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MONTREAL, FRIDAY, Jan. 7, 1876.

Advertising Agents in New Yerk.

ECCLESIASTICAL CALENDAR.

JANUARY, 1876.

Friday, 7-Of the Octave. Saturday, 8—Of the Octave. Sunday, 9-SUNDAY WITHIN THE OCTAVE OF THE EPIPHANY.
Monday, 10—Of the Octave.

Tuesday, 11-Of the Octave. Wednesday, 12-Of the Octave, Thursday, 13-Octave of the Epiphauy.

NEWS OF THE WEEK.

It has seemed good to the Holy Father to extend the period for gaining the Great Jubilee to the Sunday after Easter, Low Sunday 1876. That is to say any bishop in the world can have this privilege accorded to his diocese by applying for it to the Penitentiary. In a recent debate one of the members of the Italian Parliament used a queer expres sion—the Papal occupation of Rome and spoke of the present state of things as "Rome emancipated from the Papal occupation!" it is thus that they describe a dominion which has lasted at least twelve centuries. They are not quite delivered from the " Papal occupation" even now as the same debate made manifest: for an other orator spoke of the inconvenience of having to receive the visits of sovereigns in other cities and wanted to know how the evil was to be remedied. The Turkish Grand Vizier recently requested the Pope to use his good offices with the Catholic insurgents in the Herzegovina, with a view to peace. The Pope has accordingly instructed Cardinal Franchi to enquire into the condition of affairs there. The Vatican will take no action until the reports of the Catholic prelates of the Herzegovina are received.

The London Post's special telegram from Berlin says that Archbishop Ledochowski's imprisonment terminates on the 3rd of February next. Catholics of all Germany propose to celebrate the day in an appropriate manner; deputations from the Reichstag and Landtag will wait upon the Archbishop, and tender their congratulations. Archbishop Ledochowski persists in his refusal to acknowledge the jurisdiction of the new Ecclesiastical Court, or the validity of his deposition. It is expected that Government will intern him, as it did the Bishop of Paderborn, unless he prefers quitting the country. The whereabouts of the Archbishop of Cologne is still a secret. The Volks Zeitung invites diocesans desiring to present him with their felicitations, to leave their cards at its publishing office for transmission.

A royal decree has been promulgated convening the Spanish Cortes for February the 16th. Deputies and Senators are to be elected by universal suffrage on this occasion only. The elections will comon the 20th of January. The decree further provides that towns in Biscay and Navarre which are free from the presence of hostile factions shall elect Deputies and Senators for parts of those provinces occupied by the enemy. The Manchester Guardian's London correspondent writes as follows on the subject of Spain, Cuba and the United States:"I have been furnished with what purports to be the substance of America's Cuban note. I believe it is correct, though I do not pretend to give the exact language. It recites that the general interest of humanity and commerce demands the cessation of the struggle which has been waged in Cuba for seven years. The United States are great sufferers but are unwilling to act without the concurrence of other Powers, including Spain. The continuation of the attempt to govern Cuba from Madrid will be fatal to the hopes of a restoration of peace; nevertheless, Onba belongs to Spain, and a great part of the population is opposed to separation. Under these circumstances, a solution of the question might be found in establishing a confederation in the West Indies resembling the Canadian one. Cuba and Perto Rico might be constituted a confederation, with local independent rights, and a Governor-General appointed by Spain. The Powers are asked to join the United States in proposing such a confederation, and aiding Cuba to establish it. The abelition of slavery would, however, be a necessary condition, and such pressure must be brought as would make the insurgents cease warfare. This would be difficult, but it could be accomplished. Secretary Fish is emphatic in denying that the United States desire the acquisition of Cuba; they only wish peace restored, slavery abolished, and commerce allowed to resume ifs course. The Powers are asked to express their opinion upon the proposed means of accomplishing these ends." The Diario de la Marina, in a leading editorial, says :- "The Spanish Government should proceed with dignity, preserving its independence and giving Secretary Fish the check he merits if he pretends to meddle with our internal affairs."

The Moniteur pulishes a letter from M. Buffet to the Prefect of the Department of Lot. The Minister says the Government deem it their duty to take up Marshal Canrobert as a candidate for the Senate. because of his patriotic conduct in declining any nomination which might appear hostile to President MacMahon. This letter is regarded in some quarters with dissatisfaction, as open to the construction of designating Caprobert as MacMahon's successor. M. Ollivier has issued an address to the electors of the Department of the Var. He advises submission to President MacMahon and the Republic, but Teserves the right of appeal to the people..

