

BISHOP LAVAL.

TRANSLATION OF HIS REMAINS TO THE CHAPEL OF THE SEMINARY, QUEBEC.

The translation of the remains of the great Bishop Laval, which were discovered some time ago under the floor of the Basilica, and for which it is believed the Chapel of the Seminary, an establishment which owes so much to him, would be the more fitting resting place, was conducted with great pomp. The whole City of Quebec was appropriately decorated, and the whole population took part in the ceremonial. The procession moved from church to church throughout the city and suburbs, and in each the remains rested while the Libera was chanted. We take the following from the long account published in the Quebec Chronicle:—

All the public bodies invited to take part in the cortege assembled in funeral order at the Hotel Dieu, and at the completion of the ceremony within the chapel, proceeded thence to the Basilica, four abreast. Immediately behind the body of police which led the procession, walked the different colleges and schools. First came the scholars of the St. John street Christian Brothers' School, very prettily attired and carrying banners; also the children of the school in St. Roch's. The pupils of the Laval Normal School came next, followed by Seminary boys, with wreaths in their hands, many of them bearing banners or spears. The University students in gowns and caps came next as also the Professors, both of the Quebec institution, and of the branch lately opened in Montreal. After the Seminary band, walked the acolytes, ecclesiastics and clergy, all in white gowns, Mgr. Gazeau, the Bishop, and finally His Grace the Archbishop, bringing up the rear. After his Grace the Archbishop was His Honor the Lieutenant-Governor of Quebec, attended by his aide-de-camp, Capt. F. Gauthier. The Federal Government was represented by Hon. A. Pelletier, Minister of Agriculture, and the Senate by Hon. Dr. Baillargeon. The members of the House of Commons present were Hon. Dr. Robitaille, and Messrs H. T. Taschereau, P. B. Cagrain, and the Hon. P. Michon. The Government was represented by the Prime Minister, Hon. Mr. Joly, Hon. D. A. Ross, Hon. P. Bouchard, Hon. F. Marchand, Hon. A. Chauvean, and the Legislative Council by Hon. Messrs. Starns, President, Gingras and Remillard. The members of the Assembly who took part in the procession, were Messrs. Scheyna, Rinfret, Faunet, Char. Langeleur and Arthur Murphy. The judiciary was represented by Hon. Judge Taschereau, Stuart, Caron, McCord, Duroc, and the Recorder. A deputation from the Huron Indians came next, and attracted considerable attention, the aborigines appearing dressed up with feathers and most fantastic finery. The military staff consisted entirely of officers representing local battalions. The Mayor of the city was present, attended by some of the municipal officers and several members of the City Council. Then came a deputation from the Bar, a number of notaries, and members of the medical faculty. The St. Jean Baptiste Society, section of St. Roch's and Notre Dame, followed, with band and banners, the officers wearing their regalia. The Congregationalists came next, and were followed by the different societies of St. Patrick's Church. The principal of these were the Sons of St. Patrick, beautifully attired in green velvet. Pupils of the Christian Brothers' School, trustees of St. Patrick's Church, Hibernian Benevolent Society, National and Beneficial Union, St. Patrick's Literary Institute, Knights of St. Patrick, &c. The flag of the latter was also draped in crape and suspended from the window of their Hall. Behind them walked the various charitable and musical societies, a detachment of police bringing up the rear. The length of the procession was such, that almost half of it had entered the Basilica before the last portion had left the Hotel Dieu.

AT THE BASILICA.

