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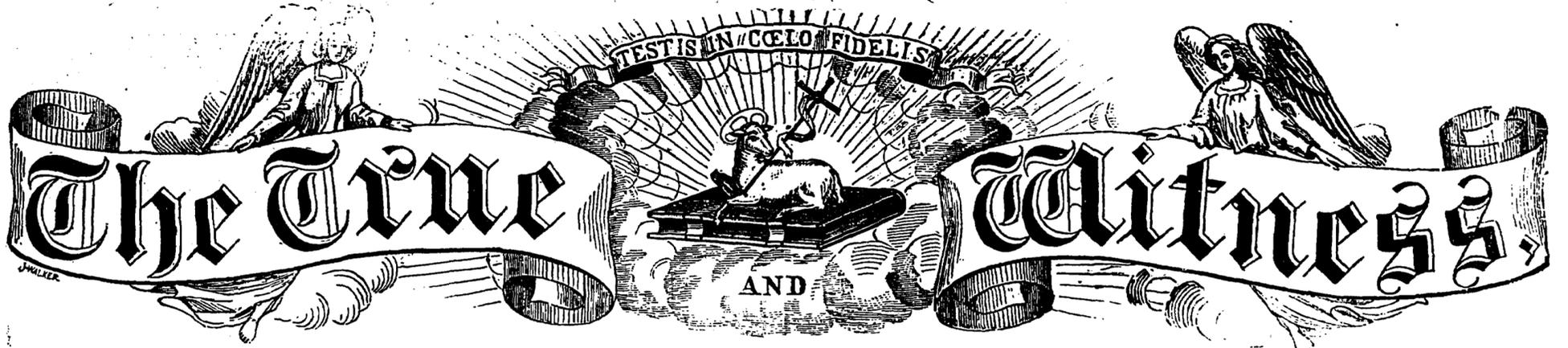
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CATHOLIC CHRONICLE.

VOL. XXVII.

MONTREAL, FRIDAY, APRIL 6, 1877.

NO. 34.

ANSWERS TO CORRESPONDENTS.

"J. M."—Writes to urge us to agitate for a Catholic daily paper. The letter is a long and an able one, but we fear the time is not opportune for such an undertaking. That we shall have a Catholic daily paper in Montreal before long we believe, but just now the depression in trade, renders the prudence of the undertaking doubtful.

"The Mission at St. Ann's.—Crushed out up to the present, and now too late.

"B. F."—We do not know the gentleman to whom you write.

"J. J."—We fear your suggestion would have no chance of being taken up by the Government.

"John I. F. M. L."—Too late, otherwise we would have published the most of it.

"Hereafter."—Too long.

"Spectator," did not send his name and address. The coin enclosed in the letter, has been returned to the address given.

F. N. L. Kirkfield.—Many thanks for your good wishes. We would gladly insert your letter, but you will understand why we hesitate.

JUST PUBLISHED.

Capt. Kirwan's lecture (in pamphlet form) in reply to Rev. Mr. Bray, on the "Romish" Church, for sale by Messrs. D. & J. Sandler & Co., 275 Notre Dame street, and Messrs. Battle Bros. & Sheil, 21 Bleury street, Montreal. Price 5 cents.

MISSION AT PRESCOTT, ONT.

Last month the Roman Catholic inhabitants of Prescott and vicinity were edified by the first mission ever given in this section. The mission, which was conducted by the Rev. Father Glackmeyer, S. J., commenced on Sunday, the 4th ult., and was prosecuted with the utmost diligence and zeal until the following Sunday. Father Glackmeyer was assisted in the pious work by our beloved pastor, Father O'Donnell, the Very Rev. Father Walsh, Administrator of the Diocese of Ogdensburg, in the absence of Bishop Wadhams, the Rev. Fathers Jeannotte, Lerose, Killehen, McCarthy and Fournier, of Ogdensburg, and Rev. Fathers Chisholm, E. H. Murray, and Kelly of this Diocese. Every day from early morning until late at night the Rev. gentlemen were engaged in hearing confession, and a truly gratifying result of their labors is found in the fact that over 1450 communicants received the Blessed Sacrament during the week. Every morning after Mass, and every evening before Benediction, Father Glackmeyer delivered instructions, pregnant with wholesome advice to his hearers, and sermons upon the Sacraments and Doctrines of the Church which, replete with logic and adorned with every quality of the highest eloquence, carried conviction to the minds of his listeners and enlightened them to the Divine beauty and saving precepts of the Catholic Church. Morning and evening the Church was crowded to excess, and many Protestants availed themselves of the opportunity afforded of hearing the preaching of one of that celebrated Order of the Church which has done so much throughout the whole world towards enlightening the mental darkness of man. Some, no doubt, attended with the expectation of hearing a great deal of what has been called "Jesuitical intolerance," but they were disappointed, for not one word of uncharitable language issued from Father Glackmeyer's lips, but everything he said was consistent with his sacred mission as an exponent of God's word, and in keeping with the universal and immutable practice of the Catholic Church—that of peace and charity towards all mankind.

During the mission a number of our separated brethren derived from Father Glackmeyer's preaching a realization of their errors, and immediately placed themselves under instruction with a view of becoming converts. Six were baptized before Father Glackmeyer's departure, and several others will be, in a short time, received into the Church.

On Saturday, the 11th ult., Father Glackmeyer preached the last sermon of the mission, after which he alluded in feeling terms to the good work which had been performed during the week, and earnestly thanked the Rev. gentlemen who had so kindly rendered him assistance. At the conclusion of the services Father O'Donnell advanced to the railing of the sanctuary, and on behalf of the Catholics of Prescott, presented Father Glackmeyer with a purse of \$275 which he urged him to accept as the inadequate offering of a grateful people to whom he had endeavored himself during his brief sojourn in Prescott by his kindly and affable manner and by the sincere desire he had displayed to lead them into the way of a better life. Father Glackmeyer was visibly affected at the unexpected gift and replied that he would ever retain a joyful recollection of his first visit to Prescott, not because of their liberal donation, which, of course, would be handed over to his superior, but because he had observed in them so much good will towards himself and further on account of the kindness, and hospitality he had received from their pastor and themselves.

For this mission and the many and inestimable benefits which will undoubtedly flow from it the Catholics of Prescott, have reason to feel deeply grateful to their zealous and painstaking priest, Father O'Donnell, to whose vigilant care for their spiritual interests they are indebted for Father Glackmeyer's visit. However, if possessing the love and entire confidence of his parishioners he may return for his fatherly care and attention, Father O'Donnell is certainly, in some measure, repaid, for we venture to say, that in no parish in this or any other country does a Priest enjoy greater popularity among his people.—*Con.*

THE CANADIAN PILGRIMAGE TO ROME.

This Pilgrimage to Rome, for the celebration of the Fiftieth Anniversary of the Episcopate of Our Holy Father Pope Pius IX., is definitely arranged to start from New York on Saturday the 21st of April—three weeks from now, by the good Inman Steamer, the *City of Brussels*. The entire plan and management of this Pilgrimage has rested with the Committee in Canada. The Committee formed in New York is no part of the management. It is formed, out of Catholic charity, to see that a Band of Catholic Pilgrims, going to Rome, through New York, shall not pass through it, as if it were altogether a Pagan city. This Committee is composed of the Rev. Father O'Farrell, of St. Peter's Church, Eugene Kelly, James Lynch, President of the Irish Emigrant Society, and of St. Vincent de Paul's Society, John D. Keiley, Jr., Knight Commander of the Order of St. Gregory the Great, Patrick Farrelly, and Wm. J. Hughes.

Numerous applications have been made to members of the New York Committee, by persons wishing to join this Pilgrimage. Chevalier Keiley, the Chairman of the New York Committee, is very willing to give us any information in his possession, but states that the New York Committee has nothing to do in the management of Canadian Pilgrimage, except, courteously, in Catholic charity, to further its welfare.

As a large shipper of Cotton and Tobacco to foreign parts, Chevalier Keiley's relations with the Transatlantic Steamship lines have enabled him to be of much service to the Pilgrimage from Canada. Exceedingly favorable arrangements have been made, both as to rate and to time, for the ocean passage, going and returning. The estimate made, as to the cost from New York to Rome, by way of Lourdes, is three hundred dollars in gold, which includes ocean transit, going and coming, and good for a year, and the transit across Europe, by Lourdes, to Rome, including ordinary hotel accommodations, and railroad ticket, without hotel expenses, for return from Rome to Liverpool. English-speaking Americans desiring to make part of this Pilgrimage, have still an opportunity.—*N. Y. Freeman's Journal.*

ARCHBISHOP HANNAN.

