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TESTIS IN CÆLO FIDELIS

The True Witness

AND

CATHOLIC CHRONICLE.

VOL. XXVIII.—NO. 39.

MONTREAL, WEDNESDAY, MAY 8 1878.

TERMS — \$2 per annum in advance.

NEW ENGLAND.

THE OLDEST CATHOLIC CHURCH IN THAT STATE.

Last December the Catholics of Boston had the opportunity of celebrating the Golden Jubilee of the first priest ordained in New England, and in a few months they will be able to celebrate what may be called the Golden Jubilee of the oldest parish church now in use in New England. On the 3rd of October, 1828, according to Father Fitton's records, the second Bishop of Boston, Bishop Fenwick blessed the foundation stone of the present St. Mary's Church, Richmond Street, Charlestown. Under the late zealous Vicar-General, Father Lydon, it was greatly improved. The first pastor was the Rev. Patrick Byrne, then almost the only priest at the disposal of the Bishop, and the present one, Rev. William Byrne, proves a worthy successor to the line of zealous pastors intervening. It would be a pity if the jubilee of the venerable old church could not be celebrated by a parish clear of debt, and the parishioners have resolved by a special effort to pay it off.

TIPPERARY.

THE MUTINY OF THE TIPPERARY MILITIA.

The death is announced of General Hart, who some twenty years ago was in command of a detachment of troops which was called on to suppress a very extraordinary mutiny in the South of Ireland. The North Tipperary Militia, rebelled against their entire deprivation of the uniform annually supplied to them, disarmed their officers, and held possession of the barracks at Nenagh. Lieutenant-Colonel Hart marched from Templemore at the head of five or six hundred men of the battalion stationed at the depot, and after a brief hand-to-hand struggle in the streets of the capital of the North Riding quelled the insurrection. Many lives were lost, and the determination with which the militiamen fought was such that when their supply of bullets were exhausted they cut of the buttons from their tunics and fired them on the regulars. Penal servitude was the fate of some of the North tips, who maintained their dogged resistance to the last, but none of them were subjected to the last penalty of the law. The touching address of the late General Hart when the soldiers and mutineers were buried in the same graveyard may be remembered by many living in Nenagh.

MR. MCCARTHY-DOWNING

MR. MCCARTHY-DOWNING has presented to Parliament a very important petition with reference to the magistracy of the county Tyrone. From this document it seems that there are eleven Catholics in the county to nine of all other denominations. Ascendency is still, however, rampant there. The Catholics are rigidly excluded from all offices of emolument, and the Catholics of the county, constituting the majority of the entire population, have not a single representative of their own religion on the bench. The petition also shows that while Catholics of acknowledged position have been passed over, men devoid of substance have been elevated to the magistracy, the only ostensible reason for the promotion being that they were office-holders in the Orange society. Surely, not the veriest stickler for existing institutions will advocate the retention of such a system of bigoted exclusion. Reform is urgently needed.

AFRICA.

THE GORILLA AT HOME IN HIS NATIVE LAND.

Du Chailu gives the following account of the aspect of the gorilla in his native woods:—"Suddenly, as we were yet creeping along in a silence which made even a heavy breath seem loud and distinct, the woods were at once filled with a tremendous barking roar; then the underbrush swayed rapidly just ahead, and presently stood before us an immense gorilla. He had gone through the jungle on all-fours; but when he saw our party he erected himself and looked us boldly in the face. He stood about a dozen yards from us, and was a sight I think I never shall forget. Nearly six feet high (he proved four inches shorter), with immense body, huge chest, and great muscular arms, with fiercely-glaring, large, deep-gray eyes, and a hellish expression of face, which seemed to me some nightmare vision; thus stood before us the king of the African forest. He was not afraid of us; he stood there and beat his breasts with his large fists till it resounded like an immense bass drum (which is their mode of bidding defiance), meanwhile giving vent to roar after roar." The gorilla is a fruit-eater, but as fierce as the most carnivorous animals. He is said to show an enraged enmity against men, probably because he had found them not only hos-

tile to himself, but successful in securing the fruits which the gorilla loves, for he shows a similar hatred to the elephant, which also seeks these fruits. We are told that when the gorilla "sees the elephant busy with his trunk among the twigs, he instantly regards this as an infraction of the laws of property, and, dropping silently down to the bough, he suddenly brings his club smartly down on the sensitive finger of the Elephant's proboscis, and drives off the alarmed animal, trumpeting shrilly with rage and pain." His enmity to man is more terribly manifested. "The young athletic negroes in their ivory-haunts," says Gosse, "well know the prowess of the gorilla. He does not, like the lion, sullenly retreat on seeing them, but swings himself rapidly down to the lower branches, courting the conflict, and clutches the nearest of his enemies. The hideous aspect of his visage (his green eyes flashing with rage) is heightened by the thick and prominent brows being drawn spasmodically up and down, with the hair erect, causing a horrible and fendish scowl. Weapons are torn from their possessor's grasp, gun-barrels bent and crushed in by the powerful hands and vice-like teeth of the enraged brute. More horrid still, however, is the sudden and unexpected fate which is often inflicted

by him. Two negroes will be walking through one of the woodland paths, unsuspecting of evil, when in an instant one misses his companion, or turns to see him drawn up in the air with a convulsed, choking cry, and in a few minutes dropped to the ground, a strangled corpse. The terrified survivor gazes up, and meets the grin and glare of the fiendish giant, who, watching his opportunity, had suddenly put down his immense hand, caught the wretch by the neck with resistless power, and dropped him only when he ceased to struggle."—*Gentleman's Magazine.*

RITUALISM.

The *John Bull* is informed that over one hundred members of the congregation of St. Bartholomew's, Brighton have joined the Roman Catholic Church during the past two weeks. An open retreat is announced to be held at St. Bartholomew's next week, from Monday to Thursday, to "strengthen wavering who are persistently tempted to leave the Church of England by Messrs Greene and Fletcher, the two curates who recently succeeded from St. Bartholomew's to the Church of Rome." There will be three celebrations of the Holy Communion every day, and addresses, prayers or meditations every hour.

MANITOBA.

On the 15th inst., eight cars full of French Canadian emigrants from New England started for Manitoba, where they settle on Government land. Sixty members of families took cars from Nasibus, N. H., the remainder coming from Worcester, Lowell, Boston, Fall River and Providence. The scene at Concord depot was quite exciting on their departure. It is expected that the party will number 600 when it reaches Montreal. The party go out under the auspices of the Canadian Government, which gives to each head of a family 160 acres of land.

RUSSIA.

WAR FEELING—PROPOSAL TO FIT OUT PRIVATEERS.

The St. Petersburg correspondent of the *Republique Francaise* supplies a letter full of most interesting and important details concerning the state of public opinion in Russia. The most salient parts deserve to be read with serious attention:—

"A war between England and Russia has become so probable that nothing else is spoken of here. It must be confessed that if confidence be a pledge of success, that force is conspicuous enough in Russia. The powerlessness of England has passed into a kind of dogma here, and the Russian feel all the more at ease to deal with the British Government, as they no longer seem to fear the susceptibilities of Austria. During the past month all the Russian papers have been publishing articles destined to show the military and even naval ability of Great

Britain. They dwell on the numerical weakness of the English army and its organic defects; they consider the English privateer beneath criticism, and describe the English officer as a gentleman rather than a soldier. As for the English navy, they say it is not half so terrible as it appears to be. The Russian press has also opened a regular campaign against British India. It began on the morrow of the signing of the San Stefano treaty. Before then the yearning for India only cropped up occasionally in what might be termed academic discussion; some candid publicists advocated a formidable expedition to the Ganges, while others, more timid, contended that it would be better to stop at home and plant cabbage than follow in the track of Alexander of Macedonia. But now the public are fed daily with articles on the Asiatic alliances of Russia, and everybody has something to say as to the best means of restoring the classic land of the tiger to its legitimate owner, the Russian bear, China, Persia, and Afghanistan are to form a holy alliance with Russia and help in banishing out the British lion. The San Stefano treaty allots to Persia the contested town of Lhotour; Russian agents are visiting the Emir of Khokand; and we are led to understand that M. de Giers, first Secretary to Prince Gortschakoff, and manager of the Asiatic department of Foreign Office, is struggling energetically against influences stronger than his own to obtain the restoration of Koukdja and its territory, confiscated by Russia some time ago, to China. The measures recently taken by the

navy of England and her colonies comprise about 28,015 sailing vessels and 3,900 steamers, with a total tonnage of 7,588,000 tons; that of Russia comprises 3,136 sailing ships and 249 steamers; in all 605, 328 tons. The adversary of England may therefore, hope for numerous and magnificent captures, whereas the adversary of Russia would have little to expect. The number of Russian-ships employed in long voyages is very restricted, and if the navigation of the whole of the Russian merchant fleet were interrupted, the essential damage to the country would not be great. Suppose, on the contrary, rapid cruisers, no matter of what nationality aimed in conformity with the prescriptions of international law, as the *Nova Zemla* says—i. e., provided by the Russian Government with letters of marque for a certain length of time, subject to military discipline, and entitled to the right of capture only after the decision of special tribunals—these new 'Atalantas' would soon become the terror of the British flag, and England would be wounded in the source of her national prosperity. The Glos, which was formerly opposed to the organization of private cruisers, has rallied to the only liberal interpretation of the engagement signed by Russia in 1856. It is probable that M. Martius himself will ultimately take a higher view of the question. A good deal is being already said about offers made to the Russian Government by American shipowners. It is true that certain American firms have sent agents to St. Petersburg to explore the ground; but so far, it is said, these offers have only

been made to the chairman of the Stock Exchange Committee, who has promised his mediation. Some of the contractors offer \$50,000 for a letter of marque."

POPE LEO XIII.

His Holiness has issued an important Encyclical, wherein the following reference is made to the spiritual and civil power:—
"The hopes of Italy and the world rest on the beneficent influences of the Holy See, and on the intimate reunion of all the faithful with the Roman Pontiff. It therefore stands to reason that we should with all diligence do all in our power to observe intact the dignity of the Roman *Cathedra* in order, before all things, to guard the rights and liberties of the Holy See. We shall never cease to insist that our authority be respected, that our ministry and our power be left fully free and independent, and that the position be restored to us in which divine wisdom long ago placed us. It is no vain desire of domination which moves us to demand the re-establishment of our civil power. We demand it, because our duties and our solemn oaths exact it, and because it is not only necessary to conserve the liberty of the spiritual power, but also because it is evident that when it is a question of the temporal domain of the Apostolic See it involves the well-being and safety of the whole human family."

His Holiness also distinctly indorses the attitude and acts of his illustrious predecessor in relation to the spoliation of the Church by the Italian Government, and speaks throughout as the great Pius the Ninth would have done in like circumstances. The tone of the Encyclical is quiet and dignified, but at the same time as strong and firm as steel.

RELIGION IN THE BRITISH ARMY.

A soldier has the choice of five different kinds of religion; but while he is permitted to choose for himself, he must choose one or another. No man is permitted to absent himself from divine service on the ground that he professes no religion at all, or that he professes a religion for which no provision is made in the regulations. He may be Hinduist, a Darwinist, a Pantheist or a Polytheist, if he likes, in principle, but he must be a Roman Catholic, Episcopalian, Methodist or Baptist in practice. There is no evasion whatever. Attempts are sometimes made to evade it, however.

A recruit, when asked to indicate his theological preference by the sergeant of the company replied:

"I haint got no religion, an' I don't want none."

"You must attend a church of some kind—one of those I have named to you," said the sergeant.

"—my—eyes if I do," said he.

The sergeant wheeled his man before the officer of the company.

"What is your religion?" asked the officer after the matter was explained to him.

"I haint got none; I am a hindidel, Your Worship."

"A what?"

"A hindidel—a free thinker."

"O, I see. Very well. We usually send persons of your faith to the Roman Catholic Church. You want a course of theological discipline. The Catholics usually go to church early in the morning, and they are usually kept an hour longer than the others. That's the church for you, my man, depend upon it. At the same time permit me to say you are free to think as much as you like. Sergeant, put him down a Roman Catholic."

Instead of evading the regulation by an open confession of infidelity, he found himself obliged to go to church earlier on Sundays, and remain a considerable time longer than if he had made a choice when given the chance.—*Boston Bulletin.*

THE STRENGTH OF AUSTRIA.

From Mr. Carl Bremer's article in *The Golden Rule* we take the following on Austrian military strength:

Considering the imminent danger with which the virtual downfall of the Ottoman Empire threatens the House of Hapsburg, the recent actions of Austria seem not unlike those of a man who, seeing his neighbor's house on fire and his own threatened by the flames, instead of securing his valuables and important papers, seizes upon mere trifles.

Austria has not ordinarily allowed a wise patriotism to hold the helm of state; but her attempts to take the lead where it is essential to her existence either to remain as quiet as possible, or to unflinchingly throw her fortunes upon the outset with either Turkey or Russia—instead of alternately saluting to both—indicate more than her usual fatuity. So much has recently been said about Austria's strength, that the facts concerning it are worthy of attention. The Austrian field-army has been roughly estimated at 800,000. The total of her present military force when mobilized for war, will amount to:—

11,848 officers,	432,055 men.
2,221 " Cavalry,	56,693 "
2,136 " Artillery,	83,471 "
1,800 guns.	

But mark, of these troops 570,000 are Landwehr! The heterogeneous composition of the empire neutralizes all efforts at unity of purposes or actions. The Austrian army is subjected to a crushing discipline, which in a measure stamps out race interests, but it also and yet more effectually eradicates the spirit of national and individual independence without which an army is rendered almost worthless by the first serious defeat. And this danger would be greatly augmented in an issue between Austria, Hungary and Russia. As Herr Fanderlik, the leader of the Slavs, said to the house, Nov. 1876: "The Austrian Slavs will never fight against Russia" and he spoke for 12,000,000 Slavs!



THEOBALD WOLFE TONE.

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Viceroy of India with regard to the native press are only an answer to these demonstrations. Another campaign has been opened against the prejudices based on the Declaration of Paris concerning the abolition of privateering. The question of privateering was already the order of the day in 1876. A writer, whom the *Journal de St. Petersbourg* recently as a high authority, Prof. Martens contended at the epoch, in the *Messagerie de Cronstadt* that Russia need not deliver letters of marque in the event of a maritime war, he believed the cruisers of the State would do more harm to the enemy than privateers, and then there was the Paris Declaration. But this took place at a time when threats were not reasonable, and the opinion of M. Martens is quoted to-day merely to put the public on their guard against erroneous interpretations of the declaration. By that international convention privateering was abolished, and Russia was among the signatories; but it is argued, it would be going too far to conclude from this fact that the Russian Government could not without breaking its word set cruisers equipped by private persons on to the merchant navy of England. All that is necessary is to come to an understanding as to the meaning of the said document, which ignorance or passion may misinterpret. It is thought that Russian diplomacy would be fully equal to the task. In reality, we are told, it is merely a question of words. "L'abolition de la course" may mean all sorts of things. Besides, one might as well talk of abolishing war as abolishing privateering. The interest of Russia, in the matter, however, is so manifest that all the declaration in the world would not affect her. The merchant

as a habitation for the "exiles." On the right and left are holes, as in the Catacombs, in which the "exiles" sleep. The ground and walls are formed of earth, and there are neither doors nor windows. In each alcove a heap of rotten straw forms the bed. There is no table or chair to be seen. "In a corner is an image of the Blessed Virgin!" After having traversed this room, this most doleful dormitory, and passed through a passage somewhat wider than the first, where a few lamps in niches give a glimmer of light, we reached an immense hall lit by large torches of pitch stuck in the walls. A few open ings lead to no one knows where! A hole in the roof lets in a small streak of daylight, which, mingling with the smoky light of the torches, gives a murky light of an unearthly appearance. Water running everywhere, mud sticking to everything and in the midst of this mass of humidity a black grimy, hideous-looking people, with wan, sallow complexion, hvid brows, sore eyes, swollen and bloodshot, eyelashes darkened by sorrow and smoke, disordered hair on end, unkempt beards, chests bare and marked with black and blue stripes, the result of frequent blows, idiotic stares, and gasping mouths perpetually contracted by painful convulsions. Here was an infernal concert of strokes with the hammer or the whip, screams, cries, yells, suppressed sobs.

The intense smoke of the place was stifling, and I was glad enough to get out and breathe the fresh air of heaven. "What pleasure these poor wretches must feel when they get into the open air," I exclaimed to my guide. "They never have a change," he replied. "What," I exclaimed, "you

RESTORATION OF THE SCOTTISH HIERARCHY.

APOSTOLIC LETTER OF OUR MOST HOLY FATHER IN JESUS CHRIST, LEO XIII., POPE BY DIVINE PROVIDENCE, RESTORING THE EPISCOPAL HIERARCHY IN SCOTLAND.

LEO, BISHOP, SERVANT OF THE SERVANTS OF GOD, FOR THE PERPETUAL MEMORY OF THE MATTER.

From the highest summit of the Apostleship, to which without any merits of ours, but by disposition of the divine goodness, to which all things are obedient, we have recently been raised, the Roman Pontiffs, our predecessors never ceased to watch as from a mountain-top the various portions of the Lords' field in order that they might perceive what, as years rolled on, would be most conducive to the estate, beauty, and stability of all the churches.

Wherefore, our immediate predecessor, Pius IX., of sacred memory, whom we grieve to have been called away, to the great regret of all, a few days ago, even from the beginning of his Pontificate, when it was apparent that the missions in the most noble and flourishing kingdom of England had made such progress that the form of Church government which exists in other Catholic nations could be restored therein, he restored to the English their ordinary bishops by an Apostolic letter, dated 1st October, 1850, beginning "Universis ecclesie;" and as not long after, he perceived that the illustrious regions of Holland and Brabant could enjoy the same salutary dispositions, he there also, without delay, restored the episcopal hierarchy by another Apostolic letter, dated 4th March, 1853, beginning "Et quia."

