

proportion which it bears to St. Peter's, Rome, may be seen from the following particulars as to that famous basilica: Length, 700 feet; width of grand nave, 82 feet; height of dome 500 feet; length of portico, 400 feet. It took one hundred years to build it.

DESCRIPTION OF THE INTERIOR.

The interior vault and the cornices are of wood, decorated in white and gold; and the walls are thickly covered with cement and are fire-proof. The paintings of the great dome represent the four Evangelists, together with the distinctive emblems of each; the eagle for St. John, the winged man for St. Matthew, the winged ox for St. Luke. There are, above the Evangelists, a number of angels in various attitudes; and underneath the four writers of the Gospel are paintings of the keys of St. Peter, the arms of Bishop Bourget, those of Archbishop Fabre, and those of Pope Leo XIII. In the vault of the apse are represented "the power of the keys" given to St. Peter, in the centre; to the right, the miraculous draft of fishes; and to the left, Christ meeting Peter on his leaving Rome. The inscription around the base of the dome is the following quotation from the New Testament: Tu es Petrus, et super hanc petram edificabo Ecclesiam Meam, et portae Inferi non praevalent adversus eam; et tibi dabo claves Regni Caelorum, which in English means: "Thou art Peter, and upon this Rock I will build My Church, and the Gates of Hell shall not prevail against it; and I will give to thee the keys of the Kingdom of Heaven." All the inscriptions are, of course, in Latin. That on the cornice of the apse is: "Whatsoever thou shalt bind upon earth it shall be bound also in Heaven, and whatsoever thou shalt loose on earth it shall be loosed also in Heaven;" that in the centre of the apse is "Feed My sheep." Under the figures of the Evangelists is the song of the winged animals heard by St. John as related in the Apocalypse: "Holy, holy, holy is the Lord God Almighty, Who was, and Who is, and Who is to be!" The first quotation which meets the visitor on entering is a lengthy one which begins on the left, and tells, in abbreviated form, the tradition contained in the Roman Breviary concerning the titular patron of the cathedral, St. James the Greater. It relates that he was one of the three Apostles for whom the Saviour had a special affection, that in Judea and Samaria he converted a large number of people to the Christian faith, that he made some conversions in Spain, that he was beheaded in Jerusalem, and that he was the first apostle to shed his blood for the Gospel of Christ. Around the transept is Christ's reply to the ambitious question of the mother of St. James and St. John: "You know not what you ask. Can you drink the chalice that I shall drink? The Apostles answered: We can drink it. Jesus said to them: Of My chalice, indeed, you shall drink; but to sit on my right or left hand, is not Mine to give you, but to them for whom it is prepared by My Father."

The first architect of the building was the late Mr. Victor Bourgeault. The gentleman who occupies that position at present is the Rev. Father Michaud, who is a member of the Order of the Clerks of St. Viator. He went to Rome in 1868 to obtain the plans of St. Peter's. These he had to modify in some unimportant particulars, on account of the difference between the Canadian and the Italian climates. When he had completed the task of drawing up the amended plans, the work of architectural superintendence was entrusted to Mr. Bourgeault, on whose death Father Michaud resumed his connection with the building with which he had had so much to do at its inception. The venerable priest looks forward to the completion of the great basilica as to one of the happiest events in his life.

Since the destruction by fire of the old cathedral on St. Denis street a little red brick building, situated on Cathedral street, between the Archbishop's Palace and the new basilica, has been doing duty as the pro-cathedral. It is very simply decorated inside. Some years ago it was found necessary to place a number of iron girders across the little church, between the two main walls, in order to prevent them from spreading outward and causing the building to collapse.

Mass will be celebrated in the new Cathedral, for the first time, about the middle of next month.—Samuel Byrne, in the Herald.

RELIGIOUS PERSECUTION.

THE CATHOLIC SIDE OF THE QUESTION.

The Establishment of Protestantism—Persecution Forbidden by the Church—Denmark, Geneva, the Whole Continent, and Great Britain, Perverted from Catholicity by means of Unjustifiable Persecution.

(CONCLUSION OF THESE ARTICLES.)