In noticing the appointment of Dr. Hannan to the Archbishopric of Halifax, the *Recorder* of that city says:—

"From the moment of the late Archbishop's death every one looked upon Dr. Hannan as the person best qualified to succeed Dr. Connolly, and for several months past it has been well-known in Catholic circles that he had been elected for the position by the Bishops of the Ecclesiastical Province, whose important duty it was to choose a chief pastor for the metropolitan city of Halifax. The Holy See has confirmed their Lordships' nomination, and the Catholics of Nova Scotia and of the Lower Provinces are to be congratulated in having as Archbishop one so eminently qualified to rule over them as Dr. Hannan and one who is the unanimous choice of prelates, priests, and people. During the Vatican Council in 1870, Dr. Hannan was appointed to the Episcopal See of St. John's, Newfoundland, made vacant by the death of Bishop Mullock; but he declined the honor, preferring to remain with the people of Nova Scotia and of Halifax amongst whom he has labored as priest for upward of thirty years. With the priests of his diocese he is universally popular, many of whom have been trained under his care, and all of whom have had constant recourse to him as Vicar General, for advice any direction in the exercises of their ministerial duties. With his own people he is held in the highest respect and esteem, and in many ways he is endeared to them for the warm interest he has ever taken in their spiritual and temporal welfare. But to the poor man in an especial manner he has always been a kind benefactor and a tender father. The Society of St. Vincent de Paul, which he established in this city some twenty-five years ago, and which he has so successfully directed ever since, is proof of his labors in behalf of the needy and the destitute. He was a member of the Board of School Commissioners for the city of Halifax for more than a quarter of a century. During all that period the many gentlemen, both Protestant and Catholic, who sat with him at the Board will say that there never was a more efficient nor a more painstaking Commissioner than Dr. Hannan. On his retirement, a few years ago, he was presented with a highly complimentary address by the teachers of all denominations, bearing testimony to the kindly interest he had taken in themselves and their work and expressing their sincere regret at his withdrawal from the School Board. With all classes in the community Dr. Hannan is universally popular, and the general feeling in the city since the announcement of his elevation to the Episcopate has been made public, is that he is a worthy successor of Dr. Connolly, and that he will rule the Archdiocese of Halifax wisely and well."

"OLD CATHOLICS" RETURNING TO THE FAITH.

A source likely to be well informed says that, besides Father Schœpf, of Salsdorf, Baden, three other Jansenist priests have brought consolation to our Holy Mother the Church by their conversion, which is believed to be sincere. The "Old" Priest of Ephenhofen, in the Grand Duchy of Baden the priest Kuffiski, formerly vicar at Gratz, in Posnani, and Father Alphonsus, Conventual, of Oggersheim, have returned to the fold of their Mother, the latter after holding a Jansenist appointment for two years in Switzerland. He has even applied for re-admission into the Order he was so unfortunate as to leave. It may also be of interest to mention among the Protestants who have embraced Catholicity the two Barons von Schierstaedt, one of whom was formerly a Lieutenant of Lancers at Potsdam, and who made his abjuration some three months ago; and the other, Hermann, is from Dahlm, near Goerzke; district of Magdeburg, in Paderborn. Baron von der Borch has recently become a Catholic at Munster, and the Chief Councillor of the Regency, Franz, has followed the example of his family and made his abjuration at Liegnitz, in Silesia.

"NO NO, PIO NONO."

The notorious punster from whose lips "No no, Pio Nono" fell, must be somewhat chagrined to discover that his betters do not share his irreverent jest, upon the great old man in Rome. Protestant Princes, Dukes, and Earls, Lords and Commons, all agree in respect for Pius the IX. Aye even her Majesty the Queen, entertains a profound respect for the Pontiff, and we learn from a contemporary that:—

"Queen Victoria intends to have a magnificent tableau painted representing the Pope and all his Cardinals. It is her admiration for Pius IX. which prompts her to this. Several artists have been appointed to visit the Cardinals and ask permission to take their portraits, as photographs are deemed unsatisfactory. The portraits of several of the Cardinals have already been taken in Rome."

THE ANNUNCIATION OF THE BLESSED VIRGIN MARY.

The happy moment decreed from all eternity for the reconciliation of lost man with his offended Creator being come, the angel Gabriel was sent to announce the joyful tidings to a Virgin, whose name was Mary, of the house and family of David, and to declare to her that she was selected to bring forth a child, who should deliver his people from their sins, and who should reign in the house of David, his father, for ever. This glorious event had been foretold by the prophet Daniel four hundred years before, and six months previous to this an embassy from heaven had announced to Zachary that Elizabeth, his wife should bring forth a son, who should go before the face of their great Deliverer, and prepare his ways. The angel Gabriel entered into the house where Mary was alone, and saluted her with these words: *Hail full of grace, the Lord is with thee: blessed art thou amongst women.* The holy virgin, alarmed at the appearance of the angel in her private apartment, for he bore the resemblance of a young man, and still more troubled at the import of his words, thought within herself what manner of salutation this could be. And the Angel said to her *Fear not Mary, for thou hast found grace with God. Behold thou shalt conceive in thy womb, and shalt bring forth a son: and thou shalt call his name Jesus. He shall be great, and shall be called the son of the Most High, and the Lord shall give unto him the throne of David his father: and he shall reign in the house of Jacob for ever, and of his kingdom there shall be no end.* These great and glorious promises did not remove the difficulty which weighed most on the mind of Mary. She had hitherto preserved her virginity unspotted, and rather than lose her virginity which she supposed must be the case, she had rather forego the high dignities and honours to which she was to be raised. *And Mary said to the angel: How shall this be done, because I know not man? And the angel answering, said to her: The Holy Ghost shall come upon thee, and the power of the Most High shall overshadow thee, and therefore the Holy that shall be born of thee shall be called the son of God. Mary on hearing this consoling declaration, immediately gave her assent, saying: Behold the hand-maid of the Lord, be it done unto me, according to thy word.* And the angel instantly departed. That moment the mystery of love and goodness, promised to the world 4000 years before, was wrought on earth. That moment the word of God was for ever united to our humanity. That moment God began to have an adorer, who is infinite, and the world a mediator, who is omnipotent. But what tongue can express the inward feelings and affections which then filled the glowing heart of the most pure mother of God? What light shone in her understanding to penetrate the mysteries and the excess of the unfathomable goodness of God! But let men, who have been redeemed, exult and praise, returning to God their best homage of adoration, thanksgiving and love. For the performance of this duty it is that the church has appointed this present festival. It was the hope and comfort of all the ancient saints, and the great object of all their earnest prayers, tears, and sighs.

CATHOLIC VS. PROTESTANT MISSIONS.

A Protestant Minister of England, Rev. Josiah Cox, lately drew a contrast between Protestant and Catholic labors among the heathens, not at all flattering to the former. He knew of what he spoke by personal knowledge. While Protestant missionary societies spent yearly millions of dollars to Christianize the heathen, conversions were rare and doubtful. The apostles of Protestantism were so luxurious, that the immense fund given for their support fed only one hundred and thirty-two missionaries. On the other hand, the poverty of Catholics supported five hundred and ten Bishops and Priests, because they practised the poverty and self-denial of the Gospel. Their converts in Japan, China, Tibet and Tonquin, according to the same Protestant testimony, ran up into the millions, and the number is miraculously growing from day to day. With the fearless courage of martyrs these bearers of the Cross penetrated into lands where the face of a Protestant missionary was never seen. Praise from such a source is praise indeed.

LAST ALLOUUTION.

The allocution delivered last week by his Holiness the Pope has found an echo in every country in Europe, and not a few Protestant journals have pronounced that Pius the Ninth's indictment of the Italian government is well sustained by the evidence. Stung to action, probably, by this circumstance, the Italian Minister of Grace and Justice has issued a circular to the procurators-general, asserting that the allocution "replics with ingratitude to the freedom granted to the Church in Italy, the like of which exists in no other country." Such brazen lying will hardly deceive anyone, and it scarcely needed the reiteration by the Pope, on Tuesday, of his principal charges against his local adversaries to reveal the real nature of the conflict in which that band of footpads and tyrants are now engaged.—*Nation.*

VILLA MARIA.

The following letter from a friend, who visited Villa Maria Easter Sunday last, will be read we are sure with interest by the many friends of that noble institution:—

APRIL 2nd, 1877.

MR. EDITOR,—We had heard already a great deal concerning the development given to musical talent under the tuition of the ladies of Villa Maria, but yesterday it was our good fortune to be able to appreciate it ourselves, having accompanied a friend, who wished to assist at the Benediction of the Blessed Sacrament in the above mentioned institution. I must say, we were perfectly charmed with both music and singing. The selections were in the best taste and expressive of that joy and triumph which Easter alone can inspire.

The Solos were executed in a manner worthy of our best artists. The ensemble, with accompaniment of organ, piano, harp, and guitars was truly grand; the whole reflecting the highest credit on the ladies charged with the musical department. If we add to this, the beauty of the Chapel, containing nearly two hundred pupils, wearing white flowing veils, and wrapped in deep devotion, the effect was calculated to raise our hearts to that grand *Easter in Heaven*. One of the Ladies graciously invited us to visit the Establishment, but our time being limited, we were obliged to decline, promising to avail ourselves of the privilege during the Summer months, when this abode of Religion, Science and Art must indeed be an earthly Paradise.

THE POPE'S JUBILEE.

