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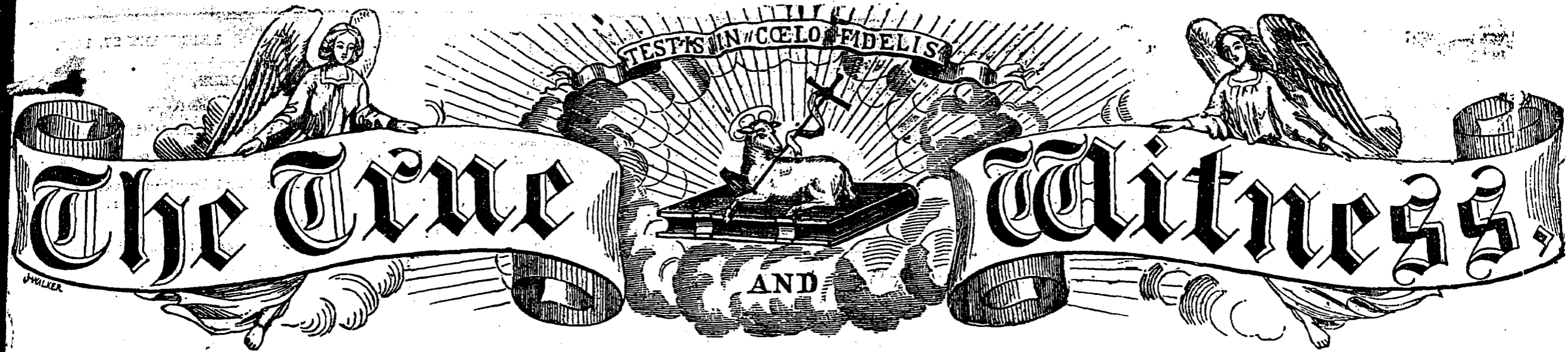
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CATHOLIC CHRONICLE.

VOL. XXVIII.—NO. 29.

MONTREAL, WEDNESDAY, FEBRUARY 27, 1878.

TERMS:—\$2 per annum in advance.

SCOTCH CONVERTS.

That the Church has made much progress of late in Great Britain, all people must admit. In illustration of this we find the following in an exchange:—

An English non-Catholic organ has pointed out that within the last few years there have been contributed by Scotland to the Roman Catholic Church, among others, the Marquis of Bute and the young brothers of the Marquis of Lothian, the Duchess of Buccleuch, a Dowager Duchess of Argyll, and the Dowager Marchioness of Queensbury and Lothian. And that in June, 1876, there were 238 Roman Catholic chapels, with 248 priests, who had under their spiritual care 320,000 souls, composed chiefly of Irish, dwelling for the most part in the larger towns, such as Glasgow and Dundee. The Episcopal Church, in contrast with this, only musters 73,200 worshippers.

THE CRIMEAN WAR.

Just now when war may break out between Russia and England any day, the following statistics may be of interest. It will be odd, that if after all the sacrifices of blood and treasure were made twenty-four years ago, Russia should now gain more than the ends for which all those sacrifices were made:—

During the Crimean campaign of one year and a half 341,000 men were buried in the district at Taurida, which includes the Crimea. The Russians lost 170,000 soldiers; the British, French and Turks, 178,000; there were 15,000 Tartar victims. Of this total 324,000 were interred in the Crimea, including 210,400 in the neighborhood of Sebastopol. Those killed in battle were but 30,000, and allowing an equal number for the losses from wounds, 281,000 must have succumbed from disease. The deaths of sick persons sent away from the seat of war were about 60,000 which makes the number of dead from the Crimean campaign alone over 401,000.

CARDINAL McCLOSKEY ON THE POPE.

On Sunday, November 23, 1875, Cardinal McCloskey delivered the following eulogy upon the Pope, at the service in St. Patrick's Cathedral. The cardinal said, in summing up the character of the Holy Father:—

No one could come within that holy presence without being struck with reverential awe. A radiance seemed to go forth from the Holy Father's countenance that lighted up the scenes around him. A melody was in his tone that went to the hearts of all. He stood in his captivity greater than all the princes or potentates of this world. There was that belonging to him which showed that he was divinely appointed to be Christ's vicar on earth. He seemed to feel himself the tender father of his flock, and this tender feeling extended to all mankind. When he felt compelled to rebuke those who were inflicting so much injury on himself and the Church there was pity in his tones, and a wish that they might be converted from the error of their ways. This chosen one of God had, almost from the beginning, to bear a crown of thorns, and to bear, with Christ himself, his cross up the hill of Calvary. Yet, amid all, he bore himself with a modest, calm serenity that was almost cheerful. His paternal heart had been wrung from day to day by seeing priests driven from their flocks and the persisting and unrelenting hand of irreligious power rising to choke the life out of the Church; and the benevolence on his countenance would have long since been extinguished had it been in the power of man to do it.

SUNDAY CLOSING IN IRELAND.

The Bill for closing the public houses of Ireland, on Sunday was read for the second time in Parliament on the 16th of January, and called forth a brisk debate. Mr. Brookes, M.P. for Dublin, opposed the Bill. He said he had examined the memorial to the Chief Secretary, which was alleged to represent the feelings of the Irish people. It appeared that out of 182 peers only 12 signed that document, and that out of more than 4,000 Justices of the Peace only 1,434 could be induced to append their signatures. Of the 2,578 medical men in Ireland, only 1,190 signed the memorial. The names of some gentlemen appeared three times in different parts of the memorial—first as Poor Law Guardians, secondly as magistrates, and thirdly as town councillors. With regard to the clergy, he said that the Catholic priests of the city of Dublin were not in favor of the Sunday closing movement. It was their opinion that if this Bill were enacted the evils that would result from law-breaking and the opening of unlicensed houses would greatly predominate over the good that would undoubtedly result to certain individuals by the passing of the measure. The workmen were also opposed to the Bill. Mr. O'Sullivan, of Limerick, also opposed the Bill, declaring it to be unpopular. On the other hand, strong speeches were made in favor of the Bill. The O'Connell Don said that 60 public meetings had been held in Ireland to adopt resolutions in favor of the Bill; a deputation from 2,000 workmen had urged its passage on the Chief Secretary; a memorial had been presented, signed by nearly 10,000 persons—magistrates, professional men, clergymen of all denominations, Poor Law Guardians, and members of Town Councils—all in favor of the Bill; and it was a suggestive fact that about 2,500 parochial Catholic clergymen, the signatures of 1,200 were to be found attached to the memorial. Besides, while they had 75 Irish members of Parliament supporting the Bill, their opponents could only muster 11 against it. Judging from the arguments used in this interesting debate, we think the Sunday Closing Bill will pass.—*Pilot*.

RUSSIA'S FUTURE.

TRANSFER OF THE RUSSIAN NAVY TO THE BLACK SEA.

We understand, on the best of authority, that the question is under discussion at St. Petersburg of transferring the naval power of Russia from the Northern seas to Nicolaieff, Sebastopol or some other port in the south. For some years past the authorities have recognized the difficulty of maintaining an efficient iron-clad fleet at Cronstadt, which, for six months out of the twelve is surrounded by ice, and they have only waited for the ripening of the Eastern question to give the project serious consideration. The time is now felt to have come when the opening of the Dardanelles to the squadrons of Russia may be looked upon as a certainty and two points will in consequence be brought under immediate discussion—the first as to the selection of the harbor in the Black Sea and the second as to the extent that Cronstadt shall be dismantled of its present exclusive naval power a strong feeling exists in favor of restoring Sebastopol to its former colossal proportions, but on account of the ruins which incur the harbor and the liability of the port to be severed from the mainland, many members of the St. Petersburg admiralty regard the project with disfavor. At the same time the inconveniences of Nicolaieff are fully recognized, and both Odessa and Kertch are, so far as the dockyards are concerned, considered to be altogether out of the question. An impression prevails that Sebastopol will be the port selected as the headquarters of the naval power in the south; that some point will be chosen near the mouth of the Danube to answer the same purpose that Kertch does to the River Don, and that a strong naval station will be established at Batoum, the acquisition of which is, regarded in official quarters as being beyond doubt.

THE CHURCH IN IRELAND.

We take the following from the Catholic Sentinel:—

"The province of Armagh contains nine archbishops and bishops, three hundred and fifty-one parishes; nine hundred and fifty-four curates; and eight hundred and five churches and chapels. Of Houses of Religious orders, there are 16 for men and 53 for women. The province of Dublin comprises five archbishops and bishops, one hundred and eighty-seven parishes; eight hundred and sixty-three priests; four hundred and eighty-five churches and chapels, and one hundred and fifty-five Houses of religious orders.

The province of Cashel comprises eight archbishops and bishops; three hundred and thirty-one parishes; nine hundred and fifty-one priests; seven hundred churches and chapels; and one hundred and thirty-nine Houses of Religious orders.

The province of Tuam comprises seven archbishops and bishops; one hundred and ninety parishes; three hundred and eighty-four priests; three hundred and eighty-seven churches and chapels; and fifty-three Houses of Religious orders.

Thus there are in all Ireland twenty-nine archbishops and bishops; three thousand four hundred and fifty priests; two thousand three hundred and seventy-seven churches and chapels; and four hundred and twenty-nine Houses of Religious orders.

PROTESTANT OPINION OF PIUS IX.

Out of a great number of Protestant testimony as to the worth of Pius IX. we select the following as a sample:—

Pius IX. would have been false to his trust, false to the hereditary and traditional rights and policy of the Church, if he had not defended his title to secular authority as well as spiritual dominion; he was bound to keep the sacred patrimony of the Church unimpaired to the last moment and in yielding his secular authority to superior force he maintained his dignity as a sovereign.

There is a good deal of cheap depreciation of the Catholic Church in this country, where it takes its modest place as one of the many sects into our population is divided; and when anything is done to curtail its power or checkmate its influence in Europe people here rejoice only because they fall to see that there the Catholic Church has functions and pre-eminence duties that are not called for and would be utterly impossible in this democratic land. The only real resistance to the ambitious and heartless designs of the ruling classes there, who rule for their own interests and not for those of their subjects, is the Catholic Church. It is the protector of the common people. It is the one strong barrier to the designs of ambitious courts and kings. It is an ever-present influence in behalf of peace and order and morality, and the social virtues without which modern society would crumble into chaos. Its visible sceptre is still feared by sovereigns. In fact, the Church has usually presented just this element of antagonism to unscrupulous secular authority. Through the middle ages it was the friend and protector of the people against kings and nobles. It checked courts and set its foot on the neck of emperors in behalf of the common people who looked to it for safety.—*N. Y. Evening Express*.

THE POPE AND THE NEGROES.

The Rev. M. W. Taylor a colored man, and a clever Episcopal clergyman of Cincinnati, preached there the other day on the death of the Pope and the work of the Catholic church in behalf of the colored people. He said:—

Plus the IX. began for the colored race a movement calculated to excite profound gratitude in them. During the civil war he gave his whole energy to devising means for ameliorating the con-

dition of the American slave. "When freedom was proclaimed to our race," added Mr. Taylor, "the Pope ordered Archbishop (now Cardinal) Manning to select 300 of the best and brightest colored youths he could find and place them in the best college in the world, for the purpose of preparing them to lift up our race from the depths of ignorance and degradation to which slavery had plunged us. And to help on this work, he added to the sums taken from the revenues of the church frequent and liberal contributions from his own private means. The Sisters of charity have gone even to the backwoods and the five points, and have accomplished wonders in the works of elevating our race. We ought to proclaim on the wings of the wind that we know these things and appreciate them. And then let our Protestant brethren command—as they may—the same gratitude from us by banishing from among them the prejudice that exists toward the black man."

A PROTESTANT BISHOP ON CATHOLICS.

The Methodist Bishop of Boston delivered the following remarks to his congregation respecting Catholics and their worship:—

"I have a great deal of respect for Roman Catholics and the Roman Catholic Church, and the feeling becomes stronger as I grow older. I do not think we can afford to criticize Catholics until we display at least equal zeal in the service of the Master. Who are they whose feet go clattering by our houses these cold winter mornings before daylight? Who are they who fill their churches to worship God while we are in our beds? Who throng our streets, prayer-book in hand, with reverent faces, eye, and perhaps with as reverent hearts as any of you bear? They are zealous, faithful Catholics, who believe in the truth of their Church, and feel that through it alone they can worship the God whom they fear and love. To what church do those self-sacrificing communities belong, that toll from morning until night for the good of God's people? Who are these who come here from foreign lands, poor and strange, with nothing but a spade, and have erected temples of worship that put us to shame? Isn't the poor servant girl, who lays a tithe of her earnings on the altar of God, sincere in her belief, and will she not find favor in God's eyes? There was a paragraph in the *Christian Advocate* the other day which made me blush when I read it. It stated that in New York City the Catholics have church property to the value of more than eleven millions of dollars, a greater sum than the value of all other church property, except that owned by the Episcopal Church. These are the people who fill their churches three or four times every Sunday with different congregations. These are the people who, sixty years ago had but three churches in New York, and are now filling all Protestant cities and towns. What right have we to complain that it is so? Why should we abuse them because their churches crown the noblest eminences in the land? Let us possess ourselves of those virtues and qualities which they have in a stronger degree than we, and those added to what we already possess will put us in a position where we may have a right to criticize their action." Brave words these for a Protestant Bishop! Let every Catholic who is ashamed of the Church into which he was born read them and blush that he has failed to see in it the goodness and greatness which have wrung such praises from one who is without the fold.

HELL.

The question has been asked, why we have not given more attention to the discussions about hell that have been going on amongst Protestants. The answer is simple: Belief in the existence of hell involves that of the devil, and above all, of Almighty God. Deny the one, and you inevitably deny the truth and existence of the other. If there be no hell, there can be no devil, and if there be no devil, there is likewise no God. It is a remarkable and indisputable fact that every-age and country has existed a belief in an evil spirit, from whose malignity protection is necessary. The existence of an evil spirit, and a place of future rewards and punishments, is not an idea that results from education but from that primitive tradition of truth that has not yet been eradicated from any people, however degraded.

