# Catholic Becord.

Lordon, Sat., June 15th, 1889. THE POPE'S TEMPORAL

A suggestive incident occurred in the German Reichstag on the 23rd inst., which proves that among Catholica on the Continent of Europe great confidence exists that the question of the Pope's independence will yet be settled in a manner satisfactory to the Catholics of the world. The President of the Reichstag read a telegram which had been received by Premier Criepi. The telegram was from the Italian Chamber of Deputies to the Premier, congratulating the latter on the cordial reception given to Kirg Humbert in Berlin. Prince Blamarck forwarded the telegrem to the Reichstag, together with a letter from himself, expressing a desire that the Reichstag should take some action thereon. The president proposed that the House express pleasure at the state of peace and security which arises out of the triple alliance. Baron Frankenstein, on behalf of the Centre, or Catholic party, concurred in the proposal, with the reser vation that the vote shall not commit the Centre party on the question of the tem poral power of the Pope.

There is no doubt that even in Italy there is growing a strong feeling in favor of the restoration of the Pope's temporal

The present Holy Father has been most conciliatory in his attitude towards the Italian Government, and it is positively stated that during the first ten years of his Pontificate he would have gladly agreed upon a modus vivendi if his independence in the Government of the Church had been assured, but from day to day it has bacome more plain that this independence will not be made sure until temporal power be restored to him.

The celebration of the Holy Father's Jubilee last year made manifest the un shaken loyalty of the Catholics of the whole world to the person and office of the Holy Father. This fact, so visible to the Freemasons and other enemies of the Holy See, angered them beyond all bounds of discretion. Signor Crispi is himself a Freemason, and an Atheist, and he made no attempt to conceal his indignation. The manifestations of the Jubilee were in consequence, a signal for the enactment of new laws which made the position of the Pope more intolerable than ever. A every step the Pope's liberty of present the position of the Head of the Church, in the very city which in justice is his domain, is fully as bad or worse than was the position of the Church in Germany under the Fak laws-now, happily, repealed or not enforced. This state of affairs is intolerable even to the Italians, for though the Government of Italy is now in the hands of Infidels. whether by conviction or in practice, the Italian people are at heart Catholice, and much as they may desire Italian unity, they do not wish to see the Church reduced to the condition of a slave to the the Church to have its authority recognized throughout the world, must be above even the auspicion of being controlled in the promulgation of her decrees, by any State, however powerful, and this makes them as desirous as other national-Ities to see her perfectly free in her selfgovernment. The popularity of Signor isp! has already waned under the inflic tion of an enormous debt upon the coun try, and his barbarous treatment of the Head of the Church increases his unpopu larity.

The Pope's Allocution to the Sacred College of Cardinals a year ago manifeeted the desire of our Holy Father, Leo. XIII . to see Italy prosperous, but he pointed out that to secure that prosperity Italy should repair the injustice it had done by destroying the dignity and independence of the Apostolic See; for the Papacy is a chief factor even of the worldly prosperity of Italy.

The Holy Father in all his anxiety to live at peace with the Italian Government has never yielded his claim to temporal independence. He has always felt and insisted upon the restoration of this right of which he has been unjustly deprived, but not for the sake of merely temporal dis tinction has this been insisted on, but for the preservation of the inalienable right of the Universal Courch to govern herself, without interference from any Sovereign however extensive or however limited may be his temporal domain. Cardinal Rampolla pointed out in his circular of fore the public of the most infamous June 22ad, 1887, that justice cannot reign peculation, which brought his political in the world until reparation be ma ie to the Holy See where justice has been violated ; elsewhere, the enemies of the Jesuits were for the Pope's temporal sovereignty is the only one which is based upon "possession | ished with corruption and infamy. of twelve centuries, founded on the spontaneous cession by an unprotected people, on the gifts of pious princes, on an ever recurring claim, sanctioned by treaties, as being a sacred and inalien able patrimony of the Courch, founded with the consent of all States and people which have ever regarded the temporal power of the Roman Pontiffs as a necessary bulwark for the freedom of the Apostolic See for the unbindered propa- Aromatic Quinine Wine.

gation of its teachings and the full exercise of its ministry against power and oppression of any kind."

