CAPITAL AND LABOUR.

Capital is simply the savings of previous labour and is useful in sustaining present and future labour.

Capital, therefore, is produced by labour. Labour is simply toilsome work, which is generally performed under the direction of bosses or task-masters, and is rewarded by drafts on the fruits of previous labour or Capital. Labour, therefore, is sustained by Capital. Capital and Labour are inter-dependants.

The custodians of Capital may abuse their position and grind the faces of labourers; and, labourers may form trades-unions and organize strikes; but, labour and capital will not quarrel any more than a man will quarrel with his meals. Cheapside believes in paying labour handsomely, as no country can be prosperous without well paid labourers.

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THE "JACKASS" SERMON.

Some people have made a great noise about what they call the "Jackass" Sermon. They have had the sermon circulated in private, and they appear to think that there is something terrible in it. Let any one read our extracts from the *Globe* and compare them with the lecture we publish underneath, and then tell us which is the insulter. We think it well to give this famous sermon, because of the fuss that is made about it:—

The art of printing has been considered by some to be a great invention wherever it has been introduced; but, like all other things which are good in themselves, it has often been used for other purposes than those for which it is intended. It has been used for other purposes than disseminating sound doctrine and sound morals. I wish to speak to you this morning about the classes of literature you must not read, about bad books and bad papers. All bad books or all books forbidden by the Church to be read by good Catholics, may be classed under three heads: first, those whose direct tendency is to destroy the doctrines of the Church; secondly, those whose influence destroys morals and doctrine indirectly; thirdly, those whose tendency is neither one nor the other, but to destroy faith. I would warn you, my children, against all such. First, infidel books, by which is meant book written against revelations and intended to destroy a belief in things supernaturel—I may mention among these the works of Tom Paine, Darwin, Huxley and such men—accepting only the natural and disbelieving the supernatural. Such books are forbidden by the Church; even a priest is not permitted to read them, except by permission of the archbishop, who gets the permission from Rome. This permission is sometimes granted to those whose duty it is to refute them. Then there is another class which, while they cannot, strictly speaking, be called infidel, are heretical. Such books include

ALL PROTESTANT WORKS, BEGINNIG FIRST WITH THE BIBLE

If anybody asks me if the Bible is the word of God, I answer: If they mean the Catholic Bible—Yes; if they mean the Protestant Bible—No. The latter is the word of the devil, and is a lie, because written by the father of lies. When Luther left the Church he immediately changed the Bible to justify his actions, and they have been at it ever since, until now there are no less than four thousand variations in the Protestant Bible, consisting of texts left out, parts of texts suppressed, additions and alterations in punctuations which change the meaning. This book Catholics are warned against. Do not think because the Church forbids the reading of it that she is a tyrant. If a mother saw her child have a razor in its hand would she not immediately take it away? Well, the protestaht bible is a razor in the hand of a child; a man may use a razor because he knows how, and a priest may read by permission a Protestant Bible because his education is such as to make it dangerous to him. Some will tell you a Catholic is not allowed to read any Bible; if any one says a Catholic cannot read a Catholic Bible tell him he is a liar—tell him he is a jackass. Tell him for me—with my compliments—

HE IS A JACKASS.

This class of literature also comprises those newspapers and tracts of whatsoever kind that make fun of your religion. And I find that in this city are some which are not only forbidden by the fact that they ridicule your religion, but are also specially forbidden by the Archbishop of this diocese; and yet I learn that some Catholics read them! How much better it would be for the Church if he were rid of such! A Catholic ought not to be ashamed of his religion and read a paper of this kind to escape the sneers of Protestants. He then becomes a lick-spittle of Protestants. When a lukewarm, milk and-water Catholic like this comes to me and says he needs to on account of his business, I do hate such a Catholic; I feel like spitting in his face Then, my children, I would warn you against all books of superstition, for they are against faith. All fortune-telling books are forbidden because God only can foretell future events; even the angels are unable to do this, how much less men! Also all books of immoral tendencies purporting to be medical works and intended to encourage improper practices, especially those illustrated with improper cuts that a Catholic eye should never see. All novels and light reading. Now what is the duty of a Catholic when a book published by a Bible society is placed in his hands, or when a lady with a blue veil and a reticule on her arm, looking like a potato taken from the cellar, where it has been for ten years, hands you a tract, or, if you won't take one, sticks it under the door or in at the window? Some of you are fond of the weed—some of you smoke—then

JUST LIGHT YOUR PIPE OR CIGAR WITH IT.

or let your wife make coffee with it. These tracts generally have four or five leaves, and are written by Methodist ministers, who have no money in their pockets, and it is done to make money and get a living. These tracts will perhaps tell you that works are not necessary to salvation, or tell you untrue stories about priests or nuns; burn them; and when you have any doubts about a publication, come and ask your father confessor. If you can read buy Catholic books and papers; subscribe to them,—they will make a good Catholic of you, and you will be able to fight Protestants with your intellects as well as your fists; the former being a more effective way.