Temple, in his notoriously lying history of the Irish Rebellion, furnishes a number of wild, reckless stories against the Catholic Irish for the same avowed purposes. Here is one of them: "The hundreds of the ghosts of Protestants downed by the rebels (Catholics) at Portadown Bridge, were seen in the river, bolt upright, and were heard to cry out for revenge on the Irish rebels." "One of them," he says, was seen with hands lifted up, and standing in that posture from the twenty ninth of December to the latter end of the following month." Surely it is time that the Munchausen stories of Temple and other Protestant historians should be buried in the graves of their authors—beyond resurrection! The faction succeeded in its first design by the Test Act, and in its second, by the "Act requiring the Declaration against Popery;"—both obtained at a period of national delirium and fury. What the spirit of the clergy was, at that time, with respect to the oppressed Catholics, appeared at their solemn procession at Sir Edmundbury Godfrey's funeral, (North's Exam. Echard.) and still appears in the three folio volumes of invective and misrepresentation then published, under the title of "A Preservative against Popery." On the other hand, such was the unchristian hatred of the Dissenters against the Catholics, that they promoted the Test Act with all their power, (Neal's Hist. of Britans, vol. iv. His. of Churches, vol. iii.) though no less injurious to themselves than to the Catholics, and on every occasion they refused a toleration which might extend to the latter. (Ibid.)

There is no need of bringing down the history of persecution in England to a later period than the Revolution, at which time, as I observed before, a Catholic king was deposed because he would not be a persecutor. Suffice it to say, that the number of penal laws against the professors of the ancient religion, and founders of the constitution of the country, continued to increase in every reign till their relaxation under George II. In the course of this reign most of the old persecuting laws have been relaxed or repealed; but the two last mentioned, enacted in a moment of delirium, which Hume represents as "our greatest national disgrace,"—I mean the impracticable Test Act and the unintelligible declaration against Popery—were rigidly adhered to by the bigots, for years after the others were laid to rest under two groundless pretexts. The first of these is that they are necessary for the support of the Established Church; and yet it is undeniable that this church had maintained its ground, and had flourished much more during the period which preceded these laws than it has ever done since that event. The second pretext is that the withholding of honors and emoluments is not persecution. On this point let a Protestant dignitary of first-rate talents be heard: "We agree that persecution for conscience sake is against the genius of the Gospel, and so is any law depriving men of their natural and civil rights which they claim as men. We are also ready to allow that the smallest negative discouragements, for uniformity's sake, are so many persecutions. An incapacity by law for any man to be made a judge or a colonel merely on point of conscience is a negative discouragement, and, consequently, a real persecution." Dean Swift's Works, vol. viii., p. 56.

The persecution which the Catholics suffered from the disabilities in question did not consist so much in their being deprived of those common privileges and advantages, as their being held out by the Legislature, as unworthy of them, and thus being reduced to the condition of an inferior caste, in their own country, the country of freedom: this they deeply felt, and deeply deplored.

But to return to my subject, I presume, that if the facts and reflections, which I

have stated in this article, had occurred to the Right Rev. Prelates, &c., mentioned at the beginning of it, they would have lowered, if not quite altered their tone on the present subject. The Bishop of London would not have charged Catholics with claiming a right to punish those whom they call heretics, "with penalties, imprisonment, tortures and death;" nor would the Bishop of Lincoln have laid down "toleration as a mark of the true Church, and as a principle recommended by the most eminent Reformers and (Protestant Divines," nor would the Montreal Witness reiterate the same stock calumnies *ad nauseum*, to ponder to a class of readers whose chief mental food is found between the covers of Maria Monk, Rebecca Reed, Rev. Charles Chiniquy and Margaret L. Shepherd. At all events, I promise myself, that a due consideration of the points here suggested, will efface the prejudices of well-intentioned Protestants against the Catholic Church, on the score of her alleged "spirits of persecution, and of her supposed claim to punish the errors of the mind with fire and sword." They must have seen that she does not claim, but that, in her very general councils, she has disclaimed all power of this nature; and that, in pronouncing those to be obstinate heretics, whom she finds to be such, she always pleads for mercy in their behalf, when they are liable to severe punishment from the secular power; a conduct which eminent Protestant churchmen were far from imitating, in similar circumstances. They must have seen, moreover, that if persecuting laws have been made and acted upon by the princes and magistrates in several Catholic countries, the same conduct has been uniformly practised in every country, from the Alps to the Arctic circle in the old world, and from the Gulf of Mexico to the same circle in the new world, in which Protestants of any description have acquired the power of so doing. But if, after all, the well-meaning men alluded to should not admit of any material difference on one side or the other in this matter, I will here point out to them two discriminating circumstances of such weight, as must, at once, decide the question about persecution in disfavor of Protestants.

