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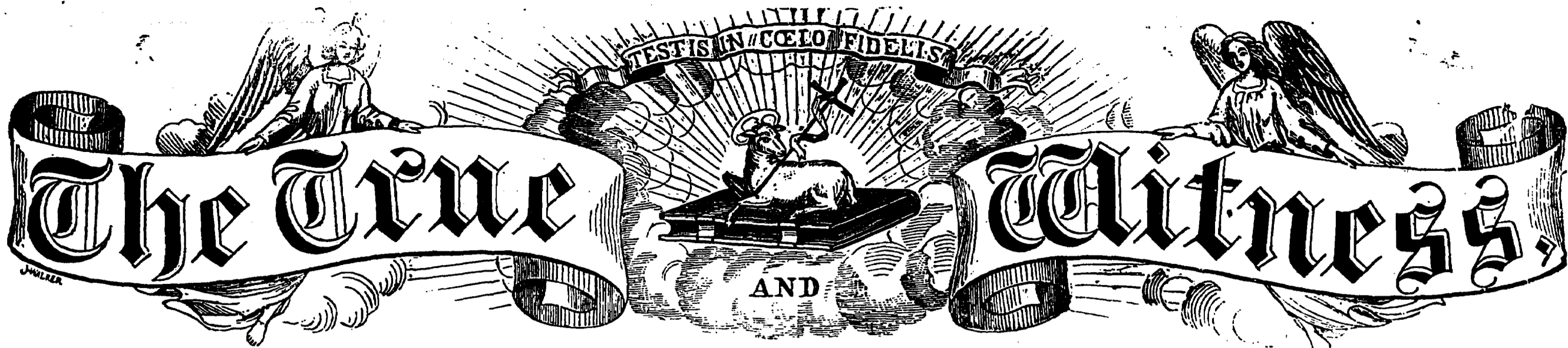
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CATHOLIC CHRONICLE.

VOL. XXVII.

MONTREAL, FRIDAY, APRIL 13, 1877.

NO. 35.

JUST PUBLISHED.

M. W. Kirwan's lecture (in pamphlet form) in reply to Rev. Mr. Bray, on the "Romish" Church, for sale by Messrs. D. & J. Sadlier & Co., 275 Notre Dame street.

THE EASTERN QUESTION.

The probabilities appear to indicate a peaceful settlement of the Eastern Question at present, but preparations for war are not yet discontinued. It is rumoured that unless Turkey accept the protocol by the 13th of April that Russia will declare war, while again we learn that Turkey has agreed to disarm first. From London on the contrary we learn that Turkey is continuing to make preparations for war with all haste, while a Pera dispatch says:—

"Redif Pasha, War Minister, is straining every nerve to master the new forces, arm the frontier strong holds, and carry on preparations as if for immediate hostilities. Ahmed Mikhtar Pasha has already started for Erzerum, where he is to take command of the army on the Eastern frontier, and Commander-in-Chief Abdul Kerim Pasha has embarked for Buzchuk to put himself at the head of the army on the Danube."

THE LATE MONSIGNOR NARDI.

Our latest exchanges bring us some particulars of Monsignor Nardi. He was one of the best known ecclesiastics in Rome, and was one of the greatest linguists of his time. He was for a long time a contributor to the *Voce Della Verità*, and his scholastic acquirements made him respected by all. From the *Freeman* we learn that:—

"Monsignor Nardi was more than once in Ireland, and bore towards Ireland a strong and a genuine attachment. His house in Rome was the centre-point of many pleasant social Irish reunions, and Irish strangers to the Eternal City were always sure of a cordial and a courteous hospitality from his hands. During the gloomy years that have passed since the captivity of the Pope, when to plead in his behalf was a peril that few men in Rome would care to face, the deceased dignitary never faltered in any of his utterances, and was as bold and as brave in his assertion of the Papal prerogatives as if a sacrilegious usurpation were not holding revel at the Quirinal. He died in the city he loved so well—the city of the Pope—but died before it permitted him to see it again as he had seen it before, the shrine and the centre of splendid Catholic devotion, the home of the Papacy, and the recognised shelter of Catholic pilgrims from every corner of the Catholic world. He was called to his reward before his hopes were realised; but he must have died with the consciousness and with the comforting thought that he laboured his best toward their accomplishment, and that what he did may not have been all in vain."

DIESTABLISHMENT IN CEYLON.

The Protestants of the Island of Ceylon number one-fourth of the entire population—while the Catholic population number one-fifth of the whole. There is notwithstanding a Protestant established Church for the support of which the people—of all creeds—have to pay. This is naturally creating dissatisfaction and now we hear the cry for disestablishment. We learn from the *Tablet*:—

"The *Mission Catholiques* has an extract from an article published in a Ceylon newspaper, which is rather curious. It says that a petition has been addressed by certain residents in that island, to the number of 5,038 (of whom 358 are Europeans), to the Government in favour of the disestablishment of the Church of England in that colony. Statistics which they quote state that the total population of the island is 2,400,000, out of which 1,520,000 are Buddhists 480,000 Hindus, 170,000 Mahomedans, and 190,000 Catholics. Consequently the Protestants do not number much over 60,000. That the 'Ecclesiastical Department' costs about 140,000 rupees, of which 25,000 rupees go to the Protestant Bishop of Colombo, who has only twelve chaplains and a few catechists under him; that the Christians who profit by this expenditure number only 1,500. The petitioners concluded by praying the Council to take measures to prevent the Protestant worship being kept up at the expense of the resources of the colony, considering that the 1,500 Anglicans are the richest class in the island, and well able to maintain their own ministers. If the facts are true, the petitioners, we think, have made out their case."

THE IRISH PARTY IN THE IMPERIAL PARLIAMENT.

The Irish Party in Parliament continues to "keep knocking at the Union," as Grattan advised his countrymen to do. Besides the Home Rule question, the sufferings of the political prisoners, the Land Bill, and other important measures, are being viciously fought out. Of course the Irish Party will be beaten, but while they fight the good fight, even hopeless as it may appear at present, their countrymen can rejoice. Opinions change rapidly in these days, and the anti-Home Rulers of 1877 may

be the friends of the Home Rule cause in 1880. Meanwhile we learn from the *Nation*:—

"For the debate on the supreme question of Home Rule the 14th April was obtained, and Mr. O'Shaughnessy, acting for Mr. Shaw, accordingly gave notice in the House that he would on that day move a resolution which we suppose will be identical with Mr. Butt's. This will be pleasant news for Irish readers, and now it is only to be hoped that the advantage gained will not be lost by want of preparations for battle on the part of the Home of Rulers. But, more than this, another day has been obtained for the discussion of the Land question; The O'Donoghue, who had a speech prepared for the debate on Mr. Butt's Bill, but was unable to deliver it, having given notice of a resolution on the subject, and having been fortunate enough in the ballot to secure first place for it on the 27th of April."

DECLINE IN IRISH EMIGRATION.

Goldsmith said: "Ill fares the land to hastening ills a prey, Where wealth accumulates and men decay." The truth of this has been forcibly illustrated in Ireland. We rejoice however to notice that there is a lull in the emigration. In another column we give the opinion of an American paper on the decline of immigrants from Ireland, and we learn from an Irish paper that:—

"A large and continuous decline in emigration is shown in the Board of Trade returns for 1876, just presented to Parliament. The numbers leaving these shores increased rapidly from the period of the Irish famine until the year 1873. The Irish emigrants numbered 83,692 in that year, after which the maximum began to fall off. It decreased to 60,000 in 1874, then to 41,000, last year to about 23,000. The Irish contingent has ceased to be the largest, for the proportions of nationalities last year were 73,396 English, 25,976 Irish, 10,097 Scotch, and 28,753 foreigners and nondescript, making a total of 138,222 emigrants in the year. Against this total must be set 91,647 emigrants of British origin returning to the United Kingdom or visiting it. The net loss of population is 46,575. The number going to the United States last year was 143 less than the number coming from the States, so that Americans are flocking back. Canada still takes rather more than it sends back, the excess of emigrants being 2,703. Australia now draws largely from this country, for she attracted 32,195 emigrants and sent back only 2,579 in the year. Australia and New Zealand are therefore, the chief attraction to emigrants from this country."

BLASPHEMOUS PROCESSIONS.

Liberalism on the Continent of Europe means antagonism to the Catholic Church, and in many instances Liberalism is only a mild expression for Communism and infidelity. Just fancy a "liberal" party that could carry out such orgies as we underneath find described. In mid-Lent, blasphemous processions, which were protected by the police, were held in Antwerp by this "liberal" party, or, as a contemporary tells us:—

"The Republicans' League, preceded by a sheriff, represented priests, religious, and the Brothers of the Christian Schools. They parodied the principal invocations of the Litany of our Blessed Lady, and especially the one, *Sedes Sapientie*—Seat of Wisdom,—in an impious manner. At Brussels, under the auspices of the Society for the Support of (Liberal) Schools; the clerical electors were represented by a cartload of swine, and the attendants were men habited as ecclesiastics, who gave themselves up to the most grotesque buffoonery. There was also a car on which the apparition of Our Lady of Lourdes was travestied by a mountebank, while around him crowds of men habited as priests, monks, and religious dispensed the 'waters of Lourdes' as quacks do their elixirs at a country fair. Even the sacred person of our Saviour Jesus Christ was not spared in this hideous debauch. An image of the Sacred Heart was borne for hours through the streets of the capital of Belgium, and with an inscription at the feet of the statue that we dare not repeat—our pen will not allow us to transcribe this horrid blasphemy! It is, however, well for us to point to the depths to which 'Liberal' implety descends, and to show what abominations modern 'liberty' covers with her rags."

COMMUNISM IN EUROPE.

Where the influence of the Church is weakened Communism triumphs. It is so in France, it is so in Germany, it is so in Italy, it is so in Belgium, and it is so in Russia. There can be no doubt of the intensity and the extent of Communistic organizations in Europe. Established law has failed to combat its growth, and religion being almost proscribed, Communism flourishes. Our latest exchanges about Communism bring us news from St. Petersburg, where, we learn from a correspondent to the *Post*, that the condemnation of a youthful band of Communistic demonstrators before the Cathedral at Kasan:—

"Has been followed by a suit against one hundred and fifty persons of both sexes for secret brotherhood, the circulation of treasonable writings, and preparatory steps for a communistic revolution. The investigation by the special committees of the Senate, which creates great sensation, proves that a well-organized plan existed, based on the prin-

ciples of the International Social Democrats. As an instance of the significance attached to the trial, Prince Gortschakoff, despite his ailments and laborious duties, has already appeared twice in Court to watch the case."

From Italy, too, we learn that:—

"Armed Internationalists made their appearance at Ceretto, in the Terra di Lavoro, yesterday, fired on the carabinieri and wounded one; several of the band were arrested, and the arms of the others have been seized."

AFFAIRS IN GERMANY.

All accounts agree in picturing the condition of Germany as ruinous. The distress is so great in some places that a famine is apprehended. Thousands are destitute and must beg or steal or die of hunger. In Berlin the people cry for work or bread, and there can be little doubt but Bismarck would welcome another war—if he thought victory likely to follow. Meanwhile the persecution of the Church goes on. We learn from a contemporary that:—

"Insult or not, is it not a fact—a most deplorable fact—that Catholics no longer enjoy freedom of religion in Prussia? The right of educating her own priests is denied to the Church; denied also her right and her duty to teach the Catholic religion in Catholic schools; forbidden is every Mass, and every prayer offered up by priests not approved by the Government; hundreds of churches are closed, hundreds of parishes have no priests; and wherever there is an apostate priest, he is forced upon a protesting community. In the whole kingdom of Prussia there is not one single parish entirely free from persecution. On the 21st of March, Deputy Dauenberg complained to the Government that the Catholic priests had been prosecuted and condemned to imprisonment for refusing absolution to certain penitents. The Catholic member, in bringing one of these cases before Parliament, hoped that the minister and National Liberals themselves would disapprove of persecutions which are clearly directed against the dogmas of the Catholic Church, and against which a priest cannot even defend himself, as his tongue is tied by the vows of secrecy."

APOSTOLIC ALEGATE TO CANADA.

The Pope has determined to send a special delegation to Canada. Dr. George Conroy, the Bishop of Ardagh, Ireland, has been chosen for this important office. He was for some time secretary to Cardinal Cullen. We learn from the *Tablet* that the powers confided to Bishop Conroy, under his Apostolic delegation, will be of a very extensive nature:—

"His jurisdiction, says our contemporary, will include the whole of British North America, comprising the provinces of Quebec, Halifax, Toronto, and St. Boniface, with Vancouver's Island, Newfoundland, Mackenzie, British Columbia, and P. Edward's Island. Dr. Conroy, on accepting this important mission, does not abandon his Bishopric in Ireland, from which he will be absent as short a time as possible under the circumstances. He is now in Rome, receiving the necessary instructions from the Propaganda. At several of the 'congresses' of that congregation he personally assisted, and he has had several audiences with the Holy Father. He intends to return to his diocese of Ardagh before Easter, and to leave Ireland in May for Canada, and to return to Ireland in the autumn. Dr. Conroy's previous experiences in Ireland render him well fitted to discharge the office of Apostolic Legate or Alegate, in countries where the relations between Church and State require delicate adjustments. In the Province of Quebec the Catholic is the established religion, and the Catholics have duties to discharge accordingly. In other provinces the civil power is not brought into the same contact with the ecclesiastical, and the government of the Catholic Church is free from any complications arising from claims to concurrent jurisdiction. Bishop Conroy is fortunate in finding such a Governor in Canada as Lord Dufferin. His Lordship is of Irish birth, and has signalled himself during his varied employments as a wise and talented administrator."

THE CHURCH IN SWITZERLAND.

The enemies of the Church must rejoice as they read of the persecution through which the Catholics in some countries in Europe are passing at present. In Italy, in Germany and in Switzerland, the Church is being "constitutionally" persecuted, and withal we hear that the Church is flourishing. The spirit of Catholicism was never so much abroad since the Lutheran secession as it is to-day. We learn from Switzerland that:—

The whole of this 'Reform' party of Protestants, has, in concert with radical governments, declared war to the end against the Catholics of Switzerland. They have made use of the so-called 'Old Catholicism' as a most opportune expedient. That is to say, they have imported from France, Belgium, Italy and America, the refuse of the Catholic clergy; every man they could lay their hands on that was without faith, morals, or... money, was sent for to 'reform' our Catholic Church in Switzerland. These apostates from abroad were joined by some six or eight unfortunate priests of Switzerland. In several Cantons (Bern, Geneva, and in parts of Solvure and Aargovia) the radical government has opened the doors of our Catholic Churches to these apostates, has appointed them 'State Pastors,' and pays them a salary of 4,000 or 5,000 francs a year,

which is just three times the salary received by our priests up to this time.

"The Bishop of Geneva has been banished from Switzerland; the Bishop of Basle, who has resided in Soleure since 1828, was driven from there on the 16th of April, 1873, by the Radical Government. He has since resided at Lucerne, a Catholic city which has a good government. The poor Bishop of Basle, at the head of a diocese comprising 500,000 Catholics, has been despoiled of all his resources, so that he has been even obliged to close his Seminary!"

"Well, in spite of all these spoliation, these annoyances, and this violent persecution, our beloved Catholic Church in Switzerland is progressing. All our Bishops are closely united among themselves; the priesthood is faithful and rallies more courageously than ever around its Bishops; and the Catholic people love and venerate their faithful and devoted pastors more than ever. But what are all the exterior triumphs which the Church has already achieved and will again achieve, in comparison with that mystic triumph over souls?"

PRESENT FOR THE POPE.

We learn from the *Quebec Chronicle* that some handsome presents are about to be sent from the Catholics of the "Gibraltar of America" to the Pope. The *Chronicle* says:—

"Besides the magnificent album which was described in our last issue, several other beautiful presents are to be sent to the Pope at Rome, at the same time. Among these is a beautiful foot-rug made of goat-skin, and trimmed with a double row of fleecy Russian sheepskin. To this rug is attached a large square of white moire antique, upon which is painted in water colors a coat of arms followed by the following inscription:—
"A Notre Saint Pere Pie IX.
Que Dieu Daigne Nous lui Garder Longtemps.
Humble offrande de Hector Francois Marcou, Marguillier de la Basilique de Quebec, ancien marchand de Fourieres, 24 Mai, 1877."

"Below this is painted a beaver, and the entire painting was performed by the Sisters of the Good Shepherd Convent. A very beautiful snuff-box of shell mounted with enamel, is the gift of M. Boucher, cure of St. Anastasie de Nilson, Megantic."

CUBA.

Germany has its eagle eye on the pearl of the Antilles. It is said that Bismarck wants a naval station in the West Indies, and that he has instructed the *German residents in Cuba* to resist a new tax which they say presses unfairly upon them. Meanwhile the Cubans are in arms, and would, no doubt, resist German authority as determinedly as they are resisting the Spaniards. A contemporary says:—

"Much Castilian blood has trickled down the slopes of the Cuban hills, many a brave Spaniard has succumbed to the miasmatic influences of the swampy districts, and in this way in addition to the lives lost during the difficulties with Don Carlos, the numbers of the youth of Spain have been depleted. In Cuba there have been similar pecuniary losses, and similar reductions in the native male population of the island. Commercially the war has sadly demoralized the island. The crop of sugar, the chief staple product, has been during the last few years immensely reduced. What the reduction in the sugar industry has been will be appreciated when we state that the sugar crop of last year was thirty per cent. less than that of 1875, and according to the latest advices, the crop of this year will fall short fully 50 per cent. of that of 1876. This is a most unsatisfactory exhibit, and the question is—When will it end?"

CONFEDERATION IN SOUTH AFRICA.

