

The True Witness

AND CATHOLIC CHRONICLE, PRINTED AND PUBLISHED EVERY FRIDAY

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G. E. CLERK, Editor.

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MONTREAL, FRIDAY, OCTOBER 18, 1872.

ECCLESIASTICAL CALENDAR.

OCTOBER—1872.

- Friday, 18—St. Luke, Ev.
- Saturday, 19—St. Peter of Alcantara, C.
- Sunday, 20—Twenty-second after Pentecost.
- Monday, 21—St. John Cantius, C. (Oct. 20.)
- Tuesday, 22—Of the Feria.
- Wednesday, 23—Of the Feria.
- Thursday, 24—St. Raphael, Arch.

ST. PATRICK'S ORPHANS' BAZAAR.

St. Patrick's Orphans' Bazaar will be held in the Mechanics' Hall, on the 24th inst. A Band will be in attendance. Entrance fee, 10 cts; Season Tickets 25 cts.

NEWS OF THE WEEK.

Everything has been very quiet on the other side of the Atlantic during the past week; we have not so much as a single revolution to record. The only exception to this general peaceful state of affairs has been in Spain—the intrusive King having got himself pelted with mud in the streets of Madrid.

On this Continent the event of chief importance has been the elections in Pennsylvania, Ohio, and Indiana. These on the whole have gone strongly in favor of the republican party, as that the re-election of Gen. Grant, and the defeat of Mr. Greeley are now looked upon as certain. Mr. Seward died suddenly in the morning of the 10th inst. "Troubles," so they are delicately called, form as usual the chief items in United States telegrams; but as the details are not pleasant and pall moreover by their monotonousness—we need not insist upon them.

A meeting of the members of the St. Patrick's Society, and other Irishmen was held on Friday evening, to discuss the affairs of the St. Patrick's Hall Association. The general sense of the meeting was strongly in favor of re-building and upon the old site, a plan which we hope may be carried out. The lot on which the Hall was built consists of about 14,000 feet for which \$35,000 was paid. Seven dollars and a-half per foot have already been offered for it.

An insurrection, of a serious character, is reported as having broken out in the North Western district of Spain. From Rome we learn that His Eminence the Cardinal Archbishop of Dublin, is at present in that City, and has had several interviews with the Sovereign Pontiff.

"A fair field and no favor."—English maxim.

On a fair field it is impossible for Dissent to battle successfully against Catholicity. Protestantism knows it and trembles. "Protestantism in danger" has been the craven cry of the Great Apostasy ever since its inception. It was this cry that plied the rack so persistently under Edward, Elizabeth, the brutal Cromwell, and which enriched the soil of Tyburn with torrents of popish blood. It was this cry, that excluded Catholics from all positions of trust, as well under Tudor as under Stuart rule. It was this cry, that took away the abbey lands and monasteries of Catholic England; which drove the Catholic Bishops from their cathedral revenues and robbed the Catholic people of their churches. "A fair field and no favor" was never meant to be a condition of the warfare which the Reformers waged against Catholicity. They felt and acknowledged it, that on a fair field their case was hopeless. That "Protestantism could not exist without the Test Act" was the unanimous decision of the Lords spiritual and temporal under the second James; as it was the deliberate opinion of that Great Glorious and Immortal Dutchman and Usurper of the British Throne, William the Third, to wit.

"However their majesties might be hostile to persecution, yet they would never give their consent to the repeal of the Test Act, because that act was necessary for the preservation of the Protestant faith."

That all this is a lamentable confession of weakness we must admit; but it is as true as it is lamentable. Dissent cannot hold its own

with Catholicity. Protestantism and toleration cannot co-exist.

Nor is this a truth only of past ages. It is equally true at the present day. Now, when the "Glorious Reformation" backed by "thunder, bayonets, promunies" and all the powers of an unscrupulous Caesarism, has had full sway over the minds of men for upwards of three hundred years, the impotency of dissent is as fully recognized as under Tudor or Stuart rule.