In the first place, when Catholic states and princes have persecuted Protestants, it was done in favor of an ancient religion, which had been established in their country, perhaps, a thousand or fifteen hundred years, and which had long preserved the peace, order, and morality of their respective subjects; and when, at the same time, they clearly saw that any attempt to alter their religion would, unavoidably, produce incalculable disorders and sanguinary contests among them. On the other hand, Protestants everywhere persecuted in behalf of new systems, in opposition to the established laws of the Church and of the respective states. Not content with vindicating their own freedom of worship they endeavored, in each country, by persecution, to force the professors of the old religion to abandon it and adopt theirs, and they acted in the same way by their fellow Protestants, who had adopted opinions different from their own. In many countries where Calvinism got a lead, as in Scotland, in Holland, at Geneva, and in France, they were riotous mobs, which, under the direction of their

pastors, rose in rebellion against their lawful princes, and, having secured their independence, proceeded to sanguinary extremities against the Catholics.

In the second place, if Catholic States and Princes have enforced submission to their Church by persecution, they were fully persuaded that there is a Divine authority in this Church to decide in all controversies of religion, and that those Christians who refuse to hear her voice, when she pronounces upon them, are obstinate heretics. But on what ground can Protestants persecute Christians of any description whatsoever? Their grand rule and fundamental charter is, that the Scriptures were given by God for every man, to interpret them as he judges best. If, therefore, when I hear Christ declaring, "Take ye and eat, this is my body," I believe what he says; with what consistency can any Protestant require me, by pains and penalties, to swear that I do not believe it, and that to act conformably with this persuasion is idolatry? But religious persecution, which is everywhere odious, will not much longer find refuge in any generous nation: much less will the many victorious arguments which demonstrate the True Church of Christ, our common mother, who reclaimed us from the barbarous rites of Paganism, be defeated by the calumnious outcry of the Witness and its sectarian helpmates, that she herself is a bloody Moloch that requires human victims.—Communicated.

Hints on Conversation.

It has been recently stated that conversation is a lost art. Certainly the listener appears to be out of date. Persons who have regard for the usages of polite society, as *ya Harper's Bazar*, should remember that listening is one of the canons of good manners. Absent mindedness is impolite. Every one is entitled to a fair share of attention paid him when conversing. If one is bored, courtesy demands he should still listen, and appear to appreciate the discussion. A writer on social etiquette once remarked that "nine times out of ten the attentive listener is more admired than the most brilliant talker." Avoid in conversation all mention of your own affairs. The clever woman guards her hearthstone, its sorrows, troubles and annoyances, as carefully as she does the sacredness of her religion. The world admires your cheerfulness, your attractiveness, your brightness. Your griefs belong to yourself. They are your inner life, which should be closed with iron portals. Even if your heart break, recollect the critical public at all times likes a smiling face and cheerful manner.

The Hymeneal Altar.

Our old friend, Thomas O'Malley, whom we thought proof against the wiles of Cupid, has at last yielded to his fate, and thus proved himself no exception to the common rule. On October 2nd, he was united in the holy bonds of matrimony to Miss Judith A. Dunn of St. Joachim de Shefford, one of our most estimable and popular young ladies, and one whose absence from the school-room will be much regretted. After the ceremony, which was performed by Rev. Father Senecal, Cure of that place, upwards of one hundred invited guests assembled at the residence of Mr. and Mrs. Peter Dunn, parents of the bride, where a sumptuous wedding dinner and supper were served. At a late hour the wedding party dispersed, leaving a number of valuable and appropriate presents with the happy couple, together with a sincerest wishes for future happiness and longevity.—COM.

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