

Stephen, wrested from the Arian Lombards the conquest which the latter had made of the Province belonging to the Exarchate of Ravenna, and formally conferred them upon the Pope. Thus the Popes became Sovereigns of what is called the Romagna; and though their authority has often been set aside by violence, still they have always de jure remained the lawful princes; and after many centuries their title was again solemnly recognised by Rodolph of Hapsburg, in the thirteenth century, shortly after his election to the imperial throne. Such was the origin of the temporal power of the Popes, and he defied the worst enemies of the Papacy to indicate a flaw in the title.

How had that power been exercised? For the benefit of the governed, and in the interests of religion and civilisation. He would appeal to the testimony of Protestants; he would cite the Protestant historian Ranke to the general character of Papal rule. The epoch to which he would call their attention was the middle of the fifteenth century—the close of what are called the "Dark Ages"; when, according to Protestant writers, the abuses of the Papacy culminated. Referring to that epoch, he found an Italian writer then addressing Pope Nicholas V. in bad Latin hexameters indeed, but in a strain of highest praise:—

"Seek if you will through all the cities of Italy, in none assuredly will you find your own Rome surpassed in the enjoyment of liberty of every kind.—For all the others are cruelly taxed by their rulers in times of peace as well as of war. But your Rome suffers no such exactions or violence."

And commenting on the above, Ranke recognises that:—

"the fact is undeniable, and it is one that greatly contributed to the territorial acquisitions of the Church, that the Papal sway was milder, than that of the rulers of other cities of Italy."

But of all the Popes, of all the illustrious Pontiffs of ancient and modern times, there is not one who is more entitled to our love as the beneficent ruler of his people, than is Pius IX. He would not dwell upon that portion of the Pope's reign which was brought to an abrupt close by the Roman revolution, for that had been fully done by his eloquent predecessor, and all Protestants were ready to admit that in the first days of his Pontificate Pius IX. had been a noble reformer. But, they said, since his restoration he has abandoned his first love, and become a reactionist; and it was this erroneous, but generally prevalent idea that it was important to combat. For this purpose he would quote from the Official Report of the Comte de Rayneval, the Envoy of Louis Napoleon at Rome in 1856—charged with a special mission to report on the affairs of the Pontifical Government. The Comte's Report had been published; and though his conclusions had been impugned by the revolutionary party, its facts or statistics had never been contradicted. It was to these statistics that he would direct their attention. Thus reports the Emperor's Envoy:—

"From the day on which Pope Pius IX. ascended the throne he made—we are warranted in saying it—constant efforts to do away with all legitimate grounds of complaint against the public administration of affairs. I will not content myself with speaking of the commencement of his reign only."

We must do him the justice to confess that despite the unhappy results of his essays at reform he has never abandoned the projects of amelioration, and has never ceased to seek means to carry them into execution. I will give a rapid sketch of the chief administrative and governmental acts that have emanated from the Papal Government. At his return from Gaeta, the Pope Pius IX. proclaimed the principle of the admission of laymen to all offices with one exception—that of Secretary of State.—Civil and criminal law had already been the objects of a thorough revision. Diverse codes of procedure in the civil, as well as in the criminal and also in the commercial code, all based upon our own, and enriched by the lessons of experience, have been promulgated. These codes, the Comte says, he has studied carefully, and he pronounces them most excellent, and, indeed, above criticism. The several powers of the State have been carefully separated and defined. Separate ministerial departments, with different authorities, have been created, each working in its special circle. A Council of Ministers has been appointed. The greatest respect for the independence of the judiciary has been proclaimed and practised. A Council of State for the preparation of laws, composed of men the most thoroughly versed in the business of administration, has been appointed. A Council of Finance, composed of members nominated by the Sovereign, after a free election of the municipal bodies, has been specially charged to watch over the public expenditure. Annually the budget and all projects connected, more or less, with finance, are submitted to the body by the ministry. Thus in practice, as the Comte recognises, the public accounts are submitted to the national representatives, and are thus completely under public control. In the meantime the municipal organisation has been the object of a thorough reform.