The interior of the Basilica was beautifully decorated for the occasion, with white, purple, and black hangings. Above the sanctuary was hung a painting of the arms of Mgr. Laval, with the device "Deus aqde au premier baron Chretien." The catafalque was covered with white and violet silk, with gold hangings. The pulpit was draped in purple. At either side of the sanctuary were the following inscriptions: "Sit illi et semini eius sacerdoti dignitas in eternum," and "Appellatus a Deo Pontifex secundum ordinem Melchisedechi." On the other side of the gallery the inscription was "Regnum tibi dabit Dominus; implebit Splendoribus animum tuum," and on the other, "Respicere deus in cetero et benedice populo tuo et terra quam dedit nobis." Below the organ the inscription was "Tulit decaat ut nobis esset pontifex." The procession was met at the door by the highest Catholic ecclesiastical authority on this continent, Most Reverend Doctor Conroy, Bishop of Aradagh in Ireland, and Delegate of the Holy See. His Excellency was attended by Rev. Messrs. LaBue of the Diocese of Montreal, and Queller of St. Hyacinth. The imposing procession then, consisting of the Pope's representative, and seven Bishops of the Province and the Archbishop of Manitoba, moved up the aisle attended and surrounded by an immense body of clergymen, the organ playing an appropriate dirge. Arrived at the sanctuary the remains were placed on the catafalque, of which we give a description elsewhere, and His Excellency Doctor Conroy having assumed the Archiepiscopal Throne, Solemn High Mass was commenced by His Grace the Archbishop of Quebec, assisted by Rev. Messrs. Gauvreau of St. Anne's, and Laliberte of St. Michael's, as Deacon and sub. Deacon; Rev. C. Morris, Master of Ceremonies, Chanters: Rev. Messrs. Hebert, Quinlan, O'Leary, Dabbe, Lemieux. The following clergymen had seats reserved for them in the Sanctuary: Epistole side—Canon Lamarche; Vicar-General Langevin; Vicar-General Hamel; Vicar-General O. Caron; Saint Sulpice; Antoine, O. M. I.; Method, University; Plamondon; Chaplain of St. John Church; Canon O'Donnell, (St. Hyacinth); Sancier, V. F.; Lusier, Vitzna, Filatte, O. M. I.; Collet, Gospel side; Mgrs. Caseau and Raymond, Prelates of His Holiness the Pope; D. Racine, V. G.; T. Caron, V. G.; Rev. Sacher, S. J.; Rev. Dezail, R. E.; Beauvoisin, Rev. Michael, O. Legate, L. H. Paquet, A. A. Blais, G. Fraser, C. Allard.

His Honor the Lieutenant-Governor and the Messrs. Lesellier occupied the pew originally set apart under French regime for the Governor of the Province. Special seats were placed in front of the sanctuary which were occupied by the Judges, members of the Senate and House of Commons, of the Executive Council of the Province. His Worship the Mayor, Hon. Alderman Hearty, and members of the Legislative Assembly, the second front range was occupied by the deputations of the Indians, the National Literary, Charitable and other Societies, and a deputation of the church warden of St. Roch's, St. Patrick's, and St. Saviour Churches. The members and members of the City Corporation as well as the Professors of the University were provided with seats in the choir of the church. At the doorway the psalmist, De Frobenius, (out of the depths, he cried to thee, O Lord,) was rendered by the organ and choral choirs alternately. At the Preface, His Excellency the Delegate descended from his throne to the centre of the Sanctuary, where, with his attendants remained kneeling, till after the Agnus Dei, when he resumed his position and remained till the conclusion of the Litany of Loretto which was recited by His Grace the Archbishop at the conclusion of the mass.

His Lordship Bishop Racine, of Sherbrooke, then ascended the pulpit in simple soutane and pastoral cross, taking for his text the words: "Glorify his name with your lips; chant his praises with canticles, and sound his virtues with your harps," proceeded to deliver the funeral oration.