The Catholic members of the British House of Commons, who, we need not say, are all representatives of Irish constituencies, took action the other day in the matter of the approaching jubilee of the Holy Father. They resolved to present his Holiness with a suitable address, and appointed Lord Robert Montagu, The O'Connor Don, Mr. A. M. Sullivan, Major O'Reilly, Mr. O'Shaughnessy, and Chevalier O'Leary to prepare the draft. It is not unlikely that they will also resolve to send a deputation to Rome on the 3rd June. Such a course of proceeding will command the hearty approval of the Catholic people of Ireland; and we are sure that no tribute will be laid at the feet of Pius IX. which will be hailed with greater satisfaction than that of the elected representatives of a nation so famed for its devotion to the Church.

THE LAND DEBATE.

The discussion on Mr. Butt's Land Bill is over for the season, and the result is not remarkably full of promise. Eighty-four members voted for the second reading, and three hundred and twenty-three against it—in other words, nearly three-fourths of the members present were its enemies. The utmost that can be said in regard to its prospects is said when we mention that last year only fifty-six voted for it. The number of its friends is consequently increased by one-half, small as the number is. This increase comes, of course, out of the mass of British members. Ireland, which sends over a hundred members over to London, cannot rely on one-half of that number, even in a case of this kind. Only forty-six Irish members voted for the Bill!

The debate was opened by Mr. Butt, who, although unwell and quite hoarse, would not forego the right of watching over the fortunes of his offspring. The objection was first and most emphatically raised by O'Connor Don—yet the removal of the clause did not conciliate the Member for Roscommon, who made an attack upon the Bill, during the debate. Mr. Herbert, from Kerry, jumped up immediately to denounce it. "Fixity of tenure" shocked him. What was that? A bestowal on tenants of what belonged to the landlords! Since when did it belong to them? We ask in our turn—only since landlords decreed in a Parliament of landlords that landlords should have fixity of tenure, and tenants should be naked at their mercy.

Mr. Blennerhassett replied in an elaborate speech, and Mr. King-Harman supported the Bill, in his first speech—an honest oration, made more impressive by his narration of certain facts touching oppression by middlemen.

It seems to be resolved by the British Parliament and Government that the land struggle and land warfare shall not yet be allowed to give way to peace.

THE FRENCH ARMY.

The re-organization of the French Army is still of France the chief business. The improvement of the army in discipline, drill and equipments is so marked as to arrest the attention of those who know what armies ought to be, and what the French Army was under the reign of Napoleon III. M. Thiers has been making interminable speeches on the army in his committee. The subject before the committee is the proposition made by M. Laisant that enforced service in the army should be reduced to three years. M. Thiers never gave a willing consent to the reduction during his Presidency of the Republic from the seven years' service of the old law of 1832. It is no secret that he would have preferred a limited conscription, or at least a general conscription, with the power of purchasing exemption, to the universal service, passed despite his wishes and he is entirely opposed to the limited period of one year, under the standards accorded to pass a certain examination. He has been making interminable speeches on the subject during the past few days, and there is no doubt he has the Marshal and Minister of War on his side, as well as a bare majority of his committee, in his recommendation of the rejection of the Laisant proposition. M. Thiers' great argument is that in three years it is impossible to make good sub-officers, or what we call non-commissioned officers, and he truthfully declares that France is likely to have crowds of men in uniform, not soldiers under arms in a few years. He believes that a couple of hundred thousand of well-trained men to be better than a million of the others. But he forgets that France has to do with the trained millions of Germany.—*Catholic Telegraph.*

AN INFERNAL MACHINE.

On St. Patrick's Day, a procession of home-loving Irishmen was expected to pass along the Wall of Derry. Their principle is simple and clear; they claim equality for all Irishmen, and freedom for their native land.

There are, however, in that city some Unionists—of the old, vulgar and ferocious type which made the name of "Yoman" infamous. Certain of these, writhing like venomous snakes at the prospect of a peaceful procession of Ireland-loving people, devised a diabolical plot. They got powder, scraps of iron, a vessel and a fuse; they arranged these with fiendish hate, and carried their infernal machine to the Wall, placing it near where the procession should pass. The fuse being lighted would burn for a given time, and then—it was expected—there would be a horrible explosion, and the limbs of men, women and children would be rent from their mangled bodies, and a torrent of Christian blood splashed over the hideous scene.

The plot was laid with terrific care, but, through the Providence of Heaven, it failed. The Wall is an exposed place, and the infernal machine was discovered before the fearful catastrophe could take place.

Now, we demand—and it is little to demand—that nothing shall be allowed to stifle or stay inquiry into this horrible crime until the criminals shall have been brought to justice. And we also demand that the Government shall show its detestation of so hideous an offence by offering a large reward for the detection and punishment of the criminals.

It is the urgent duty of the Home Rule members to see that those who walk in procession in Ireland, on a National Festival, shall not run the risk of being mutilated and murdered, merely because they love their native land.

ABSENCE OF CRIME IN IRELAND.

The assizes are now nearly over, and the tale to be told of the state of crime throughout the country is one that will give the highest satisfaction to all but the advocates of coercion. Take, for instance, the province of Connaught, as referred to in the charge of the Chief Justice to the grand jury of Galway county the other day. "The cases to go before you," said he to the members of that body, "are few in number, of a trifling and unimportant character, and not calling for any observation from me. I have read the county inspector's report, and it shows the county to be in a peaceful and quiet state, and comparatively free from crime. I am happy to say that throughout the whole circuit the same exceedingly satisfactory state of things prevailed." Nevertheless, the law which prevails throughout the whole circuit actually assumes the reverse of this state of thing.

THE PANIC AT ST. XAVIER'S, N.Y.

At the inquest on the bodies of the women killed during the panic at St. Francis Xavier's Church, New York, Mr. Adams, Superintendent of Buildings, deposed:

"The Church of St. Francis Xavier was examined by our department two years ago and a report was made to me; the stairs are winding; it is an open question as to the safest plan—platform or winding stair: the winding stairs are considered safest; I considered the stairs safe when I made the examination; I have examined the doors which lead from the body of the church and those which lead from the gallery and corridor; I do not think the science of architecture can construct a building which would be safe in case of a panic; the passage-way unless some of the people fall, and then a wider passage-way would not prevent it. My assistant has made an examination of the church since the accident, and has not suggested any improvement. I think a hand-rail is good on a long, straight staircase, but do not consider it good or necessary in a spiral or winding stairs, as the curve acts as a brake. I consider it worse in a case of a panic on a staircase to hold the people back, and I think that the human voice is a far more powerful check in a panic than force."

FREE LIBRARY.

They are to have a free library in Dublin. In accordance with the advertisement issued a couple of weeks since by the Corporation, a meeting of burgesses was held in the Mansion House on Monday, under the presidency of the Lord Mayor, to consider whether the provisions of the public Act of 1855 should be put in force, and after a somewhat lengthened discussion, the question was decided in the affirmative by an all but unanimous vote. Amongst the supporters of the proposal were the Recorder and Alderman M'Swaine, the Rev. Mr. Pendergast, O.P., and the Dean of the Chapel Royal, the High Sheriff of the city and Mr. Dwyer Gray—whose introductory speech, by the way, removed some at least, of the objections which had arisen in the minds of the public to the proposed institution. The next step must be taken by the Corporation.

GOLDWIN SMITH ON ANNEXATION.

Mr. Goldwin Smith's article on the political destiny of Canada covers thirty pages of the *Fortnightly Review* for April. It is devoted to proving the desirability of union with the United States. He says that the Canadian nationality is a lost cause, and that ultimate union with the States is morally certain. Canadian patriotism must provide a real union, not mere annexation, but an equal and honorable alliance, like that of Scotland with England. This change involves no other in the relations between Canada and England. The economical advantages to Canada of such a continental union would be immense. It would be no menace to England, but the reverse, and would introduce into the United States councils questions of a diplomatic character, with an element favorable to England, which influence would be of the greatest value. There is but a faint chance of building up Canada as a rival of the United States, while in the case of war with England the greatest danger would be removed, and Canada would gain both wealth and strength.—*Globe's Cablegram.*

HEREMORE-BRANDON;

OR, THE FORTUNES OF A NEWSBOY.

CHAPTER VIII.

As might have been supposed, Dick was at Mr. Brandon's office long before that gentleman made his appearance down town. It was a sultry morning, with occasional snatches of rain to make the gloomy streets more gloomy, and the depressing atmosphere more depressing. Mr. Brandon was sensitive to heat; he had no cool summer retreat to go to in the evenings, and return with a rose in his button-hole in the mornings; and as, instead of being grateful for the many years in which he had enjoyed this luxury, he was disposed to consider himself decidedly ill-used in not having it still, so soon as he found Dick waiting for him, he began his repinings in the most querulous of all his tones:

"Pretty hard on a man who has had his own country-place, and been his own lord and master, to come down to this blistering old hole every morning, isn't it, Mr. Heremore? Well, well, some people have no feeling! There are these old nabobs who were hand and glove with me, mighty glad of a dinner with me, and where are they now? Do they come around with 'How are you, Brandon?' and invitations to their dinners? Indeed not!"

"Mr. Brandon, I have come to talk to you about some business," began Dick, who had prepared a dozen introductions, all forgotten at the needed moment; then abruptly, "Mr. Brandon, did you ever hear of my name, the name of Heremore, before?"