The Confederation of the British Possessions with the Transvaal Republic at the Cape of Good Hope is likely to be accomplished.—Now mark! There can be a Confederation of provinces in British North America—that is all right. There can be a Confederation of provinces in New Zealand—that is all right. There can be a contemplated Confederation of provinces in Australia—that is all right.—There can be a contemplated Confederation of provinces at the Cape of Good Hope—that is all right—but there can be no Confederation or Federation between Great Britain and Ireland; that would be all wrong. Home Rule for every place, but none for Ireland. Meanwhile we learn that:—

"Great Britain's idea of confederating the provinces of South Africa—the project which Mr. Anthony Froude went out to the Cape to further—is now being discussed in the several provinces interested. So far as is known the proposition is now favorably entertained, though once so strongly objected to, but the plan of appointing the upper house of the Legislature by nomination of the Crown meets with strong opposition. There are other points requiring adjustment, but it is quite probable that Lord Carnarvon may, at last, see realized his pet project of a "Newer Dominion."

GOOD NEWS FROM THE SOUTH.

While the chiefs are battling for political supremacy in South America, the Church is progressing, and the faith is making headway despite organized conspiracy to prevent it. The other day we witnessed the conversion of Lord

Ripon, the Grand Master of the Freemasons in England, and now we learn from our Catholic Contemporary *Ave Maria*, that another distinguished Freemason has come into the fold. Our contemporary says that:—

"In a previous number we published a notice of the conversion of the Viscount Rio Brando, formerly Grand-Master of the Freemasons in Brazil; we have now to report the conversion of another Masonic dignitary, Signor Mariano Masenko, Grand Master of the Neapolitan Lodge. During his last illness he received several times the last Sacraments of the Church with great fervor and devotion, and thus, reconciled to his Creator, he breathed his last, full of peace and consolation, a boon which Freemasonry could not give him."

But good work is also being done in the Southern States of North America. And the same journal tells us that:—

"The Catholic Church, says the *New York Sun* is making praiseworthy efforts towards educating the negroes in the Southern States. In Georgia, ten schools have recently been opened; in Alabama and Mississippi, fifteen each; and in Louisiana twenty-five. Even with all that has been done for the freedmen since their emancipation, the poor fellows are in a state of deplorable ignorance, and need all the education, both secular and religious, that they can get. These new Catholic schools offer board and tuition without charge to colored youth of both sexes."

THE REV. MR. BRAY AND THE "WITNESS."

(From the *Star*.)
"There was a large congregation to listen to the Rev. Mr. Bray last evening at the Zion Church. Before commencing his discourse, he said he would take the opportunity of referring to a personal matter. He had been referred to by the press as a Universalist, but he was not. He had been called a Restorationist, but he was not. The same paper (his people would know which he meant—a religious daily) had uttered the insinuation that the attention of the denomination and church would be directed to his theology. He trusted that the attention of his own and other churches would be directed to his teachings. He regretted very much these misrepresentations by a religious journal, and took the opportunity of strongly condemning the spirit which seemed to actuate that paper."

To which the *Witness* replied:—
"It is hard to imagine what has made Mr. Bray restive with regard to the religious press, unless it be that he has never uttered one word of criticism upon him except when he spoke contemptuously of the *Star* as a one cent sheet. He expresses an expectation amounting to a challenge that he will be taken to task both by his own denomination and by others. We decline the task, as it is not our business; and besides, although extensively informed as to what Mr. Bray does not hold, we are not yet clear what he does hold."

THE ITALIAN GOVERNMENT REPLY TO THE ALLOCUTION.

The Minister of Justice, Grace, and Worship—Signor Mancini—has issued a circular about the Pope's Allocution. He applauds the "liberality" of the Government for permitting the Allocution to be circulated, and points to a law which limits the Pope to the liberty of affixing the Allocution to the gates of the basilicas and churches, just where the police could pull them off. No newspaper in Italy must write in favor of the Allocution—they are merely permitted to publish it. Here is what the *Tablet* says:—

"The Minister of Justice, Grace, and Worship is not able to deny any of the facts stated in the Allocution, but he contents himself with ignoring them in silence, with complaining of the ingratitude, want of patriotism, and uncharitable language of the Holy Father, who has ventured to apply the term 'usurper to the power which despoiled him of his throne. The epithet 'ungrateful' is a strange one to apply to Pius IX. For what is the Pope to evince gratitude? Is he to be grateful for violence and robbery? Is he to be grateful for the injuries and insults he has received? A Christian may be expected to forgive wrongs, but can hardly be called on to express thanks for being assaulted and plundered. It would be more reasonable to accuse Italy of ingratitude towards Pius IX., than to accuse Pius IX., of ingratitude to Italy. That the removal of the Pope's temporal powers has been followed, or rather accompanied, by the attempt to remove his spiritual power, is a fact placed beyond doubt by the experience of the last seven years. And the appeal to Christendom in the recent Allocution was wrong from Pius IX., after seven years of suffering, by the lately declared purpose of the Italian Government to introduce a penal legislation which would render the spiritual government of the Church almost an impossibility in Italy, and seriously impeded it in other countries."

UNITED STATES.

From the United States we learn that the Indian War is not yet over, and that it is expected that a Democratic majority will be installed in the next House. Our latest telegrams inform us that:—
"The Cheyenne Indians still hold out against the United States forces.
Washington specials are as follows:—The *World* says the roll of the next House will indicate a Democratic majority of thirteen.
New York, April 9.—At the annual convocation of the New York Medical College for women to-night, nine ladies graduated."

**HEREMORE-BRANDON;
OR,
THE FORTUNES OF A NEWSBOY.**

CHAPTER IX.

When they arrived at the Wiltshire depot, Dick and Mary were still undecided what step to take next; for neither of them favored the idea of asking at once for Dr. Heremore, feeling certain that the probabilities of his being alive would vanish the moment that such an inquiry was proposed.

It was a nice enough town, with fine breezes from the sea blowing through its streets, and a quaint look about the houses that made Dick, at least, feel as if they were in a foreign land. Dick and Mary stood on the depot platform together undecided still.

"Let us walk a little way up and see what we can," Mary proposed.

All that they found at first were a few lumber wagons, a market wagon, and now and then a group of boys playing; but finally they came upon a store, at the door of which several long-limbed countrymen were talking and chewing tobacco. I should have said "chewing and talking;" for the chewing was much more vigorously prosecuted than the talking. The presence of the strangers, one a lady in a plain but very stylish dress, attracted some attention; the men surveyed them in a leisurely, undazzled way, hardly making room for them to pass; for, having seen the sign "Post Office" in the window of this store, Dick and Mary concluded to enter and make inquiries. The afternoon sun streamed in upon the floor; the flies buzzed at the windows; and a man, with his hat on and his chair tilted back, was at the back of the store. He made no sign of changing his position when he first saw the strangers, not because Mr. Wilkes was any less well disposed toward "the ladies" than a city merchant would be, but because country people fancy it is more dignified to show indifference than politeness. In time, however, he tilted down his chair, freed his great mouth from its load of tobacco, and lounged up to the counter where Mary and Dick were standing.

"I want to ask you a question," Dick answered to the storekeepers look; "I suppose you know this town pretty well?" Dick was so afraid of the answer that he did not know how to put a direct question in regard to Dr. Heremore.

"Rather," was the laconic reply, with no change of the speaker's countenance.

"Do you know if a Dr. Heremore lived here once twenty-five years or so ago?"

"I wasn't here in them days," for Mr. Wilkes was a young man who did not care to be old.

"I did not suppose you did know, of your own knowledge; I thought you might have heard."

"I suppose you have come to see him?"

"Or to hear of him," added Dick.

"Come from Boston or York, I suppose?"

"From New York," answered Dick; "can you tell us who is likely to give us information?"

"About the old doctor?" asked Mr. Wilkes in the same impassive manner.

"Yes," said Dick, rather impatiently.

"I suppose you are relations o' his?"

"We came to get information, not to give it," Dick replied in a quiet tone but inwardly vexed.

"Well," answered the storekeeper, not in the least abashed by this rebuke, "there's an old fellow lives up yonder, who knows pretty much everything's been done here for the last forty years; you'd better go to him; if any one knows, he does. Better not be too techy with him, I can tell you, if you want to find out anything; people as wants to take much give too, you know. That there road will take you straight to the house; white house, first on the left after you come to the meeting-house."

"Thank you; and the name?"

"Well, folks usually calls him 'The Governor' round here; you, being strangers, can call him what you please."

"Will he like a stranger's calling?"

"Oh! tell him I sent you—Ben Wilkes—and you are all right."

"Thank you," Mary and Dick replied and turned away. "Ben Wilkes," who, during this conversation, had seated himself on the counter, the better to show his case in the strangers' society, which—Mary's especially—secretly impressed him very much, looked leisurely after them as they passed out of the store; then took out some fresh tobacco, and returning to his chair.

"I don't like to go," said Mary. "It may be some joke upon us."

"I am afraid it is," answered Dick; but, after all, what can happen that we need mind? If it is a gentleman to whom he has sent us, no matter how angry he is, he will see that you are a lady, and you will know how to explain it; if he has sent us to one who is not, I guess I shall be able to reply to him."

Their walk was a very long one, but the meeting-house at last came in sight, and next it, though there was a goodly space between, was a large white house, irregular and rambling, with very nicely kept shrubbery around.

Dick opened the gate with a hand that was a little nervous; but Mary whispered as their feet crunched the neatly bordered gravel walk to the low porch, "It is all right, I am sure; there is an old gentleman by the window."

"Will you be spokesman this time?" asked Dick.

Mary nodded, and as the path was narrow and they could not well walk side by side, she was in front, so that naturally she would be the first to meet the old gentleman.

A very fine old gentleman he was; a large man with a fine head, and, as his first words proved, a remarkably full, sweet voice. Seeing a lady coming toward him, he rose at once from his arm chair, closed his book and advanced a step or two to greet her. Mary was one of those women toward whom courteous men are most courteous from the first glance; and this old gentleman, who moved toward her with all the grace and ease of a vigorous young man, was one of those men to whom gentle women are gentler, from the first, than to others.

"Good-evening," he said, as Mary looked up to him with a smile at once pleasant and deferential. "Good-evening," and as she did not say more than these words, the gentleman continued, "I will not say 'Come in,' for it is too pleasant out of doors for that; but let me give you chairs."

"Thank you, sir, we are strangers, but we hope, not intruders," she replied.

"me? I heard you were changed. I spent four years in Paris and Rome, following up the trace given me in New York, and then I came back disappointed but not despairing. 'Mary will not die without sending for me or coming to me,' I said; and I have taken care always to be ready for you. I never thought you could come to me with coldness or indifference. I was prepared for almost anything—to see you poor and broken-hearted; no shame, do sin, no sorrow that would part us. I did not think to see you come back beautiful, happy, rich," a glance at her dress, "and without a word of greeting."

"Dr. Heremore?" said Dick, not because he believed or thought it, but because the words came forced by some inward power greater than his knowledge.

"Well, Charles," answered the old gentleman, sadly but composedly, turning at this name, "can you explain it?"

And then Mary understood it all. The years were nothing to him who had waited for his child's return. She was in his arms before Dick had recovered from his first bewilderment, now, by this act of hers, trebly increased.

"Ah my child! if I spoke severely, it was only because I could not bear the waiting. I knew your jokes of old, darling; but when one has waited so long for the dear face one loves, the last moments seem longer than all the years. I will ask no questions. I see you two are together, and it is all right. You can tell me all at your leisure. Now, Mary, I must kill the fatted calf. Even though you and Charles have not returned as prodigals," he added as if he would not, even in play, risk hurting them.

"Not yet, please," said Mary. "Let us have it all to ourselves for a few minutes." And they seated themselves on the sunny porch, the old gentleman's delight now beginning to show itself in the nervous way he moved his hands, and his disjointed sentences. Mary took off her hat at once, and threw it, with rather more gaiety than was quite natural to her, upon one of the short branches, looking like pegs, which had been left in the pillars of the porch.

"You haven't forgotten the old ways—eh, Mary?" Dr. Heremore asked, as he saw the movement. "I remember well how proud you were the day you first found you could reach that very peg, and you are as much a child as you were that day, is she not Charles?"

"Pretty nearly," answered Dick, who could not fulfil his part with Mary's readiness.

"How deliciously fresh everything looks!" exclaimed Mary.

"You should have seen it in June. I never saw the roses thicker. O pet, how I did wish for you then! The time of roses was always your time."

"And I love them as much as ever!" exclaimed Mary, telling the truth of herself. "Next year, if I am alive, I will be here with them; we will have jolly times looking after them. I have learned a great deal about flowers lately, but I shall never love roses like yours." This indeed, Mary felt to be true.

"Flora has had to be replaced," said her grandfather observing her eyes resting on a statue in the garden in front. "I will show you the alterations I have made, and a few are improvements. But you must have something to eat now. I cannot let you go a minute longer. You came up by the boat, I presume?"

"Yes, and had a hearty dinner," Mary answered, having a dread of servants entering, and getting things all wrong again. "To eat now will only spoil our appetite for tea, and I want you to see what an appetite I have."

"Perhaps you are too tired to go around the garden?"

"Tired! No indeed."

"I am afraid it will not interest you much, Charles," the old gentleman said to Dick. "You never did care much about the little place."

"Oh! I assure you I would be delighted to see it all," Dick answered eagerly; but Mary had noticed the constraint in her grandfather's voice whenever he addressed the supposed Charles, and said quickly: "Oh! we don't want you, you don't know a rose from a sunflower; pick up a book and read till we come back."

"This way, dear; have you forgotten?" Dr. Heremore said, looking at her in a perplexed manner as naturally enough she turned away from the house. "This way, dear, you lose the whole effect if you go around. Come through the house. There, dear old Mary," he added, smilingly handing her a glass of wine which he poured out from a decanter on the sideboard in the dining-room. "Drink to 'The Elms' and no more jokes upon old hearts."

"To our happy meeting and no more parting," added Mary, drinking her wine with him. He poured out a glass for Dick or Charles, and he thought him, and rather formally, carried it to him. It was very clear that "Charles" was no favorite.

All through the trim garden, and then through the whole house, Mary followed her grandfather her heart, as it may be believed, full of love for the tender father of her lost mother. She stood in the room which that mother had occupied, and could not speak a word as she gazed reverently around. It was a thorough New England bedroom—a high mahogany bedstead, a long narrow looking-glass with a landscape painted on the upper part, in a gilt frame, a great chintz covered arm-chair by the bed, a round mahogany table, with a red cover and a Bible, a stiff, long-legged washstand in a corner, a prim chest of drawers under the looking-glass between the windows, composed the furniture of the room; a badly painted picture of a young girl in the dress of a shepherdess, and a pair of vases on the mantle, were the only ornaments; a crimson carpet and white window-curtains were plainly of a later date than the furniture.

"I have had to alter some things," said Dr. Heremore, as they came out of the room, "but I got them as much like the old ones as I could that you might feel at home here. Your baggage should be here by this time, should it not? How did you send it?"

"We left it at the station," answered Mary.

"You know we were not sure—not certain sure that we should find you."

"I suppose not, I suppose not. These have been long years, Mary, but they have not changed us, after all. But I must send for your trunks. I suppose Charles has the checks."

"We brought but very little with us," Mary said, considerably embarrassed, and, seeing the change in his countenance, she hastened to add, "But now that it is all right and we have found the way, we will stay with you until you turn us out; at least, I will."

"Then you will send for more things, and how about the children?" with the same perplexed look at her. Mary knew not what to say. "Was it not better to tell him the real truth at once? How could she go on with this deception, as innocent as any deception can be, and yet how break down his joy in its very midst? Silently she stood beside him, at a hall window, looking upon the prospect he had pointed out to her, considering what answer to make him. He, too, was silent; for a long time the two stood there, and then it was the doctor who spoke first.

"Mary, your children must be men and women now. I had forgotten how long it was; but I remember you were here the last year the meeting-house over there was put up, and I just was thinking that was over twenty years ago. Richard was a few months old, then. Mary, don't deceive me. Tell me the truth."

Mary turned toward him, and laid her hands in his. "Grandpapa, I will," was all she said.

It was a great blow to him, but something had been hovering confusedly before his mind ever since they came out together, and now it was clear. He

turned abruptly away from her at the first shock, then came to her more kindly than ever. "Forgive me, dear," he apologized with mournful courtesy; "I did not mean to be rude, but it is a great shock. You are very like her, very like her, but I should have known at once that those years could not have left her a girl like you. I will not ask more—your mother—"

"My father is living," Mary said, with tears streaming down her face, as he stopped, "and that is my brother down stairs."

"Is he your only brother? have you sisters?" he asked.

"We are your only grandchildren," she answered; and he understood that his child was dead, and another woman had filled her place.

"You are a noble girl," he said, with lingering tenderness in every word. "We will go down now. I will greet Richard, and then, dear, you will have to send for your things, you know."

"If it is any trouble—" began Mary.

"None, I will see about it at once."

They went down, and he greeted Richard, then went away slowly, still begging them to excuse him for the inattention to them. Soon a barefooted boy of twelve or fourteen or so went whirling down the road past the house, staring at them as he went by; an hour after, the same boy returned with their bags; these were taken up-stairs by a thin, severe looking, very neatly-dressed woman, who quickly and with only a word or two showed them their rooms, and told them that, as soon as they were dressed, tea would be ready.

Mary dressed in her mother's room with a sense of that mother's spirit around her. She fortunately had brought a dress with her, so that she was able to make a slight change. Then slowly and with great reverence she went down the stairs, meeting Dick in the hall, to whom she whispered, "O Dick! how I love him; but I am afraid it will kill him; the purpose for which he has lived these twenty years is taken from him. Can we give him another?"

"It may be that you can," Dick replied, looking tenderly into her sweet face, all a glow with the bright soul-life which had been kindled so actively in the last hours. "If you can, Mary, try it; do not think of anything else; stay with him, do anything you think right and good for him; he deserves more from us than—" Dick hesitated, not willing to speak unkindly of Mr. Brandon, who certainly had been a father to Mary—"than any other."

"I will try," Mary answered speaking quickly and in a low voice. "If it seems best that I should stay a little while, you will explain to papa? But perhaps, after all, it will be you who will be able to replace her best."

"We shall see," Dick said, and then Dr. Heremore was seen coming toward them, with less lightness in his step than they had noticed before; otherwise there was but little change, except that his voice was more mournfully tender than at first.

"It is a long time since I saw that place filled," he said, arranging a chair for Mary before the teaturn. "And it is very sweet to me to see your bright young face before me; a long time since I have had so strong an arm to help me," he added, as Dick eagerly offered him some little assistance, "and I am very grateful for it."

