

THE NEW CATHOLIC DAILY.

The following subscriptions have been received by the Rev. Father Brown towards the new Daily newspaper project. With reference to this fund we make no promises about starting the paper. All we can say is that the prospects of such an undertaking are more encouraging now than they ever were before.

Table of subscription names and amounts, including Lawrence Craven \$ 5 00, John Darcy \$ 2 00, William Grace 10 00, Peter Lyster 1 00, James Foley 20 00, Thomas Fennell 15 00, W. F. Lynch 5 00, Thomas Cone 1 00, William Barret 2 00, Wm McElroy 1 00, Alex. Mooney 2 00, James Cotter 1 00, John R. d. y 10 00, Thomas McCabe 4 00, Patrick Cosgriff 1 00, Maurice Gahan 1 00, Lawrence Power 2 00, Michael O'Connor 1 00, Patrick Waldron 1 00, John Meihan 2 00, Matthew Dineen 5 00, John Shea 1 00, James E. Mooney 2 00, Thomas Butler 4 00, James McCormick 2 00, J. McMahon 1 00, Daniel Quinn 1 00, John Stewart 10 00, Michael Savage 4 00, Wm Orton 2 00, Martin Kiley 5 00, Michael Meihan 4 00, Daniel Kiley 5 00, Michael Burke 5 00, George McGlynn 5 00, Patrick Gaffey 1 00, Patrick Hines 1 00, Patrick Mulhern 1 00, John O'Neill 1 00, Thomas Bowes 4 00, Michael O'Grady 1 00, Christopher Henry 4 00, John Keenan 1 00, John Cannon 5 00, Owen McGurn 1 00, Lawrence Brown 1 50, Bernard McAllister 1 00, Thomas Shelly 5 00, Patrick Larkin 110 00, W. F. Casey 5 00, Thomas Barrett 4 00, Patrick Monahan 5 00, Michael Meighan 1 00, John Costello 10 00, Patrick O'Neill 5 00, Michael Buckley 1 00, Joseph Furlong 1 00, Michael Dowling 3 00, John Devine 2 00, John Harding 3 00, Peter Donovan 100 00, John O'Connor 10 00, T. Kuefe 5 00, Thomas O'Brien 1 00, Michael McNamara 1 00, W. Doherty 5 00, J. Colley 1 00, W. Mullin 10 00, P. Cutler 4 86, F. Smith 1 00, J. Mulhearn 2 00, J. Brennan 2 00, Thos McGarity 1 00, H. Newman 4 00, Donald Shea 10 00, J. Ryan 3 00, T. Marvin 5 00, J. Walker 1 00, L. Grubert 1 00, J. McMary 5 00, W. Mathews 2 00, V. Haman 2 00, D. O'Neill 5 00, G. Hayes 2 00, R. Kane 5 00, D. Millarky 4 00, J. McNamara 5 00, P. Conoran 2 00, W. Daaaher 2 00, J. Rodgers 5 00, W. Nicholson 2 