

your labor is not in vain in the Lord. 1 Cor. xv. 58. The grace of our Lord Jesus Christ and the charity of God, and the communion of the Holy Ghost be with you all. Amen.—2 Cor. xiii. 13. This Pastoral is to be read in all the Churches, Chapels, and Religious Houses, of Our Diocese, on the first Sunday after its reception.

JOHN JOSEPH, Archbishop of Toronto.

Given near Rome at the Plinian Gate, on the Festival of St. Xistus I, Pope and Martyr, April 6th, 1870.

HOTEL DIEU.—H. R. Highness Prince Arthur, accompanied by Col. Elphinstone paid a visit to the Hotel Dieu on Tuesday the 31st ult., of which we find an interesting account in the Montreal Herald. The distinguished visitor was received by the Lady Superior and the medical staff of the hospital by whom he was accompanied in his tour through the vast edifice, all parts of which, even the cloister, were on this special occasion, opened to him. From the patients of the several wards loyal addresses were presented to which H. R. Highness replied in suitable terms; and the following address from the Reverend Sisters, together with a history of the hospital in two folio volumes, was presented to the Prince on his departure:—

TO HIS ROYAL HIGHNESS PRINCE ARTHUR.

May it please your Highness.

We ask you to receive the humble thanks of the Religious Ladies of the Hotel Dieu, of Montreal. Not having been able to express them in speech, we feel the need of doing so in writing. We are penetrated with the most lively and sincere gratitude for the kind visit which Your Royal Highness has made to our establishment. Be assured that the remembrance of the visit of Your Royal Highness will never be effaced from our memory, and in applying ourselves to the care of those entrusted to us, we shall pray that God may grant Your Highness a long and glorious career, worthy of the Noble and Royal Family of Great Britain of which Your Royal Highness is so great an ornament.

ST. MARIE MAG, Superior, Representing the Sisters of the Hotel Dieu of Montreal.

We have hurriedly and imperfectly sketched in a few lines one of the most interesting and agreeable sights it has been our good fortune to witness for a long time; and we much doubt if, when His Royal Highness returns to Europe, his visit to the Hotel Dieu does not form one of the most interesting reminiscences of his visit to Canada.—Mont. Herald.

On the same day His Royal Highness paid a visit to the Seminary, and has thus during his short stay amongst us honored the greater part of our Catholic institutions with his presence.

It is said that previous to his departure, the Prince will confer honors on several Canadians, whose names Dame Rumor mentions, though she says little of their services. In the promised distribution of these honors we trust, however, that the brave men, Col. Chamberlain, Asa Westover and others, who really have done something deserving of public reward, will not be forgotten. These are the men whom the country could be glad to see honored.

We find in the Journal de Quebec a Circular Letter from His Grace the Archbishop of Quebec to his Clergy, dated 27th May, at the very beginning of the late Fenian raid. In this letter the Archbishop exhorts the clergy to stir up their flocks to do their duty to their Queen, and country, like patriots and loyal subjects; he bids them warn parents to offer no obstacles to the enlistment of their children in the ranks of the defenders of the country, and concludes with an earnest and humble appeal to the Lord God of Armies to defend the land against its invaders, and the Catholic Church in Canada against the misguided men who violate her laws, and whom she casts out from her pale. This noble letter from the patriotic Archbishop of the Province is a sufficient reply to the ignoble insinuations of the Montreal Witness.

We would direct the attention of the reader to an excellent article from the *Wexford People* on the subject of Repeal of the Union—What more reasonable and just than that the Irish should seek to be governed and legislated for, by the Queen, Lords, and Commons of Ireland! Repeal, as the *Wexford People* advocates it, is not a revolutionary measure, but a Conservative measure, strictly in harmony with true Tory principles. It is the Revolution that every where seeks to trample out local privileges, local self-government, and to centralise. The same principle which justified the Southerners in their late noble—though ineffectual efforts to obtain Repeal of the Union—justifies the demand of the Irish for a similar measure of justice. In the interests of the British Empire we hope that the day is not far distant when Ireland shall have a legislature of her own; and when, because politically two, Great Britain and Ireland shall be morally one.