There were no explanations that night; he talked to Dick and Mary as to very dear and honored guests, of everything likely to interest them, and was won by their eager attention to tell them many little things about his house and grounds, which were his evident pride and pleasure, all in the same subdued, courteous way that had attracted them from the first. There seemed, in the beginning, a far greater sympathy between Mary and him than he had with Dick, which was the reason, undoubtedly, why he devoted his attention more especially to his grandson, whose modest replies, given with a heightened color and an evident desire to please, were very winningly made.

"I have two noble grandchildren," he said to them as they stood up to say good-night. "My daughter, short as her life was, did not come into the world for a small purpose; she did not live for little good; she has sent me two to love and esteem, and to win some love for them, I trust—yes, I believe."

The next day he set apart a time, and then there were full explanations from both sides. Dick's story we know already. Dr. Heremore's can be told in a few words. His daughter married, when very young and on a short acquaintance, a gentleman who was spending his summer holidays in the vicinity of Wiltshire, and immediately on her marriage, had gone to N— to reside; they remained there until Richard was a month old, when his daughter made him a long—her last—visit; from there she went to New York, whence a letter or two was all that came for some little time; then one written evidently in great depression of spirits. Dr. Heremore, on receipt of this, went at once to New York to see her, only to hear that she had gone with her husband to Europe. A little further inquiry proved to his satisfaction that Mr. Brandon was in the South, and that his wife was not with him; his letters were unanswered, and his alarm was every day greater and more painful. At last, he followed a lady—described to be somewhat of his daughter's appearance, bearing the same name, who had joined a theatrical company, though of this last he was not aware for a long time—to Europe. As he had said before, he came back disappointed but not despairing, to hear of Mr. Brandon's death—the same false report, perhaps intentionally circulated, which his daughter had heard. Her letters to him, of which she spoke in her letters to Dick, were lost while he was away searching for her. He had not been rich, then; but coming home, he had resumed his practice, and lived patiently awaiting news of her, energetically laboring to secure a small fortune for her should she ever come to claim it. This little fortune he would divide at once, he said, between her two children; for "what," he argued with them, "what is the use of hoarding it to give to you later when, I trust, you will not need it half as much? A few hundreds in early youth are often worth as many thousands in after years."

"That will do for Dick," Mary conceded, "because it would be a great thing for him to have a little start just now; and besides, there's Somebody Else for him to look out for; but I will take my share in staying here. You will not drive me away?"

"Your father?"

"Papa would—it's a shabby thing to say—be very willing to have me away, in his present circumstances. He has been wishing and wishing for Fred and Joe constantly ever since they went; but for me—he thinks girls are a sort of nuisance, I know he does; and will be very grateful to you if you divide the burden with him."

"But if—just as I got used to loving you, there should be another Somebody Else besides Dick's? How about this out of civilization place, then?"

Mary grew very red indeed, but answered readily, "Oh! that's a long way off; and besides, he may not think this out of civilization, you know."

So it was settled. One of the clerks who had been from early childhood in Ames and Narden's store had been long intending to start one on his own account, and Dick was very sure that they could fulfill their olden dream of partnership, now that Dr. Heremore was willing to give them a start. Dick went down to New York the day after this conversation, between the members of the firm, and the two clerks, which culminated in a dinner and the agreement that all was to go on as it had been going, until the first of May, when there would be a new bookseller's firm in the New York Directory, to wit, Barnes and Heremore.

After a brief conversation with Mr. Brandon,

Dick hurried to Carlton, and was not long making his way to the shadowy lane. To her honor and glory be it said, Trot was the first to see him; and without waiting for a greeting, not even for the expected "dear little Titten," ran with all speed into the house, crying, "Thiater! Thiater! Mr. Dit ith coming!" at the top of her voice; and Rose, all blushing at being caught "just as she was," had no time to utter a word before "Mr. Dit," was beside her. There was great rejoicing over Dick; the children pulled him in ever direction, to show him some new things he had not yet seen, until he began to tell the story of his adventures, when they stood around in perfect silence. Mrs. Elaine and Mrs. Stoffs wiped their eyes between their smiles and exclamations of delight; old Carl once held his pipe in one hand and forgot to fill it for nearly a minute, so absorbed was he; but Rose alone did not say a word of congratulation when Dick's good fortune and his brightened future was announced. I even think she had a good cry about it, after a little talk with Dick by herself, that evening, so hard it is to leave one's home.

"There's not a thing to wait for now," Dick had said, with beaming eyes; and poor Dick's ideas of "youth," and "time to get ready," and all that sort of remark, were put aside without the least consideration. "We will have a little house of our own," Dick continued, "we will not go to boarding, as some people do; you are too good a house-keeper for that, I am sure; and as New York has no houses for young people of moderate means, we will have a home of our own near the city. Shall we not, Rose?"

Dick was a very busy young man for a couple of months after this. One thing Dr. Heremore did that seemed hard, but not so very unnatural, and of which no one who has never felt a wrong to some one deeply loved should judge. He begged that he might never see Mr. Brandon, nor be asked to hold any communication with him. He gave Mary a certain sum of money, which he wished her to use for her father and step-brother; but beyond that, he left Mr. Brandon to help himself.

After attending to all his grandfather's requests and suggestions, Dick, as he had been invited to do, returned to Wiltshire to give an account of his management, and to take up some things for Mary's use. He was on his way to the boat when he suddenly started and exclaimed, "Mr. Irving!" for no less a person than his "Sir Laucelot" was standing beside him. Mr. Irving, not recognizing him, bowed slightly and passed on, and Dick began to be relieved that Mary was so far away; perhaps, after all, it was a great deal better.

But another surprise was in store for Dick, who—an inexperienced traveler even yet, and always in advance of time—had gone on and waited long before the boat prepared to leave; for at the last moment a carriage drove rapidly to the pier, and a gentleman sprang from it in time to catch the boat. It was "Sir Laucelot!"

"Mr. Heremore, I believe," he said to Dick, when they met somewhat later on the boat. "I called on Mr. Brandon to-day, just after you met me, to pay my respects to him on my return from Europe. I found him in a different business from that in which I had left him, and very reserved. I asked after the ladies of his family, who, he told me, were at your grandfather's and his father-in-law's, in Maine, adding that there was a long story, which I had better come to you to hear, if you had not already left. I have business in Maine, so followed you up."

So they made acquaintance, and the new-found relationship with Mary was explained, as also the reverses Mr. Brandon had met with.

"His wife dead, too, you tell me! How shocked he must have been at my questions of her! How like him not to give me a hint!" exclaimed Mr. Irving.

The new friendship progressed well, as it often will between two gentlemen, one of whom is in love with the other's sister, although there was a wide difference between their characters. Mr. Irving was many years older than Dick, as his finished manners and his manly presence attested, without the aid of a few gray hairs on his temples, not visible, and half a dozen or so in his heavy, mustache, very visible and adding much to his good looks, in the eyes of most of the ladies who saw him. It seemed as natural to Dick that this traveled man, so polished, so princely as he was, should be just the one to please his high-bred sister, and be captivated by her, as that he himself should belong to Rose and she to him. Consequently he did not put on any of the airs in which brothers, especially when they are very young, delight to appear before their sister's admirers.

Dick had even tact enough, when they reached Dr. Heremore's house—for, of course, Mr. Irving's "business in Maine" did not interfere with his accompanying Dick to Wiltshire—to be very busy with the carriage and trunks, while Mr. Irving opened the little gate, and announced himself to the young lady on the porch. When Dick, a few minutes after, greeted his sister, he had no need, though Mary's color did not come as readily as Rose's to say with Sir Laucelot:

"For fear our people call you lily maid, in earnest, let me bring your color back."

I think that Dr. Heremore, though the very soul of courtesy, looked rather sadly upon Mr. Irving; but he was not long left in any uncertainty in regard to that gentleman's wishes; for the very next day his story was told; how he had known and loved Mary from her very earliest girlhood, but that he was afraid of his greater age and, anxious that she should not be influenced by their long acquaintance and the advantages his ripened years had given him over admirers more suited to her in age, he had gone over to Europe, but lacked the courage to remain half the time he had allotted, and now was back, and—

"And, ah! yes, I understand; I am to lose her," said her grandfather sadly. "I knew I could not keep her."

"Giving her to me will not be losing her. We talked about it last night, and we are both delighted with this place; and as I am bound to no especial spot (Mr. Irving was an author), and she loves none half so much as this, we can well pitch our tent here."

But when their acquaintance had enabled the man of "riper years" to take a place in Dr. Heremore's life which neither Mary nor Dick could fill, it was settled that the old house was large enough for three; and as Mr. Irving was wealthy, healthy and wise, the sun of Mary's happiness shone very brightly.

There is nothing for me to say, except that Dick went down to Carlton still once again, and that in his church there is a little altar of the Blessed Virgin, whereon Rose had the unspeakable delight—so precious to every pious heart—of laying a beautiful veil—Mary's gift to her "sweet little sister"—which Trot looks critically at every Sunday, and may be a little offender, and puzzles her small head wondering if its delicate texture—the veil—will stand the wear and tear of the years that must pass before she can replace it with hers; which always makes uncle Carl laugh. And Rose has persuaded Mary to dedicate her own in the same way, and Mary has laughingly complied, a little shamed, too, at her own secret pleasure in doing it, at the same time half wondering what will come of it. Rose does not wonder—she thinks she knows.

As for Dick, there is every reason to believe that this coming Christmas there will be two or three glad hearts traveling around in company with two or three rough, ragged, shabby boys; that he will carve his own Christmas turkey at his own, own table; and that there will be a *couleur de Rose* over all his future life.—*Catholic World*.

ALLOCATION OF HIS HOLINESS, THE POPE.

The following is a special translation from the original Latin, of the important Allocation of the Sovereign Pontiff, delivered at the Vatican, to the Sacred College assembled in Consistory on the 12th March, and printed in the daily Catholic journals of the Continent on Saturday, 14th:—

VENERABLE BRETHREN,

During the sorrowful times of Our Pontificate, We have on many occasions convened Your most august Order in this Palace with the intent of bewailing, in concert with You, the grievous ills with which the Church is undeservedly afflicted, to utter Our protests against the crimes committed, both in Italy and in other countries to the detriment of the Church and of the Apostolic See. But of late years We have had to witness the fresh, and ever more violent attacks which the Church of God in various parts of the Catholic world has to endure from her bitter enemies, who have deemed the calamitous state of our affairs and the isolation from all human aid in which We are placed, their best opportunity for assailing the Spouse of Jesus Christ. Venerable Brethren, We could have wished on the present occasion to place before your minds and thoughts a detailed statement of this dreadful and wide-spread persecution now raging against the Church in many of the countries of Europe, but intending as We do at a future opportunity to lay this painful description before You, We cannot meanwhile refrain from calling Your attention to the distresses and vexations of the Church in Italy, becoming daily more severe, and from explaining to You the dangers, every day growing greater, which We see impending over Us and over this Apostolic See.

It is now the seventh year since the invaders of Our civil Principality, trampling under foot all laws divine and human, violating the faith of solemn treaties, and deeming the calamities of an illustrious Catholic nation their own opportunity, seized by force and arms those Provinces which still remained under Our dominion, took by storm this holy city, and filled the Universal Church with grief and sorrow and pain at a deed of such great wickedness. The false and hypocritical professions and promises, which, during those dreadful days, they made to foreign Governments about Our affairs, declaring themselves willing to render honour and obedience to the liberty of the Church, and that they wished the power of the Roman Pontiff to be full and unfettered, could not delude Us with groundless expectations, nor prevent Our thoroughly comprehending all the sorrows and miseries that awaited Us under their domination. No; We were fully aware of the impious counsels that characterize men banded together in the guilty league of revolutionary purposes, and We publicly declared the tendency of that sacrilegious invasion to be not only to the overthrow of Our civil Principality, but also and more—Our temporal dominion being overthrown—to the easier destruction of all the Church's institutions, to the downfall of the authority of the Holy See, and to the pulling down of that power, which, as Christ's Vicar We, though undeserving, hold on earth.

But now this work of demolition and pulling down of all things belonging to the Ecclesiastical edifice and order, may be said to be complete, if not to the extent of the persecutors' intent and malice, yet to the extent of most terrible ruin which they have gone on adding to even to this day; and a single glance at the laws and decrees enacted and issued from the commencement of the new domination even to the present time, is sufficient to show Us that singly and gradually are taken away day by day one after another of the means and securities of which We stand in absolute need in order duly to rule and govern the Catholic Church. Thus, for example, the wickedness which has been perpetrated in the suppression of the Religious Orders has injuriously despoiled Us of efficient and useful helpers whose assistance was absolutely necessary to Us in the transaction of the business of the Ecclesiastical Congregations and in the discharge of many departments of Our Ministry. At the same time that suppression has destroyed here in our City many homes, in which Religious men from foreign nations found hospitality, who at stated times were accustomed to resort to this Metropolis to strengthen their souls, to give an account of their ministry. The same suppression has also cruelly torn up by the roots many useful and prolific plants, which carried into all regions of the earth the fruits of benediction and peace. And the same unjust suppression that has struck the missionary Colleges established in Rome for training fit and proper missionaries zealously to carry the light of the Gospel into distant and uncivilized lands has miserably deprived many peoples of the saving aid of piety and charity, and has tended to the great injury even of that worldly civilization which results from the holy teaching and example of Christianity. And these enactments, cruel as they are in themselves and opposed to the interests not only of Religion but even of human society, are greatly aggravated by the late regulations of the Government, by which all associations in convents, of women, members of Religious communities, and all fresh admissions for Regulars of either sex are prohibited under severe penalties. Having forcibly scattered the Religious Orders, their efforts and designs are now directed to the destruction of the Secular Clergy, and a fatal law has been enacted by which We and the Pastors of the people of Italy behold to our great sorrow the young clerics, the hope of the Church, wickedly torn from the sanctuary, and when arrived at the age at which they are solemnly to dedicate themselves to God—compelled to put on the military uniform and betake themselves to the kind of life most abhorrent to the practice and spirit of their vocation. Nor is this all. Other unjust laws have since been passed, by which the universal patrimony which the Church has possessed, by sacred, immemorial and inviolable titles, has been in great part taken from her, small stipends being substituted, locally and partially only, and those completely dependent on the changing vicissitudes of the times and on the will and pleasure of the Government. We have also to deplore the fact that buildings in great number erected at very great expense by the piety of the faithful, and worthy of the Christian times of Rome, and which afforded a peaceful abode to virgins dedicated to God or to Religious communities, have been seized, and their rightful owners being without exception dispossessed, converted to profane uses. Moreover, many pious works and institutions consecrated to the practice of charity and beneficence—some of them with admirable munificence for the relief of poverty and other distresses, founded by the Roman Pontiffs Our Predecessors, and others, by the pious liberality of foreign nations—have been withdrawn from Our control and from the administration of the sacred ministers; and, if any of those works of public charity still remain under the superintendance of the Church, it is reported that a law is about at no distant date to be brought in by which they are either to be taken from Us or totally abolished; as is plainly and bare-facedly announced in public documents. Moreover, We have seen; and as We state it, Our soul is pierced with extreme grief, the public and private teaching of the arts and sciences withdrawn from the authority and guidance of the Church, and the duty of teaching entrusted to men of suspected faith, or openly hostile to the Church, and who have not scrupled to make public profession of atheistic implety.

But the recreant sons of the Church have not been satisfied with thus seizing upon and ruining

ALLOCATION OF HIS HOLINESS, THE POPE.

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CATHOLIC INTELLIGENCE.

APPOINTMENT.—Cardinal Ferreri was appointed Camerlengo of the Sacred College in place of Cardinal Bonaparte, whose year of office has terminated.

PRESENT FOR THE POPE.—A magnificent album, which is to be presented to the Pope by the approaching pilgrimage, is now on view. It contains the likenesses of the R. C. Clergy and a number of prominent Canadians.

ST. PATRICK'S DAY IN ROME.—The Bishop of Ardagh, Dr. George Conroy, was announced to preach the sermon on St. Patrick's Day, in St. Isidore's. Bishop Conroy will soon return to Ireland, and will afterwards proceed on a visit to Canada.

A REVIEW IN THE VATICAN, ROME, APRIL 6.—It is stated that the Pope has invited Cardinal Ledochowski, Archbishop of Posen, to reside in the Vatican. This is significant, in view of the report recently received that Germany is pressing the Italian Government for the extradition of the Archbishop.

PRESENT TO THE COUNT DE CHAMBOUR.—The Pope, in acknowledgment of the 10,000, lately presented him by the Count de Chambour, has sent him a splendid mosaic, one-half representing Pagan Rome in gloom and clouds and under the shadow of death, the other half Christian Rome, illuminated by the light of Truth.

THE CHINESE CHRISTIANS.—There are encouraging reports from China. The Emperor for the first time in the history of Chinese missions has interfered in behalf of the Christians, and who were left to the tender mercies of Mandarins and other officials. An imperial decree has been issued, by which Christians in China are placed under the protection of the Emperor, and promised liberty and safety.

THE VATICAN.—On Tuesday, March 13, those of the new Cardinals who are now in Rome repaired to the Vatican and received the Beretta. And on Thursday, the 15th, a semi-public consistory was held, attended by nearly all the Cardinals in Rome, in which the Pope performed the ceremony of placing the hat upon the head of each of the Cardinals created since 1870 who happen to be now in Rome.

PRESENTATION TO CARDINAL HOWARD.—On Wednesday, the 14th, a number of English residents in, or visitors to Rome, waited by deputation upon Cardinal Howard, to present him with a slight token of their satisfaction at his elevation to the ranks of the Sacred College. The gifts consisted of a very beautiful set of vestments, and of a silver chalice, ewer and basin, for the use of the Cardinal's private chapel.

THE GENEVA CONFISCATIONS.—Mgr. Mermillod has published a protest against the Act of the Cantonal Government of Geneva, in confiscating and taking possession of his house, his own private property, built with his own money, and to which his legal title has not been disputed, and for which he had paid taxes to the State for the last 15 years. The protest is dated Paris, March 13.