These considerations will always have great weight with the Catholic nations of the world, and will make them regard the independence of the Apostolic See as a point to be secured in all their negotiations for preserving the balance of power amid European complications. If Eagland, the United States, and Garmany can find reason for a conference in Berlin to reconcile their different national interests in regard to little kingdoms of the West coast of Africa, why should not the Catholic powers feel a deep interest in the position of the Head of the Church, whose authority extends to the uttermost parts of the earth? They do feel this interest, and the subject of the Pope's tem poral authority is from its nature an international, and not merely an Italian question. It is not very wonderful, therefore, that it should be the subject of consideration wherever Catholics exist, and that is everywhere. But when National Congresses of Catholics are called together, the consideration of the question of the Pope's temporal power becomes of para-

At the Madrid Catholic Congress a resolution was passed favorable to the appointment of the Pope as arbitrator for the settlement of disputes between nations, The resolution is as follows :

'In view of the tendency visible in modern Governments to submit their con-flists to arbitration, no better arbiter can be found than the Pope for settling disputes between nations, especially those professing the Catholic faith, to avert bloody wars and put an end to the present system of ruinous armaments."

In addition to this resolution, strong peeches were made by many prelates and others in favor of the restoration of the temporal power of the Pope, and a recolution was passed that it ought to be restored. These proceedings of the Congress gave great offence to Signor Crispl, who thereupon wrote a note expostulating with Spain for allowing the Roman question to be discussed. The Spanish foreign Secretary, the Marquis Vega de Armej, answered politely, but at the same time refused to interfere with the members of the Congress. He wrote to Signor Criep! :

"The Catholic Congress is a private assembly whose resolutions possess no official character; consequently, His Majesty's Government cannot hold itself in any way responsible for any resolutions that may have been arrived at in the course of these meetings."

The Queen Regent, however, did not action has been interfered with, and at heed what Signor Cispl might think about her conduct, and as she is a fervent Catholic she gave a solemn audience on the 28th ult. to all the prelates who were at the Congress. But not Spain alone has spoken in this matter. Similar resolutions were passed at Oporto, for Portugal, at Vienna for Austria, and at Malines for Belgium. These frequent declarations of Oatholic nations on a subject so dear to them cannot but bear fruit, and we may reasonably expect at an early date decisive measures which will result in the restoration to the Pope of that independence which is so much needed for the State. They understand very well that Head of the Church which teaches all nations.

The Emperor of Austria received from Signor Crispt an expostulation similar to that which was sent to the Spanish Gov. ernment, but his reply was to a similar

## A FOE TO THE JESUITS.

The death is announced of Hermann Wagener, the framer of the Act of 4th Jaly, 1872, by which the Jesuits were expelled from Germany. Wagener was, however, the tool of Bismarck in this matter. The Jesuits had done no irjury, but they were successful teachers of religion and science, and as the Chancellor had made up his mind to persecute the Catholic Church, he naturally made his attack upon that order which was one of the strongest bulwarks of the Caurch. The first clause of the Act for the suppression of the Jesults shows its tyrannical charac ter. It was as follows:

The Order of the Society of Jesus, all Orders connected with it, and monastic institutions of a similar character are ex cluded from the territory of the German Empire. No settlements thereof may be established. Settlements existing at present must be dissolved within a period to be determined by the Federal Council which period must not exceed six months.