00, Geo. Craven 4 00, J. Spearman 2 00, William Tracey 4 00, M. McGurn 5 00, Owen Coogan 2 00, M. Bracken 1 00, E. McNamee 1 00, B. Donnelly 5 00, Patrick Hughes 1 00, J. Ryan 2 00, John Clancy 4 00, J. Draw 2 00, Patrick Murray 1 00, T. Hughes 2 00, Patrick Cooney 1 00, Fitzpatrick 5 00, Denis Kelly 1 00, P. Boyle 5 00, Joseph McFarlane 1 00, J. Kennedy 10 00, John McMahon 2 00, P. Sullivan 2 00, John Welch 5 00, H. Gallagher 4 00, William Wilkinson 2 00, John Gillies 4 00, Charles Curran 2 00, John Lyons 4 00, Martin Brennan 2 00, W. L. Coleman 1 00, Charles McKenna 1 00, Miss A. Burt 2 00, Jeremiah O'Connor 1 00, Thomas Johnston 20 00, Matthew O'Byrne 1 00, Sarah Lawlor 1 75, George Bennalack 1 00, Mary Burns 2 00, Mrs. Carroll 2 00, B. McNamara 1 00, E. Green 5 00, Kate Allan 1 00, Daniel Shea 2 00, Mrs. Gavan 1 00, John Brennan 1 00, James Mullin 1 00, A. Friend 5 00, Mrs. Doyle 5 00, Mr. Conlon 2 00, Widow Murphy 5 00, Daniel McCarthy 10 00, Patrick Monahan 1 00, Denis McCarthy 10 00, Michael O'Brien 1 00, William Burns 5 00, John Flanagan 2 00, William Clark 4 00, Kate Burns 1 00, John Duffey 1 00, Francis McVeney 1 00, Erence O'Dowd 1 50, Miss Murray 1 00, Sarah Curran 2 00, Rev. St. Francis 2 00, Patrick Egan 2 00, Mrs. Collins 1 00, James Harding 4 00, Widow Purcell 1 00, Thomas Moore 4 00, Mrs. Brennan 2 50, McMahon Guards 262 00, Mrs. Cummings 2 00, Joseph Guilfoyle 6 00, Jeremiah Walsh 1 00, Thomas Furlong 2 00, James Nolan 5 00, Mrs. Charlebois 10 00, James Murphy 2 00, Wm Matthews 2 00, James Prendergast 5 00, Michael Ryan 2 00, Mrs. Millony 4 00, St Ann's Tem Sy 100 00, Mrs. Guilfoyle 5 00, J. McGauvran, MP 100 00, Anne McVey 1 00, St Ann's Ch. Mary 100 00, Mrs. Sutcliffe 6 00, Mr Power 1 00, Mrs. Johnson 4 00, Mr Shelly 5 00, Hugh Gavin 5 00, Mary Ann Hamel 1 00, Thos O'Connell 15 00, John McLane 2 00, Thos Driscoll 4 00, Mrs Ainslie 1 00, Mrs. Gamber 1 00, John Crowe 3 00, John Kane 5 00, James Noonan 2 00, Dennis Coughlan 5 00, Mr Collins 1 00, Annie Lennon 6 00, James McKown 5 00, Mrs. Murphy 1 00, Honayne Bros 4 00, Wm. Sullivan 10 00, Peter McKeown 5 00, Mrs. O'Grady 1 00