DEATH OF THE BISHOP OF LANGRES.—The Church of France has to lament the loss of the venerable Bishop of the see of Langres, Mgr. Guerin, who expired on Monday evening in his Cathedral, as he was vesting to officiate at solemn benediction for the feast of St. Joseph. Bishop Guerin was born on the last day of 1793. He was elevated to the see of Langres in 1852.—R.I.P.

ADDRESS TO THE POPE BY CATHOLIC MEMBERS OF PARLIAMENT.—A meeting of Roman Catholic members of Parliament was held on Wednesday in the Conference-room of the House of Commons, to consider the presentation of an address to the Pope on the occasion of his Jubilee, or fiftyth year of his Episcopate, next June. It was unanimously resolved that a suitable address be presented to his Holiness, and it is likely a deputation will proceed to Rome to present it.

BISHOP O'BRIEN IN BELLEVILLE.—Bishop O'Brien was in Belleville last week and officiated in St. Michael's Church, when Vicar-General Farrelly was presented with his portrait by his parishioners, in commemoration of the completion by him of twenty-five years' service in the ministry. The service was largely attended. The difficulties between Mr. Farrelly and a portion of his congregation in relation to school matters, are expected to be ventilated before the Bishop.

PAPAL AFFAIRS.—It is stated in Rome that the Pope is preparing another allocution for delivery at the Episcopal Jubilee in June, which will review the condition of the Church and Holy See with respect to all nations of the world.—The Pope has lost the use of his legs, and is carried about in a chair. His life is not in danger. He has received official notification of the intended marriage of King Alfonso with the daughter of the Duke of de Montpensier.

NEW ORLEANS.—The corporation of the Catholic Church of New Orleans, which is legally constituted by charter, has with the approbation of the Archbishop and special authorisation of the Sovereign Pontiff, issued proposals for a loan secured on real and personal property of adequate value belonging to the corporation, amounting to about £20,000 at 5 per cent., repayable within ten years by successive drawings. The Paris agent for the loan is M. L. d'Aquin, 19 Rue des Moulins.

THE TITLES OF THE NEW CARDINALS.—Cardinal Apuzzo will receive the title of St. Onofrio; Cardinal Nina, that of St. Angelo in Percheria; Cardinal Sbarretti, that of St. Maria ad Martyres in the Pantheon; Cardinal Howard will have the title of St. John and Paul on the Celian Hill. Cardinal de Falloux will take the title of St. Agatha in Suburra, the church of the Irish College. Cardinal Howard will take possession of the church of his title some time before the 28th of April, the feast of St. Paul of the Cross, on which day he will pontificate in the Church of St. John and Paul.

THE ENGLISH CARDINALS.—Cardinal Howard and Cardinal Manning will represent 2,000,000 British Catholics, ninety per cent. of whom are Irish or of Irish extraction. Cardinal McCloskey will represent more than six millions of Catholics, upwards of a moiety of these Irish; while Cardinal Cullen represents 4,250,000, at home, and nearly as many of Irish descent in the British Colonies, in America, Australia, and elsewhere. Sixty-five of the seventy hats will be filled next month, and of these four will be worn by English speaking cardinals, whose chief clients will be children of St. Patrick.

FATHER TOM BURKE.—Father Tom Burke, the great Irish Dominican, is to visit Glasgow in a few days. During his stay, he will, I understand, be the guest of Father Noonan, of the Sacred Heart, Bridgeton, and will assist and preach at the Mission societies to take place in that church during Holy Week. A lecture by Father Tom in the City Hall is also being arranged for. It is scarcely necessary to say that the attendance at the sermons and lectures certain to be fully equal to Father Noonan's most sanguine expectations.

NOTES FROM BELGIUM.—Great indignation has been excited in Brussels and Antwerp at the conduct of the municipal authorities in allowing scandalous processions to defile through the streets of those towns on Mid-Lent Sunday. In defiance of the law and the police regulations, the ceremonies of the Catholic Church were grossly parodied, and our Lady of Lourdes insulted. His Eminence the Cardinal Archbishop of Malines has written a letter to his parish priests urging them and their flocks to make reparation for such acts of impiety, and the attention of the Government was to have been called to the matter on Thursday last.

THE POPE'S GOLDEN JUBILEE.—THE COMING PILGRIMS FROM CANADA.—On Thursday, the 19th inst., the

IRISH INTELLIGENCE.

FISHING ON THE SHANNON.—The accounts from the various fishing districts on the Shannon are now more favourable than since the opening of the season on the 1st of February.

VACANCY IN THE DROGHEDA COUNCIL.—An election took place on March 14 for a vacancy in the Drogheda Council. Mr. John Farrell, poor rate collector, an active agent in the Liberal interest, and Mr. Peter C. Greene, publican, were the candidates. The former was returned by a majority of five votes.

BANQUET TO MR. FERGUSON THE GREAT HOME RULER, IN SCOTLAND.—The Ferguson Banquet is to take place on the 10th of April, and not on the 3rd, as I mentioned in a former letter. I am informed that among the gentlemen who are to attend the banquet are Messrs. Parnell and Callan, M.P.'s and Rev. Isaac Nelson, of Belfast.

THE HOME RULE UNION.—Mr. Butt, M.P., as president of the Westminster Home Rule Union has issued a circular to the leading Irishmen of London, asking for their support to the new movement, and their presence at a meeting at which "matters of moment to the Home Rule cause" are to be considered.

AT A SPECIAL MEETING OF THE NEWRY TOWN COMMISSIONERS ON SATURDAY, it was unanimously resolved to petition against the bill now being promoted by the Great Northern Railway Company, with the view of securing the insertion of the clause securing to Newry certain advantages of geographical position.

DUBLIN TRAMWAYS.—From a parliamentary return just issued, it appears that the Dublin Tramways system is the greatest in the United Kingdom with the exception of the North Metropolitan of London. After Dublin comes Glasgow, then Edinburgh, then Leeds, then Belfast. There are altogether twenty-nine tramways in various towns of the United Kingdom.

THE IRISH LAND BILL.—This Bill came on for the second reading on Wednesday, and was rejected by 323 votes to 84. It was admitted that many of the objectionable details of last year had been got rid of. And this time it secured the support of Major O'Reilly and Mr. E. R. King-Harman, while O'Connell Don refrained from voting. Our opinions on the Land Question have been so frequently stated that we need not reiterate them on this occasion.—*Tablet.*

THE EXTINGUISHER AT QUEENSTOWN.—This useful invention was experimented with the other evening at Queenstown, on West View. The following gentlemen were present to witness the proceedings:—Dr. Bricknell, Mr. P. Barrett (chairman), Town Commissioners—Messrs. E. Farrell, T.C.; Sir George Millor, T.C.; J. O'Connell, T.C.; P. Higgins, G. Goidanich, James Ahern, Sub-Inspector Mercer, and Mr. O. Beale, &c. Two terebarrels were set on fire when the Extinguisher was to be played on them, and in about five minutes the fire was put entirely out.—*Cork Examiner.*

VOLUNTEER BILL FOR IRELAND.—A bill has been introduced in the Commons to authorize the enrolment of volunteer corps in Ireland, established on the principle and subject to the regulations controlling throughout Great Britain and the colonies. The bill contains 48 clauses, which are based on the law at present in force with regard to the organization of the volunteer force in Great Britain, but it has not the slightest chance of obtaining a second reading. We fear the Irish people will have to wait until their Parliament meet in the "old house at home" before they will have a volunteer force of their own.

THE DECLINE IN EMIGRATION.—During the year 1876 the number of emigrants who sailed from England to the United States was 54,554, and the number that returned was 54,966—a few hundred larger. The exodus from Ireland has been steadily decreasing since 1865, and we are solemnly informed that the "surplus population" of that unhappy country, is now drained off. In view of these facts some of the English papers are exhibiting decidedly poor taste by rejoicing over what they regard as the misfortune of the United States. It is a country, says one, where people either starve to death or are burned alive in theatres or railway carriages. "A good field for Chinasmen," says another. Well, this land we admit, is paying the penalty of its own folly, extravagance, and misgovernment; yet it is phenomenal in so doing. Very few persons starve to death among us, and the number broiled in the Brooklyn theatre or the Astor accident make but a small percentage of forty millions. It seems to us that some of those English editors lose temper when speaking of America, chiefly because so many victims of British misrule have found a refuge here, and have not forgotten or condoned the wrongs which drove them into exile.—*American Paper.*

THE TYRONE MAGISTRACY.—MR. HUNT CHAMBER, J.P.—Mr. Downing intends to ask the Chief Secretary whether Mr. Hunt Walshe Chamber, Grand Secretary of the Orange Society of Tyrone, whose name appears in the list of magistrates for Tyrone for the present year is the same individual who was three times prosecuted at Stewartstown Petty sessions for heading an unlawful, armed assembly at Coalisland; and if he is, was he appointed after said trials; and when? Is Hunt Walshe Chamber, who lately filed a petition for arrangement with creditors under the Bankruptcy Act, the same gentleman as the magistrate referred to? Was the first prosecution not at the suit of Mr. Hutchinson, Sub-Inspector of the Irish Constabulary? Did not Colonel Caulfield preside as magistrate at that occasion, and state that "the party had assembled with his knowledge and implied sanction; and if he was to send the case forward for trial, he felt he would be simply trying to shift the responsibility from his own shoulders to those of others, which he had no notion of doing?" Is Colonel Caulfield still in the Commission of the Peace; and, if so, does not the Chief Secretary think the whole circumstances ought to be laid before the Lord Chancellor of Ireland?

THE O'CONNELL MONUMENT.—The following is from the *World*.—"The proceedings at a late meeting of the O'Connell Monument Committee completely dissipated the notion of their 'giving up Foley's conception' &c. The feeling was unanimous on this point; but we agree with our contemporary that anything of the kind would have been discreditable."—"Business is slack with the sculptors. Some of them, however, have their hands full with old orders. On a visit to Foley's studio the other day I found that the pupil on whom the completion of his unfinished work has devolved, Mr. Brock, is hard at work on a statue of Lord Gough for Dublin. The O'Connell monument is not yet perfected, nor is it likely soon to be. And yet it is the most harmonious, beautiful, and stately of the inspirations of Foley; and—if the notions of the dead were carried out as they could be by the favourite on whom his mantle has fallen—there is no doubt it would be one of the grandest testimonies to Foley's genius. The committee entrusted with the supervision of what is done are positively some of them talking of giving up Foley's conception, forfeiting the money already paid, and advertising for a new monument by some Irish sculptor—probably of the mortuary school! Surely Irishmen should have sense enough to know that Home Rule in art is profanity!"—*Freeman.*

We understand that the Corporation of Cashel have resolved to apply to the Court of Chancery for

NATURALISTS' PORTFOLIO.

NEW MONS OF REVENGE.—Monkeys in India, are more or less objects of superstitious reverence and are, consequently seldom or ever destroyed. In some places they are even fed, encouraged, and allowed to live on the roofs of the houses. If a man wish to revenge himself for any injury committed upon him, he has only to sprinkle some rice or corn, upon the top of his enemy's house or granary just before the rain sets in, and the monkeys will assemble upon it, eat all they find outside, and then pull off the tiles, to get at that which falls through the crevices. This of course gives access to the torments which fall in such countries, and house, furniture, and stores are all ruined.

MULLET AND TURBOT WITH THE ANCIENT ROMANS.—The Romans were enthusiastic for the mullet. It was for them the fish *par excellence*. It was sometimes served up six pounds in weight, and such a fish was worth £60 sterling. It was cooked on the table for the benefit and pleasure of the guests. In a glass vessel filled with brine made from water, the blood of the mackerel, and salt, the live mullet, stripped of all its scales, was enclosed; and as its fine pink colour passed through its dying gradations, until paleness and death ensued, the *convives* looked on admiringly and lauded the spectacle. The turbot was next in estimation; but as occasionally offending glances were flung into the turbot preserves for the fish to feed upon, some gastronomists have affected to be horror-stricken at the idea of eating a turbot *a la Romaine*.

ROSEWOOD.—It has puzzled many to decide why the dark wood so highly valued for furniture should be called rosewood. Its colour certainly does not look like that of a rose, but when the tree is first cut the fresh wood possesses a strong rose-like fragrance; hence the name. There are half a dozen or more kinds of rosewood trees found in South America and in the West Indies and neighbouring islands. Sometimes the trees grow so large that planks 4 feet broad and 10 feet in length can be cut from them. These broad planks are principally used to make tops for piano-fortes. When growing the rosewood-tree is remarkable for its beauty; but such is its value in manufacture as an ornamental wood, that some of the forests where it once grew abundantly now have scarcely a single specimen. In Madras the Government has prudently had great plantations of this tree set out in order to keep up the supply.

SLEEP AS A MEDICINE.—A physician says that the cry for rest has always been louder than the cry for food. Not that it is more important, but it is often harder to obtain. The best rest comes from sound sleep. Of two men or women, otherwise equal, the one who sleeps the better will be the more healthy and efficient. Sleep will do much to cure irritability of temper, peevishness, and uneasiness. It will restore vigour to an overworked brain. It will build up and make strong a weak body. It will cure a headache. It will cure a broken spirit. It will cure sorrow. Indeed we might make a long list of nervous and other maladies that sleep will cure. The cure of sleeplessness requires a clean good bed, sufficient exercise to promote weariness, pleasant occupation good air, and not too warm a room; a clear conscience, and avoidance of stimulants and narcotics. For those who are overworked, haggard, nervous, who pass sleepless nights, we commend the adoption of such habits as will secure sleep.

WHAT THE BLIND SEE.—Mr. Lovey, in his work on "Blindness and the Blind" says—"When passing along a street I can distinguish shops from private houses, and even point out the doors and windows, &c., and this whether the doors be shut or open. When a window consists of one entire sheet of glass it is more difficult to discover than one composed of a number of small panes. From this it would appear that glass is a bad conductor of the sensation specially connected with this sense. When objects below the face are perceived, the sensation seems to come in an oblique line from the objects to the upper part of the face. While walking with a friend in Forest-lane, Stratford, I said pointing to a fence, 'Those rails are not quite as high as my shoulder.' He looked at them, and said they were higher. They, however, measured about three inches lower than my shoulder. When I made this observation I was about four feet from the rails. Certainly in this instance, facial observation was more accurate than sight. When the lower part of a fence is brickwork, and the upper part rails, the fact can be detected, and the line where the two meet easily perceived. Irregularities in height, projections, and indentations in walls can also be discovered. A similar sense is found among the animal creation, and especially in bats, who have been known to fly about without striking against anything after the cruel experiment of extracting their eyes.

A CAT-CLOCK.—The following curious incident is to be found in Huc's "Chinese Empire." One day when he went to pay a visit to some families of Chinese peasants, we met, near a farm, a young lad who was taking a buffalo to graze along our path. We asked him carelessly as we passed whether it was yet noon. The child raised his head to look at the sun, but it was hidden behind thick clouds, and he could read no answer there. "The sky is so cloudy," said he, "but wait a moment" and with these words he ran towards the farm, and came back a few minutes afterwards with a cat in his arms. "Look here," said he, "it is not noon yet;" and he showed us the cat's eyes, by pushing up the lids with his hands. We looked at the child with surprise, but he was evidently in earnest, and the cat, though astonished, and not much pleased at the experiment made on her eyes, behaved with most exemplary complaisance. "Very well," said we; "thank you" and he then let go the cat, which escaped pretty quickly, and we continued our route. To tell the truth, we had not at all understood the proceedings; but we did not wish to question the little fellow, lest he should find out that we were Europeans by our ignorance. As soon as ever we reached the farm, however, we made haste to ask the people whether they could tell the hour by looking into the cat's eyes. They seemed surprised at the question; but as there was no danger in confessing to them our ignorance of the properties of the cat's eyes, we related what had just taken place. That was all that was necessary. They immediately gave chase to all the cats in the neighborhood and brought us three or four, from which they explained in what manner they might be made use of for watches. They pointed out that the pupil of their eyes went on constantly growing narrower until twelve o'clock, when they became like a fine line, as thin as a hair, drawn perpendicularly across the eye, and that after twelve the dilation recommenced. When we had attentively examined the eyes of all the cats at our disposal, we concluded that it was past noon, as all their eyes perfectly agreed upon the point. We have had some hesitation in speaking of this Chinese discovery, as it may, doubtless, tend to injure the interest of the clock-making trade, and interfere with the sale of watches; but all considerations must give way to the spirit of progress. All important discoveries tend in the first instance to injure private interests, and we hope, nevertheless, that watches will continue to be made, because, among the number of persons who may wish to know the hour, there will, most likely, be some who will not give themselves the trouble to run after the cat; or who may fear some danger to their own eyes from too close examination of hers.

OTHER PILGRIMS.—The Roman nobility, under the Presidency of Prince Altieri, representing the gentlemen, and the Princess Odescalchi on behalf of the ladies, have nominated, through their correspondents in this country, the following committee of ladies:—Mrs. General Sherman, of Washington; Mrs. Peter, of Cincinnati; and Mrs. T. Seyton, of New Orleans, to represent them in this country in the task of helping to commemorate in a fitting manner the Pope's Golden Jubilee. The committee have appointed sub-committees in many of the leading cities of the Union. It is, therefore, probable that a large number of pilgrims, with gifts for the Holy Father, will take their departure from the United States from the middle of April to the early days of May.—*Pilot.*

WILLIAM AND BISMARCK BECOMING UNEASY.—Berlin is uneasy, not in conscience, for it does not possess such a thing, but it remembers the 15,000,000 Catholics that go to make up the empire. Therefore we read the following in the correspondence from Rome: "It is hoped that the Pontiff will perceive how anxious the emperor is for a pacific arrangement, and will write to the latter with that view in his mind." The plain interpretation of which is that "pious" William, inspired by impious Bismarck, would wish, in the present unsatisfactory state of things, that his brutal stupidity in alienating the affections of a large portion of the empire should be remembered no longer. Unfortunately for the prospects of this pious savage, the German Catholics acknowledge God first and William only second. What bad judgment this, and what moral depravity!