We have been instructed to state that the Watch raffled on the 1st June, at Beliveau's Hotel, in aid of the Building Fund of the New Cathedral, was won by Mr. George Small, Clerk, St. Charles Borromeo Street.

Five hundred and three persons joined a Temperance Society, Father Coyle at its head, in Emely and Ennismore in two days. Cheer them on.

BLACKWOODS EDINBURGH MAGAZINE.—May 1870. Messrs. Dawson Brothers, Montreal. We give a list of the contents of this very interesting number:—1. Our Poor Relations; 2.

Trade Unions; 3. Earls Dene, part 7; 4. Cornelius O'Dowd; 5. John, part 7; 8. New Books; 9. The Education Difficulty.

NEW CATHOLIC CHURCH IN BRUDENELL.

(To the Editor of the True Witness.)

Dear Sir,—The Ceremony of laying the foundation of the New Catholic Church of Brudenell, took place on Sunday, the 5th of this Month. The Sermon on the occasion was preached by the eloquent, pious and exemplary priest, the Revd John McCormac, P. P. of Brougham. The erection of such a noble structure, as the undertaking promises to be, in the backwoods of Canada, speaks volumes for the undying faith and fidelity of the Irish Catholic People, who amidst toil and privations of all kinds, always give cheerfully towards the erection of Temples dedicated to the honor and glory of God. The erection of the Church in question is partly due to the indefatigable zeal and perseverance of the eloquent and pious Parish Priest, the Revd James McCormac, who has toiled incessantly collecting subscriptions for the Church, and at last his efforts have been crowned by success. A number of masons and laborers are now employed at the building; so that by next fall, a splendid Church will be erected in Brudenell, a standing monument of the pious zeal of the Irish pioneers of Civilization.

VERITAS.

PRESENTATION AT RENFREW.

The Rev. Mr. Rougier, Parish Priest of Renfrew, having announced, on Sunday last, his intention of leaving here in a few days on a visit to his native country, the congregation, immediately after Mass, held an impromptu meeting, when Felix Devine, Esq., was called to the chair, and a committee appointed to carry into effect the expressed wish of the meeting—namely, to receive subscriptions towards a testimonial, and prepare an address expressive of the high esteem in which his Reverence was held by his parishioners, to be presented to him before his departure.

The committee acted promptly, and on Wednesday evening last waited upon the Rev. gentleman and presented him with a purse containing over one hundred dollars, and the following address:—

TO THE REV. P. ROUGIER, P.P., RENFREW.

Rev. and dear Sir,—Your exemplary piety, kindness of heart and generous disposition, have so endeared you to the hearts of your Parishioners, that we cannot allow the present opportunity to pass without testifying, though in an humble manner, the regard and esteem we entertain for you.

Now, on the approach of your departure for your native country, we are assembled to wish you a hearty God speed, and to assure you that our prayers and best wishes will accompany you: we hope the Almighty in his infinite goodness may grant you a favorable and pleasant journey and a safe return, blessed with renewed health and vigor, again to resume your labors with the same untiring zeal which you have manifested at all times and upon all occasions during your parochial charge here.

Should it be your lot to visit the Eternal City, be pleased to present to his Lordship your kindest respects and assurances: and when kneeling at the foot of St. Peter's, remember us in your prayers, and invoke the blessing of Almighty God and the Holy Father, for your Renfrew parishioners.

Before parting we beg your kind acceptance of this small token, a feeble testimonial indeed of the esteem and attachment of your devoted parishioners, on whose behalf we have the honor to subscribe

Felix Devine, J. D. McDonald,
James P. Lynch, M.D., Patrick Kelly,
Moses Hudson, W. N. Costello.

REPLY.

Gentlemen,—I thank you most cordially for your expression of kind sentiments and kind wishes on the eve of my departure on a visit to my native land. Accept also my best thanks for your truly handsome testimonial.

