

Whence this change if not from the consciousness of having opposed to them that influence which they no longer merit.

Without doubt, Our Dearly Beloved Brethren, the exercise of all the rights of citizenship by a priest is not at all times opportune; it may even be inconvenient and dangerous; but it must not be forgotten that to the Church alone belongs the right to give to its ministers the instructions which they may deem necessary, and to reprimand those who may go astray; and the bishops of this Province have not failed to do their duty on this point.

Up to the present we have considered the priest as a citizen, and as speaking of politics in his own name, as any other member of society.

Are there questions in which the bishop and the priest may, and sometimes should, interfere in the name of religion?

We answer without hesitation: Yes, there are questions in which the clergy can, and even should, interfere in the name of religion. The rule of this law and duty will be found, without even the distinction to which we have referred, between the Church and State. There are, indeed, political questions which affect the spiritual interests of souls, either because they have relation to faith and morals, or because they affect the liberty, independence or existence of the Church from a temporal point of view.

A candidate may present himself who may be hostile to the Church, of whose antecedents may be such as to cause his candidature to be considered as dangerous to the interests of the Church.

Thus, a political party may be judged dangerous not only by its programme and antecedents, but also by the programme and antecedents of its chiefs, of its principal members, and of the press which represents it, unless the party disavow them in case they persist in their error after having been notified of the fact.

In this case a Catholic cannot, without denying his faith, show himself hostile to the Church of which he is a member, refuse to the Church the right of defending itself, or rather defending the spiritual interests of the souls confided to its safekeeping! But the Church speaks, acts, and combats by its clergy, and to refuse rights to them is to refuse them to the Church.

Thus, the priest and the bishop can in all justice, and should in all conscience, raise their voices, signalize the danger, declare that voting in such a manner would be sinful, and that to be guilty of such an action would expose the guilty parties to the censure of the Church. They can and should speak, not only to the electors and candidates, but also to the constituted authorities; for the duty of every man willing to save his soul is traced out by divine law; and the Church, as a good Mother, owes to her children, no matter to what rank they belong, love and, consequently, spiritual vigilance. It is not, therefore, converting the pulpit into a political platform to enlighten the conscience of the faithful on those questions in which salvation is involved.

Without doubt, Our Dearly Beloved Brethren, these questions do not suggest themselves every day; but their right is, however, not less certain.

It is evident, by the nature itself of the question, that to the Church alone belongs the right of appreciating the circumstances under which it should raise its voice in favor of faith and Christian morality.

It will probably be contended that the priest would, like every man, be liable to transcend the limits assigned to him, and that then it would become the duty of the State to make him return to his duties.

To this we would reply, firstly, that it is a gratuitous injury to the entire Church to suppose that there is not in the hierarchy a remedy for the injustice or error of one of its ministers. In fact, the Church has its regularly constituted tribunals; and if any one has reason to complain of a minister of the Church, he should not cite him before the civil tribunal, but before the ecclesiastical tribunal, alone which is competent to judge of doctrine or of the conduct of the priest. For this reason Pius IX., in his bull *Apostolicæ Sedis*, in October 1869, declares major excommunication against those who, either directly or indirectly, oblige lay judges to cite before them, ecclesiastical personages against the provision of the canonical law.

Secondly, when the State invades the rights of the Church, and tramples under feet its most sacred privileges, as to-day happens in Italy, France and Switzerland, would it not be the height of derision to give to the same State the right to gag its victim?

Thirdly, if we would establish a principle that a power does not exist because it may happen that somebody abuses it, it would be necessary to ignore all the civil powers, because all persons in whom these powers are vested are fallible.

VI.

THE PRESS AND ITS DUTIES.

In our day, the press plays a role, the importance of which cannot be concealed, either for good or evil. The Church could not remain an indifferent spectator to the journalistic struggles which occur either in books or newspapers. Those writings which the press perpetuates and scatters to the winds are more productive either of good or evil than a word almost immediately forgotten, and heard but by a few auditors. Honor and glory to those Catholic writers who make it their primary duty to propagate and defend the truth; and who, with scrupulous care, examine into the subjects with which they are called to deal! But what answer will be given to the Sovereign Judge by those for whom politics, as they understand it—the interests of their party—is their supreme rule; who take no account of the Church; who would make of that Spouse of Jesus Christ the slave of Caesar; and who neglect, or even despise, the advice of those whom Jesus Christ has charged with teaching the truths of religion?