PROGRESS OF CANADA.

In these days of commerce, and emigration, it is of the first importance that the public should be familiar with the resources and progress of territories in which surplus people are likely to settle. Canada is a colony that has been much neglected by those seeking a home in the New World. The main influx there is of British origin, but does not represent a respectable proportion, even of British emigration. Foreigners in the mass prefer the States. This will arise largely from want of requisite knowledge. Canada has no wars to make, or huge military debts to liquidate. She had no other mission, or responsibility, than to throw all her efforts into the delelopment of her illimitable wealth, and all she asks is the necessary flow of labour. We have before us the annual fiscal and industrial report of the Dominion, and it is a wonderful revelation. There are vast deposits of coal, iron, copper, and other metals, including gold; there are regions abounding in salt and petroleum; there are almost unrivalled facilities for inland navigation; and there is an almost boundless stretch of excellent agricultural land. Nature is still largely in maiden freshness, rich beyond calculation, and claiming only the active and energetic to yield up bounteous reward. Up to the present time it would appear, from superficial evidences, that very little has been done to utilise the advantages available. But deeper study gives a different result. Those who charge themselves with the prosperity of the Dominion are labouring continuously to make Canada a more attractive field for emigrants. The railway system is being extended, and waterways are being creatod, There is neither power nor capital to carry out the colossal works studded through the adjoining Republic; but all that can be done is being done. Accompanying the work we are reviewing is a marvellous map, which not only indicates the industrial division of the country but the relative distances of the various Canadian centres from the great emporiums of the world. Chicago is much nearer to Montreal than it is to New York. Liverpool is two day's steaming nearer to Quebec than to New York. A line drawn from the British Channel to Toledo, on Lake Erie, so as to mark the shortest route, will show that the St. Lawrence is the natural highway between the greatest food-producing country in America. In the course of time, Canada must form the shortest route from Europe to China and Japan. Montreal ought of necessity become the grand depot of trade between the Old World and the New, because it lies across the track of communication—that is, taking direct lines—from the great ports of Europe to the great marts of the West. Time alone can work out the prosperity in store for Canada, but every day adds its quota. We cannot attempt to deal with the enormous mass of facts and figures which fill the report, but we have said enough to show how great and promising is the field for enterprise in the Dominion, The map is a triumph. A study of it tells all that the fortune hunter needs to know as to the areas of various products, the means of carriage, and general facilities for trade. We observe with pleasure that separate copies of it, with even fuller information, are to be issued, and that a reprint on a gigantic scale intended to be exhibited at th Paris Exposition.—*Liverpool Catholic Times.*

(Continued on Fourth Column)

ST. PATRICK'S NATIONAL ASSOCIATION.

The regular quarterly meeting of this Association will be held on WEDNESDAY evening next, 5th Dec., at EIGHT o'clock, *sharp*, in the Hall of the Association, TOUPIN'S BLOCK, McGILL ST. Gentlemen may be proposed for membership at this meeting.

M. GUERIN, Rec.-Sec.

ST. PATRICK'S BENEVOLENT SOCIETY.

The Monthly Meeting will be held on THURSDAY EVENING, Dec. 6th, for the purpose of completing the ELECTION OF OFFICERS. Members are requested to attend.

By order,
JAS. CONNOLLY.

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June 6, 1877. 1y.

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Montreal, Nov. 21, 1877. 15-1m

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May 30, '77 1-42-y

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May 30 '77 1y-42

FEAST OF STE. CECILA.— Thursday being the festival of Ste. Cecile, the patroness of music, the day was duly celebrated in the usual form at the church of St. Jean Baptist, in this city. The Union Musicale certainly merits flattering compliments for the success which crowned the musical solemnity organized by it for the occasion. The third mass of Hummel, executed for the first time in Quebec, is a work of the highest conception, classical throughout, and grave and brilliant by turns. The *Gloria*, *Sanctus* and *Agnus Dei*, seemed filled with sublime inspirations. The *Credo* was also a very fine *morceau*, the orchestral accompaniment maintaining the modest and unpretentious character designed by the composer. At the Epistle, Mlle Lemelin interpreted in a most talented manner, the *Domine Deus*, from Rossini's solemn mass. At the Offertory, the public were treated to something new,—*Vidi Turbam*, from 'Palestrina,' arranged for six voices without accompaniment. This magnificent composition has a religious air. The mass was well performed, all the singers appearing to be well acquainted with their various parts. The officiating clergy were Rev M Roy, vicar of Cap St. Ignace assisted by the Lev. Abbes Gagnon and Moisan, of the Quebec Seminary. The sermon was preached by Rev. Abbe Rouleau, of the Normal school. This musical festival was very successful yesterday. It is one of the high artistic feasts of Quebec, in which the various musical societies take part; and their rendition of the entire service commands the warmest encomums.—*Saturday Budget, Quebec.*