By the 4th of January succeeding, the law was in full operation and the Jesuits were expelled, but within a year Herr Wagener was charged with jobbery of the worst description, and was convicted be career to a close. It was in Germany as those whose characters were most blem

Mr. Gladstone, having been presented with a book on divorce written by Mr. J. A. Gemmil, an Ottawa lawyer, has addressed a reply to the author in which he says: "Reflection tends to conform me in the best basis for law is the indis solubility of Christain marriage; that is ance as allows re marriage."

To Invigorate both the body and the

QUEBEC AND ONTARIO SCHOOL LAWS.

Several times complaint has been mad professedly on behalf of Protestants of Quebec that the school taxes of corporaions in that Province are divided, not in proportion to the amount of stock owner by Protestants and Catholics, but in proportion to the Catholic and Protestant population. This complaint has been made by Sir W. Dawson, and the Mail of course has frequently urged it as a proof of the desire of the Catholic majority in Quebec to deal unfairly with Protestants.

A writer from Montreal revives this complaint in the columns of the Presbyterian Review of the 9th inst, viz, Rev. Professor Scrimger, M. A. The Professor

"According to this law, about one-fourth of these taxes go to the Protestant Com missioners, while it is believed that fully three fourths of the stock of these com panies are owned by Protestants. It is estimated that from eight to ten thousand dollars annually are thus lost to Protestant education in the city of Montreal alone."

The Professor says that the attention of the Government has been frequently called to this injustice, but that the Gove erpment have always refused to remedy it, and that a bill introduced during the last session of the Legislature at the instance of the Protestant Board of Commisioners to provide a remedy was opposed by the Government, and never went beyond the first reading.

This provision of the law in the Province of Quebec has often been made the basis of a charge of unfairness on the part of the One bee Catholic mejority, but not fairly to. especially when those who complain are Ontario Protestants. In Outario it is the universal cry among Protestants that the school law should assume that every taxpayer, whether Catholic or Protestant, is a supporter of the public schools, and that he be rated as a public school supporter, unless by a positive act he place himself on the roll of Catholic school supporters, The Outario school laws recognize this as a first principle, and, as a consequence every Catholic who neglects to place him self on the roll of Catholic separate school supporters is taxed for the support of the public schools. The difficulty of moving a large community is well known, and this defficulty is much increased when the persons to be moved are required to give positive notice in writing that they desire to be placed in an exceptional position. The consequence of this is that in every school section of Oatario it frequently occurs that Catholics who really desire to be placed on the Catholic school roll, find themselves taxed for the support of public schools. It would partly, but only partly, counterbalance this ir justice if Protestants could become separate school supporters, but this privilege is not given. Many cases have come within our personal observation where Protestants have desired to support Catholic separate schools, and where actually they send their children to the separate schools . sometimes it is because the public schools are at inconverient distance from them. Sometimes because they consider the Catholic schools better; but whatever their motive may be, they are compelled to pay their tax to the public schools.

If it be so desirable to secure liberty to Catholics to have a choice of the schools which they will support, why should not the same liberty be accorded to Protestants? The answer to this question is eastly given. With all the improvements which have been made to facilitate the discuss public measures, but in their me operation of the Catholic separate school system, the Protestant majority in Oatario have not yet had the generosity to give treatment of Catholics fair, Catholics should be assumed to be supporters of the Catholic schools, in sections where such schools exist, unless they give notice that language but French. This would be they wish to support the public schools; and Protestants whose children are admitted to Catholic schools should be allowed to place their names on the Catholic school roll. Ontario Protestants should grant these privileges to Catholics, before complaining of illiberality on the part of Quebec Catholics, who granted long ago to the Protestants of that Province a school law the like of which would at this moment be gratefully accepted by the Catholics of Oatario. The

places the Protestants in a far better position than the Ontario law places Catholics. But is there really an injustice done to Protestants in the matter of which Rev. Mr. Scrimger complaine? A public school system cannot be defended, unless on the principle that the whole community is interested in the education of all the children in the community, either without distinction of wealth or poverty of the people ; or if any distinction is to be made, it should be made in favor of tended to the poor. We think that th's cannot be disputed. If, therefore, it be true that the Protestants of Quebec Province are so much wealthier than the Catholics, as the advocates of the proposed change pretend, there is no injus-

testants on equal footing, according to population, when the question concerns the appropriation of money raised by taxation. The law ought not to regard so much the difference of religion, as the difference of financial standing of those to whom aid is to be given, and the advantage should be given, in preference, to