The duties of the press, as laid down by our last Council at Quebec, may be resumed as follows:—Firstly, to always treat adversaries with charity, moderation and respect, because zeal for the truth would be no excuse for an excess of language; secondly, to judge opponents with impartiality and justice, as we would wish to be judged ourselves; thirdly, not to condemn before having well examined everything; fourthly, to take in good part anything ambiguous; fifthly, to avoid millinery, sarcasm, suppositions injurious to the reputation, ill-founded accusations, and the imputation of intentions which God alone knows.

It is allowed to combat what the church has not condemned, but we are not allowed to bring it into its proper publicity.

In matters connected with the ecclesiastical or civil authorities, the language should be always proper and respectful.

Establishments of which the bishops are the natural protectors and judges, must not be brought before the incompetent tribunal of public opinion.

Let us add, that the priest and, with stronger reason, the bishop, in the exercise of his ministry, is not amenable to public opinion, but to that alone of his hierarchical superiors. If any person thinks he has a right to complain, he can always do so before those who have the power to do him justice: from the priest, an appeal can be made to the bishop, from the bishop to the archbishop, and from the archbishop to the Sovereign Pontiff; but it can never be permitted to repeat the thousand rumors which political excitement causes to spring up like the waves on a troubled sea.

It must not be forgotten that if particular laws made by a bishop are not binding upon those out-

side his diocese, the principles which he makes known in his pastoral letters are for all time and every place. If any person, ecclesiastic or lay, believes he has a right not to listen to the voice of a pastor who is not his, he has not for that reason any right to criticise or judge him.

VII.

OF AN OATH.

"The name of God is holy and terrible," (Psalms ex. 9); it ought not to be uttered but with the most profound respect, and "the Lord will not hold him innocent who takes the name of the Lord his God in vain," (Exodus xx. 7).

It is again written in our holy books: "You will make oath, saying: Long live the Lord; but that it may be with truth, with discretion, with justice," (Jeremiah iv. 2).

The oath is an act of religion, and, consequently, belongs before all to the Church, who alone has authority to define and make known the nature and conditions.

There are two distinct parts to every oath: 1st. The affirmation of any fact or wish; 2nd. The invocation of God as witness to the truth of this fact or wish. This affirmation takes the name of *formula* when the expressions of it are determined by authority, but this difference of name changes nothing in the nature even of that part of the oath.

All depends on the conformity of that affirmation or formula with the truth as known by he who takes the oath. If the affirmation or formula is true in all its parts, the oath is good and true.

There is perjury the moment that in the affirmation or formula he finds something false, known as such by he who takes the oath. When even in your affirmation or formula there will be a thousand truths, if you mix with them wittingly a single word which is not true, that single lie is sufficient to make you guilty of perjury.

From that two very important conclusions result:—1st. Before taking an oath it is necessary to examine and understand the form one is called to swear to, lest he find something contrary to the truth such as he knows it; if there be anything one does not thoroughly understand, if there be any doubt, he must explain and refuse to take oath till his conscience is satisfied on the subject: otherwise he will perjure himself and consequently commit a grave sin; 2nd. One ought never to speak of the form of an oath as a matter of little importance; and we condemn absolutely the distinction one would make between different forms to deceive any one, or to give a sense which would not bear the meanings they enclose. Words clear in themselves allow no interpretation, as a light requires no other light to see it by. When a form says clearly and formally that such things exist, there is no possible interpretation to show that those things do not exist.

On entering in the exercise of their duty, public officials take what is known as an *oath of office*. They promise solemnly in the presence of Almighty God to faithfully fulfil certain duties imposed on them. This is not empty form, a promise devoid of sense, but a grave obligation, which lasts so long as one is in office. This ought to be the object of a strict and serious examination of the conscience when preparing to receive the sacraments.

If one should respect an oath in himself, he should none the less respect it in others. We seize this occasion to condemn as impious and scandalous the practice of certain legal men, who for the sake of their cause, do not hesitate to cross-examine witnesses even to the point of confusing them and making them contradict and perjure themselves. It is not enough that a cause is good; it is necessary that the means employed be as triumphant conform to the unalterable rules of truth, justice and charity.

VIII.

ON ECCLESIASTICAL BURIAL.