"IRELAND'S CAPABILITIES."

LECTURE BY THE VERY REV. FATHER PIUS.

A lecture was delivered in St. Mary's Hall, Belfast, by the Very Rev. Father Pius, Passionist, in aid of the funds of the Holy Cross Conference, Society of St. Vincent de Paul, the subject being "Ireland's Capabilities." Father Pius, on rising to deliver his lecture, was received with prolonged applause. He said the idea of this lecture came into his head a long time ago, upon the shores of Canada, when he saw a nation finding its way to celebrity and riches, and power, and to a place amongst the nations of the earth—when he saw their colonies, similarly circumstanced, and when, gazing upon their prosperity, and upon the opportunities they enjoyed, without one to interfere with them, he looked back upon the country to which then he was an exile, and to the powers that were allowed to grow fallow at home, and with sadness began to find out how, as far as his experience could help him to find, the cause for the dissimilarity between two peoples, both born upon the same soil; one crushed, fettered, confined; another with its fetters thrown off, expanded by salubrious air, by a generous Government, and gloriating in riches, power, and in freedom (Applause.) We have in Ireland 24,000,000 of acres of land, and allowing eight millions for waste—for mountain, rock, and water—there remained fourteen millions of acres in this country of fine, good, arable land; and, according to the calculation of some great philosophers, such as Allison, Sir Robt. Keane, and others, these sixteen millions of acres would support forty-eight millions of human beings, which calculation fell short of Goldsmith's, when he said "every rood of ground maintained its man." These philosophers would say that every acre ought to maintain three men. The land in Ireland ought to sustain forty-eight millions respectively, and give them a decent means of subsistence. What have we? Five millions, and a great many of them verging upon the borders of starvation. And yet they find everywhere their countrymen ready to spend their powers upon the soil, but they had not the opportunity because the country is possessed by an alien aristocracy, because toil and sweat and labour were rung out of them on an alien land in foreign countries to be squandered in sin and folly and debauchery. (Applause.) They had seen an explanation of this truth a few days ago in the papers—(applause)—when a fine, hardy, intelligent race of men, as they could see from their evidence of a court of justice, displayed their natural talent that God gifted them with though crushed down by the want of education. There was breaking through their want of knowledge of the English language a fine picturesque description of their suffering that told of the powers they possessed. When he saw in the valley of the Nile the poor Arabs living in miserable cabins, while their masters lived in luxury, he pitied their state, and when he returned to Ireland to find the same state of things, and to find not Mahomedans but Christians lording it over their slaves, he felt that he could not allow himself to speak of it, and that the very thoughts of it curdled one's blood and almost made one become a rebel. (Cheers.) They found in Ireland that when a man did take the waste mountain, and dig and toil till it became arable, and when he had built a little hut upon it, that some foreign lordling, with money in his pocket, could come over and buy him out, and cast him upon the roadside in starvation. This was done by law, done by what was called the "British Constitution," and then they were blamed for not falling down upon their knees and worshipping that same "British Constitution" that had worked their misery and brought them starvation. (Applause.) The rev. lecturer passed over the various counties in Ireland which he considered the most fertile, and asked what did all their fertility end in? There were to be found on them fine grass and splendid bullocks, and the latter were shipped over to England to make a trade for us and feed John Bull. He heartily wished that such another law would be put into operation as that which existed in the past—that we should not ship our cattle, but should kill and eat them all ourselves. (Loud applause.) The next branch of industry that he took as an illustration was mining, which he considered was undeveloped in this country. Our mines, he said, were not immense, but they were moderate and quiet, such as would suit our own wants, and had only to be worked. But they were prevented from being worked by a deadly kind of enterprise. There was the want of courage, the want of a capital, and there was, he should acknowledge, a want in some cases of energy in ourselves. These mines were lying dormant because other interests besides our own were concerned in these hidden treasures. Another capability was the water of the country. If the splendid rivers that we have in the country were in America or in England they would have upon their banks factories, which would enrich the country; but because they happen to be in this country they lie useless, and are only utilised for the inspiration of our poets. Again, there were sixty-five bays in Ireland, in fourteen of which the largest ships in the English navy could float and anchor with perfect ease, and yet they were put to no use. The learned and rev. lecturer described a passage he made from Waterford to Bristol on one occasion, and detailed the thoughts it gave rise to when he found on the one side a beautiful harbour, easily approachable, but little utilised, and on the other, at the end of an intricate stream, a busy hive of industry, with splendid quays and docks. The cause of this was a law passed by William III. which crippled and confined our trade. (Applause.) He referred to Galway harbour as another instance where an attempt to take advantage of its favourable position was destroyed recently by English capitalists. There were around our coast the finest fisheries that existed in the Three Kingdoms, and yet they never could have good deep sea fisheries, because we never could have the means, while the Scotch and English fisheries were subsidised. So we are compelled to import herrings from Scotland and England, while there were plenty around our shores if we could only have the means of catching them. (Applause.) The fisheries were all utterly useless, because the resources of the country were taken away, and because those who had them would not give us the means to help ourselves. Though there might be too many manufactories in a country, yet he believed that those of Ireland should be extended. It was said, and with some argument, that we are not a manufacturing people, and that we were more inclined for green fields and the beauties of nature. He did not consider tall chimneys, which the Scotch and English so much boasted of, as manufactories, but he reckoned it by the amount of skill and tact which were expended in it. What the Irish did manufacture was the best in the world, and no other country could compete with it. He enumerated the various industries of Ireland, which showed that in what they did manufacture they produced the best articles in the world. The best linen in the world was made in Belfast, the best whiskey in the world was in Dublin—(laughter)—the best freeze in the world was manufactured in Blarney, the best poplin in Dublin, the most beautiful pottery in Belleek—and the rest of the world could not make an article like it—and the best stockings ever worn were made in Balbriggan. (Laughter and applause.) The lecturer next dwelt with literature and learning, and said that, with regard to these two branches the capabilities of the country were not properly developed. He detailed the causes for their decline in our country, and compared the art of painting of the