But the Quebec law apportions the tax according to religion where religion to readily ascertained. The ormplainants must acknowledge that so far the Legisla. ture stowed a desire to deal equitably. It is only in regard to stock companies that the distribution in the desired to stock companies that the distribution is made according to population. Considering the difficulty of finding out the religion of stockholders, we should imagine this to be the very best way to make the distribution fair. It is both to Rhode Island negislature, enacting abarp penalties against any one who should, in public or private, by instruction or advice, disauade another from using the public schools. Had this passed (it was disgree, enough, both to Rhode Island negislature, enacting abarp penalties against any one under the public of the Rhode Island negislature, enacting abarp penalties against any one who should, in public or private, by instruction or advice, disauade another from using the public schools. certainly much fairer than the Outarlo law, by which, in nearly every case, all the taxes of such companies are paid to the public schools, and there is no redress for Catholics except to get once in a while a smell pittance from such taxes, sfeer going about it with a great deal of trouble and in a roundabout way. We have so far answered the objection

of Mr. Scrimger, on the assumption that his statements as to the very superior wealth of the Quebec Protestants are correct. But we believe they are grossly exiggerated. He does not pretend that they are accurate. In any case the estimate ought not to be based on the condition of Montreal alone. It should be remembered that Montreal is but a small portion of the Province of Quebec, and if in Montreal the Protestants are so very wealthy, they are not so in all parts of the Province. Taken sltogether we are inclined to think that the Protestant throughout the Province are about as fairly treated under the present law as they would be if it were changed to please those who comulain of it.

MASSACHUSETTS SCHOOLS, The Boston school reports show that in that city eighteen thousand whippings were administered in the primary public schools and boys' grammar schools during the year 1888. We are not of opinion that large bodies of children can be trained in the way they should go without mak ing use of some corporal punishment, but certainly the showing of that city is greatly in excess of what might be expected amid a population which boasts so much of its high culture. Corporal punishment cannot be entirely dispensed with, but Boston seems to employ it to the extent of brutality. The parochial schools are not included in this estimate. In them, at least, brutality is not rampant. If the children attending the parochial achools were at the public school, and received an equal share of the strap, the number of whippings would reach the handsome amount of 27 000 at least.

It is in the face of facts like these that we are solemnly assured that It is a crime uppardonable to discuss in any way the management of the public schools. Tre anti Catholi: school-bill now being discussed before the Massachusetts Legis'ature actually contains a clause inflicting severe penalties on any one who will ty any argument maintain the superiority of a private school over any of the public schools, or to laduce any one to send children to a private in preference to a

The freedom of the United States consists chiefly in this, that its citizens may phresay against Catholic education, the bigots of Boston, Haverhill, and other towns, desire to take away this liberty of to the Cathol'c minority a school system discussion. The Bill, however, is not which can be as efficiently worked as the likely to pass. The fanaticism of its propublic school system. To make the moters is only to be equalled in Ontario, where an effort is being made to excel the French language from those public schools where there are children who know no virtually an interdict on French children from being educated at all. It is hard to keep track of the shifts and twists to which bigotry will have recourse, but

eternal vigilance is the price of liberty. The Catholics of Massachussetta constitute about 40 per cent. of the population of the State, all other denominations amounting to 60 per cent. It is this close proportion which makes it so easy for fanatics to arouse hostility against Catholic education. Their desire is to prevent Quebec law may not be perfect, but it Catholic children from obtaining a solid religious education in their own parochial schools, yet in the public schools they insist upon imparting auti-Catholic teach ing. It was upon this issue that the last school elections were fought in Boston, but though bigotry scored a success for the time being, the success will certainly be

