

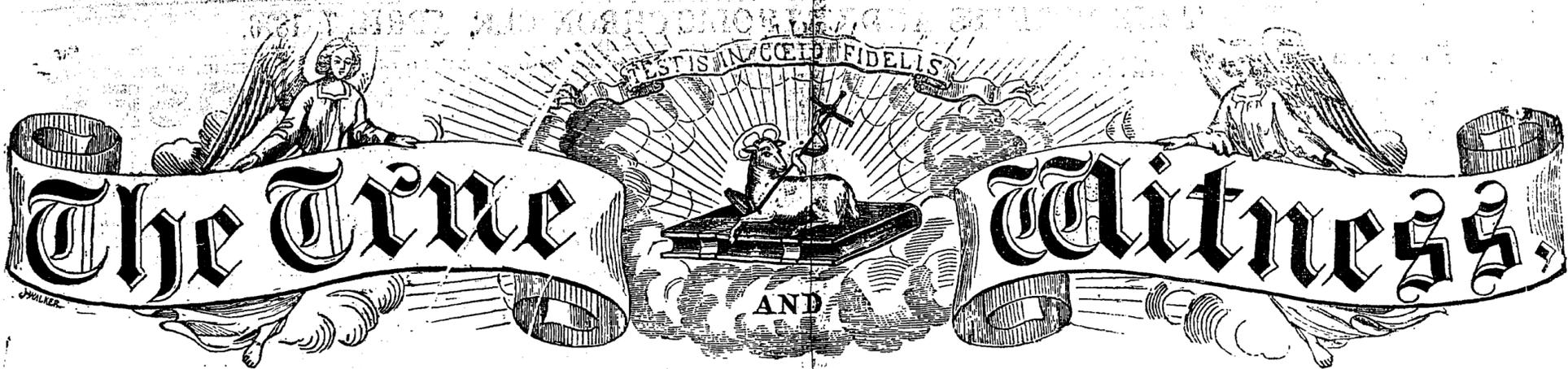
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CATHOLIC CHRONICLE.

VOL. XXVI.

MONTREAL, FRIDAY, APRIL 7, 1876.

NO. 34.

AGENTS for the DOMINION. CATHOLIC PERIODICALS.

Table listing various Catholic periodicals and their subscription rates. Includes titles like 'New York Tablet', 'Boston Pilot', 'Dublin Nation', etc., with prices in dollars and cents.

Subscriptions to the above ends on January 1st of each year, except Catholic World which ends on April 1st. All Subscriptions are payable in advance.

Union with Our Lord Jesus Christ in His Principal Mysteries for All Seasons of the Year. By the Rev. Fr. John Baptist Saint-Jure, S.J., author of "Treatise on the Knowledge and Love of Jesus Christ," etc.

THE CROSS. Blest they who seek While in their youth With spirit meek, The way of truth.

To them the Sacred Scriptures now display Christ as the only true and living way; His precious blood on Calvary was given, To make them heirs of endless bliss in Heaven.

WINIFRED, COUNTESS OF NITHSDALE. A TALE OF THE JACOBITE WARS.

By LADY DEGRE.

CHAPTER IX.—(Continued).

"Winifred, do you think your sister Lucy, the abbess, would let them be pensioners in your old convent? I should engage in this business with better heart if I knew that my boy and poor little Annie were safe in any other land. I would urge you accompanying them,"—Lady Nithsdale started—"but I know that it would be in vain."

from their paternal halls, pass under the archway and emerge into the brighter light beyond, he felt that the heir of the house of Maxwell had forever quitted the tower of his ancestors; and that he, by his own act and deed, was about to deprive his child of his home, his heritage, his titles, and his country. Bitter were the thoughts which struggled in his soul. He turned abruptly from the portal, and strode with a heavy but firm step into the withdrawing-room beyond the hall.

ministers of the law who might seek to make you answerable for the actions of your husband. But, before I go, I must commit to your care the title-deeds to the estates, and the other papers, which may secure to us and to our children some property, in case of the worst." Lord Nithsdale then entered into all necessary details concerning his wishes and intentions, with a firm, methodical coolness, which proved how little he expected ever to return to the happy home of his youth and manhood.

the memorials of his ancestors. He passed the Tower of Repentance—a monument of the ostentatious remorse of John, Lord Herries. In the distance he saw the Castle of Hadham, which came into his family by the marriage of Sir John Maxwell, to Agnes, heiress of the Lord Herries of Terregles. "And the time will come," he thought, "when the Maxwells will be forgotten in a country where they have been known and where they have been honored, where they have been feared and where they have been loved, for so many centuries! But if remembered, their name shall never be coupled with dishonor, with treachery, or with disloyalty." and he spurred his gallant horse, hastening from scenes which, while they confirmed him in his devotion to the cause he had espoused, made him feel the extent of the sacrifice he was making.

spare her the feeling of blank and hopeless self-immolation which pervaded his own soul, he refrained from expressing his full conviction of the inadequacy of their means, the mismanagement of these means which they displayed, the futility of all their endeavors, still she could plainly perceive that his fears, rather than his hopes, had gathered strength since they parted. She was one day seated in the tapestried withdrawing-room, from whose large and deep windows the earl had taken his last sad look over his vast possessions; her eye was mechanically following the mazes of the Nith, as it wound through the valley below, when Amy Evans hastily entered, with a joyful countenance, and a thick packet in her hand.

BEARING THE PALM.

[Reprinted from the Western Home Journal, Detroit, April 6, 1873.]
Fast the days are now approaching—days of mingled grief and joy—

Days the import of whose coming Unbelief can never destroy;
For the Church of God, whose Founder suffered then His utmost pain,
Yearly brings them to remembrance: Holy Week comes once again!

For the Church is ever living, and as seasons onward roll,
Runs her calendar of past events all present to the soul!
And from glad Annunciation on to glorious Easter morn,
The Christian year shows forth His life who for our sakes was born!

And to-morrow is His triumph and with Him we may rejoice,
Bearing palms to lay before Him,—praising Him with every voice.
Shout "Hosanna in the highest! Praises now to David's son!"
Blessed thrice is He who cometh,—ours the victory He has won!"

For our Lord's triumphal entry to the Holy City then
Only shadowed forth his conquest in the battle "for us men;"
And as Christ has gained the victory over Death and Hell, so we,
If we deem ourselves his children, closest followers must be.

'Twas it was in every nation where the name of Christ was heard:
Multitudes sought out His passion—strongest precept was His word.
And as ages pass before us, nations rise and fall away,
Passes too the white-robed army, bearing palms through endless day!

Not alone the strong-limbed warrior, armed and mailed for earthly fight,
Who can laugh and scoff at torture, and in suffering delight;
Weakest women join the army,—Nature chooses not this state;
Christ alone gives grace to suffer, and the Master imitate.

after he entered the Hospital, McEntyre stated, as he had been in the habit of doing in health, that he would become a Catholic; and that he would send for the priest; then, at a later period, when he thought he was in danger, that he, of his own accord, sent for the priest—thus carrying out the intention he so long entertained, and had so often expressed; that, when the priest came to his bedside he fully satisfied the priest of the sincerity of his intention and wish to join the Catholic Church—

"he declared to me that he wished to become a Catholic and that he always had that inclination." (See Testimony of Father Leclaire). That he accepted freely and with attention the instructions given him; that he obeyed ministerial direction of the priest to prepare for confession by a careful examination of conscience; that on the first occasion the Protestant minister was brought to him he said, as the minister was leaving the ward, "I don't want him." (See Testimony of Mary McGuire). That, on the fourth day after the priest was prevented from seeing him, (during which four days he was visited by the minister) he complained that the priest did not come to see him according to promise, that he was watching for him two days; that, when the dying man was told that Father Leclaire was not allowed to see him, he said: "Father Leclaire knows my mind—he is the first man I will lay hands on when I leave the Hospital," that, seeing himself deprived of the consolations of religion he longed for, and feeling that the Hospital people, who suspected his intentions, were watching him, he drew a long breath, and then expressed the bitter anguish of his soul in these words: "I am surrounded by a crowd of serpents." (See Testimony of Mary McGuire and of Thomas Sheehan.)

This, gentlemen, is a fair summary of the evidence which makes known the wish and intention of the deceased McEntyre to become a Catholic, before his sickness, and during the time he was in Hospital, up to three days before his death. Four days of the attendance of the Protestant minister, and of the exclusion of the priest from the bedside of the sick man are included in this period. We shall now state briefly the facts of the evidence relative to the exclusion of the priest from visiting McEntyre:—

On the 26th December McEntyre expressed his wish to see the priest, this wish was conveyed to Father Leclaire next morning, when he, without delay, visited the patient. The ministry of Father Leclaire was freely accepted, his instructions attended to and his direction obeyed by McEntyre. Whilst thus engaged in rendering the services of his ministry to the sick man, on the demand of that sick man, the priest was interrupted, first by a nurse of the Hospital, and then obliged to desist altogether by Doctor Cameron. In this interruption of the priest in the discharge of his solemn duties towards a dying man the doctor was not obeying any rule of the Institution, according to his own acknowledgment; on the occasion of the priest's interruption he simply made up his own mind that it should be so; the following day when he repeated his refusal, he alleged he had orders. The doctor did not venture to allege as a reason for interrupting the ministry of the priest, that the patient did not wish to see him, or had not demanded his attendance; the silence of the doctor on these two points is a sufficient admission that he, the doctor, knew that the patient McEntyre had demanded the priest and desired his attendance, and this presumption is raised to evidence by the refusal of the doctor to accompany Father Leclaire, Father Singer, the regular Catholic chaplain, and two witnesses of his own choice, to the bed of the sick man, to ask him the simple question, whether he desired the priest or not. If we suppose that the doctor was ignorant of the real dispositions of McEntyre, his conduct in refusing this just and most reasonable proposal of Father Leclaire cannot be explained on any principle of common-sense or propriety. The tardy excuse given by the doctor for refusing an interview of a word with McEntyre, that the patient was too weak to bear excitement, cannot be admitted for a moment. We have evidence, which from a motive of delicacy we withhold for the present, that a Protestant lady was the same evening permitted to make a prolonged visit to the patient, and that she tried hard to engage him in a rather exciting form of prayer, which, however, he declined to do.

These remarks fully sustained by the evidence we produce bring home to Dr. Cameron the serious charge of having interrupted a priest engaged in the functions of his ministry in favor of a dying man, who had demanded his spiritual care. The evidence goes yet further, when on the morning of the 28th December, the doctor would not allow Father Leclaire to return to McEntyre, already under his care; the doctor said, McEntyre must see his minister first, and he, the doctor, took twenty-four hours for the purpose, dismissing Father Leclaire during that time. In this conduct of Dr. Cameron we find two grievous offences; the one is that of proselytism, the other is a direct violation of liberty of conscience. Let us take proselytism. McEntyre asked for the priest, accepted his ministry, desired to enter the Catholic Church in order to have the spiritual benefits of her sacraments, and had already made his preparation for this great change. Doctor Cameron appears, and says so, I will not permit you McEntyre, you must wait my good pleasure; fixes twenty-four hours, which time, he, the doctor, employs to operate, either mediately or immediately, on the mind and on the wishes of the dying man, in order to change his resolution, and to settle him back in a church which for years he had determined to abandon. A minister McEntyre did not ask for, did not wish to see, ("I don't want him") is brought to his bed, and the priest he did ask for, under whose care he placed himself with confidence, is excluded; the poor dying man strain his longing eyes during two days in vain, he will not be permitted by this official to see the priest of his choice, he will not be permitted to taste the consolations of that religion in which for years he had resolved to die. Is this not proselytism?

Now let us see the other offence, a direct violation of the rights of conscience. Take the evidence in hand. McEntyre is prepared to make his confession, and the priest comes to receive that confession; this is Tuesday morning, the 28th December. Doctor Cameron steps in and forbids the priest to return to the sick penitent, and thereby forcibly prevents the sick man from performing a religious act he desired to perform, and which according to his actual belief was of the most vital importance for his spiritual welfare. The doctor's interdiction must be obeyed for twenty-four hours. At the bidding of this official a dying man must interrupt and suspend all his acts of preparation to appear before God, and during twenty-four hours he must surrender his wishes, his liberty, and his conscience to the fanaticism of Doctor Cameron. What right had the doctor to invade the dearest and holiest possession of a dying man's soul, even for twenty-four hours? Could the doctor guarantee his life for that period of time? What right had he to trammel the liberty of a conscience on the very eve of rendering its account to the Supreme Judge? Doctor Cameron took away from poor McEntyre all liberty of conscience for twenty-four hours, and McEntyre died without having that liberty again restored to him.

understand these distressing expressions, "I don't want him" (the minister). They (the people of the Hospital) seeing his helpless condition, and suspecting his intentions, were watching him, "I am surrounded by a crowd of serpents." "Father Leclaire knows my mind, when I get around he is the first man I will lay hands on me." Are these the expressions and the sentiments of a man that was free, of a mind at peace, of a conscience that was satisfied?

We hesitate not to affirm that two offences are here brought home to Doctor Cameron, and to all who participated in his act; proselytism and a violation of liberty of conscience, both under a most cruel form, because the victim was a dying man. Even could it be shown that McEntyre did change his mind subsequently, those offences remained proved; nor can any interchange of sentiments on the part of McEntyre, excuse in the least the violence that prevented the priest of his choice from administering to him the consolations of religion which he demanded.

After this statement of the facts connected with the McEntyre case, and which are based upon solemn and legal evidence, a few remarks will suffice to correct some errors which appear in the resolutions of the Committee of Management of the 10th of January.

In the second resolution we find the following: "The Committee cannot recognize any other mode of procuring the services of a minister of religion than through the officials at the Hospital." This rule is not found in the Constitutions or By-laws of the General Hospital; it was never known to exist before the 10th of last January. We are clearly justified in calling it a new rule, made post factum, to cover the McEntyre case. Hitherto the rule on this point has been a uniform usage, according to which our priests attended a patient in the Hospital—or by a relative or friend at the request of a patient. Our pastor, Father Dowd, who has an experience of the Hospital during the last twenty-eight years, assures us that more than half his calls to that institution came through relatives and friends of the patients. Can this rule of usage, hitherto followed without complaint, and to the great consolation of the sick, be now repealed as means of escaping out of an awkward difficulty? Does your Board see no inconvenience in calling the visits of a priest "irregular and unwarranted" when those visits have been requested by a father for his sick child, a husband for his sick wife, a friend for a sick friend?

A Catholic patient, though in no danger of death may have many reasons for desiring the visit of his pastor, these reasons are freely communicated to the ear of relative or a friend, but would not be entrusted to an official of the Hospital. We cannot believe that the Committee of Management took these inconveniences into consideration, before promulgating their new rule.

The third resolution, using the new rule just mentioned as a basis, goes on to say: "that the visits of the Rev. Mr. Leclaire to the bedside of McEntyre for the purpose of religious ministrations and of baptizing him into the Roman Catholic Church without the knowledge of the Hospital authorities, were irregular and unwarranted." We regret to find the Committee of Management in the position in which this resolution places them. In virtue of the post factum rule promulgated on the 10th of January, the Committee attempt to make appear "irregular and unwarranted" the visits of Father Leclaire to McEntyre in the preceding month of December. The rule of usage, the only one known to exist as we have already shown, made the visits of Father Leclaire to the bedside of McEntyre both regular and warranted; and we presume that it will appear to your Board, as it does to us, that no good reason demands the cancelling of that rule, and that both necessity and reason demand its maintenance. We have to add that this ancient usage has never embarrassed the administration of the Hospital, except when, as in the case of McEntyre, the officials of the Hospital improperly interfered with the ministry of the priest, and the religious liberty of the patient. The visits of Father Leclaire were not hidden from the authorities of the Hospital; on the contrary, when the proper time came, and before the formal admission of McEntyre into the Church, Father Leclaire requested the Doctor to change his card, as he, McEntyre, now professed to be a Catholic. The evidence before your Board tells the result of this polite request, and must convince the Board that Catholics cannot and ought not to allow their religious liberty to be trammelled or interfered with by the caprices or prejudices of any official.

The fourth and fifth resolutions are amply replied to in the evidence before your Board. In the sixth resolution, allusion is made to "an impertinence having been addressed to the patient to induce him to change his religion,"—on this we have to give a word of explanation. This "impertinence" took place only on the day after McEntyre had demanded the attendance of Father Leclaire, and consequently could have no influence whatever on the religious change of the patient.

The girl from whom the impertinence complained of came was the sister of the intended wife of McEntyre, who, seeing him in danger of death, wished to induce him not to delay longer to give effect to the resolution he had so often expressed to her whilst in health, of becoming a Catholic.

The approbation given in the seventh resolution to the Lady Superintendent for interrupting Father Leclaire in the functions of his ministry, and to Dr. Cameron, for refusing to allow that clergyman to proceed with his duties, is quite natural. Some of the gentlemen of the Committee having already compromised themselves by giving certain "orders," the resolution was simply an act of self-defence.

The resolution states, reasonably enough, that the Doctor required to know the real sentiments of the patient, but surely twenty-four hours were not required for that purpose; a few moments would have been sufficient for a visit to the bed of McEntyre to ascertain his wish, as was requested by Father Leclaire, but twenty-four hours were required to bring to the sick bed of McEntyre a Protestant minister for whom he did not ask.

The eighth resolution is fully met by the evidence before your Board. We appeal to the good taste and sense of justice of your Board to cancel the ninth resolution. The insult it offers to Father Leclaire affects us all, and can do no good. His accusation against Doctor Cameron is proved to be well-founded by sworn testimony; and, besides, the Rev. gentleman has rights, protected by the laws of the country which he will not forego when called to exercise his ministry, in the General Hospital or out of it.

In regard to the tenth resolution, we have to remark that, whilst glad to acknowledge the general good management of the Hospital, and the invaluable services it renders to the community, we cannot admit the claim advanced by the Committee "that its management has been characterized by complete freedom from all religious distinctions." It may be unknown to your Board, but truth obliges us to demur to that item of praise, as not deserved. We do not wish to enlarge the present difficulty by adding to it others of the same kind; we are, however, in a position to assure your Board that Catholics have occasion to complain of attempts at proselytism, and of other acts of religious interference by the officials of the Hospital, and by others tolerated by these officials.

The principle involved in the McEntyre case once satisfactorily arranged, these other complaints can be brought under the formal notice of the proper authorities for adjustment.