Mgr. Francois de Laval de Montmorency, abbe de Montigny, was born at Laval, town of Maine, on the 30th April, 1623; was ordained at Paris on the 23rd September, 1645; and appointed Archdeacon of Evreux in 1652. He was named Bishop of Petres, in partibus infidelium, and Vicar Apostolic of New France by Pope Alexander VII, on 5th July, 1658, and was consecrated as such on 8th December in the same year in the Church of St. Germain-des-Pras, by the Papal Nuncio, assisted by Mgrs. Abbelley and Du Sussais, Bishops of Rhodes and Toul, respectively. In memory of the date of his consecration, he chose Our Lady of the Immaculate Conception as first Titular of his Cathedral, and to this day the festival is celebrated therein with extraordinary pomp and splendor. He arrived for the first in Quebec on 16th June, 1659, returning on a visit to France in 1662. During his stay in the latter country he, on 23rd March, 1668, founded the Seminary of Quebec, which was confirmed by letters-patent of the King, Louis XIV., in the following month. He returned to Quebec on 28th September of same year. On the 11th July, 1666, the second Sunday of the month, he consecrated the parish church on the site of the present Basilica, hence, throughout this diocese the feast of the "Dedication of the Churches" is solemnly observed on the second Sunday of July every year. He again visited France in 1672, when Quebec being erected into a diocese, its limits extending over all the French possessions in North America, he was appointed its first Bishop; immediately after (sufraganeus) the Holy See, by a Bull of Pope Clement X., dated 1st October, 1674. On this occasion the revenues of the Abbey of Maubeis, in the diocese of Bourges, were bestowed upon the new diocese. Returned to Canada, he, on the 6th November, 1684, erected his Cathedral Chapter with the charge of the parish of Quebec; the latter resigned office on the 14th of the same month, and the charge was assumed by the reverend gentlemen of the Seminary on the same day. Bishop Laval again visited France in 1685 with the view of resigning his responsible office and of choosing a successor. His choice fell upon the Abbe de St. Valier, whom he appointed his Vicar-General, sending him to Canada in that capacity, with letters of appointment dated 6th May, 1684. Mgr. St. Valier was subsequently consecrated Bishop of Quebec on the 25th January, 1688, and during his lifetime founded the General Hospital of Quebec and the Ursuline Convent of Three Rivers, established and supplied the nuns for the Three Rivers house. Mgr. de Laval having resigned the Bishopric of Quebec at Paris on 20 January, 1688, he soon after left for Quebec, and retired to his beloved Seminary, where full of years and merits he breathed his last on the 6th May, 1703, at the ripe age of 85 years and six days, and was interred in the Cathedral church. In September, 1748, his remains as well as those of Mgr. de L'Abbe-Riviere 5th Bishop of Quebec, were exhumed and reinterred by Mgr. Pontbriand, 6th Bishop. There would seem to be a remains were thus laid out during the course of the excavations being made under the Sanctuary of the Basilica they were some months since discovered by the workmen employed.

ROME.

MAGNIFICENCE OF ANCIENT ROME.

The following vivid pen picture is from "The Old Roman World," by John Ford:

If anything more were wanted to give us an idea of Roman magnificence, we would turn our eyes from public monuments, demolishing games and grand processions; we would forget the statues in brass and marble which outnumbered the living inhabitants, so numerous that one hundred thousand have been recovered and still embellish Italy, and would descend into the lower sphere of material life—to those things which attest luxury and taste—to ornaments, dresses, sumptuous living and rich furniture. The art of working metals and cutting precious stones surpassed anything known at the present day. In the decoration of houses, in social entertainments, in crockery, the Romans were remarkable. The mosaics, signet rings, cameos, bracelets, bronzes, chains, vases, couches, banquet tables, chariots, colored glass, gilding, mirrors, mixtr esser, o metics perfumes, hair dyes, silk robes, potteries, all attest great evidence and beauty. The tables of Thuga root and Delian bronze were as expensive as the sideboards of Spanish walnut, so much admired in recent great exhibitions. Wood and ivory were carved as exquisitely as in Japan and China. Mirrors were made of polished silver. Glass cutters could imitate the colors of precious stones so well that the Portland vase from the tomb of Alexander Severus was long considered a genuine sardonyx. Brass could be hardened so as to cut stone. The palace of Nero glittered with gold and jewels. His beds were of silver and his tables of gold. Tiberius gave a million of sesterces for a picture for his bed-room. A banquet dish of Drusillus weighed five hundred pounds of silver. The cups of Drusus were of gold. Tunics were embroidered with the figures of the various animals. Sandals were garnished with precious stones. Paulina wore jewels, when she paid visits, valued at \$800,000. Drinking-cups were engraved with scenes from the poets. Libraries were adorned with busts and presses of rare woods. Sofas were inlaid with tortoise shell, and covered with gorgeous purple. The Roman grandees rode in gilded chariots, bathed in marble baths, dined from crystal cups, slept on beds of down, reclined on luxurious couches, wore embroidered robes and were adorned with precious stones. They ransacked the earth and the seas for rare dishes for their banquets, and ornamented their houses with carpets from Babylon, onyx cups from Bythnia, marble from Numidia, bronzes from Corinth, statues from Athens—whatever, in short, was precious or rare or curious in the most distant countries. The luxuries of the bath almost exceed belief, and on the walls were magnificent frescoes and paintings, exhibiting an inexhaustible productivity in landscape and mythological scenes, executed in lively colors.