The citizens subject to the highest taxation, together with those who have obtained high places in the universities compose the electoral body. The latter in their turn prepare a list, from which the Holy Father selects the members of the council of finance. The representatives of the Government are not charged with the administration of the local funds of the commune of the Province, which is entrusted to an executive commission, elected by the council. The whole system, the Comte adds, has been the object of an immense number of ameliorations in the Pontifical States, whilst roads have been constructed, and other important public works have been hurried forward. "In other times, sums up the author, in other times, and in other countries, such reforms, and such institutions would have been a title of glory to their originator." But also they are the work of a Pope, and in the eyes of an enlightened Protestantism a Pope is ex officio a despot, and the foe to reform.

The Comte points out the mildness or paternal character of Papal rule since his restoration:— "Above all let us remember that never has such a spirit of clemency presided over a restoration.—Not a single act of vengeance has been exercised against those who caused the fall of the Papal Government; not an act of rigor has been put in force against them; no one has been imprisoned, no proceeding instituted, except in the case of certain individuals who from a spirit of obstinacy insisted on being put upon their trial, and who having been found guilty have been punished by having their passports handed to them. The greatest severity of which the Pope has been guilty towards the men who conspired against his government, who loved war against him, and drove him from his kingdom, consists in the banishment of a few of the ringleaders; and the number of these are the Comte assures us after a most careful calculation under one hundred. The prisons of Rome were visited by the Comte, and their management and the entire system of secondary punishments in the Roman States excite his wonder, and compel his unqualified praise. He thus sums up:—What I have said suffices to prove that all the measures adopted by the Pontifical government bear the stamp of wisdom, reason, and progress; that others have produced good results; in a word that nothing that concerns the moral or the physical welfare of the people has escaped the attention of the government, or has not been treated in a favorable manner. In truth the Government might say to its critics 'Sundy our acts and condemn us if you dare.' It might well be asked which of its acts justly renders it obnoxious to censure—or what duty of Government it has neglected?"

The financial policy of the present Papal Government is, according to the Comte, most excellent. It has withdrawn from circulation the depreciated assignats issued by the revolutionary government.—though the amount of those assignats exceeded the annual receipts of the State; it has kept faith with

its creditors, diminished taxation, and brought the expenditure to balance with the receipts. In point of taxation the people of the Pontifical States are the most highly favored in the world. Whilst in France, the taxation is 45¢, or about seven dollars and a half per head, a subject of the Pope does not pay in all more than 12¢, or about two dollars.—The Pope's Civil List—including all the expenses of the Cardinals, the Diplomatic Body, the Pontifical Palaces, the Museums, &c., does not exceed about \$540,000; and the Pope's personal expenses are not more than \$4,000 per annum, or about £1,000 of our currency.

The Comte shows how false is the impression that the Papal States are governed by Priests; though, after all, we should remember that some of the most eminent statesmen recorded in history—a Ximenes in Spain, a Richelieu in France, and a Wolsey in England—were ecclesiastics. But with regard to the Papal States, the truth is, that there are not 100—only 98—ecclesiastics holding office; and that of these, not one-half are in Holy Orders, though invested with ecclesiastical titles. A medical man in England is called doctor, so is the Protestant Archbishop of Canterbury; but it does not follow that every doctor is a minister of the Anglican Church. So with Roman ecclesiastics; and yet, after all, the Comte proves, by incontestable statistics, that deduction made of the ecclesiastics charged with jurisdiction in certain Courts whose functions are exclusively ecclesiastical, there are in the Papal States only 36 ecclesiastics in office, whilst the number of lay officials is 6,059.