The eleventh resolution includes all ministers of religion, but no doubt it is intended only for Catholic priests; as the case of Father Leclaire shows. Permit us to remark on this singular resolution,

that no general hospital in the civilized world ever thought of shutting out the visits of relatives and friends interested in the welfare of the sick patients. These visits are permitted everywhere, not by sufferance, but by a law or instinct of humanity. Then as to ministers of religion, besides the law of humanity, there is a law of religion, which not only authorizes them to attend to their flock under all circumstances, but makes that attendance a solemn obligation. The minister of religion must surely have a right to do what the law of God obliges him to do. Again, it will not be said that a patient forfeits his religious liberty by entering the General Hospital, if not he has a right to the presence of his pastor, whenever that presence is necessary for the discharge of his religious duties. Here then we find at least two rights when the Committee of Management says there is none. If visits to the Hospital are "not of right but of sufferance" the Committee have the right to prevent them all. Rights do not usually conflict in this manner, so that we are inclined to think that all the rights are on one side and a mere assumption of arbitrary power on the other.

Gentlemen, we conclude this unavoidably long statement by expressing the hope that we have satisfied your Board that a grievous wrong has been committed in the McEntyre case.

The poor young man has passed to his Judge, with the long-cherished wish of his heart unsatisfied, through the conduct of the officials of the General Hospital, of which you represent the highest authority. McEntyre is beyond your reach, you can not repair the injury done him; but his trusted pastor so unworthily treated still survives, you can make some amends to him, and you can protect from any injury, similar to that inflicted on McEntyre, other patients who in their need may seek the advantages of the Hospital, and may think it for their eternal interests to use their religious liberty, as he wished to do.

We are willing to forget the past if your Board will give us what is asked for in the 2nd resolution—"an ample guarantee that perfect freedom shall be given to all patients in the General Hospital to ask for the clergyman of their choice, and to all Catholic priests, when called for, to attend without obstacle or hindrance of any kind from any official of the institution, to the spiritual care of all those who may choose their ministry." We disown altogether every attempt at proselytism, but we claim, in the largest sense, liberty of conscience. Our priests have always carried their respect for this liberty of conscience, in regard to the patients in the Hospital, even to the extreme of delicacy,—they challenge accusation, or even reasonable suspicion on this point. Should some further precaution be judged necessary, the doctor can ascertain for himself the wish of the patient, only however, in the presence of the priest, or at least of some trustworthy Catholic,—any different arrangement cannot inspire confidence. Nor should this demand appear unreasonable to your Board, since neither on the Committee of Management nor amongst officials of the Hospital have Catholics a single representative.

In the love of peace, in the interest of the General Hospital, and in a spirit of justice, we respectfully request your serious and enlightened consideration of our demand.

We have the honor to remain, gentlemen, your obedient Servants,  
(On behalf of the Committee)  
(Signed,) P. DOWD, Priest, Chairman.

Montreal, February the 7th, 1876.

APPENDIX 1.

At a meeting of the St. Patrick's Congregation held in the society on Sunday the 16th January after Grand Mass, the following resolutions were unanimously adopted:

1st. Resolved.—That the violence done to liberty of conscience, in the case of William McEntyre, who died on the 3rd inst., in the General Hospital of this city, directly concerns all friends of religious liberty, but more immediately the St. Patrick's Congregation; and that we heartily endorse the action of our priests in this sad and most regrettable outrage against religious liberty in general, and against the free adoption and profession of the Catholic religion in particular.

2nd. Resolved.—That the vital principle involved in the case of young McEntyre must be defended at any cost; and that therefore we pledge ourselves to support our clergy in the prosecution of the case, till an ample guarantee has been secured that perfect freedom shall be given to all patients in the General Hospital to ask for the clergyman of their choice, and to all Catholic priests, when asked for, to attend, without obstacle or interference of any kind from any official of the institution, to the spiritual care of all those who may choose their ministry.

3rd. Resolved.—That a committee of five gentlemen, with power to add to their number, be now appointed to co-operate with our priests in the employment of all such means as may be deemed expedient to secure the object of the above resolution, and that they be authorized to appeal to the general support of the Catholics of the city, should that step be found necessary for the purpose.

4th. Resolved.—That in regard to the ninth published resolution of the Committee of Management, forbidding Father Leclaire, one of our pastors, to visit the Hospital, though demanded by a penitent or other patient who might require his ministry, we condemn the said resolutions as being in the highest degree arbitrary, offensive and unjust, and we pledge ourselves to Father Leclaire to sustain him in the adoption of legal or other measures to vindicate his own clear and just rights, and the rights of those who may require the benefit of his holy ministry.

(Signed,) P. DOWD, Priest, Chairman.

APPENDIX 2.

Olivier Rousseau, aged sixty-seven years, residing at 465 St. Joseph street, in this city, following the occupation of cook, being duly sworn at his own request, deposed as follows:

I have known the late William McEntyre, who died in the Montreal General Hospital on the third of this month, over two years; saw him regularly twice a week; he declared to me that he would never die a Protestant; that he would become a Catholic; repeated these several times. I went to his last sickness; I said to him, "Do you not think of becoming a Catholic?" He answered, "Yes, I will become a Catholic; I will not die in the Protestant religion; I will send for the priest and I will become a Catholic." And further deponent saith not, and declares he cannot write or sign his name.

Sworn to before me at Montreal this twenty-second day of January, one thousand eight hundred and seventy-six.  
(Signed,) A. BROGAN, Comr. S. C.

Joseph Briere, aged twenty years, butcher, living at 380 St. Joseph street in this city, being duly sworn at his own request, deposed as follows:—I knew the late William McEntyre well. About two weeks before his last sickness McEntyre said to me, "I have seen my girl, and she told me I should be a good Irishman and become a Catholic." I asked McEntyre what he answered to that; he said, "Yes, all right." McEntyre used often to say to me, "I went to mass at St. Patrick's last Sunday."  
(Signed,) JOSEPH BRIERE.

Sworn to before me at Montreal this twenty-second day of January, one thousand eight hundred and seventy-six.  
(Signed,) A. BROGAN, Comr. S. C.

Michael McShane, aged forty-four years, butcher, living at 384 Dorchester street, in this city, being duly sworn at his own request, deposed as follows:—I knew the late William McEntyre well; he worked for me at his trade of butcher over two years, and resided at my house during that time. I never interfered with him about religion, but he frequently told me that he knew the Catholic prayers and catechism, having been taught them by his grandmother who was a Catholic, and that he intended to become a Catholic himself. When offered meat on Fridays he frequently refused to eat it, though sometimes pressed to do so, on account of his hard work; he often attended St. Patrick's Church with my children.  
(Signed,) MICHAEL McSHANE.

Sworn to before me at Montreal this twenty-second day of January, one thousand eight hundred and seventy-six.  
(Signed,) A. BROGAN, Comr. S. C.

James McShane, Sr., seventy-five years, proprietor, residing at 141 St. Joseph street, being duly sworn at his own request, deposed as follows:—I knew the late William McEntyre well during about two years, as he used to work in my yard for my son; he often told me that he had been reared as a Catholic by his grandmother, that he never went to a Protestant Church since he came to this country, never went to any but the Catholic church; that he was as much a Catholic in mind as myself.  
(Signed,) JAMES McSHANE, Sr.

Sworn to before me at Montreal, this twenty-second day of January, one thousand eight hundred and seventy-six.  
(Signed,) A. BROGAN, Comr. S. C.

Mary McGuire, aged twenty-six, servant, residing at Hon. Peter Mitchell's, 190 Mountain street, in this city, being duly sworn at her own request, deposed as follows:—I began to keep company with the late William McEntyre about eighteen months past; I then told him I would not keep his company if he remained a Protestant; he said his inclination had always been since his boyhood to become a Catholic; he often repeated the same thing to me and my sister Catherine; it was a matter well understood that he would become a Catholic before our marriage. He often came to St. Patrick's with me. Two weeks before he fell sick he wanted me to come to Father Dowd to get a pew in St. Patrick's, and to tell Father Dowd that he wished to become a Catholic; I put him off, saying it would be time enough when we were ready to get married. On Sunday evening, the 26th December last, finding himself sinking, he asked me would he be buried in the Catholic cemetery; I said no, as he was still a Protestant; he then said: "Will you send Father Leclaire to see me, he was the priest who was with Catherine (my sister) when she was sick, I wish to have a long discourse with him." I told my sister Catherine to come to Father Leclaire, that William McEntyre wanted him.

On Tuesday, the 28th December last, I went to the Hospital in the evening. William McEntyre had just seen the Protestant minister. I saw the minister going out. I asked Willy who that man was; he said, "he is a minister, but I don't want him."

On Friday, 31st December last, I went to see Willy again; he wanted to know what was in the papers, and said "Father Leclaire promised to come and see me but did not come; I watched for him two days." I said, Willy, Father Leclaire was told you did not want him; he got indignant and asked, "who said that?" "Tell Father Leclaire they are like serpents around me; they are a little quieted down to-day. If I were a little more excited I could not stand it. Father Leclaire knows my mind; tell him if God spares me to leave the Hospital he will be the first man to put his hands on me."

On Sunday, the 2nd inst., I returned to see Willy at the Hospital, and asked him how he was. He said, the doctor says I will be all right in five weeks and will become fat and strong. As the thought of his dying so soon did not strike me I did not mention anything about religion. Except the conversation with Willy, on the 26th and 31st December, as stated above, when he himself mentioned the subject, I did not speak to him about religion, as the doctor had forbidden me to do so.

On Monday afternoon, the third instant, I was sent for by a message from the Hospital. I went to the Hospital without delay, but poor Willy was dead when I arrived. I asked a nurse who appeared to be the head-nurse why I was not sent for before Willy was dead. She told me she did not wish to have any fuss about religion. And further deponent saith not, and declares she cannot by reason of nervousness, write or sign her name.

Sworn to before me, at Montreal, this twenty-second day of January, one thousand eight hundred and seventy-six.  
(Signed,) A. BROGAN, Comr. S. C.

Catherine McGuire, aged thirty-one years, servant residing at Hon. Peter Mitchell's, 190 Mountain street, in this city, being duly sworn at her own request, deposed as follows:—I knew the late William McEntyre during eighteen months before his last sickness; he kept company with my sister Mary during that time and was engaged to marry her. He often said in my presence that he intended to become a Catholic before marrying my sister. Two weeks before his last sickness I heard him say that he wished to take a pew in St. Patrick's Church; to see Father Dowd in order to become a Catholic and to arrange for his marriage. On the 26th December last my sister Mary told me to come for Father Leclaire, that William McEntyre wished to see him in the Hospital; I delivered this message to Father Leclaire next day. I know that William used not to eat meat on Fridays, and that he used to bless himself before and after his meals.  
(Signed,) CATHERINE McGUIRE.

Sworn to before me at Montreal, this twenty-second day of January, one thousand eight hundred and seventy-six.  
(Signed,) A. BROGAN, Comr. S. C.

Thomas Sheehan, aged thirty-one years, book-keeper, residing at 142 St. Mary street, in this city, being duly sworn at his own request, deposed as follows:—I knew the late William McEntyre, butcher, about two years; my knowledge of him was intimate, owing to our both being in the employment of Mr. Michael McShane, and because I liked his honest character. I never spoke to him on religious questions but, of his own accord he once told me he preferred the Catholic religion,—this was before his last sickness. When McEntyre took his last sickness I drove him to the Montreal General Hospital, and visited him frequently there. On the occasion of these visits I never in any way alluded to religious questions. The last time I visited him before his death was on Friday, 31st December last. Mary McGuire, whom I knew he intended to marry, was present at the same time; there was also present another girl whose name I did not know. Mary McGuire stood at one side of the bed, McEntyre's face turned a little towards her; I stood at the other side, and the girl I did not know at the foot. I heard him tell his intended (Mary McGuire) that when he got better and around again Father Leclaire would be the first man to lay hands on him; he told her, further, that he could not bear to be troubled; he wanted peace and they (the Hospital people) seeing his helpless condition, and suspecting his intentions, were watching him; and, after drawing a long breath, he finished by saying he was surrounded by a crowd of serpents. I heard the words distinctly, as he spoke them in rather a loud and irritable

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manner. I left with the two girls, and never saw poor McEntyre again alive. I attended the funeral of my departed friend.

(Signed,) T. SHEEHAN.

Sworn to before me at Montreat this twenty-second day of January, one thousand eight hundred and seventy-six.

(Signed,) A. BROGAN, Comr. S.C.

Louis William Leclair, priest, residing at St. Patrick's Church in this city and assistant pastor in that church, solemnly declares as follows:—On the 27th December last, in the forenoon a young woman named Catherine McGuire called on me to visit William McEntyre, a young Protestant boy who was very sick in the Montreal General Hospital; she informed me it was the young man himself who wished to see me. I hastened to his bedside; he stated that he had sent for me, having heard of my attending Catherine McGuire during her illness a few months before; he declared to me that he wished to become a Catholic, and that he always had that inclination. After he gave me a clear and distinct assurance of his intention to join the Catholic Church, I gave him a short instruction on the leading points of the Catholic faith; he understood the points of doctrine I explained without difficulty, and admitted freely all I proposed to him. I told him to examine his conscience in order to prepare for confession when I should return in the evening. I returned to see McEntyre same evening, but rather late; I found him prepared to make his confession, but fearing it would fatigue him too much then, I told him to wait till next morning at ten o'clock. I returned to the Hospital next morning as agreed; this was the 28th December: I found two women washing McEntyre's hands; I said a few words to him, when the head-nurse called me out of the ward and asked me if I was aware that that young man (McEntyre) was a Protestant? I replied to her that he had been a Protestant but that he was now a Catholic; that I would see the doctor to request him to change McEntyre's card, but that I had nothing else to ask of him; I then went to see the doctor, and, after explaining the case, I requested him to change young McEntyre's card, who now professed to be a Catholic; the doctor (Cameron) refused, saying that the patient should first see a minister of his own creed. I replied that the patient had not sent for a minister but for me; that no minister ever came near him during his sickness, and that I did not see why one should now be imposed upon him. The doctor said he thought it was the proper way to act, that his mind was made up on that point and that it should be so. The doctor then said something about nuns and priests going around patients beds, and that it was time to see to it, I understood him to hint at proselytism, for his words were not very intelligible. I returned to the Hospital in the afternoon, same day, accompanied by Father Singer, the regular Catholic chaplain hoping to be able to bring, the doctor to an amicable understanding on the matter; the doctor repeated in substance what he had said in the forenoon, adding that he had weighed the matter in his own mind, and had taken advice, and that his final decision was that the patient should first see his minister; that I could return next morning at ten o'clock to learn the patient's wish. I asked the doctor if there was any rule on the point in question; he replied there was no rule, but that he was the judge of what was proper to be done in the present case. I then requested the doctor to come up with me and Father Singer and two witnesses of his own choice, to learn from the patient whether he wanted me or not, promising that if the patient did not want me I would immediately retire; the doctor refused this proposal. Next day, Wednesday 29th December, I returned to the Hospital and saw Doctor Cameron; I asked him what the decision was regarding McEntyre; he answered that the patient had seen his minister for about five minutes with two other witnesses, and that he was satisfied to remain in the faith he always had. I again asked the doctor to come up with me to the patient's bed that I might have this declaration from himself; the doctor refused, saying he had orders not to let me or anybody else up to see him; on this I withdrew. The poor boy died the sixth day after without seeing me.

Montreal, January the twenty-second, }  
eighteen hundred and seventy-six.

(Signed,) LOUIS WILLIAM LECLAIRE, priest.

Joseph Augustus Singer, priest, residing at St. Patrick's Church in this city, and first assistant pastor in that church, solemnly declares as follows:—In the afternoon of the 28th December last, at the request of the Rev. Father Leclair I accompanied him to the General Hospital of this city; we saw Doctor Cameron together, and explained that the only object of our visit was to know whether the patient McEntyre desired the attendance of a priest or not; the doctor refused to satisfy us on the point, saying that the patient must first see his minister and that he had fixed twenty-four hours with Father Leclair for that purpose. The doctor was then asked whether there was any rule which authorized his refusal; he replied, there was no rule, but that after weighing all the reasons and circumstances he thought it right to adopt this decision. On Father Leclair and I urging still more our demand, the doctor then told us that the patient was too weak to bear excitement. All further instance was lost on the firm determination of the doctor. Father Leclair then asked the doctor if the patient was in danger; the doctor said "No." I then said to Father Leclair, "as the patient is not in danger, we can wait."

Montreal, January the twenty-second, }  
eighteen hundred and seventy-six.

(Signed,) JOSEPH AUGUSTUS SINGER.

IRISH INTELLIGENCE.

Arthur H. Murphy, of Kilmoney, Coresbridge, in the county Kilkenny, farmer and cattle-dealer, has been adjudged a bankrupt.

There died recently a woman named Julia Shea; in the Killarney lunatic asylum, at the advanced age of 108 years. She was an inmate of that institution for twenty-seven years.

The Rev. Rev. E. Canon Murphy, P.P., Banteer, died on the 10th ult. He lived to an advanced age in the conscientious discharge of his sacred duties, and in the practice of priestly perfection.

The death is announced of Mrs. Dorrian, of Lieburn, at the age of 105 years. More than four years ago her native village—Kirkcubbin—congratulated her on the centenary of her birthday, and offered her twenty-five crowns, wishing her as many happy years.

A CENTENARIAN.—There is at present residing within five miles of Bantry, in the parish of Caharnagh, a woman who has reached the patriarchal age of 104 years. She has children, grand-children, and great-grand-children. She can give an accurate account of the arrival of the French fleet in Bantry Bay. She is in the full enjoyment of her faculties.

Dr. Valentine Browne, late physician to the Mater Misericordie Hospital, Dublin, has received a valuable appointment in New South Wales, namely—as physician to the hospital at Bourke, in that colony. The emoluments connected with the appointment, together with private practice, are estimated to exceed £1,600 a year.

The Master of the Rolls has just settled the Wadding Charity in Carrick-on-Suir agreeably to the will of the founder, who, in 1766, left a certain sum of money for the support of a certain number of poor Catholics of his native town. Mr. Edmund

Burke, in 1857, left £300,000, for the same object to Carrick, where the Burke Asylum is in a flourishing condition.

The following sale was made in the Landed Estates Court, on the 17th ult.—Estate of William Lambert, owner; Thomas Doyle, petitioner. The lands of Grange, containing 161a. 2r. 6p. in the barony of Forth, held under fee-farm grant, and producing a profit net of £300 1s 1d; Ordinance valuation, £164 10s. Sold at £6,000 to Dr. R. J. Crean, of Wexford.

MAYNOOTH COLLEGE CHURCH.—Most of the Irish Bishops have addressed their clergy on the subject of the collection of funds to aid in building the new church at College of Maynooth; some have written to the President, Very Rev. Dr. Russell, expressing their desire that he should forward to the priests of their dioceses the circular he has prepared for the purpose.