very temporary. The following extract was published originally by the Ray, Charles C Starbuck, of Andover, Mass., in 1882, in reference to an attempt then made to introduce the poor. If any special help is into Rhode Island a law similar to that to be given, it should be ex. which is now attempted in Massachusetts. Tae views of the writer were then approved by the newspaper organs of several Protestant denominations, including the Congregationalist and the Watchman. Tae Rav. Mr. Starbuck reproduces this extract in the columns of the Portland tice in placing the Catholics and the Pro- Christian Mirror, as being applicable to

the present dispute in Massachusette. It shows that not all Protestants are animated with the insane desire of persecut-

ing Hesays:

"Our wild schemes, overthrowing our most cherished principles, for revenge on the Catholics, whenever they have proved refractory to our Protestant view of things, remind a dispassionate observer of nothing so much as of the man in Hogarth's caricatore of The Election, who is industriously sawing off the rival tavern sign at a point between himself and the house. When we all come down in a common it could possitly have been intriduced) we should have had the commonwealth of Roger Williams branding it as a crime for any one to be of a political minority. For if once we curtail the right of every American, clergyman or laymen or any association of citizens, ecclesiastical or civil, to criticize any and every measure of pub lie policy, to any extent, and with any degree of sharpness they choose by the way of petition, argument, advice or dis suasior, I do not know what non-descripts we should become; but we should certainly no longer be Americans. We may then as well make thorough work of it at once and forbid the existence

He sdis, in reference to the presen dispute :

"I little thought when I wrote this the I should live to see this same monstrous provision pending b fore the General Court of my own native Commonwealth of Massachusetts. Verily, as Ophel's says, "we know what we are, but we know not what we shall be."

It is attested on the very best authority that the parochial schools of the State are highly efficient, so that there is no shadow of excuse for the attempted tyranny of the fanatics.

RELICS OF THE CROSS.

Toronto Globe.

To the Editor—In a controversy quite recently waged not a hardred miles from Toronto, one of the contestants found himself reduced to the necessity of ridicaling certain phases of the other's belief. In the course of a lengthly denunciation of Catholic veneration of relics he committed himself to a statement which concerns not Catholic salone, but all who wear the Christian name. He declares:

"In almost every chapel in Europe.

"In almost every chapel in Europe, and also in many in Canada may by found pleces of the true cross on which our Lord was crucified. If these were all collected no doub: they would form lomber enough to construct one of the largest buildings in Canada." As a Catholic, I protest gainst any man

As a Cattone, a post-being called a Christian who would dare to show so infidel a spirit as the language of the above paragraph betrays. Only the to show so infidel a spirit as the language of the above paragraph betrays. Only the more ignorant infidels now urge this objection sgainst the authenticity of the existing relies of the Holy Cross. Will you allow me to repeat to the Christian minister, who dons infidel armor a reply which it may be pure waste of time to give him, but whose force even infidels have owned. In the "Antiquary" of June, 1887 may be found the following:

"M. Robault de Fleury has made a list of all the relice of the Cross in Europe

of all the relice of the Cross in Europe en i Asia of which he can find any record, and the sum amounts to 3,941 975 cubi millimotres—a very small part, indeed, of what would be required to make a cross." It is estimated that 3.941.975 cubic

millimetres are equal in Engush measure to 0,139,217 of a cubic foot or to 240.5672 cubic inches, which represents a piece of wood fifteen inches long and four inches square on the end (4 x 4 x 15), of which the learned editor of Tne Antiquary might well say:

"A very small part of what would be required to make a cross."

able ignorance of the gentleman who made the horrible assertion quoted at the head of this letter; but, as it has occurred to me that he may not have known he was ignorant. I refrain, and conclude with an expression of my admiration for his fine audacty in making the assertion at this time of day, an augusty worthy the best of the infidel encyclor with sof the Voltatrita era. N. F. D.