In whatever aspect we view the present Pope—whether as the much lauded reformer, cheered by the hosannas of the world—as the exile in Gaeta—or as the restored Prince, he is most worthy of our love and respect. If, as the poets tell, a good man bravely struggling with adversity is a sight pleasing to the gods, with what pleasure must not the celestial ones now look down upon Pius IX., who in his simple majesty commands the allegiance of subjects more numerous than ever bowed the knee to Caesar. Admirable in his prosperity, the Pope is still more glorious in this hour of his trial. He is a lesson to us all; by his noble endurance he teaches us the most glorious of all lessons; he teaches us,—

"how sublime a thing it is, To suffer, and be strong."

Strong, not with the strength of the heathen stoic, but strong with the strength of the Christian martyr—strong in his trust upon Him who chooses the despised things of this world to confound the powerful—strong in his trust upon Him Who putteth down the mighty from their seats, and Who exalteth the humble and meek.

Let us then learn to commit ourselves and our cause, to Him who judgeth righteously; let us rely, not upon the arm of flesh, but on those spiritual weapons with which our holy faith abundantly provides us. Our arms are the prayer of faith, and to the prayer of faith all things are possible. As the blessed Apostle tells us—By the prayer of faith men have subdued kingdoms, wrought justice, obtained promises, stopped the mouths of lions. By the prayer of faith men have quenched the violence of the fire, they have escaped the sword, they have become valiant in war, and by the prayer of faith they have put to flight the armies of the foreigners. These are our weapons in the coming fight, these our resources, on these we rely for victory. *Hi in curribus, et hi in equis; nos autem in nomine Domini Dei nostri invocabimus*—Some put their trust in chariots, some in horses; but as far as we, we will call upon the name of the Lord our God.

Apologising for the length of his remarks, Mr. Clerk concluded by heartily seconding the Resolution; which being put from the Chair was carried unanimously, and by acclamation.

M. Doherty, Esq., came forward to move the second resolution. He said that the necessities of the times having made a meeting such as the present necessary and proper, he was happy to take part in the proceedings. He would have preferred that a juster appreciation of the rights, and a higher respect for the liberties of others, on the part of those who now seem determined to run riot against social order and legitimate authority, had rendered such an assembly uncalled for. The resolution he held in his hand declared it to be the right as well as the duty of Catholics everywhere to sympathise with His Holiness Pius IX. in his present momentary afflictions; and were it the speaker's sole object to see that idea carried unanimously, he felt assured that with the audience he addressed it would be quite sufficient to reach the resolution. Sympathy with the revered Head of the Catholic Church in adversity would find a prompt and enthusiastic expression in the affection of his Catholic children here; nor would it require exciting argument to elicit it from the most hearty of those to whom he spoke. But something more than this was expected. It was not part of the object of this meeting to offend the feelings or to speak harshly of others differing from it in opinion; it was not called together to organise plans or concert means of aggression, but rather and solely to supplement the expression of Catholic public opinion in favor of the right; and thereby to induce the reckless revolutionary spirit now rampant in parts of Europe, to desist from its ruthless determination of plunging the fair and classic Italy into anarchy, and the demands of discord from further use of the dagger.

Such is the object of this meeting, and it is hoped that such an expression of opinion made as the faith it would protest universal—Catholic—will obviate the necessity of further or more formidable action in this matter. But he (the speaker) had been to some extent anticipated in his remarks: it was late, and he would not detain them.