DEATH OF A PRIEST.—Following soon after the lamented death of Father Gaffney, who was thrown from his car at Sutton, near Dublin, and killed, we have the death of the Rev. P. O'Meara, C.C., parish of Kennedy King's Co., diocese of Killaloe, who was thrown from his car when returning home from Farnstown, at 8 o'clock in the evening, a few days since. Active measures are on foot to erect a suitable testimonial to the memory of Father Gaffney, the lamented curate of Clontarf.

The Freeman's Journal (Dublin) has, in a very good article, called attention to the great exertions of the Catholic clergy in the cause of temperance. Judge Dowse remarked on circuit that the clergy could check intemperance, and this was supposed by some to imply that he considered that they did not work hard enough in the good cause. The Freeman gives evidence that in every diocese of Ireland there are under the guidance of the clergy several religious confraternities waging active war against intemperance.

A workman named Leery, in the employment of Colonel Bernard, Deputy Lieutenant of the King's County, met with a serious accident while felling a tree on the Colonel's property. He cut so deeply that before he had time to get away it fell on him. The poor man was insensible for some time, but he was eventually restored by Drs. Clarke and Dudley, who were in prompt attendance. It was discovered that his leg was broken and he was sent to the infirmary.

A large meeting was held at the Catholic Church, Fairview, on the 5th ult., with the object of making arrangements for presenting a testimonial to the Rev. Father Kennedy on his removal to Coolock. A Committee comprising the principal inhabitants of Clontarf and neighborhood, was formed for the purpose of receiving subscriptions. The whole proceedings testified to the warm feelings of regard which are entertained for the Rev. gentleman by his parishioners, and their regret at his departure.

ASSIZES.—With trifling exceptions the assizes have, so far, proved the rapid disappearance of serious crime in Ireland. In Limerick there were a few cases of stabbing, and in Longford an agrarian outrage, but nothing of any moment to show any danger to law or order. Several of the judges commented seriously on the increase of drunkenness, the fruitful source of Irish crime. Chief Justice Whiteside testified that there is no agrarian crime in Mid-Leinster, and pointed out that while the Coercion Act detests tramps and professional criminals, it has wrought no injury on the country to the honest farming and labouring classes.

Mr. P. E. Hogan, auctioneer, Nelson street, Tipperary, recently sold the tenant's interest in a farm of land situate at Cullen, about two miles from Limerick Junction, containing about 46 acres Irish plantation measure, for the extraordinary sum of £3,840 sterling, with auction fees. There was a very large concourse of people present at the sale, as there was a great interest manifested in the result, as the vendors—Messrs. John and Kendall O'Brien—are extremely popular, and highly respected in the neighborhood. After a very brisk bidding and a good deal of excitement it was finally knocked down to Mr. Richard Scott, in trust, for Mr. Daniel Conway.

WITHHOLDING COMMUNION IN IRELAND.—An action is pending in Dublin in which the defendant is the Rev. James Stewart, Presbyterian minister, of Kippa, and the plaintiff a gentleman named Toghath, one of the congregation. The principal count is for withholding Communion, whereby plaintiffs suffered in good repute, and for which he seeks damages. During one of the preliminary motions, having reference to the amendment of pleas, Baron Deasy, while willing to allow any reasonable amendment, took care to point out that the recent English case was by no means analogous, in as much as one had reference to a Government Establishment, while the other concerned a merely voluntary organization.

The Freeman's Journal of the 9th ult. says:—"Between six and seven o'clock yesterday evening it blew a tremendous gale of wind for two hours continually, accompanied by violent torrents of rain. It being the first of Spring tides the river banks overflowed in every direction, and at Ennis the roadways in the suburbs were flooded. Accounts from Lahiach, Miltownmalbay, Lisacannon, Kiltush, Killee, and Carrigaholt describe the tempestuous weather of the last three days as fearful in the extreme, all the lands bordering on the Shannon being covered as one sheet of water. Portion of Lohinch sea wall has been swept away."

On the night of the 4th ult. two men named William Sealer, a cattle dealer, and Martin Beardon, went to sleep on the lime-kiln of Mr. Hanigan at Ballymullen, near Tralee. During the night they were, it is supposed, partly suffocated, and in their efforts to escape fell into the kiln, where their bodies were found on the following morning presenting a frightful spectacle. The body of Beardon could scarcely be identified, but that of Sealer did not suffer so much. In the pocket of the latter was found a lemonade bottle filled with whiskey, and his father bore testimony at the inquest to his intemperate habits. At the inquest the jury returned a verdict of death by suffocation.

The World (London) says the Home Rule members have managed to secure almost ever Wednesday during the session by a piece of clever manoeuvring at the ballot-boxes. The World is quite right; but the manoeuvring, was perfectly legitimate. The Irish members are sent into the House of Commons, not to play the part of dumb dogs, but to act. If their opponents sneer at Irish questions and jeer at them, they are thoroughly warranted in putting their tact and astuteness against the brute preponderance of an unreasonable majority. In what they are doing they are acting within the strict limits of their parliamentary rights; they owe no courtesy to their adversaries, for they never get any from them, and if their adversaries are complaining now it is because they discover that two can play at the game of obstruction.—Univers.

PRESBYTERIANS AND EDUCATION.—A deputation from the Presbyterian General Assembly in Ireland has had an interview with the Prime Minister in Downing-street, in reference to primary and intermediate education in Ireland. The Marquis of Hamilton and five other Ulster members attended. The alien Scotch Presbyterians, consisting of half-a-dozen conflicting sects, number 503,461, or slightly over nine per cent. of the population, the vast body of them massed as squatters in a corner of Ireland, appear to regard it as their especial province to determine the means of education best suited to Catholics, who outnumber them eight or nine fold.—I doubt

if they told Mr. Disraeli that last session from nearly a million of Catholics in Ulster not one new matriculated student entered Queen's College, Belfast, or that in some of the Ulster model schools not even one Catholic pupil could be found. The Protestant Episcopalians frequently evince decency in dealing with the educational claims of Catholics, but the Presbyterians never. They seem lost to shame.—Cor. of Tablet.

CATHOLIC TRAINING COLLEGE.—Cardinal Cullen has addressed a circular to the clergy of the diocese of Dublin, recommending a parochial subscription of about £3 from each parish towards the support of the Training College for masters just opened in Drumcondra-road, under the Vincentian Fathers, and requesting the clergy to send young men there for instruction in the business of teaching. Up to the present very few students have been received, and the circular states that a primary school for the practice of teaching is about to be provided near the collegiate house. Since 1862 Catholic clerical managers of schools have been forbidden to send, or to be a party to sending, any teacher for training to the model schools of the National Board, or to employ any trained teacher subsequent to that date; so that during these forty years few Catholic trained teachers have been added to the staff, while death, and the attractions of more lucrative callings, took away a large fraction of the older hands. The consequences are deplorable, especially as regards the schoolmasters, who are inferior in technical skill and method, and getting lower every year, to their Protestant fellows of every sect. If there be any truth in the adage, "As the master so the school," the mass of the Catholic population must be handicapped in the social race under such circumstances. What a sad contrast to England and Scotland, with their numerous and efficient training colleges, all denominational, crowded with students. The estimate of State grants for the coming year, 1876-7, being £97,500 for the English, and £26,200 for the Scotch colleges, or a total of £123,700; and these grants must be supplemented by one-third local support, making an aggregate expenditure of £168,333 upon the training of teachers. Something could be done with £3 from each of about 1,050 parishes, if they all contributed; but as the support and expense of each student during even a ten month's course would be about £50, it would form a slender and slow provision for training the thousands of masters over the Catholic schools.

ORGANIZATION IN ULSTER.—It is highly gratifying, writes the Dublin correspondent of the London Tablet, to witness the spirit and union shown by the Catholics of Ulster, and the admirable steps being taken for their social and political emancipation in that province. The Catholics of Belfast, who were 55,975 in 1871, and who are now little short of 60,000, have just erected a magnificent Catholic hall, which was opened a few days ago by the Bishop of Down and Connor, who delivered the inaugural lecture. On Monday evening the Very Rev. Dr. O'Brien, Dean of Limerick, who may be regarded as the father of Catholic Young Men's Societies and Catholic Unions, delivered a lecture there, the Lord Bishop presiding. In all the dioceses in Ulster efforts are being made, in various forms—local branches of the Catholic Union, a Catholic press, Catholic colleges and intermediate schools, religious houses, parochial libraries and reading rooms, and registration associations—to unite, promote, and strengthen Catholic interests. The social and political aspect of the question was crowded by the formation, last week, in the city of Derry, of an Ulster Catholic Association, for the mutual defence and promotion of Catholic interests in the province, representatives having attended from the several counties. An admirable resolution was arrived at, without which success would be impossible, namely, total exclusion of factional politics, and the unbroken union of Catholics as such. Bishops, priests, and flock can thus unite for mutual respect, respecting at the same time the autonomy of local opinion, whether diocesan, county, borough, Poor Law union, or parochial. As a popular morning Dublin journal, yesterday, in referring to this revival in Ulster, fell into some serious mistakes, I shall jot down a few facts of interest. It is said: "There is not a Catholic member of Parliament for Ulster, not a mayor, or other civic dignitary, not a high sheriff, only a mere fraction of magistracy. Scarcely even a rate collector or process server is Catholic—if there be one at all." Cavan, an Ulster county, has had for the last two years an excellent Catholic member in the person of Mr. Charles Fay, who is "a ray of the soil" of East Bruffin. There is just now no Catholic High sheriff in Ulster, but there had been several; thus, Mr. Deane and Mr. Reilly-Dease, Cavan; Mr. Dolerty, Donegal; Lord Robert Montagu, and Mr. O'Rourke, Antrim; Mr. Whyte, Down; Mr. Brady and Mr. Lentaige, Monaghan; so that there have been many Catholic high sheriffs and even a Catholic Vice-Lieutenant for many years in Cavan. So far from there being no Catholic public officer, as is alleged, above a rate collector or a process server—if there be one at all—on the 1st January the judges of the County Courts of Fermanagh, Londonderry, and Monaghan were Catholics; the clerks of the Crown of Cavan and Tyrone were Catholics; the governor of the Lunatic Asylum, Letterkenny, is a Catholic; several of the stipendiary magistrates are Catholics, and so with the inspectors of national schools, apart from other services; while there are many medical and other officers of the Poor-Law unions who are Catholics. The first step towards reform is accurate and reliable information, and an honest statement of Catholic grievances. Our most dangerous enemy is a friend with distorted vision, who has got colour-blindness, and always sees our social and political sorrows magnified in extent and intensified in rawness. The movement in Ulster will effect vast good, and I hope to be able to assist by supplying your readers with reliable local information relating to Catholic grievances and wants in Ulster.

GREAT BRITAIN.

The Rev. Flavell Cook, of Christ Church, Clifton, has resigned his living. He says he bows to the law of the land, but recognises a higher power.

Last year the various insurance offices in Manchester paid £1,100,000 for fire losses in the city, while their premiums only amounted to £80,000.

Great depression, consequent upon lack of orders, prevails in the coal trade of Durham. It is said that between two and three thousand hands are idle.

The Strathclyde, a Glasgow ship bound from London to Bombay, was run into and sunk by a large steamer in the channel. About forty lives are supposed to have been lost.

The jury have returned a verdict of man-slaughter against the commanding officer of the German steamer Franconia, for sinking the Strathclyde.

The Glasgow News says that the Lord Provost of Glasgow "sat upon" the Lord Provost of Edinburgh when deputations from both cities waited upon the Home Secretary recently.

During the past year His Eminence Cardinal Manning preached at least once in every church in his diocese. In many of them he preached more than once.

The lecture by the Marquis of Bute on the early days of Sir Wm. Wallace, delivered at Paisley on the 16th Nov. last, has just been published in quarto form by Mr. Alexander Gardner, Paisley. The lecture is enriched by two illustrations, and appendices.

A LARGE CORPORATION.—The Board of Works of London has jurisdiction over 118 square miles of territory. A penny rate laid by it produces £97,

000. It has lent £1,119,907 to vestries of various kinds, and owes £29,215,986 on its own account. It has constructed 776 miles of local sewers and 254 miles of main drainage. In 1876 it will require £697,079, all of which must be contributed by the ratepayers.

"ANGLO-CATHOLICISM."—A London correspondent of the Liverpool Catholic Times, writes to that paper as follows:—"Anglo-Catholics tread very closely in the steps of English Roman Catholics. For instance Mr. Masters, the Ritualist publisher, advertises 'The Office of Reparation to the Blessed Sacrament; for those who recite the canonical hours according to the day office of the Church.' Messrs. Novello, Ewer, and Co., the music publishers, advertise 'The Office of Complines noted,' and Mr. Hayes, the publisher, well-known to the frequenters of St. Paul's, Knightsbridge, advertises 'Tenebrae,' the translation of which has been made by the Guild of St. Alban's.

A STRANGE VISITOR AT BUCKINGHAM PALACE.—On the 8th ult., soon after eleven o'clock, a young man, apparently two or three and twenty, and well dressed, was observed to drive up to Buckingham Palace in one of the usual handsome cabs. He was stopped and asked his business, when he demanded to be allowed to pass the gates, as he had a desire to see the queen, he himself, he said, being King of England. The policeman of course suspecting that the would-be visitor could not be in his right mind, refused to allow the cab to proceed further. The man, who gives the name of Thomas Young, was taken to the King Street Police-station, and Dr. Bond, the divisional surgeon, was sent for. He examined the poor fellow and pronounced him to be insane. After a time he was conveyed to the work-house in Mount Street.

DON CARLOS HOOTED BY AN ENGLISH MOB.—There is perhaps no public in the world that can at times be more wantonly insulting and downright brutal than the public to which the free and enlightened and liberal and hospitable British belongs. Excite the religious community and the ignorant religious bigotry of a certain class of Englishmen, and there is no knowing what they may be guilty of. A striking instance of this occurred on Saturday. A prince royal of Spain, after four years' hard and brave struggle against great odds, is obliged to take refuge in England. The English people have nothing whatever to say or do with Don Carlos or his cause; yet, when this interesting historic personage takes refuge in England, where so many disreputable refugees have been so well received before now, he is hissed and hooted. This is nice British hospitality, truly!—Univers.

A BIG WEEK'S WORK.—A week's work in Birmingham comprises, among its various results, the fabrication of 14,000,000 pens, 6,000 bedsteads, 7,000 guns, 30,000,000 cut nails, 100,000,000 buttons, 1,000 saddles, 5,000,000 copper or bronze coins, 20,000 pairs of spectacles, six tons of paper mache wares, over £20,000 worth of jewelry, 4,000 miles of iron and steel wire, ten tons of pins, five tons of hairpins and hooks and eyes, 130,000 gross of wood screws, 500 tons of nuts and screw bolts and spikes, 50 tons of wrought iron hinges, 350 miles length of wax for vestas, 40 tons of refined metal, 40 tons of German silver, 1,000 dozens of fenders, 3,500 bellows, 800 tons of brass and copper wares—these, with a multitude of other articles, being exported to almost all parts of the globe.

THE QUEEN'S NEW TITLE.—Some clever verses have been written by it, it is said, the son of one of her majesty's secretaries of State, which are not by any means highly respectful to Queen Victoria or to the project of Mr. Disraeli to add to the Queen's already tolerably numerous titles. It appears that the point of the joke is to the effect that Mr. Disraeli signals his tenure of office by creating an empress, and that Mr. Gladstone will follow him by creating a Pope. Capital notion! The ex-premier has already started the foundation of a new religion. Why not make a Pope to head that religion? Why not make himself the first Pope? Beautiful! No more novel idea has been started since Henry the Eighth found it convenient to make himself head of a parliamentary manufactured religion, which has ever since managed to remain the State Church of England.

CLERICAL APPOINTMENTS IN EAST SCOTLAND.—His Lordship, the Right Rev. Dr. Strain, has allowed the Rev. Paul MacLachlan of Stirling, who has now upon him the weight of forty-five years of priestly life to retire to the charge of the newly founded mission of Doune. Father MacLachlan is succeeded at Stirling by the Rev. P. MacManus, from Bathgate. The other appointments are:—Rev. Thomas A. O'Carroll from being an assistant at St. Andrew's, Dundee, to take charge of the mission of Bathgate; Rev. P. Agnew to be assistant to Rev. A. MacDougal, Dumfries; Rev. William O'Neill, Dumfries to be one of the junior priests at St. Patrick's Edinburgh; and Rev. Alphonsus Vanderyt to be one of the junior priests at St. Andrew's Dundee. The mission of Broxburn has been temporarily attached to that of Bathgate, Linlithgowshire.

AN INTELLIGENT BRITISH JURY.—At the Durham assizes, a jury returned a verdict of acquittal in a manslaughter case, although the counsel for the defence declined to address them, from the hopelessness of the position, Justice Mellor was disgusted but helpless. "That is your verdict, gentlemen," he said, "but not mine. You are masters of the situation, however, and if you choose to find the prisoner not guilty, I cannot help it." Addressing the accused, the Judge said: "The jury have found you not guilty, and you may go. I may say if the jury had found you guilty, the punishment would not have been great; but in face of the evidence and the fact that the learned counsel for the defence did not address the jury, I cannot conceive how they have arrived at such a verdict." Mr. Skidmore: I did not address the jury, my lord, because I felt I could not. I believe that prisoner was not satisfied that I did not do so." Mr. Justice Mellor: "It seems to have been quite unnecessary" (laughter).

"CHRISTIAN" ENGLAND.—Could such a thing happen in the good old days of Catholic England, when convents and monasteries and chapels, &c. were almost as common throughout the land as blackberries? We believe not. Just imagine, in the midst of the richest city of the world, two women being allowed to eke out such an existence as that which was disclosed at a coroner's inquest the other day. A coroner was called upon to inquire into the death of one Ada File, aged 22. It was stated that the deceased occupied one room in a lodging-house with an older sister, and that since the death of their mother the two sisters had gained a precarious living by needlework. After a constant spell of sewing and stitching, which extended from Saturday till long into Sunday, and her only food during all that time being one cup of tea, poor, hapless Ada gave a loud shriek, about five o'clock on Sunday afternoon, when everybody was out in the fresh air exhibiting their clothes and their Christianity, and fell back dead. Over-work and want of food, said the doctor, was the cause of death, and the jury found accordingly. So much for charity as by law established! Almost as shallow and as worthless as the Church established by the same means!