Ecclesiastical burial has not, doubtless, the same degree of sanctity as the sacraments, but it nevertheless belongs entirely and solely to the judgment of the Church. We wish to speak of ecclesiastical burial as defined and ordained by Canonical laws; that is to say, not only the prayers and religious rites which accompany the interment, but also the ground sanctified and consecrated by prayer and benediction for the burial of those who die in the peace of the Catholic Church.

No spiritual power can oblige the Church to pray over the tomb of the dead whom the Church has judged unworthy of its prayers; it is a sacrilegious attempt to violate by force the sanctity of ground consecrated by the prayers and benediction of the Church.

It may be said that the privation of the honors of ecclesiastical burial brings with it disgrace and infamy, and that this becomes the province of the civil authorities to protect the honor of the citizens.

We answer that disgrace and infamy are found rather in the revolt of a child against its mother, and that nothing can wipe out a grievous disobedience persevered in at the hour of death. All the trials, appeals and sentences of the world will only serve to make the crime more known, and render the degradation and infamy more notorious and more deplorable in the eyes of all true Catholics.

"Jesus Christ," said the Apostle St. Paul, "loved His Church and gave himself up for it" (Eph. v. 25). Following the example of our Divine Master and Model, nothing could be dearer to us in this world than that same Church, of which we are members under the same Head who is Jesus Christ. She is our Mother, because she gave us the life of grace; we should have for her a tender, filial love; rejoice in her triumphs; share her sorrows; and when necessary raise our voice in her defence. When, therefore, we see her dignity and liberty ignored, it cannot be permitted to her children, and still less her pastors, to remain silent—which would be equivalent to treason.

The Holy Catholic Church, faithful to the teachings of her Divine Master, teaches her children "to give unto Caesar the things that are Caesar's, and to God the things that are God's" (Matt. xxii. 21). She repeats, with the great Apostle, "Render to each one his due: tribute to whom tribute; taxes to whom taxes; fear to whom fear; and honor to whom honor" (Rom. xiii. 7). This duty of justice and respect which she incessantly proclaims, she has a stronger right to expect on her own behalf, and demands that what belongs to the Church of God should be rendered to the Church of God.

Now, Our Dearly Beloved Brethren, we must say with sorrow that a celebrated occurrence has served to us that the Catholic Church in Canada is threatened in its liberty and most precious rights, and what makes our affliction more keen is that we can say with the Prophet, "I have nourished my children and loaded them with benefits, and they have despised me" (*Isaiah lvi. 4*). The first authors of this attempt were brought up on the knees of the holy table; they re-acted in their youth they knelt at the holy table; they received the ineffable mark of confirmation, and to-day, notwithstanding their revolt, they style themselves Catholics, in order to have the right to cause the forcible opening of the gates of a cemetery consecrated by the prayers of the Church, and destined for the burial of the faithful children of the Church.

In order to disguise that usurpation, the *Gallian liberties* were invoked, as if Catholic unity, founded by Jesus Christ on the supreme authority of St. Peter and his successors, were but a vain and empty title. And, in fact, what else would an authority be against which action could be taken in war to obtain one's liberties? What prince, what republic, would recognize a like principle invoked by a province, notwithstanding the express declaration of a hundred times repeated, of the constitution and of the supreme tribunals of the state, that the laws of the Province of Quebec are not binding upon those out-

side the diocese, the principles which he makes known in his pastoral letters are for all time and every place. If any person, ecclesiastic or lay, believes he has a right not to listen to the voice of a pastor who is not his, he has not for that reason any right to criticise or judge him.

Let those who are outside the Church consider these principles good and admirable if they will, because they do not believe in the authority which makes the foundation of the Catholic Church. But that those men who still dare to call themselves children of the Church, while ignoring the teachings and the hierarchy, is an incomprehensible error.

Those who by their subscriptions have commenced, sustained and encouraged this unequalled attempt against the just rights of the Church, who hold the guilty of an overt act of revolt against the Church, and a grievous injustice, for which they will not obtain pardon unless they try to repair the injury by all means in their power.

We, therefore, invite all the true children of the Church to pray the Divine Heart of Our Lord to have pity on those who have thus strayed from the path of faith and justice, that they may recognize their sins and obtain mercy.

CONCLUSION.

Such Our Dearly Beloved Brethren, are the important advice we deem it our duty to give you under the present circumstances.