It would be false to say that Mr. Brandon showed any emotion beyond that of natural surprise at the abruptness of the question; but it is safe to add that the surprise was very great, almost exaggerated. He replied coolly enough, as he hung up his hat and set down, wiping his face with his handkerchief: "Heremore? It is not, so to say, a common name; and I may or may not have heard it before. One who has been in the world so long as I have, Mr. Heremore, can hardly be expected to know what names he has or has not heard in the course of his life. I suppose you ask for some special reason."

"I do," said Dick, a little staggered by the other's unembarrassed reply. "Did you not once know a gentleman in Wiltshire, called Dr. Heremore?"

"This is close questioning from a young man in your position to an old gentleman in mine, and I am slightly curious to know your object in asking before I reply."

"I believe you were married twice, Mr. Brandon, and that your first wife's maiden name was Heremore?"

"Well—and then?"

"And then she died while you were away, believing you were dead; and that she had two children," said Dick, who began to feel uneasy under the steady, smiling gaze of the other—"and that she had two children, a son and a daughter."

"Almost any one can tell you that my family consists of my first wife's daughter, and two sons by my second wife. But that's of no consequence. Two children, a son and a daughter, you were saying."

"Yes, two; although you may have been able to trace only one. She died in great poverty, did she not?"

"I decline answering any questions. I am highly flattered—charmed, indeed—at the interest you show in my family by these remarks; and I can only regret that my fortunes are now so low that I know of no way in which to prove my grateful appreciation of the manner in which you must have labored in order to know so much. In happier times, I might have secured you a place in the police department; but unfortunately, I am a ruined man, unable to assist any one at present."

At this speech, which was delivered in the most languid manner, and in a tone that was infinitely more insulting than the words, Dick was on the point of thrusting his mother's letter before the man's eyes to show by what means he had obtained his knowledge; but the cool words, the indifferent manner, had a great effect upon our hero, who found it every moment more difficult to believe in the theory that from the first had seemed so likely to be the real one, and so he answered respectfully:

"I assure you, I mean no rudeness to you, Mr. Brandon; but I am engaged in the most serious business in the world, for me. I may be mistaken in you, and shall not know how to atone for the mistake, should I come to know it; but I hope you will be sure of my respectful intention, however I may err."

Mr. Brandon bowed, smiled, and played with his pen, as if the conversation were drawing to a close. Dick, heated and more embarrassed than ever, was obliged to recommence it.

"But was not your first wife's name Heremore? I beg you to answer me this one question, for all depends upon it."

"A very sufficient reason why I should not answer it. But as you seem to have something very interesting to disclose, perhaps we had better imagine that her name was Heremore before it was Brandon. Permit me to ask if, in that case, I am to own a relation in you? I certainly cannot make such a connection as advantageous as I could a year or so ago; but though I cannot prove the rich uncle of the romances, I shall be glad to know what scion of my wife's noble house I have the honor of addressing."

It seems easy to have answered "your son," but the words would not come. More and more the whole thing seemed a dream. What a man so hardened that he could sit before his own son, whom by this time he must have known to be his son, and talk after this fashion of his dead wife's house! Impossible! If, then, he should tell his tale, and tell it to an unconcerned listener, what a sacrifice he would commit!

"A very near relative," Dick said at last. "I know that Dr. Heremore's daughter married a Charles Brandon about twenty-five years ago."

but now they are gone. I believe it is so. If you will not tell me as much as you know of Dr. Heremore, I can go to his old home for it. It would have saved me time and expense if you had answered my questions; but as you please."

He was clearly in earnest. Mr. Brandon saw it, and stopped him at the door.

"My wife's name was Heremore," he said very indifferently, "and her father has been dead these twenty years. You have your answer. Permit me to ask what you mean to do about it?"

"Dr. Heremore was my grandfather," said Dick, coming back and sitting down.

"Ah! indeed!" politely; "he was a very excellent old gentleman in his way; it is much to be regretted that he and you should have been unable to make each other's acquaintance."

"When my mother—your first wife—died, you knew she left two children."

"One—a daughter. I think you have met her."

"There were two. I was the other."

"Are you quite sure?" asked Mr. Brandon in the same languid tones; but, for the first time, it seemed to Dick that they faltered.

"I am quite sure. You would know her writing."

"Possibly. It was a great while ago, and my eyes are not as good as they were."

"You would recognize her portrait?"

"If one I had seen before, I might."

"I should say this was a portrait of the first Mrs. Brandon," he said, taking that which Dick handed him and looking at it, not without some signs of embarrassment, "or of some one very like her. And this is not unlike her writing, as I remember it. Oh! you wish me to read this?"

Dick signed assent, watching him while he read. Whatever Mr. Brandon felt while reading that letter, he kept it all in his own heart.

"This is all?" he asked when he had read and deliberately refolded it.

"It is all at present," answered Dick.

Then Mr. Brandon arose, handed the paper back, and said very quietly but deliberately:

"My first wife is dead and gone; her daughter lives with me, and as long as I have the means, received every luxury she could desire. The past is past, and I do not wish it revived. Understand me. I do not wish it revived. I want to hear nothing more, not a word more, on this subject. If I were rich as I once was, I could understand why you should persist in this thing. I am not yet so poor that the law cannot protect me from any further persecution about the matter. Your mother you say, named you for your grandfather, not for me. If you wish paternal advice—all that my poverty would enable me to give, however I were disposed—I advise you to go for it to her father, for whom she showed her judgment in naming you. Good morning."

"You cannot mean this! You must have known me as a child, and known my name before, long ago, and surely consented to it, or she would not have so named me. Of course, it was by some mistake the Brandon was dropped at first, not by her, but by those who took care of me when she died; she could never have meant such a thing; it was undoubtedly an accident. You cannot mean to end all here—that I am not to know, to see my sister!"

"I tell you I wish to hear not another word of this matter; do you hear me? Have I not troubles enough now without your coming to bring up the hateful past? You shall not add to your sister's, whatever you may do to mine."

"I insist upon seeing her."

"You shall not. I positively forbid you to go near her. Now leave me! I have borne enough."

"But I cannot let the matter rest here; you know I cannot. The idea is absurd! If you do not wish me for a son, I have no desire to force myself upon you. I do not know why you should refuse to own me; I am not conscious of any cause I have given you to so dislike me."

"I don't dislike you, nor do I like you particularly; I have no ill-feeling against you, but I don't want this old matter dragged up. I am not strong enough to bear persecution now."

"But I do not want to persecute you. I want—"

"Well, what do you want?"

"I hardly know. I may have had an idea that you would welcome your oldest child after so many years of loss, however unworthy of you he might be. I may have thought that if you once were not all you should have been to one who, likely, was at one time very dear to you, it might be a satisfaction to you, even at this late day, to retrieve—"

"You thought wrong, and it is not worth while wasting words on the matter. I have got over all that, and don't want it revived. I can't put you out, but I beg you to go; or, if you persist in forcing your words upon me, pray choose some other subject."

"I will go, since you so heartily desire it; but I warn you that I will not give up seeing Miss—my sister."

"As you please. You will get as little satisfaction there, I fancy; though it may not be quite as annoying to her as to me."

"I shall try, at all events."

"Try. Go to her; say anything to her; make any arrangement with her you choose; take her away altogether. I don't care a button what you do, so you only leave me."

"I will leave you willingly, and am indeed sorry to have put you to so much pain."

"Not a word, I pray you," answered Mr. Brandon, now polite and smiling. "You have performed a disagreeable duty in the least disagreeable way you could, I do not doubt. All I ask is, never to hear it mentioned again."

Dick stayed for no more ceremony. Glad to be released from such an atmosphere of selfishness and cowardice, he hardly waited for the answer to his good-morning before turning to the street.

In less than an hour he was in the dreary room, with boarding-house stamped all over its walls, saying good-morning to a stately young lady, very pale and weary-looking, who kindly rose to receive him. The little room was hot and close; there were no shutters on the windows; the shades were too narrow at the sides; besides being so unevenly put up that the eyes ached every time one turned toward them, and the gleaming light was almost worse than the heat.

"I have been trying for the dozenth time to straighten them," said Mary, drawing one down somewhat lower; "but it's of no use."

"Are they crooked?" asked Dick innocently.

"Well, yes, rather," answered Mary, smiling. "I think I never saw anything before that was so near the perfection of crooked."

"I have seen your father this morning," Dick began, taking a chair near the table.

"There is nothing the matter, I hope?" she questioned nervously.

"Nothing that any one but myself need mind. I made some discoveries about myself last evening that I would like to tell you. Have you time?"

"I have nothing to do. I shall be very glad if my attentive listening can do you any service."

She moved her chair, in a quiet way, a little farther from him, and looked at him in some surprise. She saw he was very earnest, excited, and greatly embarrassed. She could not help seeing that his eyes were anxiously following her every movement, eagerly trying to read her face.

"I am afraid I shall shock you very much, and you are not well; I am sorry I came. I thought only of my own eagerness to see you; not, until this moment, of the pain I may cause you."

"I hope you really mean that. I am sure I must seem very rude and unpolished in your eyes; but I would have been far more so, had it not been for you."