SCHOOLS IN SCOTLAND.—Says the *Scotsman*.—"During last year, 292 new schools were built by school boards, 164 were enlarged or improved, and 207 schoolmasters' residences were built, at a total cost of £908,143, of which about one-sixth was contributed by Parliament. The number of board schools in Scotland is now 2,091. The number of Church of Scotland schools fell from 476 in 1875 to 420 in 1876; and the number of Free Church schools from 151 to 134. The only denominational schools that are rapidly increasing under our so-called national system are the Roman Catholic schools. They were only 79 in 1874; the next year they were 97, and last year they were 102. It forms a curious comment on the educational history of recent years in Scotland, that while last year Free Church schools received from Parliament less by £1,225 than the year before. Roman Catholic schools received £5,118 more—an increase of 60 per cent."

ELECTION MATTERS.—The late election in the Papal city of Avignon turned against the Catholic candidate, owing to the unnatural alliance between the moderate and "immoderate" Republicans. There is now another case coming on at Bordeaux, where one seat for the Legislature is to be filled, and already there are half a dozen candidates in the field. One of these, Mr. Steeg, is a Protestant parson with strong free-thought leanings, whilst Abbe Chavaux, an excellent priest, stands in the Catholic interest. At present a man must be a spouter to carry the day in France, and consequently it is rather a doubtful question whether in this instance the right man will get into the right place. The Republicanism of the majority does not prevent them from sending one of their own colleagues for trial, which means sending him to prison, as they did last week with M. Granier, who styles himself Cassinac, and who has written against the Republic. That's Republican liberty.

DEPUTATIONS TO ROME.—The *Katolische Stimme*, of Mayence, publishes a manifesto inviting the German Catholics to organise a special pilgrimage to Rome on the occasion of the Episcopal Jubilee of the Holy Father. Among the signatures we notice the names of Prince Loewenstein, Prince D'Isenbourg, Baron Felix von Loeb, Count d'Arco, Count Schaeberg, the journalists Marcour and Hauptmann, and many of the leading Catholics and secular clergy of Westphalia and the Rhine Provinces and Silesia. The *Bien Public* of Ghent publishes a similar document emanating from the Belgian Central committee of the *Œuvre du dernier de Saint-Pierre*. The Holy Father, it says, has fixed upon May 23, as the day on which he will give audience to the Belgian deputation, in which all Belgian Catholics are invited to take a part. The circular is signed by the Count d'Alcantara, President of the committee for the diocese of Ghent, Count d'Hemptinne, Vice-President; Vorsepeyen, Secretary, and a number of other well-known Catholics.—We learn too from the *Univers* that the Spanish Catholics are making similar preparations, and that the Archbishop of Granada has issued a Pastoral urging his flock to organise a pilgrimage to Rome. The Bishops of Badajoz and Oviedo have written in a similar strain. The *Unita Catolica* says that the deputation from Savoy will be one of the earliest to arrive in Rome, its departure being fixed for April 23. The Bishops of Tarantasia and St. Giovanni di Moriani will be at the head of this pilgrimage. The same authority also states that many of the Austrian Bishops have already signified their intention of visiting Rome next May; among them being Cardinals Simor and Schwarzenberg.

A NEW CATHOLIC PARTY IN AUSTRIA.—At last steps are being taken in Austria to supply an organisation, the want of which has been seriously felt, especially of late years. Some excellent men propose to establish an "Austrian Catholic party." They took council with leading personages of different classes, not excepting some of the Bishops. They represented their views to the Holy Father, and received a Brief full of encouragement for their design, and giving them the Apostolic blessing for their undertaking. In this Brief his Holiness attributes a great deal of the politico-religious misfortunes of the times to the fact that princes and governments either have abandoned the true revealed principles of morality and conduct, or lack the courage to resist the onslaught of the impious assaults of the Church; and of revelation. His Holiness also laments the want of firmness, among Catholics, and the absence of zealous interest upon questions which so closely concern their eternal welfare. The assembling together of well-instructed zealous Catholics, for the purpose of concerting what steps they shall take to protect Catholic interests and prevent unchristian legislation, is most praiseworthy, especially when such meetings are held, as in this case, after concert with the proper episcopal authority. The promoters of the project have issued an address to the Catholic populations of all the territories subject to the Austrian Crown, inviting them to meet at Vienna from the 16th to the 19th of April. They suggest as subject to be taken into consideration—the Press, schools, fine arts, social questions, Catholic life, active participation of Catholics in political matters through the medium of associations. The Prince-Archbishop of Vienna, Mgr. Kutschker, has cordially co-operated in the design, as well as other prelates. His Holiness has referred to this in his Brief, and has declared that the Bishops are deserving of special commendation for their conduct.

permission to give an annual subsidy out of their trust funds to any manufacturer who will undertake to open a factory near the town and give employment to the people. It is understood that no opposition will be offered to the proposal, which will include £1,000 a year and a free site for the works. The Corporation has also determined to build houses for the poor, and to give spaces for gardens, so as to improve the character of the old city. This is a step in the right direction, and one which ought to be generally imitated. The Court of Chancery will in all probability institute searching inquiry into the powers afforded by the trusts now in possession, and will have to be satisfied whether such an appropriation as that contemplated can be maintained. The success of the scheme depended altogether on the legal bearings of the case submitted, and it may be questioned whether it would not be wiser to apply first for simple power of appropriation and then look for the adoption of a particular scheme. The second part of the local programme, the improvement of the dwelling of the poor needs no discussion. This is probably within the powers of the Corporation as constituted, and no better work could be attempted or accomplished. The people of Cashel ought to sustain their municipal representatives in this matter, which touches the fortunes of the city in a most material direction.

MESSRS. PARNELL AND BIGGAR IN THE HOUSE.—A London correspondent says.—At half-past eleven the House took up the orders of the day following supply, but Messrs. Parnell and Biggar were as usual, on the alert. They first opposed the Supreme Court of Judicature Bill, but withdrew, after an appeal from the English Attorney-General. They then attacked the Marine Mutiny Bill, which stood for a second reading, and challenged a division. The motion of theirs to report progress of course failed, and they were defeated by an overwhelming majority. Capt. Nolan moved an amendment in the Bill, suggesting certain improvements in the allowance for officers, and after Mr. Hardy had replied to the hon. and gallant member, Mr. Parnell advanced to the chair, and talked at the Bill until half-past twelve, when he moved the adjournment of the debate. "Will any hon. member second that?" cried the desperate Speaker. "I will, sir!" called out Mr. Biggar, amid groans of pain from the Government side of the House. As he spoke the member for Cavan moved step by step forward—a fearful breach of Parliamentary etiquette. He was arrested by furious cries of "Order!" In the end Mr. Parnell gave way, and withdrew his amendment and the Bill was read a second time. After this Sir M. H. Beach brought in his Public Health Bill, which, owing to the pressure elsewhere, I cannot do more than mention.

IRISH SCHOOL STATISTICS.—The ease with which a great many learned people permit themselves to be gulled is a marvel of the age. A case in point—a most egregious case—has cropped up prominently this week. Mr. O'Shaughnessy, M.P., in feeling the pulse of the House of Commons on the subject of a compulsory clause for Ireland, produced the venerable returns which go to show that there are one million children on the school rolls, and only 400,000 in average attendance. Every year brings forth these delusive figures from the bureau of the Education Office, but we did not think anyone of intelligence trusted them for a moment, and Mr. O'Shaughnessy surprised us. More still, the *Times* adopted the fallacy next day, and wrote a very wise article to prove that Ireland had a greater proportion of pupils than England, but a very much inferior attendance, and that the latter was owing—for the *Times* always has a reason ready for everything—to the want of application in the Celtic nature. Now to burst the bubble. The population of Ireland is a little over five millions, and neither it nor any other country under the sun has ever yet had one-fifth of its numbers at school. The very idea is preposterous, even under compulsion such as we have here, and much more so where there is none. A moment's reflection would have saved the *Times* a very stupid dissertation on the Celtic character, which, as the thing turns out, was a *propos de rien*. We cannot account for the falsity of the figures officially given, unless the system of registering is scandalous, but we believe there are not more than 600,000 genuine names on the rolls.

IRISH ELEMENTARY EDUCATION.—An interesting debate on this subject took place on March 16 on Mr. O'Shaughnessy's motion, "That, having regard to the educational progress now taking place in England and in Scotland, it is expedient to adopt measures consistent with economy and the rights of conscience to promote the general diffusion of elementary education among the Irish people." Mr. O'Shaughnessy, while admitting that compulsory education was unpopular in the country districts, urged that there was a feeling in favour of it in the towns, and seemed to think that if a milder system of compulsion than that employed in England—the weaker penalties—were introduced, it would be acceptable to many and beneficial to more. The majority of the Irish members who spoke, however, seemed to take a different view; the O'Conor Don, Mr. Bruen, Mr. Butt, Major O'Reilly, and Captain Nolan all opposing the introduction of the compulsory system at least for the present. The statistics quoted show that marked improvement has been made in the last thirty years. In 1841 the percentage of population who could neither read nor write was 53, and in 1871 only 33; and Sir M. H. Beach, in admitting the importance of the subject, urged that the time had arrived for the question to be dealt with practically. An extension of indirect compulsion was all that could be attempted. The motion was withdrawn; but it is clear that any attempt made by the Government to secure a large attendance of Irish children at school, so long as the rights of conscience are not violated, will be favourably received by both priests and people.

ST. PATRICK'S DAY IN GREAT BRITAIN.

The various St. Patrick's Day celebrations in Glasgow and neighbourhood, for which arrangements had been in active progress for several weeks have passed off with complete success, and with the utmost credit to all parties concerned. Both Home Rulers and Nationalists have had their meetings and have carried them through in the utmost harmony and good patriotic spirit.

ST. PATRICK'S DAY AT DUBLIN CASTLE.—The ceremony of trooping the colours on the Esplanade in front of the Royal Barracks came off with much military pomp on the 17th. When it was over a squadron of Inniskilling Dragoons, with their band, marched to the Castle, playing "St. Patrick's Day" as they climbed Cork Hill. The ceremony of changing guard took place in the Upper Castle Yard. Three military bands, a squadron of dragoons, and the Castle guard were formed in the great square, which was thronged with people.

Entertainments of one sort or another in honour of the 17th were given in Wigan, Blackburn, Preston, Manchester, Bolton, St. Helens, Warrington, Birkenhead, Bootle, Liverpool, and in many other of the Lancashire towns. So numerous were they that I will venture to say that there were more celebrations of the day in Lancashire alone than in all Ireland. In Liverpool alone there were eleven, exclusive of the professional concerts and theatrical performances that were given in the various places of amusement. The Manchester Home Rule Association gave a banquet on Saturday evening in the old Town Hall, King Street. The Rev. W. A. O'Conor presided, and amongst those present were—Mitchell Henry, Esq., M.P., and the Rev. Isaac Nelson, of Belfast. A concert was also given on the same evening in the Free Trade Hall.

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The True Witness

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BY THE PROPRIETOR,

JOHN GILLIES,

AT NO. 195 FORTIFICATION LANE.

Editor—M. W. KIRWAN.

TERMS YEARLY IN ADVANCE:

To all country Subscribers, Two Dollars.

To all City Subscribers whose papers are delivered by carriers, Two Dollars and a half.

MONTREAL, FRIDAY, April 13, 1877.

CALENDAR—APRIL, 1877.

- 13th—St. Hermenegild, M. St. Hermenegild was son of Leovigild the Goth, King of Spain. Refusing to follow his father in the heresy of Arius, the unnatural parent had his son's head clove with an axe, scattering his brains on the floor. This took place in the year 586.
- 14th—St. Vincent Ferrer, C. (April 5). A short sketch of this Saint's life appeared in our columns two weeks ago.
- President Lincoln assassinated, 1865.
- 15th—Second Sunday after Easter.
- Essex landed with 20,000 men at Dublin, 1590.
- Repeal Association founded in the Corn Exchange, Dublin, 1840.
- Civil War in Spain, 1872.
- 16th—Eria.
- St. Optatus, and seventeen other holy men, received the crown of martyrdom on the same day at Saragosa, in Spain, under the cruel Governor Dacian, in the persecution of Dioclesian, 16th April, 304.
- "Declaration of Irish Rights," moved by Henry Grattan in the Irish House of Commons, and carried unanimously, 1782.
- Battle of Calloden, 1746.
- Buffon died, 1788.
- 17th—St. Anicetus, Pope and Martyr. St. Anicetus, whose festival is commemorated by the Church on this day was the eleventh Bishop of Rome after St. Peter, and succeeded St. Pius in the latter part of the reign of the Emperor Antoninus Pius. He is styled a martyr in the Roman, and other martyrologies. If he did not actually shed his blood for the faith, he at least purchased the title of martyr by great sufferings and dangers. Benjamin Franklin died, 1790.
- 18th—Eria.
- St. Apollonius the Apologist, Martyr. Apollonius was a Roman Senator who had embraced the Christian Religion, and being publicly accused of Christianity by one of his own slaves, was commanded by the Roman Senate to give an account of his faith to that body. The Martyr, hereupon, composed an excellent discourse in vindication of the Christian Religion, and spoke it in a full Senate, it however made no impression on the Pagan Senate, and the Martyr was condemned to lose his head, and was executed about the year 186.
- American Revolution, 1775.
- First Newspaper published in America, 1704.
- American Independence acknowledged by Holland, 1782.
- 19th—Office of the Blessed Sacrament.
- Battle of Lexington, 1775.
- Indiana admitted into the Union, 1816.
- Lord Byron died, 1824.

NOTICE OF REMOVAL.

The offices of the TRUE WITNESS are about to be removed to 662½ CRAIG ST. Montreal, where all letters and communications may be addressed on and after May the 1st.

ANSWERS TO CORRESPONDENTS.

A Rev. correspondent sends us a communication from Toronto which we were forced to hold over, and which is now to late too publish.

THE POPE'S ALLOCUTION.

The Vatican has pronounced its policy in face of the threatened persecution of the Church. The Pope has given to the world a document remarkable for its exposure of the treachery of Italian statesmen, and for its determination not to abandon one inch of the rights of the Pontifical See. This Allocution comes in good time. The world is prepared for it. Italy promised great things for the Church up to 1870. Not only was the Pope to be free, but he was to be protected in his freedom. No sacrilegious hand was to disturb the Catholic Institutions, and the Pope was to possess and exercise all the spiritual powers which were his before the invasion of Garibaldi and his followers—Victor Emmanuel and the rest. But what has happened? One by one all the appliances for governing the Church in Italy have been taken away. The Religious Orders have been suppressed, and their property has been confiscated. The Missionary Colleges have been destroyed, and thus a blow was struck at the faith, and at civilization all over the world. The re-union of Religious communities was prohibited, and the secular clergy was attacked; the students had to abandon their vocation, and some of them had, against their will, to enter the army. The State seized upon the patrimony of the Church, and the existence of the clergy became dependent on the charity of a State that had robbed them of their own. They became, in fact the dependents of a Government that despised and plundered them. By the "Clerical Abuses bill," the priests are impeded in the performance of their spiritual duties, and fine and imprisonment await those priests who may, in discharge of their sacred duty, object to the laws of the State. In fact, since 1870, Italy has abandoned all her promises, and she has taken advantage of the humiliation of France, to assert her rights to do just as she pleases. The Allocution which is now

before us, and a translation of which we publish in our columns, treats of all those subjects, and points out the attempts made to create a schism in the Church, and mentions the refusal of the Government to acknowledge the spiritual authority of many of the Bishops who were lately appointed to Sees in Italy. And yet we are told that Pius IX is free, and that he can exercise his ministry undisturbed! He is free to speak, free to hear Mass, free to receive, but free to act for the good of the Church—No. He only exists in the Vatican on the sufferance of Victor Emmanuel and his Ministers. The exercise of the spiritual power left him by the Italian Government is a fiction and a fraud. He is insulted by Cabinet Ministers, and he is lowered by the impious surroundings of an unbelieving Court. He is a prisoner in his own house. Like a true pastor he has fought the revolution step by step, and the Allocution he now publishes is an expression of determination to fight it out to the end. There can be no compromise when the faith is assailed. There can be no temporizing when open-handed persecution and broad-day-light robbery go hand in hand. Pius IX may not be long for this world, but he will be faithful to his trust. If he is spared for some time he may be compelled to suffer on, but the faithful allegiance of the Catholic world will cheer him in his affliction. The warning which he gives us never to give credence to the false and hypocritical insinuations of those who studiously misrepresent the true situation of the Pontiff, which a contemporary summarizes by saying that:—"The Church in Italy is persecuted; the Vicar of Jesus Christ is neither free nor independent in the exercise of his supreme power." But what is to be done? The Pope recommends the Catholic Bishops throughout the world to incite the faithful to action, and to employ all means within the law to induce the various Governments to consider the situation. He solicits the support of all Catholics at this critical period in the history of the Church in Italy, and we are sure that he will not solicit in vain. The issue, however, rests with God, and Right will be done in His time. Justice may be slow but it is certain, and God will see that the Church shall have its own again. Europe is like a smouldering volcano, and it may become an active one any day. All the elements of eruption are at hand, and it only requires some invisible agency to start the conflagration. It is no speculative theory to picture the probable consequences of such a blaze, or how the map of Europe might once again be remade. Stranger things happen in these days, and no one would be much surprised to hear how honest men came to their own when rogues disagree. However, the Catholics will pray that social disaster shall not precede the rightful restoration of all that is due to the Pontiff, but they will pray that that restoration will come, soon and for ever.

A FIELD FOR THE LABOURS OF THE CIVIL RIGHTS ALLIANCE.