"REVUREND" JUSTICES OF THE PEACE.—Are we ever to hear the end of that old standing national disgrace commonly known as British justices' justice? The system of permitting Protestant clergymen and local tradesmen, who have made sufficient money to retire from business, to act as magistrates and dispense justice from their own stunted and ignorant views of the laws of the land, is as much

out of place at the present day as the penal laws would be; yet the rev. so-and-so, J.P., and ex-cotermonger this or that, J.P., are still allowed to act as judges. A day hardly passes that the papers do not contain instances of the asinine vagaries of these extraordinary specimens of the judicial bench of England. There was a striking instance of this at Oswestry the other day. A woman was sentenced by the magisterial bench of that place to 21 days imprisonment with hard labour, for stealing a pennyworth of coal. The poor woman pleaded for mercy, on the ground that it was her first offence; but the bench and the prosecutor—the local rector, as it is known, one Rev. J. C. Rogers—were inexorable, and the culprit has ever since been in prison. Surely this is a case in which the Home Secretary might interfere.—Univers.

A HIGHLAND SERMON.—"Ab, my friends, what cause have we for gratitude, oh yes, for the dearest gratitude! Look at the place of our habitation. How grateful should we be that we do not leave in the far north, oh no! amid the frost and the snow, and the cold and the wet, oh no! where there's a lang day the half o' the year, oh yes, and a lang lang night the tither, oh yes! that we do not depend upon the Aurawry Borealis, oh no! that we do not gang shivering about in skins, oh no! and how grateful should we be that we do not leave in the far south, beneath the equator, a sun aye burnin, burnin, where the sky's het, ah yes! and the yearth's het, and the water's het, and ye're burnt black as a smiddy, ah yes! where there's tigers, tigers, oh yes! and fearsome beasts growlin and givin in at ye among the woods, where the very air is a fever, like the burning breath o' a fiery dragon; that we do not leave in these places, oh, no, no, no! But that we leave in this blissit island o' ours, callit Great Britain, oh yes, yes! and in the pairt of it named Scotland, and in that bit o' moid Scotland that looks up at Ben Nevis, oh yes! yes! where there's neither frost nor cold, nor wind, nor wet, nor hail, nor rain, nor tigers, nor lions, nor burnin suns, nor hurricanes, nor—Here a tremendous blast of wind and rain from Ben Nevis blew in the windows of the kirk, and brought the preacher's eloquence to an abrupt conclusion.—From Social Cleanings, by Mark Boyd, Esq.

LENTEN PASTORAL OF THE EASTERN DISTRICT OF SCOTLAND.—The Lenten Pastoral, by the Right Rev. Dr. Strain, was read in all the churches and chapels of the Eastern District, on Quinquagesima Sunday. It earnestly exhorts the faithful to fasting and prayer, citing scriptural texts, and the writings of the saints of the Church, for proof of the necessity of this; and it also advises, so far as circumstances permit, the practice of alms deeds and other works of mercy. In concluding the pastoral says, "We have reason in the present state of the world, to betake ourselves like the king of Juda, to the Lord, and pray for the Church, which is assailed on so many sides by her enemies, who seek her destruction in various countries, and especially in Germany, by waging war against her pastors, imprisoning and banishing them, because, like St. Peter, they declared that they must obey God before man. We have reason to pray for our Holy Father the Pope, who is still like one besieged in his own city and who relies on the prayers of his faithful children for succour and relief. We have reason to pray like Esdras, for all who belong to the Church, that as with him and his people under him, all may go prosperously with us, (Esdras, VIII.). We have reason, also, to pray for those who are not of the Church, that they may be brought into it, and especially for those of our own country. And we rejoice to inform you that our Holy Father, by a late Rescript received from the Vatican, grants to all who shall pray for the conversion of Scotland a plenary indulgence to be gained once a month, on condition of confession and communion within the month, and saying every day three Hail Marys for this object, adding help of Christians pray for us after each Hail Mary. He also grants 300 days of indulgence for every Hail Mary or any other prayer said as often as one chooses for the same object." The dispensations for the present Lent are similar to last year.

UNITED STATES.

St. Mary's Catholic Benevolent Society, of Covington, Ky., will be twenty-two years old next June.

There a grandmother in Oregon who is only thirty-two years old.

Michigan University has 117 female students, of whom 4 have chosen law, 17 medicine, and 56 literature and science.

An Illinois girl wrote to the School Commissioners of Chicago that she "had bin out of employment for a year, and wud teech for 10 dollers a month and bord round."

The pay of the members of the Massachusetts House of Representatives has been reduced from \$750 to \$650 the session.

The Massachusetts Senate, by 19 to 11, has defeated a Bill giving women the right to vote and hold office in cities and towns.

The Senate of California wants a law providing that every article in a newspaper shall be signed with the name of the writer.

President Grant is reported to have signed the Centennial Appropriation Bill with a pen made of a quill from the wing of an American eagle.

THE LINE MUST BE DRAWN SOMEWHERE.—The St. Louis Republican has a correspondent in jail. He writes: "A rumour is current in here that the New Orleans whiskey ring are to be transferred to St. Louis for trial. In the name of morality, in the name of decent rogery, the prisoners of the jail protest against being obliged to associate with the Government officials of Louisiana. The line must be drawn somewhere."

THE AMERICAN TREASURY.—According to the usual monthly report for March of the Secretary of the Treasury, the Public Debt of the United States decreased during the month of February by 3,273,000 dollars. The coin in the Treasury amounts to 70,036,000 dollars, and the currency to 9,523,000 dollars.

GENERAL GRANT.—The Buffalo (New York) Express jocosely directs public attention to the fact that General Grant is sure of a third term whatever the course of the republican national convention may be. The fourth of March falls on Sunday in 1877, and in accordance with usage, his successor will not be inaugurated until Monday, the 5th. During the intervening Sunday President Grant will begin and end his third term.

A TARTAR.—A Williamsburg, N. Y. woman who struck her husband on the head with a heavy dinner kettle because he would not reply to her taunts about his appetite was arrested and she pleaded in extenuation of her offence that she could do what she pleased with her husband in her own house.

This is the way to reconstruct the South: After the cruel war was over, E. S. Swann, of Caroline County, Va., returned home, bought a farm of 200 acres for 700 dollars, carried it on with his own labor and that of his two boys, twelves and fourteen years of age, while they were also at school four hours a day, and made 1,400 dollars on tobacco alone last year.

The True Witness

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MONTREAL, FRIDAY, April 7, 1876.

ECCLIASTICAL CALENDAR.

APRIL, 1876.  
Friday, 7—Seven Dolours of the Blessed Virgin Mary.  
Saturday, 8—Of the Feria.  
Sunday, 9—PALM SUNDAY.  
Monday, 10—Of the Feria.  
Tuesday, 11—Of the Feria.  
Wednesday, 12—Of the Feria.  
Thursday, 13—MACRUDY THURSDAY

NEWS OF THE WEEK.

Five hundred men are constantly employed in restoring the Hotel de Ville at Paris. The new building will cost one million of francs.  
The O'Connell League in Italy held a conference in Boulogne in the interest of Catholic education. On separating they were hooted and stoned by a mob of roushs. The police feebly interfered to protect order.  
The Direct Cable is again broken; the break is between Rye and Torbay. Electricians' tests have located the break in the Direct Cable just inside twenty miles of Rye Beach, N. H.—The suddenness of the break seems to indicate a complete fracture.  
The Italian deficit this year is only \$8,000,000! They have taken that much from the religious and educational establishments, but robbers never get rich.  
It is stated that the Congregation of Rites have reported against the canonization of Joan of Arc. Among the various heretical sects which have sprung up in Rome since the breach of Porta Pia and which have been originated and maintained by English and American contributors, there is an association termed itself the "American, Episcopal, Methodist, Military, and Evangelical Church in Rome—*Chiesa evangelica, militare, metodista, episcopale, Americana in Roma.*" This new church, with so many titles, was founded some years ago by one Luigi Capellini. This Capellini, by some process best known to himself became an Evangelical minister, and in that capacity celebrated the most solemn religious functions. Afterwards, however, he received another ordination. He was ordained Deacon, by an American Methodist Bishop, in the morning of a certain day, and in the evening of the same day he was made a full minister. Capellini is now the head of the Evangelical Military Church in Rome, which is maintained at the cost of the Committee of the American Methodist Church, the paymaster being a Mr. Vernon. While these sectarians abuse the liberty extended to them by a revolutionary Government, they are opposed to the concession to others of similar liberty. One of their newspapers, the *Corriere Evangelico*, combats vigorously the efforts made by Catholics to obtain freedom of Education. These "apes of France," it says, "want liberty in teaching, and by this what do they mean? They wish to prepare another generation more corrupt and depraved than the present, which they are educating by violence, agitation, and bribery." This journal is filled with vile abuse of Catholics, and with persistent misrepresentation of Catholic doctrines.

There are at present in Rome two Bishops whose names are mentioned with reverence all over the Catholic World. They have had an extraordinary similarity of career, both have been raised to the Episcopal dignity at the special request of Em. perors, and both have just issued from prisons into which they were cast by their patrons. Those prelates are the celebrated Ledochowski of Posen, and Mgr. Vital of Olanda, in Brazil.  
The Spanish Government is treating the Carlists who submit with a wise leniency. All who come in before the 15th of March are to receive a complete amnesty, except that deserters from the army will have to complete their term of service, those who deserted before the proclamation of the 15th of July, in Africa, and those who have deserted since in other Spanish possessions. Those who deserted before the 15th of July and have been made prisoners, will be sent to serve in Cuba with a prolongation of term. And the Carlists who do not accept the amnesty by the 15th of March, and are captured subsequently to that date, will be sent to serve in the army beyond the seas or transported as the Government may determine. Of these there are not likely to be many, for the Carlists are accepting the amnesty in masses and fraternising with the Royal troops, and those who had crossed the frontier are being sent back in batches of two or three hundred. By a decree of the 8th of March (Wednesday) the Carlists who have taken refuge in France since the 1st of February have forty days from the date of the decree given them to come in; their leaders will have to take the oath of allegiance before a Spanish Consul, and those who have occupied certain positions—such as Ministers war delegates, judges, notaries, or civil servants are excepted from the benefits of this decree. The provinces of Biscay and Navarre are to be occupied by a force of 80,000 men under General Martinez Campos, and the reduction of the army has already begun. The soldiers of the class of 1870 have been sent to their homes, and only about 200,000 men are to be kept under arms, 30,000 of them being sent as a reinforcement to Cuba, where the insurgents have just suffered a defeat. King Alfonso has been warmly received at Vitoria. After he has visited Santander and Burgos, he is to make his public entry into Madrid on the 15th, with the 112 pieces of cannon taken from the Carlists.  
Berlin assumes more and more the aspect of a

heathenish city which Protestant missionaries are trying to Christianize. The report just published by the "Town Mission of Berlin on its works during the past year, unfolds a frightful picture of the religious unbelief and moral degeneracy of the inhabitants. For the instruction of our readers we select a few specimens of the spirit that prevails among the population of "New Athens." To their exhortation the missionaries received answers like these:—"There is no God, else we should not witness so many acts of injustice in the world."—"Children must be taught religion, but we, grown-up people, know it is all nonsense. Man is like any other animal, only he has more reason."—"Another wise Berliner said to a missionary: "Are you still so stupid as to believe you have a soul?"—Of Christ a shopkeeper said: "He was a good man, but He loved far too much: everybody ought to think of himself first." Let not our readers think that these were isolated remarks, or that they proceeded only from the lower classes. The report distinctly states that high and low are uniformly imbued with such Pagan views. "In thirty years," said a highly educated gentleman, "there will be no more clergymen, because people cease to study theology. Then we shall make your churches places of amusement."—A middle aged "lady" declared: "I never went to church since I was thirteen, the bible is untrue, and we know nothing about a life after death."—Of course hundreds of thousands in Berlin never utter a word of prayer. One of the missionaries when inviting "good people to come to church, frequently received replies such as these: "Nonsense, it is all over with the church, reason is supreme now, not faith—the God, as you call him, will soon be done away with; it is all a lie and a swindle." On baptism and marriage the enlightened Berliners entertain curious ideas. A workman having been asked to send his child to church to be christened replied: "O, I had my child baptised yesterday at the register office." Another man was surprised to hear that baptism and marriage were still "going on," and a third said, the Church had no right whatever to ask people to be married in church—we abstain from all comment, for these things speak for themselves.

THE PROTESTANT ALLIANCE BACKING DOWN.

A letter which appeared in the Montreal Gazette of the 21st of March, over the signature of W. B. G., has suggested to us the above heading. The writer complains of some comments made by the Editor of the Gazette on some words of a Scotch Correspondent of the Witness. The article alluded to is headed "Honest at last." It appeared in the Gazette of the 16th of March. The Extract, although lengthy, will repay perusal. Our readers will be better enabled to form an opinion of the justness of the views and comments of the Editor of the Gazette:—

HONEST AT LAST.—There is no longer any difficulty in rightly interpreting the real motive of those who have recently, with Sir Alexander Galt as their interpreter, inaugurated a new departure in the politics of this country. The organ of the movement, our evening contemporary the Witness, has let the cat out of the bag. It prints, in a recent number, a letter from Scotland on the Oka troubles, which has the peculiar merit of being outspoken and honest. This correspondent thus states his views:—"All success to this new movement in the States. Let the people of America be assured, whether they be dwellers in the Dominion or yield allegiance to Washington, that there are no enemies so embittered against constitutional liberty as priests. The very day the Pope was born all good lexicographers began to spell despot with a p. Let the "Spelling Bee" be aware of that, you may of your liberality and stupidity give the franchise to lay papists, but you have not enfranchised a man of them. All you have effected is to hand over a certain number of suffrages to the leading priest, who transubstantiates them in to peps and ballot urns into holes. "Catholic Emancipation" was all a delusion."

Now that has the merit of being a straightforward, honest expression of opinion. We have heard it from others, but not with the same boldness. It has the further merit of being a consistent and logical conclusion of the present agitation. The Scotch correspondent of our contemporary is not the only one who thus exposes the real object of this new departure. A comic paper in Toronto has equally hit the nail on the head in describing Sir Alexander Galt's letter as an incident of a "no popery" agitation. If the gentlemen who have inaugurated this movement would be all as honest in their admission of its real object, there would at least be a fair issue presented. It would perhaps be rather difficult to reconcile it with the principles of "civil and religious liberty" of which we now hear so much in such strange and remarkable connection. \* \* \* \* \* Liberals at least had not learned the lesson which they now repeat so flippantly, that Catholic emancipation is only tolerable on condition of Catholics voting as they are dictated to by the most extreme of the political Protestant party. We thank our contemporary for having thus, through its correspondent, whose letter is introduced approvingly, informed us frankly of the real object of the new departure.

How many of the Protestants of this Dominion are prepared to act out the principles that are now pressed upon them, as interpreted logically and clearly by this Scotch correspondent and by *Grip*? There is no escaping the issue which is thus presented, and which is the only logical one possible. Are we prepared in Canada for a "no Popery" crusade? Are we prepared to say that one-third of the people of this Dominion, simply because they are "Lay Papists," are to be deprived of the franchise? \* \* \* \* \* But are we, Protestants, boasting by virtue of our Protestantism that we believe in the principles of civil and religious liberty, prepared to make the religious opinions of our neighbours a ground for denying them the civil rights we claim for ourselves? That is the issue now presented, and thus fairly and frankly stated, not by us, but through the unchallenged medium of the correspondence in the Witness, it is our duty to act upon it. We have no fear that in this free land views such as those urged upon us, will be accepted by any considerable number of the people. But the fact that they are presented should serve as a warning to us of the danger which surrounds the agitation which is attempted to be forced upon us.

In addition to the foregoing words of the Gazette we may say that the violent speeches of the members of the Alliance, their conduct adopted in dealing with matters beyond the express object of the association, and the fact of the Scotch correspondence being admitted into the columns of the Witness without a mark of disapprobation, justify the conclusions mentioned in the above article.

Now that the logical conclusion of the agitation inaugurated by the Alliance is so clearly pointed out, and that an avowal or adoption of these con-

clusions would shock the public sentiment, the Apologist of the Alliance deems it necessary to inform the public that the members of the Alliance never did entertain the idea of denying to Catholics the civil rights which they as Protestants claim for themselves, they find it necessary to recede of back down from their position in the meddling with matters foreign to the Alliance. They through their Apologist studiously point out the object of the Alliance, which is expressed in the following words:—

OBJECTS.—The constitutional resistance of all efforts on the part of the Roman Catholic Hierarchy to violate the principles of civil and religious rights and liberties, and the guidance and protection of Protestants and others who may be exposed to the persecution of the Romish priesthood for consciences sake.

If they will confine their attention to the objects mentioned it will be "much ado about nothing." There is in fact no cause or necessity whatsoever for the formation and existence of the Alliance, for the Catholic Hierarchy of the Province have never in the past attempted to violate the principles of civil and religious rights and liberties, nor is there any appearance of their doing so in the future.

That the Alliance was not necessary and that it was uncalculated for is not a mere assertion of ours. "Mr. Joly," says the Gazette of 21st March, "the former leader of the Liberal party (of the Local Legislature) has denounced more vigorously than any other public man this Protestant Defence Alliance as not only useless but mischievous." The Globe cannot certainly be accused for its Roman Catholic tendencies—here it is: "That the Protestants of Quebec have anything very specially to complain of we can scarcely bring our minds to believe." Again in an article entitled "The Liberals of Quebec:—

Their (Protestant) list of grievances so far as we have seen it, has very little to do with Protestantism at all, and does not make out a case of hardship which any dispassionate jury in the world would declare to press on them chiefly or at all because they are Protestants.—Weekly Globe, March 3rd.

Mr. T. White in his letter to Sir Alexander Galt says:—

The Protestant Minority of the Province of Quebec have had no reason up to this time to doubt the liberality and fairness of the majority in all matters affecting their interests. The guarantees which you secured to them at the time of confederation remain to this day intact. No suggestion has ever been made looking to their abrogation. No request made by Protestants have ever been refused. A mere handful in the legislature, although nearly three times as many as, by the strict division of Roman Catholic and Protestant, they could secure, they had the most absolute and entire control over every interest specially belonging to them, and subject to the action of the legislature. Their position certainly cannot be benefitted by any attempt at political organization based upon religious opinions such as you suggest.

We may be permitted to allude here incidentally to Mr. Huntington's Argenteuil Speech, and Sir Alexander Galt's letter, which form a part of the recent no Popery Crusade. The Speech of the former has been condemned in and out of Parliament, and the letter of the latter has been pronounced a failure and a political blunder on his part, and the Defence Alliance, as the above quotations amply testify, has been denounced in terms clear, and emphatic.