early Catholic times with that of the present day, remarking that the former, in all the old masters, found expression in the grandest ideas of Heaven and the Divinity while the painting of modern times was represented by, say, two pigs feeding out of a trough or a cow scratching herself against a hedge by the wayside. In our literature we have truth, and virtue, and purity, and are free from the infidelity that prevailed the literature of England. No matter how the Irishmen might be represented by his enemies, no matter how he might scoff at by his ignorance—and an ignorance that he laboured under could not be accounted for he was compelled to adopt in early days the English language, and was hanged or exiled if he learn it—but no matter how great his ignorance, the Irishman was a boine gentleman. (Applause.) The only part of Ireland in which he met savages was Belfast. There was here a spirit of rudeness, a dogged party spirit inspired by some infernal thing which was not born of Christianity. And if it were exhibited in our own ranks at times it was only called up in a spirit of self defence for such a spirit was not begotten of Catholicity, nor was it of native growth. In conclusion, he said if we were all able to control ourselves and rule ourselves we would do something to make ourselves worthy of our own nature—worthy of our former history and of our future destiny. (Loud and continued cheering.) He hoped the day would come when we would see all the capabilities of Ireland thoroughly developed, when they would rejoice in the full acquisition of all that they wished, and when they rest in the shade of peace and happiness that their own industry and energy had procured for them. (Loud and repeated applause.) His Lordship said he was quite satisfied that it was unnecessary there should be any special vote of thanks proposed to the Rev. lecturer. The lecture had been a rich treat to his lordship, and he was glad he had the opportunity of hearing it, as it had brought back to his mind some things which he had in part forgotten. His lordship hoped that the result of the lecture would be to make them wise and prudent, and to prompt them to give any encouragement they could to the development of the trade of the country. He trusted that those who had power to do so would give us some encouragement, and that before many years we would see Ireland as "glorious and free" as the poet wished her to be. (Applause.)

THE ANTONELLI WILL CASE.

THE ARGUMENTS OF COUNSEL ON BOTH SIDES.

ROME, Dec. 7, 1877.—This long-expected and repeatedly adjourned causa celebra was yesterday brought before the Civil Tribunal, presided over by Signor Pio Teodorini, a former member of the Italian Government, and attended by two Judges, Antonio Spaziani and Luigi Otavii. The plaintiff, Countess Loreta Lambertini, was represented by Diego Tadjani, a Deputy, and the ablest advocate in Naples. The counsel of the defendants—Counts Gregorio, Angelo, and Luigi Antonelli, and the Countesses Rosalia Antonelli-Sanguini, and Innocentia Bortazzoli-Borghiana, co-heirs of the late Cardinal—was Adriano Mari, a Deputy, and former President of the Chamber, and former Minister of Grace and Justice, a Florentine advocate of the highest reputation, assisted by Antonio Bacchettoni, a Roman advocate.

THE CLAIMANT'S CASE.

The plaintiff's counsel based his argument on the fact that the Cardinal's natural daughter was born in 1855, and that matters relating to her birth must be settled according to the laws then in vigor, i.e., to the old Roman and canon law; and the Regolamento, or code based on both, and published in the Pontificate of Gregory XVI. These laws, says Tadjani, admit the testimony of witnesses in cases of this nature, in contradiction to the present Italian law, which forbids all inquiry as to the paternity of children born in wedlock, as the Countess Lambertini was on the old principle, "Pater est quem nuptie demonstrant." Signor Tadjani argued that although the plaintiff was baptized as daughter of Angelo Marconi, by his lawful wife, Antonia Balzerini, and lived with her mother as her daughter till the day of her mother's death, and although she was married as Loreta Marconi, a legitimate daughter of the Marconis, and bore no other name, she was always known to be a natural daughter of Cardinal Antonelli, and her mother, as it would be proved, was not Antonia Marconi, but a foreign lady whose child was secretly entrusted to the care of the said Marconi, to be brought up as her own child. Tadjani wound up by an appeal to the Court, from whom "in a great cause great justice was expected."