We have an acknowledgment of this weakness coming to us from an unexpected quarter—from London, that Capital and Capitol of Ultra-Protestantism. The Guardians of St. George's, Hanover-Square have issued a manifesto to the various boards of London, calling attention to the immigration of foreign ecclesiastics and inviting a protest against their employment in Government schools. Now we ask—is this fair or is it not rather the same old craven cry of—"Protestantism in danger"—we heard so frequently under Stuart rule? England assumes to be a free country; to be governed by just and equitable laws, to give the fullest religious liberty to all. She gives with no small self-commendation, full liberty to the Negro Slave what moment he touches her soil with his weary feet. And yet in the contest of religion for the hearts of men—in this all important race open to all comers, conscious of her inferiority she flings aside the noble maxim "a fair field and no favor," and insists that Catholicity shall carry weight; she shall not use foreign ecclesiastics in the education of her youth. This is disgraceful because unjust.

Nor does your Italian Liberal feel less convinced of his inability to cope with Catholicity on equal terms. Unless he has her bound down with chains—unless he has her hemmed in with bayonets—unless he has her cramped in all her resources by confiscations and sequestrations—unless he has her Chief Head a prisoner in his own Vatican—unless he has at his back all the power of an unscrupulous Caesarism, he feels, that he can never contend with her successfully in the contest for the hearts of men. Why does the Italian Liberal tremble at the name of Universal Suffrage? Because he knows, that the Italian peasant, the heart of Italy, is Catholic to the core; and that his plebiscitum (plops, the common people) if honest would sweep dissent from off the face of the whole peninsula. Is this a fair field and no favor? Is this Italian Chivalry? or is it not rather the work of the stiletto and of the midnight assassin?

Nor does Prussian Protestantism though fresh from her victories over Catholic France, feel less keenly this impotency. She too fears "a fair field and no favor," for has she not banished the Jesuits—those Life Guardsmen of Catholicity from her land? Is not this a confession of weakness? Is not this an act of moral cowardice disgraceful to any cause?

But it is from the realm of letters that the most extraordinary admission comes. The Westminster Review thus writes of the future and prospects of Protestantism.

"In a well known passage of his Essays, Lord Macaulay has remarked that it is by no means sure Roman Catholicism may not be destined to outlive all other ecclesiastical establishments in the world. We think that it is, at any rate, destined to outlive the system known as Protestantism. Speaking broadly, it may be said that it is next to impossible, now-a-days, to convert any one to Protestantism, is as difficult as to turn him into a Jew. Shoals of people give up Catholicism all over Europe, but only a few here and there are attracted by the teaching of Luther and Calvin."

And as to the dissolution of Protestantism, the writer concludes by saying:— "We deem not only its eclipse, but its disappearance to be merely a question of time."

This is certainly sufficiently desponding, and shows, that our proposition "A fair field and no favor and Catholicity must win" is beginning to be accepted as the inevitable. SACERDOS.

CITY AND DISTRICT SAVINGS BANK.—A silly run upon this institution, one of the strongest, if not the very strongest monetary institutions in Canada, commenced on or about the 5th of this month, and was continued throughout a part of the following week. How it originated is not known; but the general opinion is that we are indebted for it to the jealousy of the prosperity of the Bank which in certain quarters is said to obtain. False reports as to its ability to meet its liabilities were industriously circulated by malicious persons amongst the poorer and more ignorant classes of the community; and these, panic stricken, rushed blindly to the Bank to withdraw their deposits. It was a sad sight to see the poor creatures, the dupes of the false representations of a few unprincipled scoundrels, crowding round the doors of the Bank, and eagerly striving to force their way to the counter. The Bank faced the run boldly, opening early in the morning, and paying away till late at night. On Wednesday, Father Dowd, having examined the accounts of the Bank, addressed a crowd of anxious depositors on the street, assuring them of the groundless nature of their fears; he was followed by His Honor the Mayor and others, to the same purpose, and this somewhat calmed the excitement. Indeed after Thursday morning the run commenced sensibly to decline.—

The following statement of facts from the Money Article of the Gazette ought of itself to convince the public of the perfect safety of the depositors:—

"About one-half of the liabilities of the City and District Savings Bank is deposited on call in other Banks in this City; one-fourth is invested in Dominion and Corporation Bonds; while the remainder is secured by bank-stocks, on which large margins have been deposited to insure the Bank in case of a depreciation in value, and first-class mortgages."