"For me?"

"Yes." And he told her about the Christmas morning in Fourteenth Street.

"And you remembered that little thing all this time?" Mary exclaimed. "And you were once a newsboy?"

"Yes; I was once a great, stupid, ragged newsboy. I do not mean to deny, to conceal anything. I am so very sorry, for your sake; but I hope you will like me in spite of it all. If just those few words and that one smile did so much for me, what is there your influence may not do?"

"Mr. Heremore, I do not in the least understand you."

"I don't know where to begin; this has excited me so that I do not know what I am saying, and now I wish almost that you might never know it; there is such a difference between us that I cannot tell how to begin."

"Is it necessary that you should begin?" asked Mary. "You told me you wished to speak to me of some discoveries you had made in regard to yourself. To anything about yourself I will listen with interest; but I do not care to have anything said about myself; there can be no connection between the two subjects that I can see; so pray do not waste words on so poor a subject as myself; but tell me the discovery, if you please."

"But it concerns you as much as it does me. Do you know much about your own mother? She died, you told me, long ago."

"I know very little about her. I presume her death was a great grief to papa; for he has never permitted a word to be said about her, and anything that pains papa in that way is never alluded to. The little I do know I have learned from my old nurse."

"You do not remember her?"

"Not in the least; she died when I was a mere baby."

"Did you ever see her portrait, or any of her writing, or hear her maiden name?"

"No, to all your questions. Does papa know you are here, this morning?"

"Yes; I went to see him at once. At first he was very determined I should not see you; but in the end, he seemed glad to get me silenced at any price, and I was anxious to see you that I did not wait for very cordial permission."

"You did not talk to papa about my mother?"

"Yes, that is what I went for."

"How did you dare to do it? Was he not very angry? I am sure you know something about mamma."

"Yes, I do. I have her portrait; this is it."

"Her portrait! My mamma's portrait! O what a beautiful face! Is this really my mamma? Did papa see it? Did he recognize it?"

"I showed it to him. He did not deny it was hers."

"Deny it was hers! What in the world do you mean, Mr. Heremore? Where did you get it?"

Then Dick, in the best way he could, told the whole story of the box, and gave her the letter to read. When Mary came to the part which said, "Will you love your sister always, let what may be her fate! Remember, always, she had no mother to guide her," she turned her eyes, full of tears, to Dick, saying no words.

"She did not know that it would be the other way," Dick replied to her look, his own eyes hardly dry. "She would have begged for me if she had known that—farther than this he could not get. Mary put her hands in his, and said earnestly: 'No need for that; her pleading comes just as it should. Will you really be my brother—all weary, sick, and worn out as I am? Oh! if this had only come two years ago, I could have been something to you!'"

But Dick could not answer a word. He could only keep his eyes upon her face; afraid, as it seemed, that it would suddenly prove all a dream.

But the day wore on and it did not prove less real. The heat and the glaring light were forgotten, or not heeded, while the two sat together and talked of this strange story, and tried to fill up the outlines of that mother's history.

"I feel as if our grandpapa were living, or, if not living, there must be somebody who knows something about him," she said.

"I think I ought to go and see. Mr. Stoff's was very particular in urging that."

"I think so; even if you learned nothing, it would be a good thing for you just to have tried."

"I know I can get permission to stay away for a few days longer; there's nothing doing at this season. Would it take long?"

"I don't know much about it; not more than two days each way, I should think. There is a steamer, too, that goes to Portland, and you can find out if Wiltshire is near there. The steamer trip would be splendid at this season. Are you a good sailor?"

"I don't know. You have got a great ignoramus for a brother. I have never been half a day's journey from New York in my life."

"Is that so? Well, you must go to Portland. How you will enjoy the strong, bracing sea-breezes; they make one feel a new life!"

Then suddenly Dick's face grew very red, but bright, and he said eagerly:

"Would you trust me—I mean, could your father be persuaded—would you be afraid to go with me?"

"Oh! I wish I could! I would enjoy it as I never did a journey before! Just to see the sea again, and with a brother! I can't tell you how I have all my life envied girls with great, grown-up brothers. Nobody else is ever like a brother. Fred and Joe are younger than I, and have been away so much that they never seemed like brothers. A journey with you on such a quest would be something never to be forgotten."

"It doesn't seem as if such a good thing could come to pass," answered Dick. "I don't know anything about traveling; you would have to train me; but if you will bear with me now, I will try hard to learn. Do you think your father would listen to the idea?"

"No, he would not listen to ten words about it. He hates to be troubled; he would never forgive me if I went into explanations about an affair that did not please him; but if I say, 'Papa, I am going away for a couple of weeks to New England, unless you want me for something,' he will know where I am going, what for, and will not mind, so he is not made to talk about it; that is his way."

"Will you really go, then, with me? You know I shall not know how to treat you gallantly, like your grand beaux."

"Ah! don't put on airs, Mr. Dick; you were not so very humble before you knew our relationship. Remember, I have known you long."

"I wonder what you thought of me."

"I thought a great deal of good of you; so did papa, so does Mr. Ames."

"You know Mr. Ames?"

"Ah! very well indeed; he comes to see us every New Year's day; he actually found us out this year, and I got to liking him more than ever; he has come quite often since, and we have talked of you; he says you are a good boy. I am going to be grande dame to-day, and have lunch brought up for us two, unless Madame the landlady is shocked."

"Does that mean I have staid too long?"

"No, indeed. Mrs. Grundy never interferes with people with clear consciences, at least in civilized communities; in provincial cities and country towns she will not let you turn around except as she pleases; that's the difference."

There are no bells in this establishment, or, if there are, nobody ever knew one to be answered, so I will start on a raid and will see what I can discover."

In course of time she returned with a servant, who cleared the little rickety table, and then disappeared, returning at the end of half an hour with a very light lunch for two; but that was not her fault, poor thing!

Then hour after hour passed, and still Dick could not leave her; he had gone out and bought a guide-book, which required them to go all over the route again, and there was so much of the past life of each to be told and wondered at, that it was late in the afternoon and Mr. Brandon's hand was on the door before Dick had thought of leaving. Of course he must remain to see Mr. Brandon, who, however, did not seem any too glad to see him. Nothing was said in regard to the matter which had been all day under discussion. Mr. Brandon talked of the news of the day, of the weather, and the last book he had read, accompanied him to the door, and shook hands with him quite cordially, to the surprise of the landlady, who was peeping over the banisters in expectation of high words between them. Mr. Brandon even went so far as to speak of him as a very near relative, as several of the boarders distinctly heard. Mr. Brandon hated to be talked to on disagreeable subjects, but he knew the world's ways all the same.

"Come very early to-morrow morning," Mary said, in a low voice, when they parted, "and I will let you know if I can go."

Dick did not forget this parting charge, and early the next morning had the happiness of hearing that her father had consented to let her go.

"Papa isn't as indifferent as he seems," she said. "When it is all fixed and settled, he will treat you just as he does the rest of us, only he hates a scene and explanations. I suppose he was unkind to poor mamma, and now hates to say a word about it; but you may be sure he feels it. And now you must take everything for granted, come and go as if you had always been at home with us, and he will take it so."

"But what will people say?"

"Why, we will tell the truth, only as simply as possible—as if it were an everyday affair—that papa's first wife died while he was away from home, and that when he returned from Paris, where he says he was then, the people told him you were dead too. I don't know why that old woman should have told such a story."

"Not I, but perhaps, the poor, ignorant soul, she thought the boy was better under her charge than given over to a 'Protestant' who had acted so like a heathen to the child's mother; but good as was her motive, and perhaps her judgment, I hope she did not really tell a lie about it, so peace to her soul. Who knows how much Dick owes to her pious prayers?"

A very proud and happy man was Dick in these days, when he journeyed to Maine with his newly-found sister. It is true that the change in Mr. Brandon's circumstances did not enable Mary to have a new travelling suit for the occasion, and that she was obliged to wear a last year's dress; but last year's dress was a very elegant one, and almost "as good as new" for Mary, fine lady that she was, had the taste and grace of her station, and deft fingers, quick and willing servants of her will, that would do honor to any station; so her dress was a la mode, and Dick had reason to be proud of escorting her. She had, however, something more of her dress of which to be proud, or Dick would not have been so grateful for finding her his sister; she had a kind heart, which enabled her always to answer readily all who addressed her, to make her constantly cheerful with Dick, and to make everything smooth for the inexperienced traveler, who otherwise would have suffered many mortifications; she had, too, a womanly dignity, a sense of what was due to and from her, not as Miss Brandon, but as a woman, which secured her from any incivility and made her always gentle and considerate to every one. Dick could never enough delight in the quiet, composed way in which she received attentions which she never by a look suggested; for the gentle firmness, the self-possession, the quiet composure, the perfect courtesy of a refined and cultivated woman were new new things to him; and to say that he loved the very ground she walked on would be only a mild way of expressing the feeling of his heart toward her.