Whence came the words "devil" and "hell"? Who first conceived the ideas? At what time did they not exist, and how did their discoverer manage to convey to others what he meant by his newly coined words, and why did they become terms so fascinating as to be used as oaths in every day usage? Whence originated the term "demon," that the swearer loves so much? Why not some other word of imprecation? These words existed long before the Bible; their introduction cannot be said to have originated from a Christian "superstition." Their synonyms are to be found even in the Chinese and other languages in which missionaries have had difficulty to find an adequate term to express all the ideas. Whence now, and when originated the ideas regarding Satan and his realm? And are not these ideas prevalent not only among men in Christian countries, but even among the rudest heathen?

But it is needless to discuss the question. It is, with Catholics, not a matter of opinion, but of knowledge; of knowledge, because it is consonant with the declarations of their conscience, and above all, because Almighty God has declared it through His Church, to whom He has committed the interpretation of His revelation. It is, therefore, not an open question. Catholics know that God, the Supreme Truth, can never lie, and knowing this, they believe with the belief that is, not of opinion, but of absolute knowledge. They know the devil, and hell to exist, because they know that God exists, and that He has revealed it. Those who comfort themselves with the idea that Satan and hell are fictions, have already denied, or are on the broad road to deny, the existence of God Himself, and to place themselves among those to whom the Psalmist referred, when he said, "The fool hath said, in his heart, There is no God."

PIUS IX. AND THE GREEN FLAG.

That the late Pontiff had a warm affection for the Irish, and a hearty sympathy with their national aspirations, may be inferred from many acts of his life. We select the following conspicuous instance:—

In 1839, after the occupation of Romagna and the Legations, Cardinal Wiseman was very desirous that a great demonstration should be made by the British Catholics in Rome as a protest against the action of the king of Italy, and the approval given to it by Great Britain. The Cardinal wrote to Dr. Kirby, President of the Irish College in Rome, and Monsignor Tablot, whose office was to introduce the English deputation, also called on him to urge him and his share as British subjects in the coming demonstration. Kirby, who thought that he and his Irish professors and students had no reparation to make as British subjects, objected decidedly to having any share in the matter. There was great indignation on the part of Monsignore Tablot, and an irate letter was written by the Cardinal. Whereupon D. Kirby called upon the Holy Father and represented to him that neither he, nor his, wanted to march through the streets of Rome beneath the British flag, as they had a flag of their own, a great deal older and dearer to themselves. The Pope was amused. "By all means," said he, "get your own flag; let Rome see it! Here was a stomacher for poor Tablot. How could he introduce Dr. Kirby and his men on the morrow? Early in the morning, however, an officer from the Vatican brought to the Irish College a document appointing Dr. Kirby First Chamberlain to His Holiness, and thus giving him precedence over Monsignore Tablot. So the Green won the day, and at Rome there were hearty cheers for Pio Nono. The Pope laughingly remarked, as he looked on the green flag and enjoyed the happiness of the Irish Jews *non contumiter Samaritanis*, "The Jews hold not intercourse with the Samaritans."

A GOOD STORY SPOILED.

A "revelation" of thrilling interest to the inmates of the nursery, and the coffin-visaged divines who weekly denounce "Jesuit intrigues" and Papal despotism, has recently been brought to light and started on its rounds by the *Chicago Tribune*. The story relates to an Italian exile, one Francesco Urgos who pretends to have been an officer in the noble army of Ghibbister Garibaldi, a member of a wealthy and aristocratic family, and to have been disowned because of his refusal to enter the priesthood. For some time past it appears that he has been professor of languages in some of the Michigan universities. He is now blind, and is engaged in peddling a book of his own composition. It is entitled "Thrilling Incidents in the Political Life of an Italian." The book is a curiosity, inasmuch as every page refutes the preceding one. The Jesuits, he asserts, blinded him with poison in order to deprive him of some documents in his possession disclosing their intrigues. A highly wrought and sensational description is given of what the Italian revolutionists found in the cells of the Inquisition on entering them; skeletons in untold number, the remains of thousands who had been tortured to death!

Of these victims, thirty were found alive among whom were five bishops, one of whom was "without doubt, Bishop Rose, of Detroit." A minute description of the atrocities perpetrated on victims is given, particularly Bishop Rose, whom, the writer avers, he found in the house of an Italian in Rome, lying helpless on a bed, unable to speak above a whisper. Unfortunately, however, for the author of these "Thrilling Incidents," and that portion of the community who are ever willing to be gulled in anything having reference to the Church, the book bears its own refutation, and the *New York World* is uncharitable enough to make the "revelation." It disposes in the following summary manner of the Sizzor and his book, every word of which the *Tribune* endorses as follows:

"Signor Urgos is forty-five years old. He was, therefore, about seventeen at the time of the Roman Republic. He can hardly have 'studied theology' before that time; it is not likely that after all these things that he saw he would even oblige his mother, studying it. Having been an officer in the army of Garibaldi, it must have been before he lost his sight, so that he has been poisoned and robbed by Jesuits within the last fourteen or fifteen years. This could hardly have been done in the United States, or in Italy under the rule of the House of Savoy, without some little scandal being aroused. Besides, having taught the modern languages in several Michigan colleges, he must have been in this country for some years, so that the period of his persecution must have been between 1863 and 1870, a time when victims of the Jesuit inquisitors would have been at a tremendous premium in Italy. We really do not like to stop the sale of Signor Urgos' book, but we fear that he is wandering through the mazes of history piloted by an inadequate dog."—*New York Tablet*.

LIBERALISM AND PERSECUTION.

A few weeks ago we published in this journal an account of the state of things in several republics of Central America where the persecution of the Catholic Church has become chronic in most South American States, the case is not better. For an illustration, let us go to the Northwestern Republic of Ecuador. Until the assassination of its martyr President, Don Garcia Moreno, two years ago, the government was thoroughly Catholic and the people as happy and prosperous as any nation in the world. Since then, however, a "Liberal" clique had got into power, and they are doing their utmost to oppress the Church.

The 8th of September is the anniversary of the revolution by which the country was severed from Spain sixty-five years ago. On that day last year the governor of the province of Guayaquil requested the Archbishop of the diocese to have a "Te Deum" sung and a solemn Mass celebrated in honour of the event. The prelate replied that he would be

happy to do so in honour of the Nativity of the Blessed Virgin that day. Thereupon the governor asked to have the celebration appointed for the 9th of September. "On that day," the Archbishop replied, "the Church celebrates the feast of the Sacred Name of Mary." The governor then orders the political celebration to take place on September 9th, at 10 A.M., and the feast of the Sacred Name of Mary be appointed for another day. The courageous prelate resists, and in his reply to the governor's message, says:

"How could I direct priests to sing hymns of joy at a time when the Church in Ecuador is mourning over vexations inflicted on her, and the exile of her revered prelate, Mgr. Mañá. The Almighty cannot accept expressions of thanks for events that have unfortunately been at ended only with insults offered to God, persecution inflicted on His Church and the ill-treatment of her ministers. Besides, the government must remember that since I entered upon my office in 1870, I have never allowed a 'Te Deum' to be sung in celebration of political events." What was the answer of the governor? Argument he had none to offer, and so he confined himself to ordering the revenue of the clergy to be attached, and their salaries to be stopped, so as to "teach those citizens of Ecuador a different lesson, who style themselves prelates of the Church and refuse obedience to the sovereign will of the people." The *Estrella de l'Anama* does not tell us the name of this worthy governor, but his argument is identically the same as the one on the ground of which His Majesty has been persecuting the Church in Prussia these six years. Meanwhile the country is going to the dogs—its prosperity has subsided, its credit is extinct; but the persecutors manage to fatten their nests at the expense of the Church, and that is sufficient consolation for them. But it will be a bad day for them when the people will ask them for an account of their stewardship.—*London Universe*.

WHAT IS THE POPE?

HIS DIGNITY AND AUTHORITY SET FORTH BY THE FATHERS OF THE CHURCH.

For the benefit of many readers, whose attention will be directed at this moment, perhaps for the first time, to the Papacy, we reproduce a summary of the dignities of the Successor of Peter. This summary was prepared by St. Francis de Sales, Doctor of the Church and Patron of Catholic Journalists.

- Most Holy Bishop of the Catholic Church—Council of Soissons, of 300 Bishops.
- Most Holy and Blessed Patriarch—Ibid, t. vii, Council.
- Most Blessed Lord—St. Augustine, Ep. 95.
- Universal Patriarch—St. Leo, P. Ep. 62.
- Most Blessed Lord—St. Augustine, Ep. 95.
- Universal Patriarch—St. Leo, P. Ep. 62.
- Chief of the Church in the world—Innoc. ad P. P. Council. Milviti.
- The Bishop Elevated to the Apostolic Eminence—St. Cyprian, Ep. 3. 12.
- Father of Fathers—Council of Chalcedon, Sess. III.
- Sovereign Pontiff of Bishops—Ibid. in prof.
- Sovereign Priest—Council of Chalcedon, Sess. xvi.
- Prince of Priests—Stephen, Bishop of Carthage.
- Prefect of the House of God and Guardian of the Lord's Vineyard—Council of Carthage, Ep. to Damascus.
- Vicar of Jesus Christ, Confirmer of the Faith of Christians—St. Jerome, prof. in *Evang. ad Damascum*.
- High Priest—Valentinian, and all antiquity with him.
- The Sovereign Pontiff—Council of Chalcedon, in Epist. ad Theodos. Imper.
- The Prince of Bishops—Ibid.
- The Heir of the Apostles—St. Bern, lib. de Consideratione.
- Abraham by the Patriarchate—St. Ambrose, in 1 Tim. III.
- Melchisedech by ordination—Council of Chalcedon, Epist. ad Leonem.
- Moses by authority—St. Bernard, Epist. 190.
- Samuel by Jurisdiction—Ibid. ib, et in lib. de Consideratione.
- Peter by power—Ibid.
- Church by unction—Ibid.
- The Shepherd of the Fold of Jesus Christ—Ibid. lib. II, de Consideratione.
- Key-Bearer of the House of God—Ibid. c. viii.
- The Shepherd of all Shepherds—Ibid.
- The Pontiff called to the plenitude of power—Ibid.
- St. Peter was the Mouth of Jesus Christ—St. Chrysostom, Hom. II, in Div. Surre.
- The Mouth and Head of the Apostleship—Orig., Hom. IV, in Math.
- The Cathedral and Principal Church—St. Cyprian, Ep. 17, ad Cornelium.
- The Source of Sacramental Unity—Ibid. Epist. III. 2.
- The Bond of Unity—Ibid. ibid. IV. 2.
- The Church where resides the chief power (*potentior principatus*)—Ibid. ibid. III. 8.
- The Church the Root and Mother of all the others—St. Anselm, Papa, Epist. ad omnes Episc. et Fideles.
- The See on which our Lord has built the Universal Church—St. Damasus, Epist. ad Univ. Episcopos.
- The Cardinal Point and Head of all the Churches—St. Marcellinus, R. Epist. ad Episc. Antioch.
- The Refuge of Bishops—Conc. Alex., Epist. ad Felic. P.
- The Supreme Apostolic See—St. Athanasius.
- The Presiding Church—Emperor Justin, in lib. VIII, Cod. de Sum. Trinit.
- The Supreme See which cannot be judged by any other—St. Leo, in Nat. SS. Apost.
- The Church set over and preferred to all the others—Victor d'Ulig, in lib. de Perfect.
- The first of all the Sees—St. Prosper, in lib. de Ingrat.
- The Apostolic Fountain—St. Ignatius, Epist. ad Rom. in Subscript.
- The most secure Citadel of all Catholic Communities—Council of Rome under St. Gelasius.—*Catholic Review*.

SHEMUS DHU, THE BLACK PEDDLER OF GALWAY.

A TALE OF THE PENAL TIMES.

CHAPTER XXVIII.—CONTINUED.

"What, ho! here I am!" said Morgan O'Halloran with that free voice of authority with which those who can pay well call for immediate attendance to their wishes. "Let us have some of your good port by the fire. I had expected to meet some merry fellows upstairs. They have gone, methinks, early and for society's sake my friend and I must sip our wine at the kitchen fire. Are you content, Charles?" "Yes, yes; as you please," answered Henry, with some hesitation of speech, which did not escape the notice of the vigilant sergeant.

mind of the most astute hearer, that there were other motives for their utterance than the desire of peace and kind feeling. They had their effect upon the sergeant, even in a more extraordinary way than Shemus Dhu expected. "What?" said the sergeant, abating his weapon quickly. "Are you a friend of Mr. D'Arcy? We know it not, young gentleman. If we were made to you, I expect you will forgive us. It proves us watchful for the interests of your master or friend. It is by his orders we are here.

As they passed him, D'Arcy thought, not in compassion, but with the exultation of a malign spirit. "Ah! how much less sportive, my fine girl, you would be, did you know the danger which is hanging over you!" At the moment, a voice behind him whispered in his ear: "D'Arcy, Harrison waits you, to make the final arrangement. Be quick; you can pass out unperceived."

ADDRESS TO THE ARCHBISHOP OF TORONTO. The following address has been presented to His Grace the Archbishop of Toronto by the Father McEntee Temperance Society, of Ottawa. To His Grace the Most Rev. John Joseph Lynch, Archbishop of Toronto.