The loving heart of the Pontiff could ill brook that Scotland could not as yet have the same good fortune. And this grief of his paternal heart was the more keen, inasmuch as the great progress made by the Catholic Church in Scotland in days gone by was well known. And, indeed, whoever is even slightly conversant with Church history must have known that the light of the Gospel shone upon the Scots at an early date; for, to say nothing of apostolic missions to the said kingdom, it is recounted that towards the end of the fourth century, St. Ninian—who, venerable Bede attests, had been correctly taught the faith and mysteries of the truth at Rome—and in the fifth century, St. Palladius, a Deacon of the Roman Church, having been invested with the sacred miter, preached the faith of Christ therein; and that St. Columba, Abbot, who landed there in the sixth century, built a monastery, from which many others sprung. And, although, from the middle of the eighth century to the eleventh, historical documents concerning the ecclesiastical state of Scotland are almost entirely wanting, still it has been handed down that there were many Bishops in the country, although some of them had no fixed sees. But after Malcolm III. came into possession of the sovereign power in the year 1057, through his exertions at the exhortation of his sainted spouse, Margaret, the Christian religion, which, either through the inroads of foreign peoples, or through various political vicissitudes had suffered heavy losses, began to be restored and spread, and the still existing remains of churches, monasteries, and religious buildings bear a brilliant witness to the piety of the ancient Scots. But, to come more directly to the subject, it is known that, in fifteenth century, the Episcopal See had so increased as to number thirteen, to wit:—St. Andrew's, Glasgow, Dunkeld, Aberdeen, likewise Moray, Brechin, Dumbane, Ross and Caithness, Whitehorn and Lismore, Sodor, or the Isles, and Orkney—all which were immediately subject to the Apostolic See. It is also known—and the Scots are justly proud of the fact—that the Roman Pontiffs taking the Kingdom of Scotland under special protection, regarded the abovementioned churches with special favor; hence, whilst they themselves acted as Metropolitans of Scotland, there more than once decreed that their liberties and immunities, granted them in the past times by the Roman Church, mother and teacher of all the churches, should be preserved intact; so that, as was decreed by Honorius III., of holy memory, the Scottish Church should be like a favorite daughter, immediately subject to the Apostolic See without any intermediary. But whereas up to his time, Scotland was without a Metropolitan, Sixtus IV., reflecting on the expense and delays which the Scots had to undergo in coming to the Roman metropolis, by an Apostolic letter of the 17th August, 1472, beginning "Triumphans Pastor," elevated the See of St. Andrew's, which, owing to its remote origin and the veneration due to the apostle, patron of the Kingdom, had undoubtedly obtained the first place—to be the Metropolitan and Archiepiscopal See of the whole Kingdom, the other Sees being subjected to it as suffragans. This was also in the case of the See of Glasgow, in the year 1491, which, being withdrawn from the ecclesiastical province of St. Andrew's, was, by Innocent VIII., raised to the dignity of Metropolitan See, and had some of the above Sees as signed to it as suffragans.

Whilst the Scottish Church thus constituted was in a flourishing condition, it was reduced to a pitiable state of utter ruin by the outbreak of heresy in the sixteenth century. Yet never did the anxious care, solicitude, and watchfulness of the Supreme Pontiffs, our predecessors, fail the Scots to make them preserve strong faith as is clearly seen from many evidences. For, moved with wide compassion for that people, and seeing the wide havoc wrought by the storm, now by repeatedly sending missionaries from various families of religious, again by Apostolic legations and by every kind of assistance, they labored strenuously to succor religion thus laid low. By their means, in this citadel of the Catholic world, besides the Urban College, a special college was opened for chosen youths of the Scottish nation, in which they should be trained in sacred knowledge, and prepared for the priesthood, in order, thereafter, to exercise the sacred duties in their native land, and to bring spiritual aid to their fellow-countrymen. And as that beloved portion of the Lord's flock was bereft of its pastors, Gregory XV., of happy memory, as soon as he had it in his power, sent William, ordained Bishop of Chalcedon, and furnished with ample faculties, even those which by proper right belong to ordinaries, to both England and Scotland, in order to assume the pastoral charge of those scattered sheep; as may be seen in the Apostolic letter, beginning "Becchia Romana," dated March 23, 1623. To restore the orthodox

faith in the said regions, and to procure the salvation of the English and Scots, Urban VIII. granted ample faculties to Francis Barberini, Cardinal of the Holy Roman Church, as is shown by his letter, "Inter gravissimas" in form of a brief, dated 18th of May, 1630. To the same intent also is another letter of the same Pontiff, beginning "Multa sunt," written to the Queen of France for the purpose of recommending to her good offices the faithful of the said church, reduced to a most sad state.

Again, in order to provide in the best manner possible for the spiritual government of the Scots, in 1694, Pope Innocent XIII. deputed, as his Vicar-Apostolic, Thomas Nicholson, who was created and consecrated Bishop of Peristachium, committing to his care all the kingdom and the islands adjacent. And not long thereafter, when one Vicar-Apostolic was no longer sufficient for cultivation of the whole of the said vineyard of the Lord, Benedict XIII. hastened to give the aforesaid Bishop a companion, which he was able to effect in the year 1727. Thus it came to pass that the whole of the Kingdom of Scotland was divided into two Apostolic Vicariates, one of which embraced the southern, the other the northern portion. But the division which had appeared sufficient for the government of the number of Catholics then existing, when through the Lord's blessing their numbers daily increased, was no longer suitable. Hence this Apostolic See perceived the necessity of providing additional help for watching over and spreading religion in Scotland, by the institution of a third vicariate. Wherefore, Leo XII., of happy memory, by an Apostolic Letter of the 13th of February, 1827, beginning: "Quanta vobis affectuissimus," divided Scotland into three districts or Apostolic Vicariates, namely, the Eastern, Western, and Northern. It is known to all what a rich harvest, through the zeal of the new Bishops and the anxious care of our Congregation de Propaganda Fide has been gathered in by the Catholic Church in the said Kingdom. Whence it is sufficiently clear that this Holy See, through that solicitude which it bestows for all the churches, has used every endeavor to recruit and strengthen day by day the Scottish nation from the sad calamities of bygone days.

But Pius IX., of happy memory, had exceedingly at heart the restoration to its pristine beauty and comeliness of the illustrious Scottish Church. For the bright example of his predecessors urged him, they having, as it were, smoothed the way to him for this work. And, in truth, having, on the one hand, considered attentively the whole state of the Catholic religion in Scotland, and the daily increase of the number of the faithful, of sacred workers, churches, missions, and religious houses, and likewise institutions, well as the sufficiency of temporal wants on the other hand being aware that owing to the liberty which the renowned British Government grants to Catholics, any impediment there might be in the way of giving back to the Scots the ordinary rule of Bishops by which the Catholics of other nations are governed was being day by day removed the said Pontiff was persuaded that the restoration of the episcopal hierarchy should not be put off till another time. Mean while the Vicars-Apostolic themselves, and very many of the clergy and laity, men conspicuous by noble birth and virtue, besought him earnestly to delay, no longer to satisfy their earnest wishes in this matter. This humble request was again laid before him when a chosen band from every rank in the said region, having at their head our venerable brother, John Strain, Bishop of Abila, in partibus infidelium, and Vicar-Apostolic of the Eastern District, came to this city to congratulate him on the fiftieth anniversary of his episcopal consecration. When the matter was in this position, the said Pius IX. intrusted it, as its importance demanded, for full discussion to our venerable brethren Cardinals of Holy Roman Church of the Congregation Propaganda Fide, and their opinion confirmed him more and more in the resolution he had formed. But whilst he rejoiced that he had come to the completion of a work long and greatly wished for, he was called by a just judge to receive the crown of justice.

What, therefore, our predecessor was hindered by death from bringing to a conclusion, God, who is plentiful in mercy, and glorious in all His works, has granted us to effect, so that we might, as they were inaugurated with a happy omen our Pontificate, which in these calamitous times we have received with a trembling. Wherefore, after having acquired a full knowledge of the entire matter, we have willingly deemed that had been decreed by the late deceased Pius IX., should be put in execution. Therefore, raising up our eyes to the Father of Light, from whom comes every best gift, and every perfect gift, we have invoked the aid of Divine grace, praying also for the help of the Blessed Virgin Mary, conceived without a stain; of Blessed Joseph, her Spouse and Patron of the Universal Church; of the Blessed Apostles Peter and Paul, of Andrew and of the other saints whom the Scots venerate as patrons, in order that they by their suffrages before God might aid us to bring the said matter to a prosperous issue.

Having therefore promised these things, by an act of our will, with certain knowledge, and acting in virtue of the Apostolic authority which we possess over the whole Church, to the greater glory of Almighty God, and exaltation of the Catholic faith, we ordain and decree that in the Kingdom of Scotland, according to what is prescribed by the canon laws, the hierarchy of ordinary bishops, who shall be named from the Sees which by this our constitution we erect, shall be revived, and shall constitute an ecclesiastical province. Moreover, we ordain that, for the present, six Sees shall be erected and these we will to be founded, to wit:—St. Andrew's, Glasgow, Aberdeen, Dunkeld, Whitehorn or Galloway, likewise Argyll and the Isles.

Recalling to mind the illustrious remembrances of the Church of St. Andrew, and taking into account the present chief city of the said Kingdom, and after weighing other considerations, calling up, as it were, from the grave, the said renowned See, we cannot but raise it or restore it with the addition to the title of Edinburgh to the rank of the metropolitan or archiepiscopal dignity to which it had formerly been raised by our predecessor, Sixtus IV., of venerable memory, and assign to it as by these presents, by virtue of our Apostolic authority, we do assign, add and give unto it—four of the above-Sees—namely, Aberdeen, Dunkeld, Whitehorn or Galloway, Argyll and the Isles. As regards the See of Glasgow, considering the antiquity, importance and nobility of that city, and especially in view of the highly flourishing state of religion therein, and the archiepiscopal pre-eminence conferred upon it by Innocent VIII., we have thought it altogether fitting to decree to give to its bishop the name and insignia of an archbishop, as also by these presents, we give; in such manner, however, that until it shall have been otherwise ordained by us or our successors, he shall not receive, beyond the prerogative of the name and honor, any right proper to a true archbishop and metropolitan. We will also ordain that the Archbishop of Glasgow, as long as he shall be without suffragans, shall be present with the other bishops in the Provincial Synod of Scotland.

Now, in the aforesaid Archiepiscopal or Metropolitan See of St. Andrew's and Edinburgh shall be included the counties of Edinburgh, Linlithgow, Haddington, Berwick, Selkirk, Peebles, Roxburgh, and the southern part of Fife, which lies to the right of the River Eden; also the county of Stirling, saving the territories of Baldernock and East Kilpatrick.

In the Archdiocese of Glasgow shall be included the counties of Lanark, Renfrew, Dumbarton, the territories of Baldernock and East Kilpatrick,

situated in the county of Stirling, the northern portion of the county of Ayr, which is separated from the southern portion of the same by the Lugton Water flowing into the River Garnock; also the islands of Great and Little Cumbrae.

In the Diocese of Aberdeen shall be contained the counties of Aberdeen, Kincardine, Banff, Elgin or Moray, Nairn, Ross (except Lewis in the Hebrides) Cromarty, Sutherland, Caithness, the Orkney and Shetland Islands; finally, that portion of the county of Inverness which lies to the north of a straight line drawn from the most northerly point of Loch Luing to the eastern boundary of the said county of Inverness, where the counties of Aberdeen and Banff join.

In the Diocese of Dunkeld shall be included the counties of Perth, Forfar, Clackmannan, Kinross, and the northern portion of the county of Fife lying to the left of the River Eden; also those portions of the county of Stirling which are disjoined from it and are surrendered by the counties of Perth and Clackmannan.

The Diocese of Whitehorn or Galloway shall contain the counties of Dumfries, Kirkcubright, Wigton, and that portion of Ayr which stretches southwards to the left of the Lugton Water flowing into the River Garnock.

Finally, the Diocese of Argyll, and the Isles shall embrace the county of Argyll, the Islands of Bute and Arran, the Hebrides, and the southern portion of the county of Inverness which stretches from Loch Luing to the eastern boundary of the said county according to the line above described. Thus, therefore, in the Kingdom of Scotland, besides the honorary Archbishopric of Glasgow there shall be one only ecclesiastical province, consisting of one Archbishopric or Metropolitan and four suffragan Bishops.

We doubt not but that the new prelates, following in the footsteps of their predecessors, who, by their virtues rendered the Church of Scotland illustrious, will use every endeavor to make the name of the Catholic religion in their country shine with still greater brightness, and to promote the salvation of souls and the increase of the Divine worship in the best manner possible. Wherefore, we from now declare that we reserve to ourselves and to our successors in the Apostolic See, to divide when needful the aforesaid dioceses into others, to increase their number, to change their boundaries, and to freely execute whatever else may seem to us in the Lord most conducive to the propagation of the orthodox faith in the same.

And as we see clearly that it will be of great benefit to the said churches, we will and ordain that their prelates shall never fail to transmit to our Congregation de Propaganda Fide, which hitherto has bestowed special and assiduous care upon the said region, reports upon their sees and flocks committed to their care; and shall inform us through the said congregation concerning whatever they may deem it necessary or useful to decree in fulfillment of their pastoral duty, and for the increase of their churches. Let them remember moreover, that they are bound to send in this report, as well as to visit the Tombs of the Holy Apostles every four years, as is enacted in the constitution of Sixtus V., of sacred memory, dated 20th December, 1585, beginning "Romanus Pontifex." In all other matters, likewise, which belong to the same pastoral office, the above-named Archbishops and Bishops shall enjoy all the rights and faculties which the Catholic Bishops of other nations by virtue of the common laws of the canons and Apostolic constitutions do enjoy or can now or hereafter enjoy; and shall be bound by the same obligations which, through the same common and general discipline of the Catholic Church, bind other Bishops. Whatever, therefore, either owing to the ancient state of the churches of Scotland, or in the subsequent condition of the missions by special constitutions or privileges or particular customs may have been in force, now that the circumstances are changed, shall not henceforward have any power to convey any right or to impose any obligation. And for this end, in order that no doubt may arise in future on this head, we, by the plenitude of our Apostolic authority deprive of whatever kind, and customs, at however a remote or immemorial time they may have been introduced and are now in force, of all power of inducing any obligation or conveying any right.

Wherefore it shall be in the power of the Scottish prelate to decree whatever is requisite for the execution of the common law and whatever is competent to the episcopal authority according to the common discipline of the Church. Let them feel assured that we shall willingly lend them the aid of our Apostolic authority in whatever may seem conducive toward increasing the Glory of God's name and helping on the spiritual welfare of souls. And as an earnest of this our good will toward the beloved daughter of the Holy See, the Church of Scotland, we will and declare that the Bishops when they have been invested with the same rights of ordinary bishops, must by no means be deprived of those advantages and more ample faculties which they formerly enjoyed along with the title of our and the Holy See's vicars. For it is not right that they should suffer any loss from what, in compliance with the wishes of Scottish Catholics has been decreed by us for the greater good of religion in their country. And whereas the condition of Scotland is such that sufficient means for the support of the clergy and the various needs of each church are wanting, we have a certain hope that our beloved sons in Christ, to whose earnest wish for the restoration of the episcopal hierarchy we have acceded, will continue to aid those whom we shall place over them with still more ample alms and offerings, whereby they may be able to provide for the restoration of the episcopal sees, the splendor of the churches and of the Divine worship, the support of the clergy and the poor, and the other needs of the Church.

But now we turn with most humble prayer to Him in whom it hath pleased God the Father in the dispensation of the fullness of time to restore all things, beseeching Him who has begun the good work to perfect it, confirm it, and strengthen it, and to give, to all those whose duty it is to execute the things which we have decreed, the light and strength of heavenly grace, so that the episcopal hierarchy restored by us in the Kingdom of Scotland may be for the greatest good of Catholic religion. For this end, also, we invoke as our intercessors with our Saviour, Jesus Christ, His most Blessed Mother, blessed Joseph, His reputed Father, the blessed Apostles, Peter and Paul; likewise St. Andrew, whom Scotland venerates with special devotion, and the other Saints, especially the Blessed Margaret Queen of Scotland, for the honor and safety of this Kingdom, to the end that they may look with benign favor upon this resuscitated Church.

Finally we decree this, our letter can never at any time be charged with the fault of omission or addition or with any other defect, of our intention or with any other defect, but shall always be held valid and firm, and shall obtain effect in all things, and shall be inviolably observed. Notwithstanding Apostolic edicts and general or special sanctions published in synodal, provincial, and Universal councils, and notwithstanding the rights and privileges of the ancient sees of Scotland, and of the missions and apostolic vicariates afterwards constituted therein, and notwithstanding the rights and privileges of all churches or pious institutes whatsoever, even although ratified by oath or by Apostolic or any other confirmation, and all things to the contrary notwithstanding, we expressly abrogate all these things in so far as they contradict the foregoing, although for their abrogation they would require special mention or any other, however particular, formality. We decree, moreover, that what-

ever be done to the contrary knowingly or ignorantly by any person in the name of any authority whatsoever shall be null and void. We will also that what copies, ever printed, of this letter when subscribed by a public notary, and confirmed by the seal of an ecclesiastical dignitary, shall have the same credit as would be given to the expressions of our will by the exhibition of this diploma itself. Let no man therefore dare to infringe or rashly gait away this page of our erection, constitution, restoration, institution, assignation, addition, attribution, decree, mandate, and will. If any one should presume to attempt this, let him know that he shall incur the indignation of Almighty God and of His Blessed Apostles Peter and Paul.

Given at Rome at St. Peter's in the year of the Lord's Incarnation, one thousand eight hundred and seventy-seven, the fourth of the month of March (4th March, 1877) in the first year of our Pontificate.

F. CARDINAL ASCQUINI, C. CARDINAL SACCONI, Pro-Datarius. Viss de Curia J. de Aquila e Vicomitibus. Reg. in Secretaria Brevium.—Catholic Times.

GRAND OVATION

HIS EXCELLENCY DR. CONROY, AT ST. MARY'S COLLEGE, SAN FRANCISCO, CALIFORNIA.

The reception accorded His Excellency, Dr. Conroy, Bishop of Ardagh, at St. Mary's College on Thursday, April 4th, was a worthy tribute to the high dignity and personal worth of the distinguished guest. His Grace Archbishop Alemany, and Rt. Rev. Dr. O'Connell, Bishop of Marysville, accompanied Dr. Conroy to the College, where they met, in addition to the faculty and students, a large number of invited guests, representing the most distinguished citizens of San Francisco. The College Hall was elaborately and tastefully decorated, the walls were draped with American flags, bunting streamed from the ceiling and festoons of evergreens and flowers were pendant from every chandelier and pillar. In the centre of the stage on a raised pedestal was placed a life-sized bust of Pius IX., surrounded by vases of immortelles; back of this was the Irish harp, wreathed in shamrocks and above all was the Papal shield, surrounded by the Stars and Stripes.

President Justin conducted the distinguished visitors into the hall, where appropriate music, beautifully rendered by the College band, greeted their arrival.