But why all this commotion? Why all this English and American interest in the Roman States and Pope Pius IX. and his Catholic subjects? What calamity hath he brought on Italy? Whose rights hath the good Pontiff invaded? What peoples' liberties hath he cloven down? But, my Lord, we are told that the Italian people are oppressed, and are yearning for an opportunity to rise and overthrow the temporal power of the Pope. This is not true.—(Applause.) Were the Italian people in whole or even in majority, asking for political changes, appealing to friendly foreign powers for support against actual abuses, he (Mr. Doherty) was not prepared to say how far he would feel bound to sympathise with them. But it is not so. Famous, sunny Italy is *no terra incognita*. It is, and has long been, the resort of the Tourist, the Scholar, the Sculptor, Philosopher, and Historian. The cities, schools, colleges, laws, and legislation are open to the traveller, nothing hidden or subterranean, except the muffled midnight assassin of liberty. Yet where on record, with all the means of knowing thrown open, do we find among the Italian people suffering or degradation to be compared to that of the lower classes of other nations, whose aristocrats boast of constitutional freedom, and treacherously use their influence to alienate the affections of the Italian people from their legitimate Sovereign. It might be well, then, for England and France to respect the Papal Government, and to extend to it that international support exacted by, and granted to, the other Governments of Europe. At least until they are prepared to show it a policy better adapted to the constitution and circumstances of that people, which, as a whole, are happy and contented under their present form of government.—(Applause.) The most complicated governments are not necessarily the least; nor is much legislation necessarily beneficial to the people. Indeed, it has been truly said that the world of late days, has been governed too much, and this is peculiarly true of England and the great but now disordered Republic of America; in which latter country—a model Republic—it requires two months' legislation, with an occasional reference to revolvers, and the introduction of shot-guns to bring the exuberance of Republican freedom, down to the election of

a Speaker—the merest preliminary in this much boasted Republican legislation. How much, the Speaker would ask, will Rome and Italy under His Holiness suffer in comparison with New York and its Empire State, under the Republic, in point of rational liberty of law and order, and in respect for the rights of others? What right then have English statesmen or French Emperors to interfere officiously in the Pope's Government of his own dominions?—How and when hath the Sovereign Pontiff forfeited his right to exercise civil authority in the Roman States? Why should a Palmerston and a Minto, with friendship on their lips, encourage rebellion against lawfully constituted authority, and among subjects of legitimate and long recognised authority, far better provided for, and in every respect happier, than the mass of the English people, and to say the least, in the enjoyment of more rational and assured liberty than the subjects of Napoleon III.? Why should a Russell insinuate sedition, or an Ellenborough subvert so lavishly from means wrung from the toil of British and Irish poverty, to purchase muskets to arm the homeless emigrant rebel and wreckless adventurer, treacherously seeking an opportunity to embroil his hands in the blood of a Sovereign who holds his small dominions by the oldest and best approved titles in Europe? (Applause.) If such extraordinary conduct is persisted in, the day, my Lord, is not far distant when millions may insist that His Holiness Pius IX. be permitted to hold peaceably in trust the Italian States, and property of the Catholic world, that the same may be transmitted in its integrity to his successors—a long line of whom is yet in the future, and co-extensive with the duration of the world—for the Vicar of Christ on earth will be with His Church to the end of time.—(Applause.) Yes, my friends, continued the speaker, when the Palmerstons, the Russells, the Malinsburys, and the Ellenboroughs shall have been forgotten; when the offerings of muskets upon the Altar of Italian revolution shall have wasted into dust, the legitimate successors of the good Pope Pius, shall hold, and freely and faithfully as ever, exercise the ennobling functions of the Pontifical Office in the Palace of the Quirinal; and breathe forth from the Vatican to the faithful and ever growing Catholic world, words of encouragement and counsels of Apostolic wisdom, pointing them to a higher and better world; and Rome—eternal Rome—the mother of Catholicity—the cherished cradle of Science and Literature, Philosophy, and Arts—will still sit proudly on her Seven Hills, the admiration of the whole world, the beloved of all who cherish the best efforts, the highest perfections, and the most valuable attainments of human exertion and Christian philanthropy. (Applause.) Yes, my Lord, continued the speaker, the Pope will live with and for the Church, and the enjoyment of his necessary and limited temporalities, in spite of the machinations of the reckless and desperate few of the present who would hurl him in their licentious desperation from his high position; and, supported by the founder and finisher of our faith, when the present shallow though poisoned cup shall have passed away from the lips of the revered Pope Pius IX., reflecting upon the impotence of his infuriated enemies, inspired high above their reach in the affections of millions of his spiritual subjects, he may well exclaim in view of the petty annoyances to which he is at present subjected, in the language of the Roman poet of old—*"Passi graviora, et dabit Deus hec quogue faciem."* (Applause.)