In a few days no doubt a great part of the money so foolishly withdrawn will again be brought back; still the panic is to be regretted as no doubt it will have been the indirect cause of much foolish waste on drink of money which would otherwise have been left to accumulate in the coffers of the Bank. On the other hand the capacity of the Institution to meet all its liabilities has been fully established, and its credit is higher than ever. We hope that the rascals who set afoot the lying reports as to its insolvency, for which there never was a shadow of a foundation, may be discovered, and brought to justice.

DR. NEWMAN AND PAPAL INFALLIBILITY.

Time and again our readers must have seen the learned and justly celebrated Dr. Newman cited as one who did not in his heart admit the doctrine as to Papal Infallibility propounded by the Council of the Vatican; and as one who, even if he appeared to accept it, did so outwardly only, professing to receive what in his heart of hearts he denied. This accusation was made the other day formally, by a Mr. Capes in the Guardian, an organ of the Protestant sect by law established in England: to which Dr. Newman thus conclusively replied by a letter addressed to the editor of the same paper:—

"Sir,—I cannot allow such language as Mr. Capes uses of me in yesterday's Guardian to pass unnoticed, nor can I doubt that you will admit my answer to it. I thank him for having put into print what, doubtless, has often been said behind my back; I do not thank him for the odious words which he has made the vehicle of it.

"I will not dirty my ink by repeating them; but the substance, mildly stated, is this—that I have all along considered the doctrine of the Pope's infallibility to be contradicted by the facts of Church history; and that, though convinced of this, I have in consequence of the Vatican Council forced myself to do a thing that I never, never fancied would befall me when I became a Catholic—viz, forced myself by some unintelligible quibbles to fancy myself believing what really after all in my heart I could not and did not believe. And that this operation and its result have given me a considerable amount of pain.

"I could say much, and quote much from what I have written in comment upon this nasty view of me. But, not to take up too much of your room, I will, in order to pluck it up by the roots (to use his own expression), quote one out of various passages, in which long before the Vatican Council was dreamed of, at least by me, I enunciated absolutely the doctrine of the Pope's Infallibility. It is in my 'Discourse on University Education,' delivered in Dublin in 1852. It runs as follows:—

"Deeply do I feel, ever will I protest, for I can appeal to the ample testimony of history to bear me out, that, in questions of right and wrong, there is nothing decisive and operative, but the voice of him, to whom have been committed the keys of the kingdom and the oversight of Christ's flock. That voice is now, as ever it has been, a real authority, infallible when it teaches, prosperous when it commands, ever taking the lead wisely and distinctly in its own province, adding certainty to what is probable and persuasion to what is certain. Before he speaks, the most saintly may mistake; and after he has spoken, the most gifted must obey. If there ever was a power on earth who had an eye for the times, who has confined himself to the practicable, and has been happy in his anticipations, whose words have been deeds, and whose commands prophecies, such is he in the history of ages who sits on from generation to generation in the Chair of the Apostles as the Vicar of Christ and Doctor of His Church.

Has he failed in his successes up to this hour? Did he in our father's day, fall in his struggle with Joseph of Germany and his confederates; with Napoleon—a greater name—and his dependent kings; that, though in another kind of fight, he should fail in ours? What grey hairs are on the head of Judah, whose youth is renewed like the eagle's, whose feet are like the feet of harts, and underneath the everlasting arms?"—Pp. 22-23.

This passage I suffered Father Cardella in 1867 or 1868 to reprint in a volume which he published at Rome. My reason for selecting it, as I told him, was this—because in an abridged reprint of the Discourses in 1859 I had omitted it, as well as other large portions of the volume, as of only temporary interest, and irrelevant to the subject of university education.

I could quote to the same purpose passages from my Essay on Development, 1845; Loss and Gain, 1847; Discourses to Mixed Congregations, 1849; Position of Catholics, 1851; Church of the Fathers, 1857.

I understand then no change of mind as regards the truth of the doctrine of the Pope's infallibility in consequence of the Council. It is true I was deeply, though not personally, pained both by the fact and by the circumstances of the definition; and, when it was in contemplation, I wrote a most confidential letter, which was surreptitiously gained and published, but of which I have not a word to retract. The feelings of surprise and concern expressed in that letter have nothing to do with a screwing one's conscience to profess what one does not believe, which is Mr. Capes's pleasant account of me. He ought to know better.

JOHN H. NEWMAN.