Brother Justin of the College announced the presence of the delegate and the following program was carried out:

Address of welcome, Vincent P. Buckley: "The Trump," Thomas C. Cavanagh; recitation, "The Legend Beautiful," W. J. McCormick; music, "Souvenir de Lucretia Borgia," Orchestra; essay, "The Papacy and Liberty," James E. Egan; music, "Coronation March," Thomas B. Readon and T. C. Cavanagh; poem, "Pius IX.," Edward J. McGonney; vocal quartet, A. McCormack, T. Cavanagh, J. M. Dolan, Wm. McCarthy; essay, "The Irish in America," Andrew J. Dean; music, "Helter Skelter Galop," orchestra; recitation, "The Union," (Webster), Francis D. Ryan; music, "Star Spangled Banner," James C. Murphy; essay, "Modern Thought," John F. McLaughlin; finale, College Band.

ADDRESS TO HIS EXCELLENCY.

MAY IT PLEASE YOUR EXCELLENCY—We, the students of St. Mary's College, the pupils of the venerable De La Salle, beg leave to approach your Excellency in a spirit of the most profound respect and veneration for your sacred character, and to assure your Excellency that we regard your visit as the most distinguished honor that could be conferred upon us. Under any circumstances, the presence amongst us of a dignitary of our Holy Mother, the Church, would demand an expression of our reverence and homage; but, in your Excellency, we recognize, not only the sacred character and high dignity of bishop, but the chosen counsellor of the Holy See, and the special envoy of the Vicar of Christ. We feel in the presence of your Excellency encouraged, as we are, by the approving smile of our dear and venerated Archbishop, the father of the Church in California, and in the presence of another distinguished bishop, and so many zealous pastors of the Church, that we are brought nearer the Chair of Peter, and more under the direct influence of the paternal care of the Holy Father. Your Excellency in his mouthpiece, his messenger of peace and reconciliation, the executor of his mature deliberations and wise conclusions; and mindful as we are of the high esteem in which our late Holy Father held the American Church, and his tender solicitude for the welfare of Catholic youth and Catholic education, we cannot adequately express the reverence, gratification, and joy that fill our hearts in the presence of your Excellency, who was his confident and is the angel of his love and good-will. There are other sentiments which bid us rejoice on this occasion. Your Excellency is a distinguished representative of the glorious hierarchy of that old nation which is the home of the love and the affections of the ancestors of most of us. Our mothers have breathed into our hearts, with their caresses the same respect, reverence, and love for the Church and its ministers that the labors, sacrifice and sufferings of the priesthood of Ireland have made part of their nature; and they have committed us to the care of the sons of De La Salle, that, while we acquire science, art and literature, we may know their true inspiration, the principles that called them into being, and be able to give a reason for the faith that is in us. As Catholic students and humble votaries of science, your Excellency is also endeared to us by your extensive knowledge of the laws of physics and the happy facility with which you have moulded missiles aimed by so called scientists for the destruction of religion into an additional buttress of the Church of God. Your Excellency, the Catholic Sons of the Golden West bid you welcome; here, at America's uttermost bounds of the boundless Kingdom of the Church, by the sunset sea; within the hearing of the solemn throbs of the Pacific, which in its immensity, grandeur and calmness, so well typifies the power your Excellency represents; here are young Catholic hearts true to the old faith and to the traditions of their fathers; and we assure your Excellency that in your travels throughout our vast country, none can greet you with a more heartfelt welcome than the Students of St. Mary's.

May we ask your Excellency, in the deepest sincerity of our souls, to present to his Holiness Leo XIII., the offering of the love and attachment of the Catholic youth of California, whom we represent on this festive occasion.

And may it please your Excellency to say to his Holiness, that in the Western World there are none more attached to his person, none more firmly connected with the light, truth and unity than the students of St. Mary's College.

REPLY OF DR. CONROY.

MY STUDENTS: I received with pleasure the address with which you welcome me to this College. While I thank His Grace the Archbishop for the kind thought of honoring in my humble person the Supreme authority of the Apostolic See, I congratulate him on having been able to offer to-day to the Holy See a tribute of praise not unworthy of its majesty. In these days the reverence of all Christen-

dom is directed towards Rome, and the whole Catholic Church, like the wise men of the Gospel, is bringing forth from her "treasury old things and new," wherewith to honor Peter in the person of his latest successor, Leo. It is a pleasing sight to behold the bishops of countries made great by centuries of ancient civilization thanking the new-made Pontiff for the benefits conferred upon the nations by the beneficent power of which he is now the depositary. But I think a still more touching tribute is that which your Bishop offers to-day in pledging to it as he has done here, to-day the promises of the future. Since I have come to this country, I have observed with interest the various features of your national life which, in a sufficiently extended survey, fell on my notice, and I was glad to read in them the promise of a greater destiny. I found it to be the noble characteristic of an American citizen that he loves not merely liberty, but a well-ordered liberty. Now, the very essence of well-ordered liberty consists in due respect for the rights of all—like of the governors and of the governed, and the laws framed to make rights respected—and their best. I had almost said their only, efficient sanction in religion. The Christian theory in civil allegiance would have man obey, not from fear but from conscience's sake. Now, to us, who know that religion is not a vague sentiment or a floating opinion, but a well-defined body of truth set forth by the living Church, built as upon a rock upon Peter and his successors, there can be no surer guarantee of the future strength of a nation than that its souls should be devoted by conviction and by affection to the centre of unity the Apostolic See. No nobler tribute, therefore, could be offered to the Roman Pontiff than has been given to-day by this band of American youth, strong in their faith, and in their attachment to his person. For a richer offering cannot be made by youth to the Pontiff and the homage of a cultured intellect, and of unfeigned affection nobler still, is this tribute, when it comes from the growing city of San Francisco. For not Venice, when she became the centre of Eastern commerce, nor a Genoa, when she rivalled her sister city, ever held in the history of the world, a position of such importance as that created for San Francisco, for seated on the highway of commerce, at the gate of the two worlds, she is destined to exercise an incalculable influence on both. You were pleased to address me also, as a representative of the Irish Catholic Church, and I confess that your words, most agreeable to me as they otherwise were, have awakened in me a feeling akin to sadness. I cannot help contrasting the scenes that I now witness, with that which I have so often beheld in the capital of my beloved native land. There, as here, I have rejoiced to the sons of Irish fathers, true to the best instincts of their race, through the halls of the noble institutions which Catholic Ireland has created, and year by year endowed, to be for her people a centre of intellectual life, made perfect by religious truth.

There, as here to-day, I have noted in the Irish student the flashing eye that tells of intellectual power; and I have felt how masterful in their eloquence and young voices when their theme is God or their country or the truth of science. But at this point unhappily the parallel ceases. I know that this College, notwithstanding that it lifts on its summit high over the Pacific water the cross of Christ—notwithstanding that its directors are men vowed to the religious life—is yet a chartered university, recognized by the State, and entitled to confer on its students those academic honors which are among the most precious rewards of scholarship. I know that its students can pass at once from its halls to make their way in the liberal professions without first having been forced to wrest a degree from other Universities, whose office it is to kill the Church faith in men's souls. There is no hateful monopoly here, created by jealous statecraft, to secure and perpetuate the ascendancy of a handful of citizens over the great mass of the nation. Not so in Ireland. There, the State refuses to make any notice of the splendid efforts made in the cause of education by a people by no means rich in the substance of this world. There you may see the amazing spectacle of two parallel systems of education which absolutely ignore each other. One the creation of the nation, the other, the handicraft of the civil power, and the two divide everything between them, but in such wise that one possesses the confidence and affection of the masses of the people, while the other wields the patronage of the State. With you, when a student claims an academic degree, the State does not ask him where he has studied, or by what process he has been taught, but what he knows, and if it should find in him gifts and acquisitions such as are calculated to make him eminently useful in his generation, it will not refuse to reward him for his years of study because he has chosen to add religion to his science by making a Catholic College his alma mater. But, if what I have seen here and in other similar institutions in America has somewhat saddened me, it has also taught me a lesson which I hope I shall never forget. It has given me fresh courage to fight, as becomes an Irish Catholic Bishop, the battle of Catholic education in Ireland, and to strive to win for Irishmen at home what enlightened Governments have right willingly conceded to Irishmen abroad—facilities to educate their children in religion as well as in science. It has taught me not to brook the interference of the State between the parent and the soul of the child, and to resent as an outrage any attempt to dictate to a Catholic nation how it should educate its youth. I will tell my people what I have seen here, and in the noble Dominion of Canada. By the aid of a truly Catholic education in university, intermediate and in primary schools, the Irish race at home and abroad shall become once again distinguished among the nations of the earth for its rarest gifts of genius, refined and strengthened by highest culture; yet, prouder than all its thought and its brilliancy, is the satisfaction of being a willing captive to the faith of Christ.—San Francisco Monitor.

POPE LEO XIII AND POLAND.

In replying to an address presented April 8, by the Polish deputations from the Provinces of Cracow, of Leopolds or East Galicia, and of Prusa or Polkud, the Pope, having expressed the happiness he felt on learning that the deputation from Poland was coming to the Pontifical threshold, said that Poland had given splendid proofs of persevering fidelity to the Church and to her doctrines. She had always with heroic valor defended the Church and the Faith, not only with the force of arms, but by the exercise of those highest Christian virtues which had exalted so many of her children to the glory of the Saints. He observed that, following the traditions of the past, they continued faithfully to defend the authority and hierarchy of the Church in giving so manifest a proof of their veneration towards its Head. He exhorted them to persevere in faith and affection towards the Church by giving that Christian education to their children which would secure in Poland the blessing of Heaven, in token of which he gave them the Apostolic benediction.

SIR BRYAN O'LOGHLEN, M.P.

As Sir Bryan O'Loghlin, M.P., has been appointed Attorney-General of Victoria and has been elected member for West Melbourne, there must be soon a new election for the historic county of Clare. Sir Bryan has not acted with courtesy to those who paid him the high compliment of returning him to the Imperial Parliament. He neither took his seat nor sent any public explanatory address. Let us hope that the great county which fifty years ago won Emancipation will send to Parliament now one who will do honour to Ireland.

THE OKA QUESTION.

IMPORTANT LETTERS

The Spectator is decidedly radical in the manner with which it deals with the Oka Question. It thinks that if the Seminary of St. Sulpice was "spoiled and disestablished" it would be the best thing that could happen. It acknowledges indeed that the Seminary has some right to the land at Oka, but it declares that it also has obligations as well. It is all a fight between has and had. Sometime since the mouthpieces of the "Civil Rights Alliance" declared that the land belonged to the Indians; now they admit that that was a mistake, and that the land belongs to the Seminary, but that the Indians have certain privileges, &c., &c. The Spectator and Dr. Beers, to whose energy the Indians owe their protracted and useless struggle—champion the Civil Rights Alliance, and the Minister of Finance, champions the Seminary. The Civil Rights Alliance, say the Indians had rights, but that they forfeited them when they ceased to be Catholics. In order to place both sides of the question before our readers, we give the letter of the Deputy Minister of the Interior, and a reply written by Dr. Beers, who is perhaps the ablest champion the Oka Indians have. The Deputy Minister of the Interior writing to the Indian agent at Oka says:—

THE OKA INDIANS.

A STRANGE GOVERNMENT DOCUMENT.

OTTAWA, March 23rd, 1878.

Sir,—I am directed by the Superintendent-General of Indian Affairs to acknowledge the receipt of your letter of the 15th instant, communicating the effect of a conversation you had with the Rev. Mr. Borland, a member of the Civil Rights Alliance of Montreal, with respect to the proposition of the Department to remove the Indians of Oka to Cockburn Island, and enclosing a written statement by Mr. Borland of his views on the subject.

The Department have gone into the whole history of the Oka Indian matter, have read and carefully considered all that Mr. Borland and other friends of the Indians have advanced on the subject and have taken the best possible legal advice, that advice has uniformly been that the Indians have no legal title to the soil, that the gentlemen of the Seminary are not trustees for the Indians but absolute proprietors of the land, and that no suit against the Seminary with a view to obtain possession of the property for the Indians could be successful. The Department, therefore, cannot accept Mr. Borland's opinion in a legal question as against the opinion of the first lawyers in the country.

More than two years ago Mr. Borland and those associated with him were given an opportunity of bringing a test case before the courts, but up to the present moment they have neglected or at least failed to do so, leaving the Department to draw the obvious inference that their counsel is not of opinion in a legal question as against the opinion of the first lawyers in the country.

More than two years ago Mr. Borland and those associated with him were given an opportunity of bringing a test case before the courts, but up to the present moment they have neglected or at least failed to do so, leaving the Department to draw the obvious inference that their counsel is not of opinion as to what would succeed. It is there is any blame resting upon anybody on account of no action having been taken, it is not certainly upon the Department. From advice given by counsel who have considered every phase of the question with the utmost care, and who brought to their work ability of the highest order, the Department is convinced that the only result of taking the case into court would be to confirm the Seminary in what they claim to be their rights. I need scarcely say that in that event the Indians would receive nothing. The Seminary offer the Indians twenty thousand dollars at present for any rights they may have, if they will move altogether from the seigniory.

The Department believe it in the interest of all parties to the dispute, and especially in the interest of the Indians, that all causes of difficulty and difference should be removed, and have therefore earnestly pressed upon the chiefs and leading men of the band the desirability of accepting the offer of the Seminary. The Superintendent-General has not been informed what those who interfere between the Indians and the Department propose to do in case a suit is brought and the result is unfavourable to the Indians an amount equal to that which the gentlemen of the Seminary now offer? Are they prepared to give some satisfactory assurance that the Indians should they prefer their advice to the advice of the Government, are not going to lose by doing so? These are considerations upon themselves the onerous responsibility of urging the Indians to disregard the advice of the Government, and refuse to entertain the propositions which have been made to them.

If an early and favourable conclusion to these negotiations is not arrived at, it is the intention of the Department to withdraw their Agent from the seigniory and leave those who have interfered to prevent the Government from exercising successfully their good offices with the Indians the responsibility of any difficulty which may arise in consequence. It would be well that the Indians, Mr. Borland and all concerned should know that the gentlemen of the Seminary renewed their offer with a great deal of reluctance, and that it will be open for acceptance for but a limited period.

As to the points raised in the resume of the conclusions arrived at by the committees of the Civil Rights Alliance and the Methodist Church, which Mr. Borland recites, the Superintendent-General directs me to say:—

1st. That very serious objections have been raised by some of the people of the Manitoulin Islands to that locality being selected for the Oka Indians; but even were this not the case, the Department considered Cockburn Island the best suited and at the same time the most available for the purpose of an Indian Settlement.

2. In discussing what the Government would or would not do for the Indians in case of their removal as proposed, it must be borne in mind that the Indians are not nor is it desirable to make them pensioners upon the country. The Government and the Department are merely trustees to administer the property of the Indians as may be thought best for the Indians themselves. There is no fund in the possession of the Government belonging to the Oka Indians, and beyond administering these funds and seeing that no injustice is done them it has not been the practice to go. (Their personal wants must be met by their own industry and by Provincial and Municipal authorities.)

3. It will at once be apparent to Mr. Borland that the erection of a church and parsonage by the Government is something entirely at variance with

the well settled policy of the Department something which must in this case and every other be left for the churches and religious organizations interested in the spiritual welfare of the Indians to accomplish.

4th. Of course it would be necessary to defray the cost of whatever lands on Cockburn Island was purchased for the Indians, out of the sum offered by the Seminary. These lands have recently been surrendered by another band of Indians, and the proceeds of any sale which takes place goes to the credit of the fund which the Department administers in their behalf.

The department have no means of purchasing these or any other lands for the Oka band other than such as the amount given by the Seminary in consideration for their removal may afford; but the price of the lands on Cockburn Island is so small, only fifty cents an acre, that the expenditure would be quite inconsiderable.

5th. In conclusion I am to say that the Superintendent-General in his capacity as Trustee for the Indians, in case the proposition he has made to them is accepted, would arrange all minor details connected with their removal, respecting which Mr. Borland makes inquiry, as he might find it best in their interest.

I am, Sir, Your Obedient Servant (Signed) E. A. MERRITT, Deputy Minister of Finance.

John McGill, Esq., Indian Agent, Oka, P. Q. To that letter Dr. Beers as Secretary pro tem of the Civil Rights Alliance sent the following reply.

ANSWER OF THE CIVIL RIGHTS ALLIANCE TO THE GOVERNMENT.

MONTREAL, 23rd April, 1878.

DEAR SIR,—As the legal defence of the Oka Indians, and the settlement of the questions between them and the Seminary of St. Sulpice have been transferred from the Methodist Church to the Civil Rights Alliance, the letter from the Department of the Interior of the 23rd ult., respecting certain proposals made by the Seminary of St. Sulpice had to be submitted to the council. The Civil Rights Alliance is composed of all political and religious creeds, organized to secure the civil and religious rights of any creed or class, and is not a body to "interfere between the Government and the Indians."

The Council of the Alliance regrets that the letter of the Minister of the Interior is a plea in defence of the Seminary, containing not only an undignified threat as to the removal of the agent placed in Oka, but a further retraction of concessions proffered by the Government. The Alliance has no political or religious animus. It simply seeks to secure certain rights for a people to whom these rights were given, and which rights were recognized for over a century by the very corporation which now aims to reject them. The questions between the Oka Indians and the Seminary of St. Sulpice are not mere questions of sentiment, but of momentous fact and inalienable legal claims. It may have happened, that in the multitude of advisers, voluntary and even official, who have persistently urged the Government to do justice between these claimants, that some conflicting opinions have obtained, as to the real claims and demands of the Indians.

It does not appear that "the best possible legal advice" taken by Government, has been directed to the real question at issue, inasmuch as the letter of the Minister of the Interior declares that this legal advice "has uniformly been that the Indians have no legal title to the soil, that the Gentlemen of the Seminary are not trustees for the Indians, but absolute proprietors of the land, and that no suit against the Seminary to obtain possession of the property for the Indians could be successful." Eminent legal gentlemen have given the opinion that the titles under which the Seminary claim an absolute ownership of the seigniories, destroy instead of establishing their claim; that the ordinance of the Special Council of 1840, merely confirmed the original grants with the same obligations; that the Act abolishing the Seigneurial Tenure put the Seigniories under the common law, as it did the Seignory of Sault Ste. Louis, the abolition being for the Indians respectively, who should receive the constituted rent in lieu of cens et rentes, and the indemnity for the abolition of fods et ventes, or the interest of the capital set apart for such indemnity. The 16th section of the ordinance in question (3 and 4 Vict., cap. 30, now cap 42 of the Consolidated Statutes of Lower Canada), preserves the rights of the Indians. "Nothing in this Act or in the ordinance aforesaid contained, shall extend to destroy, diminish, or in any manner to affect, the rights and privileges of the Crown, or of any person or persons, society or corporate body, excepting such only as this Act and the said ordinance expressly and specially destroys, diminishes or affects."

Yet this is not the present question between the Oka and the Seminary, and no such desire has been officially expressed to the Government by this Alliance, as the dispossession of the gentlemen of the Seminary, and the installation of the Indians as absolute proprietors. It seems evident that the legal advice taken by Government has been directed to an issue not now in question, and one likely to prejudice public opinion against the interests and real claims of the Oka.