Beware, above all, of this liberalism which hides itself under the beautiful name of *Catholicity*, the more surely to accomplish its criminal work. You will easily recognize it from the picture the Sovereign Pontiff has so often drawn of it. 1st. Efforts to subjugate the Church to the State. 2nd. Incessant attempts to divide the bonds which unite the children of the Church to the clergy. 3. Monstrous alliance of the truth with error under pretence of making all things agree and to avoid conflicts. Lastly, illusion and sometimes hypocrisy, which, under a religious exterior and fine professions of submission to the Church, hide a pride beyond measure.

Remember that true Christian policy has but one aim, which is the *public good*; but one means, which is the perfect conformity of the laws with truth and justice.

Respect an oath as an important religious act; before taking it examine well if the form is true in all points, to the best of your knowledge; scrupulously fulfil the duties of your oath of office and take care of prejudicing your future by perjury.

Shall this our present pastoral letter be read and published at the Prone of all parochial churches on chapels of parishes and missions where public service is performed on the first Sunday after its reception.

Given under our signatures, the seal of the archdiocese and the countersignature of the secretary of the archiepiscopal palace of Quebec the twenty-second of September, one thousand eight hundred and seventy-five.

E. A. Arch. of Quebec.

J. G. Bishop of Montreal.

L. F. Bishop of Three Rivers.

J. E. Bishop of St. G. of Rimouski.

E. C. Bishop of Saginaw.

A. J. Bishop of Sherbrooke.

J. T. Bishop of Ottawa.

L. Z. Monseigneur, Fst. Adm. of St. Hyacinthe.

By Messieurs,

C. O. COLLET, Priest,

Secretary

SPEECH OF THE POPE TO THE FRENCH PILGRIMS FROM LAVAL.

"For presence here this day, my beloved children, is for me not only a joy and comfort, but suggests to my mind the early days of Christianity, when the Only Begotten Son of God, taking upon Him human flesh, condescended to converse with men, and to found His most Holy Church. Traversing the districts of Judea He left everywhere traces of His boundless love, scattering the light of His heavenly doctrine, and multiplying the portents of His omnipotent Right-hand. *Pertransit benedicens et sanans*. The people, astonished at beholding the power of the messenger of God over nature, exclaimed:—'A great prophet has arisen among us!' But in listening to the doctrines which fell from His lips with power to convince and persuade they were overcome with joy, and followed him willingly, even in such crowds and with such perseverance and affection as to forget their needful repose and sustenance.

"Such popularity displeased the hypocrites of those days, all of whom set themselves to the work of discrediting the Divine Teacher before the people. They blasphemously said the miracles wrought by Him were only the work of Satan, and with this and other calumnies they endeavored to obscure the wondrous deeds which He performed, and to detach the people from Him, but in vain. Then, seeing the uselessness of their own attempts, they betook themselves to the Government, and so by uniting their own strength to that of the Government they succeeded in destroying the Divine Redeemer. Fools and blind! They perceived not that they were mere instruments of Providence, which for the redemption of the human race had already ordained in the eternal decrees the consummation of the great Sacrifice. But so it was.

"The Apostles and Disciples were endowed with the power of working miracles, and becoming propagators of the same doctrine, they illumined the world and marvelously multiplied the followers of Jesus Christ. And the moment was not slow in arriving when the God-destroying city, together with its unbelieving and perfidious Pharisees, met with exemplary punishment.

"In our days too Jesus Christ is persecuted in His ministers and in His most holy religion; and the modern Pharisees, not content with persecuting, wish, like the ancient Pharisees, to destroy the Church. But the Bishops, clergy, and people oppose this destruction, and consequently the sectarians, infidels, and freethinkers, perceiving the impotence of their own strength, have had recourse to the rulers of the world, and have succeeded in obtaining their aid.

"This complicity of the powerful with the sectary, is to be seen in many regions; but I am in Italy and now speak of Italy, for here I see, as it were with my own eyes, the deadly success of this perfidious league. This league, after despoiling the Church and persecuting her ministers, has resolved to establish a monopoly of an evil education, intended to destroy the Faith; has ordained a law which renders the ordination of clergymen difficult, if not impossible; has set at naught the rights of the Church, even in the Sacrament of Matrimony; has protected Apostates, not only to make them a stone of offence, but to render them a means of corruption; and has thrown obstacles in the progress of sound doctrine. These are the monstrous fruits produced by the horrid union of the new Pharisees with the ruling powers.