It is an old saying that out of evil comes good—it is so in the case of the recent agitation, which has afforded an opportunity of publishing to the world, the broad fact which redounds to the honour and credit of the Catholic Majority of Quebec, who have shewn to the Protestant Minority a spirit of the utmost fairness and liberality. The following quotations prove our assertion.

In the matter of Education Mr. White in his letter to Sir Alexander Galt says:—

But what is important for us to know is, that Protestant Education was placed as completely under Protestant Control as was Roman Catholic Education placed under Roman Catholic Control. I think I am right in saying, that every suggestion offered by the Protestant Members of the Council of Public Instruction, was embodied in the Act. THAT IS A FACT TO WHICH I VENTURE TO THINK YOU CANNOT FIND A PARALLEL IN THE EDUCATIONAL LEGISLATION OF ANY OTHER COUNTRY IN THE WORLD.

The same writer in an Editorial of the Gazette says:—

We can and do acknowledge that so far as Protestant interests are affected by the legislation of the country, the Religious Majority of the Province have shewn a liberality such as no religious majority in any of the other Provinces of the Dominion have shewn towards the minority differing from them in creed.

Can the same be said of any of the legislatures of the British Empire, or of the United States of America? So far as we know, nothing of the kind can be said. In the Province of Quebec alone, is to be found that true spirit of fair dealing and considerate regard for the rights and interest of their fellow-citizens of other denominations and nationalities.

The legislature and the conduct of the Catholic majority of Quebec towards their Protestant fellow-citizens are models to all legislatures and Protestant majorities of all the English speaking countries. How wide, for instance, is the difference and glaring is the contrast in School matters between the action of the Protestant majority in New Brunswick towards the Catholic minority and the action of the Catholic majority in Quebec towards the Protestant minority. Catholic liberality and considerate regard for the wishes and religious feelings of the Protestant minority, stands in conspicuous contrast against the Protestant illiberality and disregard for the wishes and the religious feelings of the Catholic minority. What is said of New Brunswick may be said, more or less, of other Provinces of the Dominion, and of many legislatures in the United States.

The Toronto Mail has well described in a few words the happy relations which existed in this Province between the Catholic and Protestant populations before this "No Popery" agitation began:—

The staunchest Protestants in Quebec, says the Mail, are satisfied with the nature of the safeguards they now possess in matters of free religion, untrammelled education, and the utmost civil liberty. They have agreed to differ with the majority on the question of religious belief, and they unite with them cordially in peaceful living, good fellowship and earnest desire to advance the material interest of the country.—Weekly Mail, March 10th.

This happy state of affairs the Defence Alliance would "fairly" destroy by their untimely and uncalculated agitation. If it were carried on it would, as the Hon. Mr. Holtton well said of Huntington's speech, make a pandemonium of what was heretofore a happy and peaceful country.

It cannot be denied that the action of the Defence Alliance has created some irritation and ill feeling to what extent we are not prepared to say. It is to be hoped that the happy relations heretofore existing have not been impaired to any great extent. At any rate it is our duty as Catholics, notwithstanding the arrogant and intolerant utterances and actions of the Defence Alliance, to do our best endeavours to promote and maintain that harmony and good will and Christian feeling which should exist in every community, and without which no community can exist.

In this editorial we have preferred to give lengthy extracts from the leading organs of public opinion, so that our readers may learn at a glance the views and opinions they entertain of the recently attempted no Popery agitation. We acknowledge with pleasure the honesty and manliness of these leading organs in giving utterance to the liberal sentiments expressed in the foregoing extracts. The powerful influence of the leading organs of the Press will tend to maintain among all classes and creeds of the Dominion that peace and good will so essential to the happiness and prosperity of our Beloved Country.

THE McENTYRE CASE.

Since our last issue we have taken the trouble to look carefully into the pamphlet sent us by the authorities of the Montreal General Hospital, entitled "Documents and Evidence relating to the case of William McEntyre." We are happy to believe that all the papers connected with that sad case are faithfully given. For this the authorities of the Hospital are to be congratulated on their candour at least. The wrong-doing of the Hospital officials towards a dying man, established on evidence not contradicted, and not admitting of contradiction, and for which the Governors could find no reproof nor even preventive for the future, must place these Gentlemen in a position before the public both painful and humiliating. Nor can it raise the reputation of the Hospital in public confidence and esteem, to have it officially made known that in regard to Catholics neither justice nor ordinary protection can be expected from its highest tribunal when the obtaining them requires the sacrifice of religious fanaticism. The small Catholic minority on the Committee, if unable to do more, have at least fully succeeded in demonstrating this; for, on every question and division, we find an intolerant Protestant majority bear down every effort to obtain impartial justice made by the Catholic minority. The proceedings throughout make it evident that religious fanaticism, quite at home in its own stronghold, was determined from the beginning to assert its supremacy, totally regardless of what was due, even for decency sake, to the rights of conscience, and to the charter of the institution as a General Hospital. Proceedings conducted in this spirit, far from being either fair or conciliatory, can be regarded at best but as a grave mockery of justice. No complaint of the St. Patrick's Committee, though proved on oath, was admitted; no suggestion of the Catholic minority was adopted; not a word of regret for the fatal evil done was expressed; not an honest effort recorded to prevent the recurrence of any similar evil in the future. The whole proceedings were fitly wound up with a timid and obscure admission of liberty of conscience in favor of patients; but then the exercise of this religious liberty is so loaded and crippled with conditions; so entirely placed at the mercy of every fanatical house surgeon of the Cameron stamp, as to make the admission of the principle a mere delusion and snare. As a complete bar to the free exercise of liberty of conscience in the General Hospital nothing more effectual could be devised than the By-law recommended by the Governors' Committee. It would be honest to say to the patients at once,—the house surgeon shall be the keeper of your conscience during your stay in the Hospital; but that would be rather odious; so the Governors' Committee, composed of astute men found the means of doing the same thing without incurring the odium. Indeed we are deliberately of opinion that the new By-law, in the mind of the framers, had for object, not the protection of liberty of conscience, but the absolute prevention of any patient, how troubled soever in conscience, and anxious to seek peace in the one-fold before death, over following the example of poor William McEntyre. We would not willingly do the gentlemen of the Committee an injustice, but, knowing the arbitrary and intolerant spirit of exclusive bigotry that rules in the General Hospital, we cannot read their proceedings in any other sense.

After these general remarks on the report of the Committee, we have a few words to say on special portions of that Report.

On pages 7 and 12 of the Report, Father Leclair is made to reply to Mr. Peter Redpath in these words:—"That he (Father Leclair) had no further evidence or witnesses whatever to offer." This had reference to the investigation of the Committee of Management. Now, this is incorrect both in sense and in form. Father Leclair's reply will be found on page 26, in these words: "I would be happy if the deliberation of the Committee should result in some arrangement that would give in future ample protection to the spiritual rights of all concerned; but I must decline to produce witnesses before the Committee. Doctor Cameron has made the Committee a party to this sad case, by stating that in his improper interference with me in the discharge of my ministry, he acted under orders." This is quite a different thing from the reply attributed to Father Leclair by the "Report." He does not say that "he had no further evidence or witnesses whatever to offer;" but he declines to produce any evidence or any witnesses whatever before the Committee, not because he had none to produce, but because he regarded the Committee as a party to the case, and consequently unfit to be judges, being by the fact totally disqualified, and rendered unworthy of confidence. At the time it was not known who amongst the members of the Committee gave the

orders referred to. The testimony of Doctor Cameron lets out the secret. The orders were given by Mr. Peter Redpath, President of the Hospital, and a member of the Committee; and Mr. Alexander, Chairman of the Committee. Pretty Judges indeed, to invite the production of evidence against themselves, which, in self-defence, they would be obliged to reject. These gentlemen showed better taste and a more correct sense of justice, when, subsequently, they declined to sit on the Governors' Committee; see page 8. The three letters of Father Dowd were already in the hands of the Committee. It cannot surprise any body that these documents with their important facts were entirely ignored. Men on self-defence will do strange things. A personal question is introduced, page 10, which seems to have troubled the gentlemen of the Committee very much. The honor of their medical official was in jeopardy, and his zealous services in the cause of proselytism should be rewarded by white washing his reputation at any cost. With this object in view the evidence placed before the Committee of Management on the 10th of January, was sent to Father Leclair, who, after the perusal of the evidence, was asked, "if he considered he was right in charging Doctor Cameron, as set out in one of Father Dowd's letters, with having told a falsehood." Father Leclair's answer is thus reported on the same page:—"The documents submitted by the St. Patrick's Congregation contained his justification for what he had stated, and that his opinion remained unchanged."

After a careful examination of all the documents, we also are of opinion that the statement of the Rev. Gentleman is clearly and fully warranted. The accusation against Dr. Cameron was not that he told a lie, that he stated what he knew to be untrue. Between Gentlemen such a charge would be a case of Pistols. The accusation in its plain grammatical sense amounts to this and to nothing more,—that Dr. Cameron stated what was not true. Here is what the Doctor said,—"that the patient (McEntyre) had seen his minister for about five minutes with two other witnesses, and that he was satisfied to remain in the faith he always had;" see evidence of Father Leclair, page 75. Now, does the evidence produced on behalf of the St. Patrick's Congregation, justify Father Leclair in stating, that this assertion of Dr. Cameron was not the fact? It is evident it does. We will give a few of the leading facts proved on oath, that relate to this point.

During two years before his last sickness, McEntyre never entered a Protestant Church; generally attended services in St. Patrick's Church; abstained from meat on Fridays, and blessed himself, as a Catholic; over and over again he declared to his most intimate friends, that he would never die a Protestant, in his last sickness he sent freely, without control or suggestion, for Father Leclair; to whom he declared his desire to enter the Catholic Church; he received instruction, and was prepared to make his Confession, (a rather sharp test of sincerity for a Scotch Presbyterian.) Father Leclair perfectly convinced of McEntyre's sincerity, was ready to admit him into the Catholic Church.

Then all at once Dr. Cameron declares that McEntyre wished to remain a Presbyterian. Five minutes conversation with the minister upset the fixed intention of years; annulled the promises so often made to bosom friends, and belied all the professions of sincerity made, only a few hours before, in the most solemn manner, on the bed of death, to the priest himself. Was this credible? Should Father Leclair be expected to believe such a paradox on the word of any man? We say distinctly, no. And yet Dr. Cameron had the modesty to look for this homage from Father Leclair.

On three different occasions the Rev. gentleman requested to be allowed to hear the truth from McEntyre himself, in presence of the Doctor and of two witnesses of the Doctor's choice. This most reasonable and proper request was three times refused! Shame Doctor! Such conduct obliges us to say what Father Leclair did not say—the Doctor must have known that McEntyre was not changed, and that he only awaited the presence of his chosen pastor to carry out the resolution of years. This is the only supposition that can reasonably explain the indecorum of such a refusal to any minister of religion.

This is not all. As the minister was withdrawing from the ward after his first visit to McEntyre, the sick man said to his intended wife,— "That is the minister, I don't want him." (See evidence of Mary McGuire, page 70.) Must Father Leclair be subjected to rude and insulting treatment by the authorities of the Hospital, because he preferred the oath of a virtuous and respectable young female to the interested assertion of Doctor Cameron? Is not this direct proof that the dispositions of McEntyre were not changed at the time the Doctor said they were?

Four days later, we have the sworn testimony of two unimpeachable witnesses that McEntyre still longed to see Father Leclair. "Father Leclair knows my mind; he will be the first man to put hands over me when I get round." Does not this language affirm in the most positive manner that McEntyre did not change his mind even after four days visits of the minister; and that his wishes remained what they were when he first sent for Father Leclair, and prepared to make his confession to him. "It seems to us more than proved," that Father Leclair was fully warranted in believing and affirming that the statement of Doctor Cameron was not true.

On page 13 of the Report we meet this singular argument:—Because McEntyre declared himself a Presbyterian on entering the Hospital, therefore there can be no grounds for charging the officials of the Hospital of an attempt to proselytise in favor of Protestantism. A short reply will suffice for this silly argument. McEntyre entered the Hospital as a Presbyterian; but whilst in the Hospital he changed his mind, as he had a right to do, and wished to become a Catholic; but Doctor Cameron would not allow him. What is this but rank proselytism in favor of Protestantism?

A word or two on some remarkable omissions in the Report. There is no remedy suggested for the intolerable nuisance of tract-mongers which is an unceasing cause of irritation and annoyance to the Catholic patients in every ward of the Hospital.

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Neither does the Report deign to notice the poor scripture readers and ranters who carry on their work of zeal in a loud, though, we are sorry to say, unsonorous, tone of voice, that disturbs the quiet of the Hospital wards, and is extremely offensive to the Catholic sick.

The utility of the Report would be greatly enhanced if a gentle reprimand were administered to the lady nurses, out from England, who add to their other onerous duties that of singing Protestant hymns in the public wards, to the cruel torment of the unmusical Catholic patients.

The last omission we have space to notice is, the absence of all compliment to the hopeful youths of the young Men's Christian Association, who busy themselves about the spiritual wants of the sick patients in the Hospital, their charity urges them to approach all patients alike, Protestant and Catholic; and elevates them so far above the ordinary rules of modesty and decorum that they see no impropriety, in scamps going up to the beds of virtuous young girls, to prate to them about the experiences of religion. Catholic girls, if necessity obliges you to go to the English Hospital, take the law into your own hands, and defend yourselves, as you well know how, against such unseemly impertinence.

A full report of the action taken by the St. Patrick's Congregation, in connection with this matter, will be found on our second page this week.

REVIVALISM—A SHAM!

England and America have now had a trial of the new religious sensation, so skillfully manipulated by Messrs. Moody and Sankey. According to Protestant reports the success that attends those awakening appeals is marvellous, and under the apostolate of the Chicago evangelist the world is getting religion. We have of late passed through some of the cities where those travelling ministers held a booth; at the time the press reported their wonderful triumphs, crowded houses, enthusiastic crowds calling for grace and heaven opened for the multitude. Yet we saw no change—the taverns were still open, the police reports still teeming with the horrors of crime, the blaspheming and curses of the irreligious were still banded from lip to lip, and the immoralities of the city were as dark and darker than before. We look towards London, Liverpool, New York and Philadelphia, and we see no change. We would be glad indeed to hear if they succeeded in drawing even one libertine from vice. But let us weigh matters in the light of facts. It is now positively asserted that those who became enthusiastic in their conversions, and thus gave the appearance of some fruit to the labors of the revivalists, were persons of weak minds, and the pressure brought on by excitement broke down the frail supports of reason, and sent them on society the crazy dupes of religious mania. We have the following passage from the New York Herald, showing the fruits of the Moody-Sankey sensation:—

The powerful exhortations and zealous and fervid appeals of Messrs. Moody and Sankey have had an effect outside of evangelism that is not generally known in the community. The fact is that there has been since the beginning of the revivals at the Hippodrome an increase in the number of people who annually lose their reason from outward excitement or from some peculiar frenzy or monomania that may take possession of them for a time, to the exclusion of all other ideas. At some of the uptown stations houses it has been noticed within the last thirty days that, coming on to the hour of midnight, men, and in a few cases women, have been brought into the station house charged with drunkenness and disorderly conduct whose appearance would be an absolute denial of the charge. These respectable well dressed people were discharged, of course, as the station house calmed them instantly, and extricated them from their religious frenzy, which was the cause of their arrest and seeming drunkenness. Sensitive organized people are of delicate fibre, and their constitutions are easily overpowered by the tremendous appeals made nightly by Mr. Moody, and there have been many cases of religious mania, resulting from the revivals, within the last three weeks; but in nearly every case the friends of the unfortunate subjects of religio-mania have hurried them out of sight, either to give them private or close family care, or to have them sent to one of the many private lunatic asylums of the State.

What a contrast between those fruitless ebullitions of religious excitement and the Catholic missions? Night after night, the fathers of some austere order, preach thrilling sermons on the great truths; tears and sighs are wrung from hardened sinners, the good weep through increased fervor but no mania disturbs the peaceful work of God; not one case of madness has come to us from the Catholic missions. See their fruits. Drunkenness decreases fifty per cent; marriage sanctifies the unhallowed union of hundreds, destitutions of monies and valuables, mark a sincerity never expected even from a Protestant revival. At a mission given recently at Leeds, in England, by the Redeemptorist Fathers, out of 20,000 inhabitants, 13,000 went to Communion, 2,500 were confirmed and 162 gave up a religion of ease and comfort to join the Church that has a narrow path.

It must not be forgotten that under the auspices of revivalism fabulous sums of money have been collected by Messrs. Moody and Sankey in their trip. Of course he who preaches the gospel must live by it and it would be rash to suppose that \$40,000 could whet the zeal of saints like Moody or Sankey.

Characteristic of the effects of revivalism we have the story also from the New York Herald, of a colored boy who in the extacies of his religious mania made a charge on a merchant's office armed with a rusty cavalry sword:—

Waving his sabre over his head with frightful energy and shouting at the top of his voice, "Git out quick! I am God! Mr. Moody has sent me from Jesus! Look out for skulls!" Edward Williams was secured after a hard struggle and taken to Bellevue Hospital, where he was strapped down on an iron bed in a cell. He became less violent. Here Edwards stated he saw "150,000 angels standing around the lamb, and that good Mr. Moody was the odd angel." "Oh, God," said Edward, who was a handsome looking mulatto lad of nineteen years of age, with an intelligent face, "if I only had a celestial banjo for to kind a-just get in and thrum alongside of the divine Mr. Sankey, wouldn't that be heaven, eh?"

Mr. Richard Devlin has kindly consented to act as Agent for the True Witness in the City of Ottawa.

BLESSING OF THE NEW CHURCH AT TRENTON BY BISHOP O'BRIEN.

That Catholicity is gaining ground in the Province of Ontario needs but the ignorant or bigotted will attempt to deny. This the frequent formation of new parishes, clearly attests; to this the increase in the number of our charitable and educational institutions bears silent but eloquent testimony; the annual census wherever taken, speaks the same thing, and proclaims aloud the fact that our holy religion is not only advancing but even keeping pace with the rapid growth of this young Dominion. Of the truth of what I am here asserting the village of Trenton furnishes at present another striking and undeniable proof. Within the last twelve months the Catholics of this parish have erected a temple to the living God, which would certainly be a fitting ornament to any town or city in the country. For many years they were content to assist at the Holy Sacrifice of the Mass, in a very humble structure—in a church of small proportions and with no claim whatever to architectural symmetry. Hallowed tho' this little building was to them by many fond associations, yet, owing to their increasing numbers and wealth, they determined to discard it at the beginning of last year, and since then their liberality has enabled them to replace it with the stately edifice to which I have just referred. The site on which the latter stands is in every way suitable for the purpose, being one of the most commanding in the place, and crowned with many venerable monarchs of the forest. From it can be gained a beautiful bird's eye view of the surrounding country, as well as of the enchanting scenery of the far famed Bay of Quinte.