Dr. Newman may have doubted the expediency or opportuneness of defining that which he always held to be true, from the day he was received into the Catholic Church; but every one acquainted with his writings must be aware that he, Dr. Newman, always himself held the doctrine of Papal Infallibility as laid down by the Council of the Vatican, and emphatically insisted upon it in his very earliest writings after he became a Catholic. Of course, as a Protestant, he must have wondered how it was possible that any one should hold such a doctrine; but as a Catholic he must in like manner have wondered how any one professing to be a Catholic could ever have doubted it—so clearly is it implied in all the utterances of the Fathers, in all the teachings of the Church, and in the commission given to Peter by Our Lord Himself.

FATHER DOWD'S SERMON AT OTTAWA.

(From the Ottawa Times.)

We are happy to-day to place before our readers a correct report of the sermon of Father Dowd on the occasion of the benediction of the corner stone of St. Patrick's Church, on Sunday 8th inst.

"If the stranger come from a far country for the sake of thy great name and adore in this place; hear thou from Heaven, thy firm dwelling place, and do all that which that stranger shall call upon thee for."—2nd Book of Paripomenon, ch. 6th., verse 32nd & 33rd.

It was thus Solomon spoke in the presence of assembled Israel. After long ages, whilst the Lord had no chosen city in Israel—no dwelling place amongst his people, whilst the Ark of the Covenant the figure of His presence, and the guarantee of His presence, and the guarantee of his protection, dwelt under tents, and had no place of honor assigned it. At length Jerusalem is fixed upon, and Solomon is raised to the throne of David his father, in order to build a temple in which the Ark should repose, and the name of the Lord God of Israel be invoked.

The holy enthusiasm inspired by this signal occasion brought together all the men of Israel. The Levites and the singing men clothed in fine linen, and the priests congregated before the Altar, sounded with trumpets, and voice, and cymbals and organs, the praises of the Lord, and they said: "Give glory to the Lord for He is good, for His mercy endureth for ever."

It requires no lengthened meditation on this passage to penetrate the kindred feelings of joy that fill your hearts to-day; to understand why the solemn repose of the Lord's day is awakened, in this hitherto unfrequented spot, by the sweet chorus of many voices, and by the swelling tones of musical instruments; to understand why your men crowd into this place carrying with them the emblems of their faith, and of their nationality, which are displayed only to honor their gladdest festivals; to understand why we see before us the Levites and the priests of the new law, having their Pontiff at their head wearing the insignia of his unearthly power; in a word, to understand why a whole people are represented here to-day, by the young and by the old, the rich and the poor, the joyful and the sorrowful, and all have but the one prayer, the one canticle of praise; "Give glory to the Lord for He is good, for His mercy endureth for ever."

If the Israelites were called together from the utmost bounds of their land; if their king, guided by heavenly wisdom, employed all that art could devise, or the wealth of a nation supply, to celebrate the dedication of their temple; is it not right that you too should manifest the feelings of your hearts in prayers of supplication and in canticles of joy. The temple of the Ancients was not like unto ours. Theirs was the figure ours is the reality; theirs was the shadow, ours the substance; theirs contained the tables of the law; ours contains the author of the law His I am; in theirs were offered sacrifices of oxen and of lambs; in ours is daily offered the unending victim whose sacred blood was the abundant ransom that purchased the sins of the world, the sanction of the new and eternal covenant of mercy between God and man; God fitted the old temple with the shadow of His Majesty to command the awe and obedience of His people; in the new and holier temple God resides day and night, not in a cloud, but in person under the sacramental species, not to awe and terrify, but to invite and encourage us to approach near and nearer to Him, to trust Him under the veil of His love, to receive Him, to be nourished and fortified by Him, to become incorporated with Him. "He that eats My flesh and drinks My blood, abides in Me and I in him."

Such is the dignity of the temple that will soon stand in the midst of you. And if Solomon, when he saw the mystic cloud which merely shadowed the presence of the Deity descend upon the ancient temple, cried out in joy and astonishment "It is credible that God should dwell with men on the earth," what limit can the Christian, can you put to your joy and to your gratitude seeing the foundations cast, and the beginnings made, of a temple in which God Himself shall dwell day and night, not only by opening His eyes in mercy upon it, to grant the prayers offered within its sacred walls, but in which He shall dwell by establishing therein His throne, from which to dispense His mercies and His graces with the bounty of a God; where He may be approached at any time, and by any person; where the poor and the humble, and the broken hearted may bring their griefs, and speak as if face to face with the God of all consolation. Thrice happy this spot that God has chosen for His house. Thrice happy you amongst whom He is about to fix His abode. Well may you say; "Give glory to the Lord for He is good, for His mercy endureth for ever."