JAMES FOLEY, DEALER IN DRY GOODS AND MILLINERY, 113 ST. JOSEPH STREET, Opposite Dow's Brewery. Ladies' and Childrens' Jackets. Also, a large assortment of Gents' Shirts and Drawers. NEW AND VERY ELEGANT PATTERNS OF BRONZED and CRYSTAL GASALIERS, SETTEES, TABLES and STOOLS for GARDENS, New Designs. UNION WATER METER COMPANY METERS AT CHANTELOUPS. EDUCATIONAL, &c. LORETTO ABBEY, WELLINGTON PLACE, TORONTO, CANADA.

These words were spoken with such perfect simplicity, that they could leave no suspicion upon the

mind of the most astute hearer, that there were other motives for their utterance than the desire of peace and kind feeling.

As they passed him, D'Arcy thought, not in compassion, but with the exultation of a malign spirit.

ADDRESS TO THE ARCHBISHOP OF TORONTO. The following address has been presented to His Grace the Archbishop of Toronto by the Father McEntee Temperance Society, of Ottawa.

CATHOLICS OF MONTREAL! Read the list of Books we are offering at twenty-five cents per week: Elegant Family Bibles, "Life of the Blessed Virgin," "Father Burke's Lectures and Sermons," "Lives of the Saints," "Life of Pope Pius IX.," and a fine assortment of Mission and other Prayer Books.

PASTORAL

RIGHT REV. JOHN WALSH, BISHOP OF LONDON, ONT.

ON THE OCCASION OF THE DEATH OF POPE PIUS IX.

John—by the Grace of God and the appointment of the Holy See, Bishop of London.

To the Clergy, Religious Communities and Lay of our Diocese, health and benediction.

DEARLY BELOVED BROTHERS,

The shadow of a great affliction has fallen on the Catholic world, and the whole household of the faith is filled with sorrow, for the great and good Pius IX. is no more. When the destroying angel passed over the land of Egypt he filled it with mourning and lamentation, because he struck down the first-born of many families; and so the angel of death, on Thursday, the 7th instant, filled the Catholic Church with grief and heartfelt sorrow, for he struck down the aged and venerable Pontiff who so long had labored for its welfare and prosperity. Yes, we have to deplore the death of Pius IX., who for nearly thirty-two eventful years guided with steady hand the bark of Peter over stormy seas and in the midst of raging tempests. Within this century death has claimed for its victims many illustrious men, famous in the arts of peace and war, and in the enjoyment of unlimited power; but amongst them all there was none who left such an impress on his time as did the Supreme Pontiff who has just passed to his eternal reward. True, he commanded no vast armies, nor did he bring fire and sword into once peaceful and happy homes, nor did he wage his way to power and glory through the blood of slaughtered thousands, but he wielded a power mightier far than that of armed hosts, and far more beneficent and far-reaching in its blessed influences. His conquests were in the regions of truth and morality, and were those of mercy charity and justice. From the watch-towers of Israel he looked out on the world committed to his pastoral charge, and with the sleepless vigilance and tender love of the good shepherd he guarded the flock of Christ from the ravens who came to steal, and to kill, and to destroy. By the timely condemnation of destructive errors, by the definition of great and fruitful truths, and by the magic power of his great example and of his splendid virtues, he has left an indelible stamp upon his age. Having traversed well-nigh a century of time, having served God in the Episcopate for more than fifty years, having ruled the Church of God as Christ's Vicar for more than the years of Peter, he rose serenely to his eternal repose like the Patriarchs of old, full of days and merits, leaving us all the priceless heritage of an unswerving faith, of a holy life and of sublime virtues. He has sunk calmly to his rest, like the sun on a summer's day, with not a cloud hovering over his bright and stainless memory. And now the majestic figure that for so long attracted the attention and excited the admiration of nations has disappeared. His place is vacant in the Vatican. The voice that proclaimed the truths of the Gospel to mankind is hushed, and the great heart that throbbed with Christian love for all, is still in death. But, in the language of Scripture, "he being dead yet speaketh." Pius the Ninth will live in history, will live in the annals of the undying Church, and will live also in the memory and affections of the millions of his devoted children.

To many it is incomprehensible why we Catholics take so profound an interest in the Roman Pontiff, whom most of us have never seen; why we turn to them with the docility and the confidence of children for direction in spiritual matters, for the solution of religious doubts, and for guidance in the difficult path that leads to eternal life. For us the reason of all this is perfectly natural and intelligible. The supremacy of the Roman Pontiff over the Catholic Church, in all that relates to faith and morals and jurisdiction, is an article of faith and a fundamental doctrine of our holy religion. What the sun is to the solar system, that the Sovereign Pontiff is to the Catholic system of belief. The Papacy is the rock on which the superstructure of Christ's Church rises in all the grandeur of its imposing majesty, in all the grace and beauty and harmony of its heavenly architecture. It is the unshaken foundation on which the Church securely reposes, proof against the tempest's shock and the upheavals of the earthquake. The Church of Christ is the kingdom of God on earth; it must therefore have a ruler. Every well regulated society must possess a Chief Magistrate to preserve it in law and order. Take him away and you reduce society to anarchy and chaos. We see this fact too well illustrated in the religious denominations that have adopted the radical principle of private judgment. They are split up into discordant fragments and jarring sects by the very force and action of the dissenting and destructive principle which forms the shifting and sandy foundation on which they have sought to build.

The Church of Christ is a visible body; it must have a visible head. It is a shepherd; it must have a supreme shepherd to guard the sheep and the lambs of Christ's flock. In other words, the visible Church of Christ must have a visible ruler to act as Christ's Viceroy, and to govern the Church in His name and by His authority until His second coming.

Even in the Jewish Church there was the office of the High Priest, who acted as God's Viceroy, and was supreme ruler in spirituals. Now the Jewish Church was but the shadow of the Christian Church; the latter, the reality and the completion of the former, just as the many-turreted cathedral, with all its beauties and glories, is but the realization and completion of the grand inspired design sketched by the artist on his parchment. It follows, therefore, that in the Christian Church there must be an office answering to that of the High Priest in the old dispensation, and at the same time excelling it, as the new is the better and more perfect dispensation. Now, that office is evidently none other than that of the Sovereign Pontiff, the supreme visible head of the Catholic Church. In fact, even apart from the divine promises and appointment we find indications of the primacy and supremacy of St. Peter. In many pages of the new testament Peter is always named before the other Apostles.

"The first, Simon, who is called Peter," says St. Matthew x. 2. "He is the first that confessed his faith in the divinity of Christ, the first in the manifestation of love, the first of the Apostles who saw the risen Saviour, the first to whom the announcement of the resurrection was made by Mary Magdalen, as he was the first to bear witness to this stupendous fact before all the people. He was the first who gave directions when it was necessary to fill up the number of the Apostles, the first who confirmed the faith by a miracle, the first to convert the Jews, the first also to admit the Gentiles into the Christian Church, and it was he who presided over the Apostolic Council in Jerusalem. Of course, Jesus Christ is by personal and inherent right the High Priest, and Head of the Catholic Church, but the Pope is his Viceroy and supreme visible head of the Church. Jesus Christ having transferred His glorified humanity from earth and placed it high above the whole hierarchy of heaven, even at the right hand of God, must rule the Church on earth by a substitute, and this substitute is Peter or the Pope acting as His viceroy in His name and by His sovereign authority, just as a King rules the distant provinces of his empire by viceroys. Our Queen never visited her Indian empire, yet she ruled there. She rules by a viceroy. Christ also when pleased to withdraw His visible presence from among us, rules His universal empire-church by a viceroy, and that is Peter and his lawful successors. There is no fact more thoroughly attested in the New Testament than this. Our Blessed Lord on a very striking occasion promised to St. Peter that He would build His Church on him, and that He would give him the keys of the kingdom of heaven as the symbol and evidence of His supreme power and jurisdiction in the Christian Church. He fulfilled these promises, as we shall see, before His ascension into heaven, by committing the whole flock, both the sheep and the lambs of the fold, to the pastoral care of Peter: "In the 16th chapter of St. Matthew we find our Lord questioning His disciples and asking them 'who do men say that I am?'" When informed by them of the various opinions existing on this subject, Jesus said: "Who do you say that I am?" Simon Peter answered and said: "Thou art Christ, the Son of the living God." And Jesus answering, said to him: "Blessed art thou, Simon Barjona, because flesh and blood hath not revealed unto thee, but my Father who is in heaven. And I say unto thee that thou art Peter, (that is a rock,) and on this rock I will build my Church, and the gates of hell shall not prevail against it: And I will give to thee the keys of the kingdom of heaven. And whatsoever thou shalt bind on earth it shall be bound also in heaven; and whatsoever thou shalt loose on earth it shall be loosed also in heaven." This is one of the most magnificent promises ever made to man, and the most far-reaching and beneficent in its influences. Peter is made the rock on which the Church of Christ is built. Peter is to the Christian Church what the foundation is to a house. Now, it is the foundation that gives strength, unity and durability to the house. If the foundation be sand-built, or if it be removed, the whole superstructure comes tumbling down into fragments; but if it be firm and strong and unshaken as a rock, then the rains may fall, and the winds blow and beat against the house, but it will defy the tempest and the floods. Peter being the foundation and rock-basis of the Church, imparts to it its enduring solidity, its order and unity, and its undying perpetuity. This authority must be the principle of its unity and strength. All the force of its laws must be derived from him, and all its authority must finally rest on him as its basis and groundwork. Who does not see that all this necessarily implies his primacy of order and jurisdiction and teaching over the universal Church?

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Again, Christ gives to Peter the keys of the kingdom of heaven, adding that "whatsoever he will bind on earth shall be bound also in heaven, and that whatsoever he will loose on earth shall be loosed also in heaven." With all nations the keys are a symbol of power and sovereign jurisdiction. When the Queen visits the cities of her kingdom, the keys are presented her in acknowledgment of her royalty and sovereignty. Without a fortress surrenders to a victorious general, its keys are presented to him to denote submission to his authority. So when Jesus promises Peter the keys of the kingdom of heaven, He wishes thereby to convey the truth that He intends to impart to him supreme authority and jurisdiction over the Christian Church. This is the plain and evident meaning of the promise, or language has no meaning at all. It is the meaning attached to it by all antiquity, and by the living Church herself in all the ages of her existence. Nor is it a valid objection to say that Christ gave to all the Apostles on another occasion the power of binding and loosing, for, as Bossuet well says:

"When power is given to several, the exercise of the power by each one is restricted by the fact that others share it with him. But power given to a single individual over all, and without exception, necessarily implies the plenitude of power. . . . All the Apostles receive the same power, but not in the same degree, or with the same extent. Jesus Christ commences by the first, and in this first one. He develops the whole, in order that we learn that the ecclesiastical authority which was originally constituted in the person of one man is not imparted to others, except on the condition of remaining always subordinate to the principle from which its unity is derived, and that all those who shall be charged with its exercise are found to remain inseparably united to the same chair."

Our blessed Lord was now about to ascend into heaven to the glory of his father; but He will first redeem the promise of the primacy which He had made to St. Peter when he said He would appoint Him the rock of support of His Church, and would give him the keys of the kingdom of heaven. It was a most solemn and awful moment when Christ committed the care of His whole flock to Peter. He had shed His precious blood for the redemption of the world; He had risen glorious and immortal from the grave, triumphant over death and hell; He was now about to withdraw His visible presence from amongst men. But He will not leave us orphans. He will leave us a father, a viceroy, who will rule the whole family of God in His absence, a supreme shepherd, who will feed and care for, and protect the sheep and the lambs of His fold. But before communicating this awful charge, before imparting this tremendous power, He exacts from Peter a confession of the most tender and ardent love. We find this solemn scene thus described in the 21st chapter of St. John's Gospel:

"When therefore they had dined, Jesus said to Simon Peter: Simon, son of John, lovest thou me more than these? He said to him: Yes, Lord, thou knowest that I love thee. He said to him: Feed my lambs."

"He said to him 'again: Simon, son of John, lovest thou me?' He said to him: Yes, Lord, thou knowest that I love thee. He said to him: Feed my lambs."

"He said to him the third time: Simon son of John, lovest thou me? Peter was grieved, because he had said to him the third time, Lovest thou me? And he said to him: Lord, thou knowest all things: thou knowest that I love thee. He said to him: Feed my sheep."—St. John, xxi. 15, 16, 17.

In these words our Redeemer evidently, and beyond all power of cavil, appointed Peter supreme and concommittal pastor over His whole flock, with power to rule, govern and lead it, and with the right and the duty of shielding, protecting, and feeding it. In other words, Christ appoints Peter supreme pastor over the Universal Church; for the words, "my lambs, my sheep," comprise not only the faithful, but even the apostles, the bishops and priests, as belonging to the flock of Christ. Such is the doctrine taught by the Fathers both of the east and west. "To Peter," writes St. Epiphanius, "was committed the flock. He leads the way admirably in the power of his own Master." St. John Chrysostom, commenting on these words of St. John, speaks yet more strongly: "Why," he says, "passing by the rest, does He discourse with Peter concerning these things? He was the chosen one of the apostles, and the mouth of the disciples, and the head of the company. For this cause also did St. Paul take his journey to visit him in preference to the rest; and, withal, showing him he must have confidence for his denial had been done away with. Christ places in his hands the empire over the brethren. He appointed Peter teacher, not only of the Church, but of the habitable globe."

The supremacy of Peter is the conviction and faith of all Christian antiquity. These prerogatives of supremacy and infallibility conferred on Peter must in the very nature of things descend to his successors. Peter is, by appointment of our Lord, the rock on which the Church is built, and its dominion and stability depend on him. For the permanent good of the Church, and in order to preserve it safe from Satan's assaults, Peter is made its head and guardian. It follows, therefore, from these considerations, that for the security and well-being of the Church, Peter's sublime prerogatives should continue as long as the Church herself will exist; that is, till the consummation of the world. Peter's authority must therefore continue in his successors. Hence, the illustrious Bossuet truly says: "The prerogative conferred on Peter cannot be supposed to have ceased with him, because the foundations of a building designed to last forever cannot be subject to the ravages of time; therefore Peter will always live in his successor, and will always speak from his chair. Such is the Doctrine of the Holy Fathers, such is the declaration of the 630 Bishops assembled in the Council of Chalcedon. (Sermon on Unity.)"