The vaunting champions of the CIVIL RIGHTS ALLIANCE have promised to smite hip and thigh at what has often been called the "bombardment of the Popish hierarchy." Doughty champions of Civil and Religious liberty, as the Civil Rights Alliance men claim to be, they are up in arms for equal rights for all, and under the shadow of the "Bible and the Sword," they are about to secure the emancipation of the *habitants*, and the destruction of the "political" Church of Rome. Rome! Rome! thou miserable culprit always. What a host of terrors is conjured up in your history. You are the skeleton in all men's houses. But you will fall, if the CIVIL RIGHTS ALLIANCE can accomplish your ruin, and then some day one of the lights of this latest order for your destruction, conceived and nurtured here in far away Canada, may some day take his stand on a broken arch of one of the bridges that span the Tiber, and sketch the ruins of St. Peter's. Goth and Hun never thirsted for your "political" destruction more than the men of the CIVIL RIGHTS ALLIANCE of Montreal. They organize to hit the Church at home; not to secure Civil Rights and equitable representation for the Catholics of Russia, of Germany, of England, of Ireland, of Ontario, or of New Hampshire, but the good work must be begun here in Quebec where "priestcraft" is riding roughshod over the people, and where the glory of Evangelism is eclipsed over by the pale shadow of the tiara. What matter to them if the Catholics of New Hampshire possess neither civil rights nor religious liberty! They have nothing to do with that! What matter to them if for one hundred years the Catholics of the Granite State have been treated as political helots. That does not affect the *habitants* of Quebec. To secure Civil and Religious liberty for the Catholics of New Hampshire will not assist in pulling down the Church in Canada. Of course not! A century ago, New Hampshire framed a Constitution, and with all the singular charity of the Puritan Church, placed the Catholics under a ban—excluded them from office, and declared

that none but Protestants should be eligible to any important office of trust in the State; But what have the CIVIL RIGHTS ALLIANCE to do with that? They are not responsible, nay, we may say that they profess to deplore it, and in piteous tones they will say that they are not responsible for the evil doings of their fellows. In New Hampshire, a Protestant majority deny Civil and Religious liberty to the Catholic minority. Now, if the Catholic majority in Quebec acted in the same way towards the Protestant minority, what a howl would justly get up in the press, and how quickly "deputations" would arouse the people to "sense of their wrongs." But all that would be against Rome,—Thiggin thu! Now, if the CIVIL RIGHTS ALLIANCE are really in earnest, as we wrote last week, let them send a deputation to New Hampshire, and let their orators and their money be expended in battling for Civil and Religious liberty across the border. Bible Societies exist in Spain, and Church missionaries are sent to many parts of the world—outside the pale of Her Majesty's Dominion. It will not be "interference;" it will be battling for the glorious Constitution of the CIVIL RIGHTS ALLIANCE—equality for all before the law. If they tell us that the law is nearly a dead letter, and that Catholics sit in the State Legislature, then we reply that they have no right to be there; they are present by tolerance and may be turned out any day. There is a glorious field for the labours of the new organization, just across the border, for the Constitution of the State has not been amended, as some people would have us believe. An American Protestant contemporary, *The Independent*, says about the retention of the word "Protestant" in the Constitution:—

"Such an occurrence as this, disgracing, as it does, the country and the century, does it not call for smooth words of argument. The air is full of argument. The time for it has passed—at least, outside of New Hampshire. For us, and for all self-respecting Protestants throughout the country, who have been so deeply disgraced by the Protestants of New Hampshire, there is but one Christian duty, and that is to denounce them, and, like Elijah, to curse them in the name of the Lord! They are the enemies of Protestantism. They are doubly the enemies of Christianity. If Protestantism cannot be the religion of equal rights, of fair play, of honest justice to all men; if Protestantism can take a Catholic's money, and forbid him to say in his country's halls of legislation how that money shall be expended; if Protestantism can invite Catholics to this country, and then class them with criminals and paupers, then let Protestantism perish!"

The *New York Herald* says in an editorial that:

"At the recent election in New Hampshire, the people defeated the proposed amendment abolishing the religious test which has disgraced the State constitution for ninety-three years. By the old constitution no Catholic is allowed to vote for a Governor or legislator, and none but Protestants permitted to hold any position in the common schools. This evidence of intolerance, worthy of the days when the tests of water and fire were applied to witches, would scarcely be looked for in any intelligent community under such a government as that of the United States at the close of the nineteenth century."

The *Chicago Tribune* has the following:

"The State of New Hampshire has again rejected the amendments of the State Constitution striking out the word 'Protestant' as a qualification for office. A provision of that kind has always been in the Constitution of that State. The original Constitution was adopted in 1784, was amended in 1792, and again in 1850. A State Convention in 1876 was held to propose amendments. The original Constitution remains in force, but, except the repeal of the property-qualification of voters, has not been substantially changed. The Constitution provides, as one of the qualifications for Governor, Senators, Representatives, and Counsellors, and perhaps other officers, that they shall be professors of the 'Protestant religion.'"

While a Catholic contemporary, commenting on the rumour that the Constitution has been amended, warns us that such has not been the case:—

"Some of our Catholic papers have stated that the word 'Protestant' was stricken from the New Hampshire Constitution by the recent popular vote. They have not read the reports carefully. New Hampshire cherishes its shame; the word is retained, and no Catholic or Jew can hold office in the State. It is a somewhat singular fact that in Exeter, Hanover, New London, and Tilton, all seats of noted institutions of learning, the majority of votes were in favor of retaining the word 'Protestant' in the Bill of Rights. Another curious statement is made, which is 'important, if true,' and that is, that in the towns where Democrats were in the majority the vote was also in favor of keeping the word 'Protestant' in the law. Queer democracy in the Granite State! When the returns are all in some interesting figures may be given."

And now, gentlemen of the CIVIL RIGHTS ALLIANCE, your course is clear. If you are in earnest, here is a field for your labours—Civil and Religious liberty for all men—and the CIVIL RIGHTS ALLIANCE as the foremost of its champions.

Since the above was written we learn from a correspondent in the *Herald* that the religious test has been abolished, and the correspondent quotes from two New Hampshire papers—the *Independent Statesman* of Concord, and the *Nashua Weekly Telegraph*. We hope that this is true, but even if true, Protestant New Hampshire has only done what Catholic Quebec did very many years ago.

O'LEARY AND WESTON.

Daniel O'Leary the Irish-American pedestrian, has beaten Weston in a six day's walking match for \$5,000. Weston was backed by some members of the English aristocracy and notably by one—Sir Arthur Westly—who some time since called the Home Rule M.P.'s "a

pack of scoundrels," a remark for which he had to make an apology in the House of Commons. Since Weston arrived in England he was made the pet of the sporting world, and when Daniel O'Leary followed the great Weston, his claims were almost made the sport of by the "fancy." However Daniel O'Leary had a good record to his account. Originally a book canvasser in Chicago, he took it into his head that he was as good a man as Weston, and after sundry trials with local celebrities, O'Leary and Weston met for a 500 miles match in Chicago. O'Leary won the "spin" and his fame spread over America. From this time he became a pedestrian by profession, and gave several exhibitions, meeting some of the best men in America and always successful. Weston's occupation was gone in the United States and he hies to England—where the story of his defeat somehow was not believed in and where he openly attributed his discomfiture by O'Leary, to the dread he had of violence if he beat O'Leary in Chicago. However O'Leary followed him, and arrived in Liverpool last November. After his arrival he gave an exhibition of his prowess, and he beat Weston's best time, just by way of introduction to the British public. After this he met the English 100 miles Champion, Crossland in Manchester. The match was for 300 miles, and \$1,000. The men were not well matched, for O'Leary beat Crossland with ease. His next trial was with a much better man, Howes, of London, and here O'Leary met his first and only reverse. O'Leary was not well at the time, and he gave up long before the distance—300 miles—was completed. However, he afterwards proved that he was himself again, by walking two of the best men in England—in a 500 miles match—O'Leary walking the entire distance, and his two opponents walking only 250 miles each. We are not quite certain how this match resulted, but we know he beat one of the men, and we remember reading that, if not successful with the second, he at least was pronounced to have performed a feat that no living man had ever accomplished before. Yet, O'Leary's mission was not ended. He had to meet Weston before he could return to America. A match was made—they met, and once more the Cork boy wins, and we may claim Daniel O'Leary to be the champion long distance walker of the English speaking world. He is a young man—about 33—intelligent and amiable. He does not "train" in the usual manner of pedestrians, but takes a simple regime and plenty of exercise. He is a graceful walker and sports "Orange and Green" as his colours. We would not be very much surprised to hear of his visiting Montreal, we remember hearing him once promise that he "might." We wish him new laurels wherever he goes, and that fresh victories may crown his efforts, so long as he chooses to remain in "the ring."

THE PILGRIMAGE.

On next Thursday, the 19th inst., the Irish Canadian Pilgrims will leave Montreal for Rome. They are to start at 3 P.M., and will be met on their arrival in New York by deputations from the leading Catholics in that city. With the Pilgrimage many of our estimable citizens will go, some as far as New York, some to Rome. But there is one among the rest to whom all eyes and all hearts turn at this moment. There is one who is the beloved of the beloved of the Irish Catholics of Montreal. There is one who has been the father the pastor and the friend. There is one who has stormed the Irish garrison, and who is nestled in its embrace, as closely as death is nestled in the bosom of the grave. There is one who, for thirty years, has not crossed the Atlantic, and who will leave behind him a congregation—eager for his return, and who will pray unceasingly that God may guard His charge. Now, that Father Dowd is leaving us for awhile, it cannot be regarded as flattery to express the fervour of the love we bear him, and to place at his feet the humble offering of our admiration. Pastor was never beloved by his flock more than Father Dowd is beloved by the Congregation of St. Patrick's. That affection has been well-earned, for no one ever laboured more zealously for the good of his people, than the grand old man who now leaves us for awhile. Let us pray that God may watch over his footsteps, and send him safe back to his faithful and anxious congregation.

DEATH OF THREE PRIESTS.

"Death's pale flag" has been advanced somewhat rapidly of late among our clergy. Within the past few days three priests have passed away. The Rev. Father Lequerre, of St. Ann's, the Rev. Father McEvoy, of Hinchinbrook, and the Rev. Father Toupin, of Riviere des Prairies. The obsequies of the Rev. Father Lequerre were attended by nearly 70 priests, and the requiem Mass was sung by the Very Rev. Father Baile, the Superior of the Seminary, assisted by the Rev. Fathers Sarin and Thibault, as deacon and sub-deacon. The requiem was sung by the choir with mournful effect, and the crowded state of the Church testified the esteem in which the congregation held the dead priest. The altar was draped in mourning, and as the coffin was removed from the Catafalque, the cortege was headed by the Societies connected with St. Ann's Church. It proceeded by McCord, Mountain and Sherbrooke Sts. to the College Chapel, where the remains were interred. The procession extended fully half-a-mile in length. While the Societies connected with St. Ann's Church turned out to a man, there were too large deputations from all the National, Benevolent, and Charitable Societies in Montreal, present at the funeral.

Of the Rev. Father Toupin, we learn that there was a large concourse of people at his funeral service and that he too was held in general esteem by his parishioners.

The Rev. Father McEvoy died suddenly and his loss will be a sore affliction to his parishioners. In early life he was a physician and he enjoyed a good practice in Dublin, and he practiced his profession with great success in the Southern States of America. But he was called—and a few years ago he was ordained a priest by the late Bishop of Montreal, and since then his devotion to his sacred office has been marked by that piety and zeal, for which the priesthood of the Church are everywhere remarkable. *May they rest in peace.*

WHAT IS THE REASON?

What is the reason that in the Catholic Province of Quebec, there is not a single representative Irishman in the Legislative Council? What have the Irish people done to warrant their exclusion from the Council of the Province? It is not owing to their paucity of numbers, for the Irish Catholics muster more than the Protestants who have six representatives in the Chamber. It is not owing to their social position, for there are Irish Catholics in the Province who have the *entree* to the best society in the land. It is not owing to their want of education or of intellectual capacity, for we could name a dozen gentlemen who are equal to the best members of the Legislative Council. What then is the reason that in a Council of twenty-four members the Irish Catholics are unrepresented? It is time that our people awake to the importance of the issue at stake. If we are to remain as we have been at least we should know the reason why. We are denied representation in Ontario—and in Catholic Quebec we are treated with unaccountable neglect. The fault we believe is partly our own. We should be-stir-ourselves and see that our interests are attended to. The policy of exclusion should arouse us to the peril which threatens us, and if the Irish Catholics of the Province do not wish to become politically extinct they will agitate the question with serious and resolute intent. We write in the interest of no one—whoever satisfies the Irish people will satisfy us. Quebec and Montreal can each supply suitable Irish Catholics to the Legislative Council, and of the three vacancies now open, the Irish Catholics are entitled to two of them.

OFFICIAL ASSIGNEES.

The Minister of Justice, from time to time, appoints official assignees to attend to the estates of insolvent debtors. The appointment is an honorary one, and it entails considerable labor upon the recipient. We are sometimes told that we should not air our desire to make politics an ethnological question, and we confess that we are anxious to do so *if we are allowed*. But when Irish Catholics are cut off from all positions in the State—when they are shut out of office—when they are by accident or design, prevented holding their share of the positions of trust and of influence—it is time that we should ask the reason why. We find then that out of fourteen official assignees appointed for the City of Montreal, that not one Irish Catholic has been named. One Irish Catholic has been recommended, but he has not been appointed, and while we are slow to attribute it to design, yet it is odd that the Irish Catholics in this, as in many other things, do not get their share of patronage. Exclusion of this kind is the sure means of perpetuating feuds. If Canadian Statesmen desire to make the people of this Dominion Canadians in thought, in word, and in deed, their policy of exclusion, because of Nationality, or of Creed, is the very worst means they could adopt to accomplish it.

AN ANOMALY AND AN INJUSTICE.

Times are hard, the Corporation is economizing, officials are having their salaries reduced, and retrenchment is everywhere the order of the day. But while retrenchment may be a good policy to adopt, there are legitimate sources of revenue which are still neglected. One of those is the Statute labour law, which exacts \$1 from each man who tenders his vote for acceptance at the Municipal elections. This law leaves the payment of the Statute labour tax optional with the elector, and a more unfair system we cannot imagine. In Ontario we believe that this tax is collected in the usual way, while here it has to be paid by voluntary contribution. The effect must be to exclude a number of labourers from the ballot box. As it is it prevents many from voting, and places a tempting bait for bribery in the hands of others. If it is not enforced, then there is only one other resource—abolish it altogether, for as it stands at present it is an anomaly and an injustice.

REVIEWS.

LIFE OF A SCOTCH NATURALIST—by Samuel Smiles, author of "Self Help," &c., &c. Dawson Bros., Montreal.

It is not often that men of no education leave their foot-prints upon the sands of contemporaneous scientific history. The self-educated man is always able to work his way to the front, and by study to reach any eminence which may be within the grasp of his surroundings. But it is seldom that the uneducated man attains any scientific knowledge, or becomes an object of special interest to men of letters. Exceptions sometimes occur, and they only become the more interesting because of this rarity. Such a man is Thomas Edwards, the shoemaker and the naturalist. The book before us is a biography of this humble man's life, and a singular biography it is. As the author reminds us of one of Dr. Johnson's famous sayings, "that there is not a man in the street whose biography could not be made interesting, provided he could narrate something of his experience in life," so do we find the biography of Thomas Edwards full of interesting and instructive events. He was always a wayward boy this Thomas Edwards, and his mother petishly tells us that he was the worst child she ever nursed. He was a truant in his school days, and we read that when anyone asked "Where's Tom?" the answer invariably was, "Oh, he's awa wi' the pigs!" The scene of the work is laid about Banff and Aberdeen, and the wanderings of Edwards gives ample opportunity of describing the neighbourhood, in that land of brown heath and shaggy wood. His discoveries among zoophytes, mollusks, crustacea, &c., were many, and considering his early life, and want of education, were marvellous as well. The value of the book is that it popularizes science, and brings down to the level of all the mysteries of nature.

THROUGH PERSIA BY CARAVAN—Dawson Bros., Montreal.

Persia is still a terra incognita to the outside world. It is the land of Arabian Nights tales and mystic folk lore. "Through Persia by Caravan," however, assists us in raising the pall, and we behold after all, not a land of mystery, but one of reality. The writer of this book—Arthur Arnold, author of "From the Levant," &c., travelled, with his wife, from Warsaw to St. Petersburg, and from thence to Astrakan. The Caspian sea was traversed from the north to the south, and then they rode through the whole of Persia—a distance of about a thousand miles. It is a pity that Arthur Arnold did not confine himself to describe what he witnessed and to chronicle what he heard. The author of "Through Persia by Caravan," however, chose to criticize the religious beliefs of the countries through which he passed, and he takes a fling at them all. The sneer at the behaviour of the Poles, at the Roman Catholic Cathedral of Warsaw, mars one portion of the work, and stamps Arthur Arnold as being an opponent. What good object is to be gained by writing of Mohammedanism prayer (being "far nobler than the ceremonies of the Greek Church, with their farthing tapers, their bowings, their kissing of books and tinselled pictures," we do not know. Nothing pleases Arthur Arnold but the English Missionary school he saw at Ispahan, and he even speculates upon the likelihood of the Roman Catholic priests at Ispahan lending a "willing hand" to destroy it. We say those evidences of bigotry are a pity, because the book is one which we should like to be able to recommend to all our friends. It is so seldom that we hear from Persia and Teheran that books of this class would be eagerly read, if they were free from offensive language. Who, for instance, would not like to read of the "Persian Funeral," the description of the Persian princes, the chronology of Assyria, the Great Hall of Xerxes, &c. The book is interesting, and we can only repeat that it is a pity that the sneer at the Catholic Church blots its pages.

ELI PERKINS (AT LARGE)—Drysdale & Co., Montreal. Price \$1.00. Belford Brothers, Toronto.

This is one of the most amusing books we have seen for some time. The Preface opens by saying that "the literary part of this book may not be very nice, but the cover is pretty and the pictures are life-like." If taken by the cover the book would indeed be nice enough, but the contents are rich in humour and sparkling with wit. The book describes the funny side of life, and the likeness of the Swells of Saratoga is rich in all its varied details. There are many short serio-comic dialogues as well, and Meville D. Landon, has made a decided hit in "Eli Perkins (At Large)."

BELFORD'S MAGAZINE—Belford Brothers, Toronto. Contents:—

Nicholas Minturn, Walter Munro. Canada a Hundred Years Ago. Death. Forest Rangers and Voyageurs. Welcome, welcome, thou little bark. Artificial Fish Breeding in Canada. Evenings in the Library. A London Modern Green-room. Pandora. Cruise of the "Challenger." What He Cost—Her. Current Literature. Musical. Music. Humorous L. J. J. J.