The simple questions are these: 1st. Has the Seminary of St. Sulpice obligations to fulfil towards the Indians? 2nd. What are these obligations? 3rd. Will the Government or the courts compel the Seminary to fulfil them? The Minister of the Interior will perceive that the legal advice received by his Department, as expressed in his letter of the 23rd ult., has no bearing at all upon these questions, and that much of the argument contained in his letter, therefore, fails to meet the real issue.

The Alliance recognizes the fact that the Act of 1840 confirmed certain claims of the Seminary. It does not, however, recognize any revocation of the obligations imposed upon the Seminary by the concessions of the King of France. It rather sees therein an explicit confirmation of these obligations. To satisfy the Minister of the Interior that this position is tenable and just, it would fix his attention upon a few undeniable facts. 1st. The Act of 1837-38, which sought to confirm the Seminary as absolute owners with no obligations to the Indians was disallowed by the Crown. 2nd. The Act of 1840 was only allowed by the Crown because it contained the very obligations towards the Indians and others which the disallowed Act was made to evade. 3rd. Until within the last forty years or thereabouts, the gentlemen of the Seminary faithfully fulfilled the obligations this Alliance now seeks to have continued, to wit: Erecting house and home for the people, or at least permitting them to erect house and home for themselves with timber from the seigniories; prosecuting in the name of and as the guardians of the Indians, trespassers who cut wood on the lands; permitting the people to cut what wood they require for fuel or building purposes, as well as for the small industries upon which much of their existence depends; providing means for moral and religious instruction, and acting in every sense as Trustees.

Attention is requested to the admissions of the Rev. T. A. Baile, Superior of the Seminary, in his letter of the 12th October, 1868 (Parliamentary Return, Third Session, First Parliament, 33 Vict., 1878, page 13), in which he says, "We allow them to take what wood they require for building purposes or for firewood, but we do not allow them to sell it." Also his reiterated statement on page 23, same Return. "If they want any firewood or timber for building purposes, we

allow them to have it." "We have but a few places capable of being converted into canoes: when the Indians require any, we allow them to take them, but on the condition that they will not sell them. In general we cut wood on the lands reserved for the Indians at their demand only, either to enlarge their fields or to make new ones; and if sometimes we have cut some without consulting them, it was on unoccupied or deserted lands." Again on page 36, in a letter dated 26th February, 1870, he repeats, "The Seminary has always allowed the Indians of the Lake to take firewood in the forest for their own use. They have also been allowed, when asked for, to take timber for building purposes." Again in the "Historical Notice" of the question published in 1876 under the names of the present Cure of Oka and the advocate of the Seminary, pages 17 and 26 the admissions are made: "Each head of a family of these tribes of Indians has had permission to take in the Domain of the Seminary all the wood necessary for building and heating purposes."

If these statements were at all correct, one of the most serious grievances of the Indians could or would have had no existence. But they are directly contradicted by the plain facts that in every instance where the Indians have attempted to cut wood for these purposes, the Seminary has invariably seen their arrest and prosecution since they have ceased it to change their creed. It has also been stated that permission had to be asked from the forest-keepers; but this is a fact, known to residents of the Seigniories that these forest-keepers were solely appointed for the purpose of keeping the French population at the rear of the domain from cutting wood. They never interfered with the Indians until within the last eight or ten years, but frequently arrested French residents for trespass and cutting wood. It is also wholly incorrect that since the Indians have changed their creed they have been allowed to cut wood: The residence of the Methodist Missionary, owned by an Indian, had to be repaired with lumber bought by private gentlemen; many houses are badly in want of repair and the Seminary will not let the people cut wood for this purpose; houses have fallen into decay from age, and hundreds of the Indians and their families have been obliged to leave Oka for want of house and home, and are now residents in various parts of Quebec and Ontario. Several families are crowded into small dwellings for want of sufficient houses. The necessary firewood has only been obtained by purchase, and by using decayed stumps found on the lands or canoes from across the Lake. These matters are here enlarged upon to show the Department of the Interior, that the statements made by the Rev. Mr. Baile are utterly disproved by facts; and that in no instance have the Protestant Indians of Oka enjoyed the ancient privileges, which have been continued uninterrupted to the few Indians on the Seignory who are Roman Catholics.

The Alliance and its advocates do not consider that the Government has any such relations with the Oka as with other Indian bands. The Seminary of St. Sulpice voluntarily assumed the same direct Trusteeship of these Indians and the lands, which the Government now occupy towards other Indian bands. Proof of this is apparent from the statements in the letter of the Minister of the Interior, that "there is no fund in the possession of the Government belonging to the Oka Indians;" and that "the Department have no means of purchasing these or any other lands from the Oka band, other than such as the amount given by the Seminary."

The Oka occupy a peculiar legal position by no fault of their own. The Seminary petitioned the King of France in 1717 for the Seignory of the Lake "as a Mission to these Indians," plainly expressing the desire to secure it for "the advantage of the Indian Mission, not only because of the conversion of the Indians, who being further from the city would be beyond the danger of becoming drunkards, but also to the colony, which in this way would be protected from the incursions of the Iroquois in time of war." It must be remembered that when England took possession of this country this band of Indians were then under the guardianship and special care of the Seminary of St. Sulpice on the very seignory where they still remain; and that from that period till the confirmation of the Seminary Title in 1840, the highest legal opinions held that the estates of the Seminary were being illegally having become by the capitulation of the property of the Crown. It was no fault of the Indians if they were placed by old legislation in this peculiar position, and left by the ordinance of 1840 under the Seminary trusteeship instead of exclusively Government control. In fact, the Crown is directly responsible for this peculiar relationship as it disallowed the Act of 1837-38, by which the Seminary tried to get rid of their obligations to the Indians, and put their care upon the Crown.

The plain reason therefore why the Government has no fund belonging to the Oka is that the Seminary of St. Sulpice hold and have always held this fund in trust; have held the position towards the Indians for over two hundred years, one hundred and sixty of which have been in Oka. The Government occupy a certain relation towards the Gaiwanaga, St. Regis and other Indian bands, which gives it the exclusive control of these Indian funds. The Seminary of St. Sulpice, by the original deeds of concession and the ordinance of 1840, occupy a similar relation towards these Oka, which has given it the exclusive control of the funds belonging to the Oka.

The Seminary maintain that the Oka have no legal rights in Oka; that they are a tolerant people. Government seems to confirm this view. Now if the Oka have no legal rights in the Seignory there clearly they have no rights anywhere else. Thus they are placed in an inferior and anomalous position, which no other band of Indians occupy. If the ordinance of 1840 was meant to alienate the Indians rights, it was a wrong and an injustice which no Government had or has a legal power to perpetuate, and for which Government must be held responsible. Nothing is clearer, however, from the original deeds of concession, as well as from the petitions presented to the French King by the Seminary, than that these Indians were specially chosen for special instruction and care, as well as a special defence of the Island of Montreal from Iroquois incursions. The letter of the Minister of the Interior declares that the Government "has no funds belonging to the Oka Indians," and has no means of purchasing land for them. Supposing now, as the letter of the Department intimates, that in the event of the refusal of the Oka to accept a money inducement from the Seminary to leave the Seignory, and they are ultimately forced to do so by the same circumstance of annoyance and restriction which have forced hundreds of others to leave, and then there is "no fund forthcoming," does the Department of the Interior wish it to be understood that the Government has no fund to do for these Indians which it has done and is doing for others?

Does the Department intimate that by withdrawing its agent at Oka, and leaving the responsibility of the consequences to the friends of the Indians that it is willing to expose the Oka to the annoyances and open persecutions they have endured for so many years? This must inevitably follow, and the Alliance urges the Minister of the Interior to reconsider the position in which these people would then be placed—one dangerous to the peace and prosperity of the country.

In regard to the Test Case, said in the letter of the Minister of the Interior to have been offered in the interest of the Indians, the offer was made by the previous Government, but no case has been secured under which the questions at issue could be tested, and the Seminary has refused to agree to such a case as will make this possible. It has been

the constant aim of the advisers of the Indians to obtain a legal settlement of the difficulty, but the Seminary has systematically resisted every effort to bring a proper test case before the Courts, by harassing the Indians by criminal proceedings and arrests, without ever yet having secured a verdict;—these arrests having been almost exclusively for attempting to exercise the privilege of cutting wood, which the Rev. Mr. Baile declares they "have always been allowed to exercise."

No such judicial opinion has been solicited as that expressed in the letter of the Minister of the Interior, viz.: that "the Department is convinced that the only result of taking the case into Court would be to confirm the Seminary in what they claim to be their rights," and "that in that event the Indians would receive nothing." This, it seems to us, is the jurisdiction of the Courts to decide, and it is the earnest desire of the Alliance that if no fair settlement can otherwise be made, such a test case be entered in the Courts by Government as will finally settle the disputed points. It does not appear to us probable that if the Seminary believed the Oka "have no legal rights," they would offer them even \$20,000 "for what rights they may have."

In the consideration of the proposal to give the Indians \$20,000, the fact stated in the letter of the Minister of the Interior that "out of this sum lands would have to be purchased for the Indians elsewhere," at once renders such a compromise impossible. The fact, too, that Cockburn Island has been deserted by less civilized Indians is certainly no inducement for the Oka to remove there. The letter of the Department speaks strongly in the interests of the Seminary. It offers very poor encouragement to the Indians. Removal under such circumstances would reduce these Indians to the condition of pauperism, which the Department says it is undesirable should occur. Not only is the sum offered wholly inadequate, but the Alliance speaks the earnest desire of the Indians themselves, and speaks it authoritatively, that they be secured on the lands where they have lived so long, the rights they claim, and previously enjoyed undisturbed.

The Alliance is unaware that any hint of making the Oka "pensioners upon the country" has been made by their friends. Societies by the hundred for the relief of the poor of enfranchised communities are necessary; yet the relief which it has been found necessary to extend to the Oka, has been solely in consequence of the certainty by the Seminary of the privileges and rights they always previously enjoyed to maintain themselves. The people were independent of charity until the Seminary infringed upon their rights. Government has been frequently solicited to relieve communities of white people. Whatever the faults of the Indians may be—and they bear no comparison to those of the more privileged pale face public—an Indian mendicant among the Oka has not been known within the last eight or ten years. In their present distress they have suffered without themselves soliciting aid.

It would be a cruel blow to the interests of the Indians to remove the Agent appointed by the Department. The Alliance is fully satisfied that his presence alone has tended to peace, and is confident that his personal observation and inquiry will convince the Government, that the reports and statements made by the Alliance are fully borne out by facts; and that statements prejudicial to the conduct of the Indians are unworthy of belief. The Alliance would rather suggest that in the interval of the settlement of these questions, the Agent now at Oka, who has evidently familiarized himself with both sides, be given higher discretionary powers, so as to secure to the Indians the acknowledged right to cut what wood they require for building and heating purposes. A serious grievance would thus be removed. The Minister of the Interior will see, that if the Seminary is sincere in its expressions, as represented by the Rev. Mr. Baile, a simple plan is here presented to prove it, and one to which it is hoped the Seminary will consent.

In reply to the questions in the letter of the Minister of the Interior, as to "whether the gentlemen who are interfering between the Government and the Indians are prepared to guarantee that the Indians will not lose by rejecting the offer of the Seminary," &c., the Alliance is satisfied, from the statements of the Indians themselves, that if they are secured in the rights they enjoy for over a hundred years, and are not persecuted by the Seminary for daring to change their religious creed, their content and material progress will be almost a certainty.

The Alliance would gladly see the Government relieved from anxiety in this whole matter, and will second any fair and reasonable effort to this end. The "personal wants" of the Indians will be secured by themselves once they are allowed to live and labour undisturbed. Responsible gentlemen are willing to try experiments to promote the social and material progress of this special band,—experiments which will cost the Government nothing, and be of deep interest to the Department of the Interior. It is desirable to engage them in various branches of mechanical industry, for which they have shown special capacity.—To accomplish this, it is necessary to secure the civil and religious rights of the people, the safety of capital invested, and the retention of the band in their present convenient proximity to the metropolis. No movement is made by this Association on their behalf without first consulting the Chiefs and obtaining their approval. The Alliance would feel it a deep injustice and wrong, were the Oka to be left to their own untutored opinion, in a dispute with a rich and talented body of gentlemen like the Seminary of St. Sulpice, and its advocates, more especially as the Department of the Interior seems disposed to deny that the Oka have any legal rights in the Seminary.

The Alliance would respectfully suggest and urge the appointment of a commission composed of three gentlemen of the Seminary, three members of the Alliance, the head-chiefs of Oka, with one legal Counsel of the Seminary and one of the Alliance, to discuss the claims of the Indians, the best and most peaceful arbitration or settlement, and to present a signed report to the Department of the Interior. In the event of disagreement, the Alliance will then pray the Government to enter a test case to finally settle the difficulties in the Courts. The Alliance trusts that immediate action will be taken to bring about some settlement.

Soliciting an early reply, I have the honor to be, Sir, Your obedient servant.

W. GEO. BEERS, Secretary pro tem, Civil Rights Alliance.

HON. DAVID MILLA, Minister of the Interior, Ottawa, Ont.

Here then is the question, reasoned by the Government on the one hand, and Dr. Beers upon the other. The Deputy Minister of the Interior, with the "best possible legal advice" to sustain him, says: "that the Indians have no legal title to the soil, that the gentlemen of the Seminary are not trustees for the Indians, but absolute proprietors of the land, and that no suit against the Seminary, with a view to obtain possession of the property for the Indians, could be successful." In reply, Dr. Beers makes the best of a bad case, and no one can read that reply without seeing that

Dr. Beers is merely fighting in retreat. Position after position is abandoned, and he is unwise enough to advise the Indians not to accept the generous offer of \$20,000 made by the Seminary, but instead suggests that a "Commission composed of three gentlemen of the Seminary, and three of the Alliance, the head chief of Oka, with one legal council of each to discuss the claims of the Indians." This, we hope, the Seminary will take no notice of. The gentlemen of the Seminary have no cause to recognize the Civil Rights Alliance at all. Perhaps Dr. Beers would take into consideration the \$60,000 of property destroyed, which belonged to the Seminary, and if as he says the object of the Civil Rights Alliance is to secure Civil and Religious Liberty for the Indians, it might assist in obtaining it for the "Civil" reputation for the Seminary as well. The fault of the Seminary is, that they have been too kind to the Oka Indians, and that kindness has been interpreted into weakness. The privileges as Father Baile admits, of allowing the Indians "to take what wood they require for building purposes or for firewood," has been interpreted as a right by the bullies at Oka, backed by Orange lodges, who vowed to "defend said Oka Indians at the risk of their lives." If the gentlemen of the Seminary fought their battles as men of the world, there would have been no Oka difficulty, but their retiring disposition and easy manner, accepting everything with a calm and Christian resignation, has brought to the front a party of rascals, hostile to the interests of the Church, and who under the name of "Civil Rights," would destroy the Seminary,—"spoil and disestablish" its property, and hug the fancy that it had done all in the name of "Civil and Religious Liberty," although "the Department of the Interior have gone into the whole history of the Oka Indian matter," and have decided that the Seminary is RIGHT, and the insurgent Indians WRONG.

STRAY LEAVES FROM HISTORY.

HOCHE.

The following extracts, from a posthumous work of the late historian, Michelet, was published recently in the *Rapport de Paris*:

"The Vendome war was over. Hoche then had but one thought—to be avenged of England."

"He said, with that good sense and judgment which characterize the Parisian, that wars on the Continent were secondary things; that it would be necessary to make war at the fountain-head in England, where was the wealth that paid the armies of the Continent."

"He thought little of the war on the Rhine, which gave him all his glory. Obligated to return to it shortly before his death, he wrote to the Minister of the Navy—'If there be a favorable moment, let me know; even if I reach Vienna, I shall leave everything to fly to the Rhine and embark.'"

"The only way to stop England in this war, which, while undisturbed at home, she makes to the world, was not, as Bonaparte imagined, to strike her in the Alps, or in Egypt, but to shake her vigorously and near, in threatening her in Ireland."

"It was not necessary to be victorious, but to alarm her constantly in her commerce, in her money interests, and on the exchange."

"Such were the projects of Hoche, and of his friend, Admiral Truguet. Bold projects, heroic and disinterested, which did not even look for victory."

"The descent on Ireland, really impossible in 1804, when Napoleon intended to make it, was very possible in 1793 and the following years. Why was it so? For a very simple reason: England was not informed of it, it was not prepared, and had not all the means of defense which she accumulated in ten years."

"And to that reason let us add another important one, which made the project of Hoche as reasonable as that of Napoleon in 1804 was hazardous, and that is, that in 1793, and even in 1768, there was in Ireland a people who held out their arms to us. There existed an Ireland; it was not yet drowned in blood, it had not yet entered on that career of increasing misery and famine, which made us witness one of the most terrible phenomena the physical destruction of a race, without its disappearance or decrease of population."

"Hoche, in isolating Ireland, was cutting off the right hand of England, and extinguishing Wellington in advance."

"The undertaking was no doubt an uncertain one, but a splendid danger, one of those to which a hero would love to give his life. It was more than a war of destruction—it was, above all, the evocation, the resurrection of a people, that France would have brought from their tomb—of a fraternal people so good and so amiable!"

"What a stimulant for the enthusiasm of our young navy, delighted to know that on another shore there was another France expecting them. A France half barbarous, but enthusiastic and impatient to join in that fraternal union. Our men, brothers of those who made the Federation in 1793 who continued on the Rhine the military federation of the armies, imagined that they would begin in Ireland the maritime federation of the human race."

"While Bonaparte and Massena crossed the snows Hoche affronted the tempests of the ocean (16th Dec) The fleet at Brest was not ready; he will go alone (3d Nov., 1796.) The Directory refused permission. Hoche lost a precious month. Discouraged, he offered to take, no matter where, the 13,000 men reserved for the expedition. It was a means of reminding the Government, and getting the order to leave. The Directory, on the contrary, took him at his word, and congratulated him for having abandoned his project. It came too late. The fleet had sailed for Ireland."

"Having sailed on the 16th, on a dark night, four ships came in contact with other. It was necessary to wait until morning. During the night of the 17th a new calamity happened—the *Sigant*, on passing the *Baz*, went down with her 64 cannons and 1,300 men."

"The fleet went to sail for the Bay of Bantry. A terrible tempest came on the 18th, dispersing the ships—Hoche's vessel the farthest off. In his absence, Commodore Bourret rallied what remained, and when the tempest was over entered the Bay of Bantry, with seventeen vessels and 7,000 men. But the wind blowing hard again, he cut his cables and sailed for France. A second tempest assailed the fleet; and it was only a fortnight after that the ships reached Brest."

