes. The Mayor would be justified in issuing a proclamation making it illegal for any body of men to congregate in the streets on that day, and 10,000 special constables might be sworn in for that purpose. The Catholics would not allow themselves to be annoyed, and there could be no peace unless the Orange procession was repressed. The Orangemen had no right to insult the Catholics, with bands of music and party emblems, and would not be allowed to do so long as it could be helped. The material interests of the city were suffering, and there could be neither peace nor prosperity until the illegal body was suppressed.

Ald. CLEGGINS said the peace of the city should and must be maintained at all hazards, no matter who the sufferers may be. He said the Orangemen had a legal right to walk until prevented by Act of Parliament, and that by law three Magistrates had the same power as the Mayor in calling out the troops in case of emergency. Citizens were determined to have the peace kept at all hazards, and to see that no man is oppressed.

The Mayor thought that Ald. Stephens, who took such an interest in the present matter, and made such a "fiery speech," did not show such interest in the welfare of the city, when he, as a member of the Lord Committee, signed a warrant for \$6,000 in the chain-stone account, in excess of the actual delivery to the Corporation.

Ald. STEPHENS denied this, and referring to the 12th business, said he hoped the outside public would do what they deemed best.

Ald. MULLIN said that the procession was an insult to Catholics, and could not be considered in any other light. He felt that such a demonstration was great an insult to Catholics as could be offered by a foreigner pulling down the National flag.

During the debate on the Orange question there were good many persons in the galleries who seemed deeply interested in the proceedings. The speeches of Aldermen Stephens and CleGGINS were especially remarkable for their bitter tone, and Alderman Mercer was scarcely less excited; while the French Canadians, as well as Aldermen Mullin, Donovan and Kennedy, were calm and respectful in their expressions, and said nothing to offend even the most ultra-Orangemen.

FATHER BURKE.

His Sermon at Kilreece.

"THE ATTRIBUTES OF THE MOTHER OF GOD."

The beautiful little parish church of Kilreece, in the diocese of Clonfert, has the distinction of being the first in Ireland placed under the invocation of Our Lady of Lourdes. It was dedicated on Sunday, June 9th. The good Bishop of the diocese, the Most Rev. Dr. Duggan (who has given more than one wonder before now of his remembrance of the wonders wrought under his own eyes in the famous French grotto), pontificated on the occasion, and the sermon was preached by the Very Rev. T. N. Burke. Kilreece is set on the crest of a bare hill, rather more than midway between Ballinasloe and Loughrea. A few miles off lies the bleak line of positions on which was fought out the last pitched battle of the Williamite wars, the famous field of Aughrim, now marked only by the ruins of a few redoubts. The only monument that marks the spot where the cannon-ball carried off the head of General St. Ruth and thus decided the fate of that day, (and very probably the political fate of Europe), is the name of the unfortunate Frenchman cut out of a white stone tree.

High Mass being over, the Very Rev. T. N. Burke, O.P., preached the dedicatory sermon, which he devoted chiefly to a glowing exposition of the attributes of the Immaculate Mother of God, of the prerogatives that preceded her birth from the beginning of time, and her apparitions upon earth since her Assumption into Heaven, taking for his text the words from the Apocalypse, "Behold a great sign appeared in the heavens; a woman clothed with the sun, with the moon under

her feet, and on her head a crown of twelve stars." The first apparition of the Blessed Virgin took place in heaven ages before Mary sprang into existence upon earth. She conceived her in His eternal counsels as God appeared in the sight of angels on the first day of their creation; and the rebellion that cast Lucifer out of heaven was the result of the adoration the Man-God in what he considered a native inferior to his own. Mary was thus made the sign of the eternal victory of God over the principle of evil. Her second apparition in the design and mind of God was when the curse of original sin and death fell on our first parents, and when the vengeance the Almighty denounced against Satan was that a woman's lool should yet bruise his head—that she should break his dominion upon earth as she had baffled his ambition in heaven. Having spoken of how frequently the Old Testament, in the persons of Judith, Deborah, and the Mother of the Maccabees, prefigured a greater woman yet to come, the preacher touched on the infinite mysteries of the Blessed Virgin's stainless conception and of her glorious motherhood, and passed then to a consideration of her apparitions upon earth since the day when, after her pure death, the angels bore her incorruptible body aloft from sphere to sphere, while the morning stars sang around them, and all the sons of God rejoiced as her Divine Son crowned her queen of all things that God had made. As the Almighty had permitted her to appear in promise and to be prefigured by the great Jewish women, so also since Mary's assumption she had sometimes appeared upon earth—always in the same character, always fulfilling some glorious design of God, always the type, the promise, and the guarantee of God's victory over His enemies. Thus did she appear on that glorious day, thirteen hundred years ago, at Ephesus, when the whole people of God with one voice proclaimed her *Mater Deipara*—God-producing mother—and so put an end to the pestiferous heresy of the Arians. So, centuries later, when Dominic was praying at the midnight hour, bewailing the miseries of the time—when in that most Catholic land of Provence the churches were in flames, the Bishops and priests were driven into exile, and confusion and bloodshed covered the land—in that midnight hour of his anguish appeared the figure of Mary, with her Divine child in her arms and the Rosary beads in her hand, bidding him go forth and preach the Gospel under this new form of prayer, and that he should heed the age. And Dominic went forth in the power of Mary, Queen of the Rosary, and he changed the face of the earth as if a new pentecost of faith and love had passed across the world.