"Canada a Hundred Years Ago," is an in-

teresting review of the condition of Canada, and the temperate manner in which the writer treats the subject is commendable. There are indeed some passages in "Canada a Hundred Years Ago," which surprise us, but it is temperate for all that. For instance, Papineau is described as saying of George the Third, that he was a "Sovereign revered for his moral character and attention to his kingly duties." We confess that this is the first time we ever heard it. Thackeray does not so describe him. In his life of the four Georges he severely satirizes them all, and we think it is of George the Third he told the story, that when he heard his father was dead, he said, "Dat ish von damn big lie!"

THE TURKS IN EUROPE—An able and interesting little brochure, by the historian Edward Freeman. Price 15c. Dawson Brothers, Montreal.

THOMPSON HALL—A Tale by Anthony Trollope. "A Tale by Anthony Trollope," and that "illustrated" as well, for 15c, is a marvel in its way. This little brochure is neatly published, and the name of "Anthony Trollope" is a sufficient guarantee for its worth.

CATHOLIC WORLD—Contents:—Nagualism, Voodooism, etc., in the United States. St. Francis of Assisi (Poetry). Six Sunny Months. Natalie Narischkin. Up the Hill. Letters of a Young Irishwoman to Her Sister. Presbyterian Infidelity in Scotland. How Percy Bingham caught His Trout. Evolution and the Copernican Theory. A Walk from the Great Exhibition, Phila. 1876 (Poetry). English Rule in Ireland. Tennyson as a Dramatist. Anglicanism in 1877. The Ashes of the Palms (Poetry). New Publications. Price 45c. free by mail. Sadtler & Co. Montreal.

Nagualism, Voodooism, etc., in the United States, is an interesting feature in this month's *Catholic World*. Nagualism treats of the worship of the Indian tribes and of the conquests the Catholic Church has made among the Hurons, the Iroquois, the Chippewas, &c., &c.,—while Voodooism treats of the "festering sore afflicting the negroes."

Six Sunny Months, continues to be interesting, while English Rule in Ireland is forceable and conclusive. The April number is, on the whole, a good one.

THE MONTH—(Contents:—

The Posthumous volumes of the "Monks of the West." Highways and Byways. The Notary's Daughter. The Greek Revolution. "Nigra sed formosa." Historical Geography in the Seventeenth Century. Professor Max Muller on English spelling. Reviews and Notices. Postscript.

The *Month* is as usual scholastic and entertaining.

The Notary's Daughter continues to interest the reader, the character of "Rose" being particularly well sustained, "Nigra sed formosa" is the name of an ancient tradition of our Blessed Lady.

OCEAN TO OCEAN—Drysdale Brothers, Montreal. Belford Bros., Toronto.

This book is an account of Sandford Fleming's Expedition through Canada in 1872. It is the description of a journey from Halifax to the Pacific:—"A thousand miles up the St. Lawrence; another thousand on the great lakes, and a wilderness of lakelets and streams; a thousand across prairies and up the valley of the Saskatchewan; and nearly a thousand through woods and over ranges of mountains; and you have travelled from OCEAN TO OCEAN." Where the author touches upon religious questions, so far as we noticed, there was an impartiality which is commendable, and altogether, we welcome OCEAN TO OCEAN to our Canadian library.

THE STARLING—by Norman MacLeod, D.D.—Drysdale Brothers, Montreal. Belford Bros., Toronto.

Few men were better known in their time than "Norman MacLeod," the Scotch Divine. With the religious views put forth by "Norman," as he was affectionately called, we do not of course agree. Norman, however, was not a bigot, and "The Starling" is written in one of his most generous moods. It gives an excellent idea of life among the Scotch peasantry. It should be extensively read by those who hail from Scotland.

THE CANADIAN ANTIQUARIAN—We have received for the first time, "The Canadian Antiquarian." On the frontispiece there are two neat impressions of the Edward Murphy Medal, founded by Mr. Edward Murphy, for the encouragement of Commercial Education in Montreal. Among other interesting reviews, the "Antiquarian" gives a detailed account of the "Clans of Glengary," and an interesting wood cut of the first Protestant Church in Canada.

RECEIVED—"He Will Come Again."—Tyng.

A vindication of Theology. Murray.

AGENTS.

Mr. Maurice A. Egan, Woodstock, and Mr. James Coleman, Ottawa, are our duly authorized travelling agents in Ontario.

Mr. Felix Finn, Ormstown, is our duly authorized agent in his vicinity.

CITY AGENTS.

Messrs. Batlle Bros. and Shell, News Agents, Blavery st., W. P. McNally and Michael Murphy.

OUR DUBLIN LETTER.

DUBLIN, APRIL 2nd, 1877.

I have not written to you for some time, and of course you will be angry. Well the fact is I am not a good correspondent. You ought to have known me of old and not to have trusted to a fickle hand, such as mine for your Dublin letter. I make resolutions by the yard, and every week register some solemn vow to do better in the future. But it is not of much use. The fact is, old friend, I have not the time to spare, and it is only when I can steal an hour from the study of a brief that I can send you a few jottings of our doings here. But let me see, what is the latest news. Of course you have heard the noise Biggar and Parnell are making across the way, and how they are bravely fighting the good fight in that dangerous atmosphere the British House of Commons. I see by this week's *Nation*, that the old veteran O'Neill Daunt approves of the policy of obstruction and this fact alone will have much effect upon public opinion in Ireland. Even moderate men now admit that it is only by vigorous and hostile opposition to all British Legislation that the Irish party can ever hope to obtain any success.

The O'Connell Monument business is still unsettled. It is now in Chancery—that awful word to so many, but I do not expect the dispute will last long, and I hope to hear of a final settlement of the unfortunate business before long.

The Butt Testimonial continues to attract much attention, and many Bishops have cordially given their adhesion to the project. In England and in Scotland, the testimonial promises to be taken up with some vigour and I expect to hear of a respectable sum being contributed, to retain Isaac Butt as the leader of the National Cause. There can be no doubt but that he could be on the bench if he chose to throw in his lot with either Liberals or Conservatives. Any party would rejoice to have an opportunity of striking a blow at the National Cause by seducing its leader from the ranks. Besides too the bench would receive an ornament, for I assure you that the bar—inner and outer—all agree that take him all in all, Isaac Butt is the most accomplished lawyer in Ireland. It becomes then a duty to sustain him in his efforts, and to give him such a retaining fee as will secure his services for the Irish people.

The Tenant war goes on the same as ever. The people fighting for fixity of Tenure—the landlord resisting. Mr. Butt's bill was, as you are no doubt aware, defeated by an overwhelming majority, and some of the so-called Home Rule M.P.'s walking out of the House rather than support it. O'Connor Don, the Hon. Charles French and Mr. Stackpole walked out when the division bell rang. And these are members of the "popular party." Now, the fact is Parliamentary representation in Ireland has to be reformed before there is any chance of advancing the national cause. There is a crowd of selfish and unmeaning "representatives" who accept the Home Rule pledge, give a harmless vote for Home Rule, and who arearrant humbly all the while. Why some of the so-called Home Rule M. P.'s are not even members of the Home Rule League, as you well know. There must be a general weeding out if there is to be any success.

I see that the Bishop of Ardagh is mentioned as Papal Ablegate to North America. He will I am sure receive a cordial welcome over with you, for he is a devout Catholic and a good Irishman as well.

All our people here are not satisfied with Capt. King-Harman. He sits on the Conservative benches, and he occasionally acts hostile to "the majority of the Irish party." He stood so high in the estimation of all at one time that I cannot contemplate his falling off without pain. However, he is yet to be tried. I have not lost confidence in him, and I know it will take some substantial proof before you admit that he has departed from his original programme—which included the demands for Home Rule, Amnesty, Denominational Education and Tenant Right.

I suppose you heard of the "Gunpowder Plot" at Derry. It was an infamous conspiracy, and had it not been discovered in time, many Catholic lives would have been lost. The procession on St. Patrick's Day, was walking round the walls—there were at least ten thousand processions—and at a place opposite Walker's Pillar, the procession was brought to a stand by a little stone throwing. It is thought that this was done in order to collect the processionists into a closer mass when the infernal machine could work with more destruction. However, the fuse was seen burning and was destroyed in time, and the danger averted. It is "rumoured" that the police are "on the track of the offenders," but arrests are slow in that locality, where the assailants are "prentice boys, and where the would-be sufferers are "papists."

I see the Irish-American pedestrian, O'Leary, is about to walk Weston. The match is causing some excitement here. O'Leary is a Cork man, and has the reputation of being a thorough good fellow as well. You were, I believe, present when he beat Crossland in Manchester, in the 300 miles match, but he was afterwards beaten by Howes of London. O'Leary was not well at the time of his second match, for he walked much better again at Liverpool, where he beat successively two of the best men in England, he without stopping, and the second man coming up fresh as O'Leary, beat the first. This match with Weston is, however, attracting all attention just now. It is, in fact, an international affair—Ireland against England. O'Leary walks with green and orange colors, and is a thorough Irishman. Of course you know O'Leary beat Weston in Chicago, and he beat Weston's time in Liverpool. No doubt you will know the result of the match before this reaches you, and I hope the Irishman will win.

CANVASSERS for this paper, in Cities and Towns, make more money than at anything else. Send for terms, and go to work. Terms sent free.

OUR OTTAWA LETTER.

FROM OUR SPECIAL CORRESPONDENT.

THE CHAUDIERE FALLS—THE WORKINGMEN'S DEMONSTRATION—GO TO MANITOBA—HON. MR. ANGLIN—MCKENZIE BOWELL'S MOTION—WILL MR. ANGLIN RESIGN—IS THE GOVERNMENT TREACHEROUS.

The sun is shining, genial and bright over Ottawa, and the City is slowly emerging from the piles of mud and snow accumulated during the winter and which was more useful for sleighing purposes than picturesque effect. The streets look somewhat curious. The pedestrian can move along for a distance of three hundred yards admiring heap after heap of slush collected by the Corporation laborers, and then all at once lose the prospect in a cloud of dust. But if he would see the picturesque in reality he must visit the Chaudiere Falls, which are beginning to wear their spring aspect, though they have not yet reached the height of their glorious beauty, standing on the Suspension Bridge you can have a good view of nature and art; of nature as the flowing waters of the Chaudiere moves majestically along, and suddenly descends in all their majestic breadth over the Falls, sending upwards and outwards a cloud of spray, that sometimes dazzles the eye of the beholder with its many colored brilliancy; of art he slightly turns his head and sees pile after pile of the Parliament buildings with their chimneys, spires, towers, and all the Gothic luxuriance of irregularity. There is a harmonious blending of nature and art in Hull to the right, with its dingy houses, and the innumerable piles of lumber stretching away in the distance far as the eye can reach until it turns once more for relief to the Chaudiere Falls, and wonders if they will ever stop or (like the idea of the Irishman) if some fine day they will not take it into their heads to astonish the natives and fall upwards for a change.

The transition from sublime water falls to hard times is neither natural nor graceful, but nevertheless it must be made. During the past week, we have had here a labor demonstration, and some think there was a species of politics mixed up with it. (The truth is you cannot turn a *piroette* here without laying yourself open to having gone through a political twist in Ottawa.)—On Tuesday morning a body of workmen, mostly labourers, with a sprinkling of masons and bricklayers, assembled in front of the City Hall and requested "bread or work." They were addressed by Mayor Waller at considerable length. His Worship explained the causes of the present depression, which, for obvious reasons, was felt by the labouring classes of Ottawa in a greater degree than those of any other city, and promised, so far as he could, to induce the Council to begin work, which would necessitate the expenditure of \$350,000, and give work to the unemployed. They gave three cheers for the Mayor, and marched to the Parliament buildings, with the object of having an interview with the Minister of Public Works. This interview was refused them by the Minister, (Hon. Mr. McKenzie,) and the workmen becoming indignant gave three cheers for Sir John. They assembled on Bye-Ward Market Square in the evening and were addressed by several speakers, amongst others by a German socialist, who took the opportunity of airing his peculiar opinions, but made no converts, as his audience peremptorily refused to listen to the end to his blasphemy. Canada is the worst place in the world for Atheism. A deputation consisting of Mayor Waller, the Dominion and local city members, and a few other gentlemen, waited upon the Premier next day and prevailed upon him to see the army of unemployed which, by this time had swelled to fifteen or sixteen hundreds. Mr. McKenzie, surrounded by the Dominion police force, delivered a terse, lengthy address, in which he commiserated their condition, but professed himself unable to relieve it, as the Parliamentary works were complete. He strongly advised them to go to Manitoba, and occupy Government lands, and he promised individual assistance. (He has since subscribed \$50.) The men then dispersed, and I can safely say a more orderly, law-abiding collection of people I have never seen. One hundred and fifty of them were employed, temporarily, on the streets on Saturday, and bread tickets have been since issued to the most destitute. The chief cause of this distress in Ottawa, is that during the past nine years (as Mayor Waller explained) laborers and mechanics have come here from all parts of the Dominion to obtain employment on the Government and Corporation works, which moved side by side. Some of these men brought their families here and settled permanently down. It has now come to pass that the Government Works are almost, if not entirely, finished, the Corporation is at the end of its tether, and hence there is no more work, and consequently a good deal of distress. The surplus labor will have to leave here ultimately, but it does not follow that it need go as far as Manitoba.

Saturday afternoon Mr. McKenzie Bowell, member for North Hastings, and editor of the *Bellefleur Intelligencer*, brought forward his motion calling for papers relative to the payment of \$28,000 to the Hon. Mr. Anglin. Mr. Bowell carries high rank amongst the Orangemen, and has a tall to his name that I could not venture to intrude upon your limited space, so long is it, and so grand, and so venerable. He it was who moved for the expulsion of Riel from the House; he it was who went on the boom of Mr. Johnston of Rallykillbeg a few years ago; and he it is upon whom devolves the duty of mounting the Protestant horse in the House of Parliament. I do not say that proceedings are being taken against the Speaker because he is a Catholic, but I do say that if the Speaker happened to be a Protestant, some one other than the Editor of the *Intelligencer* would have been assigned the task of initiating the attack. The consequences likely to follow (in any case) is that Mr. Anglin will resign the Speakership and his seat, seek reelection, and when elected take a seat in the Cabinet, a position he is entitled to from his ability and eloquence. There is a great crowd in the House, and the debates are listened to and the proceedings watched with intense interest.

PERSONALS.

POWER—Mr. O'Connor Power, M. P., sailed for England on Saturday week.

CURRAN—Mr. J. J. Curran, Q.C., is a candidate for St. Ann's Ward.

CONROY—Bishop Conroy is soon expected to visit Canada.

DEVLIN—Mr. Devlin, M. P., has gone to Colorado for the benefit of his health.

HOWARD—Cardinal Howard is regarded as the greatest living Orientalist linguist.

MAZZINI—Mazzini, the Italian revolutionist, is to have a statue in New York.

WINTER—Judge Winter, of Bonaventure, is going with the Pilgrimage to Rome.

MCGAUVRIAN, M. P. P.—It is rumored that Mr. McGauvra, M. P. P., is about to resign his seat in the Quebec Legislature.

STAFFORD—Father Stafford is continuing his crusade against intemperance with considerable effect.

BELL—(an Irishman)—Prof. Graham Bell, of Salem, Mass., is winning a world-wide name. He is the inventor of the telephone.

FARRELLY—Vicar-General Farrelly, of Belleville, was presented with a testimonial by his parishioners last week. Bishop O'Brien was present.

RACINE—Bishop Racine, of Sherbrooke, and thirty-two clergymen and laymen, have left for Rome with the French Canadian Pilgrimage.

WOOD—The Most Rev. Archbishop Wood is to take charge of a party of Pilgrims from Philadelphia to Rome.

JOE SMITH—It is said that a veritable Joe Smith Bible is to be found in the possession of a printer at Palmyra, New York.

THORNTON—Sir Edward Thornton, British Minister at Washington was the guest of the Governor General last week.

SCOTT—A Mrs. Scott, of Granville, N.S., gave birth to four infants last week. They are all living.

O'GORMAN—Major O'Gorman, M. P., has been seriously ill in London. His native air is fast restoring him to health.

PILGRIMS—It is expected that there will be four hundred thousand pilgrims in Rome on the occasion of the Episcopal jubilee of the Pope.

BRAY—The Rev. A. J. Bray is announced to lecture in Ottawa. Subject: "The Roman Catholic Church."

COSTIGAN—Mr. Costigan is about to revive his motion for Amnesty to O'Donoghue, the college of Riel.

BISMARCK—Bismarck has resigned, but pressure is being brought to bear to induce him to remain in office.

O'LEARY—O'Leary won the walking match of six days, for \$5,000 a side, which ended on Monday, Weston being 22 miles behind.

VALENTINI—Father Valentini, who for many years has been a missionary in China, lectured recently in San Francisco on the prospect of Christianizing the Chinese.

THIERS—Thiers, the French statesman, says that Prussia is no example for France, for the Prussian army, is wholly unlike the French, being "founded chiefly on public destitution."

SCHLEICHER—Rev. A. Schleicher, pastor of the Immaculate Conception Church, Wheeling, W. Va., is about starting a Young Men's Literary Society, for the benefit of the young men of his parish.

JOE BEEF—Joe Beef has lately presented \$50 to the Montreal General Hospital, being the amount realized from the skating rink opposite his restaurant.

PLAMONDON—The Rev. Father Plamondon, *cure* of St. John's Church, Quebec, with a number of fellow pilgrims, left Quebec for Rome and the Holy Land on Monday last.

HAMILTON—Sir William Rowan Hamilton, an Irishman, is said to be one of the greatest mathematicians the world has ever seen since the days of Newton.

SPALDING—Right Rev. J. L. Spalding, Bishop-elect of Peoria, Illinois, has chosen April 22, as the day of his consecration. Cardinal McCloskey will be the consecrator.

HANLON—Edward Hanlon, the Irish Canadian champion oarsman, has challenged two celebrated American oarsmen to row for the championship and \$1,000.

MCCARTHY—The ever generous people of Brockville, Ont., presented the Rev. Father McCarthy, on Easter Sunday, the sum of \$420.00, exclusive of the country part of the mission.