But these were not all. The most amazing wealth and the loftiest taste went in hand. There were citizen nobles who owned whole provinces; even Pauls could call a whole city her own. Rich senators, in some cases, were proprietors of 200,000 slaves. Their incomes were known to be \$5,000 per day when gold and silver were worth four times as much as they are now.

IRISH HISTORY IN SCOTCH SCHOOLS.

The question of the teaching of Irish history in the Catholic schools of Glasgow is attracting considerable attention. It is intended at an early date to hold a public meeting to consider the matter, and it is to be hoped that every patriotic Irish Catholic in Glasgow will lend assistance to obtain a just and reasonable concession to Irish feeling. It is almost certain that if proper representation be made to the archbishop he will exercise his authority to make a branch of study so important to Irish children as Irish history undoubtedly is a part of the school curriculum. Correspondent of Other Evening News, Dublin held the same opinion.

RUSSIA.

THE RUSSIAN ORTHODOX RELIGION.

The struggle between Catholicity and nationality is a feature in the Christian Church as old as Christianity itself. It was her difficulty with the Jews; it was her difficulty with the Gentiles. The Asiatic, the Persian cried out against the Church, and complained of her on this head. It was really the legal cause of the persecutions for three hundred years under the Roman Empire; it was this that drove her into the catacombs; it was this that shed the blood of so many martyrs who would not sacrifice to the genius of Cesar.

Nationality had much to say in the Greek schism. It was the angry element in the German schools, as opposed to the Roman schools, which exploded in the Reformation. It was the soul of Gallicanism and is to-day the life of Anglicanism.

The spirit of Christianity is absolutely and simply Catholic, and it is a remarkable feature in the history of Christianity in England, Germany, Belgium, and the world generally, that the more Christian the age, the more Catholic its spirit, the less exclusive nationality was there in it.

There was, for instance, in good old Catholic times, no position in the Church or schools in any of these countries that an able and gifted man could occupy but has at one time or another been filled without a murmur by Irishmen as well as natives of other countries.

The popes did not tolerate nationalism in Germany any more than in London or Constantinople. Their stay in Avignon has ever been known in the Church as the captivity of Babylon; and an argument for their temporal power is to be for ever free from any charge of nationalism.

But the Church to-day in Russia is absolutely and essentially a national Church; and it shows forth to-day to mankind and the world what a national church may come.

If the old Roman Emperors, if the Henrys of Germany and England, could have so moulded Christianity to their will as the Czar does to-day, there had never been a persecution, a quarrel over investitures or benefices. But the Christian spirit will not bear this.

How does it bear it to-day in Russia? Let us hear Cardinal Manning in the Dublin Review on this head: "The religion of Russia is known as the Greek Church. The founder of the Greek Church (schism), Photius, is disavowed by St. Ignatius as at this day revered as a saint by the Greek Church; and all the true Slavonic saints were fervent Catholics and canonized by the authority of the Roman Pontiff."

Prince Gallitzin says that the origin of the Russian schism is so shameful that it has not the courage to venerate its own founder (Photius), while among its thousand happy contradictions it unites with the universal Church in the solemn celebration of the 23d October of the memory of St. Ignatius, the first victim of its founder." Or the typical character of the rulers who seized this Church and moulded it to their will, Ivan the Terrible is a fair sample. A certain Nicholas offered him a piece of raw flesh. Ivan replied, refusing it: "I am a Christian, and eat no flesh during a fast." "But," said Nicholas, "thou dost worse: thou dost eat the flesh of men." Here we have the punctilious observance of outward rites, accompanied with a brutal degradation of character and morals, that to-day and has ever since characterized the Russians.