THE SNEECHES FOR THE DEFENCE.

He was answered by Bacchettoni, who, as an old advocate accustomed to Papal Courts, where only written pleadings were admitted, endeavored, not with much success, to demolish the argument which the plaintiff's counsel had built on the authority of old Roman and Canon jurists and commentators. Then followe Mari, quite a match for Tadjani, now starting the Court by the thunders of his earnest delivery, now edifying it by the extent of his professional erudition, now beguiling it by the variety of his forensic subtlety, but more often amusing it by sallies of genuine wit, and even of less allowable Florentine drollery, contrasting not unpleasantly with the broader humor of his Neapolitan adversary.

Mari established the principle that no man has a right to pass from a legitimate to an illegitimate condition. He contended that the Countess Lambertini was born of lawfully wedded parents; that she was baptized as the daughter of Angelo and Antonia Marconi; that the fede di battesimo was at the time of her birth the only public register; and that her name was always given in that capacity when the officers of the census, both in Papal and Italian times, applied to her mother for the names of the members of her family and of the inmates of her house. Under that name she was married, and she has even now no other maiden name. She is Countess Marconi Lambertini, or she is nothing.

From this condition, established in her favor by all these documents, and by the possesso di stato—i.e., from the fact that she has always been held and shown by her parents as their own, well cared for by them, well brought up, lapped in luxury, and at last advantageously married—she would now, by her own act, and from interested and immoral motives, pass herself off for an illegitimate, an adulterous, and a sacrilegious child. To this, Mari declared, the law objects on principles, because, were such pleas admitted, there would be no end to the claimants who, for sordid objects, and with a view to "better themselves" upon wealthy and noble persons. Upon that ground the learned counsel thought the Court should not proceed to the examination of the plaintiff's witnesses. There would be no means to prove that the plaintiff was not the daughter of Angelo Marconi; no means of establishing the absence or impotence of the latter. Much less would it be practicable to trace the maternity of the foreign. The evidence alluded to by the plaintiff's lawyers was utterly worthless, and so much so that the plaintiff's advocate, Signor Tadjani himself, had no hand in drawing it up, and had not deemed it expedient to insist upon it. Signor Mari, of course, adverted to the contradiction involved in the argument of his adversary, who would, according as it suited his purpose, abide now by the old Papal, now by the present Italian law; but Signor Mari thought both laws were against the

claimant, for neither admitted the evidence of witnesses towards the establishment of the illegitimacy of a legitimate child, nothing being more difficult, nothing more delicate, nothing more liable to deception and abuse. Signor Mari set aside the argument that the Countess Lambertini was called Loreta because this was the name of the Cardinals mother. Loreta, he proved, was equally the name of the Antonia Marconi's mother. The wealth lavished by the Cardinal on the plaintiff's mother proved nothing, or, at the utmost, it only showed that he might have been brought to believe facts which could never have been substantiated even to his own full satisfaction. Paternity, except as established by law in legitimate wedlock, was always a matter of doubt. What could easily be based on proofs was the maternity, for mater semper est but here the mother could not be produced. Before the law the Countess Lambertini was either Antonia Marconi's daughter, or she was nobody's child.