"When they were entering the French harbor, Hoche arrived at Bantry. No one not a single ship on the sea! He was told that the fleet, without landing any men, had sailed off. "He was near dying of grief," *McCue's Weekly*.

The True Witness

AND
CATHOLIC CHRONICLE,
PRINTED AND PUBLISHED EVERY WEDNESDAY,
AT
761 CRAIG STREET.
Terms—\$2.00 per annum—in Advance

MONTREAL, WEDNESDAY, MAY 8.

CALENDAR—MAY, 1878.

WEDNESDAY, 8—Apparition of St. Michael, Archangel. First Plenary Council in Baltimore, 1852. Battle of Lough Swilly, 1667. Battle of Palo Alto, 1846.
THURSDAY, 9—St. Gregory Nazianzen, Bishop Confessor, and Doctor of the Church. Cromwell repulsed at Clonmel, 1649.
FRIDAY, 10—St. Antonius, Bishop and Confessor. SS. Cyprianus and Epimachus, Martyrs.
SATURDAY, 11—St. MARK, EVANGELIST, (April 25). Battle of Fontenoy, 1745. Charleston, S.C., surrendered to the British, 1780.
SUNDAY, 12—THIRD SUNDAY AFTER EASTER. Patronage of St. Joseph. Crown Point taken by Ethan Allan, 1775.
MONDAY, 13—St. Anselm, Bishop, Confessor and Doctor of the Church. (April 25). Pope Pius IX. born, 1792. Society of "The Cincinnati" formed by officers of the American Army, 1782.
TUESDAY, 14—St. Fidelis of Sigmaringen, Martyr. (April 25). St. Boniface, Martyr. Henry Grattan, died, 1820. O'Connell's remains deposited under Round Tower, Glascevia.

THE "EVENING POST."

The preparations for bringing out the *Evening Post* are progressing favourably. We still hope to have it out before the end of this month.

THE WITNESS.

An article that we had written in reply to an editorial in the *Witness*, has been crushed out.

THE VOLUNTEERS.

ST. JEAN BAPTISTE VILLAGE INFANTRY COMPANY.

There will be no drill to-morrow (Thursday) evening.

On Thursday, the 16th inst., every man belonging to the Company and Band must attend, and all winter clothing must be returned.

M. W. KIBWAN,
Captain Commanding.

PARTY PROCESSIONS.

THE ONLY REMEDY.

The only remedy for the state of affairs existing in Montreal, is the passing of a Party Procession Act. Let the Corporation act upon the excellent motion of Alderman Stephens, and pass a bye-law prohibiting all Party Processions, and the question is settled forever. Let us do away with Reform, Conservative and Orange processions, and then we may expect peace. Until then peace is impossible. Orange processions do not exist in any part of the world where the Catholics are strong enough to prevent them. Blood will flow so long as they exist in any land and the Catholics of Montreal are just the same as the Catholics all over the world. To a man we say Orange processions are an insult, and to to a man we are resolved not to put up with that insult, if we can legally help it. ABOLISH BOTH THE ORANGE PROCESSIONS AND THE CATHOLIC UNION PROCESSIONS, and then we shall have peace in Montreal.

"THE FENIANS ARE COMING."

Again we are disturbed by the Fenian Scare. Again we hear of "Fenian preparations for the invasion of Canada," &c. In spite of the declaration of the leaders of the Fenian party, it is difficult to give serious consideration to these commotions. We hope, for many reasons, that the report is, as we believe it to be, silly and without foundation. The Irishmen of Canada certainly do not wish it. They would be sorry for it for many reasons. In the first place they would be sorry to be compelled to meet their countrymen in opposite ranks on the battle field. It would be a painful duty, but yet one which their allegiance to the Dominion would force them to accept.

THE GRAND TRUNK.

We have received two letters this week, from men employed at the Grand Trunk depot in Montreal, complaining of the offensive conduct of the Orangemen towards them. There are, it appears according to our informants, a number of Britons and Orangemen engaged in the work shops and the depot, and as they vastly outnumber the Catholics who are engaged in the same place, they lose no opportunity of insulting the "Papists." In one place—"the

turning shop,"—the conduct of the Orangemen and Britons is, it seems, particularly offensive, and hostile demonstrations are of daily occurrence. We have heard of such things before, but not having them authenticated, we hesitated to make them public, but now it appears that the state of affairs is such, that we would not be surprised to hear of another Catholic being made the victim of Orange hate any day.

PARTY TUNES.

Now that the authorities are taking measures to secure peace to Montreal, it may be well to remember those fruitful sources of disturbance—Party Tunes. Of late those tunes have become common in Montreal, and wherever they are common disturbances are sure to occur. In Belfast—the Montreal of Ireland—anyone heard whistling a Party Tune is fined. There the carrying of deadly weapons is not as common as in Montreal, and a fine would hardly meet the necessity of the case here. Imprisonment without the option of a fine, would put an end, both to the carrying of fire-arms, and the whistling or playing of Party Tunes, and if the authorities are determined to secure peace to our city, imprisonment in both cases will become a necessity. People may ask, what are Party Tunes? This question has been answered before in these columns. For instance "The Protestant Boys," "The Boyne Water," "Rise Sons of William," "The Spot Where Hackett Fell," "Kick the Pope," and all the "pious" glorias which appeal to ignorant and Orange fanaticism, are all Party Tunes. On the other side, we do not know of a single air that could be called a PARTY TUNE. "The Wearing of the Green" is played by the bands of her Majesty's troops, and that is the only tune we know to which the most bigoted Orangeman could take objection. However if the authorities are serious in their movement to secure peace, the effect of PARTY TUNES cannot be overlooked.

THE ORANGE QUESTION IN THE HOUSE.

On Monday night, the Orange question was discussed in the House of Commons. Mr. White, of Hastings, who is a leading member of the order, spoke as if Orangemen were very angels, when history proves them to be quite the reverse. He thinks that "if Catholics of Montreal, if the *Nouvel Monde* and the *TRUE WITNESS* would say let the Orangemen walk," all the difficulties would be overcome. Just so! We cannot speak for the *Nouvel Monde*, but the *TRUE WITNESS* fancies that Mr. White was jesting, and so it leaves him. After Mr. White had spoken, Mr. Devlin took up the cudgels and truly said that "if the Orange body of Montreal celebrated the 12th of July by a procession, it would be looked upon as an insult, and he very much feared that it would cause bloodshed, riot and disorder, which would be regretted by people all over the Dominion." No doubt of it. If the Orangemen walk, and are protected, the *day* may pass over quietly, but the *night* will we fear bring trouble in spite of all the authorities can do to prevent it. Again, Mr. Devlin said that in the "Province of Quebec there was only a Protestant population of 150,000; the province was therefore essentially Catholic, and Orange processions were sure to give offence." Yes, an Orange procession in Montreal will give mortal offence to every Catholic, not only in the province, but to every Catholic in the Dominion. After Mr. Devlin's spirited speech, Mr. Rochester caught the speaker's eye, and he thought that the "Orangemen of Montreal had just as good a right to walk in Montreal as the Ribbonmen to walk in Toronto." Certainly they have. We do not deny it for an instant, but when did Ribbonmen walk in Toronto? We have enquired from all sources, and the answer has been—NEVER. It is a fiction to say anything of the kind, for in the first place we do not believe that there is even the skeleton of such an organization as Ribbonism in Canada. Catholics would be the first to stifle such an organization, for no Catholic in this country could for an instant countenance anything that would insult his neighbour.

WHY?

Some time since it was mooted that it was intended to revive the 4th Battalion of Volunteer Militia, now vacant in the 6th Military District. A requisition was drawn up, and signed by the Mayor and every Councillor in Montreal in favour of the scheme. This requisition was supported by two of the city representatives, and would in all probability be supported by the third. The vacancy existed, and further, the formation of the new battalion was, we are informed, recommended by General Smyth. It was to be done in this way. Acting upon the advice of the General, five Independent Companies were to be abolished, or rather consolidated, and with St. Jean Baptiste Company, were to form the new battalion. It was not an

increase of the force, but it would make inefficient Independent Companies, into an efficient battalion. The plea of expense could not be urged, for these Independent Companies are now on the muster roll; in fact, the scheme had everything in its favour, and yet it has not been granted. Asked for by the Mayor and every Councillor in the city, with hundreds of men eager to join the ranks, yet it hangs fire. Now, there are many reasons why the Catholics of Canada should look upon the present Government with favour. We frankly confess that the present administration has done much for Catholic interests, but people hiss it into our ears that if Sir John A. was in power he would grant this battalion without a moment's hesitation. Others tell us that it is because the 6th Military District is French Canadian and Catholic, that the request has been refused. This we are slow to believe, but we are sure that the formation of this new battalion, officered by men of different beliefs, would do more to allay the turbulent feeling which at present exists in Montreal, than even the BLAKE ACT. We are not in favour of a dividing line, in Volunteer Corps, and we think that "Catholic" and "Protestant" corps should be unknown; nor do we wish to see the new battalion exclusively Catholic, but we merely wish to see a new corps that will give the Catholics as well as Protestants, an opportunity of joining. The Catholics of the Dominion and especially of Montreal, would accept the formation of such a corps, as another recognition of the willingness of the Government to harken to their wants.

THE BLAKE ACT.

In a few days the provisions of the Blake Act will be in force in Montreal. By that Act, either a policeman or a civilian will have the power of searching, or of ordering to be searched, any one who may be suspected of carrying fire-arms. It gives arbitrary power both to the constituted authorities, and to the ordinary citizen, and it punishes with imprisonment anyone on whom deadly weapons may be found. That the condition of society in our midst warrants some such measure as this, no one will deny. Something must be done to limit, if not to abolish, the wholesale carrying of fire-arms. Already enough of harm has been done, and it now only remains to see how the Blake Act will remedy the evil. Although originally framed for Montreal, the provisions of the Act may, by proclamation, be extended to any part of Canada, and this we regard as necessary and wise. Exceptional legislation is nearly always an evil, and exceptional legislation in the case of the Blake Act would be productive of more harm than good. In the first place the Act disarms the people of Montreal, Orangemen and Catholics alike, but unless its provisions extended to the whole of Canada, it might disarm the Catholics of Montreal, only to leave them at the mercy of the fanatical raiders who threaten us on the 12th of July. For instance,—Suppose the people of Montreal to be disarmed—and that 3,000 or 4,000 Orangemen come into our city on the 12th of July, who is to disarm them? The volunteers? We doubt it. We regret that the majority of the force is so constituted that the Catholics cannot have confidence in its impartiality. The officers are no doubt well enough disposed, and would we believe do all in their power to check any evidence of sympathy with the Orangemen, but it is in the nature of things that the Orangemen who form such a large proportion of the volunteers, should take sides. In spite of all the officers could do, the conduct of the Orangemen in the ranks, would be settled at the lodges. No doubt nothing would be done to openly violate the provisions of Military Law, but the well known sympathy between the volunteers and Orangemen would encourage the latter, as it would certainly furnish the Catholics with cause for alarm. We can have no confidence in such an arrangement. Discipline is too lax in the volunteers to allow us to believe that they would do their duty impartially, and no amount of talk in the council will ever convince Catholics that volunteers, who may be Orangemen, could act impartially in the case of troubles between members of their order and Catholics whom they are sworn to destroy. The only means by which we can hope to secure an even-handed justice from the volunteers, is by having the force more liberally composed of Catholics. At present some of the corps are closed to Catholics, and so long as this state of affairs exist, we cannot repose much confidence in them. The *Herald* suggests that strange volunteers should be brought to Montreal for the occasion. This, in our opinion would make the matter worse. The strange volunteers would be almost to a man in sympathy with the Orangemen, and having no responsibility in our midst, would be more likely to commit excesses. The Montreal volunteers are at least known to the citizens, and if the Catholics are to be shot down, let it be done by men who are known to

us all. If outsiders are to be brought to Montreal, let them be regulars. One battalion of regular troops would inspire confidence, for they would at least be impartial and obey orders, whatever they might be. But what of the expenses. Are the Catholics of this city to meekly consent to be taxed, year after year, in order to afford Orangemen an opportunity of insulting them? We have asked this question before, and it is so ludicrous that people smile and say nothing. It appears that it is not enough that the Orangemen should tell the "Croppies to lie down," but they are to be protected in doing so, and we are to pay for that protection, under the plea of law and order. It is an outrage which the Catholics will to a man protest against. In a document which we publish elsewhere, the Orangemen speak of the right to walk, "for mutual protection, and to commemorate their delivery from the "tyranny" of King James. They walk then to commemorate this deliverance from a "tyranny." Now for argument sake let us grant this; what then? Are all men who have been delivered from a tyranny to insult their neighbors? The Orangemen say they will walk because they were at one time delivered from "tyranny" and yet they object to, nay insult a procession in honor of Jesus Christ, who not only saved us, "from a tyranny," but from hell itself. No that is not their reason at all. They walk because they hate the Catholic Church, because they know they insult us, and because they like to fling insults into our faces. Failing the volunteers, who else is to disarm the Orangemen who are expected to come here on the 12th of July? The Police would not be equal to the task, and special constables would hardly undertake it. It appears to us that this is a very serious aspect of the question, and Mr. Blake will incur a grave responsibility if he does not provide for the disarming of everyone who may come to Montreal, and as well as those who may reside in it. Men will come here without any responsibility, they will have no stake in our midst, to them it will be a matter of indifference whether half the city is laid in ashes or not, they may dance to the music, but they will not have to pay the piper. They will come here too, armed to the teeth, with the sympathy of the Volunteers to sustain them, and we repeat that any law that does not provide for their complete disarmament will be a violation of justice, and the cause of serious apprehension to the Catholic residents of the city. No one knows how the 12th of July may end in Montreal. There may be a general riot, and if the Orangemen have reason to think that the Catholics are disarmed, then "Woe to Montreal." Nor will it do to search the Orangemen either as they enter the city, or as they may be stopped en route. Such an attempt we believe to be futile, for it is probable that they will send their arms in cases, or in the charge of individuals, days, perhaps weeks, before the day of "glorious memory." We confess that the question is surrounded by difficulties. If the provisions of the Act can be fulfilled we would accept it as a blessing to our city, but the danger is that the Act will operate against the Catholics, and in favor of their fanatical opponents who were called by the anti-Catholic nobleman, Lord Gosford, a 'BANDITTY' whose persecution of Catholics he said "WAS AN ATROCIOUS CRUELTY, SPARING NEITHER AGE, NOR SEX, NOR INNOCENCE; AND THAT MODERN NOR ANCIENT HISTORY COULD SUPPLY NO EXAMPLE OF THE RUIN AND MISERY INFLICTED BY ORANGEMEN" upon their unoffending Catholic neighbors. The Catholics of Canada will die hard before they put up with this "ATROCIOUS CRUELTY" here. Let us hope that the Blake Act will not be the means of commencing it.

THE FUNERAL OF THE LATE JOHN COLLIGAN.

It rained, as the saying goes "Heavens hard" on Sunday last. All day the downpour continued, and that too with a violence, which looked more like a day in the "rainy season" in India, than a day in Canada. It was such a day as was likely to quench the ardour of men of uncertain minds, when their souls are there in earnest, nor eager for a fray. The sun was hid from view, and the slop in our thoroughfares was ankle deep. Men floundered over the "crossings," and the occasional lady, excuse us "Orange lady" or "Catholic female," who ventured abroad did so at the hazard of finding herself besmeared with mud, and could not have presented a holiday appearance when she once more scoured the shelter of her roof-tree. It was a day in fact to keep people within doors, after they have braved the weather to make their early devotion. Such was the day when John Colligan was laid "with the majority," and one more victim to the genius of Orangeism was given to the grave. But "dust thou art, and to dust thou shalt return" was "not spoken to the soul," and John Colligan lives let us hope, in a better world. He is only one of many thousands who died because Orangeism

lived, and we fear, he is but one of many who are destined to die, for the same cause, before Orangeism is no more. So thought the five thousand men who plodded after the hearse, and with muffled voices raked up the history of the foulsome institution from its birth. In that long and awfully silent procession, many had a somewhat similar tale to tell of how a father, or a mother, or some one akin to either met their death at the hands of the craft, whose history is choked with the blood of eight decays of crime. The mortal remains of John Colligan were kept from Monday until Sunday, in order to afford the Catholics of Montreal an opportunity of attending the funeral of this last victim to the grossest fanaticism of this Christian age, and the rain that poured in ceaseless torrents did not prevent the Catholics of the city from doing their duty. Amidst the breathless attention of the multitude the dead man was taken from the house where he had lived, and silently he was carried into the hearse that was to convey all that was left him to the grave. There were no defiant cheers disgracing the solemn scene; there were no vows of vengeance muttered above the bier; there was instead the stern purpose of Christian men, who mourned the loss of one of their fellows. The burial of Hackett was a disgraceful orgie, more becoming a community of free-thinkers than a body of Christian men; the burial of John Colligan was a solemn ceremony conducted with Christian meekness, and regret. One was a bravo outburst over the remains of a fanatical youth; the other was the calm fortitude of men who regarded the death of John Colligan with no great surprise, because wherever Orangeism exists, there "the way to dusty death" has often marked its history with a bier and a corpse. The Catholic Union alone, mustered some 2,350 members, which with a deputation of 40 that came from Ottawa, and 150 from Quebec, swelled the members of the Union up to nearly 2,500 men, all of whom wore crapes tied with green ribbon around the left arm. There was no other regalia, none was necessary, for the crape and ribbon were sufficient for all. Along the line of route hats were respectfully raised as the hearse passed by, and among the thousands who lined the thoroughfares, the murmur of prayer was to be heard, that "God may have mercy on his soul." And so the remains passed on to the grave, while the rain still poured, but failed to lessen the forest of umbrellas that followed the cortege the greater part of the way. Approaching the spot where he was shot, hats were taken off, and a close observer might notice that many were praying, aye and praying too as men can pray. Amongst those present in the ranks, we learn from the daily papers that there were:

Brother Arnold, Professor McKay, St. Patrick's Academy, M P Ryan, Mr. Kirwan, Alderman Laberge, Alderman Donovan, Alderman Kennedy, Messrs B McGuire, Frank Brennan, W Stafford, B Tancey, W Farmer, B Emmerson, F McNamee, J W McGavran, M Stewart, M Farmer, B Connaughton, W Brennan, J McShane, MPP, and a host of others of our prominent citizens.

There were many letters and telegrams of condolence from all parts of the Dominion, amongst the rest one from Mr. Devlin MP who was at Ottawa.