"And as the thirst for gold burns in the breasts of all political and religious innovators, not content with the usurpations and spoliation already perpetrated, they now turn towards the charitable foundations, those, namely, which are destined to relief of the sick, to the aid of the indigent but honest maiden, to the maintenance of the poor, to the support of the youth dedicated to sciences or art. All these modes of charity are exceedingly diminished and in part destroyed in order to satiate the greedy desires, and silence the barking of the so-called patriots, who are the true Sadducees of our days.

"Meanwhile the Episcopacy is the aim of their assaults. The Bishops are chased from their residences, deprived of their revenues, and exposed to the caprices of the laity. And here, hatred, if the Church and greed for money unite to characterize the better the genius of revolution. Hatred, of the Church leads on her foes to drive out the Bishops from their homes; Bishops whom the Government pretends not to recognize as Bishops, but whom the

self-same Government recognizes and calls by their proper titles whenever it chooses to burden them with fresh taxes, imposed on the very charity which they receive as Bishops.

"The shades of this sorrowful picture, thus briefly sketched, become still darker when we consider not merely the abandonment in which the Church of Christ is left, *Non est qui consolatur eam*, but the assaults and attacks made on her by powerful enemies. Look around upon the different portions of the globe, and observe the hostilities against which the Church is forced to contend.

"In the North is a mighty empire, called, for sake of contradiction, Orthodox, and which steadily and constantly for a series of years employs its every endeavor to destroy Catholicism within its vast limits.

"Another empire, recently founded, and which openly calls itself Protestant, aims at causing the disappearance of the Catholic religion, not only from its own territory, but even from the face of the earth. And to obtain this desired end it puts in action all the most violent, harsh, and unjust methods, which insensate fanaticism can suggest.

"In a Republic, divided into Cantons, there is a certain Government which is a perfidious imitator of the German persecution.

"If this spectacle saddens and embitters the heart, let us turn our looks elsewhere, and seek for relief beyond the ocean. And there what do we see? We behold, alas! but fresh subjects for sorrow and weeping. There, in those countries where Spain and Portugal planted the Cross of Jesus Christ, we see Bishops and priests flung into squalid dungeons, victims sacrificed to the wrath of Freemasonry, which cannot brook any Catholic influence whatever. We see some of those republics vanquishing their prowess in banishing Bishops, expelling Religious, and tearing away the spouses of Jesus Christ from their asylums of peace, in order to gain possession of the patrimony of the Church.

"In the midst of such delirious examples one Republic under the equator was distinguished, wonderful to relate, for the rectitude of its governors and the indestructible faith of its president, who showed himself day by day more obedient to the Church, more affectionate towards the Holy See, and more desirous to preserve in the Republic the spirit of piety and religion. But lo! impetuously comes awake, and regards as an impediment to so-called modern civilization a Government which not only devotes itself to the material prosperity, but also to the spiritual well-being of its people, persuaded that this is the true blessing, because it concerns not only the present, which passes away, but the future, which is eternal. The impious conspirators meet secretly in a neighbouring Republic, and there decide to death by the hands of sectaries the excellent President, who fell, if report speaks truly, beneath the dagger of the assassin; fell, I say, a victim to his faith and to his Christian love for his country.

"Even the Mussulman, who in years gone by showed signs of tolerance, now shows himself the protector of the Neo-schismatics, and reproduces the old ferocity against Christianity.

"Contemplating such evils it would seem that human weakness ought to faint and fall prostrate under the enormous weight of such misfortunes. But no. In the first days of Christianity impiety saw its efforts crowned for the moment with success, but the spread of the faith and the punishment of the impious consoled the hearts of the true believers, who shone out resplendent by their glorious actions and by the heroisms of their endurance. The barbarities of tyrants produced millions of martyrs, who shine as stars in heaven, and whom we venerate on earth. By generous actions and by patient suffering the Church was enabled to enjoy the fruits of peace. And now also, by the same means, the Church can obtain the same end.

"Yes, my beloved children, let us all put trust in God, Who will console and strengthen us by working the works of His own glory:—*Omnia possumus in eo qui me confortat*. Let us put our hands to the work, and let us act so that scandal may cease from among the timid, and fear from among the weak, and so that the deluded may lay aside their ill-conceived hope of amicable compromise with wrong.