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EDITH O'GORMAN EXPOSED.

THE CAREER OF A BROKLESS AND UNHAPPY WOMAN.

We regret to be called on once more to expose the sin and misery of even the God forsaken; but the evil they may do in their headlong course compels us to do this. We should prefer to leave the wretched woman Edith O'Gorman to her natural insignificance; but we have evidence of late that in several New England cities, she has caused bitter sectional animosities. In Milford, Mass., for instance where the selectmen, aware of her character, refused to allow her the use of the City Hall to "lecture" in a storm of wrath was raised, and many respectable persons, having faith in the unfortunate woman, denounced the selectmen as bigots opposed to "free speech." We are particularly sorry to see an intelligent and able-edited paper like the *Milford Journal* adopt the cause of the deceived ones, and proclaim that civil liberty, etc., was in danger; and publish resolutions declaring that "the unwarrantable interference with the freedom of speech, as manifested by the refusal of the selectmen of the use of Town Hall, for the lecture of Edith O'Gorman, merits and will receive the just indignation of every fair-minded citizen of Milford."

It is not the intention of the *Milford Journal* that "free speech" covers the license to utter malevolent falsehood and gross immorality—which we are assured the selectmen knew would be the matter of Edith O'Gorman's lecture. But without further preface, we take a glance at the personal career of this notorious woman.

EDITH O'GORMAN'S FIRST APPEARANCE IN PUBLIC.

Early in the spring of 1871, flaming show-bills announcing a lecture by "an escaped nun," appeared in Madison, New Jersey. This was Edith O'Gorman's first performance. She made her debut before the scam and rabble of that city, with a story of convent horrors much more moderate, however, than her present fiery doses. A highly venerated priest named Darcy, beloved and honored for his many virtues by the whole community, had died a few months before her arrival. She knew that the least breath to the injury of his spotless character would arouse the violence of his numberless personal friends. With this conviction she devoted the greater part of her harangue to the aspersion of the fair fame of this dead priest. The body of the priest had been exposed before burial and publicly interred in the presence of hundreds among whom he had ministered. But the "escaped nun," whom the Evangelical papers then called very properly "another Luther," declared he was still living, and had fled from the country on account of crimes, which seemed endless in their repetition. The experiment was a success. The goal at which she arrived was won; she was transformed into a victim of religious persecution, and began to float on the wave of popularity.

HOW SHE ESCAPED FROM THE CONVENT.

A few incidents of her career, immediately preceding her first appearance, will tend to show her character. We find her in a convent at Patterson, N. J., where her disedifying life nearly led to her expulsion. Through the kindness of the Superior she was spared the extreme punishment; but for her correction she was removed to the Orphan Asylum at Hoboken. Here she incurred the frequent displeasure of the Superiors and was often reprimanded. Her convent life, at last, came to an end in a manner keeping with her former course. She was detected late at night in one of the halls under suspicious circumstances. When discovered she pleaded somnambulism as an excuse. But this hypocrisy was not successful and Edith O'Gorman fled to avoid expulsion. As the *New York Sun* remarked on her first appearance as a lecturer: "She thought a convent a good and holy place till summoned by the 'Mother' to come to Madison, in order to explain the circumstances, when she fled to Philadelphia. After leaving the convent, she obtained money, in the name of the Superiors, from Sadtler & Co. (the Catholic publishers), of New York under false pretences. This certainly sustains her character as an honest woman." She alludes to this crime in one of the letters which she wrote, after her flight, to the Superiors, and which we append for the special pleasure of those who applauded this moral heroine.

HER REMORSE AFTER HER FLIGHT.

The remorse that prompted this woman to write the following letters must earn for her wretchedness a pity that will soften the condemnation for her sin. She craved for redemption to the home of purity she had sullied; but the guardians of that home knew her nature well, and they knew that they could not take her back amongst the spotless ones who peacefully followed the pathway they had chosen. She had not fortitude nor religion enough to bear her up against a refusal, but like a baffled wild animal, she dashes herself against the rock of innocence that had cast her off.

On May 9th, 1868 Edith O'Gorman wrote from Philadelphia to the Mother Superior as follows:—

HER FIRST LETTER TO THE MOTHER SUPERIOR.

DEAR MOTHER:—I humbly request of you to write to me before next Tuesday, whether I will be received or not. My money is nearly gone, and I have no work now; therefore, I shall be obliged to do something. I will not stay here. I will go to my brother and sister. Sister Juliana told me my sister Mary was to see me, and that you told her about me. As long as my friends know of my misfortune I will go to them, if you will not take me back, and I will try my best to make restitution. But, dear Mother, I will never again be happy. Oh, I hope and pray you will take me again into my only home where I can be saved. Please write to me, dear Mother, by Tuesday, and let me know my fate before my money is all gone. This I know you will do for Christ's sake, if not for mine.

I have well paid the penalty of my madness by all I have suffered. I have tried to recall to my mind whether I want Sadtler's as you said: "I cannot remember it; Mother, still, I might have gone to him, for I was desperate and crazy. I remember nothing until I asked the girl I picked up to 'show me where' Turgis lived." If I remembered going there, Mother, I would certainly tell you, because I am truly sincere, and would publicly confess all my sins before the whole community.

I have told you, as well as I can remember them all the particulars of my terrible misfortune. I don't know why I left for I never was unhappy in my holy vocation. I had no cause for going. If I was in my right mind I never would have gone in the manner I did. Oh, Mother, this is true. I can hardly realize what I have done. Sometimes I think it is a dream. I wish it were. I will suffer any mortification and humiliation if you will take me again on trial. My whole life will be one of the greatest humiliations, for I shall always know and feel that I shall never again be trusted. Write to me dear, dear Mother, and relieve me of the anxiety I am in, and may God help you always. I know you pity me, if you do not, place yourself in my position for a moment and see what misery I am in. Yours sincerely in Christ,

DE CHANTAL.

De Chantal was the name she assumed in religion.

EDITED SECOND LETTER TO THE MOTHER SUPERIOR.

Three weeks later, Edith O'Gorman wrote the following letter.

PHILADELPHIA, May 31st, 1868.

DEAR MOTHER:—After leaving Madison I went, as you directed to Father McQuaid. He said I will consider it, and you will hear my decision." I remained all night at the asylum. I told Sister Juliana my unfortunate story. On Saturday I will speak to Mother, and if anything can be done for you I will do it." I left Newark for Philadelphia in the half-past ten train; I did not go to the Sisters in Newark.

Now, dear Mother, whilst I am writing this to you, I see you in the dear holy chapel (from which I am excluded in punishment of my sin), in your charity, praying the holy Christ to direct you what to do with the unfortunate prodigal who, in a moment of madness and despair, abandoned your kind care, and the holy peaceful retreat of my Heavenly Father's house, out of which I have never had a happy, peaceful moment. Of which He will not blot the death of a sinner, but that he be converted and live," has in His infinite mercy, inspired me to return again, and, like the prodigal, beg to be received as one of His hired servants, because I am no longer worthy to be called His child, much less His spouse. Yes, dear Mother, I am ready to undergo any humiliation or mortification that it may please Almighty God to inflict upon me, and will deem all too light to atone for my terrible sin.

I resign myself to the will of God, and will cheerfully accept whatever He ordains for me, whether I am received or not. If I am not received again into His household, I will strive to do penance in the world, and will make every endeavor to make restitution. Whereas, if it is His divine pleasure to receive me once more as His spouse, I will, by His holy grace, strive to edify more than I have desecrated. Mother, I am indeed sincere in this, else I never would have gone through the humiliation of seeing you, or the Bishop, and Father McQuaid.

With fear and trembling, yet with resignation, I await the decision upon which, perhaps, my salvation depends. Will you, Mother, please write to me the answer as soon as you have come to a conclusion? Sincerely, your most humble, sinful, yet repenting child, and sister in charity.

EDITED THIRD LETTER TO THE MOTHER SUPERIOR.

The next letter we have from Miss O'Gorman is as follows:—

EAST GREENWICH, JUNE 13th 1868.

DEAR MOTHER:—I left Philadelphia on Wednesday. I felt very uneasy and worried about my parents, so I thought I would see them, and thus relieve their minds of any uneasiness they might have on my account. I am thankful I did; for their hearts were broken with doubt in regard to my fate. I told them I was not in my right mind, I told the lady with whom I boarded that if any letter should come there for me to burn it.

Another reason why I could not remain there was, my money was nearly gone; I did not have enough to pay another week's board. Will you please write to me, dear Mother, and let me know what conclusion you have come to in regard to taking me back. I assure you, dear Mother, I can never be happy unless in religion. My dear Mother, and do all you can for me, for my salvation depends upon it. You know I was not in my right mind when I left my happy home. I will devote my whole life to penance and humility. I cannot think of going to another community, because I feel I can only be unhappy there. If you receive me, I will, dear Mother, with God's holy grace, strive to atone by an humble life, for the scandal I have given.

Do not blame me, Mother, for coming home. I would never have come near my friends, only Sister Juliana told me my sister was there to see me. Take me back, Mother; if not for my soul's sake at least for God's sake. Pray for me, dear Mother, oh, pray fervently for your wretched, unfortunate child,

SISTER DE CHANTAL.

P. S.—Direct your letter to Miss Edith O'Gorman, East Greenwich, Rhode Island.

THE SISTERS REJECT HER—AND WHAT FOLLOWS.

No comparison need be made by us between these letters and the recent tirades of Edith O'Gorman in New England. We wonder not, that in a great city she would have many hearers; but we would wonder if, after having read these epistles, any respectable person or respectable journal could withhold decided condemnation of such a lecturer or such "lectures."

The above letters, appeared in the *N. Y. Sun* in 1871, which paper summarised her whole career as follows:—

From these letters, it will be seen that the story of Miss O'Gorman's wonderful escape from the nuns and priests was a sort of "Irish rite,"—that she was willing to submit to any humiliation in order to be taken back—that she even left Philadelphia after writing the first letter above quoted, and went to the Sisterhood at Madison, then to Father McQuaid, then to the Bishop himself, humiliating herself, and supplicating to be taken back. After being refused redemption into the Sisterhood, on account of what had transpired at Hoboken, Miss O'Gorman went down to Jersey City, and we next hear of her in an editor's office, where she was found by the editorial better half. The incensed wife of the editor handled her roughly, notwithstanding the editor declared she was only helping him to "read proof." Miss O'Gorman lectures in Paterson this evening, and is making money out of her vengeful campaign against a Sisterhood from which she has been excluded forever.

HER TRICKS TO MAKE CAPITAL.

It is not necessary to follow the devious career of a vulgar adventuress farther than the above; but it is just as well, once for all, to have done with "Miss" O'Gorman.

The *Boston Post* of January 8th, 1872, stated that at a lecture delivered by the "Escaped Nun" at the Boston Theatre, Madame Parepa Rosa, Mr. Sothorn, and Mr. Frank Mayo were present in one of the boxes, and that "Madame Parepa especially seemed to highly enjoy the lecture, judging from the hearty applause freely given." The following statement, which speaks for itself, was next day sent to the *Pilot*, by the business manager of the Boston Theatre:—

The paragraph in the *Pilot* concerning the "Escaped Nun" at the Boston Theatre was founded on an item which the versatile business manager of that deluded young woman furnished the *Pilot*

Madame Parepa Rosa was induced by curiosity to learn whether Miss Edith O'Gorman was the same "Escaped Nun" that became an object of interest in a New York Hotel, by promenadeing the passageways in her night-clothes; and although in a box with her husband, Madame R. was not visible to any of the audience. Mr. Sothorn, who was also mentioned, retired in disgust before the lecture was half over; and it is due him to mention that before the lecture began he expressed his opinion very strongly against the propriety of allowing such an exhibition as was announced. Mr. Frank Mayo speaks for himself elsewhere. The wrong done the artists named above was for the purpose of making capital and giving prestige to a palpable swindle."

Mr. Frank Mayo also wrote to the *Pilot*, declaring that the statement in the *Post* (furnished by Edith O'Gorman's agent, as see above) was an absolute falsehood. Mr. Mayo says:—"I did not occupy a seat in Madame Parepa's box, but in the rear of the theatre with two male companions, who, like myself, excited by mere curiosity, such as would attract us to listen to my sensational rubbish as much talked of, and so far was I from applauding, than the only impression left with me at its conclusion was that I had been listening to one who has more interest in the almighty dollar than in the Almighty God."

A STORY THAT EXPLAINS ITSELF.

From the Minneapolis (Minn.) News, republished in the *Pilot* May 4th, 1872.

"No man has a right to beat and maltreat any woman unless she is his wife. In some countries this is a proposition of the original law. In this country, although the practice is observed to some extent, we believe it is condemned by the statute in most States, and the usages of society. The little differences that arise in family life, can usually be settled without the resort to arms and blows; of course a man reserves his right when the statute allows it, of whipping his wife sometimes whether there be provocation or not.

"Without entering into any argument to ascertain upon what basis of legal or moral principles a man whipped his wife to-day, we propose to state upon the most reliable authority the following facts:

"Miss Edith O'Gorman is stopping at the Nicollet, room 49, although her name does not appear on the register. The register shows an entry on Tuesday last of the name of Prof. Auffray and wife, which includes Miss O'Gorman, rooming as before said.

"Prof. Auffray is a large middle-aged man, with a fair complexion, beautiful black hair and moustache, and he wears a heavy cloak and silk hat. He has altogether a distinguished air about him, and one would suppose him to be either a railroad president or a senator. His rooms with Miss Edith, and is supposed to be her husband.