A Vienna despatch to the Times says in answer to a request made by the Prince of Montenegro, to be allowed to enter into action, Russia has advised

him on no account to depart from the policy of neutrality. The Prince has given assurances that he will follow this advice. The report that Montenegro had raised a loan is contradicted. A Vienna despatch says that the Archduke Rudolphe, Prince Imperial of Austria, will be crowned King of Hungary in July. A special from Vienna to the Standard reports that the resignation of Prince Von Auersperg, President of the Austrian Cabinet, is feared in consequence of a difference with Hungary on currency questions. The note drawn up by Count Andrassy, Austrian Premier, relative to reforms in Turkey, has received the approval of Russia, and is understood to have been despatched to the Guaranteeing Powers. The note proposes the equality of all religious denominations and the introduction of provincial and communal selfgovernment, and that the first results of their changes in the insurgent Provinces shall be the imposition of taxation by the Provinces themselves and the abolition of serfdom.

A VISION OF THE FUTURE.

Another atom of time, short and rapid like the earthquake, has rolled into the gulf of the past, leaving the traces of its transit in blighted homes, in fallen oaks of wealth and literature and fissured hearts of suffering humanity. Through storm and calm, on the restless ocean of time, our barks have moved nearer the great unknown land. Many a sad memory floats over the departed year; many a sigh, many a regret hangs over its vicissitudes of disappointment.

Seventy-five is a cloud in the history or the world. In vain have we sought the silver lining and the brighter side; in vain have we cast its records into the kaleidoscope of thought, hoping the calm reflection of retrospect might brighten their saddest events or equalize them with the memories of great and glorious achievements; but each turn of the magic tube brings dark opaque masses into the field of view: now it is ecclesiastical persecution, then financial depression, declining trade, all surrounded by the sad list of inevitable casualities from war, fire and wreck.

Whilst endeavoring to lift ourselves from the threadbare practice of gloomy rehearsal of the woes of the defunct year, for

> Joy's recollection is no longer joy, But sorrow's memory is sorrow still:

our muse led us to contemplate a series of events full of consolation, but yet dimly wrapt in the probable | contingencies of the unknown future. -Whilst dozing in our editorial chair, with thought as free as light roving through space, we suddenly found ourselves standing on a lone rock in the boundless deep. It was the ocean of time spread before us, and the troubled waters of Seventy-six rolled by with murmurs low and strong-with ripples and created billows. Hard by stood a tallweird figure of majestic mein—it was the Virgil of Dante, as we remember to have seen him in the Dore Gallery. In the solemn prophecy of Dante's poetic guide, he seemed to address us, changing the distich to suit the circumstances of the moment:

Mine be the task when thou shalt ask cach mystery to solve, Anon for us Swift Eolus back shall his clouds re-

volve: Then shall disclose thy future woes, events of joy

and pang, Saint hath revealed or eye beheld or flame tongued prophet sang.

He pointed with his wiry finger towards the West where amidst the golden clouds of the sunset | sin, and must be equally false to assert that Leo's | sage." there passed before our enraptured gaze a series of tableaux, grand and impressive, imparting encouragement and consolation in the possible realization of a future sighed for from the heart of nations now

in the crucible of trouble. Lot as the brilliant orb of day is emerging from a flitting cloud, we see underneath a field of battle; the distorted dead, the broken helmet, the torn uniform, the wounded horse, and the dismantled cannon lie on crimson grass; the heroes of the faded blue and the tricolor flag are lifting the venerable form of an aged Pontiff; they quickly adjust a broken tiara, and placing in his feeble hands the reins of panting steeds, they start him once more for the goal of union and liberty in the mudcovered chariot of Italy.