Mr. Doherty, having concluded his speech amid loud applause, read the following resolution:—

Resolved,—That the actual condition of the Sovereign Pontiff harassed as he is on all sides, by the rebellion of a portion of his ungrateful subjects, by the intrigues of foreigners, and the treacherous counsels of powerful and ambitious princes, jealous of his authority—is well calculated to excite in the bosoms of all true Catholics an ardent sympathy with the venerated and beloved head of their church upon earth.

This resolution was seconded by Mr. Palsgrave, who spoke as follows:—I have much satisfaction in seconding this resolution. I do not feel myself competent, nor would I tax your patience, for I am no speaker, to say anything in addition to the eloquent address of the mover of this resolution. Yet, I cannot allow the opportunity to pass without, as an English Catholic, returning my sincere thanks to the members of the St. Patrick's Society for the honor they have conferred upon me, by inviting me to take a part at this numerous meeting. It only shows that in the cause in which we are all engaged there is no distinction of race. As Catholics we all ardently sympathise, and are all united to uphold, by every constitutional means in our power, the sovereign rights of our Holy Father Pius the Ninth, Supreme Head of the Catholic Church throughout the world.

The resolution was carried with enthusiasm. The Hon. Mr. Drummond proposed the next resolution:—

Resolved,—That the heroic courage with which His Holiness has refused to give his assent to the spoliation of the Holy See, and the Christian dignity with which he has maintained the rights of his predecessors, are worthy of the highest admiration; and that Catholics would be wanting in gratitude towards the Holy Father were they not to testify to him their appreciation of his noble conduct."

In support of this Resolution the honorable gentleman spoke warmly and eloquently. He said:—The resolution which I hold in my hand, fortunately for me, requires but little comment. I thought this morning that I should be deprived by indisposition of appearing before you, my Lord and my fellow-countrymen, to testify my sympathy for our Holy Father in the difficulties of his present position. If the task of pointing out the peculiarities of his position and defending the case of the Holy Father (if that case required defence) had fallen on me, I should be unable to dwell on the subjects now, on account of indisposition. His kingdom and the territories which he controls, and over which his predecessors have reigned, are not the Pope's; but he holds them as the patrimony of the whole Catholic world. We must admire the courage with which he defends this patrimony, standing alone against such a conqueror as Louis Napoleon. When I saw Napoleon stop in the midst of his victories, I thought it was the Providence of God which directed him in that course, so that he might be the better enabled to maintain the Holy See and place the Pope at the head of an Italian Confederacy. Many of the States of Italy have but one link to bind them, and that is the Catholic religion. They have been divided by local jealousies and by ancient feuds handed down from father to son. I had hoped that Napoleon would have maintained the Pope in the possession of his provinces, and also placed him at the head of a great Italian confederacy, not as a ruler in the ordinary sense of the word, but as a moderator of the whole. I trusted that peace and harmony would have been restored to Europe. All these things might have happened, had the Emperor not been influenced by that class of men who, in every age, are the foes of reform. Such men are very frequently confounded with true reformers, who seek to base government on the principle of the Catholic religion. Do unto others as you would they should do unto you." I had hoped that Napoleon would have maintained the Pope's authority, but a change has come over the spirit of his dream. Under present circumstances we can only unite our humble voices in the protest of the whole Catholic world; but it will be in vain to shake the strength of our holy Father as it is founded on a rock which must remain unshaken throughout ages (Applause.) And supposing his enemies deprived him of his temporal power, would he be the less admired? No. Look at him in former times. Was he not surrounded by the love and admiration of the Catholic world? A gentleman who spoke this afternoon said that we can assist him only by our prayers. I am of the same opinion, but at the same time I know that there are hundreds and thousands who would leap to arms on his behalf, if occasion called for it! (Applause.) But we trust that God, who

holds in his hands the hearts of kings and nations, will show the Emperor of the French that, if he wants to sit on the throne of France, it is not by striking at the temporal power of the Pope that he can secure success. [Mr. Drummond here read the resolution, and retired amid applause.]