THE GILMORE CONCERTS.

Referring to the concert on May 31st the Albany Argus says: "The cencert given last night by the Gdmore artists was a perfect triumph and a scene of the wildest enthusiasm arom beginning to end. The glorious "Leonora" overture was played to perfection, the wonderful body of cardinots giving the most formidable passages without a flaw. Acother remarkable leature of the concert was the playing of Liszus twelfth Hungarian Ruspsody," which seemed to gain rather than lose by its transfer from the plane to the band. Certainly Gilmore has no rival. However, if the Band had falied to put in an appearance there was a company of singers sufficient to satisfy the most "xacting musician present. Their marveilously beautiful voices rang out in the immense bailding with z clearness, richness and brillancy that was simply electrifying." Such critiques as this are sufficient evidence of the great treat in store for Loodoers on June 27th, and those who nave mot scured seats had better do so at once as the plane are very rapidly filling.

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substitute.

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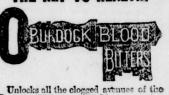
Dear Sirs: I desire to give you testimonial of my good opinion of your Kendall's Spavin Cure. I have used it for Lameness, Stiff Joints and Spavins, and I have found it a sure cure, I cordially recommend it to all lorsemen. A. H. Gutzert, Yours truly Manager Troy Laundry Stables.

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CONSECRATION OF THE CHURCH AND NSECRATION OF THE CHURCH AND
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THEREIN - A CARDINAL, TWO
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OFFICIATING - IMPOSING CERE-

The Consecration, as distinguished from the Dedication of a church, is a rare oc-currence in this country, and therefore Thursday, the 16th of May, will henceforth of St. be a memorable day, not alone in the history of the world-renowned puish of la Bonne Ste Anne, situated on the north shore of the St. Lawrence about twenty miles below Quebec, but also of the Dominiop. The church itself is a substantial etone structure of fair architectural pre-tension, placed in the middle of a large open space. In addition to the high altar and the two principal lateral altars, there are sixteen others; but only seven were consecrated, the consecration of the others being postponed till later dates as

circumstances may allow.

On the eve of the consecration the holy reles, which were to be placed in the tables of the respective sitars, were solemnly ensbrined in a special reliquary in the eacristy of the church.

The ceremonies of Thursday commenced by the chanting of the Litany of the Saints in the sacristy, whence the relics were carried processionally to the