"When I how I by whom?" involuntarily started to our lips, but the shadow pointed again to the moving clouds where another startling tableau

had begun to evolve from the fleecy vapours. A pyramid-towering to higher clouds like a peak of the Andes. In the full blaze of the sun it seemed a rock of crystal-but a cloud came, the light waned and the pyramid stood out in its frail existence, it was made of snow; on the immense blocks on which the superstructure was raised, we could read distinctly the national emblems of Bavaria, Wurtemburg, Saxony, Alsace and Lorraine, and other forced adjuncts to the pyramid of German Unity. Whilst yet gazing on the beautiful structure, the chariot bearing the aged Pius dashed by; the breath of the holy man swept like a whirlwind over the short-lived empire; block after block rolled over in fragments on which we could read the names of natious that ruled the world in the giddy hour of their prosperity, and melting under the sun of time left their glory to the dull records

Then came the most touching, beautiful tableau. The Maid of Erin was weeping over the harp : she the far off West in the uniform of the Stars and Stripes: whilst trimming her harp with flowers she swept its chords with the soul-stirring Marsellaise clouds of the sunset, we saw rising in the siry castles of a transformation scene, the round towers and Gothic Abbeys of other days; leaving permanent to the view the Old House of Parliament of Stephen's Green, with its own flag and its own King ruling a regenerated people.

The scene is changed. A storm broods over the ocean; the lightning flashes through lurid clouds then on the stupendous vault of space, in letters of molten fire, we saw the figures 2,000. The next out first having taken earnest and prayerful counmoment we seemed to hear the trumpet of the last | cil with a cobbler or a tailor; and yet on the exday—the Universe was shaken with the agonies of tremely important matter of Catholic doctrine you

immense balls of fire larger than our sun rolled, their stupendous masses through darkened space the concentrated shock, of millions of thunders stunned us; our guide was gone, we felt alone in the universe surviving the crash of matter, and the wreck of worlds-a sea of fire raged around us; it blazed in blue light as if it had suddenly turned into an ocean of alcohol; the forked flames leaped towards us; they come nearer; the heat is unbearable-oh God !- a convulsive scream-and-

We awoke: the employees of the office gathered round to assist; they thought some fit had seized us, or some flagellated contemporary had intruded into our editorial sanctuary, but we brushed the burning drops from our feverish brow, and thankfally bade them retire.

In the moments of serious thought that followed our dreamy flight through airy castles, we sighed over the tableau of reality presented to us in the history of our persecuted country; of the persecuted church in Germany, and the plundered and manacled church of Italy. "How long, O Lord, wilt Thou not have mercy on Jerusalem?" Would we could realize the sublime and cheering restorations of our dream.

Let the world go to wreck and ruin as shown us in the terrific tableau of "2,000." Would that the last terrible scene in the grand drama of creation would close in one hundred and twenty-five years more !

We remember several of the Fathers held this reckoning of the awful consummation of time to be probable. Lactantius, Justin Martyr, St. Jerome, and St. Augustine were of this opinion. At the end of every 2,000 years something great and terrible happened in the history of the world. As the Deluge and the mystery of the Incarnation mark the great epochs of the past, it is supposed the Judgment shall be the closing scene of the third.

Be this as it may, certain it is that when that moment has arrived in which the Almighty has decreed time thall be no more, he shall send His angel to make the dread sentence resound through the universe, and ere the echoes of the shrill blast of the angel's trumpet shall cease to roll through the myriad worlds of the firmament, the mighty fiat of the Omnipotent shall hurl all material creation into the dread chaos of original nothingness; then to Him who has neither past nor future, the judgment of the angels, the creation of the universe, the Redemption of man, all the stupendous mysteries of the past-all shall have commenced and ended in the twinkling of an eye!

(Continued from our last.)

TO THE REVEREND, PIOUS AND LEARNED-THE PROFES-SORS OF THE TORONTO UNIVERSITY, THEIR HUMBLE SERVANT, SENEX, SENDS HEALTH AND GREETING.

The Extract we gave from your French Class Book we said contained four falsehoods. Leo's indulgences (your Class Books to the contrary notwithstanding) were not pardons for sins committed -were not pardons for sins yet to be committedwere not pardons for sin at all-were not obtainable for the paying for.