The correspondent of the London Times, who has proved himself to be a virulent hater of everything Catholic, has to admit as follows:—

The Court reserved judgment, but the cause is apparently at an end, for the impression made on a very large and attentive audience, among whom the lawyers were numerous, was that in point of law the plaintiff had no cause; and such must needs be the conclusion of the Court. Signor Tadjani, indeed, expressed his determination to bring the foreign lady into lady, who was, and would always remain, a mere myth, or to prove the substitution of her child as that of the Marconi Court if her presence was necessary, and no one could say to what extent the present aspect of the case might be altered by such an incident. But, as it now stands, there seems to be no question as to the plaintiff being the legitimate daughter of Angelo and Antonia Marconi, any presumption of Cardinal Antonelli's paternity, however fully based on his own conviction, and corroborated by his acts and conduct, not being reducible to tangible legal proof. Sentence is expected to be given before the end of the present month.

CATHOLIC INVENTORS AND PIONEERS.

Dean Swift in a sarcastic mood observed—"If a man makes me keep my distance, I have the satisfaction of knowing that he must in consequence keep his own;" and we Catholics would have an equal satisfaction if bigots in striving to ostracise us could do so thoroughly as to cut off all the blessings they enjoy through Catholic work and genius. Then they might realize that they owe to the Papist they affect to despise almost everything they best, from the grand institutions that accompany their civilization, down to the humblest contrivances that minister to their wants.

It was the Papists that founded all the great universities of Europe, and established the first free schools for the people. To Papists the world is indebted for the Bible, the Greek and Latin classics, and for the preservation and cultivation of the sciences.

Nicholas, the Cusan, taught that the earth moved, and not the sun, about one hundred years before Galileo; i.e., in 1431, and was created a Cardinal for his learning. Copernicus, a priest, taught the same in 1500, under the protection of Pope Paul III., and the Bishop of Ermland. An Irish Catholic Bishop named Virgilius, first formed the correct theory of the rotundity of the earth. A Papist first read the field of the heavens through a telescope. A Papist (and a Pope) first regulated the clock of time. Father Secchi, the greatest living astronomer, and highest authority on solar phenomena, is a Jesuit priest residing in Rome.

A Papist discovered galvanism; another discovered the compass. The variation of the compass was discovered by a Papist (Sebastian Cabot). Barometers are the invention of a Papist (Forcielli). A Papist invented gunpowder. A Papist from Spain drove the first steam engine (see life of Alvarez). A Papist built St. Peter's. Father Dum, S. J., first discovered and utilized the properties of gas. In 1794 he introduced it at Stonyhurst College, England, and in 1815 lighted with gas the village of Preston. The portrait of this Jesuit still hangs in the main room of the Preston Town Hall. Spectacles were invented by a monk of Pisa. The knife and fork that you use at dinner are Papist by descent (Italian inventions); and the toothpick after them is Papist in origin. That humble but useful article, the wheelbarrow, was constructed by no less a person than the renowned artist and author, Leonardo da Vinci.

A Papist (Chaucer) was the father of English poetry. Two of the greatest poets of England, Pope and Dryden, were Papists. Dante, Ariosto, and Tasso were Papists. Cervantes, the great novelist, was a Papist. The first reviewer (Donalio) was a Papist. Dr. Neil Arnott, F. R. S., 1798 to 1874, author of the celebrated work "Elements of Physics," and Physician Extraordinary to the Queen, was a Catholic. The first treatise on Algebra was given by Lucas Pacioli, a Franciscan monk. The Arabian system of arithmetic was introduced into Europe by Gerbert, afterwards by Pope Sylvester II. In our own age the Papists have the greatest sculptor (Canova), the greatest political economist (Adam Miller), the greatest moral philosopher (Schlegel), the most learned Biblical critic (Wiseman), the Papist orators of the French pulpit are the grand fount whence all preachers drink their ideas. All that is grand in the architecture of England, York, Minster, and Westminster, are the relics of Catholic services, and were built by Papists.