intere relics were carried processionally to the front entrance of the church, which, as usual, was firmly closed. The Consecra tor and the clergy in the procession then walked around the exterior of the edifice, the Consecrator sprinkling the upper parts of the walls with holy water. Re-To the turning to the main entrance, the Con-secrator knocked with his cross at the secrator knocked with his cross at the door, esying: Attollite portas, principes, vestras, it elevamini porte wernales, it intro that Kex glores. The guardian from the inside queried: Quis est iste Rex glores? to which the Prelate replied: Lominus for the et potens: Dominus potens in practic. He then made a second tour of the exterior were of the church, sprinkling the walls to their foundations, and returned to the entrance when the same collequy ensued. After a third tour and after a like ceremony, the doors were thrown open and the prelate and his assistants entered and when arrived about the centre of the church the Veni Creator was chanted. During this time one of the assistant priests cattered ashes on the floor in the shape of an elongated cross, and on the conclusion of the chant the prelate made the same sacred sign on the walls and on the altar which he was to consecrate. Then the Benedictus was chanted during which he wrote the letters of the Greek alphabet on one of the arms of the cross and those of the Latin alphabet on the other. Water, Ashes and Wine were then blessed, and the prelate directed his steps to the entrance of the church; this he touched with his cross making the sacred sign on the the upper and lower parts thereof. This concluded the conse-cration of the church itself and was fol lowed by that of seven of the altars. The high alter was consecrated by His Emin-euce Cardinal Taschereau, Archbishop of Quebec, and is under the invocation regret of St. Anne. The following clergymen assisted: Rev. Fathers Gauvreau near and Liftamme as descon and subdea-con respectively. The Altar of the Sacred Heart (on the gospel side) was consecrated by Mgr. Moreau, Bishop of St. Hyacinth, Rev. Fathers Thibeaudier and Brunelle. The Altar of Our Lady of ard Brunelle. The Altar of Our Lawy or Perpetual Help (epistic side) by His Grace Archbishop Fabre, of Montreal, Rav. Fathers Cherrefils and Lefebvre. The Altar of the Holy Family (the gift of the parish of St. Annede Braupre), by Mgr. Racine, Bishop of Sherbrooke, Rev. Fathers Labrerque and Dupuis. The Altar of St. Joseph (the gift of the Archdiocese of Ottawa), by His Grace Arch-bishop Duhamel, of Ottawa, Rev. Fathers bishop Duhemel, of Ottawa, Rev. Fathers Routhier, V. G., and Lessaid. The Altar of St. Joachim (the gift of the discess of Rimouski), by Mgr. Largevin, Bishop of Rimouski, Rev. Fathers Feuiltault and Laplante. The altar of St. Alphoneus (the gift of the Redemptorist Fathers of St. Anne's), by Mgr. Lifleche, Bishop of Three Rivers, Rev. Fathers Baril and Chu.

At noon High Mass was celebrated at At noon High Mass was celebrated at the high altar by Monselgneur Begin, Bishop of Chicoutime, assisted by Rev. Father Feguy, Rector of the Basilica of Quebec, as assistant priest, and Rev. Fathers Pege and Roy as deacon and subdeacon respectively. His Eminence the Cardinal presided on the pontifical throne, attended by Mgr. Fanquay, Cameniene Feerete to the Pope, as assistant priest, and Very Revs. Dufresne, V. G., of Sherbrooke, and Augler, Provincial of the Oblates of Mary Immaculate, as descon Oblates of Mary Immaculate, as descon and sub deacon. The other principal difficiants were Rev. Fathers Gagnon and Gurneau, masters of ceremonies; Rev. Father McCrac, of St. Joachim, as guardian of the door of the church. The bearers of the hely relies were Rev. Fathers Guy, O'Farrell and McCrae. Notwithstanding the very inclement weather there was a large attendance of the delitation. large attendance of the faithful as well from the neighboring parishes as from the city of Quebec and eisewhere; there were over a hundred priests.

There ere sixteen lateral chapels in the Busilica of St. Anne, of the alters on which only four were consecrated; the remaining ones are as follows :

1. Chapel of St. Patrick, the gift of the Vicar Apostolic of Pontiac and the Irish Catholics of Quebec, Montreal and Ottawa. 2 Chapel of St. Bennett, the gift of Mr. Edouard Couture, of Levis.
3. Chapel of St. Louis, the gift of the

diocese of Three Rivers.

4 Chapel of St. Anthony of Padua, the gift of the diocese of Sherbrooke. . Chapel of Calvary, the gift of sundry

persons.
6. Chapel of the Sacred Face, the gift of Dr. J. Jacques and his friends.
7. Chapel of St. Louis de Gonzague, the gift of the College of Levis.
8. Chapel of St. Vincent de Paul, the

gift of the societies.

9. Chapel of the Holy Angels Guardians

gift of the Rev. Fathers Oblates of St. Peter, Montreal. 11. Chapel of St. John the Baptist, the

the gift of the Seminary of Quebec and of the Reverend Fathers of St. Viator. 10. Chapel of Our Lady of Pity, the

gift of the diocese of Nicolet.

12 Chapel of St. Francis of Assisium the gift of Madam Pennee Tertiary.

The Church of St. Anne was solemnly