KAVANAGH—Mr. A. M. Kavanagh, M. P., for Carlow, was born without legs or arms, and yet he rides, drives, and does all that most men do, with wonderful dexterity.

WILDE—Lady Wilde ("Speranza") has addressed a poem to Longfellow. It is a token of the appreciation of the American laureate from the Irish patriot poetess.

WALLER—Mayor Waller on Saturday distributed bread among the unemployed workmen in the City Hall Square, Ottawa.

MORAN—Edward Moran, the noted Irish-American painter, will have a large canvas of great power and beauty, the subject being a scene in New York harbor, at the next Metropolitan Exhibition.

CARY—General Cary late greenback candidate for Vice-President was charged with buying a Colorado mine for \$22,000 and charging the stockholders \$50,000. The Court decides that Cary must account for the balance of \$28,000.

DUANE—It is noted in connection with the fact that Carl Schurz is the first German who ever filled a cabinet place, that there have been four foreign-born Secretaries of the Treasury, one of them an Irishman, William J. Duane, who served under the first Irish-American President, Jackson.

TWED—The *Tribune* says Tweed's confession is expected to show that Judges Folgers and Andrews, (both Republicans), of the Court of Appeals, were elected by fraud in New York. Two hundred and fifty thousand dollars was certainly paid to five Senators for the passage of the Tweed charter.

PANTIO IN A CHURCH—New York, April 9.—At a funeral at St. Patrick's Cathedral this morning the drapery about the organ ignited, and a wild rush for the door ensued. The officiating clergymen and laymen severely demanded order and quieted the congregation. Several were slightly injured.

SIANKO—The death is announced of Sianko the oldest male descendant of Confucius; the only hereditary noble in China. He was the lineal male heir of a descendant of Confucius who was ennobled B. C. 202; and as such Sianko enjoyed the title, the governorship of the district around the tomb of the sage, and an estate of 165,000 acres. He moreover controlled all the family, now numbering more than 11,000 persons.

CONTINUED FROM SECOND PAGE.

so many important religious institutions, they must also place impediments in the way of the ministers of the sanctuary to hinder them in the free discharge of their duty; and they have gone so far in this wicked project as to propose a law which has been passed by the Legislative Chamber of orators, and which is entitled the Law of Clerical Abuse, by virtue of which law are made criminal and liable to heavy penalties the acts of Bishops and also of priests which the authors of the said law include under the insidious phrase of disturbing what they call the public conscience and the peace of families. For example the law in question enacts, that all words and writings of every kind by which the ministers of religion shall, in the discharge of their duty think it right to characterise or denounce any decree, regulation or other act of the Government as opposed to the sacred rights involved, or to the laws of God or the Church—shall be liable to prosecution and to penalties, as shall also the action of the publishers or disseminators of such words or writings, from whatever rank or station of ecclesiastical authority they may have emanated. When this law shall have been passed and promulgated, it will be competent to the lay tribunal to judge whether and in what manner a priest, in administering the Sacraments or in preaching the Word of God, shall have disturbed the public conscience or the peace of families; and the voice of the Bishop or of the priest will be able to be restrained or silenced altogether, nay even the voice of the Vicar of Jesus Christ, who, although he is said for political reasons to be in himself liable to no man's censure, yet is adjudged to be punishable in the person of the accomplices in his offence; as a member of the Government in his place in the Legislative Chamber did not scruple to declare plainly in reference to Us that it was no innovation or unusual thing in legislation and perfectly agreeable to the principles and practice of criminal jurisprudence, that the accessories to an offence should be made amenable to punishment, when the principal offender himself could not be so made. From which it is understood that, in the intention of those in power, this law is a hostile weapon aimed even at Us, so that whenever Our words or acts may happen to offend against it, the Bishops or priests who shall publish Our words or execute Our commands may undergo the penalties of that pretended crime, of which We as principal shall be adjudged to be chargeable with the legal responsibility.

Behold then, Venerable Brethren, how not only so many defences and so many institutions, the growth of ages, and the survival of so many convulsions, and so necessary to the administration of the Church have been overthrown amongst us by hostile violence and demolition, but things have come to pass that the sublime office of teaching and of watching over and of providing for the salvation of souls, conferred on the Church by her Divine Founder, is wickedly interrupted, and the severest penalties enacted to silence the voice of her ministers, who, when they teach the people to observe all those things that Christ commanded, when they are instant in season and out of season, when they reprove, entreat, rebuke in all patience and doctrine, do the thing which is commanded them by Divine and by Apostolic authority. We pass over in silence the other dark machinations of the opponents of the Church to which as We well know are not wanting the counsels and instigations of some of the Ministers of State, and the object of which is to bring days of even greater tribulation on the Church, or else to produce occasions of schism when the election of a future Pontiff shall take place, or to obstruct the exercise of the spiritual authority of the Bishops set over the Church in Italy, on which account We have recently been compelled to declare it allowable that the acts of canonical institution of the said Bishops be exhibited to the secular authority, in order to obviate, so far as is in Our power, a most fatal conjuncture of affairs in which it was no longer the possession of the temporalities that was at stake, but the consciences of the faithful, the peace of those consciences and the cure and salvation of souls which is the supreme law to Us—were put to hazard. But in all that We have done to ward off the worst dangers, We would have it once more publicly recognised that We do altogether condemn and reprobate the unjust law called the Regium Placitum; and We plainly declare that it is injurious to the Divine authority of the Church, and a violation of her liberty.

And now having so far exposed those things, omitting many others which We might lengthen Our Allocation to deplore, We put the question: How is it possible for Us to govern the Church under the domination of a Power which continually takes away from Us every means and protection needed for the exercise of Our Apostleship, which obstructs every path, and daily casts in Our way new hindrances and new difficulties and ever lays new snares and ambushes? Truly We cannot enough wonder that men should be found in whom We know not whether levity or malice predominates, and who either in the public journals or in special writings, or in unblushing speeches delivered at many public meetings endeavour to make it believed and to persuade the people that the present position of the Sovereign Pontiff in Rome is such, that even placed as he is under the domination of another Power he enjoys full liberty, and is able peacefully and fully to discharge the duties of his spiritual Primacy. They lose no opportunity of publicly asserting that opinion, whether it be when Bishops and Faithful come from foreign countries to visit us, or when we admit to Our presence the pious assemblies of the Faithful, or when We, in Our addresses to those assemblies, lament the impious aggressions on the Church; yea, they of set purpose and craftily endeavour to impress the unreflecting with the belief that We do in reality enjoy full power and liberty both of speech and of receiving the Faithful and of administering the Universal Church. Wonderful it is to Us that they can unblushingly assert this as if the performance of those alleged acts were fully and entirely in Our power, and as if in them were comprised the whole government of the Church belonging to Our office. For who can be ignorant that the liberty of action which they so loudly assert is dependent, not on Us but on the will and pleasure of the rulers, so that We are only able to do those acts to such extent and so long as it is not prevented by them? And how completely Our freedom of action is dependent on their will and pleasure is shown and proved, were all other proofs wanting—by that most recent law which We have just deplored, by which the free exercise of Our spiritual power, and of the administration of the Ecclesiastical order, is subjected to fresh constraint and intolerable oppression. If they have left Us the power to perform some acts because they know how important it is for them that We should be believed to be free under their domination, yet how many most weighty, most necessary, and most essential things are there connected with the formidable burden of Our ministry, for the real and due performance of which We, while subjected to their domination, are without all necessary means and liberty? We indeed could wish that those who write or speak the things We have referred to would but glance at the things that are happening around Us, and freeing their minds for a moment from the prejudices of party, would judge whether it can be truly said that the power of ruling the Church divinely committed to Us can be compatible with the state to which the rule of the invaders has reduced Us. We could wish them to recognise the insults, the abuse, the contumelies that even in the Deliberative Chamber of the Peo-

ple are poured forth against Our humility; insults respecting which We indeed forgive the wretched men who offer them, which constitute a very great offence to the Faithful, whose common Father is outraged, and which tend to diminish the respect, authority and veneration due to the office of the Vicar of Christ which We, though unworthy, sustain. We could wish them to be witnesses of the reproaches and calumnies with which both Your most august Order, and the sacred Authorities of the Church are in every way assailed to the great injury of their administration; to be witnesses of the mockery and ridicule with which the august rites and institutions of the Catholic Church are dishonoured, of the insolence with which the holiest mysteries of religion are profaned; that they could behold the impious and atheists decorated with the tokens and trappings of public honour; while on the other hand those religious supplications and processions which the ancestral piety of the people of Italy has always been accustomed at solemn seasons freely to celebrate, are forbidden. We could also wish that they knew the blasphemies, which, unpunished, winked at by the Government are hurled against the Church in the Legislative Convention in which the accusation of subversiveness and aggressiveness is brought against the Church herself, and her liberty is called a wicked and fatal principle; and her doctrines are characterised as erroneous and as opposed to the well-being and morals of society; and her power and authority denounced as pernicious to the social bond. Nor can the vaunters of Our pretended liberty deny the manifold and incessant occasions prepared for the express purpose of corrupting thoughtless youth by inflaming their animal passions and of utterly eradicating the Catholic faith from their minds. If those persons would only traverse the streets of this city, which by reason of its being the See of Blessed Peter is also the seat and capital of Religion, they could very well judge whether or no the temples of non-Catholic worship in these days erected, the schools of corruption spread in every direction, the many houses of perdition everywhere established, obscene and filthy sights presented to the popular gaze—whether all these things together constitute a situation that can be supportable to him who by virtue of his Apostolic office is in duty bound and earnestly desires to obviate these many evils, but on the contrary is deprived of all means and resources and of all exercise of power by which he could apply the needful remedies to even one of so many evils, and rescue souls rushing to destruction. Such then, Venerable Brethren, is the state to which We are compelled to submit by the act of the Government dominant in this city; such is the liberty and faculty of exercising Our ministry of which they abuse the name and which, as they unblushingly assert, We enjoy; the liberty forsooth of witnessing the demolition, daily growing worse, of the order and constitution of ecclesiastical affairs; of beholding the destruction of souls, while We can do nothing effectual on Our part and undertake nothing towards the reparation of so many mischiefs. These things being so, must not that be considered a new and bitter jest and mockery which is often said, that We ought to initiate counsels of conciliation and concord with the new rulers, when the principle of such conciliation could on our part be nothing else than an utter betrayal not only of the fundamental rights of this Holy See which We, on Our elevation to this Supreme Chair received to guard and to keep as a sacred and inviolable deposit but also a betrayal of the Divine ministry committed to Us for the salvation of souls, a betrayal of Christ's inheritance into the hands of an authority such, that its whole efforts are directed to annihilate, if that were possible, the very name of the Catholic religion? Now assuredly is displayed in a clear light and in every point of view to the whole world, the value, the validity, and the trustworthiness of those concessions with which, as in mockery of the faithful, Our enemies ostentatiously present themselves in favour of the liberty and dignity of the Roman Pontiff, which liberty and dignity should repose as on a foundation on the arbitrary caprice and hostile will of a Government possessing the power to adapt, maintain, interpret, and give effect to them according to its own designs and principles, and at its own pleasure. No, no; certain it is that the Roman Pontiff is not and will not be in possession of full liberty or full freedom of action so long as he is the subject of others that rule in his own city. Never at Rome can his position be other than that of Sovereign Prince or of a captive; nor can the peace, security, and tranquillity of the Catholic Church ever exist so long as the exercise of the Supreme Apostolic Ministry is subjected to the conflicts of parties, the caprice of those in power, to the uncertainties of political elections, or to the schemes and proceedings of crafty men, who place expediency before justice.

But do not suppose, Venerable Brethren, that distressed and weighed down as We are with such great evils, We lose heart or that Our confidence fails with which we await the decrees of the Omnipotent and Eternal. When we formed the resolution after the seizure of Our dominion at Rome of remaining there rather than seeking a tranquil refuge in foreign lands, with the intention of keeping watch at the tomb of the Blessed Peter for Catholicity, We never ceased, with the help of God, to battle for the defence of His cause, and still daily do We battle, nowhere giving ground to the foe save when forcibly driven back; in order to defend the few things that still remain from the violence of the robbers and those that strive to pervert all things. And when all other succours have failed Us by which We could defend the principles of the Church and of religion, We have used the agency of Our voice and Our expostulations, of which fact You are witnesses who have shared a common danger and a common grief with Us; many times have You listened to Our words publicly uttered, when We either denounced new crimes and protested against the increasing violence of the enemy, or when with appropriate warnings We instructed the faithful not to be led astray by the wiles of the wicked nor the specious pretences of religious hypocrisy, nor by the noxious teaching of false brethren. O that they to whose office it belongs and most concerns to uphold Our authority and manfully to defend the cause than which none is more just and holy—would at length lend their ears and apply their minds to Our utterances! For how can they fail, wise as they are, to perceive, that it is vain to expect solid and real prosperity in nations, peace and order amongst peoples, or stability of power for those that sway the sceptre, if the Church's authority, which holds together all rightly constituted communities in the bond of religion, be with impunity violated and set at naught, and the Church's Supreme Head be debarrated from the enjoyment of full liberty in the discharge of his ministry and be subjected to the will of another Power.

We rejoice indeed at one happy event, namely that Our utterances have been most gladly and with great fruit received by the whole Catholic People firmly united to Us in the bonds of filial piety; the continual and reiterated testimonies of affection which We receive from them confer the highest glory both on them and on the Church, and bid Us hope for more joyful days to dawn on the Church and on this Apostolic See. Truly We can hardly express adequately the delightful consolation which We receive, although destitute on all sides of effectual aid—when We behold the noble emotions and generous affections which springing up, spontaneously are propagated every day more widely even amongst the most distant nations, how they take the part of and make common cause with the Roman Pontiff, and with Our humility, and defend its dignity. The liberal subsidies which reach

Us from all parts of the world, to enable Us to provide for the pressing necessities of this Holy See, and the crowds of Our numerous children who flock from all nations to this Vatican palace to testify their devoted loyalty to the visible head of the Church, are also pledges of the sentiments of the faithful, for which We are quite unable to return sufficient thanks to the Divine Goodness. We could wish, however, all to understand, and it may serve as a salutary proof of the essential value and real significance of those pilgrimages which We see so often repeated at the present time when the most furious war is waged against the Roman Pontiff. Assuredly the value of those pilgrimages is not only that they are demonstrations of love and obedience on the part of the Faithful towards Our humility, but they also afford a manifest token of the solicitude and anxiety that agitate their hearts because the common Father is living in a wholly abnormal and incongruous condition. Now this anxiety and solicitude will not be allayed, nay will and ought to go on increasing, until possession of full and real liberty be restored to the Pastor of the Universal Church.

Meanwhile, Venerable Brethren, We desire nothing more earnestly than that Our words may penetrate beyond these walls even to the uttermost ends of the earth, in order that Our most grateful feelings may be signified to the Faithful of the whole world for the noble proofs of filial affection and obedience which they continually exhibit. We also long to thank them for the pious liberality with which they, forgetting their own exigencies, send assistance to Us, knowing as they do that all that is given to the Church is an offering made to God; and to congratulate them on the magnanimity and courage with which they despise the rage and mockery of the impious; and to profess ourselves obliged to them for the eagerness with which they are hastening to offer Us the demonstrations of their love to celebrate the anniversary of the day on which, fifty years ago, We although unworthy, received the office of Episcopal consecration. Equally too is it Our earnest wish and desire that all Pastors of Churches spread far and wide throughout the whole world, receiving these Our words may be incited by them to make known to their flocks the dangers, attacks, and troubles every day growing more grievous, with which We are distressed, and to assure them, that, let the issue of affairs be what it may We shall never desist from denouncing the iniquities perpetrated before Our eyes; but that it may possibly come to pass by reason of the laws lately brought forward, and of others still more severe which are threatened, that Our voice may only be able to reach them more seldom and with great difficulty, on account of the obstacles that may be interposed. Nevertheless under these circumstances, We urge the Pastors to warn their flocks not to be led astray by the fallacious arts by which fraudulent men strive in their speeches to invent and misrepresent the real situation in which We are placed, either concealing its real acerbity or vaunting the liberty they pretend We possess, and asserting that Our power of action is subjected to no arbitrary control; whilst We are able to sum up the whole matter thus in a few words; namely, that the Church of God in Italy suffers violence and persecution; the Vicar of Christ enjoys neither liberty, nor the unfettered or complete use of his own power.

Such being the situation, We deem nothing more opportune, We desire nothing more earnestly, than that all Prelates, who by manifold proofs have bravely given evidence of their admirable unanimity in maintaining the rights of the Church, and their distinguished loyalty towards the Apostolic See, would stir up the Faithful over whom they preside, that by all means that are legal in their respective countries, they would urge upon their rulers a more careful consideration of the serious position in which the Head of the Catholic Church is placed and to the adoption of effectual plans for the removal of the obstacles to his real and plenary "independence." And forasmuch as it is Almighty God alone who can pour light into men's minds and turn their hearts, not only do We beseech You, Venerable Brethren, that You would, at this season especially, supplicate Him with fervent prayers, but We also urgently exhort the Pastors of all Catholic peoples to take care to assemble their faithful congregations in the consecrated temples, and there, from their inmost soul pour forth their humble petitions for the safety of Our Mother the Church, for the conversion of our enemies and for the termination of our so grievous and so widely extended ills. We have confidence that God will accept the prayer of the people that call upon Him, and in those who hope in His mercy.

And now, Venerable Brethren, let us be strong in the Lord and in the power of His might; let us put on the armour of God, the breast plate of justice and the shield of faith, let us fight strongly and bravely against the powers of darkness and the wickedness of this world. Now of a truth has the fondness for disturbing and throwing into confusion all things come to such a pitch, that like a raging torrent, it threatens to drag all things headlong, and not a few of those who have been the abettors and partisans of revolution now look back in alarm terrified at the results of their own work. But God is with Us, and will be so even to the consummation of the world. Those ought to be afflicted of whom it is written: "I saw that they who work iniquity and who sow griefs and reap them, have perished by the breath of God, and have been consumed by the spirit of His wrath." But for those that fear God, and strive in His name and hope in His power there is laid up in store mercy and protection. We cannot doubt that when His is the cause, and His the battle, He will help to victory those that contend for Him.

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