In taking leave of you for a few months, once more to see my native home and relations, I assure you it affords me no small gratification to know that I carry with me the fervent prayers, the esteem and affections of my beloved parishioners. I wish I could also carry with me the conviction that I merit all the praise which you bestow upon me. Pardon me if in this respect I believe your benevolent sentiments have led you to credit me for more than I really deserve. Nevertheless, this much I will say, during the five years I have spent with you, I have always endeavored to fulfill my important duties to the best of my power and judgment. The glory of God and your welfare have been the constant, and I may say the sole object of my pursuits.

As you have chosen the present occasion to give public expression of your feelings towards me, I shall also express mine in your regard. Renfrew was my first, and has been my only mission. I have no hesitation in saying that a kinder, more docile, and nobler-hearted congregation could

not exist. Of your generosity, besides numerous particular proofs, I have the church collections at Christmas and Easter; considering the smallness of the mission, those collections were munificent throughout. Then again this last unexpected, and I fear undeserved, testimonial.—To say all in one word, you are the people whom I dearly love. I can assure you that with all the bright hope of seeing again those relations and friends from whom I have been separated for twelve years, I do not leave without a profound feeling of regret and loneliness at parting with a congregation so dear to my heart.—Yes, dear friends, if, as I hope circumstances shall permit me to visit the Eternal City, I will be happy to convey your kind respects to our Venerable Bishop, and to lay at the feet of Glorious Pius the Ninth the Vicar of Christ, the homage of your sincere love and attachment. On my knees I will pray the Holy Father to grant for me and my parish of Renfrew the Apostolic Benediction. Rest assured that you shall ever be present to my mind in all my prayers and pilgrimages. Hoping with you to be spared to return to labor yet many years amongst you, accept again my earnest thanks for your kindness, and may God guard you all during my absence.

PAUL ROUGIER.

Renfrew, 19th May, 1870.

TWEED, P. O., May 30th, 1870.

To the Editor of the True Witness.

DEAR SIR,—The Jubilee has just been brought to a close in this Parish. This was an event long to be remembered, both on account of its great success; but especially on account of the vast amount of good accomplished. It was conducted by a member of the Jesuit Order from Montreal, the Rev. Father Nash, who certainly is a worthy son of St. Ignatius and an ornament to his illustrious society. Crowds filled the Churches from early morning to late at night. Over twelve hundred persons received the Holy Sacraments of Penance and the Eucharist, of whom many had wandered for years from their duty, and were not even known ever to have belonged to the Church.

Not a single Catholic was known to have remained away on this occasion, which circumstance speaks volumes for the piety and zeal of the Catholics of this Mission.

The instructions of the Rev. Father made a deep and lasting impression on his hearers. At the closing exercise about five hundred persons took the pledge and were enrolled in the Confraternity of the Holy Scapular.

It was amidst the tears of the whole Congregation that Father Nash wished them good bye and prayed for their perseverance in the good work commenced. At the close of the Jubilee our worthy Pastor, Father Davis, presented the Rev. Father with a purse of nearly one hundred dollars as a slight acknowledgment of the kind services rendered by him.

A CATHOLIC.

ARE WE TO HAVE AN IRISH CATHOLIC IN THE DOMINION CABINET OR NOT?

To the Editor of the True Witness.

SIR,—I am not one of those Irish Catholics that feel at all pleased at the Honorable Edward Kenny retiring from the Cabinet of the Dominion, and the probability of Dr. Tupper being called upon to fill the vacant bureau. If the late Thomas D'Arcy McGee stepped aside on the one condition that Mr. Edward Kenny, an other Irish Catholic statesman, should be asked to take office in his stead, how comes it that Dr. Tupper, a Protestant Nova Scotian who never saw Ireland is more than likely to succeed Mr. Kenny at the present important juncture of affairs? The same party that solicited Mr. Kenny to join the Government is yet in power, and the advisability of having an Irish Catholic in the Cabinet to-day is just as cogent as it was in 1867. It through a combination of circumstances, Irish Catholic representation in the Cabinet is to be ignored, the Irish Catholic Press of the Dominion ought not to accept the situation. Let the question be fairly and squarely put, so that there may be no misunderstanding hereafter. The precedent for such a representation was established at the formation of the Union,—in fact the justice of it was then practically conceded. If there is to be a departure from the acknowledged rule it may be deemed most advisable to dissolve the connection between us and those in power. The Government may force us into a position hostile to them by their own act; the responsibility will therefore rest with them, not with us.