"Miss Edith is not allowed to come down to her meals nor to leave the room on any pretext, except to lecture at the Academy of Music. On one or two occasions tenants of the Nicollet, rooming in the vicinity of 49, have heard a disturbance in that room, and have been satisfied that somebody had been maltreated.

"To-day about noon these noises occurred again, and mingled with them were the screams of the woman, and blow after blow and entreaty after entreaty for mercy. The ladies attempted an entrance, but were denied, and the disturbance ceased. The brute Auffray was evidently engaged in beating Miss O'Gorman, whether upon provocation or not, makes no difference. There are various rumors afloat concerning the matter which we do not choose to print. The above, however, are facts upon which Auffray should be arrested.

"We should think with such treatment in domestic life, that Miss O'Gorman would infinitely prefer a convent with all its attendant horrors as she depicts them. We have no idea that these lines will ever reach her eyes."

AN UNPLEASANT EDITORIAL DUTY.

As we have said above, we would ever avoid heaping infamy on the humiliated, or exposing the depravity of the wicked. We would gladly refrain from this course with regard to Edith O'Gorman, but it is necessary to prove from her own bitter words that she was humiliated—deeply—as deeply as such a nature could be; and we know also, from the vile venom of her present course, that she is God-forsaken and reckless. She is advertised on the blank walls as "the beautiful and accomplished escaped nun." With her remorseful letters now before us, and with the knowledge of those flaming posters on the walls, what feeling can be entertained for the wretched woman hemmed in by her own truth and her lies, but one of the deepest compassion? We ask the *Milford Journal*, and other papers that have been deceived by this wretched woman, to publish these facts.—*Pilot*.

LORD O'HAGAN IN ENGLAND.

Lord O'Hagan presided at the twenty-fourth annual Catholic reunion, held in the Birmingham Hall to-night, in aid of the Catholic poor school of the town. In opening the proceedings his Lordship said he deemed it a high privilege and honour to be allowed to address so magnificent an assembly. He felt that, while he was personally a stranger to them, there were considerations which made him feel at home. He was an Irish Catholic, and as an Irish Catholic he addressed an audience assembled for good Catholic purposes. He did not believe there was any "rivalry in the world, and certainly not England, that would receive as a stranger an Irish Catholic come to speak in advancement of Catholic interests and in assertion of Catholic rights. In England especially it could not be so, because all knew that between the Catholic people and the country to which he belonged, and those of this country there were great relations, and which had been since very ancient times. They would not forget that as far back as an early period of the Christian dispensation an Irish saint came into the wilds of Donegal to relate Christianity to the British Isles from the storm-battered isle of Iona. They would not forget that, now, in later times, the Catholics of England and those of Ireland, had stood foot to foot and shoulder to shoulder in many a glorious and well fought field asserting their rights to civil and religious liberty. It was not too much for him to remind those who might belong to the religion, but not to the country to which he belonged, that by the aid of the Irish people the English people were able to assert the religious liberty of themselves and to accomplish their emancipation. He knew that the Catholic Church in England recognised crowds of worshippers in her temples who had in their veins the blood of Ireland. He knew that those who swarmed around her altars, railed in multitudes were Irishmen and women; and further, that among the priests, who ministered to the temporal consolations and eternal interests of the Catholics of this country, were not a few from the land to which he belonged. Therefore, feeling more or less at home at that meeting, he might say that there were many considerations which made him rejoice to be in Birmingham. He remembered that "that great town an illustrious man, the great Bishop Milner, ruled the Catholic Church, and was a fearless champion in the times of her deepest lowliness, when her mired head was bowed under religious persecutions; when God's worship was relegated to filthy and foul neighbourhoods. His Lordship referred to the progress Catholicism has made in Birmingham under the late bishop, to his continued advance under the late bishop's successor, the present Bishop Ullathorne."

The True Witness

AND CATHOLIC CHRONICLE, PRINTED AND PUBLISHED EVERY WEDNESDAY, AT 761 CRAIG STREET.

M. W. KIRWAN—EDITOR AND PROPRIETOR. TERMS—\$2.00 per annum—in Advance

MONTREAL, WEDNESDAY, FEB. 27.

CALENDAR—FEBRUARY, 1878.

WEDNESDAY, 27—Feria. THURSDAY, 28—Office of the Blessed Sacrament. Sir Toby Butler, Sir S. Rice, and Counsellor Malone heard against the "Bill to prevent the further growth of Popery," 1793.

MARCH, 1878.

FRIDAY, 1—Feria. SATURDAY, 2—Office of the Immaculate Conception. SUNDAY, 3—Quinquagesima Sunday. MONDAY, 4—St. Casimir, Confessor, St. Lucius, Pope and Martyr. TUESDAY, 5—Feria.

THE VOLUNTEERS.

ST. JEAN BAPTISTE VILLAGE INFANTRY COMPANY.

The members of the above Company will assemble at the QUEBEC GATE BARRACKS, Dalhousie Square, To-morrow, (THURSDAY) EVENING, at 7.30.

The prizes for the shooting last autumn will be distributed at the Quebec Gate Barracks on to-morrow week, the 7th March.

M. W. KIRWAN, Captain Commanding.

ANSWERS TO CORRESPONDENTS.

"ON THE LOOK OUT."—Should have sent his name and address.

"X."—We do not know at present. We may notice the subject as soon as we have anything of importance to communicate.

"GABRIEL."—Your verses are somewhat irregular. The rhythm is faulty, although the ideas are good.

"A CONSTANT READER."—No one knows, and the Christian Trumpet is guessing.

"ONTARIO."—Thanks for your letter. If you kindly send us your address we will send you a private note.

REVIEWS.

We hold over a number of reviews of books for next week.

LA COMPAGNIE IRLANDAISE.

By M. W. KIRWAN.

This book will be published by Messrs Dawson Brothers in a few weeks. It will contain nearly 300 pages.

THE EMMET CENTENARY.

On Monday next, the 4th of March, the centenary of Robert Emmet, the Irish patriot, will take place. Emmet and Fitzgerald are perhaps, if not the most revered of the Irish patriots, at least two of the most honored. Living in their time, every spirited man would be a rebel. If "old times have changed, and old manners gone," yet the memory of Emmet is green in the affections of his countrymen. The Young Irishmen's Literary and Benefit Society of Montreal intend celebrating the anniversary of Emmet by a dramatic entertainment in the Theatre Royal, and they deserve to be encouraged in the undertaking.

In Quebec there is to be a torch-light procession.

"WOE TO MONTREAL."

Last year Mr. Robinson, an employee of the government, left his place at Kingston and came to Montreal. We are to suppose that he obtained leave of absence, and that the object of his visit to this city was known. He came, he saw, and he proclaimed "Woe to Montreal." He returned to Kingston after an absence of some days, and we have not heard that he was ever brought to account for his conduct. Does the government allow its servants to wander about the country on orange deputations; or was Mr. Robinson's pay stopped for the time he was absent from his duty? We think some of our M.P.'s might take up this question in the House of Commons. We make the suggestion, and we leave it in the hands of some of our friends, hoping that they will see to it, and save us the trouble of returning to it again.

ST. PATRICK'S DAY.

At a meeting of the delegates of the Irish Catholic Societies of the city of Montreal, held in the sacristy of the St. Patrick's Church on the 26th instant, to make arrangements for the celebration of St. Patrick's Day, it was

Resolved,—That as a mark of supreme respect for the memory of Plus IX., and as a testimony of heartfelt love and veneration for their deeply lamented Pontiff and Father, the Irish Catholic Societies of this city will this year forego the joyous celebration of their national feast by a public procession.

Resolved, Secondly,—That the officers and committees of all the Societies shall occupy their usual places in St. Patrick's Church at grand mass on the 17th March, wearing their regalia of their respective societies covered with black crepe.

THE INTERNATIONAL PROTESTANT LEAGUE.

"The constitution and by-laws of the International Protestant League" or loyal orange brethren, under a new name, is now before us. How we obtained the document does not matter, we have it, and intend to use it for the benefit of society at large. As usual the "preamble" opens with a declaration in favour of "civil and religious liberties" and then the constitution is opened to our view, and Grand Lodges, and their composition, candidates for mysterious "G. W. G's" are instructed by "brothers" while vacancies in the "G. L." and a model of hiroglyphics mystify the uninitiated in the catcombs of orangeism and lead us somewhat astray. We have "inner guards" and "outer guards" "crossed gravels" for "G. W. C.'s" "single gravels" for "G. W. D. C.'s" "wands" and "swords"—those keys and "pens" and "open bibles"—those open bibles—and "stars" for alphabetical authorities that "puzzles the will" of ordinary men. Then comes the "Regalia," which may be worth describing. It is embraced in paragraph 26. Here it is:

"All officers of the G. L. shall wear a collar of black watered silk ribbon, four (4) inches in width, edged with half inch gold frimps with the Eye and Bible, and the words 'Protestant International League' printed in gold on the left side. Then comes a description of the emblems, "swords" &c.

"The Constitution of the subordinate lodges" comes next, and we may require them for future use. Then we have the "Ritual" which consists of the "opening ceremony" the "closing ceremony" and the "Initiation." The "Initiation" is perhaps the most important part of the proceedings. It is too an improvement upon orangeism. We learn that after the candidate for initiation is introduced he is asked to make the following declaration: "I—do sincerely and solemnly promise and declare that I am not a Roman Catholic or Papist, or a member of any disloyal or treasonable society or organization." After this the "W. C." (those letters are troublesome,) applaud the determination of the newly initiated brother but tells him "before proceeding further I would ask—are you willing to take that obligation and keep it sacred."

CANDIDATE—I am. Like the marriage ceremony the answers are obligingly prepared. Then the W. C. administers the Obligation. With a capital O. Here is the Obligation:—"In the presence of God, and of those here present, I, of my own free will and accord, do sincerely and solemnly promise that I will be true and faithful to every brother of the International Protestant League, in every just and lawful action and that I will be always willing to assist and defend him against all unjust and unlawful attempts to curtail him of his civil rights or religious freedom. I further promise and declare that I will always conceal, and never in any way whatsoever, disclose or reveal, the whole, or any part of the signs, passwords or secrets, now or hereafter to be communicated to me, unless I shall be authorized so to do by the proper authorities of the International Protestant League. So help me God, and keep me steadfast in this my solemn obligation."

Candidate shall kiss the Book. W. C.—Brethren, you are all witnesses that this candidate has taken our obligation? BRETHREN—We are. W. C.—W. M., please conduct our friend to the W. Chaplain for further instruction. The W. C. will give one knock to seat the lodge. W. M.—W. Chaplain, or order of the W. C. I bring this candidate to you for further instruction. W. CHAPLAIN—"Brother, let us stand together, in the words of St. Paul. Watch ye, stand fast in the faith, quit you like men, be strong. Be strong in the Lord, and in the power of his might. Put on the whole armour of God, that ye may be able to stand against the wiles of the devil. For we wrestle not against flesh and blood, but against principalities against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. Wherefore take unto you the whole armour of God, that ye may be able to withstand in the evil day; and having done all, to stand." Let us pray: (Members standing.) "Oh! Lord, watch over this our brother, help him to keep sacred the obligation which he has just taken, and grant that his name may be found written in the Lamb's Book of Life, at the Great Judgment Day. This we humbly ask in the name of our Lord and Saviour Jesus Christ."

BRETHREN—Amen. (Members will be seated.) W. CHAPLAIN—W. M., please conduct the candidate to the W. D. C. for further instruction. W. M.—W. D. C., by order of the W. Chaplain, I bring this candidate to you, for further instruction. There is enough blasphemy in those quotations to move the bones of the murderers of Dolly's Brae. "Put on the whole armour of God, that ye may be able to stand against the wiles of the devil. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places." Subtle, but not complete. If that "I am not a Roman Catholic or Papist" was not in the constitution, all this might pass muster; but it is as plain as noon-day, that the candidate is to "put on the armour of God to combat the "rulers of the darkness of this world, against spiritual wickedness in high places"—in other words the "Pope and Popery; Anti-Christ and his myrindons," as a plain and honest member of the International Protestant League would interpret it all. Now, when men swear this, and in such a manner that they cannot doubt it eventually becoming public, what must they do in the secret of their lodges, where there is no recording anti-list to place their doings, before a surprised public opinion. If the orangemen of Canada are like their prede-

cessors in Ireland, they would do anything that would be safe to exterminate the Catholics root and branch, from every country in the world. That was their object, and their only object. Do you doubt it? Then read the oath which the Armagh Orangemen used to take, and which is believed in by Madden, Plowden, and many Protestant historians as well. Of course it was not printed, but it was administered in secret, and may be so administered still for all the outside world may know to the contrary. Here it is: "I, A.B., do swear that I will be true to King and Government, and that I will exterminate the Catholics of Ireland as far as lies in my power." Perhaps you do not believe it, then search the examination of Arthur O'Conner before the Secret Committee, in the House of Lords, in 1798; search Tone's diary; search the autobiography of Counsellor Thompson, and Plowden's "Historical Disquisitions on the Orange Societies in Ireland," page 54. Yes, and the Orangemen of Armagh acted up to their oath, for they exterminated 7,000 Catholics in a short time afterwards. People wonder at the manner in which Catholics and Irish Catholics in particular look upon orangemen, but if those people had suffered from the acts of the brethren, they would wonder how it is that we can live at peace with them at all. In Ireland they opposed every measure that was ever framed since their formation, which was calculated to improve the condition of the Catholic people. As early as 1792 the orange corporation of Dublin, a (Catholic then had no "Civil rights" whatever and the corporation was exclusively champions of ascendancy;) when there was some chance of improving the condition of the Catholics for which the Protestant patriot Henry Grattan worked so cheerfully, every orangeman in Ireland protested and the corporation sent in a petition that Catholics "by no means were now or hereafter to attempt to interfere in the government of the Kingdom, such interference as would be incompatible with Protestant Ascendancy which we have resolved with our lives and fortunes to maintain." There is "Civil and Religious liberty!" This was published in the Dublin Journal, and more—"In order" said the document, "that no doubt may remain of what we understand by the words 'Protestant Ascendancy' we have further resolved—that we consider Protestant Ascendancy to consist in

"A Protestant King of Ireland" "A Protestant Parliament" "A Protestant hierarchy" "Protestant electors and government" "The benefits of justice" "The army and revenue" "Through all their branches and details, Protestant," "and their system connected with the Protestant realm of Ireland."