But these motives of religious joy on an occasion like the present, are common to you with all the children of our holy church. They are awakened in the heart of every Catholic by the bare recollections of his faith.

There is another circumstance connected with this ceremony,—another element of gladness that can apply but to you alone. To-day your venerated Bishop, following the usages of antiquity, invokes the benediction of heaven on the beginnings of the Church of the Stranger. "If the stranger come from a far country for the sake of Thy great name, and adore in this place, hear Thou from heaven, Thy firm dwelling place, and do all that which that stranger shall call upon Thee for." It is then for you in particular that the name of God is to-day invoked upon this house. Here your condition of strangers and exiles from the far country, for the sake of God's name—that is on account of your fidelity to the truth of God—will give to your prayers a new title to be heard. Children of Ireland, it is not in vain that the prayer so ancient, and yet so appropriate to the present circumstance, is offered for you to-day to the God of heaven.

Hitherto, in this young city, your condition has been that of infancy. Notwithstanding the goodwill and the zeal of your pastors, you have been obliged to suffer many of the disadvantages of the mixed system. This was unavoidable here. It is unavoidable in every young community where there is a difference of habits and sentiments.

When the members of neither nationality are numerous enough, or rich enough to have separate religious establishments, they must agree to meet together in the same churches, and by mutual forbearance to diminish, as far as possible, the troubles and disadvantages inherent in the mixed system. This is what has hitherto been done here. This is the spirit of true Catholic charity, and of Catholic sacrifices that has animated both pastors and people in Ottawa up to the present time. And to be able to say so much is no small praise to both pastors and people.

But your wise and zealous Bishop saw what you yourselves had felt, that the time to change this state of things had come; that the time had come for you to pass from the condition of infancy to that of manhood. The increase in your number and in your material means took away the necessity of continuing longer the evils of the mixed system. Your readiness to give, needed no test; and your capacity to give was sufficiently tested by the many calls of charity and religion made on you. Hence your good Bishop, consulting for your spiritual welfare, and in order to consolidate that harmony which he so ardently desires to see reign amongst all the portions of his pastoral charge, cheerfully approved of, and heartily blessed your noble enterprise. And children of Ireland, heaven will confirm the benediction of your Bishop, your patience, and your religion, and your generosity deserve that favor.

Yes, God will bless you in raising a temple to His glory, under the invocation of our blessed father and

patron, St. Patrick. In the church of St. Patrick the stranger and the exile from the far country will find a privileged home; where everything will make him feel that he is in the house of his father; where he will find consolation even in pondering over the sorrows and trials of other days;—where the light of hope will spring up in his soul even from the blackest thoughts of the past;—a hope-inspiring confidence in the goodness and protection of God, and in the inscrutable ways of His divine providence; where he will fully understand his great mission, a mission that makes the Irish people the most privileged people in the Christian world; where he will learn not only to understand, but also to feel that He has been driven from his native land by the injustice of man, in order to be employed by God to carry the name of our great Apostle, and with it the faith he received from Rome, into every civilized nation on the face of the earth. Will not thoughts like these come up in your minds and in the minds of the strangers and exiles who will come after you, when you are recollecting in the calm and light of faith before the altar of God in the Church of St. Patrick? And can such thoughts leave the heart without heavenly consolation? Can such thoughts fail to inspire hope and confidence; hope for the far off land. God cannot forget the generous land that He employed for ages and centuries as the fruitful nursery of His Apostles, His Martyrs, and His Confessors. The day of mercy—of reward—must come—is coming. We have only to await it in hope. These thoughts will also inspire us with confidence for ourselves. There is a special care, a more watchful Providence guiding the steps and governing the actions of the exiles God sends from their home, to propagate His kingdom and to make known His power, His truth, and His love to unbelieving peoples.