Your learned body will doubtless admit that the part is not equal to the whole; that a receipt in full is not granted on payment of a part only of a debt; and that consequently if indulgences pay only a part of the penalty of sin and that the least important; and if the money paid in indulgences is only a part of the conditions by which they are obtainable, it must be jalse to call them pardons for indulgences were attainable for the paving for

Let us look at the Catholic doctrine, not indeed as laid down in your Class Book, but as taught by lie church have not long before now shown their Catholic Theologians and held by the Catholic

Mortal sins, that is to say, all such sins as are not included in that class of sins into which the Scripture asserts the just man falls seven times a day, are according to the doctrine of the Catholic Church punished with eternal death; in other words the sinner committing them is condemned by Almighty God to Hell for all eternity. Nevertheless as long as the sinner lives there is hope and possibility of repentance which through the Sacrament of Penance (commonly called Confession), washes out this condemnation to eternal damnation. But here the Sacrament of Penance ends, and Indulgences, your learned body will please take notice begin. The Sacrament of Penance has forgiven the sin as to its eternal punishment, but not as to that temporal punishment which is yet due to the justice of God. Now this temporal punishment the Catholic Church holds must either be undergone in this world in the form of sufferings borne patiently for the love of God: or in the next world in the flames of purgatory; or it must be condoned for through good works done in connection with indulgences.

From this short statement of Catholic doctrine, which your learned body can at any time verify by a reference to our Catholic Theologians, it will be seen at a glance how extremely (it it he not maliciously) erioneous your Class Book is. For if indulgences are only the condoning the temporal punishment after (and not until after) the eternal punishment has been already pardoned in the Sacrament of Penance, and if that temporal punishment is only a thousandth part of the punishment of sin, how can they possibly be called "pardons for sin"? and if they are not "pardons for sin" at had tuned for the music of sorrow. She is roused all, how can they be pardons for "sins committed" by the call of a long-absent son, who comes from or for "sins about to be committed" as your Class Book so erroneously states? The most that can with any accuracy be asserted of Indulgences is that they are pardons of the temporal punishment of a coming struggle; then through the crimson due to sin, but as the temporal punishment is only a hundred thousandth part of the punishment due to sin, it must evidently be very much besides the mark to call them "pardons for sin."

It is astonishing, most reverend, pious and learned Sirs, how inconsistently you have acted in the matter of instructing your students in Catholic doctrine we take it for granted that not one of your learned body would presume to teach how to vamp a pair of boots or seat a pair of breeches with_ consulted a Catholic catechism Nay I you absolutely appear to have proferred that peculiar, and need I say, erroneous theology which the Catholic Church has in all ages had manufactured for her so copiously by her enemies. Should your teachings in all the other departments of a liberal education be drawn from similar sources the students of Toronto University can hardly be expected to shine for acouracy of attainments.

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The fourth error of your Class Book is the assertion that Leo's indulgences were to be had for the paying for. This is as inaccurate as it would be to assert that the fifth part is equal to the whole, a proposition which your mathematical Professor would hardly tolerate as far as numbers are concerned, however willingly you accept it in a statement meant to be disparaging of Catholic doctrine. The payment of money in Leo's indulgences was only one out of five conditions equally important and ne. cessary for the gaining of these indulgences. That money was to be given as one of the conditions for the gaining of Leo's indulgences, we admit; but before that payment could aught avail four other very necessary conditions would have to be fulfilled, viz: 1st, sincere sorrow for all sins committed: 2nd, a full and firm determination never to commit sin any more; 3rd, a full and due confession of sins to a Priest duly authorized to receive it; and 4th, the devout reception of Holy Communion. Here then are four other conditions for the obtaining of Leo's indulgences, and yet your Class Book affirms they were to be had by all who would pay for them! Is not this most culpable inaccuracy? if it be not worse; for is it not to assert that the fifth part is equal to the whole?

PERSECUTION IN THE U. STATES.

The following strange paragraph has appeared in the columns of a Protestant contemporary :-

" THE ANTI-CATHOLIC MOVEMENT IN THE U. S.

"A letter addressed to Hon. J. G. Blaine, a prominent republican politician of Maine, and recently speaker of the House of Representatives, written by Mr. John Foster, editor of the Newark Courier, has found its way into print. This letter, of course, was not intended for the public, but by some means was sccured by the Maine Standard. Its publication is exciting much comment on the other side. It contains the following significant passage, among other similar remarks: 'A potent faction in our next conven tion will be the secret Anti-Catholic order.' This was said with reference to the next Republican National Convention to nominate a President, before which Mr. Blaine expects to be a candidate. Further, Mr. Foster says that President Grant is a member of this organization, and that it has considerable strength in Congress. He urges Mr. Blaine to become a member, and says he can be initiated anywhere by one person. 'The order,' to use Mr. Foster's words, 'is spreading widely. My obligations do not permit me to say more than this, except that Grant no doubt relies upon it to promote his aims.' A reporter of the New York Times called on Mr. Foster the other day for an explanation of this remarkable letter. Mr. Foster, in further explanation, says that his attention was first called to the Anti-Catholic movement during the controversy that prevailed in New Jersey in 1874 and 1875 relative to a proposed amendment of the Constitution prohibiting the granting of public money for sectarian purposes. He soon discovered that the most effective support of this amendment came from the United American Mechanics, a term which he appears to use as the synonym of the secret Anti-Catholic order. The strength of this organization was so great that in the City of Newark, which had always been Democratic, a majority of 1,400 was given on the Republican or Anti-Catholic side. If Mr. Foster's statements are to be taken as evidence, they throw considerable light on the sectarian move in politics, which cropped out in the President's Des Moines speech, and more recently in his mes-