Raphael and Corregio were Papists. Papists almost monopolize singing, painting, and architecture. The oldest example known of harmony in music is in the treatise of a learned monk, Hucbald of St. Amand in Flanders, who lived between 804 and 930, and was an earnest student of Greek music. His art was to add to the tenor a second part like it, but four or five notes higher, or add a third to run with the upper melody in the octave beneath. This invention was called the organum. It was Guy, a Catholic, and a monk of Arezzo, in Italy, that introduced the scale of musical notes into church singing; the church inventor of the organ was also a Catholic. Most of the great music composers have been Catholics—Mozart, Haydn, Clementi, Pergolesi, Beethoven, Carl Maria von Weber, Donizetti, Bellini, Verdi, Gounod, etc., and nearly all musical artists.

Engraving was invented by the Catholic, Albrecht Durer. Printing was invented by Gutenberg or Fastus, both Catholics, living in Catholic times. Paper was also invented by Catholics. The publishers of the first volume of the Bible, and the editors of the first classical works, as well as the founders of the first newspaper, were Catholics. The first almanac printed appeared in 1474. The first printing-press ever set up in England was placed in Westminster Abbey by William Caxton (died 1492), the same year in which another Catholic, Columbus, discovered America), under the patronage of its abbot and monks. The followers of Faustus fled to Italy, where they set up the first Italian press, under the protection of the Pope. The first book printed in the new world was the "Spiritual Ladder of St. John Climacus, printed at Mexico in 1535, by John Fablos.

The first voyage around the world was performed by the ship of a Papist (Magellan). Nunez de Balboa, a Catholic, discovered the Ocean; and Nasco de Gama was the first who doubled the Cape of Good Hope; Jacques Cartier, a Catholic, discovered the St. Lawrence; De Soto, a Catholic, first explored the Mississippi; and Champlain, a

Catholic, was the first to explore the great Northwest. A Franciscan priest praised God beside the great cataract of Niagara before Europe dreamed of its existence. Mount Desert, Maine, was settled by a colony of Catholics in 1605, and the first religious service ever performed by Europeans in New England, was by the Jesuit Fathers of this colony. The discoverer of the Salt Springs at Onondaga, N. Y., was the Jesuit Father, Simon le Moyne, in 1654. Marquette is well known as the missionary and discoverer to necessitate our saying that he was a Catholic priest. Father De Smet, the great Indian missionary did more to civilize the American savage than all the ministers of other denominations combined. All the Catholic missions of the Northwest stand as monuments of advancing civilization. The first who called attention to the mineral oil near Lake Erie, was the Franciscan Father Joseph de la Roche d'Allion, in 1627. The first who worked the coppermines on Lake Superior, was a Jesuit lay-brother. The first cargo of wheat sent down the Mississippi from Illinois, was raised at a Jesuit mission. The first sugarcane was raised by the Jesuits at New Orleans. In the library of Major Ben: Perley Poor, at Indian Hill Farm, Nass., we have seen several large and elaborate volumes, constituting a minutely perfect report of the New England coast, written and sketched by Jesuits, and printed in Paris sixteen years before the Pilgrims landed on Plymouth Rock. Without attempting to enumerate all their services to the Republic, it is sufficient to note that Catholics erected the first college in North America, and first established civil and religious liberty in the United States.—Pilot

MISCELLANEOUS.

The Detroit News reports that that city contains 35,000 Catholics, 10,500 Protestants, and 69,500 infidels.

THE QUEEN AND THE PRINCESS BEATRICE paid their hastily-arranged visit to the Premier at Blythenend Manor on Saturday last, and after remaining some time returned to Windsor.

HOME RULE CONFERENCE.—A meeting of the Home Rule Conference Committee was held in Dublin recently, when a resolution was passed that the National Conference should be postponed from the 22nd inst., the day for which it was originally fixed, to the 29th of January, for the latter convenience of the delegates.

ANOTHER OLD AND HONORED PRIEST of the Archdiocese of Armagh passed away on Tuesday the 18th Dec., in the person of the Very Rev. Canon M'Crystal, P. P., Cookstown. The deceased clergyman was born in the year 1803, and at the time of his death had been the long period of forty-four years in the ministry. The funeral obsequies will take place to-morrow.