"Speak out boldly until the Church be made free in choice of her ministers; and until the obstacles be removed which hinder young Levites from entering into the Sanctuary. Speak until the Church be enabled freely to exercise her right of teaching, given to her by Jesus Christ. Speak out, that a stop may be put to the unbridled license of the press, which has become a school of immorality and corruption. Speak, until the rights taken away be restored to their free and unfettered exercise.

"And all this should be done with perseverance, in season and out of season, until by Divine aid the Church obtains her liberty again. You have before your eyes an example to imitate in Daniel O'Connell, whose memory was solemnly commemorated in Ireland in the past month. He never ceased to try to keep alive in his countrymen the spirit of petition; and his perseverance was crowned with the wished-for triumph, which almost rendered his country free. With the guidance of the chief pastors, with generous constancy, and, above all, with the intercession of the Blessed Virgin Immaculate, and of the Saints, God will awake and hearken unto our supplications.

"And here I conclude as I commenced, namely, with rejoicing with you because you have come to Rome united, and so have given a sign of that concord which is necessary for the present emergency; a concord which will excite the attention of our common enemies. And that which you do I desire all to do, namely, to pray in concord, and persevere against difficulties. The greater your difficulties the greater should your trust be in God, Who will I hope ever regard you with a Father's eye, as defenders of the most just of all causes. God has blessed in France the first efforts of those who strove in concord to gain liberty of teaching, and I fondly hope that this triumph will ever unite that illustrious and Catholic nation more closely in conformity of doctrine with this Holy See.

"Grant, O Lord, the prayers which are now, and ever will be, offered to Thee by all those well-disposed persons who desire to see freedom restored to that Church which Thou hast planted and enriched with Thy most precious blood. Give strength, courage, and constancy to Thy ministers. Maintain in Thy people that spirit which Thy Thon hast inspired so many of them, the spirit, namely, of concord among themselves and subjection to the Church. At this moment Thou beholdest the prayer of these Thy people who now surround Thy unworthy Vicar. Bless them, O my God, together with their Pastor, and banish from Thy Church the darkness of unbelief, and save her from the plots of open foes, and from the mistaken doctrines of blind conciliators, who would unwittingly enslave her."

IRISH HOME RULE LEAGUE.

The monthly meeting of the Montreal Branch of the Irish Home Rule League, was held on the 5th inst. in St. Patrick's Hall, Corner of Craig and St. Alexander streets, the President, Edward Murphy, Esq. in the Chair. The Secretary read the minutes of last meeting which were adopted.

The President said he was happy to congratulate the meeting on the continuous success of and accession of strength to the Home Rule Cause. Mr. Lewis, Mr. Blamhasset and other Home Rule members of Parliament, had attended meetings of their constituents, in every case they were warmly received, and hearty votes of thanks unanimously accorded to them for their untiring exertions in their efforts to defeat the infamous Coercion Acts forced on Ireland by the Government.

ed was the great meeting of the Home Rule League, held on the 14th ult., in Dublin, the great Hall of the Rotundo was filled to its utmost capacity, many had to turn away from the doors unable to gain admission. A large number of new members were enrolled from Quebec, New Zealand, and other places as well as Ireland. Eloquent and patriotic speeches were made by Mr. Butt, M.P., Mr. Daunt, Rev. Professor Galbraith, F.T.C.D., Father Nolan and others. Much important business was transacted and it was resolved to hold during the Autumn, Home Rule meetings in every town and City of Ireland. In this way all would have an opportunity of pronouncing in favor of the National Cause.

The President reported that he had, as instructed at last meeting, written to the Rev. Mr. Galbraith, enclosing him the resolution of thanks for his able letter, and informing the Rev. Gentleman of the warm and hearty manner in which his name and letter were received by the members, and telling him that we should always deem it a favour to receive from the Parent Association such letters of instruction and encouragement as that which he then acknowledged. He informed them that the Council had resolved to render what assistance it could to Captain Kirwan on his arrival in Montreal, towards giving a lecture on Home Rule. Mr. O'Connor Power, who is now in the United States, would probably visit us during the winter. The President concluded by thanking the members present for their attendance, who notwithstanding the inclemency of the weather, braved the storm and thus proved their devotion to the cause.

A number of works on Home Rule were distributed to the members present, and some routine business was transacted after which the meeting adjourned.

Since the above report was handed in Captain Kirwan arrived, and is the guest of Edward Murphy, Esq., President of the Irish Home Rule League here. He delivered a most eloquent and able lecture on Home Rule for Ireland on Wednesday evening last, in the Hall of the Mechanics Institute, before a large and enthusiastic audience.