secret associations for the persecution of the Cathoteeth and growled aloud in their diabolical purposes. The prosperity and progress of the Church in the States is but a prolonged calm in a region of storms: an arrangement of Providence to allow the young tree strike its roots deeply into the soil; but sooner or later the American church must prove her divinity in the crucible of trial. To the four marks by which God has made his church manifest and incontestible in the midst of a host of contending sects, he has added a fifth which has rendered her like himself when clothed in the garment of derision, and crucified in the agonies of his passion Her unity in time and place, is a troublesome fact to the hapless victim of heresy tossed about by every wind of doctrine; her sanctity in members and teaching, is a marvel to the callous who eschew morality and declare it impossible; her Catholicity, increasing in development, acknowleged by prescription, and giving her alone the palm of the constitution of society and the civilization of the aborigines, wrings from her very enemies a recognition of an overshadowing providence and reads its telling warning to those who have trusted their Catholicity to civil power and gold; and her Apostolicity grand, unbroken, unyielding, would fain be smashed or claimed by the alien hierarchy that got its consecration and commission from a Queen! These notes are dazzling: they place the city of God on the mountain where she can be seen by the weakest sight breaking in the sunlight of cternal truth, but judging from the history of the past, to these we must add another sign which will be hers alone and will let the world know the disciples of

thorn crowned king. 'Tis persecution. The glories of Thabor, was but a moment of consolation to carry the disciples through the long dark night of sorrow that commenced on Calvary. The Church has had to wade her way along the gory path of her martyred children's blood; for the first three centuries only two of her Pontiffs died in their beds; the catacombs of the eternal city hold the crimson tombs of over two millions of martyrs. Their blood was the seed of triumph. The Christians increased in a marvelous manner during the persecution: we read in an ancient MS. that Pope Marcellus in the time of Diocletion, in the darkest hour of the persecution, had to erect twenty-five new neophytes who were multiplying under the very sword that was recking with christian blood.

Persecution has been the normal state of the church since the days of Nero, Decius and Diocledissolution; the earth trembled from pole to pole; appear to have entered without even having once one time in open hostility trying to crush by cruel Huntington, speaking as a member of the Cana-

and bloody edicts; at another attacking under the cover of secrecy, as in the midnight machinations of the masonic fraternity, in the petty bigotry of a school board, or in the contemptible organization just ventilated, which threatens to influence the politics of the Union, to warp the administration of justice and inflict an injury on millions of American citizens. "A potent faction in our next convention willbe the secret anti-Catholic order."

When this diabolical plot shall have come to maturity to the sorrow of deserving members of society and to the dishonor of the Protestant manhood of America, it will find in the Catholic church the endurance and the defiance of the old spirit of martyrdom which will abundantly prove her union with the persecuted church of the past. Her triumph over secret as well as open enemies is as certain as the sunrise: we have no fear but she will survive to see the dust bitten by the petty discomfitted clique that proposes to make the "no popery" cry a stepping stone to political ascendancy.

AN OUTRAGEOUS SPEECH.