DEATH FROM INHALING LIGHTED PARAFFIN OIL.—LUGGAN, FRIDAY.—A girl named Rooney, aged 13, and living in Carbett, Derry-messah, came to her death on Thursday by accidentally inhaling the flame of a burning lamp which she had attempted to extinguish by blowing out. The flame burned her face; and after suffering much agony, she succumbed to the effect of the injuries received.

A MEETING UNDER THE AUSPICES of the Ballyclare Tenant Right Association was held in Ballyclare, on Wednesday the 19th Dec. Resolutions were passed advocating an amendment of the Act of 1870, so as to restore the ancient custom of Ireland, and to have it made a presumption of law that every holding in Ulster is subject to tenant-right. A resolution was also passed proposing the extension of the custom to the rest of Ireland, and Grand Jury law reform, was the subject of one of the subsequent motions.

RETURN OF AN EXILED ARCHBISHOP.—The heroic and persecuted Archbishop of Caracas and Venezuela, Mgr. Antonio Ponte, has returned to his diocese after seven years of exile in the island of Trinidad, taking advantage of a general amnesty accorded by General Alcantara, the present ruler of Venezuela. Mgr. Ponte has been received with demonstrations of enthusiastic affection by both clergy and laity of his diocese. The archbishop, on landing, was borne in triumph by the multitude from Guaira to Caracas.

FLOODS ALONG THE BARR AND LOUGH NEAGH.—LUGGAN, FRIDAY.—I regret to be obliged to report that the inundations at the month of the Upper Barr, at Portadown, are already nearly as great as they were last winter. The mosses are in some places covered. Along Lough Neagh the waters were rapidly rising, but it is to be hoped that the frost which has set in will stop their further rise, and that the inhabitants along the flooded districts are not doomed to experience a recurrence of last winter's severe sufferings.

ARRIVALS IN ROME.—Mgr. the Marquis de Stapoole has arrived in Rome. Among the other arrivals are the Marchesa di Pimodone, widow of the Pontifical General the Marchese di Pimodone, killed at Castellidardo on the 18th of September, 1869; General de Charette, the Misses O'Gorman, Major Kelly Kenny (2nd Queen's), from Malta; Hon. Mrs. Bruce, Mrs. and Miss Arkwright, Hon. W. and Mrs. King Harman, Lady Margaret Compton, Mr. Trefroy, Colonel Strange, Mr. Wilmot Chetwode, and Mr. Butler Johnston.

THE VICE-RECTOR OF THE IRISH COLLEGE.—With in a week or two the Very Rev. James Maher, D.D. leaves Rome for Ireland, where he will take up his residence, and cease the duties of Vice-Rector of the Irish College. He will be succeeded by the Rev. Father Egan. He himself is the successor of the Rev. Father Moran, now Bishop of Ossory. He will be much missed, at least for a time. He brings with him the hearty wishes for his success of all his countrymen in Rome.—Weekly Register.

A WOMAN DROWNED NEAR LARNE.—On Thursday evening D. R. Taggart, Esq., M. D. coroner and a jury held an inquest at Sallagh, parish of Cairncastle about five miles from Larne, on the body of Jane Stittlington, which was found lying in a stream by the road side on Wednesday evening. The steam had been considerably swollen on account of the heavy rains. After hearing the medical evidence of Dr. Kane, of Larne, the jury returned a verdict of found drowned, and expressed their belief that was purely accidental.

ST. ANDREW'S DAY IN ROME.—The feast of the patron saint of Scotland was duly honored in Rome. On the saint's day, Nov. 30, High Mass was sung in the chapel adjoining the Scotch College, in presence of the rector and students (who now number twelve) and all the Scotch visitors at present in Rome. As the saint's day fell on a Friday the rector entertained at dinner on the following Sunday (December 1) His Eminence Cardinal Howard, the Right Rev. and Hon. Dr. Clifford, Bishop of Clifton; the Right Rev. and Hon. Mgr. Edmund Stonor, Mgr. Baines, rector of the English College, Lisbon; Very Rev. Dr. O'Callaghan, &c.

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