The casket for the reception of the body was made by M Feron, St Antoine street, and was composed of rosewood beautifully polished, with six silver handles and a plate silver cross, on which was engraved a harp and shamrocks, with the following inscription:—

JOHN COLLIGAN,
SHOT APRIL 29TH, 1878.
Aged 23 Years.

The hearse was drawn by four black horses deeply draped in crapes, tied with green ribbons. It is considered one of the finest hearses in the Dominion. Mr. Feron the proprietor, sat on the seat near the driver as a mark of respect for the deceased.

At about a quarter to three o'clock the procession started from the deceased's residence, No. 58 St. Charles street, Point St. Charles, in the following order:—

- IRISH CATHOLIC UNION.
Grand Marshal—Edward Coyle.
Standard Bearer—Edward Murphy.
Jacques Cartier Band.
Grand President—J. McEwenne.
Grand Secretary—J. D Quinn.
No. 1 Branch—President, Henry Butler.
No. 2 Branch—President, P. Oulter.
No. 3 Branch—President, J. Toner.
No. 4 Branch—President, W. O'Meara.
No. 5 Branch—President, D. Harney.
No. 6 Branch—President, F. Burke.
No. 7 Branch—President, George Clarke.
No. 8 Branch—President, J. Kelly.
St. Gabriel's Band.
No. 9 Branch—President, L. Quinlan.
No. 10 Branch—President, J. Kane.
No. 11 Branch—President, J. J. Sherry.
No. 12 Branch—President, J. Murray.
No. 13 Branch—President, P. Reynolds.
Sons of Erin.
St. Jean Baptiste Band.
HEARSE.
M. ROCHFORD. { Pall } G. WOODS.
W. BOYLE. { Bearers } R. PATENAUDE.
W. DAVIS. { } E. BUTLER.
Two Brothers of Deceased as Chief Mourners.
No. 14 Branch of Irish Catholic Union—President, J. Marshall, (Branch to which deceased belonged).
Shamrock Band.
Young Irishmen's Literary and Benefit Society—President, T. Mulcair.
St. Bridget's Temperance Society—President, T. Heffernan.
St. Patrick's Society—President, pro tem, D. Barry.
St. Patrick's Benevolent Society, President, O. Smith.

St. Patrick's National Society, Vice-President, O. H. Cox. St. Anne's Temperance. St. Gabriel's Temperance. Catholic Young Men. Knights of St. Patrick. French Union Societies. McMahon Guards.

The route was down Centre Street, along Wellington Street, through Murray, William, McGill and St. Antoine. The rain never ceased and yet the weary multitude plodded on, until at 4.30, the end of the procession only reached Mountain street, where wet, and tired, about one-half of the processionist fell out.

CATHOLIC MORALITY.

A few days ago the Witness published some statistics about the condition of morals in Rome. The Witness we find took its information from the New York Advocate, which in turn took it from a communist organ called El Sefeo.

In reply to these "curious, reliable statistical facts," now published by you, the New York Advocate and El Sefeo, as the true statistical tables of Rome for 1870, I will state that the same tables, the same figures, the same results, were given and published in 1854, in a work by Rev. M. E. H. Serrano, and have been published and re-published in this country by nearly all the evangelical journals and anti-Catholic reviews, magazines and pamphlets, previous to the date assigned by the New York Advocate as that to which they refer, namely, 1870.

A telegram from Alexandria, Co. Glengarry, says:—A large meeting of citizens was held here last evening (May 1), at which resolutions of condolence in reference to the death of Rev. Dr. Chisholm, of Perth, were passed.

The funeral of the late Very Rev. Dr. Chisholm, which took place on Saturday, the 4th inst., was attended by His Lordship Bishop O'Brien, V. G. Farrelly, Belleville, F. Lonergan, Montreal, and twenty priests of the diocese of Kingston.

The official census of Rome, published December 21, 1867—that is, before Rome was the capital of the Kingdom of Italy—Civiltà Cattolica, gives the total population at 215,873, and the number of legitimate births for the year, from Easter 1866 to Easter 1867, at 6739.

The statistics corresponding to the latest years of the Pontifical Government show that there was committed one murder in England for every 187,000 inhabitants, and in the states of the Pope one for every 750.

I will make no other observation on this article at present, but ask you in justice to fellow Christians to publish it, as I write it, this answer to these terrible charges against my religious brethren in Italy, and against Roman Catholic morality everywhere, and thus allow my reply to go before your readers and be contradicted if not true.

MELANCHOLY EVENT.

SUDDEN DEATH OF THE REV. DR. CHISHOLM.

We have seldom been called upon to chronicle an event which caused more excitement and more general sorrow, among all classes of the community, than that which forms the subject of this article—the death of the Rev. Dr. Chisholm, pastor of the Roman Catholic congregation of this place, and a gentleman widely known in many portions of this province.

the Rev. R. L. Stephenson were walking down town together. Suddenly the doctor was seized with illness, and stepped into the drug store of J. Bower & Co., near which they happened to be, and obtained some suitable medicine for his ailment.

The late James J. CHISHOLM, D. D., was son of Col. Chisholm, M.P.P., of the Royal African Corps, and was born at Alexandria in the county of Glengarry, in February, 1821, and, as his home and birthplace indicate, was of Highland-Scotch extraction.

He attended the Montreal college until he was fourteen years of age, when he went to Rome, Italy, to complete his education, remaining there until 1846. For about a year after this, he served as director of Regiopolis College, at Kingston, after which he was placed over the congregation at Lindsay, Ontario, and filled the position of parish-priest there for ten years.

MEETING OF CONDOLENCE—ALEXANDRIA.

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THE COMING 12th.

MONTREAL, MAY 1878

To the Editor of the "True Witness."

DEAR SIR,—The evident determination of the Orangemen to flout their insulting insignia in the face of the French and Irish Catholics on the coming 12th of July, reinforced by detachments of fanatics from Upper Canada must I think now be met with active and immediate preparations for resistance.

Between three and four o'clock on Wednesday afternoon, 1st inst., the late Doctor and

protection, and I would advise the formation of companies of volunteers to assist the Government in maintaining the laws against aggressors if necessary. If Orangemen be not an illegal association according to our Provincial laws, then let us take the best course possible under the circumstances, to maintain our honor and self respect, but certainly we must look out that we shall not be stripped of every means of defence, and then forced to submit to degrading insults from Orange fanatics on their annual feast of juggernaut.

[We insert this letter in order to show the temper of the Catholics upon this subject. While we cannot agree with any act of lawlessness, yet we are all unanimous in our opposition to the hated craft.]—Ed. T. W.

OUR TORONTO LETTER.

(FROM OUR SPECIAL CORRESPONDENT.)

TORONTO, May 4th, 1878.

SEPARATE SCHOOL QUESTION.

The separate school question is one which has been agitating the minds of the Catholic populace of this city, in fact that of Ontario, for some months past. Prior to 1876, the Board of Trustees was composed almost exclusively of clergymen.

Considerable interest has been manifested by active politicians here, in the Quebec elections. The surmising as to the probable result was unlimited. The alleged unconstitutional acts of the Lieutenant Governor made the Conservatives feel that the people of Quebec would not allow such an act to become a precedent and would therefore re-instate the old ministry.

LACROSSE.

The Toronto Lacrosse Club, having abandoned its contemplated European trip, the playing members have set to work with the object of obtaining the much coveted title of champions of the World, at present vested in the redoubtable Shamrocks of Montreal.

THEOBALD WOLFE TONE.

Amid the gloom of a chill autumnal evening in "fatal but glorious '98," calmly though peacefully gasping away his life, there lay on a Dublin prison cot one of the grandest, most heroic men whom that stirring epoch produced—Theobald Wolfe Tone.

surely crushing them, as well as the "Papists," so with the instincts of freedom, they changed base, and began to preach insurrection.

Tone saw that the issue must be total separation or subjugation. The plot was discovered, and Tone sought temporary refuge in exile, settling down on a New Jersey farm, where urgent letters soon reached him, stating that Ireland was ripe for revolt, but lacked military training and munitions of war.

The English government, finding the coast clear, now determined to send the Irish into a revolt for which they were unprepared, and thus effectually crush them. Accordingly, the Hessian hirelings were let loose, and to them and to the infuriated Orange yeomanry were given "free quarters" upon the people, in order that their lust and ruffianism might provoke partial risings.

THIS MORNING'S NEWS.

A COMPULSORY lock out is threatened by the cotton masters of Preston.

ROMANIA still protests against the Russian advances.

OTTAWA WILL GIVE \$2,500 for the celebration of Dominion Day.

AUSTRIA WILL INFORM the Powers that she will not occupy the Herzegovina and Dalmatia without their consent, in fact, that she will do nothing without their approval.

MR. JOHN WINTHROP has been nominated for the Commons for East Hastings, in the Conservative interest and Mr. Watts for South Brant; also the Hon Mr. Mills for Bothwell, and Wm. McGregor for Essex Centre in the Liberal interest.

CITY ITEMS.

ST. PATRICK'S BENEVOLENT SOCIETY.—At a meeting of St. Patrick's Benevolent Society, held Thursday evening, the following gentlemen were elected office bearers for the ensuing term: Owen Smith President; P. O'Donohue, 2nd Vice-President; Jas. Connelly, Secretary [re-elected]; J. Ryan, Treasurer; Abraham O'Bearty, Col. Treasurer [re-elected]; Thos. Clark, Grand Marshal; Jas. McArthur and Hugh O'Connor, Assistant Marshals.

MCGILL COLLEGE.—We are pleased to notice that at the annual convocation of this University, the Earl of Dufferin Medal was awarded to Mr. Edmund W. P. Guerin son of Thomas Guerin Esq. C. E. Wm. Edmund Guerin also carried off the Shakespeare gold medal, besides having the honor of being chosen by his fellow students to deliver the valedictory address which was received with much applause.

THE WOLFE TONE ASSOCIATION.—At the annual meeting of the above Association held in the rooms on Friday evening the 3rd inst., the following gentlemen were elected office bearers for the ensuing six months: President, Thos Carroll; Vice President, J. J. Costigan; Cor.-Secretary, John J. Mullin; Recording Secretary, William McMahon; Treasurer, P. P. Tansey. Committee.—P. N. Callaghan, Chairman; James Shea, W. McElroy, F. A. McDonald, R. Bishop.

POSTPONER.—In consequence of the state of the weather last Sunday, the benediction of the corner stone of the public chapel of the Sisters of the Good Shepherds, which was to have taken place last Sunday, was postponed until Sunday next. The ceremony will commence at 4 P.M., and will be presided over by His Lordship Bishop Fane. There will be a sermon in French and one in English. St. Mary's band will assist at the ceremony. Reserved tickets will be distributed at the house of the Good Shepherd, to those who wish to secure good places. All who give aims on the occasion will answer to the wish of the good Sisters who are desirous of keeping in the annals of the community a list of the benefactors of their chapel.

ST. PATRICK'S BENEVOLENT SOCIETY.—At the semi-annual meeting of the above Society, the following officers were elected:—President, Mr. John Power; 1st Vice-President, Mr. Arthur Jones; 2nd Vice-President, Mr. John Dwyer; Secretary, Mr. Joseph McCann [re-elected unanimously]; Assistant-Secretary, Mr. Daniel O'Neill; Treasurer, Mr. Lawrence Power [unanimously re-elected]; Collecting-Treasurer, Mr. Stephen D. Trapp [unanimously re-elected]; Assistant Collecting-Treasurer, Mr. Loughlin Coghlan; Grand Marshal, Mr. Wm. Grace; Assistant Marshals, Messrs. Michael Wixted and Frank W. Vinney. There are 300 members on the roll, and the Society is in a flourishing state. The balance in bank to the credit of the Society amounts to \$1,500.

DISURBANOS IN MONTREAL.

The reports of party disturbances in Montreal have become so numerous recently that people are conjecturing unlimitedly as to when and where they are to terminate. It strikes me that our coreligionists are receiving the majority of insults and injuries, and this makes the Orangemen and their friends wink at such proceedings. But it is only more evidence of the fact that notwithstanding their apparent loyalty the Orangemen

BANK OF MONTREAL.

NOTICE IS HEREBY GIVEN that a dividend of SIX PER CENT.

upon the paid-up Capital Stock of this Institution has been declared for the current half-year, and that the same will be payable at its Banking House, in this city, on and after

SATURDAY, THE FIRST DAY OF JUNE NEXT.

The Transfer Books will be closed from the 17th to the 31st May next, both days inclusive.

The ANNUAL GENERAL MEETING of the Shareholders will be held at the Bank on MONDAY, THE THIRD DAY OF JUNE NEXT, The Chair to be taken at ONE o'clock.

R. B. ANGUS, General Manager.

Montreal, 16th April, 1878.

THE MAMMOTH.

JOHN RAFTER & CO. 450 NOTRE DAME STREET.

The stock of Dry Goods held at the above address comprises a full assortment of useful and cheap lots, as will prove by the following price list, and for quality and value we defy competition to the trade of Canada. Remember our motto—'Value for Value Received.'

CATALOGUE OF PRICES:

Flannel Department. Canton Flannels, 10c. 13c, 14c, 15c, 16c, 17c. White Saxony Flannels, 17c. 23c, 25c, 27c, 30c, 32c.

Blankets For Man And Beast. Mocks of White Blankets, selling from \$1.75 to \$6.50. Piles of Grey Blankets, selling from \$1.25 to \$4.00.

Table Linen Department. Grey Table Linen, price from 14c to 50c. Unbleached Table Linen, price from 35c to 60c.

Roller Towelling. Heavy stock of Towelling, prices, 5c, 7c, 9c, 10c, 12c.

Tweeds, Coatings, &c. Large lot of Tweeds for Boys, only 30c. Large lot of all wool Tweeds, only 50c.

Underclothing Department. Men's Canada Shirts and Drawers, prices, 35c, 50c, 65c, 75c, 85c, \$1.00.

Call early and secure the Bargains. OUR RETAIL ESTABLISHMENTS. THE EXTENSIVE CLOTHING HOUSE OF J. G. KENNEDY & CO.

It has been the aim of the Commercial Review, in the exhibits we have made of the various branches of industry with which our city abounds, to mention only those establishments that can be fairly called representatives of their trade.

THOMAS KERMODE, WIRE WORKER, 30 BLEURY STREET. Flower Baskets, Flower Stands, Bird Cages, Window Guards and Stoves, always on hand.

MONTHLY TEST.

Number of purchasers served during month of April, 1878.— 16590 Same month last year:— 17235 Increase..... 2355.

WEEKLY TEST.

Number of purchasers served during the week ending May 4th, 1878.— 4530. Corresponding week last year:— 3872. Increase..... 658.

S. Carsley Does the largest shirt and collar trade in the Dominion. The fit, quality and value are bound to tell.

Gent's beautifully finished Cuffs, 23c and 25c per pair. Gent's 4-ply Linen Collars, 12c 15c 18c.

The Notre Dame Cash Store. For Regatta Shirts, 38c. For Regatta Shirts with Collars, 60c.

E. Carsley's For Sash Ribbons, 35c, 45c, 50c, 75c, \$1, \$1.45. For Fancy Ribbons, fringed edge, 20c per yd.

Value For Money Store. Ladies' Kid Gloves, at wholesale prices, 35c, 43c. Wholesale prices for Kids, 6c, 7c, 8c, 9c.

Patronize The Cash Store and save a big percentage. Ladies' rich Plush and Chenille Scarfs, 45c to 95c.

S. Carsley's immense stock and great choice in Children's, Ladies' and Gent's Cotton Hose have become a common household topic. Call and see them. ASTOUNDING PRICES.

All Will Be Glad to learn that S. Carsley's Handsome Colored Silk Tricorns have arrived, price 60c; credit store price for the same, \$1.00.

The house for White Sash Ribbons, White Silk Fringes, Bridal Veils, Tulle, Nets, Laces, Streamers, &c.

Waterproof Ulsters, good quality, only \$3.50. Cloth Jackets, good quality, only \$2.50.

THE GREAT CHEAP SALE OF DRY GOODS IS STILL GOING ON!

W's are determined to CLEAR OUT OUR ENTIRE STOCK OF SPRING AND SUMMER GOODS AT GREATLY REDUCED PRICES.

LADIES, DO NOT FORGET THE CHEAP SALE AT THOMAS BRADY'S, 400 ST. JOSEPH STREET.

JAMES FOLEY, DEALER IN DRY GOODS AND MILLINERY, 213 ST. JOSEPH STREET, Opposite Dow's Brewery.

Ladies' and Children's Jackets in great variety. Also, a large assortment of Gent's Shirts and Drawers.

NEW DAIRY BUTTER. Received daily by Express from the Eastern Townships, very choice, at the EUROPEAN WAREHOUSE.

DRIED BEEF, BEEF HAM, SUGAR CURED HAMS, SMOKED TONGUES, PICKLED, CAMPBELL'S BACON (in select cuts), AT THE EUROPEAN WAREHOUSE.

APPLES (very choice, for table use.) ORANGES (Algeria, very sweet.) LEMONS, BANANAS, and all kinds of Fresh Fruits and Vegetables, AT THE EUROPEAN WAREHOUSE, THOMAS CATHERN, 1363 St. Catherine street.

WILLIAM DOW & CO. BREWERS & MALTSTERS Superior Pale and Brown Malt; India Pale and other Ales, Extra Double and single Stout, in wood and bottle.

Families Supplied. The following Bottlers only are authorized to use our labels viz:—

Thos. J. Howard..... 178 St. Peter Street Jas. Virtue..... 39 St. Vincent Thos. Ferguson..... 289 St. Constant Street Jas. Rowan..... 162 St. Urban Wm. Bishop..... 479 LaSalle Street Thos. Kinella..... 144 Ottawa Street O.J. Maisonneuve..... 885 St. Dominique Street

THOMAS KERMODE, WIRE WORKER, 30 BLEURY STREET. Flower Baskets, Flower Stands, Bird Cages, Window Guards and Stoves, always on hand.

REMEMBER THE PLACE:—30 Bleury Street March 27, 78-83

GOLD Any worker can make \$12 a day at home. Costly outfit free. Address Jan 30 '78-25 TRUE & Co., Augusta, Maine.

AGRICULTURE.

THE PLANTING SEASON.

If this weather continues, will be short, and the work must be pressed.

INSECTS.

Where the "Canker-worm" is troublesome, look to the barriers to prevent its ascent, and renew the tar or printer's ink upon the bands.

ROOTS.

No other crop is more profitable than a good root crop. Mangolds and sugar-beets are the most valuable of these crops.

SPRING WHEAT.

In spring wheat sections this is the first crop to be put into the ground. Where it will grow, it will succeed all the better for the best culture.