The readers of the TRUE WITNESS are well aware that it has been the fixed rule of this journal toabstain from all discussions of a purely party political nature. To us the Canadian Conservatives or Liberals have always been alike, and so long as the interests of our Holy Religion have not been attacked, so long as no question arose in which the most sacred of all rights were involved, we have carefully abstained from interfering in mere party squabbles between the Ins and the Outs. The recent atter ances of the Honorable Lucius Seth Huntington in an outrageous speech delivered by him, compel us to take an unequivocal stand in defence of our Church which he has so grossly imsulted and maligned. It was our intention to have criticized that speech, but we deem it more expedient to reproduce it as it appeared in the columns of the Montreal Herald :-

"He said that Mr. White, having every right to

exercise his religious views, like all electors, was

allied in Lower Canada to a party which did not re-

cognize this principle. The time had come when

the English Protestants were allying themselves with the French Liberals of Lower Canada. This was the only reasonable alliance in the interest of free thought and free speech (Hear, hear). Twenty years of British Protestant Toryism in Lower Canada had given birth to Ultramontanism through which might be worked serious trouble in the future. Whatever might be Mr. White's personal views the party with which he acted and which would control him, was regulated by a power with whom free thought without censorship was a cardinal sin. (Hear, hear.) Mr. White was really the tool of those who were fighting in Lower Canada to make the State subservient to the Church and to declare that the only duties of the former were to allow the domination of the latter. It was useless for Mr. White to attempt to wriggle out of this position. The English members of the Dominion Parliament supported the Liberal party, the majority of those in Quebec were also being brought to the same view (cheers,) and all the people in Lower Canada were declaring against the Ultramontanism of which Mr. White was the ally. (Hear, hear.) The great battle was imminent; it undoubtedly would be fought and fought soon. There was nothing for it but that the English speaking people of Lower Canada must ally themselves with the French Liberals who were and had always been the friends of free institutions. (Cheers.) No more powerful aid could be afforded to the Ultramontanism of Lower Canada, the object of which was to unite Church and State and to subordinate the latter to the former-than the election of such men as Mr. White. The struggle must come, victory would not be very difficult. (Applause.) The intolerance displayed by the Conservatives of Lower Canada during the last few years was the result of the fealty to them of the English-speaking people, which had strengthened the Ultramontanists. Once let it has montanists. Once let it be known that the English-speaking people were not the tools of Ultramontanism, and the question would be settled, as it must be settled, soon. (Hear, hear.) He repeated that the whole difficulty had grown out of the negligence of the English population to maintain the British idea of free thought and free speech. Let Mr. White stand forth in his true colours, and let the English speaking people of Argenteuil, if they desired, send him to Parliament as the ally of the programme and the apostle of Ultramontanism, and let them declare that the English speaking people of this Province were no longer British-that tolerance and fair play had no charms for them, and that their highest pleasure and duty was to make the State the mere machinery for registering the decrees of the Church. He appealed to the people at this critical hour to maintain their traditions, and to send Mr. White back to Montreal (loud cheers) to take fresh counsel from the reactionary statesmen who were dominant at Quebec, and the policy of whose masters was to plunge Lower Canada back into the darkness of the middle ages. It only required action on the part of the English speaking people, and all would be well. (A voice, "That's so.") They had encouraged by their carelessness the pretensions which we dreaded. Once let them assert themselves as the friends of British freedom and justice and the enemies's guns would be silenced, and the Reactionists or their Masters would return to the European countrice, where their opinions were dominant, or elsewhere, to seek more hopeful grounds for their operations. For his own part he desired to compromise no one; he had always preached these doctrines, and would be at once prepared to resign his position if he believed the party with whom he acted were not equal to their maintenance. (Prolonged cheering)."

Every line of the above speech contains a slanderous attack on our Ecclesiastical authorities, and anything better calculated, to arouse a spirit of religious warfa:e in our heretofore happy and peaceful community, can hardly be imagined. We vainly ask ourselves, removed as we are from the political arena, what could have induced the Hon. Post Master General of this Dominion to give utterance to sentiments so wide of the truth. The Province of Quebec is the only one in the Dominion where the Catholics are in a majority, yet, on what occasion have they attempted in any way to interfere with the rights of their fellow subjects who differ from them in religious views. Are not all these rights secured and held sacred by their Catholic brethren? Have they not their separate schools, and are not all their privileges hedged in not only by statistory enactments but guaranteed by the generous sentiments of toleration which animate the majorparishes in Rome to meet the exigencies of the lity of the people of this Province as well? Can we say the same of our unfortunate Catholic fellow subjects in the Province of New Brunswick? We have no desire however in these remarks to do more than our simple duty. It is a duty which we tion, sweeping over countries, provinces and na believe no Catholic journalist in the Dominion, protions, not in apt compared to storms which are fessing to speak on behalf of his co-religionists. can raging in the East, whilst it is calm in the West, at overlook, much less shirk. The Honorable Mr. 12.