Mr. Cusack seconded the resolution, which was then put from the Chair, and carried by acclamation. The fourth Resolution was proposed by M. P. Ryan, Esq.:—

Resolved,—That an Address be drawn up in conformity with the foregoing resolutions; and that it be transmitted through the hands of his Lordship, Monseigneur Bourget, Bishop of Montreal, to His Holiness Pope Pius IX.

My Lord and Gentlemen,—It is painful to dwell on the circumstances which have caused such a vast assemblage to meet in this sacred edifice to-day.—Hostility to the most benign of Sovereigns, Pius IX., proceeding from a small minority of his own subjects, encouraged by the Emperor of the French, the King of Sardinia, Cavour, Mazzini, Garibaldi, and all the infidels of Europe; and, I ought to say, encouraged by English statesmen and members of the present Cabinet—Palmerston and Lord John Russell, of Ecclesiastical Titles Bill notoriety who, by the aid of money and emissaries have left nothing undone to spread revolution throughout Italy. I am glad to learn that the ministers have so speedily reaped the reward of their perfidy, and I hope it may prove a warning to their successors in office. My Lord, would that our power were coequal with our desire to extend relief and sympathy to our Holy Father in his present difficulties. How gratifying to us, as it no doubt will prove a source of consolation to the heart of our paternal Father, to know that there is but one sentiment by which his children, numbering upwards of two hundred millions throughout the universe, are actuated—that of undying attachment to their religion, and devotion to the Vicar of Christ on earth.

The resolution was seconded by Mr. Cassidy, and carried unanimously, when the following Address was read by the Secretary of the Meeting, and was adopted by acclamation:—

ADDRESS.

TO OUR MOST HOLY FATHER POPE PIUS IX.

"We, Catholic laymen of the City of Montreal, in the Diocese of Montreal, Lower Canada, desire to approach Your Holiness—to express to you our lively sympathy with you in the afflictions which have been brought upon you by the revolt of a portion of your subjects, abetted and treacherously encouraged thereby by unprincipled and ambitious Princes. As loyal subjects of our own Sovereign, and upon whom our Pastors have ever impressed the duty of rendering unto Caesar the things that are Caesar's, we desire to express our abhorrence of the ingratitude with which your paternal solicitude for the welfare of all your subjects, and your incessant efforts to promote their temporal prosperity, have been received by men, who, to the crime of rebellion, have added the sin of sacrilege, in impiously presuming to lay profane hands upon the territories of the Church. As Catholics, we believe that it is for a wise purpose that God has decreed that His Vicar upon earth should be the subject of no temporal prince; and we behold therefore with deep indignation these attacks which, ostensibly directed against your temporal power, are in reality aimed at your spiritual authority."

"But whilst desirous of condoling with Your Holiness in the sufferings which the conduct of impious and misguided men has inflicted upon your paternal heart, we would, at the same time, desire respectfully to congratulate you upon the noble stand that you have taken in defence of the rights of the Holy See. We give God thanks that in these troublous times He has been pleased to place as ruler over His Church, a Prelate endowed with so many virtues; one who, combining the charity of the Christian Bishop with the dignity of the Sovereign, has manifested in such trying circumstances such exemplary heroism; and has evinced his unalterable resolve to maintain unimpaired those territorial possessions, which, handed down to him, in trust for the universal Church, thro' a long line of venerated predecessors on the Papal Throne, he is in duty bound to transmit in their integrity to his successors. We also pray the Giver of every good and perfect gift that we may learn of you; and that, taught and fortified by your example, we may all of us, in our several capacities, be enabled to do our duty, boldly and unflinchingly, like true Catholics, in whatsoever circumstances it may please Him to place us."