The policy of Peter the Great was to weld into one nation all the various peoples under his rule, and to establish over them for this purpose a sort of sacerdotal supremacy—a universal hegemony. He would not restore the patriarchate. "I recognize," he said, "no legitimate patriarch but the Bishop of Rome. Since you will not obey him you shall obey me. Behold your patriarch." So he upheld the holy synod of which he was supreme head. Every member of this synod is appointed and removed by the fiat of the Czar. His oath on his appointment is "I confess upon oath that the monarch of all Russia himself is the supreme judge of this spiritual college." And what has been the result of this? Religion in Russia is a political machine. The clergy are simply a system of police.

The worst felonies against God or man are committed by Russia in the name and under the guise of religion—of a "holy mission." Prince Dolgoroukoff says "Russia is the land of official and organized mendacity."

And how Russia came to be what it is can only be understood by a glance at her past history, which reveals a long and persistent conspiracy against the dignity of religion and the life of liberty.

Who that has read of the interview the Emperor Nicholas had with the old Camaldulose monk, Pope Gregory XVI, can forget how the great emperor quailed and hung his head before the old Bishop of Rome? The emperor himself, persecutor as he was could never forget that day; and it may have been in remembrance of it that made him ask to die a Roman Catholic. The Roman Catholics in Russia are known as the Old Believers.

And it is said that to-day, in spite of every restriction and penal law, they number and are known to the Government to number, about half the people; and said an orthodox Russian priest, "more than three-fourths will be Old Believers the moment we are free."

And among the many causes that lead to this is the life of ignorance, inebriety, immorality, and slavish superstition that characterizes the clergy. Their religion is in outward religious observances; it is void of all christian inspiration. The people regard it as a religion "as by law established."

And yet this is the church which would not deign to sympathize with or to make common fellowship with—in fact, could afford to look down on—the elegant, refined, and cultured Anglican body who some years ago would unite with it. Proh pud!

Prince Gagarin says (as quoted by Cardinal Manning) Russia does not yet believe that the Papacy is the keystone of the arch of Christianity, but she begins to cherish a suspicion of it.

JOHN MORRISSEY.

HIS CAREER AS A PUGILIST.

On the night that John Morrissey reached San Francisco there was great excitement in the saloons and sporting houses, as there had been a prize fight during the day between George Thompson, known in pugilistic circles as "Pete Crawley's Big 'Un," and a man named Howard, and Thompson, who had won the fight, had challenged any man in California to fight him. On hearing of Morrissey's arrival, his friends at once entered into negotiations for a match, and the following day a match was arranged between the two men for \$1,000 a side. The fight took place on Mare Island, on the 1st of August, 1862; and Morrissey won after fighting nineteen minutes. The following November Morrissey returned East, and coming to New York, was matched to fight Tom Eyer, the champion of America, for \$10,000 a side. This match, however, fell through; Eyer claimed that his friends had taken up Morrissey's challenge to fight any man in America without his knowledge or sanction. He declined to fight, and paid forfeit of \$250 to Morrissey. On the 1st of October, 1863, Morrissey fought Jack Yankee Sullivan, for \$1,000 a side. The fight took place at Chelsea Four Corners, and was won by Morrissey in fifty-seven minutes. Sullivan dis-