The new church is a frame building veneered with brick on the outside. It is two stories high, 124x60 feet in size, and cost about \$9,000. The exterior, owing to the side extensions, double roof and towers presents a fine imposing appearance, and the interior is a perfect model of taste and artistic workmanship. The whole of the latter is finished in fresco. This work is executed in pleasing colors which blend harmoniously together, and from which there is a complete absence of anything approaching the gaudy or fantastic. Throughout it, in different places, tiaras, crosses, mitres, croziers, and other ecclesiastical devices are introduced with charming effect. The pillars supporting the second roof—16 in number—are ornamented with statues which look well on their handsome pedestals; the windows, tho' small, are of very pretty shape; the pews are strongly built and comfortable with cast iron ends; and the main part of the edifice terminates in an apse which forms the sanctuary, within which nestles a richly gilt and beautifully modelled altar. The appearance of this part of the Church is much improved by two large representations of the Resurrection and Ascension of Our blessed Lord painted in flat oil on the wall on either side of the altar. There is also a gallery for the choir, a baptistery, a vestry and in fact every convenience that a Catholic Church should have. Taking it all in all the building is something quite novel in Canada, unique in design, and really beautiful in the chaste simplicity of its interior finish. It must be seen, however, to be properly appreciated, as no words can give even a feeble idea of the reality. Well indeed may the Catholics of Trenton, feel proud of it; it is an honor to them in every sense of the word; a standing monument of their piety; and an assurance that they have not proven recreant to the faith transmitted to them through centuries of suffering, persecution and bloodshed.

The joy which these good people experienced on the completion of their new church was much enhanced on the 30th ultimo, for on that day they had the happiness of seeing it blessed and dedicated to the worship of their Maker. This ceremony was performed by the Bishop of the Diocese, the Rt. Rev. Dr. O'Brien, who, since his consecration, has been laboring most indefatigably in the vineyard of the Lord. As soon as the doors were opened on the above-named day the crowd began to pour in, and at 11 o'clock the spacious edifice was comfortably filled. High Mass was sung by Very Rev. J. Farrelly, V. G. of Belleville, Fathers Brennan of Picton, and Davis, of Hungerford, acting as Deacon and Sub-Deacon, and Father McCarthy, of Brockville, as master of ceremonies. The choir performed in a manner that evinced careful training and a correct knowledge of the rendering of sacred music. The singing of the three sisters Mrs. Pelletier, Mrs. Humphrey, and Miss Murphy, each of whom possesses a voice of singular sweetness, volume, and flexibility, was very much admired. In the sanctuary were also noticed the following clergymen from a distance: Rev. Fathers Vincent and Quinlan of St. Basil's College, Toronto; Mackey of Tyndinaga; and Browne of Port Hope. After Mass His Lordship presented himself before the assembled multitude, and in a few happily chosen words congratulated the pastor and his congregation on the successful termination of their labors of the past year. He spoke in terms of the highest praise of the new Church, which he designated one of the largest, most beautiful, and best furnished in his extensive diocese. Announcing his text he then delivered a most impressive discourse which was received with symptoms of the liveliest appreciation by all present.

The proceedings of this ever-memorable day were brought to a close by a grand lecture in the evening. The audience was a mixed one, respectable, and so large as to occupy every available space. It has been my good fortune to listen to Bishop O'Brien's lecture more than once, but never did I hear him speak to better advantage, with more fluency, power, and animation than on this occasion. For an hour and a half he held complete sway over his hearers, charming them by the beauty of his diction, the precision of his reasoning, and the loveliness of the truths he so graphically set before them. On the conclusion of what I must characterize as a most able lecture, I am sure a hearty "God bless him" sprang from many a lip, and thence ascended to the throne of Grace. Yes, God bless him we all say! May his valuable life be preserved for many years to the diocese which is so justly proud of him; may his labors in the cause of God and his fellowman be blessed with an ever increasing fruit; and may his magic tongue be long employed in defence of the dogmas of that grand old Church of which he is at once so distinguished and brilliant an ornament!

This article, lengthened as it is, would be incomplete without a closing reference to the worthy parish priest. This, I feel to be a delicate task; it may also be an unnecessary one; but a sense of justice compels me to undertake it. I do not intend to speak at length of the widespread reputation which Father Brettargh has acquired for himself by the productions of his graceful and prolific pen; I know I must not mention the virtues that adorn his every day life, for these shrink instinctively from the public gaze; nor shall I attempt to describe, in fitting terms, the fidelity with which he has discharged the duties of his sacred calling for the past twenty-two years. I am well aware that personally he does not care for the ephemeral breath of human commendation—that he seeks a higher reward than this for his labors in the ministry. However, in writing about the new Church, I consider it but just that I should in this connection, give credit to whom credit is due. I venture, therefore, to assert, and without the fear of contradiction too, that if Trenton can to-day boast of the handsome edifice above described, the praise for such is mainly attributable to Father Brettargh. He it was who urged its commencement; he it was who acted as its architect; he it was who superintended its erection; and he it was who day and night labored to collect the means wherewith to pay for it as the building progressed. It is then in a great measure his work, the produce of his refined taste and religious zeal,

and the crowning act of his pastorate in Trenton. I am sure, therefore, I am but interjecting the wishes of the wide circle of his acquaintances, when I give expression to the hope that he may be long spared to minister at its lovely altar in the midst of a people who, while admiring him as a ripe scholar and a polished gentleman, also love and respect him as their trusted friend—their faithful and devoted pastor.

THE BIBLE AND ITS ENEMIES.

To the Editor TRUE WITNESS.

SIR,—In the number of your journal dated March 3, appears a quotation from the Montreal Witness to the effect that "at Bologna on the 20th Oct. 1853, their Romish bishops gave the following written answer to Pope Julius III., when desired to furnish their counsel as to the best means of strengthening the Church." The article is too long to reproduce at full length, I will therefore content myself with the following summary. "To sum up that book—the Bible—is the one which more than any other has raised against us those whirlwinds and tempests whereby we were almost swept away; and in fact if any one examined it diligently, and then confront therewith the practices of our Church, he will perceive the great discordance, and that our doctrine is utterly different from, and often even contrary to it: which thing if the people understand, they will not cease their clamor against us, till all be divulged, and then we shall become an object of universal scorn and hatred." &c. The above document is said to be found in the Imperial Library of Paris, also in the British Museum, and for ought any one knows to the contrary it may also be found in the royal library of Timbuctoo. That such a document may exist is within the bounds of possibility, but that it emanated from three Roman bishops invited to counsel the Pope as to the best means of strengthening the Church is a palpable falsehood. "The above document," says the Witness, "is as important a testimony against Rome and all Romanizers on the 20th Oct. 1875, as it was on the 20th Oct. 1853." Exactly so,—no testimony whatever. No Catholic Bishop, no Catholic priest, at the present day, Chiniquy and Gerderman excepted, could be found capable of endorsing so monstrous a testimony. That there exist many passages in the Old and New Testament difficult of comprehension, I readily admit; but they are difficulties which all who accept the Bible as the Word of God must be content to share in common. The Catholic Church relying on the promised aid and permanent guidance of the Holy Spirit is competent to deal with all those difficulties, and trusts to a lively faith on the part of her children for a ready acquiescence in her explanations and decisions. I have been in the habit, Mr. Editor, of reading the Scriptures from my infancy, and hitherto I have failed to discover that mighty discordance between the doctrines and practices of the Roman Catholic Church and the written Word of God. The doctrine of the Trinity, the Incarnation, the Real Presence of Christ in the Eucharist, the power of binding and loosing, the power vested in her priests to forgive or retain sins—baptismal regeneration—the indissolubility of the marriage bond, one faith, one fold—one shepherd, are plainly inculcated in the Word of God. Her practice of confession, of praying for the dead, of anointing the sick, of veneration of relics, of fasting and mortification, of voluntary poverty, chastity and self-abnegation, &c., practices which Protestants are taught to look upon with horror, must be patent to the most superficial reader of the Bible.

The Catholic Church so far from being the enemy of the Bible, as the Witness insinuates, has ever been its most devoted custodian and expounder. The real enemy of the Bible is Protestantism, which by submitting its pages to the feeble light of private judgment, has eventually ended in denying its divine inspiration. As a proof of this we have only to point to Germany where at the present day, the Bible may be considered as a closed book. In the early period of the Reformation, that country took the lead in biblical discussion and biblical progress. At the present hour I doubt if protestant Germany contributes one cent to the spread of the Bible at home or abroad. But why travel to Germany to find in what light the Bible is held by Protestants? We have here in this good city of Montreal the Rev. Mr. Green pastor of the Church of the Messiah, who in a series of lectures delivered recently and reported in the Star, denies in no doubtful language the right of the Bible to be considered a divinely inspired record. I do not propose to enlighten the Rev. gentleman on the numerous difficulties which beset his path from Genesis to Revelations; but I will say that had said lectures or sermons been preached in any Catholic Church of this city or elsewhere, endless would have been the indignant protests, and irrefragable the proof that Rome was the enemy of the Bible. The Rev. lecturer asks—"Why should we reverence the Bible? Because our fathers and mothers loved it and taught us to love and esteem it." But he immediately adds, "Our fathers and mothers may have made a great mistake." Oh! yes the Rev. gentleman would venerate the Bible, not for any intrinsic value therein, but in the same degree as he might be supposed to venerate his grandmother's old arm chair. Listen to the Rev. Mr. Green's opinion of the Bible. "This is my test of the value of any book of the Bible: Does it teach the truth? But who is to decide whether it does or no? I am to decide for myself,—You ought to decide for yourselves. You know that Moses often enforces with a—thus saith the Lord commands and sentiments that outrage every true Christian feeling." With the "horrid" GLX psalm the same gentleman has no patience. If the Rev. Mr. Green be not an infidel, I would like to know what an infidel means? Lord Bolingbroke, Tom Payne, &c., have adduced no stronger arguments against the inspiration of the Bible than this so called pastor of a Christian Church. One thing is pretty certain,—he must have had some experience of the soil on which he was sowing broadcast his infidel seed. Protestant ministers, as a rule, do not preach any doctrine distasteful to their patrons and supporters: hence we may readily infer that his audience drank in with willing ears his three successive lectures on the fallacy of the Bible.

Mr. Editor, it is recorded in the first book of the prophet Samuel Chap. iv. that the Ark of the Lord fell into the hands of the Philistines and great, no doubt was the rejoicing on that memorable occasion. In like manner, at the period of the Reformation, the Ark of the Scriptures was taken away, and became like a plaything in the hands of man, woman and child. But as in the former instance the presence of the Lord did not accompany the Ark, which became a source of affliction and heavy mortality to the villages and cities;—for the Lord smote with emeralds the men of every city both small and great;—so the Scriptures, unaccompanied by the living voice of the Church—the voice of God himself, which He has commanded all men to hear,—have ever been in all Protestant communities the fruitful source of heart burnings, disruptions, divisions and sub-divisions to the present hour. Instead of listening to the Church, the pillar and ground of truth, they have set up in its place the god Dagon of Private Judgment. To this god they would fain make the word of the Lord bow down, forgetful that in the presence of the ark of the Lord the Dagon of Private Judgment will be broken to pieces. "And the men of Azotus seeing the kind of plague said—the Ark of the God of Israel shall not stay with us, and they sent, and gathered together all the lords of the Philistines, and they said; send away the Ark of the God of Israel, and let it return into its own place, Samuel v. 7:11." Such appears to be the

language of the great lords of Protestantism at the present day—the savants, the geologists, the Colossos and the Greens. The Bible is too full of contradictions, absurdities and "horrid" psalms. We will have none of it; let it be sent back to the credulous Church of Rome, whence in an evil hour it was purloined. I am no prophet nor the son of a prophet; but it requires no great acumen to foresee that when infidelity is thus regularly preached from quasi Christian pulpits and disseminated through the press, the hitherto lucrative business of Bible Societies, will soon require to be wound up, and their well paid officials obliged to invent some new mode of duping the people. A. G. G.

REVIEWS.

THE MONTH.—For March. This periodical sustains its interest. The articles in the number for March are well chosen and treated with all the erudition that has given prominence to this serial. "Public Liberties in the Middle Ages" is continued in a masterly style; it is a majestic refutation of misrepresented history. "San Marino" will repay a reading—many interesting particulars are given us of this historic Republic. The article on Loraine under Prussia shows a sad picture of persecution; the conquerors leave nothing undone to ruin the faith and morals of the country. The loss of French nationality was a severe trial but the efforts to demoralize the simple manners of the people are unpardonable. At Home and Abroad is a beautiful description of a trip in the passes of Switzerland. Although much has been written on this subject there is something new and interesting in this article. Studies in Biography are continued in a masterly style, and "Josephine's troubles" are still full of romance.

THE CATHOLIC RECORD.—For March—Hardy and Mahony, Philadelphia. This periodical sustains its rising popularity. Its article on Ireland and the Centennial, by the gifted pen of the distinguished Irishman, Professor Mulrenan, has been reproduced in all the leading journals of the Union. The other articles are very interesting, amongst which we select as well worthy of notice the sketches of Antonelli and Garcia Morreno.

At a meeting of the Catholic Young Men's Society, held on Tuesday evening, the 28th ult., the following were unanimously adopted:—

Resolved—That the thanks of this Society are due and hereby tendered to the members of the Montreal College Band for the efficient manner in which they acquitted themselves on the St. Patrick's Day Procession with this Society.

Resolved—That this resolution be published in the TRUE WITNESS and Sun.

ANNUAL MEETING OF THE ST. PATRICK'S SOCIETY.—The annual meeting of the above Association was held in St. Patrick's Hall on Monday evening at 8 p. m. A very large number of members were present, and the chair was occupied by First-Vice President, P. C. Shannon. The meeting having been called to order, Mr. Secretary Samuel Cross read the minutes of previous meeting, which were approved. After a good deal of routine business, the following officers were elected:—President, B. Devlin; Vice-President, P. C. Shannon; Second Vice-President, W. E. Dorn; Treasurer, John McGrath; Recording Secretary, Samuel Cross; Assistant Recording Secretary, D. Lyons, Jr.; Corresponding Secretary, P. C. Warren.

COMMITTEE OF MANAGEMENT. Messrs. George Murphy, Daniel Lyons, Patrick Carroll, John Lyons, John J. Hayes, John Dwan, Henry Mooney, Denis Coghlan, Patrick Doran, Martin Tracy, William Cunningham, Stephen J. Quinn, James Craven, Andrew Purcell, George Craven, John Kearney, William McCready, Patrick Kehoe.

PAVICIAN.—F. Bourk, Esq., M. D. GRAND MARSHAL.—J. O. Neville. Assist. Marshals—F. Wilson, Wm. Kearney, P. Connolly, A. McCready.

MCGILL UNIVERSITY.—The annual meeting of convocation of this University for conferring degrees in Law and Medicine, was held on Friday last, Mr. Peter Redpath, one of the Vice-Chancellors, presiding in the absence of the Chancellor, The Hon. Mr. Justice Day. In Medicine thirty-four Candidates obtained the degree of M. D. C. M., and in Law twelve obtained the degree of B. C. L., and forty-six passed the first and second year examinations. Among the B. C. L.'s, we observe the names of Messrs. Charles J. Doherty, and of our old friend and fellow-citizen, Hon. Marcus Doherty, now resident Judge of Sherbrooke, and Mr. John S. McDonald of Prince Edward Island. Mr. Doherty was also the recipient of a special prize conferred by Professor W. H. Kerr, Lecturer on International Law and Commercial Sales, and was likewise, together with Mr. James V. Greenshield, both gentlemen being declared of equal merit, awarded the Elizabeth Torrance Gold Medal, while second prize was accorded to Mr. McDonald. In the second year the honors were shared by Messrs Goodhue and John D. Purcell of this City, these gentlemen having respectively first and second place, and receiving prizes accordingly.

After the conferring of degrees, the Hon. Mr. Justice Torrance addressed the students of both faculties in feeling and eloquent words, counselling them to be ever learners themselves while they were instructing and advising others, and addressing himself more particularly to the students of Law, he reminded them what a noble profession was theirs, which concerned the administration of Justice—than which no grander position could be assigned to man, and closing with the advice to be patient, always watchful to learn, and ever interested in everything, even the minutest details of the profession.

NOTES AND CORRESPONDENCE.

All communications for insertion in the True Witness, or relating in any way to the news columns, must be addressed to THE EDITOR, TRUE WITNESS, MONTREAL, and must be authenticated with the name and address of the writer, not necessarily for publication, but as a guarantee of good faith. The Editor reserves to himself the right of expunging from all such communications whatever matter he may consider objectionable, nor will he be in any way responsible for the opinions of Correspondents. Anonymous communications, or those written on both sides of the paper, will be consigned unread to the waste paper basket. If writers attach any value to their manuscripts they should keep copies of them, for in no case can rejected MSS. be returned.

BUSINESS NOTICE.

All Business Letters, relating to Advertisements, Subscriptions, supply of Copies, Back Numbers, &c. &c., should be addressed to the Proprietor, Mr. JOHN GILLIES, TRUE WITNESS, MONTREAL, to whom Post-office Orders, Cheques, &c., should be made payable. Persons asking for receipts should enclose a postage stamp for same.

MICROSCOPES FOR SALE.—We have entrusted to us for disposal, a large binocular Microscope, one of the most powerful imported into this country, made to order by Cassola, London, England, with all modern improvements and necessary appliance for concentration and polarization of light. The owner leaving for Europe prefers to let the instrument go at a sacrifice rather than expose it to the danger of travel. Further particulars can be had from the Editor of the True Witness.

NEW AGENTS.

Mr. John Brennan, of Perth and Mr. S. Kelly, of Almonte, have kindly consented to act as agents for the True Witness in their respective localities.

William Henry Twohey, professor, formerly of Tingwick, has been appointed Principal of the College of St. Michel of Bellechasse.

Birth.

MONTREAL.—In this city, on the 1st inst., at 472 LaGauchetiere street, Mrs. James McIntyre, of a daughter.

OTTAWA.—At Ottawa on the 3rd inst., the wife of the Hon. T. W. Anglin, Speaker of the House of Commons, of a daughter.

Died.