Added to all this, giving to everything else a greater charm, Mary's mind was always alive; she had been thoroughly educated, and had mingled all her life with intelligent and often intellectual people, whose influence had enabled her to seek at the proper fountains for entertainment and instruction. Whatever passed before her eyes, she saw; and whatever she saw, she thought about. In her turn, Mary already dearly loved her brother; although two years younger than he, she was, as generally happens at their age, much more mature, and she could see, as if with more experienced eyes, what a true, honest heart, what thorough desire to do right, what patience and what spirit, too, there was in him, and again and again said to herself, "What would he not have been under other circumstances?" But she forgot, when saying that, that Dick knows how to suit the circumstances to the character, and that Dick, not having neglected his opportunities, had put his talent out to as great interest as he could under other influences. There was much that had to be broadened in his mind, great worlds of art and literature for him to enter; but there was time enough for that yet; he had a character formed to truth and earnestness, and had proved himself patient and energetic at the proper times. It now was time for new and refining influences to be brought to bear; it was time for gentleness and courtesy to teach him the value of pleasant manners and self-restraint; for the conversation of cultivated people to teach him the value of intelligent thoughts and suitable words in which to clothe them; for the knowledge of other lives and other aims to teach him the value or the mistake of his own. These things were unconsciously becoming clearer to him every day that he was with his sister, who, he need hardly say, never lectured, sermonized, or put essays into quotation marks, but whose conversation was simple, refined, and intelligent, whatever was its object. Others greater than Mary would come after her when her work was done, we may be sure; but at the present time Dick was not in a state to be benefitted by such.

(TO BE CONCLUDED IN OUR NEXT.)

THE LENGTH OF DAYS.—At London and Bremen the longest day has sixteen hours.

At Stockholm, in Sweden, and Dantzic, in Prussia, the longest day has seventeen hours and the shortest seven hours.

At St. Petersburg, in Russia, and Tobolsk, in Siberia, the longest day has nineteen hours and the shortest five hours.

At Tornen, in Finland, the longest day is twenty-one and a half hours, and the shortest two and a half hours.

At Wardnuys, Norway, the day lasts from May 21 to July 24 without interruption, and in Spitzbergen, the longest day is three and a half months.

Under what authority Catholic priests stand at present in Prussia may be seen by the following case. In Silesia a Protestant clergyman, who is at the same time school inspector, informed the Catholic parish priest Thomas, in Nesselwitz; that he (the priest) had in future to abstain from giving religious instruction in schools.

"FROUDE'S IRELAND" FROM A PROTESTANT STANDPOINT.

An able and interesting lecture was delivered on the above subject in Music Hall, Boston, on Sunday evening, 18th ult. The lecturer was the Rev. Geo. W. Pepper, a Methodist clergyman of Ohio. He appeared under the auspices of the Clann-Gael Society, who were well represented on the platform. The reverend lecturer began by observing that among the nations of the world Ireland was conspicuous for the beauties of her landscapes. Her population was derived from three principal sources. The first and most ancient of these were the Milesians, whose characteristic, mental and bodily, were sufficient evidence of their eastern origin. They were to be found chiefly in the South and West of Ireland, distinguished by their fine forms, warm hearts, and undying aversion to aristocracy and monarchy. The second class was the descendants of English adventurers; they were the "carpet-baggers" of Ireland. You might meet them in the gilded saloons of London and Paris rolling in splendor, squandering in luxury the wealth they wrung out of suffering Ireland. The third race was the Scotch element, which settled in Ulster upwards of two hundred years ago, and which gave to their Scotch Irish descendants their native qualities of independence and resolution. He (the speaker) liked the Scotch Irish; they had given to this country such men as De Witt Clinton and Andrew Jackson, and they produced a noble crop of patriots in 1798. But with regard to the English "carpet-baggers," there would be no peace for Ireland until the robber brood were chased from her blooming paradise. James Anthony Froude, who has more aptly been named "fraud," an admirable type of the Englishmen who depopulated Ireland and crushed her national aspirations, came to this country with his justification of England's treatment of Ireland, and asked for a jury of American scholars to decide on his *ex-parte* evidence. Mr. Froude's fine talk might do for the "marine." England had her hand on the neck of Ireland, and the latter never would regain her rights except by sharp steel and self-reliance. He objected to Mr. Froude as a partizan of the narrow-minded, despotic school of Dickens and Carlyle, which holds that might makes right. He objected to him as a partizan; he objected to his English ignorance, which knew nothing of Ireland; he objected to his statements as unreliable. Mr. Froude being an advocate, not an umpire. His history, beautifully written as it was, differed from the truthful narration as one of the sublime conceptions of Michael Angelo's genius from a landscape of Claud Lorraine, drawn to nature. Froude wrote ideal, not real history. Froude asserted that the Irish had no hospitality. It was a well-known fact that houses of hospitality were a public institution in Ireland. Even so late as seven hundred years ago a law was enacted establishing such houses throughout the country within seven miles of each other. The assertion that the Irish had no government was disproved by the Convention of the States General at Tara, where 2,000 delegates attended and demonstrated by their presence and decisions that all government without the consent of the governed was tyranny, and this grand truth—grand as the heavens that bend over us—that all men are born free and equal—Froude's assertion that the Irish lived in holes and burrows was as unworthy of credit as if he (the lecturer) said so of the Atlanta people, because they retreated to such places for protection from Sherman's shells. The age of Elizabeth was a shining epoch with Froude. That brilliant reign was a reign of darkness to the Irish. Whole provinces were depopulated, with desolation was the land made desolate so that it was written to the Queen that her deputy Lord Grey had left her nothing to rule over but "carcasses and ashes." Though this was the era of Bacon and Shakespeare and Spenser, to the Irish it was the era of the infamous penal laws, when the education of Irish Catholics became a crime, and when a Protestant could offer a Catholic £5 for the horse of the latter no matter how valuable, seize the horse, and ride off to glory. Cromwell was Froude's darling hero, his ideal governor, yet what was his conduct in Ireland? In the massacre at Drogheda, "slay," said Cromwell to his Ironsides, "slay the children with the parents, for nits will breed." At Wexford, with hands reeking with the slaughter of defenceless women and children murdered before the symbol of man's redemption, the hypocrite wrote to London requesting a public thanksgiving in the churches. What must his idea of God have been? The lecturer quoted Sir J. Makintosh, Edmund Spencer, Camden, and Lord Lyttleton to prove that Froude's charges of ignorance and incompleteness in the Irish character were utterly false and opposed to facts. He referred to the abundant testimonies of Dr. Johnson and others that in the fifth and sixth centuries Ireland was the quiet abode of learning and sanctity, the seminary of Europe. But Froude charged that the Irish were incapable of self-government. Now the elements of self-government were love of righteousness, love of liberty, and obedience to the laws. The Irish were lovers of human liberty. In 1772, when the merchants of Belfast met to sign a joint agreement to embark in the slave trade, a venerable citizen, John McKenna, thus addressed them:—"May the God of the white and the black blast with his wrath the hand that signs that infamous document!" But the Irish did not show obedience to the laws, for they broke the heads of the landlords; on this subject, he would quote the words of Charles Bradlaugh, who was an eye witness of the scenes he narrated. "When I was a private soldier in Ireland, twenty-five years ago," said Mr. Bradlaugh, "my company was ordered out to evict certain tenants in the Valley of the Lee. There were 150 houses to be thrown down, and when we had razed 149 and had placed the crowbar to the last, a poor woman came out with tears, telling us that her husband was dying of typhus fever, that he had only a few minutes to live, and beseeching us to let him die before we destroyed their abode. But our orders were imperative; the dying man was carried out of doors, laid down in a dreaching rain, where he died in fifteen minutes, and the house was razed with the others. Three days afterwards I visited that scene. I then saw that woman a raving maniac with a dead child on one arm and another dying infant clinging to her breast." "If," continued Mr. Bradlaugh, "I were the father, brother, or husband of that woman, my gospel would have been the gospel of revulsion." Irish cities were as well governed *caeteris paribus* as English cities, and what was true of the municipality was true of the nation. To disprove Mr. Froude's statement that the Irish were a nation of cowards, the reverend lecturer said he needed not to quote history, the incidents of the last war were sufficient. When fighting Joe Hooker called for a volunteer to plant the American flag on a hill drenched with rebel batteries, and not a man of the regiment responded, Michael Delaney, a boy of nineteen, said modestly, "I will go." He fell, but first he planted the colours. On a hard-contested field the rebel General Hill, during the thick of the fight blew away the smoke of the battle, peered into the scene of strife, turned to Lee, and exclaimed—"There are these d—d Irish flags again!" "Towards," said the lecturer, "why I could fancy

ANOTHER TRIBUTE TO MAJOR O'GORMAN.