played great skill and courage, and punished his burly antagonist fearfully. But, as he himself is reported to have said after the fight was over, "You might as well hit a brick wall as hit that man on the head." At this time Morrissey was keeping a sporting-house on Broadway, known as the Gem, near the old Broadway Theater, but he soon afterward removed to Leonard street, where he opened a public house, which he kept for two years. No games were played in this house. It was while keeping this house that his serious difficulty with "Bill" Poole arose. An altercation, having its origin in some dispute about the Native American party, in which Poole was a prominent man, resulted in Poole and Morrissey agreeing to fight a "rough-and-tumble" fight (a style of fighting in which Poole was unsurpassed) on the dock at the foot of Amos street. Morrissey went to the rendezvous unattended; Poole had his gang with him. The fight began, and the men were soon on the ground, the Poole men taking advantage of Morrissey's being down to kick him in a most brutal and cowardly manner. Poole never would fight Morrissey again or offer any satisfaction for the unfair conduct of his friends. He was shot and killed in the same year by "Lew" Baker, in the Stanwick Hall, Broadway. In 1855 Morrissey sold out his place in Leonard street, and did nothing till 1867.

That year John C. Heenan came on from California, and his friends were very anxious to make a match for him with Morrissey. Morrissey, however, was tired of fighting, and his family who were very averse to his again entering the ring, persuaded him to go to Troy. Heenan's friends followed, and at last succeeded in making a match for \$2,500 a side and the championship of America. The battle was fought at Long Point, Canada, in October, 1868, and resulted in the defeat of Heenan in twenty-one minutes. On entering the ring Morrissey declared that, win or lose, it was the last time he would ever enter a prize-ring. He kept his word.—N. Y. Times.

VOLTAIRE'S APOLOGIST.

This prince of modern infidels died 30 May, 1778. There were several men of noble birth and of opinions much akin to his own present during his last moments. D'Alembert, Diderot, and about twenty others of his disciples were also in and around the house of this dying philosopher at the same time. They were there to assist him in his dying bed, and exhort him to stand firmly by the teaching of his lifetime. It was reported that years before, in reply to some one who remarked jestingly to him, "Voltaire, you will show the white feather when it comes to the last—you will call in the priest," he said, "If I do, then I now protest against everything I do to my death." Three months before death Voltaire formally and in writing, denied this, and his fellow-laborer, Marquis Villevielle, whose avowed wish had been "ceasez l'infame (Christianity), witnessed and signed this formal denial.

Voltaire called for a priest in February, 1678. He confessed after a severe hemorrhage in March, 1778; he made a written recantation of his infidel teachings, which did not fully satisfy the archbishop. The Abbe Mignot, Voltaire's nephew, and his friend Marquis Villevielle witnessed and signed all these papers, and they were deposited with M. Momet, a notary at Paris.

The Abbe Mignot and Abbe Gaultier, Voltaire's confessor, wrote out a mere explicit and fuller recantation. Voltaire was satisfied to sign it. They ran with it to the archbishop on May 30, 1778. If his grace were satisfied with the depositions of Voltaire he was to be reconciled to the Church. The archbishop declared himself satisfied. The zealous priests hurried back. There was no longer admission for them. Condorcet, Diderot, D'Alembert, and others denied their entrance.

Voltaire felt his end approaching. He called aloud for the priest. He tried to pray, but could not. He cursed his guard, some of whom came occasionally to the door of his bed-room to see if he still live. He howled, blasphemed, tore his hair and his flesh, leaped from his bed and danced in mad frenzy around the room. His blasphemous and oaths drove the M. M. de Richelieu and Villevielle from the room. It is the Richelieu is the same Dumas pictured in his "Memoirs of a Physician," no better witness could be found. De Tronchin said he wished all the young men of Europe were there to see this man (Voltaire) die.

At length he sank back on his couch and all was over. The guard at the door felt that their mission had been fulfilled and went their ways. They were the prototypes of the Solidaire nurses of Paris to-day.

And Diderot, the pale and debauched Diderot, years afterwards could boast in the clubs of Paris that but for him Voltaire had shown the white feather. Condorcet wrote Voltaire's life, and seven years later poisoned himself with an active poison he always carried about with him, to escape the guillotine. We leave it to others to enter more fully into the details of Voltaire's death. They are too shocking for these columns. The life and death of this eminent man were not without their lesson.

He came at a time, says a great German Protestant writer, whose public mind of France was breaking loose from the ideas that had ruled it under the reign of Louis XIV., and was greedy for knowledge. The authors of that reign had passed into the dead classics of the language. Voltaire was of all men the man most capable and best qualified in every way to satisfy the want of his age. He was an educator to the manner born.