HACKETT.—On the 30th March at the Community of the Congregation of Notre Dame, Mary Margaret Teresa, in religion Sister St. Margaret of Cortot, a daughter of John Hackett, Esq. of Chambly Canton, P.Q., aged 28 years.—R.I.P.

OPEN STOCK EXCHANGE REPORTS.

Table with columns: STOCKS, Shares, and Price. Includes Montreal, British North America, Ontario, City, People's, Molson's, Toronto, Jacques Cartier, Merchants, Hochelaga, Eastern Townships, Quebec, St. Lawrence, Nationale, St. Hyacinthe, Union, Villa Maria, Mechanics, Royal Canadian, Commerce, Metropolitan, Dominion, Hamilton, Exchange.

Greenbacks bought at 13 dis. American Silver bought at 10 dis.

MONTREAL WHOLESALE MARKETS.—(Gazette)

Table listing various commodities and their prices, including Flour, Super Extra, Fancy, Spring Extra, Superfine, Extra Superfine, Fine, Stroug Bakers', Middlings, U. C. long flour, City bags, Wheat, Oatmeal, Corn, Pease, Barley, Lard, Cheese, Pork, Dressed Hogs, Beef, Ashes, Fire, Pearls, Butter, Quiet, 17c to 24c, according to quality.

TORONTO FARMERS' MARKET.—(Globe)

Table listing various agricultural products and their prices, including Wheat, Barley, Oats, Peas, Rye, Dressed hogs, Beef, Mutton, Butter, Eggs, Apples, Geese, Turkeys, Cabbage, Onions, Turnips, Potatoes, Hay, Straw.

THE KINGSTON MARKET.—(British Whig)

Table listing various commodities and their prices, including Flour, Grain, Bye, Peas, Oats, Wheat, Fall Wheat, Meat, Mutton, Ham, Veal, Bacon, Pork, Hides, Calf Skins, Dektin Skins, Lambskins, Tallow, Poultry, Ducks, Fowls, GENERAL—Potatoes, Butter, Eggs, Cheese, Hay, Straw, Wood, Coal, Wool.

J. H. SEMPLE, IMPORTER AND WHOLESALE GROCER, 53 ST. PETER STREET, MONTREAL.

JESUS, IN THY DEAR SACRAMENT.

Jesus, in Thy dear Sacrament
Thy Cross I cannot see,
But the Crucified is offered there,
And He was slain for me.

FOREIGN INTELLIGENCE.

The suffragan Bishop Janiszewski, of Posen, has received a summons from Government to lay down his office.

The Austrian Emperor and Empress have made a further donation of 500,000 florins for the relief of the sufferers by the recent inundations in Hungary.

A Ceara (Brazil) paper notices the existence in that province of an Indian of 104, a black woman of 135, and a black man of 106, and notes a woman who died four years ago at 136.

The nuns of Nonnenwerth, Ahrweiler and Remagen, have received permission from Dr. Falck, to carry on their educational establishments—a favour probably due to the protection of the Empress.

The Feuille Officielle (Berne) announces that M. Vonesch, the leading spirit in the establishment of the heretic parish of Burg, solemnly retracted his errors before his death, and edified all his family, relations, and friends by the sincerity of his repentance.

The Liberte (Fribourg) points out that an important centenary will be kept this year in Italy. In 1376, Pope Gregory XI. left Viterbo, and travelled by way of Savona to Rome, there, after 70 years of sorrow for the Church, to re-establish the Pontifical throne.

The name of Daniel O'Connell is much honoured in Rome in having become the watch-word of a society called "The O'Connell League." The object of this association is the protection of Catholic interests.

The woe of the good inhabitants of Witten is reported to have been heart-rending when they received the sad tidings that their only parish church would immediately be handed over to the Dollingerites.

The Pelerin announces that the Italian Catholic pilgrims, after having made their visit to Rome, intend to celebrate with great ceremony, the anniversary of the famous battle of Legnano, gained on the 29th May, 1176, against the Emperor Frederick Barbarossa by the confederated armies of the Italian republics, who were blessed by Pope Alexander III.

The congress advocating a general disarmament is going to be held in Rome, and the presidency has been offered to Garibaldi, who has occupied it. There are to be delegates from all nations, and their aim is good enough, namely, to substitute an international arbitration, for the sword and the gun, in the settlement of any differences between nation and nation.

The Prussian Government begins to depose parish priests as well as bishops. The Rev. Rozanski, parish priest of Gora, in Posen, who is still in prison, has been summoned by the Ober President, to lay down his office.

Several priests of the province of Posen had sold their furniture when they were threatened with actions for May Law offences. In this step the Government saw an attempt to defraud the Exchequer and prosecuted the rev. gentlemen accordingly.

During the Carnival at Rome, a most edifying spectacle was presented by the true Romans, who were occupied in the Church of the Gesue in an exercise which has received the name of the "Carnival sanctified." Every day there were sermons preached, set prayers recited, and then the Holy Eucharist exposed; before which a silent multitude of worshippers engaged in earnest prayer, as a reparation for the follies, and blasphemies, and sacrileges that were going on elsewhere.

The Bombay Catholic Examiner says that "the Archbishop Vicar-Apostolic of Verapoly, has received a splendid golden chalice from Rome, from the Pope, as a special token of the high esteem in which his Holiness holds His Grace, as well as services rendered to the Church by the Carmelite Mission in Malabar. The gift was accompanied by the special benediction of the Pope to his Grace and all his missionaries."

The Church in Greece.—The Roman correspondent of a Parisian Catholic paper, says that the Grecian Government will fully recognize the new Archbishop of Athens, Mgr. Marango, who will really exercise the functions of that high office to which he has been called and will preserve the title as regards the Catholics of that capital. In his public acts, however, and when face to face with the lay authorities, it has been arranged, that he will only employ the title of Apostolic Delegate.

PROTESTANTISM IN ITALY.—The Rome states that the efforts to Protestantize Italy are meeting with no success, a fact which the Free-Thinkers are as ready to assert as the Catholics. The churches constructed for heretical worship, owe their existence to foreign subscriptions, and cannot attract congregations. The respectable Americans and English of that faith are disgusted at the propagandism of their missionary co-religionists and decline to patronize the new temples.

FRANCE AND EUROPE.—The Liberte remarks on the significance of the phenomenon presented by the leading journals of England, Austria, Italy, and Switzerland. To-day the journals laud the radicals on their recent victories. In 1870, when Gambetta assumed power, these same journals decried his Radicalism, and sang the praises of Bismarck and Germany. The Liberte adds that journalists like other men have an anxiety to be on the winning side, whether right or wrong.

The Grand Duchies of Hesse and Baden begin to dabble in Culture-War affairs. In the neighbourhood of Mayence, several Jews were appointed schoolmasters at thoroughly Christian schools in spite of the protests of the parents. On the other hand, the Catholic "English ladies" had to close excellent establishments, and the president of a suppressed episcopal boarding school who asked permission to open a private school met with a flat refusal. The

seminary of the Bishop of Mayence, not being allowed to receive new alumni, will soon die a natural death.

Whilst in Prussia several Catholic churches have been handed over to the Dollingerites, the Baden Ministry have not been able as yet to obtain the Sovereign's sanction for a single spoliation of Catholic Church property. Not long ago the Ministry wished to issue a decree granting the "Old Catholics" the joint-use of the Catholic church in Karlsruhe, but the Grand-Duke, although a Protestant, strongly opposed the intention, and declared that if Catholics were to be deprived of their church in the manner contemplated, he would offer them the use of his own private chapel.

In Posen, public meetings are invariably dissolved by the police as soon as the Polish language is used by a speaker. Notwithstanding this illegal interference with the liberty of Prussian subjects, Catholic reunions multiply in the province, in which all classes are represented and mix together in admirable harmony. Clergy, nobility, towns people, and peasants, all are alike stirred up by the two great dangers which threaten their national existence, the destruction of their Church and the suppression of their language—goods for which they are prepared to sacrifice everything.

There is a little quarrel among the Garibaldians, the Capitale taking him severely to task for not alluding to Mazzini in his famous harangue at San Pancrazio. It speaks of Mazzini as the "life and soul of Italian regeneration," thereby insinuating that Garibaldi is neither the life nor the soul. They are down upon him, too, for having a Royal march played during his progress; but they forget that the general gets a hundred thousand francs a year from the king, and no doubt they would themselves be glad to play a Royal march now and then for a much less consideration.

The Pope's Vicar-General, Cardinal Patrizi, consecrated the new Bishop of Nepi in the Church of the Apollinare, assisted by Archbishop Howard and Archbishop Senti, the Vicegerent. All the fastidious of the Papal Seminary attended at the function, which was one of the most grand and imposing of modern days. In the firm persuasion that the Government will refuse him possession of his proper episcopal residence, his connection, the Marquis Sezzani, has placed at the disposal of the new bishop a palace which he has, about a mile distant from the cathedral church, and there the bishop intends to take up his residence, and so avoid any undignified litigation about lodgings.

The distress of the Prussian priests begins to be bitterly felt by poor parishes as well as by immediate sufferers themselves. What makes their position the more painful is the necessity of keeping offerings or collections secret; for whenever a man is caught by the police giving his contribution or advising others to do so, he is at once taken up, brought before a magistrate, and invariably punished. Parishes are not even allowed to give what you call in England testimonials to a priest. The other day the parishioners of a poor little village near St. Wendel, in Rhenish Prussia, were anxious to present their beloved pastor with a remuneration of 300 thalers, but the government of Treves forbade the payment, because the priest could have his salary if he chose to acknowledge the May Laws.—Cor. of Catholic Times.

Thanks to the plans of M. de Moltke and to the favours of M. Decaze, says the Univers, the invincible heroes Moriones, Loma, and Primo de Rivero have triumphed, at the end of four years, and with 100,000 men against the small army of Don Carlos. The War Office at Berlin and cosmopolitan Freemasonry have overcome the heroism of a sparse population, armed to defend their rights and their faith. It is a victory worthy of the period, to which will be wanting no sort of applause. All the liberals applaud at the fall of a cause which represents, in a corner of Europe given over to contest, the battle between Catholicism and the Revolution. It is their own victory which they celebrate, for the true conqueror is not Don Alfonso nor any of his generals—it is Revolutionary Liberalism which now triumphs by force of arms in Spain, by universal suffrage in France.

A most extensive forgery has been committed by means of bills of exchange with no less a name than King Victor Emanuel forged to them. The signature deceived even the most familiar with the King's subscription; and, on examination with a microscope, there are faint traces of pencillings in the letters, so that it appears to have been traced against the light, from some real signature of his Majesty, and then inked over. But the cleverest part of the forgery was the way in which the signature of the King's Maggiordomo and his Majesty's private seal became attached to the documents. The forger contrived to have an audience with the King, and took his bills in with him. On coming out of the King's cabinet he held the things in his hand, boldly showed them to the officials who were in waiting, and requested that the Maggiordomo's counter signature and his Majesty's seal might be attached; and this was most graciously done, with many bows and compliments to the bold and clever villain.

TO OUR IRISH BROTHERS IN ARMS!

(From Le Bulletin de "L'Union Ailet.")

TRANSLATED BY H. J. K. FOR THE "TRUE WITNESS."

During the fifth century, while yet the West of Europe was imbued with idolatry, a people, descendants of the great Celtic family and inhabiting a land at the extremity of the then known world, received the gift of that Faith which was to be throughout the lapse of ages its characteristic mark. Time has not changed the faith they then received, and persecutions have left it unshaken. They remained faithful when England and Scotland left the Church; and in these our days they yet, along with their primitive purity of morals, preserve unextinguished and burning ever as brightly the ardent fire of their holy faith, for the defence of which and of their national liberty they have displayed so much constancy and heroic courage. Set apart by God to enact an important role in the designs of His Eternal Providence, either in giving a high example of inviolable attachment to religion, and of persevering constancy through humiliations and misfortune—or bearing aloft the bright light of the Gospel amid the increasing darkness that obscured the West, the people of Ireland, who had never been subjected to pagan Rome, peacefully submitted to the teaching of the Great Apostle who came in the name of God to preach His Gospel to them.

Animated by the desire of raising up to a higher life that land where for six years he had suffered all the pains of cold and hunger that an un pitying master could inflict, St. Patrick returned to Ireland to regenerate her people in the waters of Baptism, to raise aloft the Cross of Christ, and to substitute for their pagan worship the religion of the true God. Nowhere in the whole world did the word of the Gospel find hearts more fitted to receive it, more eager to listen and ready to put it into practice—nowhere else was manifested so great a zeal, or so great a love for heavenly things. St. Patrick speaks, and kings, nobles, chiefs and people listen and follow him, and testify for their apostle that respectful veneration and passionate love which still we find in Ireland unextinguished and as great after a lapse of 13 centuries.

However, many old prejudices, much natural repugnance to the introduction of what was now had to be overcome, and many other difficulties surmounted before St. Patrick had accomplished his mission. But though sometimes a prince or a

noble might resist his influence, wherever he preached thousands of men and women of high descent acknowledged the truth and received the faith. Thus we read in the "Confessions" of St. Patrick of a noble Irish lady, who, on her conversion, embraced the religious life and founded the convent of the Nuns of Kildare. After a long life of labor and of love, she died, and on her tomb is still kept burning "The Fire of St. Bridget." Presented by persecution and consequent poverty from raising up high monuments of stone to honor the Saint whose name is so closely connected with that of St. Patrick, the unfortunate, but ever faithful nation, to perpetuate for ever the grateful memory of these two Saints, has made it a rule that in every Irish family one son should bear the name of Patrick, and one daughter be called Bridget.

Throughout the island the true faith triumphed, and the poetry of Ireland lending its aid received the impress of faith. The Irish Bards, borrowing their inspiration from the heavenly choirs, gave voice to such beautiful music that, an old writer says, the angels hovered over Ireland to listen to the melody.

As Christianity developed itself so did learning. The Irish monks became the worthy rivals of their brethren in Gaul. Undismayed by obstacles, overcoming all the intricacies of the languages of Greece and of Rome, their boldness seemed to equal their great faith. And soon an imperious necessity seems to urge them to leave their island home, and bring with them abroad the lights of science and of faith. Henceforward this nation of monks becomes par excellence a people of missionaries—and whilst from every land students hasten to the Schools of Erin her learned monks leave her shores to teach in foreign universities—so that to-day wherever the European traveller goes he will find a shrine where the people still honour the relics of some of these early Irish Saints.

But since this time, the Golden Age of Ireland, she has traversed many centuries of gloom and suffering. Betrayed, tending beneath the weight of every woe, suffering from every evil that ingenuity could impose, but a nation yet and unsubdued, poor Ireland, alone in all her weakness, has ever opposed a firmness, unknown among other peoples, to the cruel policy and insulting fanaticism of her prosperous oppressors. United however, beneath her national flag, and kneeling at the foot of her holy altars, she has there found in her adversity that secret of energy and perseverance which has been transmitted from generation to generation of her sons, and that still is found there where you have met an Irishman. And it will always be the glory of that island of Hope to be able to shew in every age, alongside the names of innumerable martyrs for the faith, those of her O'Connells and O'Connors, O'Neils and O'Briens, names that appear in her history like blood-stained phantoms to darken and cloud the glories of invincible England.

Ireland, however, has not ceased to spread abroad the bright light of faith, and the trials she has passed through have not destroyed the fruitfulness of her apostolate. To England, steeped in the sin of ungrateful heresy, she has returned good for evil, and has made the desert blossom with the fairest flowers of faith—and Ireland, suffering though she be, seems to have recovered much of her former glory, conquering thus in the name of Christ.

Such is the great mission assigned to Ireland, and such the grand spectacle that alike presents the story of her prosperity and glory of her misfortunes. We Catholics are happy to proclaim her merit and to speak aloud in praise of that nation so great by her faith, suffering on account of that faith, and conquering for the faith. Descendants of another race, and soldiers of another flag, we claim together with our Irish brethren to be children of a higher fatherland where our patron saint and theirs are united in the brotherly love of Heaven. And on earth there is a link that binds us to each other, we acknowledge the same sovereign Pontiff, for whose defence in the hour of danger, the sons of Ireland and of Canada offered the assistance of their arms. Then let us wish you, our Irish brothers, a happy St. Patrick's day. We applaud your enthusiasm, and pray to St. Patrick that Ireland may ever remain what she is and has ever been,—exceptis viculis.

BISHOP O'BRIEN'S PASTORAL VISIT TO CAMDEN AND SHEFFIELD.

On Saturday, the 18th ult., His Lordship the Bishop of Kingston arrived at Centreville, and became the guest of the Rev. Father Twomey. On Sunday morning, at 10.30 Mass, His Lordship preached a beautiful sermon appropriate to the holy season of Lent, and a collection was taken up towards removing the diocesan debt, which amounted to \$475—a large sum considering that the church at Centreville is but one of two in the parish of Camden. The Mass was solemn, sung by Father Twomey, P.P. The choir, under the direction of Miss Twomey, acquitting itself in a manner worthy of its well known abilities and training.

In the evening, at 7 o'clock, grand Vespers were sung by Rev. Father McDonagh of Napanee, after which His Lordship delivered a lecture to a large audience, most of whom were Protestants. The lecture was grand and highly appreciated as are, without exception, all His Lordship's public discourses.

Besides the Rev. pastor and the Rev. chanter of Vespers, we noticed in the sanctuary the Rev. Fathers Mackey, Corbett, Davis, Casey and Donahoe, and Father McWilliams in the choir.

On Wednesday, the 22nd, His Lordship left for Erinville, where he opened a mission on Thursday morning, preaching and hearing confessions each of the following days till Sunday.

On Sunday morning His Lordship confirmed 105 children presented by the Rev. pastor.

After High Mass a collection was taken up which amounted to \$514.00. The collection was handed to His Lordship accompanied by the following address, read by Mr. M. S. Murphy, Erinville:

"To the Most Rev. Dr. O'Brien, Lord Bishop of Kingston, Ont.

"MY LORD,—Your faithful children of this parish beg leave to present your Lordship an address. We take this way of conveying our feelings of devotion and filial respect. Never was returning parent more warmly welcomed than we greet your advent amongst us. Often during your yet short episcopate have we been gladdened by accounts of your Lordship's pastoral visits. The successful results of your appeals to the parishes already visited for assistance in removing the diocesan debt is a matter of pride to us and a certain guarantee that, a little longer, and a heavy clog will fall from the diocese, and we presume, a load of care from your Lordship's heart. My Lord, we are yet but struggling settlers in this locality, but we heartily throw in our mite and beg your Lordship to accept it along with this address freely as it is given. If, my Lord, we did not express our thanks for the mission just ended we should be ungrateful. The plain eloquence of your Lordship's instruction to ourselves and our children will, with God's blessing, bear rich fruit. We thank you, my Lord, for the honor and kindness you have done us during your pastoral visit. Praying Our Heavenly Father, through the intercession of St. Joseph of this month of March, that you may be long spared to us as our Bishop, we remain, my Lord, your faithful children in Christ."