"Finally, we would desire to approach your Holiness, to assure you of our ardent attachment to your person, and of our inviolable fidelity to the See of Peter; of our determination to avail ourselves of all lawful means in our power as British subjects, to impress upon the minds of our rulers and governors the wisdom and the duty of abstaining from giving any encouragement to the revolutionary spirit; no unhappily so rife in the world; and of the sincerity of those supplications which, without fail, we address to the Throne of Grace—praying that He, who built His Church upon Peter, who has promised that the gates of hell shall not prevail against it, may strengthen you to resist and overcome all your enemies; and that every power that raises itself against your legitimate authority may speedily and signally be confounded."

Mr. Clerk then moved that his Lordship leave the Chair, and that Mr. Devlin be called thereto, and a vote of thanks be passed to his Lordship and his benediction be solicited. Seconded by Mr. Doherty. The vote of thanks tendered was passed amid enthusiasm.

The Coadjutor Bishop in returning thanks on behalf of His Lordship, said that when the report of this demonstration should reach the Eternal City, the heart of their common Father would beat in happiness. He hoped the blessing of the Father of the Church would fall on them all and be ratified in heaven.

The benediction of the Coadjutor Bishop was then pronounced, and the proceedings closed.

Mr. Devlin then called for three cheers for the Pope, three for the Bishop, and three for the clergy of the Irish Church, all of which were heartily responded to.

The meeting then separated.

We cannot conclude without noticing the magnificent manner in which Gustave Smith, Esq., before the commencement, performed some beautiful music on the organ.

Thus concluded a demonstration of which the parties thereto have good reason to be proud, as Catholics, and as Irishmen. The most perfect unanimity pervaded the whole proceedings; and as the first to stir in the matter in Canada, great credit is due to the St. Patrick's Society for the excellence of their arrangements, and the perseverance with which they have brought their work to a close.

Sunday next is the day appointed for the great meeting of the French Canadian Catholics of this city, to express their sympathy with the Sovereign Pontiff. The meeting will be held in the Parish Church at 7 p.m., and we doubt not, will be well attended, and enthusiastically conducted. We heartily wish our friends success, and congratulate them upon the Popish spirit that prevails amongst them.

In consequence of the pressure on our columns several articles and communications have been unavoidably postponed to our next issue; when we shall have the pleasure of replying to the tirades of the *Montreal Gazette* against the Pope and the Papal Government.

THE CATHOLICS OF QUEBEC.—We have been given to understand that the Catholic Institute of Quebec have it in contemplation to hold a meeting for the purpose of testifying their sympathy with the Pope. We congratulate our friends; and knowing the true Catholic spirit that animates the men of Quebec, we venture to predict a most signal triumph.

BISHOP FOR ST. JOHN'S N. B.—We learn from the *St. John's Freeman*, that the Right Rev. Dr. Sweeney has been appointed Bishop of St. John's by his Holiness the Pope. This appointment has given great satisfaction, as the new Bishop is universally beloved and respected.

LOSS OF THE STEAMER HUNGARIAN.—Great consternation was caused in town on Wednesday, by the report of the total loss of this fine steamer, together with her crew, passengers and cargo, off Sable Island. The Hungarian sailed on the 9th inst. from Queenstown; and it is with too much reason feared that she had on board a number of passengers for Canada, all of whom it is supposed must have perished.

STE. FRANCOISE ROMAINE.—This is the name of an eligible boarding-house situated at the corner of Dorchester and St. Andrew's Streets, in which ladies who are desirous of a quiet and comfortable home will find their wishes gratified. The house is managed by the ladies of a religious establishment, whose sole object will be to promote the comfort of their guests. For terms apply to the Lady Superior of the establishment.

The Saint Cecilia Society give another Concert on Monday night, consisting of selections from Rossini's *Sabat Mater*, Norma, Der Freyschutz and the Oratorio of the Creation. For their endeavours to foster a taste for classical music, this Society deserves the highest commendations; we trust, therefore, that they will continue their labours, and that their admirable Concerts may be often repeated.