That was the orangemen's idea of 'Civil and Religious liberty' in 1792, and we have no proof that it is not the orangemen's idea of Civil and Religious liberty in 1878. We wish we could think otherwise, but history will not allow us. It would be a sad day for us all if the name of "Protestants" ever became synonymous with that of "Orangemen." Many Protestants are our friends, men with whom we could not fall out over religious discussions. We would no more think of saying one unkind word of their religion than we would of our own. We respect their convictions quite as much as we do the convictions of Catholics, but the history of orangeism arouses a long record of ascendancy and injustice, which unfortunately too often find vent in disturbances. It is a pity that it should be so, and that here in Canada these foreign elements should be introduced to put citizen against citizen, and to erect the barriers of strife within the limits of what should be a peaceful community.

"THE STATE OF THE MILITIA."

Lieut. General Smyth does not unnecessarily bespatter the troops under his command with praise. He is too much the soldier, with too much experience not to detect and honestly point out the clinks in the armour of the troops under his command. To an unexperienced man, the gay trappings, the fairly steady movements, and the tolerable discipline of the parade ground might appear to be sufficient evidence of efficiency—to Gen. Smyth they are merely the tinsel covering of our military system, and give but little idea of their real value if tested in the field. There have been so many insipid laudations written and spoken about our Volunteer Militia that the plain truth told by General Smyth in his Annual Report must come with stunning effect upon the minds of men untutored in military affairs. The fact is, and General Smyth hardly denies it, that our Volunteer Militia is in a very bad condition. In all that goes to make up an efficient organization for warfare, we would compare unfavourably with the reserve forces of any of the European powers. Of administrative work our officers, with a fractional exception, know nothing. Outside our small staff we

have few men of experience in the routine work without which no army corps could hold together. The German Landwehr, the French Mobile Guard, or the English Militia, are in every respect, except the physique of our rank and file, immeasurably our superiors. These reserves have regularly qualified officers to direct and control their internal economy, they are regularly practised in the duties of clothing and feeding troops in quarters and in the fields while they are periodically trained in mimic warfare. Even the English Volunteers the lowest in rank of the English defensive forces are far superior to our Volunteer Militia. They are better shots, and each battalion has an adjutant and a staff to look after its administration. Here in Canada the system is as rude as it well can be. We have simply a number of men in uniform, but of military organization we have little or none. Quelling local disturbances, or resisting Fenian raids, is no more test of the efficiency of our Volunteer Militia than firing at the moon is a proof that there is a man in it. The Fenian business was the most unfortunate thing that ever happened to the militia in this country. It induced a few people to think that they had "seen service" and impressed the public with the idea that our military system was perfect in its way. The Fenian business never tested the efficiency of our military system at all. The spirit of the volunteers can always be relied upon, but the working of the commissariat, the capacity of the quarter-masters department, the whole machinery of the Intendance was never placed under trial, and from the Annual Report of General Smyth, it is well for us that such a test has never been forced upon us. Every friend of the Volunteer Militia should open his eyes to these facts. Blind laudations will never make the service what it should be. Fortunately for the country General Smyth is not given to flattery and the report he has just made to the Minister of Militia is an additional proof that he does not hesitate to point out the dangers of a system which may be compared to a shell without explosives. This we have said before, and we rejoice to notice that General Smyth says nothing to warrant us in changing our opinion. "In the event" he says "of calling out the forces for war service, it must not be expected that the machinery would start in very good working trim. A working staff would have to be immediately extemporized, and much anxious responsibility thrown upon the general officer in command, whose mind and attention should at such a time be free and unshackled from the consideration of small departmental details." This is, as we have previously pointed out in those columns, one of the chief weaknesses of our Volunteer Militia, and we cannot help repeating the opinion we gave some time ago that it would be better to have an efficient staff and a small force of men than a non-efficient staff and any number of "men in uniform." It is a mistaken system which leaves the brain of the service unprovided for. More armies have fallen to pieces because of a demoralized Intendance than ever were destroyed by the bullets of an enemy. Staff duties are not to be acquired in a few days. They require experience, and a vigilant enemy might not give us time to acquire that experience before he had placed us under trial. No matter how well drilled our corps may be, no matter how well they may appear on parade, or how successfully and loyally they may sustain the civil power, yet if the staff is not made efficient and reliable, the various battalions would simply illustrate the old fable of the bundle of sticks, if their services were seriously and suddenly required. No one knows this as well as well as the Lieut. General, and to remedy the present state of the militia he suggests:

- 1st. A longer period of drill. 2nd. The establishment of three permanent companies with similar objects to the two gunnery schools. 3rd. A paid and permanent Adjutant and Sergeant Major, for each corps. 4th. Arms, accoutrements, and clothing, to kept at regimental head-quarters. 5th. That a contingent allowance be given to each captain of a company as in the army. 6th. That the Brigade staff be paid a consolidated allowance instead of being paid eight dollars per annum for each efficient company. 7th. The batteries constituting the gunnery or Artillery schools should have their four field guns horsed. 8th. If the Cavalry and Infantry schools cannot be constituted, 50 men and two officers should be added to the two gunnery schools, rendering them thereby schools for the three arms of the Service. 9th. Additional assistance for the repair of rifles. 10th. That a brigade of Garrison Artillery be raised at Quebec and another at Kingston. These are the improvements which General Smyth recommends and it might be instructive to follow them in detail. The general indeed tells us that "many other improvements sug-

gest themselves" but that he would not refer to them at present." The extracts we have given, however, give us the substance of the recommendation of General Smyth, but yet there are some of them that require explanation. For instance, in his first suggestion, the general recommends a longer period of drill, while in another part of his report he advises the abolition of Independent Companies, and all through the report he shows a preference for city over the rural corps. Now we think it will be found that the recommendation for a longer period of drill cannot apply to the city corps, and if the rural corps are abolished, the necessity of more drill will not exist at all. The city corps as a rule, drill once a week. Here in Montreal they sometimes drill even oftener, and it might be difficult to exact more drill from them. It is the rural corps that require more drill, and if those rural corps are to be done away with, then the necessity for carrying out the recommendation of the general upon this point will not, in our opinion, arise. A few days, say ten or twelve, each year in Brigade or Divisional camps of exercise would be enough for the city corps. During the year they are instructed in Company, and Battalion movements, and a few days in camp would be sufficient to knock them into shape. There can be no doubt that the rural corps are on the whole, not up to the mark. They cannot compete with the city corps, and we believe with the general that the money spent on rural companies would be better used in consolidating battalions and assisting those corps which show all the symptoms of energy and vitality. It may be remembered that we urged this view of the case some time ago, and we rejoice to notice that the general has taken a similar view of the condition of the rural companies.

The 2nd and the 6th recommendations require consideration. We wish the financial condition of the country was such that we could advocate the 2nd, but with a deficit staring us in the face, we are decidedly in favour of the 6th. It, too, harmonises exactly with the suggestions we made some time ago that the Batteries A. & B. be used for infantry purposes as well as for artillery, and that infantry officers be encouraged to look to them for instruction and guidance. We advised that Quebec should become our Shoburgess and that Kingston should become our Hythe. We thought that a small infantry force in both places would furnish the country with a number of well drilled men, and we are pleased to see that the same idea occurred to General Smyth. The training schools we thought then, as we think now, too expensive, but we agree with the report where it recommends in the 5th paragraph "the addition of 50 men and two officers as instructors to be added to the two gunnery schools."

The 3rd recommendation we put forward some time since in these columns, and have shown that there would be money enough saved by consolidating the Independent Companies into battalions to pay an adjutant. The general is quite right when he says that "it is a delusion to imagine that an efficient military force can be kept up without a properly paid permanent staff; and the attempt to do so can only lead to an unprofitable expenditure of the public money." This is the very thing we have been harping at for some time past.

With the 4th recommendation everyone must agree, but about the 5th we have our misgivings. What may answer in the regular army, or in the English Militia, where the contingent money is also given, may not answer here. In both those services the officers have nothing to do but to attend to their duties. It is their business. The English Militia is circumstanced differently to the Dominion Volunteer Militia. The officers are taken from the aristocracy, and during the term of drill, give all their time to their duties. The regular army is, we contend, no criterion and the militia does not prove to us that the contingent money if extended to our system; would become a success. The English Militia officers, as a rule, never see their regiments except for thirty or sixty days in the year. During that time they perform all the duties of regular troops. They can attend to all the routine of barrack or camp life. It is their duty. This contingent money is often a source of annoyance and expense to them. To get rid of it they often hand it over to the colour-sergeant, and he in turn becomes responsible to the Captain for the care and preservation of the arms. When embodied permanently, they do not do this, but when only out for training, they do. The contingent money gives increased work—more book-keeping and more anxiety. Now, in the English Militia, all this is of little consequence to the officers, while in our Volunteer Militia time is a great consideration. We would urge the authorities and particularly our popular and accomplished general to save the time of the officers as much as is possible, with

the discipline and the efficiency of the force. We may depend upon it that every unnecessary hour that officers have to spend attending to their duties tends to weaken the service.

HOW THE INDIANS OF CAUGHNAWAGA CELEBRATED THE DEATH OF THE HOLY FATHER.

To the Editor of the True Witness: DEAR SIR,—Not since the death of the late Revd. Father Marcot has the Indians reservation at Caughnawaga witnessed a more imposing ceremony than the solemn Mass of requiem celebrated on Wednesday, 20th February, for the repose of the soul of our late and lamented Pontiff, Pius IX.

THE DECORATION.

The decorations of the church were of the most imposing description. The gallery was draped in mourning, fringed with purple, and in the centre were the emblems of death, neatly worked in black cloth by the ladies of the Holy Family.

The Very Rev. Father Burtin celebrant, assisted by Thomas B. Jacques and Andre Dullie, Grand Chief Louis, presided at the organ. The solemn tones of the Indian chant were ably rendered by the choir. The leading singers on the part of the gentlemen sang in the native tongue, at the sanctus the verse "Benedictus qui venit in nomine Domini," it suggested the thought that such an acclaim might well be applied to the welcome of our great and Holy Pontiff to the throne of the eternally blessed, by millions of angelic voices that were waiting for his reception.

The costly material for the occasion was furnished by Mr. Joseph Williams, Mr. Thomas Jacques and Mr. Edward DeBois. Many of your readers will remember that Mr. Williams was one of the leading gentlemen in the decorations of the church and the village, and also a carriage for the accommodation of the Apostolic Delegate on the 3rd day of December last.

POPE LEO XIII. ELECTION OF THE SUPREME PONTIFF. CARDINAL PECCI CHOSEN. REJOICINGS IN ROME.

(Special Cablegram to the New York Freeman's Journal.)

ROME, Feb. 18, 1878. This evening sixty Cardinals enter the conclave. There is perfect harmony in the Sacred College. The Will of Pope Pius IX. has been opened. He desired to be buried at San Lorenzo dei Cappuchini, without the walls of Rome.

The youngest of the Cardinals is Lucido Maria Parocchi, Archbishop of Bologna, who was raised to the purple on the 22nd of June last. He is only 44 years old. Cardinal Howard is next youngest, who is 49. All the rest of the Cardinals are over 50.

There are about four Cardinals surviving, who were created by Gregory XVI, Swartzburgh, Asquini, Carafa di Traetto, and Sforza. One hundred and twenty Cardinals have died during the Pontificate of Pope Pius IX. There are six hats vacant.

The entire number of the Sacred College at present is sixty-four. Were all present in the Conclave, it would require 43 votes to elect a Pope. Several of the Cardinals, however, on account of infirmity, are not likely to attend.

THE GENERAL PRESS DESPATCHES.

ROME, Feb. 18, 1878.

On the night before the beginning of their sacred labors the Cardinals assembled in the Pauline Chapel to listen to a brief address spoken by Cardinal Amat di San Filippo, and to take the oath of secrecy. Then they entered their cells, situated in the third story of the Vatican.

Each lodge contained four rooms about six feet square, arranged in two stories. In the lower story were the Cardinals' bedrooms, and a chamber for his servants; above his conclavists were lodged.

The strokes upon the great bell at nine, indicated that the time for immurement had arrived. Farewells were said hastily. Then the great gates were shut, chained and bolted, and the Conclave was immured. Don Mario Chigi Albani, Marshal of the Conclave then attended to the subsequent preparations.

THE FIRST DAY IN CONCLAVE.

ROME, Feb. 19, 1878.

The smoke of burning ballot papers was visible at a quarter to two o'clock this afternoon, showing that the Conclave had voted, but nobody had obtained the necessary majority.

THE SECOND DAY—ELECTION OF THE POPE.

ROME, Feb. 20, 1878.

The Conclave concluded its labors about noon today by the selection of Cardinal Giochino Pecci as Pope, after the third ballot. The new Pope has chosen the title of Leo XIII. The Conclave lasted forty hours, being twelve hours shorter than that which elected Pius IX., his predecessor.

From the moment the Conclave had gone into session the outside world was busy watching for the signs of progress made. This is achieved by watching a particular chimney. Through this comes the smoke of burning ballots, which declares that a Pope has not been elected, as when a Pope is chosen by vote the ballots are burned in another place.

At 4.30 the newly-elected Pope, surrounded by all the Cardinals, appeared in the inner gallery of the Basilica. The crowd vociferously shouted, "Long live the Pope." The Holy Father then pronounced the benediction. After this the cheering was renewed and continued until the Pope withdrew.