(Here followed several names.) In the evening, at 6.30, Grand Vespers were sung by Rev. Father Twomey, after which His Lordship lectured on "The Confessions" showing how false are the filthy things said of the subject of his lecture in the press as also in the street, especially

by apostate priests who endeavour to hide their own shame by the cloak of such an excuse.

The lecture was worthy of the subject and the Rev. lecturer's reputation. The proceedings of the evening terminated with grand benediction. On Monday morning, His Lordship, accompanied by Fathers Twomey, Donahoe, and Brophy, proceeded to Chippena the other Church of Camden Mission.

On the way he was met by the people of that portion of the parish who escorted him to the Church. The church is a handsome frame building, 60x40, erected a few years ago by Father Twomey. It presents a very nice appearance outside, being finished with spire and sacristy. Inside it is neat, and speaks order and good taste in the Rev. pastor in charge.

His Lordship having taken his seat in the sanctuary, High Mass was sung by Rev. Father Brophy, assisted by the Centerville choir, after which the Bishop preached. The collection taken here amounted to \$265.00. The people of Chippena really deserve credit. They are few, but they gave their subscriptions largely and with a freedom worthy the generosity of their Irish forefathers.

His Lordship warmly thanked them and prayed that God would bless them in this world and for the next. The collections at Chippena and Centerville amounted to the magnificent sum of \$740.00, a large offering for one small parish.

The choir which acquitted itself so admirably at Erinville, both at High Mass and Vespers, consisted of the following, viz.—Miss Cicolari, organist.—Miss Cummins, Miss M. Brophy and Miss Cunningham. Messrs. Swift Browne, Harry of Kingston, and Moore of Montreal. The Misses Davis, Brophy and Goodwin of Stoco, and Mr. McLaughlin, of Belleville, Miss Twomey and the Misses Whelan, and Mr. Ryan, Centerville, and Mr. Molloy, of Napanee.

A CORRESPONDENT. Kingston Whig, and Irish Canadian, please copy.

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HYPHOSPHITES.—An article called Fellows' Hypophosphites has been advertised in the Pioneer for several months, but we gave it little thought except to collect the bill, until an instance of its remarkable effects came under our observation.

NINE NOVEMBER FAIR.—The great market of the eastern world has been held at this junction of the Volga and Olga Rivers, in Russia, every summer for hundreds of years.

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The Office of Holy Week according to the Roman Missal and Breviary; in Latin and English; containing Instructions when to kneel, stand, etc... 60
Easter in Heaven. By Rev. F. X. Wenninger, S.J.... 75
The Spiritual Exercises of St. Ignatius... 1 00
The Christian Directory, Guiding Men to their Eternal Salvation. Parsons... 1 75
Meditations for the use of the Clergy for every Day in the Year. 2 vols... 2 75
St. Anselm's Book of Meditations & Prayers The Day Sanctified; being Spiritual Reading for Daily use... 1 10
Prayers and Reflections for Holy Communion, with a Preface. By Cardinal Manning... 1 50
Think Well On! By Challoner... 20
St. Liguori's Way of Salvation... 75
" " on the Commandments Sacraments... 40
" " Spirit of... 30
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" " On the Love of Our Lord Jesus Christ... 30
" " Jesus Hath Loved Us; or Clock of the Passion of Jesus Christ... 75
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God our Father... 90
Holy Communion It is My Life... 90
The Love of Jesus... 45
Devotions to St. Joseph. For the month of March... 60
Legends of St. Joseph. By Mrs. J. Sadlier... 80
Life of St. Joseph... 60
Month of St. Joseph... 60
Little Crown of St. Joseph... 90
Novena to St. Patrick... 15
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The Devotions for the Ecclesiastical Year... 1 50
The Spiritual Combat... 35
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INSOLVENT ACTS OF 1869 and 1875. CANADA, PROVINCE OF QUEBEC, } In the SUPERIOR COURT, District of Quebec. In the matter of ALEXANDER G. BURNS, of the City of Quebec, Bookseller & Trader, An Insolvent. On Wednesday the tenth day of May next 1876, the undersigned will apply to the said Court for a discharge under the said acts.

INSOLVENT ACTS OF 1869 and 1875. CANADA, PROVINCE OF QUEBEC, } In the SUPERIOR COURT, District of Montreal. In the matter of JOHN SIMPSON, of the City of Montreal, Trader, An Insolvent. On Wednesday the tenth day of May next, 1876 the undersigned will apply to the said Court for a discharge under said Act.

INSOLVENT ACT OF 1869 and 1875. CANADA, PROVINCE OF QUEBEC, } SUPERIOR COURT, District of Montreal. No. 1087. DAME JOSEPHINE DE BEPEENTIGNY, wife of FABIEN RENAUD, gentleman, of the City and District of Montreal, duly authorized a ester en justice, Plaintiff;

The said FABIEN RENAUD, gentleman, formerly of the same place, and now of L'Original, County of Prescott, in the Province of Ontario, Defendant. An action for separation as to property has been instituted in this cause, on the third day of March instant.

INSOLVENT ACT OF 1869 and 1875. CANADA, PROVINCE OF QUEBEC, } IN THE SUPERIOR COURT, District of Montreal. In the matter of James Higgins, of City of Montreal, Trader, An Insolvent. On Wednesday the Twelfth day of April next the undersigned will apply to the said Court, for a discharge under the said Act.

USEFUL READING.

TO PREVENT CLUB FOOT CABBAGE.—A German market gardener in Pennsylvania, in putting out his cabbage, followed the German custom of "puddling" the roots of a part of his plants in a thin mixture of cow manure and water.

STRAWBERRY BEDS.—Those who wish large fruit must plant in hills one foot apart cut off all runners, manure well, and mulch with hay or straw during the winter.

STAGGERS—INDIGESTION.—A Hammon (New York) correspondent writes: "I have a valuable farm mare that is troubled with itching at the end of her nose and a slight jerking of the head, as from flies, scratching her nose against the ends of the shafts."

SETTING MILK.—The following is the report of a committee appointed by a farmers' club in Bucks County, Penn., to make a comparative trial of the two plans of setting milk, viz., in deep and shallow pans, the trial being conducted in the dairy house of Mr. Eastburn Reeder.

DR. M'LANE'S CELEBRATED LIVER PILLS,

FOR THE CURE OF Hepatitis or Liver Complaint, DYSPEPSIA AND SICK HEADACHE.

Symptoms of a Diseased Liver.

PAIN in the right side, under the edge of the ribs, increases on pressure; sometimes the pain is in the left side; the patient is rarely able to lie on the left side; sometimes the pain is felt under the shoulder blade, and it frequently extends to the top of the shoulder, and is sometimes mistaken for a rheumatism in the arm.

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DR. M'LANE'S LIVER PILLS, IN CASES OF AGUE AND FEVER, when taken with Quinine, are productive of the most happy results. No better cathartic can be used, preparatory to, or after taking Quinine.

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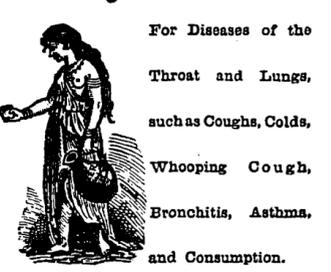
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Should be kept in every nursery. If you would have your children grow up to be HEALTHY, STRONG and VIGOROUS MEN and WOMEN, give them a few doses of

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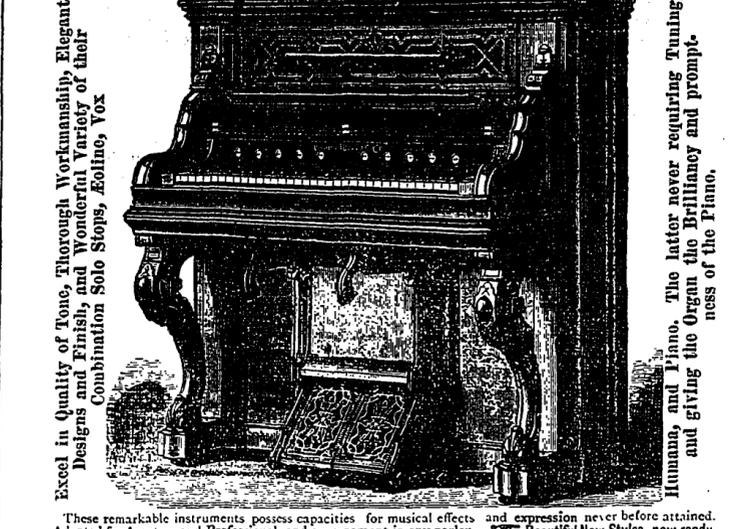
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Religious Instruction, Spelling and Defining (with drill on vocal elements), Penmanship, Geography, Grammar, Arithmetic, History, Principles of Politeness, Vocal Music.

COMMERCIAL DEPARTMENT.

Religious Instruction, Select Readings, Grammar, Composition and Rhetoric, Synonyms, Epitology, Correspondence, Geography (with use of Globes), History (Ancient and Modern), Arithmetic (Mental and Written), Penmanship, Book-keeping (the latest and most practical forms, by Single and Double Entry), Commercial Correspondence, Lectures on Commercial Law, Algebra, Geometry, Mensuration, Trigonometry, Linear Drawing, Practical Geometry, Architecture, Navigation, Surveying, Natural Philosophy, Astronomy, Principles of Politeness, Elocution, Vocal and Instrumental Music, French.

For young men not desiring to follow the entire Course, a particular Class will be opened in which Book-keeping, Mental and Written Arithmetic, Grammar and Composition, will be taught.

TERMS Board and Tuition, per month, \$12 00 Half Boarders, " " " 7 00

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Payments quarterly, and invariably in advance. No deduction for absence except in cases of protracted illness or dismissal.

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July 4, '74 Montreal 49-52

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MICHAEL J. O'BRIEN, SCULPTOR.

MONUMENTS, MANTEL-PIECES, IN LARGE VARIETY, ALWAYS ON HAND August 6, 1876.

FITS! FITS! FITS!

CURE OF EPILEPSY, OR FALLING FITS, BY HANCO'S EPILEPTIC PILLS.

Persons laboring under this distressing malady, will find Hanco's Epileptic Pills to be the only remedy ever discovered for curing Epilepsy or Falling Fits.

A MOST REMARKABLE CURE.

PHILADELPHIA, June 28th, 1857. SEYMOUR HANCO, Baltimore, Md.—Dear Sir, I send you my certificate of cure for Epilepsy.

THE FOLLOWING CERTIFICATES SHOULD BE READ BY ALL THE AFFLICTED; they are in every respect true, and should they be read by any one who is not afflicted himself, if he has a friend who is a sufferer, he will do a humane act by cutting this out and sending it to him.

IN THERE A CURE FOR EPILEPSY?

THE SUBJOINED WILL ANSWER. GREYDALE, Miss, June 30.—SIR: I was afflicted with Epilepsy for three years, and was cured by your Pills.

ANOTHER REMARKABLE CURE OF EPILEPSY, OR FALLING FITS, BY HANCO'S EPILEPTIC PILLS.

MONTGOMERY, Texas, June 20th, 1857. To SEYMOUR HANCO, Baltimore, Md.—A person in my employ had been afflicted with Epilepsy for thirteen years; he had those attacks at intervals of two to four weeks, and often times several in quick succession, sometimes continuing for two or three days.

STILL ANOTHER CURE.

Read the following testimonial from a respectable citizen of Greendale, Mississippi. SEYMOUR HANCO, Baltimore, Md.—Dear Sir, I take great pleasure in relating a case of Epilepsy, or Fits, cured by your Epileptic Pills.

T. J. DOHERTY, B.C.L., ADVOCATE, &c., &c., No. 50 ST. JAMES STREET, MONTREAL. [Feb. '7]

P. DORAN, UNDERTAKER & CABINET MAKER, 186 & 188 St. Joseph Street,

Begs to inform his friends and the general public that he has secured several Elegant Oval-Glass Horses, which he offers for the use of the public at extremely moderate rates.

Wood and Iron Coffins

of all descriptions constantly on hand and supplied on the shortest notice. ORDERS PUNCTUALLY ATTENDED TO. [47-52]

ST. GABRIEL ISLAND SAW AND PLANING MILLS, SASH, DOOR AND BOX FACTORY, ST. GABRIEL LOCKS, MONTREAL,

McGAUVAN & TUCKER, PROPRIETORS, (Late J. W. McGauvan & Co.)

Manufacturers of Sawn Lumber, Dressed Flooring, Doors, Sashes, Blinds, Mouldings, and every description of house finish. A large and well assorted stock of Sawn Lumber of the various grades thickness and kinds, constantly on hand, and for sale on liberal terms. Orders addressed to the Mills or Box 371 promptly executed. [1y—Aug. 28, 1874]

ST. LAWRENCE ENGINE WORKS, NOS. 17 TO 29 MILL STREET, MONTREAL P. Q.

W. P. BARTLEY & CO. ENGINEERS, FOUNDERS AND IRON BOAT BUILDERS.

HIGH AND LOW PRESSURE STEAM ENGINES AND BOILERS.

MANUFACTURERS OF IMPROVED SAW AND GRIST MILL MACHINERY.

Boilers for heating Churches, Convents, Schools and Public Buildings, by Steam, or hot water. Steam Pumping Engines, pumping apparatus for supplying Cities, and Towns, Steam pumps, Steam Winches, and Steam fire Engines.

Castings of every description in Iron, or Brass, Cast and Wrought Iron Columns and Girders for Buildings and Railway purposes. Patent Hoists for Hotels and Warehouses. Propeller Screw Wheels always in Stock or made to order. Manufacturers of the Cole "Samson Turbine" and other first class water Wheels.

SPECIALITIES.

Bartley's Compound Beam Engine is the best and most economical Engine Manufactured, it saves 33 per cent. in fuel over any other Engine. Saw and Grist Mill Machinery. Shafting, Pulleys, and Hangers. Hydrants, Valves &c. &c. 1-y-36

DOMINION LINE.



This Line is composed of the following first-class, FULL-POWERED, CLYDE-BUILT STEAMSHIPS, and is intended to perform a regular service between LIVERPOOL, QUEBEC and MONTREAL in SUMMER, and LIVERPOOL and BOSTON in WINTER.

These vessels have very superior accommodation for Cabin and Steerage Passengers, and Preparation is issued at reduced prices to those desirous of bringing out their friends.

Sailing from Liverpool every Wednesday, calling at Belfast Lough to take in Cargo and Passengers.

Table with columns for destination (MONTREAL, ONTARIO, DOMINION, MEMPHIS, MISSISSIPPI, TEXAS, QUEBEC, ST. LOUIS) and details like Tons, Captains, and Rates of Passage.

THROUGH TICKETS can be had at all the principal Grand Trunk Railway Ticket Offices in Canada. For Freight and Passage, apply in Havre to H. Genest and Dolzou, or C. Brown; in Paris to H. Genest and Dolzou, 55 Rue d'Hautville; in Hamburg to August Behrens; in Bordeaux to Messrs. Faure Freres; in Copenhagen to P. M. Koller, 18 Sanctanncplads; in Bergen to Michael Kronn, Consul; in London to Bowring & Jamieson, Langbourne Chambers, 17 Frenchchurch street; in Belfast to Henry Gowan, Queen's Square; in Liverpool to F. H. Main & Montgometry, Harvey Buildings, 24 James street; in Quebec to W. M. Macpherson; in Boston to Thayer & Lincoln; and in Montreal to

DAVID TORRANCE & CO., Exchange Court.

April 2, '75

ALLAN LINE.

Under Contract with the Government of Canada for the Conveyance of the CANADIAN AND UNITED STATES MAILS.

1875-6—WINTER ARRANGEMENTS—1876.

This Company's Lines are composed of the under-noted First class, Full-powered, Clyde-built, Double-Engine Iron Steamships:—

Table with columns for destination (SARDINIAN, CIRASSIAN, POLYNESIAN, SARMAIAN, HIBERNIAN, CASPIAN, SCANDINAVIAN, PRUSSIAN, AUSTRIAN, NEOSTRIAN, MORAVIAN, FERUVIAN, MANITOBIAN, NOVA-SOOTIAN, CANADIAN, CORINTHIAN, ACADIAN, WALDENSIAN, PHOENICIAN, NEWFOUNDLAND), Tons, and Commanders.

The Steamers of the LIVERPOOL, MAIL LINE (sailing from Liverpool every THURSDAY, and from Portland every SATURDAY, calling at Loch Foyle to receive on board and land Mails and Passengers to and from Ireland and Scotland, are intended to be despatched from Portland:—

Table with columns for destination (Moravian, Cirassian, Polynesian, Scandinavian, Caspian, Sarmaian, Moravian) and dates.

RATES OF PASSAGE FROM MONTREAL.

Special Reduction in Rates of Passage during the Winter months. Cabin (according to accommodation) \$87, \$77, \$57 Intermediate \$40 00 Steerage 26 50

THE STEAMERS OF THE GLASGOW LINE are intended to sail from the Clyde, between Glasgow and Portland, at intervals during the season of Winter navigation.

Table with columns for destination (Cabin, Intermediate, Steerage) and rates.

An experienced Surgeon carried on each vessel. Berths not secured until paid for. Corkage will be charged at the rate of 2c per bottle to Cabin Passengers supplying their own Wines or Liquors.

For Freight or other particulars apply to:— In Portland to H. & A. ALLAN or J. L. FARMER; in Bordeaux to LAFFITE & VANDERVOYER or E. DEVAS & Co.; in Quebec to ALLAN, RAE & Co.; in Havre, to JOHN M. CURRIE, 21 Quai d'Orleans; in Paris to GUSTAVE BOSSANGE, Rue du 4 Septembre; in Antwerp to AUG. SCHMITZ & Co., or BROADBENT BENS; in Rotterdam to G. P. ITTMANN & ROOS; in Hamburg, W. GIBSON & HUGO; in Belfast to CHARLES & MALCOLM; in London to MONTGOMERY & GREENHORN, 17 Gracechurch street; in Glasgow to JAMES & ALEX. ALLAN, 70 Great Clyde Street; in Liverpool to ALLAN BROTHERS, James Street; or to

H. & A. ALLAN, Corner of Youville and Common Streets, Montreal, Jan. 16, 1875