OVERHEATING IN BOX OR BUNDLE.

causing the buds to push. We have received trees, long on the journey, the shoots of which had pushed two or three inches. It will be found that it is always the upper buds in the branches which start first, and the only remedy is to cut every branch back to a dormant bud—

WHAT VARIETIES TO PLANT

A question often asked of us, and is one of the most difficult to answer. If the fruit is for home use, a succession from the earliest to the latest will be needed.

HOME NURSERY.

Those who propose, in a year or two, to set out orchards, can well prepare for it now. They can buy from the nurseries root-grafts, or nursery stocks "in bud,"

POTATOES.

While the potato beetle is about, most farmers will plant early potatoes. They are out of the way before the great army arrives.

TOP-DRESSING SOD FOR CORN.

We doubt if any better disposal of manure could be made at this season than to top-dress at once the sod to be plowed by and for corn.

ARTIFICIAL FERTILIZERS.

The ground should be made rich enough to grow the largest possible crops; else we are laboring with our hands and not with our heads, and unprofitably.

HIGH FARMING.

High Farming is simply making the most of our resources. It is simply putting our work where it will do the most good and suffering no wastes to exist.

TREES FROM THE NURSERY.

If transported a long distance may be injured in warm weather in two ways. 1st. They may be dried out. This will be shown by the shrivelling of the bark on the twigs.

MILK, CHEESE, SUGAR.

The above three articles are of prime necessity and are also products of Agriculture. The first two are now produced largely by co-operative effort among the farmers; and the last can be as well, if the cheese factories now organized would add the requisite machinery for grating and pressing the Sugar Beets.

MANAGING POULTRY.

If it is desired to obtain a stock of hens for laying eggs to sell when they bring the highest price, I like the hatching to take place the first week in May, if of the Black Spanish, White or Brown Leghorn breed.

by which she can make up for lost time, any more than I can tell how a farmer can make up the loss of two days' time per week in a grocery store discussing his neighbor's business.

A REMARKABLE JERSEY COW. Authentic records of the performances of good cows are valuable. They not only show what may be aimed at by breeders and farmers, who should keep only the best animals, and breed from these with the greatest care, but such records show very clearly the vast difference there is between good cows and the common ones generally kept, and how much more profitable the best cows are than others.

GREEN RAISING IN ENGLAND. The diligent and careful attention that has been paid of late years in England to the improvement of poultry has resulted in a great increase in the size and weight of geese.

REMITTANCES RECEIVED. QUEBEC.—Danville, J. A. M. Pr. \$4. Huntingdon, per J. P. W. W. Jr. 1.50, J. H. McC. 1.50, J. McG. 1.50, Wm H. Jr. 1.50, Wm H. 1.50, J. H. 1.50, J. P. 1.50, K. P. 1.50, Wm P. 1.50, R. P. 1.50, Rev. P. W. 1.50, Thurso, per J. N. M. O. L. 1.50, M. D. 1.50, M. C. A. 1.50, St. John's, J. H. 2.00, St. Patrick's, H. B. C. Pr. 1.00, Longue Pointe, J. D. 2.00, Grenville, O. P. C. 2.00, Cote St. Paul, P. McD. 2.00, St. Hyacinthe, J. C. B. 2.00, Tingwick, R. G. 4.00, St. Lambert's, J. D. 2.00, Compton, F. 2.00, Rigaud, J. M. 1.00, North Osgoode, J. B. 2.00, Grenville, per J. P. P. 1.00, Nicolet, P. J. and A. B. 1.00, Monte Bello, per T. F. Rev. A. M. B. 2.00, A. B. 2.00, T. B. 2.00, J. R. B. 2.00, Huntingdon, R. S. 2.00, Grenville, M. McA. 2.00, Point St. Charles, J. M. M. 1.00, Richmond, J. P. 2.00, Farnham, J. E. S. C. 2.00, Quebec, W. & Co. 20.50, Point St. Charles, M. S. J. B. 34c, St. Eugene, per S. J. L. 1.50, Wright, per T. F. J. O. C. 2.00, Gaspé, M. B. P. P. 2.00, Danville, J. McV. 2.00, St. Alphonse, M. K. 1.00, St. Antice, C. L. 1.50, Richmond, per J. J. B. 1.50, Adamsville, per Rev. J. U. P. D. 1.50, Becc. J. U. C. 1.00, Lachine, J. N. 2.00, St. Arsen, T. M. Pr. 2.00, Grenville, G. G. 2.00, Chichester, per P. P. Lang, 1.00, St. Sophie, A. N. 1.00, Ironside, M. 1.00, Manlio, D. O. N. 2.00, Quebec, Wm and Co. 20.50, Rawdon, per M. S. self, 1.00, T. B. 2.00, NEW BRUNSWICK.—Frederic, Wm F. 2.00, Upper Harbor, C. D. 2.00, PRINCE EDWARD ISLAND.—Charlottown, per J. K. B. M. C. P. 2.00, C. O. C. 4.00, Eglar, G. H. 2.00, Charlottown, Rev. N. C. B. 2.00, per J. K. J. B. 1.00, P. K. 1.00, NOVA SCOTIA.—Halifax, W. 2.00, Lower Ardoise, P. M. 2.00, Amherst, per W. R. G. 1.00, D. MacD. 1.00, Halifax, A. D. 2.00, Tracadie, Rev. F. B. 2.00, Cape Canco, J. G. 1.00, Cross Roads, Mrs M. A. D. 1.00, Sydney, S. C. T. A. Socy, 4.00, UNITED STATES.—St Albans, V. T. P. B. 1.00, Providence R. I. C. J. W. 1.00, Cincinnati, O. B. A. 37.50, Swanton, Ohio, F. G. 2.00, Bayard, Mass, B. A. B. 1.00, New York, E. D. 2.00, S. M. P. and Co., 2.19, E. D. S. 1.20, E. D. S. 5.75, E. D. S. 1.00, NEWFOUNDLAND.—St. John's, J. P. 2.00, St. George's, T. S. 2.00, BRITISH COLUMBIA.—Kamloops, Sullivan, 2.00, MANITOBA.—Portage, Wm S. 2.00, ITALY.—Rome, F. K. 3.00, IRELAND.—Lisimore, per R. P. Sister M. F.

EPPE'S COCOA.—GRATEFUL AND COMFORTING.—By a thorough knowledge of the natural laws which govern the operations of digestion and nutrition, and by a careful application of the fine properties of well selected cocoa, Mr. Eppe has provided our breakfast tables with a delicately flavoured beverage which may save us many heavy doctors' bills.

P. O'NEILL, DEALER IN HAY, OATS, & GENERAL FEED STORE. The best quality of PRESSED HAY always on hand at reasonable prices. A CALL SOLICITED AT 273 WILLIAM STREET.

BASKERVILLE & BROS. (OTTAWA CITY.) Previous to their removal first May next to the large Brick Store now occupied at furniture shop, two doors east of their old stand, on Rideau Street, offers their ENTIRE STOCK AT COST PRICES.

J. G. PARKS, PHOTOGRAPHER, and publisher of STEREOSCOPIC AND OTHER VIEWS, LANTERN SLIDES, &c. 195 1/2 St. James Street, Montreal. Catalogue of views sent by post; prompt attention to enlargements. Mr. Parks has the negatives taken by Mr. Inglis for eight years on St. James Street, also the negatives taken by himself for the last twelve years. Photos can be had from the same Crystal Ivory paintings made, and process through photographs made especially adapted for same. Silver plates were awarded for various styles of work at the last Provincial Exhibition, also a number of first prizes at various other Exhibitions. [May 16, '78-79]

33 1/2 PER CENT.

Saved by buying your READY MADE CLOTHING at I. A. BEAUVAIS for cash. 4 cutters busy cutting from 8 a. m. till 10 p. m. See price list.

BEAUVAIS SUIT \$6.00 BEAUVAIS SUIT \$6.75 BEAUVAIS SUIT \$7.50 BEAUVAIS SUIT \$8.25 BEAUVAIS SUIT \$9.00 BEAUVAIS SUIT \$10.50 BEAUVAIS SUIT \$11.50 BEAUVAIS SUIT \$12.50 PLEASE CALL BEFORE BUYING ELSEWHERE.

I. A. BEAUVAIS, 190 St. Joseph Street.

March 27, '78-83

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GLOBES. 3, 5, 6, 10, 12, 16 and 30 in. in diam. Send for Catalogue. H. B. NILES & Co., Troy, N. Y. March 18, '78-8mos

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A Branch of the Ladies of Loretto, Dublin, Ireland. Board and Tuition—\$150 per annum. Send for circular and address to July 25-17 LADY SUPERIOR

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Two Medals for General proficiency in the different courses will be presented by His Excellency, Lord Dufferin, Governor General of Canada, Board and Tuition per year \$150. For further information and prospectus, address July 15-17 LADY SUPERIOR.

CONVENT OF ANGELS, Belleville, Ontario.

Conducted by the Ladies of Loretto. Studies will be resumed at this Institution, for Boarders and Day-Scholars, on the 1st of September. The Convent is situated in the most elevated part of the City, and offers rare advantages to parents desirous of procuring for their children a solid, useful and refined education. For particulars, please address THE LADY SUPERIOR, Loretto Convent, Belleville. July 25, 77-17

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The system of education embraces the English and French languages, Music, Drawing, Painting, and every kind of useful and ornamental needle work. TERMS: Board and Tuition in French and English..... \$6.00 Music and use of Instrument..... 2.00 Drawing and Painting..... 2.00 Bed and Bedding..... 1.00 Washing..... 1.00 Entrance Fee..... 3.00 The Scholastic year commences in SEPTEMBER, and closes at the end of JUNE. Nov 14, 77-14

PIANOS Another battle on high prices. RAGING WAR on the monopolist renewed.

See the Battle's latest Newspaper, full reply (sent free) before buying PIANO or ORGAN. Read my latest circular. WAR Lowest prices ever given. Address DANIEL F. DEATY, Washington N.J. Nov 14, 77

Stained Glass For Churches, Etc.

A. FITZPATRICK, Artist, Diploma of England, Supplies European Art Glass at the prices charged for the inferior article hitherto used here for Stained Glass. The best Memorial Windows. Send for prices, &c.

PRIZES RECEIVED: London 1871. Philadelphia 1876-First Prize Late of London, Eng.

Studio and Works, Stapleton, Staten Island, N. Y. June 20, '77

D. BARRY, B.C.L., ADVOCATE, 12 St. James Street, Montreal.

JOHN D. PURCELL, A.M., B.C.L., ADVOCATE, &c. No. 15 PLACE D'ARMES, Near the Jacques Cartier Bank, Montreal. Oct 10, '77 9-8m

DOHERTY & DOHERTY, ADVOCATES, &c. No. 60 ST. JAMES STREET, MONTREAL. T. J. DOHERTY, B.O.L. C. J. DOHERTY, A.B. B.C.L.

NOTICE. THE COUNTY OF HOCHELAGA BUILDING SOCIETY will apply to the Parliament of Canada, at its next session, to obtain a special act of incorporation, giving it power:

1st. To become an ordinary loan and investment society, with the privileges accorded to Permanent Building Societies according to the laws in force. 2nd. To discontinue and abandon the system of allotments. 3rd. To reduce its capital to twenty per cent of the amount now subscribed, except in so far as respects the holdings of present borrowers, who will remain shareholders for the full amount advanced to them. And if they prefer not to retain such shares, power to make arrangements with them for the repayment of what is due on their loans will be asked. 4th. To increase its capital stock from time to time; to create a reserve fund; to continue to issue temporary shares, if thought advisable; to create a lien on the shares for the payment of claims due to the Society; and to invest its moneys in public securities, and to accept personal, in addition to hypothecary guarantees as collateral security for loans made by it. And generally for any other powers necessary for the proper working of the said Society. H. JEANNOTTE, N. P. Sec.-Treas.

PROVINCIAL OF QUEBEC, District of Montreal. SUPERIOR COURT. Dame Mary Donahoe, of the City of Montreal, wife of Henry McVittie of the same place, and duly authorized to enter, en justice by an order of one of Her Majesty's Justices of the Superior Court. Plaintiff; and The said Henry McVittie, Defendant. The Plaintiff has instituted an action separation de biens against the Defendant. CURRAN & COYLE, Attorneys for Plaintiff. Montreal, 23rd April, 1878. 38-5

CHEAPSIDE

(ESTABLISHED 1819.)

437 & 439 NOTRE DAME ST.

HOSIERY.

Cotton, Merino, Lambs Wool.

Infants White Sox, Nos. 1 to 6. Colored Sox. Children's White Sox, 1 to 6. Colored Sox, 1 to 6. Boys Cotton Hose for Knickerbockers—Slate, Seal Brown, Navy Blue, Gray and Fancy, Seamless, no lumps in the toes or heels from 15c to 35c per pair. Girls Rose, Fancy, nicely varied assortment of colors all seamless, no lumps in the feet, 15c to 35c per pair. Girls White Hose, 7c up to 60c per pair. Girls Brown Hose, 9c up to 30c per pair. Girls Fancy Hose, 15c to 60c per pair. Ladies White Hose, 5c to \$1 per pair. Ladies Unbleached Hose, 10c to \$1 per pair. Ladies Balbriggan Hose. Ladies Black Hose. Ladies Self-colored Hose, Brown, Navy Blue, Grey, Oxford Slate, best makes, from 15c to \$1.25 per pair. Ladies fancy Hose in great variety. Gents Half Hose, 7c to 75c per pair. Gents White Sox. Gents Unbleached Sox, 10c to 50c. Gents Colored and Fancy Socks. Gents Balbriggan Half-Hose. Gents Merino Half-Hose. Gents Cotton Socks, with Merino feet.

Underclothing.

Ladies' Merino Vests, high neck and long sleeves. Ladies' Merino Vests, low neck and short sleeves. Ladies' Merino Pants. Boys' Merino Vests and Pants. Girls' Merino Vests and Pants. Men's and O. S. Men's Merino Vests and Pants from 30c up. N.B.—Our lambs wool Underclothing is so packed away, that we can sell from it during the entire summer season.

Canadian Hosiery.

We are now offering an excellent make of Cotton Hosiery, of Canadian manufacture. We desire our customers to examine these goods carefully, and give them a trial, for the following reasons:— Firstly—They are manufactured in Canada. Secondly—They possess great merit, and deserve attention. Thirdly—We recommend them.

Small Wares—Linen Goods—Cotton Goods—Gloves—Black Gloves—Dress Goods.

MANTLE DEPARTMENT—Up-Stairs (West side). STYLE AND FIT WARRANTED.

TAILORING DEPARTMENT—Up Stairs (East side).

Splendid assortment of Tweeds and Cloth. For Tailoring, go to CHEAPSIDE.

Dress Goods.

New Canterbury Cord, in seal brown, green, navy blue and olive green. Persian Cord, all colors, 15c, 20c, 25c, 30c, &c. Debeiges, grey and brown (all wool), 30c to 60c. Cashmeres, all wool, in checks, all colors, 30c up. Homepun, all wool, 20c up. Lustres and Brilliantines, all colors, 12 1/2, 15c, 20c, 25c to 60c. Figured Lustres, quite new, 20c, 25c and 30c. Seal Brown Lustres, all prices. Silver Grey Challies. Silk and Wool Mohair, beautiful shades.

Grenadines.

Plain Black Iron Grenadine, 20c to 40c. Black Gilt Grenadine, all prices.

Small Wares.

Pins, Needles, Buttons, Braids, Thread, Tape, Silk Spools, Silk Twist.

Corsets—Chrompton Make.

Queen Bess Corsets, with shoulder straps and skirt supporters. Corsets for Children. Children's Bands. Corsets, French Goods, at 50c each.

Domestic Goods.

English Prints from 6c to 17c per yard. Brown Cotton from 5c up. White Cotton from 7c up. An extra bargain in 30 in. White Cotton for 10c, worth 13c, per yard. Twilled Cotton, a good make, for 20c, worth 25c; sold elsewhere for 25c. Table Linens, in all makes, from 30c to \$2.50 per yard. Towels, Brown and Bleached, a splendid assortment, from 7c each to \$1.00 each. Oxford Shirting from 10c to 40c per yard; are splendid value.

We believe in the best Goods always! White Shirts—good line for 75c each, warranted full finish for evening dress. A good assortment of White Dress Shirts, from 75c to \$2.25 each. Our 75c White Shirt is the best value in the trade. Regatta Shirts, assorted. Oxford Shirts, assorted, for \$1.50 each, two collars, same as sold elsewhere for \$1.75 and \$2. Chintz and Alexandra Quilts, at greatly reduced prices. A good 10-4 Quilt for 85c. Gents' Ties and Scarfs. Gents' Collars and Cuffs.

Gloves.

The best assortment of Gloves, all kinds and makes at CHEAPSIDE.

ALEXANDRES!

IOUVIN'S! JOSEPHINES Best Makes.

Silk Thread Gloves all colours 5c up. Plaited Silk Gloves all colours. Pure Silk Gloves.

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Cotton, 30c up. Zanilla. Alapaca. Silk. Ladies' and Gents' Umbrellas. Ladies' Silk Scarfs and Ties. A magnificent assortment.

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437 & 439 NOTRE DAME STREET, FOR BARGAINS IN ALL KINDS OF PLAIN AND FANCY DRY GOODS.

A. A. MURPHY, PROPRIETOR.

[Established 1819.]

REV. JAMES CARMICHAEL.

ADDRESS AND PRESENTATION

BY THE

IRISH CATHOLICS OF MONTREAL.

A pleasing evidence of good will and kindly feeling was exhibited towards the Rev. James Carmichael, on the occasion of his leaving for Hamilton, Ont., by our Irish Catholic fellow-citizens. When it became known that Mr. Carmichael was going away, a meeting was called, a subscription entered into and an address voted. The presentation took place last evening in St. George's School-house, when a deputation composed of Wm. Wilson, Esq., President of St. Patrick's National Society; P. J. Coyle, Esq., President of St. Patrick's Society; Messrs. F. E. McNamee, M. P. Ryan, E. J. Charlton, B. J. Devins, George Barry and John O'Neill, waited on Mr. Carmichael, Mr. John O'Neill occupied the chair, read the address, and presented Mr. Carmichael with a purse of money.

Montreal, 25th April, 1878.

Rev. James Carmichael, M.A., etc., etc., Montreal.— REVEREND AND DEAR SIR—It is my pleasing duty to convey to you the following resolutions and accompanying, voted unanimously at an impromptu meeting of Irish Catholic citizens, held at the rooms of the St. Patrick's National Association, on Wednesday evening, the 24 instant Mr. Wm. Wilson in the chair:

That, having learned with regret the approaching departure from this city, of the Reverend James Carmichael, who, during his residence, has exercised a powerful influence in promoting harmony and good-will among Irishmen generally; who has stimulated in them a love for the land of their sires and for the poets, historians, and statesmen whom she has nurtured; whose delineations of Irish character, and impartial sketches of incident in Irish history, furnished at the same time evidences in his own person, of that supremacy in oratory which has long been accorded to Ireland's sons.