The Freeman promises to ventilate the matter in its next issue. Let it. But do not I pray, ask us to rejoice at Mr. Kenny's resignation of a Cabinet office to assume the temporary administration of the local affairs of the Nova Scotians during the period of the dog-days, and while General Doyle is taking an airing in Europe! If it is true that Mr. Kenny has left the Cabinet to make room for Dr. Tupper, without having protected the rights and interests of his countrymen and co-religionists, then has he proved, to use the mildest term, unfaithful to his

people, and no language is too severe to denounce the act. Creeds and nationalities are represented in the Cabinet, and that too by solemn compact. Mr. Kenny at the time he accepted office was not unmindful of it. The French have it. The English Protestants of Lower Canada require it, and the right is conceded.—The Scotch Presbyterians throughout the several Provinces in overwhelming numbers enjoy it. The Irish Protestants have not been overlooked; and are we, the children of St. Patrick, numbering over half a million, of so little political consequence, that we must be content with Dr. Tupper, a Protestant Blue-nose, as the successor of the Irish Catholic—Edward Kenny! Surely it is taxing our credulity if not our manhood too much under the circumstances, to ask us to rejoice and feel glad. Or will it come to this, that no Irish Catholic need apply? Was it for this that the gifted and brilliant statesman now alas! no more, stepped aside for Mr. Edward Kenny to represent us in the first Dominion Parliament?

Yours, &c.,

SARSFIELD.

Kingston, 27th May, 1870.

To the Editor of the True Witness.

SIR,—On a recent visit to the admirable and thriving city of Toronto, among the many pleasing scenes on which I feasted, my attention was agreeably attracted by the majestic appearance of the Provincial Normal School, a very delightful edifice of its kind, destined to be the Alma Mater of all who wish to become proficient in the art of instructing youth, male and female, in science and morality. Being directed to the Museum, my eyes wandered among its beauties and curiosities with the delight of a joyous child among new grown flowers, until I gazed on the delicate picture of "Lucretia," with uplifted eyes, a poignard in hand, and the blood streaming from her naked bosom. A beautiful picture, certainly, for a virtuous mother to bring before the eyes of her pure and innocent daughter, when placing her there for intellectual and moral training. Will any one imbued with Christian prudence, say, that the cause, or perpetration of the tragedy represented by this picture, is either a proper sight or subject of contemplation for youth or those of mature understanding. Passing other objects which impart ideas equally impious, I came to the historic picture of the "Rape of the Sabines," a description of which should be an unpardonable offence against the laws of politeness and decorum. To use the words of a great but immoral poet, when things should be so,—

"'T would be wise,
"But very difficult to shut your eyes."

The ideas imbibed from such objects, being in direct antagonism to the laws of purity, and consonant with the corruptions of the human heart, one would naturally and reasonably ask, why are such images placed before the eyes of refined and virtuous ladies; before young persons of both sexes, with untainted hearts and pure intentions, who go there to become enlightened in the correct manner of directing and instructing youth. Virtue tells the young and inexperienced to close their eyes against such pictures; no, no, says the Devil; that is too difficult, look on and learn the knowledge of good and evil. They have been placed here for your pleasure at great public expense, by a Model Minister of religion, to whose guidance and control the moral and mental training of blooming youth are intrusted; therefore you have nothing to fear. We remember the anecdote of the young innocent mouse, when viewing with ecstasy the beauty of a serpent, became so fascinated by the appearance of the charmer, and unable to resist the temptation, willy nilly ran down his throat.