Passing over many other apparitions—fresh within the memory of us all, but a few years ago, still remembered by the young, witnessed by their own Bishop of Clonfert, examined by thousands of priests and hundreds of bishops, witnessed by the sneering and sceptical who came there to scoff and criticize, but not to pray;—but twenty years ago, a little peasant child, tending her sheep—a little child with no other knowledge save to raise up her pure and sinless little heart with the baptismal vows of innocence upon it,—behold the vision of a woman—a woman apparently clothed with the sun, with the moon under her feet, and the stars of glory around her head—a woman with upturned eyes and hands, as one who was accustomed to look upon God. The child was terrified at the vision, and shrank away, until this woman spoke to her in the sweetest accents, and told her not to be afraid, and said, "Go, say this place is mine." Men came, and the child pointed out distinctly the place of the vision, but the child's words would have gone but a very little way, indeed, even to impress those who heard her, much less the world without, but a strange fountain of water broke forth from that arid rock, and the blind came and took of the water and put it to their sightless eyes, and their eyes opened and they saw. They brought the lame, and the paralysed, and the sick, and the dying, and the drooping head, and the languishing heart from which all hope of health and life were gone—they brought them with words of despair upon their lips, they laid them down there, they took the water from out of the rock where Mary had stood with her virgin feet—they threw that water, and the hearts that were languishing unto death suddenly revived again, the paralysed limbs sprang up as if the Lord Himself had spoken to them as of old, and said, "Take up thy bed and walk"—the hearts that were despairing and drooping once more opened to hope and to joy, and those who were brought there helpless were the first to enter the neighboring church, and there before Mary's altar, before the image that was erected as nearly as could be on the spot of the child's vision, to intone a *Te Deum*, and go back rejoicing in the fullness of health. But greater miracles than those were wrought. Men had come to that grotto of Lourdes with the darkness and blindness of infidelity upon their minds—men had come there not believing in God and scoffing at Mary—men had come there upon whose seared hearts and desolate souls no ray of hope, or faith, or love, seemed ever destined to shine again—men had come there with hearts hard as the nether millstone, only to amuse themselves by the sight of the credulity and superstition of their fellow-men; but after a time their reluctant knees began to bend, their hearts began to beat faster, and yet more softly; tears from eyes that had never shed tears before came forth, and the men who believed not God were the first to intone the *Credo* and give glory to God and to Mary. In this 19th century, that boasted it would not believe anything unless it saw God, in His infinite mercy, condescending even to the very repulsive spirit of the age, made His power visible, tangible, demonstrable through the influence of Mary in her *cave of miracles* at Lourdes. What wonder that when the Bishop came home, smitten with that inexplicable feeling that must come upon any man when he finds himself brought face to face with the miraculous Divine power, working beyond all the ordinary laws of nature, what wonder that in the warmth of his zeal he proclaimed the glory of this great woman, whom the angels acclaimed at the dawn of creation—whom the Church of God would acclaim to the last day of her millenary? What wonder that he placed this diocese under the shadow of her name, and protection, and that while wonder was added to wonder in the grotto of Lourdes, and all the world was lost in amazement, for this diocese was reserved the great glory to send forth, in the name of Ireland, a national banner, which hung in that most blessed place, and told every stranger from the ends of the earth that Ireland was foremost amongst the nations to do honor to Jesus Christ, and to Mary. The grace given to them was being increased by an additional grace to-day. They need not now cross the sea to meet their mother in the fulness of her power, for here, in this beautiful parish church, under the invocation of Mary, her shadow would fall upon them, her protection, abide with them; and here, in this holy place consecrated to God, there would dwell the same fountain of grace, and the same power, ready to flow forth for the needs of every man, woman, and child, in that hour of their intercession.