Resolved, That unalloyed feelings of regret are entertained at his departure, and a *cad mille foitve* would welcome his return. Resolved, That the Rev. Mr. Carmichael be requested to accept the contents of a hastily collected purse, as the spontaneous offering of those differing from him in religious sentiment, but who honor none the less, the Christian gentleman and the man of honor and good-will.

I have the honor to be, Rev. and dear sir, your obedient servant,

JOHN O'NEILL, Secretary.

The names of the subscribers are:—Mr. P. J. Coyle, President of St. Patrick's Society; Mr. Wm. Wilson, President of St. Patrick's National Society; Hon. Thos. Ryan, Messrs. B. Devlin, M. P.; J. W. McGavin, F. B. McNamee, W. H. Kingston, M. D.; M. P. Ryan, Edward Murphy, Owen McGarvey, Denis O'Brien, D. McCarthy, of Sorel; J. H. Semple P. C. Warren, John Murphy, Jos. E. Palmer, H. J. McCready, M. C. Mullarky, Wm. Safford, B. J. Devins, Joseph Cloran, Alderman J. E. Mullin, James O'Brien, John Tucker, Henry K. Gray, P. Doran, M. W. Kirwan, Michael Conway, John Brennan, Patrick Rooney, Michael Ryan, J. P. Sexton (the Recorder), M. Hicks, E. J. Charlton, James Howley, Bernard Tansey, P. J. Kearney, George Barry, Bernard McGuire and John O'Neill.

The Rev. Mr. Carmichael made the following reply:—

GENTLEMEN—I need scarcely tell you how pleasant and honored I feel by the address just read and kindly gift accompanying it. I accept both with grateful feelings, as an evidence that, in my humble way, I have been enabled to do something towards increasing that good will and sympathy which should ever exist between fellow-countrymen and fellow-citizens. Reared and trained as I have been, I have naturally held in view that civil and religious liberty is the birthright of every man; and hence while prizing deeply as I do, with love unchangeable, save for its ever increasing depth, the Church to which I belong, the great underlying principles of my own faith have logically led me to regard as the rights of others that liberty of conscience which I claim for myself. And that feeling led me to make a marked distinction between those religious opinions for the holding of which Protestant and Roman Catholic alike are responsible to God, and those kindly brotherly feelings, which love of a common country, and principles of true citizenship, should generate in every loyal heart. Making that distinction, conscientiously, I have done my best, conscientiously, to live at peace with all my countrymen that my citizenship has brought me into contact with, and to strengthen, as far as I possibly could, that loyal patriotic spirit which, in a young land like this, is an actual necessity for the well-being of our common interests. That you, so widely differing from me in creed, have endorsed these sentiments; that you have appreciated my weak efforts in cultivating these things which make for public peace, is to me a deep and brightened pleasure to be thought over quietly and thankfully, rather than to be described. Yet, I cannot but say that far more than kindly written words, or valued gift, is the happy, joyous thought that there is ground on which Irishmen can meet with feelings of fellowship and good-will, creditable alike to all. That God, in His mercy, may deepen this good-will between all Irishmen; that its culture may bring harvest of lasting peace, well worth our united reaping, is the earnest prayer of him who, once again, and parting with you, lacks but words to thank you for your kindly sentiments and valued gift.

The members of the deputation shook hands with the Revd. gentleman and withdrew.

THE PEACE OF OUR CITY.

MEETING OF THE CITY COUNCIL ON FRIDAY—LETTERS FROM THE CLERGY AND CORN EXCHANGE—THE ADDRESS TO THE ORANGEMEN—THE BLAKE ACT—PROMPT MEASURES TO BE TAKEN.

A meeting of the Council was held on Friday afternoon, His Worship Mayor Beaudry presiding. Present—Aldermen Stephens, Grenier, Clendinning, Mercer, Mullin, Hood, Melancon, Kennedy, Taylor, Hagar, Gauthier, Geneaux, Martin, Jeanotte, Donovan, Laurent, Laberge, McShane, Wilson. Mayor Beaudry announced that he called the meeting upon the requisition of five members of the Council to consider certain measures other than which the Council could not take up. He announced that he had received letters from the Corn Exchange Association and from the Roman Catholic clergy of Montreal bearing upon the question to be considered, which would both be read.

The City Clerk then read the resolution of the Corn Exchange Association calling the Council's attention to the lawlessness prevalent in Montreal, and asking their interference to stop it peremptorily.

THE LETTER FROM THE CATHOLIC CLERGY was read by the City Clerk as follows:— His Honor Mayor Beaudry of Montreal, Sr., Sr., &c.—

RESPECTED SIR,—Deeply interested in the peace and welfare of the city, as pastors of the Catholic English-speaking congregation of Montreal, we deem it our urgent duty to call your attention to

the deeds of lawless violence and bloodshed culminating just now in an act of murder that are daily occurring in our midst to the alarm and terror of every well-disposed citizen, and to expose to you the necessity of adopting in the City Council such efficacious measures as may appear to your enlightened wisdom equal to the greatness of the evil.

The press of the city chronicles week after week murderous assaults on unarmed and inoffending young men, yet nothing is done on the part of the authorities or of the citizens generally to arrest the progress of the evil. Public justice has overtaken a few of the guilty, but the punishment of those criminals appears to only stimulate their associates to commit deeds of blood of a still darker hue. What is the natural consequence of this state of things? It appears evident that in a city situated as Montreal is, it can result only in a war of religion, accompanied with all the sad consequences of such a conflict.

With such a gloomy prospect staring us in the face, no thinking man—be his religious opinions what they may—will judge an interference inopportune. We cannot remain indifferent whilst we see well-conducted and inoffensive young men, members of our own flocks struck down one after another by an organized system of assassination. Besides, we owe a duty to our good city. We do not think it prudent to try the forbearance of Catholics much longer. Finding themselves without due protection against insult, and against repeated attempts of assassination treacherously directed against them, they may be tempted in their desperation to do what every well-wisher of Montreal would deplore.

The confidence of your fellow-citizens has charged you, respected sir, and the Council over which you preside, with the guardianship of the peace, the good order and general welfare of the city. We therefore appeal to you as our Chief Magistrate, and to the City Council, to adopt efficacious measures to secure this sacred trust. As a gage of our readiness to cooperate with you, we submit the following suggestions for consideration:—

So long as bands of people, especially young men can parade the streets by day and by night, having deadly weapons concealed on their person and hatred in their hearts, there can be no security for the peace of the city, nor even for human life. The radical evil lies here, and at any cost it has to be rooted out. Let the law that forbids the carrying of concealed arms be made operative, and the great object will be attained. If at present deadly weapons must show themselves before the law can interfere, that is, the harm must be done before the law affords a remedy—let the defect be supplied at once, by an application to Parliament to give the right of searching all suspected persons. This right may be given only when necessary and for a limited time, and may be guarded against abuse; but such a right is imperatively called for here to quench the thirst for blood that exists in certain classes, and to prevent its becoming chronic. The action of this right will be feared only by the evil-disposed in the community. In fact, as the security of human life is the first necessity of society, every other consideration has to yield to it.

We also think that the present occasion demands an efficient addition to the Police Force.

We respectfully place before you and the City Council these suggestions feeling that in doing so we discharge ourselves of a serious responsibility, which we trust shall hereafter rest with the authorities of our city.

We have the honor to remain, Respected Sir,

Your obedient servants, P. O'DOWD, Priest, Pastor of St. Patrick's, J. HOGAN, Priest, Pastor of St. Ann's, P. LONERGAN, Priest, Pastor of St. Bridget's.

THE PROTESTANT CLERGY'S ADDRESS TO THE ORANGEMEN.

ALD. STEPHENS was pleased to see that the Catholic clergy had taken the matter in hand, and would like to submit to the Council a copy of the address which some time previously had been submitted to the Orangemen, signed by his Lordship the Metropolitan and thirty-seven Ministers of the Protestant Church. It was then read by the City Clerk as follows:—

MONTREAL, April 3, 1878.

To the Orangemen and Members of the Order of Young Britons in Montreal and throughout the Dominion of Canada:—

DEAR FRIENDS—As ministers of the reformed faith, and as those who may be supposed to have the best interests of our pure religion at heart, permit us to address you a few affectionate words for your earnest and prayerful consideration.

It is needless, we feel, to recur to the painful and ever to be regretted events of the last 12th of July. The incidents of that day are all too vividly before your eyes to require that we should rehearse them to you. We will, therefore, confine ourselves strictly to the things of the future, and to a consideration of those principles which, as Christian men, should undoubtedly guide us all. In doing so, we trust you will credit us with acting from the most conscientious of motives and from the kindest feelings towards yourselves, and from the most anxious desire to maintain, as far as possible, the peace and welfare of the country.

In writing to you on the present occasion we are acting on the assumption, which possibly may be incorrect, that the rumor is well founded which credits the Orangemen and Young Britons of Canada with having come to a fixed resolution to walk publicly in the streets of Montreal on the 12th of July next. Now, admitting that this is your present determination, we would most earnestly entreat you to reconsider it, and for the following reasons:—

First The Orange society is an order which honors the Bible above all other books, regarding it alone as the foundation of its faith and the guide of its conduct. You make it the grand central point around which you all rally; you carry it before you in your processions; in short, you base all your hopes on the Redeemer Whom it exalts and the promises it enfolds. Such, then, being the case, is it not, dear friends, incumbent upon you to submit the whole matter to the teaching of Him Who is not only our Saviour and Deliverer, but our Counsellor and Guide. Now, what were the principles He taught? Were they not those of meekness, gentleness and love? "When He was reviled," it is written, "He reviled not again." When He suffered, He threatened not, but committed Himself to Him that judgeth righteously. Turning to His sublime sermon on the Mount, we find Him saying, "Blessed are the poor in spirit." "Blessed are the weak." "Blessed are the peacemakers." "Ye have heard" He adds, "that it hath been said thou shalt love thy neighbor and hate thine enemy; but I say unto you, love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you and persecute you, that ye may be the children of your Father which is in heaven." Even when dying by the hands of his enemies, He said: Father, forgive them, for they know not what they do. As regards empire or the possession of earthly power, He said: My kingdom is not of this world, if My kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews; but now is My kingdom not from hence. Similar to this was the teaching of all the Apostles. St. Paul says: "Follow peace with all men, and holiness without which no man shall see the Lord;" and again: "If it be possible, as much as lieth in you, live peaceably with all men." "Put on, therefore,

as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, long suffering, forbearing one another and forgiving one another, if any man have a quarrel against any, even as Christ forgave you, so also do ye."

Now such being the undoubted teaching of the blessed Saviour and his Apostles, can you, dear friends, really believe that He, your admitted Head requires of you a policy so contrary to all His principles, of peace, and so calculated to arouse the worst passions of the heart, as that with which you are now credited? With his words, "Blessed are the peacemakers," sounding in your ears, can you agree among yourselves to do that which will sow bitterness and discord throughout the length and breadth of the land—which will not only drench our streets with blood, but carry enmity and strife into every city and town in Canada? Most earnestly, therefore, would we press upon you as Christian men this solemn consideration, urging upon you at the same time to reflect whether, after all, the victories you seek for may not be achieved in a calmer and more Christ-like way.

Second. As the question of legal rights is continually being raised, we wish to say we are quite willing to admit that, as far as the actual law is concerned, there may be nothing against your walking in public procession on that day; but we would most solemnly urge upon you to prayerfully consider the question whether such a course is really expedient. "All things," said the Apostle Paul, "are lawful unto me, but all things are not expedient." Now, in this instance, when you reflect what the inevitable results of a public parade in Montreal would be, can you really look up before God and say "it is expedient that we should walk?" As far as our judgment dear brethren, goes we should say it is not.

Third. Is such a course necessary? If we, the Protestants of Montreal, were suffering dire persecution from the hands of Roman Catholics, or were we in any way hindered from serving God according to the dictates of our own conscience, then our position would be such as might reasonably cause alarm and call for your interposition and aid, but seeing that such a state of things does not exist, and that whatever political or social disadvantages there may be from which we are suffering, are only those which necessarily result from our numerical inferiority to our pagan to admit of any dispute, therefore for these reasons, conclusive to our mind, we would affectionately urge you to wholly abandon the intention, if any such there may be of walking in Montreal on the 12th of July next, and most sincerely will we pray that the God of all Grace may guide you, dear brethren, to a right judgment in this most important matter, and lead you for Christ's sake to consult only those things which make for peace.

Yours affectionately,

- A MONTREAL. WM. BOND, Dean of Montreal. WM. T. LEACH, Archdeacon of Montreal. MAURICE S. BALDWIN, Rector of the Parish of Montreal. GAVIN LANG, Minister of St. Andrew's Church, Church of Scotland, Montreal. RICHARD LONSDALE, Archdeacon of St. Andrews. GEO. DOUGLAS. JAMES CARMICHAEL, Assistant Minister St. George's Church. JOHN EMPSON, Rector of St. Matthew's. S. BELCHER, Rector Grace Church, Montreal. J. ELLEGOOD, Rector Church of St. James the Apostle, and honorary Canon, Cathedral. LEWIS EVANS, Rector of St. Stephen's Church, and honorary Canon, Christ Church Cathedral. JOHN FREDERICK STEVENSON, LL.B., Minister of Emmanuel Church. JOHN JENKINS, D. D., Minister of St. Paul's Church. D. H. MACVICAR, LL.D., S.T.P., Principal Presbyterian College, Montreal. JOHN CAMPBELL, M. A., L.T.P., Presbyterian College. LEO GAETZ, St. James street Methodist Church. JOHN SCHIMMER, M.A., Minister of St. Joseph street Presbyterian Church. ANDERSON, Rector of Sorel, Hon. Canon of Christ Church Cathedral. JOHN C. BAXTER, Minister of Stanley street Presbyterian Church. ROBT. CAMPBELL, M.A., Minister of the St. Gabriel Church. J. PHILIP DUMOULIN, Rector of St. Martin's Church. WM. HENDERSON, M.A., Principal M.D., S.C. ROBERT LINDSAY, Rector of St. Thomas', Montreal. JAS. H. DIXON, St. Jude's, Montreal. GEO. ROBINSON, Incumbent Christ Church, Alymer. J. GILBERT BAYLIS, Assistant Minister, Christ Church Cathedral. H. J. EVANS, Missionary to Lacbute and Arundel. LESTOCK DES BRISAY, B.A., Rector of St. Luke's Montreal. HENRY WILKES, D.D., LL.D., Principal of the Cong. Coll. of B.N.A. ALFRED J. BRAY, Zion Church. J. H. BLACK, Esktue Church. JAMES ROY, M.A., Minister of Wesley Church. BEN. LONGLEY, Douglas Methodist Church. J. CONDRER, Minister, Unitarian Church. JOHN GORDON, Pastor of Olivet Baptist Church. GEO. H. WELLS, Pastor American Presbyterian Church. WM. CRAIG, Rector Trinity Church, Montreal.

THE BLAKE ACT.

Mayor BEAUDRY here announced that he had that day received a copy of the Blake Act, now before Parliament, and intended to be applicable to Montreal's present condition.

The Council ordered it read. It is similar to that already published in the Gazette a few days ago, is modelled after the Public Works Act and the Irish Act, and to remain in force until next session of Parliament; the Act to apply to any district named in a proclamation published in the Canada Gazette.

A proclamation to be published before it be deemed inoperative, and public notice to be given of its enforcement or discontinuance. It proposes that from and after the time named on the proclamation it should not be lawful for any person not an officer of the peace, soldier or sailor in Her Majesty's service, to carry and have elsewhere than in his own house, any firearms or other dangerous and deadly weapons; any person carrying such weapons in contravention of the statute should be guilty of a misdemeanour, and liable to imprisonment for any term not exceeding 12 months; and it shall be lawful for any person to apprehend any person found in the act of carrying weapons, and to deliver him over to an officer of the peace, with a view to his being dealt with according to law; that it should be the duty of any constable or officer to take from any person their arms or deadly weapons which should be thereupon forfeited to Her Majesty; that the Governor-in-Council should appoint commissioners to grant licenses to persons to carry arms, the license to be revocable by such persons at will; and that the seventh clause of the Act respecting offences against the person should apply with reference to the procedure.

Ald. STEPHENS now moved, seconded by Ald. GENEUX—

That in the opinion of this Council, the most stringent regulations should be incorporated into the Criminal Law of the Dominion, respecting

the carrying of deadly weapons in the street and public places.

That, in order to effectively carry out the provisions of the law in this respect, it is advisable to provide:—

1. That the persons of suspected parties may be searched by police constables.
2. That persons found in possession of deadly weapons upon the streets may be arrested for this offence alone, and the arms confiscated.
3. That a heavy penalty shall be enforced for the offence, of at least \$100, or one year's imprisonment.
4. That offenders be summarily tried before a justice; and such other amendments as in the wisdom of the Legislature shall be deemed necessary.

That a copy of these resolutions be telegraphed to the Hon. Edward Blake.

J. H. SEMPLE

IMPORTER AND WHOLESALE GROCER, 53 ST. PETER STREET, MONTREAL.

ST. PATRICK'S HALL ASSOCIATION.

All claims against the above Association must be placed, duly attested, in the hands of the Treasurer, Mr. M. C. Mullarky, No. 8 St. Helen Street, within thirty days from date, and all amounts due to the Association must be paid within the same period, preparatory to a final closing of the affairs of the Association.

By order of the DIRECTORS. 39-5 Montreal, May 8th, 1878.

KNIGHTS OF ST. PATRICK.

A meeting of the above organization will be held in their Hall, BONAVENTURE STREET, opposite Little St. Antoine Street, on FRIDAY EVENING, May 10th, at EIGHT o'clock sharp. Members of Irish Catholic Societies, and Catholics in general are invited to attend. JOHN GRANT, Secretary.

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R. DEZIEL, 190 ST. JOSEPH STREET.

I. A. BEAUVAIS will have much pleasure in serving customers and the public generally, with great advantage to themselves, considering the stock and low prices. I. A. Beauvais can offer goods, as I pay cash for all my goods, and sell only for cash. All my customers can save 33 1/2 per cent by buying from me. I hope you will give a call before long. See Price List:—

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Please don't forget me, and an early call will be most satisfactory.

I. A. BEAUVAIS, 190 JOSEPH STREET.

CARD. NOTICE—All persons indebted to Dr. F. Routh, are requested to pay the same at the office of Messrs Curran & Coyle, St. James Street, all accounts remaining unpaid after the 15th May, legal proceedings will be taken for their collection. 33-2

1878.

PREMIUM LIST

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