With a genius at once versatile, elegant, and poetical in the highest degree—one that could descend to the most minute and driest details of fact and history—his captivating wit shone with a brilliancy unequalled in his generation. With a profound and naturally religious sense, he received at the hands of his Jesuit professors a thorough Christian training, and was ever keenly alive to the falsity of all he wrote against Christianity. Voltaire's private morals were but a reflex of the age in which he lived. If that be any excuse for him, as some seem to claim, let him have all the benefit of it.

The religion he taught was one of reason. Washburn, the Protestant historian, says: The anti-social and anti-religious literature which prepared the way for the French Revolution found its most potent ally in Freemasonry. It was the theme of Voltaire's encomiums. A little before his death he received a solemn and public ovation in Paris from the representatives of all the lodges in France. And the Freemason lodge has been, as every one must admit, the hot-bed, the nursery of every anti-Christian sect or society, from mesmerism or spiritualism to Illuminism and Boldalism. To say, then as one of our Unitarian brethren, Rev. John W. Chadwick, said last week, that had the Christianity of Dean Stanley or Principal Talloch been presented to him he would never have thought of calling it "infamous," is simply puerile. For though we can understand this clearly, admit it, may we ask Rev. Mr. Chadwick are these men, Dean Stanley and Principal Talloch, Christians? The Anglican Protestant Church of that day did not look so favorably on Voltaire's lack of opportunities as does this reverend exponent.

We are credibly informed that Voltaire's effort and aim was to show the world that he, single-handed, could undo the work of the twelve Apostles; that infidel and revolutionary France of 1792, should idolize the memory of him who in great part made it so; that Voltaire was the post to France, as Shakespeare was to England, as Homer was to Greece, as Goethe was to Germany, and Cervantes to Spain; that Voltaire was her greatest literary name; and

two points over which we shall make no cavil, For Lucifer was the greatest created intelligence in heaven. But that a religious teacher, in a church, even though it be a Unitarian Church, can come out as the apologist of such a miscreant as Voltaire is one of the wonders of the ecclesiasticalism of to-day; and they certainly surpass in number, magnitude, and mystery anything the eighteenth century could produce.—New York Tablet.

HISTORICAL DIAMONDS.

The leading historical diamonds of the world are at present understood to rank as follows:

1. The Orloff diamond, belonging to the Emperor of Russia, weighing 194 carats. This diamond is supposed to have formed one of the eyes of an idol in the Brahmin temple. It was stolen by a Frenchman, who sold it in Malabar for £2,850. In 1773 Schafiras, the purchaser, sold it to the Empress Catherine II., for 450,000 roubles, a pension of 20,000 roubles, and a patent of nobility. It is now placed in the Russian Imperial sceptre.

2. The diamond belonging to the Duke of Tuscany, 139 carats.

3. The Regent, or Pitt diamond, brought from India by Governor Pitt (grandfather of William), in 1718, and sold to the Duke of Orleans, then Regent of France, for \$885,000. Pitt had purchased this stone of a Hindoo merchant, and published a pamphlet to clear himself from the reports of having stolen it. The Emperor Napoleon I. wore it in the pommel of his sword. By many this is esteemed the finest and most perfect diamond known. The price paid for the Pitt diamond by the Regent is much the largest ever paid for a gem. The cutting of it to its present shape occupied two years. The fragments cut off in the shaping were valued at \$3,000 or \$4,000, thus nearly paying for the cutting. It was occasionally worn by Louis Napoleon on occasions of high ceremony.

4. The Star of the South, found in 1853, 125 carats, owned by Mr. Coster, of Amsterdam.

5. The Kohinoor, belonging to the Crown of England. Its history is known since 1826. After the capture of Lahore, in 1849 it fell into the hands of the British troops, who presented it to Queen Victoria on the 31st of July, 1850. It weighs 105 carats. Before being re-cut it weighed 186 carats.