Air:—The Dear Little Island." From the Dublin Nation. Of all the M. P.'s That Parliament sees From session to session, I'll wager Neither Saxon nor Scot Can pretend that they've got A member to match with The Major— Our portly and ponderous Major, Our mighty, magnificent Major— The councils of State Have no man of such weight, Or such girth, as our bowdler Irish Major. When he rises, the House Is as mute as a mouse, They know he's no foolish rhapsodist— But soon the hear-hears, And the thundering cheers, Are brought out by the speech of the Major— By the powerful speech of The Major, The roof shaking speech of The Major— Be it early or late, The members will wait To hear a broadside from The Major. Sir Wilfrid in vain Sets his whimsical brain To denouncing the still and the gauger— His logic is hushed, And his arguments crushed, When he's pushed to the wall by The Major— When run at and rammed by The Major, When caught up and jammed by The Major— Any iron-clad foe To the bottom would go That should dare to collide with The Major. The ladies flock in When they think he'll begin (Of such birds he's a regular cager); Sure they'd sit there all night With the greatest delight For the sake of a sight of The Major, For he is no surly old stager, No foolish or frantic rhapsodist— Green Erin's own joy Is that elegant boy Who is famed and proclaimed as THE MAJOR.

CATHOLIC INTELLIGENCE.

THE JESUITS IN INDIA.—On the 12th of December, 1876, Sir Richard Temple, Lieutenant Governor of Bengal, presided at the distribution of prizes at the College of St. Francis Xavier at Calcutta, which is under the direction of the Jesuit Fathers. At the close of the ceremony an address was presented to him, to which he replied in the following terms: "I felicitate the Most Rev. Archbishop (Mgr. Steins, Vicar Apostolic of Calcutta), on the success of his efforts to educate the Catholic community of Calcutta in general, but more especially do I felicitate him on the college of St. Francis Xavier, under the direction of its eminent superior, Rev. Father Lafont. I have also much pleasure in congratulating the students who took part in the dramatic performance which, thanks to the reverend prefect of studies, constituted an excellent literary exercise. In costume, in elocution, in acting, in the whole *mise en scene*, it is the best of the annual representations at which I have assisted in this college. From the address which has been read to me I learn that the prayers of the masters and students of St. Francis Xavier's College will follow me to my new home (he was just appointed Governor of Bombay). Wherever I go, whether to great cities, full of agitation and the active progress of civilization, or to the interior of the country, or even to those regions where famine and epidemic rage I meet the ministers of the Catholic religion, who by their self-denial, their patience, the privations and sufferings, hold high in the sight of men the cross of Christ. I hope that you, youthful students of this college, will throughout your entire lives remember with gratitude the Rev. Father and masters who have instructed and prepared you for the places you are to occupy hereafter. We do not, in truth, even advert to the fact that their nationality and ours are not the same. They labour in the midst of our British people. They are, so to speak, at the service of England, and they bring you up as loyal subjects to her Majesty the Queen of England and Empress of India. Remember your college bears a venerated name, the name of St. Francis Xavier, who, by his energy, devoted to the most sacred of causes, and by a zeal ever on fire while he remained, was one of the most remarkable characters that ever shined lustre on the annals of Christianity. Through life comport your self in a manner worthy of that great religious society which belongs, not merely to a nation, to an empire, or even to a hemisphere, but exists for all the people under heaven for every tongue spoken by men, for every clime of the univers."—*Les Mission Catholiques.*

THE ECCLIASTICAL POLICY IN ITALY.—The fruits of the anti-religious policy lately adopted by the revolutionary party in Italy are now confessed to be miserable and destructive of national life, and a change in that policy is demanded by revolutionists themselves. They say in effect, we cannot do without religion, we have cast away and alienated the Catholic religion, and we must get another religion in its place. That any religion save the Catholic can be created in Italy is an impossibility, on which few words need be wasted. But it is worth while to put on record some of the confessions of these revolutionary guides. From a letter in the *Diritto* may be culled a few statements, valuable at least as the candid acknowledgments of foes to Catholicity. According to this writer, "the attitude of the State in Italy towards the Church, religion, and the clergy is most reprehensible and deplorable. No other State, perchance, holds itself so indifferent, impossible, and strange towards the religious life of the nation. This religion, which we in Italy affect to mock at and deride, is in reality the most active popular power that can be imagined. Nothing can equal or form a substitute for this religion, nor can its place be taken by labour, self interest, domestic affections, patriotism, laws, arts, science or philosophy." Religion is "the concentrated sentiment of a nation." It is "the mother of all activity spiritual or other." Religion carries men and nations "beyond anxieties, interests, ambitions, lusts and passions of the low and vulgar kind, and places them in the bosom of the infinite." A nation "devoid of a religious ideal is a nation more of brutes than of men." He then quotes Goethe, and addresses him as testifying "that all those times, wherein faith dominated, no matter under what aspect, were splendid times, sublime and fruitful for contemporaries and posterity. A people which seeks not God has no ideal, 'save cynical egotism, and practical scepticism.' The above passages are strange to find in such a newspaper as the *Diritto*, but furnish a striking proof of the failure of the godless system of government which has driven away the clergy, enslaved the Church, and imprisoned the Pope. The writer of those passages is doubtless employed, by Signor Mancini to feel the way in Italy towards creating the desired schism which is to divide the Catholic Church into two parts, the Papal and persecuted Church of the Vatican, and the protected and endowed Church of the Quirinal and of apostates.

During the year 1876 there died in the United States 1 bishop, 89 priests, and 74 members of religious orders.

IRELAND AND THE POPE'S JUBILEE.—I understand that Chevalier O'Clery has initiated a movement amongst his Parliamentary colleagues to present an address to the Holy Father on the part of the Catholic representatives of Ireland on the occasion of the fiftieth anniversary of the elevation of his Holiness to the Episcopate. This example will, it is believed, be followed by the Catholic deputies of France, Austria, Germany, Spain, Belgium, Holland, the United States, Canada, Australia, and the South American States, so that in June next Catholic Christendom, through its national representatives, will present to its venerated chief a tribute of universal loyalty and devotion.—*London Correspondent.*

The Jesuit Fathers Maguire, Morgan and Fuimer, closed a very successful mission on last Tuesday at St. Mary's Church. Thirty-five hundred approached holy communion. Four hundred and twenty-two received confirmation, and of this number 230 were adults. About 100 grown-up persons received their first communion. Sixteen Protestants were baptized.—*Doston paper.*

ARCHBISHOP LAMY.—Never was a new, or old diocese in the United States or elsewhere, blessed with a more devoted missionary and prelate, than New Mexico. Archbishop Lamy has been engaged for months in the visitation of his vast diocese. We are delighted to learn of all the good the pious and zealous pastor is doing, and the manifestations of gratitude and reverence everywhere made by his flock. They accompany him in great numbers on horseback; they listen to his fervent instructions; they receive the Holy Sacrament at his hands in great numbers, and they span the road over which he travels with triumphal arches, making the air resound with sacred hymns and canticles. May their humble testimonial of faith and love for the truth and their good Bishop continue for ever.—*Catholic Standard.*

The Catholics of Australia have sent 1,000 marks to the diocese of Culin for the relief of the priests whose salaries have been stopped by the Prussian Government.

The missions in Norway and Finland, Lapland, have seven fixed Stations scattered over the country, as far as the neighborhood of the North Cape; they have thirteen priests and eight Sisters of St. Joseph, but, unhappily, they want the material means for their support. Besides this, two small half-finished churches remain incomplete for want of means to finish these buildings. In Christians 81 children attend the Catholic school; in Fredericksbol, 20; in Bergen, 17; in Tromsoe (Tromsøer Lapland), 42, of which, however, the half are Protestant. The Propaganda is scarcely able to provide the necessary means for clothing, house and missionary journeys. And although of late among the converts (who last year amounted to 26 persons) there are some possessed of means; yet, in spite of their zeal and good will, they cannot go beyond these means. Besides the small communities of converts in the North Polar Circle in Tromsoe, Altagaard and Hammerfest are poor.

THE BLESSED VIRGIN.—Mr. Lecky, in his "History of Rationalism in Europe," on the effect of devotion to the Blessed Virgin during the "Ages of Faith," says:—"The world is governed by its ideals, and seldom or never has there been one which has exercised a more profound, and, on the whole, a more salutary influence than the medieval conception of the Blessed Virgin. For the first time woman was elevated to her rightful position, and the sanctity of weakness was recognized, as well as the sanctity of sorrow. No longer the slave or the toy of man, no longer associated only with ideas of degradation and of sensuality, woman rose in the person of the Virgin Mother into a new sphere, and became the object of a reverential homage of which antiquity had no conception. The moral charm and beauty of female excellence was, for the first time, felt. A new type of character was called into being, a new kind of admiration was fostered. Into a harsh and benighted age this ideal type infused a conception of gentleness and of purity unknown to the proudest generation of the past. In the pages of living tenderness which many a monkish writer has left in honor of his celestial patron; in the millions who, in many lands and in many ages, have sought, with no barren desire, to mould her characters into her image; in those holy maidens who for the love of Mary, have separated themselves from all the glories and pleasures of the world, to seek in fasting and vigils and humble charity, to render themselves worthy of her benediction; in the new sense of honor, in the chivalrous respect, in the softening of manners, in the refinement of tastes displayed in all the walks of society, in these and in many other ways we detect its influence. All that was best in Europe clustered around it, and it is the origin of many of the purest elements in our civilization."