The crowd before the Vatican waiting for the benediction of the Pope is estimated to have numbered 20,000. As soon as the result of the election became known the bells in all the churches of Rome were rung and the diplomats went to the Vatican to congratulate the new Pope.

Count Segur immediately informed the Pope that he purposed to present him with 1,000,000 francs as the first donation of Peter's Pence from the French Bishops.

The Times Paris despatch says the election of Cardinal Pecci as Pope has made a favorable impression here.

THE CEREMONIES IN DETAIL.

HOW THE SACRED OFFICE WAS BESTOWED AND RECEIVED.—WHAT IS YET TO COME.

ROME, Feb. 20, 1878.

The second day of the Conclave was as the first save in its results. Three bells were rung at 8, 8.30 and at 9, and with the last came the cry of the "Master of Ceremonies," "In Capellam, Domini!"—"To the Chapel my Lords." After hearing a Mass celebrated in the Pauline Chapel by Cardinal Amat di San Filippo and partaking of the Holy Communion, the Cardinals breakfasted separately in their cells; then reassembled in the Sistine Chapel to ballot.

Cardinals were summoned out of the chapel and the doors were fastened with a padlock. Then followed the secret preparation of the ballots and the close scrutiny.

It was known to the Cardinals when they met in the morning that to day would see the breaking down of the wall and the proclamation of Cardinal Pecci as Pope. In accordance with the usual custom, so soon as it had been ascertained after the first ballot on Tuesday that the Cardinal really commanded a canonical majority the fact was communicated to the Cardinals opposed to him, so that, acquiescing in his election, members of the Sacred College might join in waiting on the future Pope the evening before his actual elevation.

So soon as the scrutators had declared that he had received a canonical majority of two-thirds of the full ballot, Cardinal Pecci, the Pope-elect, rose in his seat and repeated aloud the number and motto upon his ballot. It was found upon the thread on which the ballots were strung, and the "motto" that was opened by the scrutators that they might satisfy themselves that he had not voted for himself. Proclamation was then made that all the formalities had been complied with, and the Cardinals cried, "The will of the Holy Ghost be done!" The Conclave was declared to be at an end, the doors were thrown open and the two great ceremonial officers, Macchi and Ricci-Paracciani, summoned by the bell, with the Secretary and Sacristan of the Holy College, entered the chapel, where the Cardinals were seated.

"I do," replied the Pope-elect, and instantly all the canopies over the chairs save that above his seat were lowered. In other circumstances it had been Cardinal Pecci's duty as Cardinal Camerlengo to form one of the delegation charged with putting the question to the Pope.

"By what name do you desire to be called?" asked Cardinal Amat di San Filippo.

"Leo XIII.," replied the Pope-elect.

The senior Master of Ceremonies, Martinucci, as notary of the Holy See, then proclaimed the Pope and drew up the official act certifying to the election and proclamation which was signed by his colleagues by the Sacristan and by the Secretary. Meanwhile the newly elected Pope had entered the chapel and there put on the Pontifical robes, clothed in which he seated himself in the chair on the Gospel side of the altar, while the Cardinals approached in their due order and kissed the cross on his slipper and his hand, he embracing them on both cheeks, the Cardinal Dean, Mgr. Amat di San Filippo, who had first performed the act of adoration, meanwhile chanting the Te Deum.

A new "Fisherman's ring" was then brought forward, that belonging to Pius IX. having been solemnly broken at his death. This ring, so called from bearing on the stone engraved figure of St. Peter drawing in his net, was at first used about 1265 as the Pope's private signet for his own correspondence, but since the middle of the fifteenth century has been reserved to the Pontifical utterances called briefs. A bull is the most authoritative expression of the Pontifical decision. It is written in Latin, in medieval characters, upon dark, rough parchment, the style being "Leo XIII., Episcopus, Servus Servorum Dei," with date from the Incarnation and the signatures of the functionaries of the Apostolic Chancery. It takes its name from the bull or leaden seal tied to it by a cord of hemp or silk according to its importance.

As soon as the Pope had taken it the Deacons, Cardinals, Cateami, Metel, Guesolini, Borromeo, Randi, Pacea, Nina, de Fallour du Courday, Starretti and Pellegrini, crying "Papa! Habemus!" ("We have a Pope!") hurried to the balcony in the wall of the balcony window, pressing through which Cardinal Cateami raised the great gold cross as he spoke, and thus addressed the throng outside: "I announce to you, with the greatest joy, that we have for Pope the most eminent and reverend signeur Gioacchino Pecci, who takes the name of Leo XIII." The new Pope then made his appearance as has already been described.

Immediately after the proclamation to the people the Pauline Chapel was thrown open, the provisional walls surrounding the hall of the Conclave were torn down amid rejoicings, and the Marshal, the conclavists, the Majordomo and other officials of the Conclave and the Papal household hastened to pay their homage, followed by the clergy and nobility. His Holiness then paid a ceremonious visit to Cardinal Amat di San Filippo and notified the Ambassadors of his election, and the work was done.—The successor of Pius IX. had ascended the throne of Peter.

On to-day—Sunday—Pope Leo XIII will be enthroned in St. Peter's and crowned with the tiara. On his throne in the Atrium of Constantine, opposite the walled-up Holy Gate, which is opened only in the years of jubilee, he will receive the homage of the Archbishop first and then of the clergy of the Basilica, and then be carried in procession up the Church to the Chapel of St. Gregory, which serves as a robing-room. As he issues from it a master of ceremonies will suddenly step before him and falling on his knees hold up to him a silver rod tipped with a bundle of tow, to which instantly a clerk will apply a lighted taper, the master of ceremonies chanting as the tow blazes for a second, "Sancte Pater, sic transit gloria mundi." "Holy Father, thus passes the glory of the world." This curious and most striking piece of symbolism is repeated twice. At the High Altar His Holiness will be clothed with the pallium, and after the Mass, during which he will receive the homage of the clergy of all ranks, he will be borne to the great balcony over-looking the piazza of St. Peter. There, in presence of the assembled people, the mitre having been removed, Cardinal Martini will place on the Pope's head the triple crown with the words: "Accipe titulum tribus coronis ornatum et tibi te esse patrem principum et regum orbis, in terra vicarium Salvatoris nostri Jesu Christi, cui est honor et gloria in secula seculorum." With the invariable benediction on "the city and the world" the coronation ceremony will be concluded.

The Conclave which elected Leo XIII will long be memorable because of the fact that though its members were under no such sharp spur as were the Cardinals who participated in the Conclave when Cardinal Mastai Ferretti issued, as Pope Pius IX., which began on the 14th of June, 1846, and ended on the 16th, having lasted fifty hours, the Cardinals entered the Conclave of 1878 at 6 P.M. on Monday, February 18, and Pope Leo XIII was proclaimed on Wednesday, the 20th, at 1.15 P.M. forty-three hours afterwards.

THE NEW SUPREME PONTIFF.

A BIOGRAPHICAL SKETCH.

Cardinal Gioacchino Pecci, who has been elected to succeed Pius IX., as head of the Catholic Church, has been long and widely known for his piety and erudition. Descended from noble ancestry, he was born at Carpinetto (Papal States) March 2, 1810.

He began his academic studies at the Roman College, whence he entered the Ecclesiastical Academy reserved for the education of those of noble rank who are about to pursue a clerical career. Here he attracted the notice of Gregory XVI., who made him prelate of his household and Referendary at the Vatican. Soon after he trusted the young ecclesiastic with the position of Delegate at Benevento, a town in the Papal States. He was subsequently transferred, with the same rank, to Spoleto and Perugia. In his capacity as Papal Delegate, he was remarkable for his zeal, firmness and administrative ability.

At Benevento, his energies were brought into play in suppressing brigandage, which infested that city, owing to its proximity to the Kingdom of Naples, where highway robbery was carried on without restraint. Mgr. Pecci's task was rendered difficult by the tolerance, if not encouragement, which the brigands received from families of rank and fortune, who resented Government interference in their own districts. The Bishop began active measures against the robbers, by informing the Neapolitan King of his plans, and securing the cordial support of the mounted police, as well as the aid of the Government officials. Having thus organized his forces, he instituted a brisk campaign against the robbers, and in a few months the province was rid entirely of brigandage and Mgr. Pecci received the thanks both of the Pope and the King of Naples.

So great about this time was the Delegate's popularity, that when he fell sick the people evinced the deepest concern, and public prayers were offered with great fervor for his recovery.

In Spoleto and Perugia he acted with the same energy when occasion offered. In the latter city he administered his duties so well that crime ceased and the prisons were empty. In 1843, much to the regret of the people, Gregory XVI., recalled Mgr. Pecci from Perugia, appointed him Archbishop of the See of Anagni, in the province of the Kingdom of the Two Sicilies, and sent him as Nuncio to Brussels—an important post for an ecclesiastic only thirty-three years old. Mgr. Pecci was received with great favor at the Belgian court and in society.

King Leopold, always remarkable for his shrewdness and good sense, delighted to confer with him, and bestowed on him many marks of friendship. But the climate, and possibly the cares of office, impaired his health, and thus necessitated his return to Italy. King Leopold learned with regret of his departure. He conferred a decoration on him, and, handing him a sealed packet, asked him to present it himself to the Pope. The Nuncio asked if the commission was urgent, as he intended to make a tour in Europe before returning to Rome. "It will do," replied the King, "if you hand it to the Pope on your return to Rome." When Mgr. Pecci returned to the Eternal City he gave the royal letter to Gregory XVI., who said:—"The King of the Belgians speaks highly of your character, virtues, and services; he asks for you something which I will accord with all my heart—the purple. But here is a deputation from Perugia, which asks me to intrust you with the management of that diocese. Accept the See of Perugia; you will soon receive the Cardinal's hat."

Such is the story told by a recent French writer, M. Louis Teste, in a book entitled "Preface au Conclave," and repeated in all the newspaper sketches of the new Pope's life. At Teste adds that in accordance with this promise Gregory made him Archbishop of Perugia in the Consistory of January 19, 1849, and at the same time created him Cardinal reserving the creation in jure; but that Pope Gregory dying soon after, his successor, Pius IX., through the influence of Cardinal Antonelli, postponed the publication of this promotion for seven years. This dramatic tale, however, is evidently untrue. A creation reserved in jure is simply a creation temporarily kept secret, and when it is disclosed the Cardinal takes rank from the date of the original private appointment, not of the publication of it. The official record, quoted by M. Teste himself, shows that Cardinal Pecci was "created and published by Pius IX., in the Consistory of December 19, 1853."

In Perugia, Archbishop Pecci encouraged study and learning among his clergy. He founded an academy of St. Thomas Aquinas for the advancement of theological studies. Meetings were held weekly in his episcopal palace at which he presided in person. While there that portion of the States of the Church was seized by the King of Italy. Like his colleague in the Sacred College, the late Cardinal Riario Sforza, Archbishop of Naples, he rose superior to his adverse circumstances and administered the affairs of his diocese without coming into collision with the intruding civil authorities, with whom he has never held official intercourse.

A story found many believers in Rome that on the death of Cardinal Barnabo, Prefect of the Propaganda, in 1874, many of Cardinal Pecci's friends and admirers desired to see him advanced to that important position in the administration of the church. But some influence again operated against him. His name having been mentioned one day to the late Pope in connection with the office by an English Bishop who was his friend, and admired his ability, piety and learning, the Pope answered good humoredly; "Yes, as you say he is an excellent Bishop; so we shall let him continue in charge of his diocese."

During the revolutionary movements Cardinal Pecci experienced many trials, but always accepted them with dignity and resignation. When his seminary was seized by the Italian authorities he said, "I need only a few rooms." He threw open his own house to the students, and assiduously promoted their comfort. He declined to hold personal relations with the Italian authorities, but they never ceased to treat him with the greatest respect.

Last September, Cardinal Pecci was appointed by Pope Pius IX., Cardinal Camerlengo, or Chamberlain of the Holy Roman Church. In virtue of this position, he became at the death of Pius IX., head of the Sacred College, and executive of the Government. This might be regarded as a position to be feared, since the traditions of the Conclaves have hitherto been that no Camerlengo ever becomes Pope. Indeed, at the time of the appointment, it was considered equivalent to putting Cardinal Pecci out of the race; his rival, Cardinal Panfili, was congratulated on having had such a "narrow escape" from promotion; and the Roman correspondent of the Independence Belge wrote: "Cardinal Pecci, who had some chance of being the candidate of the Liberal group is gravely compromised by his acceptance of the office of Camerlengo," while the correspondent of the London Times, sorely puzzled, wrote:—"His appointment was one of the wisest acts of Pius IX.'s Pontificate unless it was suggested by a wish to exclude him from the Papacy; Camerlengo hardly ever having a chance of securing the

CONCLUDED ON EIGHT PAGE.

PERSONAL.