You, Protestant parents, so fond of repeating "Thou shalt not make unto thee any graven image, &c. &c.," why do you tolerate indecent portraits to disturb the serenity of conscientious sanctity? You detest with horror the pictures of the mother of our Divine Redeemer, and those of the faithful servants of God, beatified in Heaven for their good works on earth; you shrink, terror stricken, and open your affrighted eyes like half murdered wood-peckers at the sight of a crucifix placed in a Catholic Church or Schoolroom—and you cry out what a breach against the politeness of the age! What a curse on our enlightened system of public instruction! What an offence against the God of reason and free will! Why then, do you allow immoral paintings or sculptures to be presented to the view of your innocent sons or daughters, the cordial treasures of your being, the dearest realities of your affection? Why permit your children to gaze on such images with pleasure, and perhaps, imbibe with delight the vicious ideas imparted by portraits of the carnal immoralities of Pagan Rome.

There is an indescribable something that with unerring aim, rivets the attention of young persons on such indecorous objects; and we commonly find them inclined to view such images with more delight than the laws of propriety and purity suggest. The nearer the artist approaches reality, the greater is the impression of the archetype made on the mind or heart of the be-

holder, whether that archetype denotes good or evil. A great poet in his sublime imagery, or novelist describing ideal or forbidden pleasures, imparts the poison with more indelible effect, than others who are less gifted in soaring and painting ideas to bewilder the mind and beguile the heart. A beautiful picture of an immodest object has a more vicious effect; it reduces months of the soarings of an immoral poet or the yearnings of a novelist, between vice and virtue, to the work of an instant, and therefore, completes more expeditiously the designs suggested by the enemy of virtue. Immoral reading, though emphatically forbidden, is beginning to corrupt society; why, then, should immodest paintings be purchased at the public expense, placed before the eyes of a Christian community, and patronized by the Provincial Guardians of Public Instruction! But now, in the development of worldly knowledge, and the exclusion of religion from public schools, the next great benefit, perhaps, that may be conferred on society to assist it in its literary, scientific, and Godless march, is the grant of a few thousand dollars for the laudable purpose of getting Don Juan, or some of Ovid's poems, illustrated for the use of schools and public libraries.

Greece, in the meridian glory of her arts, sciences, polite literature, poetry, oratory, and legislative wisdom, went down into darkness which no sun has ever since enlightened, because the basis of her literature and worldly progress coincided with the present systems of Godless education, which must inevitably lead to indifference, infidelity, and —.

I remain, dear Sir, yours truly,

LURA.

Hamilton, May 13th, 1870.

REMITTANCES RECEIVED.

Muddy Branch, D. Byrne, \$1; Rawdon, Mrs. P. Kelly, 2; Thornhill, Rev. A. P. Finan, 2; Lachies, F. Hitchens, 2; Waterville, E. Swift, 3; Valcartier, Rev. A. Boucher, 2; Brockville, J. S. Fraser, 1.50; Mount Forest, Mrs. M. A. Harrington, 2.25; Lochiel, W. D. Van, 1; Frampton, J. Ryan, 1; St. Paul's, M. B. Bannan, 2; Lachies, L. Forest, 2; Sherrington, Mich. Hughes, 2; Newcastle, N.B., Rev. J. A. Babineau, 2; St. John's, J. Griffin, 2; L'Orignal, Rev. Mr. Brunet, 2; St. John's, T. Maguire, 2; Williamsburg, N.Y. U.S., Rev. J. N. Campbell, 2; Renfrew, F. Devine, 2; Grenville, T. Johnson, 2; St. Stanislaus of Kostka, Rev. J. B. Beauchamp, 2.

Per W. Harty, Lacombe—Self, 1; E. Dowling, 1. Per A. Tobin, River Raisin—Self, 2; D. J. McDonald, 2.