Children of Ireland, you are not unmindful of the mission you have received, in common with all your countrymen, who build the temples of the living God, and support His worship over the face of this continent. Your Apostle is not dishonored by you in Ottawa. The house of your Father is worthy of Him, is worthy of His children. To honour Him you are giving to the city a new ornament, to religion a new monument, and to old Ireland a new proof of your filial love. Courage, then, to the end, till your great and good work is complete.

The task is not beyond your strength, for the hands and hearts of all—the young and the old, the rich and the poor—all are engaged in it. The cost, though considerable should not deter you. God has blessed many amongst you with ample means, as well as with generous and religious hearts. And should your ordinary means—what the world would tell you, you can spare—not suffice; what then, are you to stop? No; you are to brace yourselves for the effort. You will go and part with your costly ornaments; you will coin into money your plate, and your rings, and your rich chains. You do not need these trifles; God does; the house of St. Patrick—the home of the stranger and of the exile for all time to come—needs them. You will not refuse to part with these luxuries to relieve the wants of God's house.

Do I ask too much. No, for I speak to Christians, and the life of a Christian must be a life of sacrifice; it is essential. "If any man will come, after Me, let him deny himself." But I speak to you in another capacity too. What has made the Irish people, the most truly Christian people on the face of the earth? This testimony has been more than once given them by foreign and impartial lips. They are the most Christian people, because they are, and because they have been, eminently a people of sacrifice. They have been familiar with the spirit and practice of sacrifice. Year after year, and age after age, and century after century, they have known how to sacrifice, for the sake of God's great name, property, and titles, and home, and family, and country, and life itself. This is history. And is this spirit of sacrifice dead amongst us as a people at the present time. No it is not dead. It is living and at work amongst us. What our friends at home are doing, proves it. What our heroically virtuous servant girls are doing in the neighboring States, where they are the founders of churches, and the mothers and guardian angels of orphan asylums, proves it. What our fellow countrymen have done, and what they are doing through this part of the Dominion, proves it. What you yourselves have done, and what you are prepared to do in order to complete what has been so well commenced, prove, that the spirit of sacrifice, the true spirit of Christianity, is still living and active amongst us. Go on then children of sacrifice, go on all together; have but one body as you have but one spirit;—the spirit of sacrifice,—the spirit of our sainted forefathers. Go on, you are on the right way. God will make your reward exceeding great; and your Apostle, for whom you labor, will bless you, and will watch over you and your children with more than a father's love.

To conclude, I have only to ask you to lift up your hearts to heaven, and join with all fervor in the prayers of the church which your holy Bishop is about to offer to God; that under His blessing, and through His aid, your great work may be speedily brought to a happy issue. And that your prayers may be more acceptable place yourselves as ready instruments in the hands of God, to do that portion of His work which may be given you; not seeking your own glory, nor your own private satisfaction; but the glory of God and the accomplishment of His work.

Work together as one man; all your dearest interests command you to be united. What you undertake with one heart and one mind must succeed. Respect one another, have confidence in one another, join in the prosperity of one another, and your undertakings will have God's blessing, for they will have the genuine stamp of Irish faith, and of Irish charity.

This advice regards not the past. It only anticipates the future. To day you enter upon a new career. To ensure success all your forces will be required. St. Patrick's built, you will have to look to your dear Orphan Asylum. Your infirm old of both sexes cannot be long forgotten. Other wants of charity and religion will make themselves felt from year to year. Will not all this require your united councils, and your united efforts. Do, beloved Brethren, be united; avoid jealousies, and rivalries; or rather let you all enter to-day into a holy rivalry of charity; each doing his best to do to his neighbor in promoting the Glory of God, the welfare of our fellow countrymen, and the honor of our dear father and Apostle, St. Patrick. Pray for me, and from this day forward it shall be my happiness to remember in my poor prayers the good children of St. Patrick in Ottawa.

DOMINION BUILDING SOCIETY.—We notice that the above Society has rented the magnificent buildings, No. 53 and 55, St. James St., and we learn at the same time that the first issue of appropriation stock is now all taken up; such prosperity at its inception bespeaks for the Society a prosperous career.

We are informed that Father Burke, the eloquent orator, will deliver a course of lectures in Montreal at an early day for the benefit of the Jesuits.

A meeting of the St. Patrick's Hall stockholders was held on Monday evening; no resolutions as to re-building were come to.