- O'BRENNAN—Dr. Martin, A. O'Brennan, the well known Irish Nationalist, is dead. GAINO—There is woman in Quebec, named Gaigno, who is said to be 104 years of age. HOWARD—Cardinal Howard is only 49 years of age. STAFFORD—Father Stafford gave an eloquent lecture on Temperance, at Port Hope last week. ROY—Captain Roy of Quebec has organized a new battery of artillery. LYNCH—His Grace Archbishop Lynch lectured on the Papal election, at Toronto lately. LEOPOLD—It is said that Prince Leopold is anxious to enter the Protestant Church. LEO—It is announced that the coronation of Pope Leo takes place on Sunday in the Sistine Chapel. SECCI—Father Angelo Secci, the famous astronomer, is dead. STANLEY—The last sensation is that Mr. Bennett is to send Stanley on a voyage of discovery to the North Pole. BISMARCK—The German Chancellor is said to be in difficulties owing to stock jobbing speculations. O'DONOGHUE—Mr. Masson has moved for papers connected with the O'Donoghue amnesty question. LORANGER—It is rumored that Judge Loranger intends resigning. Several gentlemen are named for the expected vacancy. SMYTH—Lt. General Smyth has received numerous offers from parties desirous of raising regiments in case England goes to war with Russia. HOURKE—An exchange says that "Gen. Thos. Burke will lecture on Emmet and the cause for which he died" at the Opera House Toronto, on the 4th of March. DANTON—BERTRAND—Two sons of two historical characters died last month, namely Danton, the celebrated Jacobin, and of General Bertran who accompanied Napoleon to St. Helena. WORKMAN—Ex-Mayor Workman of Montreal, died in this city on Sunday last. He was a brother of Mr. Thomas Workman, M.P. He was universally respected by all classes in Montreal. ROSA—Accounts from Toronto approach trouble on the occasion of O'Donovan Rossa's lecture in that city, which is announced to take place on the 18th of March. McVICARS—Principal MacViears, speaking at a "Missionary meeting" in Montreal last week admitted that the "converts" made by the evangelizers were very poor and sometimes impostors. SMYTH—General Smyth has communicated to the volunteers of Montreal the thanks of the Governor General, for the soldierly appearance and discipline displayed on the occasion of his Excellency's visit. McLOSKEY—Cardinal McCloskey, presenting homage to the Pope on Monday, said he had no reason to deplore the lateness of his arrival in Rome, as the conclave had made so excellent a choice. SIMONI—All new appointments to Pontifical Court offices will be made by the end of the week, to be in readiness for the coronation. Cardinal Simoni has been re-appointed and confirmed as Pontifical Secretary of State. WATSON—Captain Watson late of the 56th Regiment, and now living in Quebec, has obtained permission to raise a regiment for actual service in the event of England becoming engaged in war. BISMARCK—Bismarck, it is said, is not at all alarmed at the English cry of war against Russia, and has the general continental disdain for a mere maritime power. In regard to the menace of the English fleet he observed:—"When I have fish over been seen to make war on horses!" CARMICHAEL—Every Catholic in Montreal will regret to learn that the Rev. Mr. Carmichael of this city is about to remove to Hamilton. He is of a class of men that Catholics and Protestants can ill afford to lose, and Montreal especially required his services. ALBANI—Mlle Albani the Canadian Prima Donna has made her debut in Paris with great success in "Lucia," at the Theatre des Italiens. She was called on to the stage seven or eight times in succession, and literally covered with bouquets. WHITE—John White M. P., has been elected "Grand Master" of the "Grand Orange Lodge" of Ontario. He will use the order for his political purposes, and urge the members into the belief that he is for carrying out the policy of "Croppies lie down." MARLBOROUGH—At the last drawing-room in Dublin Castle, the English Duchess of Marlborough and her American daughter-in-law, Lady Randolph Churchill, wore dresses of Irish poplin, specially manufactured for them, while the Irish Lady Mayoresse and her daughter were dressed in robes of French production. "ROMA"—Our correspondent at Belleville, tells us that the Rev. Mr. Bray, during his lecture in that town, spoke as if the "Romish" Church was doomed to destruction and that the Rev. Mr. Dondie's lecture in the same place was not noticed by the "Daily Ontario." "Roma" has kindly promised us a letter for next week. RAFFERTY—A man named Rafferty with eight companions, was assailed by a party of Sioux Indians in Dakota last week. All were killed but Rafferty and a Swede who escaped to a settlement. Rafferty next volunteered with four others to search for the dead bodies, and the party was also attacked and killed with the exception of Rafferty, who again escaped, though wounded. CROKE—Archbishop Croke of Cashel Ireland has sent a subscription of £100 for the Irish prisoners political fund. About the fund he said which "I am glad to see is being collected for the benefit of the Irish political prisoners, whom the Czar has just released from British dungeons. They suffered long and much for the patriotic faith that was in them; and the country for which they forfeited ten years of freedom is not likely to be unmindful of their protracted captivity and privations. Poor McCarthy's death presents one of the most tragic incidents in all this sad and sickening episode of our history; and I believe no true Irishman, at home or abroad, can read of it without sympathy, or reflect it without indignation." WESTMINSTER—The relative wealth and income of the three most potent men living—the Duke of Westminster, Rothschild and Mr. Mackey, the Bonanza King—has been reduced to figures as follows:— Duke of Westminster, Rothschild, Mackey. Capital, £18,000,000 £4,000,000 £55,000,000 Per year, 800,000 0 2,000,000 2,750,000 Per month, 60,000 0 170,000 200,000 Per day, 2,000 0 5,000 7,000 Per hour, 90 0 200 300 Per minute, 1 0 3 4

CAPITAL AND LABOUR.

Capital is simply the savings of previous labour and is useful in sustaining present and future labour.

Capital, therefore, is produced by labour. Labour is simply tollsome work, which is generally performed under the direction of bosses or task-masters, and is rewarded by drafts on the fruits of previous labour or Capital.

The custodians of Capital may abuse their position and grind the faces of labourers; and, labourers may form trades-unions and organize strikes; but, labour and capital will not quarrel any more than a man will quarrel with his meals.

New Goods Opening Up Daily.

- New Dress Goods, 12 1/2c. New Dress Poplins, 25c a yard. New Scarlet Flannels, 25, 30, 35, 40.

- NEW HOSIERY, NEW GLOVES, NEW FANCY CLOUSES, NEW FANCY WOOLENS.

- Mens' Cardigan Jackets. Ladies' Sleeveless Jackets. Ladies' Wool Cuffs. Ladies' Wool Mitts.

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Mantles made to order. Ladies' Dresses made to order. Ulsters made to order. For stylish Dressmaking Go to CHEAPSIDE.

New Mantle Cloth, \$1, \$1.25. New Ulster Cloth, \$1, \$1.25. New W. Prof Cloth, \$1. New Ulster Tweeds.

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Scotch Under Clothing! Scotch Under Clothing Ladies' Shetland Wool Under Dresses.

Black French Cashmeres, 50c a yard, cheapest in Canada. Black French Cashmere, 65c. Black French Cashmeres 90c. Black French Cashmeres, \$1.

Colored Cashmeres. In all the new colors, Seal, Navy, Myrtle, Drab, Grey, Plum, &c., 1 case new Dress Goods, 12c. per yard.

Black Silks. Fosson's Black Silks \$1.25, worth \$1.75. Jambert's Silks, \$1.25, worth \$1.75. Bonnet's Silks.

Colored Silks. Seal, Navy, Myrtle, Plum, Prune, Drab, Grey, &c. For a well-made Silk Dress go to CHEAPSIDE.

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May 2, 77; Established 1819. 1-387

POPE LEO XIII.

Continued from Fifth Page.

votes of the Conclave." The Cardinal Camerlengo it must be observed, represents the ancient vestiarior or steward of the property of the Church.

In appearance the newly elected Pontiff is tall and dignified, with remarkably impressive features. He has a deep, sonorous voice, and preaches with great fervor.

The name of Leo taken by the new Pope, recalls some of the most eventful and glorious days in the history of the Papacy. At least five of the twelve Popes who have borne the name made themselves famous among the rulers of the Holy See.

The best Chrono-Photograph Portrait of Pius IX. 22 x 22 inches. For sale by J. Meek, 485 Craig street, Montreal. Price \$1.00. Free by mail.

CITY ITEMS.

CANADA GUARANTEE COMPANY.—This flourishing company recently issued its fifth annual report. The manager Mr. Edward Rawlings was able to show a handsome balance sheet in favor of the company.

THE ACCIDENT INSURANCE COMPANY.—This is another company of which Mr. Rawlings is Manager, and Sir A. T. Galt, President. The company shows a surplus (over liabilities and reserves) of \$5,000.

THE LADIES OF MOUNT CARMEL MONTREAL.—GRAND BAZAAR IN THEIR BELIEF.—A Grand Bazaar for the benefit of the Ladies of the Carmel is in progress, at 440 St. Joseph street.

EMERALD SNOWSHOE CLUB.—The fourth annual meeting of the Emerald Snowshoe Club was held on the Montreal Lacrosse Grounds last Saturday afternoon.

THE OTTAWA MARKET. Flour, per bbl \$8 50 to 7 00. Tallow rendered 0 07 to 0 08. Eggs, per doz 16c to 18c.

did not show very well in the competition, but these two last men Mr. Iyer the champion amateur 100 yards runner, and Farmer the Lacrosse player were not entered.—E. T. W.]

CANADIAN ITEMS.

Toronto.—A movement is on foot among prominent Catholic gentlemen here to have a convention of separate school teachers of the Province.

THE PLANS of the Graving Dock have been approved by the Ottawa Government, and tenders are to be called for the construction of the works next week.

St. PATRICK'S LITERARY ASSOCIATION OTTAWA.—A very largely attended meeting of the above Association, took place last week in the St. Patrick's Hall.

CARILLON.—The Catholic Church of the Parish of St. Andrew, was yesterday filled with a large congregation, all anxious to hear their worthy pastor the Rev. Father Campeaux express himself on the good life of our Holy Father the Pope, and which he did in an able and eloquent manner.

Parish of St. Andrews, 18th Feb., 1878.

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

POPE PIUS IX.

The Atlantic Art Union of New York, distinguished for its excellent productions, offer to the public a beautiful life-size, fine steel engraving of the deceased Pontiff, at the extremely low price of 35 cents.

To CONSUMPTIVES.—Wilbor's Cod Liver Oil and Lime has now been before the public for ten years, and has steadily grown into favor and appreciation.

MULLARKEY.—At 6 Donegan street, on the 25th inst., Mrs. Peter Mullarkey, of a daughter.

DIED. HACKETT.—At Milton, on the 19th inst., Margaret Mary beloved daughter of Thos. Hackett, Esq., aged 26 years.

MONTREAL MARKET. Superior Extra, \$5 90 to 6 00. Canada Wheat, 0 00 to 0 00. Extra Superfine, 5 50 to 5 70.

Wheat, \$1.18 to 1.10. Butter, tub d. best 0.15 to 0.18. Spring, per bu. 1.02 to 1.04. Butter store p. d. 0.15 to 0.16.

Flour, per bbl \$8 50 to 7 00. Tallow rendered 0 07 to 0 08. Eggs, per doz 16c to 18c. Back wheat, 60c to 1 00.

Oats, 50c to 70c. Partridge, 10c to 15c. Peas, 70c to 80c. Eggs per doz, 16c to 18c. Buckwheat, 2 75 to 4 00.

THE OTTAWA MARKET. Flour, per bbl \$8 50 to 7 00. Tallow rendered 0 07 to 0 08. Eggs, per doz 16c to 18c.

Oats, 50c to 70c. Partridge, 10c to 15c. Peas, 70c to 80c. Eggs per doz, 16c to 18c. Buckwheat, 2 75 to 4 00.

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EMMET CENTENARY



THEATRE ROYAL.

MONDAY, 4th MARCH, 1878.

GRAND DRAMATIC ENTERTAINMENT under the auspices of the above Association, on which occasion will be produced (first time in Montreal) JAMES PILGRIM'S soul-stirring Drama of

"ROBERT EMMET,"

by the YOUNG IRISHMEN'S DRAMATIC COMPANY, assisted by the following artists:—

Miss Newcomb, Miss Chippendale, and Mr. Delahunt.

To conclude with the laughable farce, "THE DEAD SHOT."

ADMISSION: ORCHESTRA CHAIRS, 75c. DRESS CIRCLE, (reserved), 75c. PARQUETTE AND DRESS CIRCLE, 50c. GALLERY, 25c. PRIVATE BOXES, \$4.00.

Tickets can be had from members of the Association; at J. B. Lane's, 21 Beury street; at Mulcair Bros., 87 St. Joseph street, and at the door on evening of Entertainment.

Leader of Orchestra—PROF. GRUENWALD. Doors open at 7. Commence at 8 o'clock.

M. DOWNES, Rec.-Secy. GOD SAVE IRELAND.



GRAND VOCAL AND DRAMATIC ENTERTAINMENT.

WILL BE GIVEN BY THE SONS OF ERIN, BRANCH No. 2.

NORDHEIMER'S HALL,

TUESDAY, MARCH 12, 1878.

Tickets, 25 cts.

IRISH CATHOLIC UNION.

No. 3 BRANCH. The Regular Meeting of the above Branch, will be held in their Hall, ALEXANDER street, on THURSDAY EVENING, the 28th inst., at 8 o'clock.

A BOOK FOR ALL IRISHMEN.

AS SHE IS; AS SHE HAS BEEN; AND AS SHE OUGHT TO BE.

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AGENTS WANTED FOR THE LIFE OF POPE PIUS IX.

AS PRIEST, BISHOP, CARDINAL and PONTIFF, his Conflict and Triumph, with account of the Conclave, How Popes are Elected, and Biography of LEO XIII., Illustrated, Complete and Authentic, the only Cheap Edition, Millions can be sold. By Mail 25 cents. Liberal terms to Agents.

Wm. Flint, Philadelphia, Pa.

WANTED, for the R. C. Separate School, Crysler, Co. Stormont, Ont., a Female Teacher, competent to teach French and English. Certificates required. Apply to Trustees of R. C. S. S., Crysler, Ont. 27-3

Teacher Wanted.—A Tutor or Teacher (Mal.), holding a first-class or second-class Certificate, to take charge of a few pupils in Ottawa. Sal. \$7, \$50. A Roman Catholic (with some knowledge of French) preferred. References required. Address, Box 355, Ottawa Post-Office. 29-2

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LIST OF BOOKS.

DEVOTIONAL AND INSTRUCTIVE FOR THE SEASON OF LENT AND HOLY WEEK.

- The office of Holy Week according to the Roman Missal and Breviary in Latin and English; containing Instructions when to kneel, stand, etc. 24 Mo. Cloth 830 pages. 50

FOR LITTLE CHILDREN.

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