Per L. Lamping, Kemptonville—P. Mallon, 2. Per H. O'C. Trainor—J. Heneberry, St. Ives, 1. Per H. Safford, Almonte—M. Gleeson, 1. Per A. S. McDonald, Alexandria—A. McDougall, 1; A. McKinnon, 6; J. McDonald, 2; Major A. McDonald, 2; T. O'Connell, 2; M. Morris, Lochiel, 3. Per P. P. Lynch, Belleville—M. Graham, 2; J. McCormick, 2. Per J. R. Woods, Aylmer—B. Daly, 3. Per J. O'Neill, Antrim—Self, 1; T. Doolan, 2; J. Moran, Annapolis, 2; P. Heneberry, 2. Per D. Walker, Lindsay—M. Murtha, 2; G. Quiry, 2; P. Power, Faneloa Falls, 17. Per E. Curran, Picton—P. Power, 2. Per J. O'Reilly, Hastings—P. McCarthy, 7.

Died.

In this City, on the 3rd instant, Mary Anne, eldest daughter of Mr. P. Downey, aged 6 years 6 months and 2 days.

MONTREAL WHOLESALE MARKETS.

Montreal, June 7, 1870:

Flour—Pollards, \$2.90 to \$3.00; Middlings \$3.60 to \$3.70; Fine, \$3.90 to \$4.00; Super, No. 2 \$4.20 to \$4.30; Superfine \$4.30 to \$4.40; Fancy \$4.90 to \$5.00; Extra, \$5.40 to \$5.00; Superior Extra \$5.00 to \$5.00; Bag Flour, \$2.20 to \$2.30 per 100 lbs. Oatmeal per brl. of 200 lbs.—\$4.25 to 4.80. Wheat per bush, of 60 lbs.—U. C. Spring, \$1.10 to \$1.20. Ashes per 100 lbs.—First Pots \$5.45 to \$5.50 Seconds, \$5.00 to \$5.05; Thirds, \$5.00 to 4.20.—First Pearls, 7.10 to 7.15. Pork per brl. of 200 lbs.—Mess, 27.50 to 28.00; Thin Mess \$25.00; Prime, \$30.00 to 30.00. BUTTER, per lb.—More inquiry, with latest sales of common to medium at 15c to 17c—good per choice Western bringing 17c. to 18c. CHEESE, per lb.—14 to 15c. LARD, per lb.—14c. Barley per 48 lbs.—Prices nominal,—worth about \$0.40 to \$0.50. PEAS, per 66 lbs.—\$0.84.

MONTREAL RETAIL MARKET PRICES.

June 7, 1870.

Flour, country, per quintal 12 0 to 12 6
Oatmeal, do 11 0 to 12 0
Indian Meal, do 9 6 to 10 0
Rye-Flour, do 00 0 to 00 0

DAIRY PRODUCE.

Butter, fresh, per lb 1 8 to 1 6
Do, salt, do (inferior) 0 10 to 0 11
Cheese, do 0 9 to 0 10

FOWLS AND GAME.

Turkeys (old), per couple 10 0 to 17 6
Do (young), do 0 0 to 0 0
Geese, do 6 0 to 10 0
Ducks, do 4 0 to 6 0
Do (wild), do 0 0 to 0 0
Fowls, do 3 0 to 4 0
Chickens, do 0 0 to 0 0
Pigeons (tame), do 1 0 to 1 6
Partridges, do 3 0 to 4 6
Hares, do 1 6 to 2 6
Rabbits (live), do 0 0 to 0 0
Woodcock, do 0 0 to 0 0
Snipe, do 0 0 to 0 0
Plover, do 0 0 to 0 0

MISCELLANEOUS.

Potatoes per bag 3 9 to 4 6
Turnips do 0 0 to 0 0
Onions, per minot, 0 0 to 0 0
Maple Syrup per gallon 0 0 to 0 0
Honey do 0 0 to 0 0
Lard, per lb 0 11 to 1 0
Eggs, fresh, per dozen 1 3 to 1 8
Haddock do 0 3 to 0 4
Mole Sugar, per lb 0 6 to 0 8
Apples, per barrel \$4.50 to \$5.
Hay, per 100 bundles, \$3.00 to \$3.00
Straw \$0.00 to \$0.00