6. The King of Portugal diamond, 138 1/2 carats, which many deem the finest of all.

7. The Hope diamond, 34 1/2 carats, is of a most brilliant sapphire blue color, and is unique of its kind. It is the most important blue diamond in existence.

8. The Pasha of Egypt diamond, 40 carats.

9. The Piggot diamond, worth \$150,000.

10. The Sancy Diamond, belonging to France, 56 1/2 carats. Its history is known for three hundred years. James II., of England, sold it to Louis XIV., of France, for \$125,000. After the French Revolution it was bought by Napoleon I., who sold it to the Prince Paul Demidoff.

11. The Florintino Brilliant 138 1/2 carats, belongs to the Emperor of Austria. After passing through various hands, it came into the possession of Pope Julius II., who gave it to the Emperor of Austria.

SCOTLAND.

THE IRISH MONKS THE APOSTLES OF SCOTLAND.

An interesting sermon on this most interesting subject was preached, recently, in the Carmelite Church, Dublin, by Ildofonus Cummins, O.S.B. The sermon was in aid of the new Benedictine Monastery and College established in the Scotch Highlands. The preacher gave a very interesting historical resume of the missions instituted by the Irish Monks, especially by the sainted Columbkille, to the Highlands of Scotland and the glowing description of the success that attended their labors. He described with graphic vividness the successive storms of persecution that swept over the country, and the unutterable desolation that they caused. After the last hope of the Catholic Stuarts had perished in the fatal battle of Culloden, Fort Augustus (now transformed into the Monastery) became the stronghold of intolerance and persecution—a name and a thing of terror to the wretched Catholics of the districts. Great, indeed, was the change that their own more peaceful age had brought about. On the frowning bastions and lofty towers of this fortress would now be reared the symbol of the Cross and from its broad portals whence in the olden times issued troops of ruthless soldiers to plunder and destroy, would go forth bands of peaceful missionary monks to comfort and to save. The history of their new institution was the history of the great Monastery in Iona, which was one of the chief fountains of the faith in Scotland. On its site Columbkille first planted the Cross in the very centre of the Druid's Pagan ring, and in their new institution, too, the banner of God's Church was planted in what had been the great stronghold of her foes—the home of persecutors in the past might become in the future a nursery of saints. In conclusion the preacher invoked the liberal charity of the congregation in aid of the new institution. He asked them in a way suited to the altered times to take the glorious work that their ancestors had performed, and to share the prayers and Masses that the monks had vowed to offer for their benefactors, and the Apostolic benediction which the venerated Pius IX. had bestowed on the undertaking.

BRITISH COLUMBIA.

The San Francisco correspondent of the London Times writes of the recent discovery of rich gold mines in British Columbia. He says:—

The gold mines of British Columbia are likely to prove better fields for the investment of British capital than any of the mines of California or Nevada. A gigantic ledge of gold ore has, according to this authority, been struck at Cariboo, which is stated to be from 20 to 37 feet in thickness and several miles in length. A company in operation have an ore tunnel which averages \$100 to the ton, which far exceeds the proportion on the famous Comstock lode. Other diggings in the same Province are reported to be turning out extremely well, and, as soon as good roads have been constructed throughout the country, there is a pleasing probability of a marked development in this direction. What is chiefly wanted is capital to carry on the operations now in hand to lead to new discoveries.

HOW ENGLISH MEMBERS VOTE ON IRISH QUESTIONS.

This is how English members decide the difficult problem how to vote on an Irish private bill. A motion is made for the second reading of the Waterford, Dungarvan and Lismore Railway Bill. A long and interesting debate comes, extending over two hours and more. The division bell rings. Enter a great mob of Tory members, who wrangle among themselves as to which lobby claims them as they see one Tory going this way and another going that. Sir Robert Peel, puzzled and stranded in the gangway unable to decide, says, "Stoopo!" and the tallest captain of that ilk, "which is the right way to vote?" The captain was quite equal to the occasion. "This way," cried the member for Ennis, as he pointed into the lobby where he promptly disappeared.—Freeman Correspondent.