We hope that the Gallant Captain will receive an equally hearty reception from our friends in Ontario. We bespeak it for him as he is well worthy of it.

REMITTANCES RECEIVED.

Mile End, Rev J B, \$2.50; St. Alphonse, J McC 2; Martintown, J B McC, 2; Buckingham, W O N, 1.50; St. Joseph d'Ely, Rev A D, 1; Lanora, Rev L P, 2; River Baudette, D A McD, 2; Vankleek Hill, Mrs P L, 1.50; Woodstock, N B, K B, 2; Hamilton, R S B, 4.50; Powerscourt, A P, 4; Upper Wakefield, T D, 2; Peterboro', A McC, 2; Toronto, Mrs S, 4; Kingsford, J B, 2; Munro's Mills, D McD, 5; Panmure, P W, 2; Eganville, J McK, 2; Dartford, T O B, 5; Maniwaki, Rev R D, 4; Flinton, M L, 2; Riviere Raisée, J McK, 2; St. Leonard, W D F, 2; Charlottetown, P E I, Hon A A McD, 4; Grenville, M L, 2; Burrit's Rapids, J S, 2; Pawa, T K, 2; Iroquois, Mrs H McC, 3; Mawook, W J I, 4; Margerie, N S, J D, 10; Whitehead, N S, J P D, 1; Lochiel, J C, 1; Railton, M K, 4; Picton, J O R, 4; Inkerman, T J B, 2. Per N McC, Ottawa—W D, 4; Manotick, J M, 2. Per D A C, Alexandria—A D K, 2; Netfield, Major A B McD, 2. Per F L E, Kingsbridge—R W, 3; Lucknow, R D, 1. Per M McC, Hallerton—Hemmingford, E K, 1.50; J M, 1.50. Per L M, Scarboro—O O R, 2; Carleton Place, Rev J M, 2; J K, 2; C P, 2; L K, 2; E D, 4; T G, 3; Egmondville, J D, 2; Varna, J H, 1. Per Rev D O C, South Duro—J C, 4. Per P L, Escott—Gnananoo, M S, 75cts; M O R, 1.50; O V G, 75cts; B H, 75cts; Mrs L B, 1.50; H S, 1.50; P O B, 1.50; P K, 75cts.

Birth.

On the 4th inst., at 384 Dorchester street, Mrs. Michael McShane, of a son.

In this city, on the 6th instant, Mrs. Thomas Trihey, of a daughter.

On the 7th instant, at 60 University street, Mrs. Thomas White, Jr., of a daughter.

Married.

At Sarnia, Ont., on Tuesday, the 5th instant, by the Rev. B. Boubat, P. P., James Wilson, Esq., of London, Ont., to Miss Maggie, eldest daughter of Timothy Gleeson, Esq., of Sarnia.

At Eganville, on Wednesday, the 6th inst., by the Rev. M. Byrne, P. P., J. F. Dolan, Esq., M. D., to Lizzie, eldest daughter of J. Bonfield, Esq., M. F. P., all of Eganville.

Died.

HAMILL.—In this city on the 10th inst., of Bright's disease of the kidneys, Hugh, fourth son of Arthur Hamill. Of your charity pray for the repose of his soul.

J. H. SEMPLE,
IMPORTER AND WHOLESALE GROCER,
53 ST. PETER STREET,
(Corner of Foundling)
MONTREAL

May 1st, 1874. 37-52

SITUATION WANTED.—A Young Woman wishes a situation as housekeeper to a Priest. Good references. Apply to "M. M." 15 German Street, Montreal. 7-3

READERS OF THE NATIONAL MAGAZINE. \$1.50 per year. **The Harp.** P. CALLAHAN, Publisher, MONTREAL. Sample Copies FREE.

CATHOLIC COMMISSIONERS' SCHOOLS OF THE CITY OF MONTREAL.

Evening Classes Opening Monday, Sept. 20

Evening Classes for Adults will be opened during six months from the 20th September instant, from half-past seven till half past nine o'clock, for the tuition of Reading, Writing, Calculation, the French and English languages, Book-Keeping, &c., &c., at the following places, viz:—

St. Mary's Academy, corner Craig and Visitation streets.
St. Vincent's Academy, Fullum street.
St. Patrick's Academy, Grand Trunk st., (Point St. Charles).