The election at Terrebonne terminated in favour of M. Morin the ministerial candidate.

The following Commercial Review has been taken from the *Montreal Witness* of Wednesday last.

In Britain Wheat Flour and Pork, are firm. In New York there is a brisk demand for Flour at somewhat advancing rates. Butter appears to be dull everywhere, and the quantity on hand this Spring is much greater than last Spring. The receipts since 1st January at this port are about 4,000 packages, against 800 last year, and we learn that there is still a good deal in the country.

Flour.—The improved feeling in Britain and New York has imparted a slightly better tone to this market, but without producing any change either as regards price or demand. No 1 Superfine continues to be offered freely at \$5, and sale to a moderate extent have been made at that figure. For very choice and strong samples \$5.05 to \$5.10 is required, but the transactions are very limited and of a retail character. For future delivery parcels have changed hand at rates previously reported, say \$5.25 for May and \$5.30 for June delivery. In the other grades there are no transactions. Bag Flour is a little more enquired for at 13s 6d to 14s; the latter for strong Scotch.

Spring Wheat.—The demand is limited to the actual requirements of the trade at \$1.12½ to \$1.14 for the best samples, the quantity of which in store is small.

Wool.—The quantity arriving is very small, and prices are firm at 31s to 31s 3d for Purals, and 30s 6d to 30s 9d for Pote. The British markets are duller, with a drooping tendency.

Pork continues without change. Dressed Hogs are enquired for, and a slight advance might be obtained for desirable parcels; but in the absence of any sales of moment, we do not alter our quotations, at which they are firmly held,—say \$6 to \$7 for Hogs from 200 to 280 lbs; weights of 300 lbs and upward would fetch \$7.25. Mess Pork is steady at \$18.35 to \$19; Prime Mess at \$14; Prime 11.50. The quantity offered is light and the demand trifling. In Cincinnati, Mess is held firmly at \$17.50 to \$18.

Pean.—The market is dull at 77½c to 78c per 60 lbs.

Butter is, if possible, increasingly dull, and the near approach of Lent fails to give tone to the market. The heavy stock held both by merchants and dealers prevent any probability of a rise. Shippers are unwilling to pay over 14c for the best qualities of Keg Butter. Rolls of which the supply far exceeds the demand, and the quality of which is usually very inferior, are quite unsaleable. It is only the very finest that should come in. This way, as it is unfit for exportation, and the retail trade is both very limited in extent and confined to the best description suitable for families; and in rolls it deteriorates more rapidly than when carefully packed in tubs or kegs.

Found at last, a remedy that not only relieves, but cures Consumption and its numerous allies, which revolve about it in the shape of coughs, colds, influenza, bronchitis, &c. This remedy is Dr. Wistula's Balsam of Wild Cherry.

There's a vile counterfeit of this Balsam, therefore be sure and buy only that prepared by S. W. Fowler & Co., Boston, which has the written signature of 1 BUTTS on the outside wrapper.

Married.

At Longueuil, on the 14th inst., by the Rev. Mr. Thibault, P. P., Francis H. McKenna, Esq., to Margaret, second daughter of Mr. Wm. Parker.

Died.

In this city, on the 22nd inst., John Thomas, son of Mr. Timothy Fogarty, aged sixteen months.

Friends and acquaintances are respectfully invited to attend the funeral, on Friday the 24th inst., at 2 o'clock p.m., from his father's residence, No. 360, St. Joseph Street, to the Catholic Cemetery.

MASSON COLLEGE, TERREBONNE.

IN this splendid free stone building, one of the most beautiful of the country, there is given an education entirely destined to prepare young persons for commercial business, by teaching them particularly Arithmetic and the English and French languages. A crowd of English and French pupils from the cities and counties are now studying without distinction of origin or religion. The boarding is at a very low price.

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