EPPS'S COCOA.—GRATEFUL AND COMFORTING.—"By a thorough knowledge of the natural laws which govern the operations of digestion and nutrition, and by a careful application of the fine properties of well selected cocoa, Mr. Epps has provided our breakfast tables with a delicately flavoured beverage which may save us many heavy doctor's bills. It is by the judicious use of such articles of diet that a constitution may be gradually built up until strong enough to resist every tendency to disease, Hundreds of subtle maladies are floating around us ready to attack wherever there is a weak point. We may escape many a fatal shaft by keeping ourselves well fortified with pure blood and a properly nourished frame"—*Civil Service Gazett.* Sold only in Packets labelled—"JAMES EPPS & Co., Homœpathic Chemists, 48. Treedneedle Street, aud 170 Piccadilly, London."

MONTREAL MARKET.

Superior Extra,	$6 00 to 6 05	Canada Wheat,	1 16 to 1 25
Extra Superfine,	5 80 to 5 85	Corn, 56 lbs	62 c to 65c
Fancy,	5 55 to 5 60	Oats, 32 lbs	27 c to 29c
Spring Extra,	5 35 to 5 40	Barley,	55 c to 62c
Superfine,	5 10 to 5 20	Pease,	78 c to 80c
Strong Bakers',	5 50 to 5 75	Butter,	19 c to 20c
Fine,	4 40 to 4 50	Cheese,	11 c to 12c
Middlings,	3 40 to 3 65	Pork,	15.75 to 16.50
Pollards,	2 75 to 3 00	Dressed Hogs,	5 50 to 6 00
U.C bags,	0 00 to 0 00	Lard,	11 c to 12c
City bags,	2 75 to 2 77	Ashes,	3 70 to 3 75
Oatmeal,	4 70 to 4 75		

THE OTTAWA MARKET.

Oats,	33c to 34c	Partridge,	10c to 15c
Peas,	63c to 70c	Eggs per doz,	18c to 20c
Buckwheat,	50c to 55c	Butter in print per lb	20c to 24c
Apples, per bbl	2.75 to 4.00	do in pail,	17c to 20c
Wood, per load,	1.75 to 2.50	do in firkin,	16c to 18c
Cow Hides,	6.00 to 6.50	Cheese,	13c to 16c
Sheep pelts,	50c to 1.00	Potatoes, per bush,	50c to 55c
Beef, per 100,	4.00 to 5.00	Turnips,	10c to 15c
Pork,	5.50 to 6.00	Onions,	50c to 60c
Lamb, per pound,	6c to 7c	Cabbages per doz,	20c to 30c
Chickens, per pair	30c to 40c	Honey per lb,	18c to 20c
Geese, each,	40c to 50c	Hay per ton,	13.00 to 16.00
Turkeys, each,	50c to 0.80		

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NOTICE.

Application will be made to the Legislature of the Province of Quebec, at its next Session, for the passing of an Act to erect that part of the Municipality of the Village of La Cote St. Louis, called Mile End, into a new Muncipality of Village, which will be bounded as follows: on the *South West*, by the Municipality of the Village Outre-Mont, on the *North West* by the Municipality of St. Laurent, on the *South East* by the Municipallty of Village St. Jean Bapiste, and on the *North East* by the remaining part of the Municipality of said Village St. Jean Baptiste, which will be separated from the new Municipality, to begin at the line of Village St. Jean Baptiste, partly by Tannery Road of Carriere Street, partly by the rear line of the lots on the North East side of Robin Street, and thence by a straight line parrallo to Robin Street towards and up to the Municipality of St. Laurent.

Montreal, 26th November, 1877. 17-5

AT the next Session of the Legislature of the Province of Quebec. "THE MUTUAL ASSURANCE ASSOCIATION OF THE FABRIQUES OF THE DIOCESES OF MONTREAL AND ST. HYACINTHE," will present a bill to amend cap. CXLIX. 16 Vic, intituled: "An act to incorporate the Mutual Assurance Associations of the Fabriques of the Dioceses of Quebec & Three Rivers, and of Montreal and St. Hyacinthe," and the acts amending the same.

The object of this amendment will be to annex to the said "MUTUAL ASSOCIATION OF THE FABRIQUES OF THE DIOCESES OF MONTREAL AND ST. HYACINTHE," all the Fabriques, localities or missions of the diocese of Sherbrooke.

Montreal, 26th November, 1877. 17-5

PUBLIC NOTICE is hereby given that the association called "LA SOCIETE DE SECOURS MUTUEL DES FRANCAIS, A MONTREAL," will apply to the Legislature of the Province of Quebec, at its next session, for an act of incorporation.

Montreal, 26th November, 1877. 17-5

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SCHOOL TERM OF 1877-78.

The Metropolitan Primer.....	doz	30	retail	5
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" " 3rd "	"	3,25	"	35
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" " 5th "	"	6,75	"	75
" " 6th "	"	9,60	"	1,00
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