PERSECUTION IN POLAND.—Count Ladislas Plater writes that the persecution of the Polish clergy continues with greater severity than ever. Priests are continually cast into Russian prisons to herd with robbers and murderers, and the deportations to Siberia are frequent. The dragonnades of the Uniate laity for refusing to allow their children to be baptized by the official "popes," are still carried on with unrelenting persistency. Among other instances of the barbarous persecution of the Russian Government is the banishment to Olonetz of the parish administrator, Lopinski, in the Diocese of Augustowo, because he had sung with his congregation in the litany, "Holy Mother of God, Queen of Poland, pray for us." The Governor of Poland has issued a circular, in which he threatens every Roman Catholic ecclesiastic who may do the same with similar punishment.

SCHILLER ON THE POPE.—It will not be amiss at the present time to lay before our readers the following striking remarks of this great German poet respecting the Pope. They are taken from an article entitled "Universal Historic Review of the most striking Political Events that occurred in the time of Frederick II." This article may be found on page 1067 of the complete works of Schiller, printed at Stuttgart in the year 1830. In the course of the article, Schiller says:—"We have seen emperors and kings, enlightened statesmen and sturdy warriors, by the force of circumstances, sacrifice rights, become unfaithful to their principles, and yield to necessity; such a thing rarely or never happened to a Pope. Even when wandering about in exile, possessing not a foot of land in Italy, nor having a friend, but living on the charity of strangers, he strenuously upheld the prerogatives of his see and the Church. If every other political organization has, at certain times, suffered, and suffers, in consequence of the personal qualities of those to whom its management is entrusted; this hardly ever happened with regard to the Church and her head. How dissimilar soever the Popes were to one another in temperament, manner of thinking and talents, their policy was equally inflexible, uniform, and unchangeable. Their talents, their temperament, their mode of thinking appeared not to affect their office in the least; their personality, we should say, was absorbed by their dignity, and passion was extinguished under the triple crown." Although the chain of succession to the crown was broken with each dying Pope, and welded again with every new Pope, this was nevertheless the only throne in the Christian world which seemed never to change the one that occupied it, because the Pope alone died, and the spirit that animated them was immortal." Thus does one of Germany's greatest poets speak of the Papacy. We advise, those that, especially, in these days, so glibly speak of the downfall of the Papacy to ponder these words well.

The Jesuits, according to an annual, just published by themselves at Vienna, now number 9,546. France has 3,001; Germany, Austria, Belgium, Holland, 2,535; Italy, 1,466; British Empire, 1,163; Spain, 1,382; North America, 727; South America, 384.

THE PAINST AND THE SURGEON.—A French journal says that a famous French surgeon, lately deceased, who was brusque and unpolished in his manners, found, on entering his house one day, an old priest, who had been long awaiting his return. "What do you want of me," he asked. "I want you to look at this," meekly rejoined the priest, removing an old woollen cravat, which revealed upon the nape of his neck a hideous tumor. "You'll have to die with that," coolly remarked the surgeon. "I thank you doctor," quietly replied the priest, replacing his cravat, and I am much obliged to you for warning me, for I can prepare myself as well as my poor parishioners, who love me very much." The surgeon, who was never astonished at great things, looked upon this priest who received his death-sentence unmoved with amazement, and said, "Come to-morrow, at eight o'clock, to the Hotel Dieu, and ask for me." The priest was prompt. The surgeon procured a special room for him, and in a month the priest went out cured. When leaving he took out of his sack thirty francs in small change. "It is all I have to offer you, doctor," he said; "I came here on foot from Rouen to save this." The doctor looked at the money, smiled, and drawing a handful of gold from his pocket, put it into the bag along with the thirty francs, saying, "Its for the poor;" and the priest went away. Some years later, the surgeon, feeling death to be near, bethought him of the priest. He came at once, and the surgeon received at his hand the last consolations of religion.

AT CHRIST'S TOMB.—I have never met with a description of the Church of the Holy Sepulchre that gave me a clear or definite impression of the interior. I don't believe it can be described. It is impossible to visit the church with any degree of reverence or to quit it without sorrow and shame. Were those Turkish soldiers not stationed at the door, armed, and on the watch for the first outbreak of fanaticism, it would be as much as a man's life was worth to venture into the sanctuary without a body guard. Within the church, gathered under the shadow of the chief shrine, the Holy Sepulchre itself, behold the brilliant congregation of lesser shrines that lie in a circle about the centre. Golgotha is just fourteen and a-half feet above the pavement of the church, containing, in its Chapel of the Raising of the Cross, the hole in the rock, silver-mounted, where the cross stood, with two holes for the crosses of the thieves; the cleft in the rock, brass-mounted, where the earth was rent, and which is said to reach to the centre of the earth; the Chapel of the Agony, where He was nailed to the cross; the spot where he was taken down from the cross; the spot where the three Marys stood. Under Golgotha is the tomb of Adam the first man, upon whose head the blood of Christ dripped through the cleft in the rock, thus restoring him to life. It is Adam's skull that is placed at the foot of a crucifix. The tombs of Melchizedek, Joseph of Arimathea, Nicodemus, Godfrey de Bouillon, and Baldwin I. are all under the one roof. You have only to walk a few paces, and you come upon shrines in rapid succession. Here is the place where our Lord was crowned with thorns, where he appeared to Mary Magdalen, the pillar to which he was bound during the scourging, the slab on which His body was laid for the anointing, the spot where He first appeared to the Blessed Virgin after His resurrection, the centre of the earth, the place where the dust was taken out of which Adam was formed, the place where the true cross was found. After a hasty visit to the whole series of shrines, having been up stairs to Golgotha and down stairs to the Chapel of the Finding of the Cross, I came at last to the Sepulchre and paused at the threshold awaiting my turn to enter. Under the great dome of the church, in the centre of an amphitheatre, surrounded by two lofty galleries with arches, pictures, statues, lamps, and banners, is a chapel sixteen-sided, 26 feet in length and 17 feet in width. Guards stand at the small door, under a silken canopy that stretches nearly to one side of the dome. At length my turn comes; and I find myself in a chamber measuring 16 by 16 feet, which is called the Chapel of the Angel. In the centre of this chapel is a huge stone said to be that which the angel rolled away and on which he afterwards sat. The chapel was dimly lighted. A few figures grope about it. One emerges from a low door in the further wall of the chamber, the figure fills the passage for a moment and then I see a flood of light and inhale a delicious breath of incense. I stoop to enter the inner chapel, and find that a solitary priest who is as motionless as a statue is the only person present. The chapel is but six and a-half feet long by six feet wide; a multitude of profane lamps swung from the low ceiling; they seem to exhale exquisite perfumes. On the right of the chapel is an altar of marble, five feet in length, two in breadth, and three feet in height. The wall above the altar is covered with gaudy relics and pictures wrought in silver and gold. Mass is said daily, for this is the tomb of our Lord.—*Cor. of San Francisco Chronicle.*

SOCIETY FOR THE PROPAGATION OF THE FAITH.—In 1822 a Society for the Propagation of the Faith was organized at the city of Lyons, in France and during the first year collected the sum of \$3,048. Receiving the blessing of the Church, it has prospered, and for many years past it has been enabled to expend annually for Catholic Missions throughout the world over \$1,000,000, and this vast sum it has collected chiefly from the humblest of the children of the Church in Europe. In 1875 the Ladies' Catholic Indian Missionary Association in Washington, D. C., and in its first year has collected \$6,025. If it be supported in its work for our own missions with half the zeal that has been displayed by humble Frenchwomen in behalf of foreign missions, it will grow with unprecedented vigor, and it can and should be made, in the not distant future, one of the richest charities of the universal Church. Like its elder sister of France, it starts on its mission of mercy, crowned with the blessings of our Holy Church; but it is stronger than its sister in being armed with a special prayer from the Vicar of our Lord. Surely it must be successful; it is strong in its youth—its mission is a holy one.

A MISSION CHAPEL ROBBED BY A GOVERNMENT OFFICER.—To the Editor of the Sun:—Sir:—Major J. Stowe, United States Indian Agent at this Reserve, employed on the recommendation of (Protestant) Bishop Whipple, to-day broke open by force the doors of the Catholic Mission Chapel here—against the protest of the priest—and carried away the church vestments, banners, relics, reliquaries, and the Stations of the Cross. The alarm bell summoned a large number of the Catholic Indians to the church to witness the sacrilegious outrage. The young men could hardly be restrained, but the priest begged and commanded them to submit quietly. He has to watch them all the time, especially as they have sent messengers in different directions to call together the warriors who are hunting and trapping outside the reserve. Hole-in-the-Day, White Cloud, and the other principals chiefs and braves, held a council about the affair until late in the evening. Legal proceedings against the agent will be begun at once.

IGNATIUS TOMAZIN.
White Earth Indian Reserve, Minn., March 1, 1877

IRISH INTELLIGENCE

MR. BUTT'S LAND BILL.—The Bill introduced by Mr. Butt to amend the laws relating to the tenure of land in Ireland was issued in London on Monday. It consists of sixty clauses, and is divided into three parts—the first containing provisions for better securing the Ulster custom of tenant-right; the second containing provisions for the amendment of the Land Act; and the third containing provisions enabling the occupiers of land to obtain certain and secure tenures. In the first part it is enacted that the provisions as to the Ulster tenant-right custom shall be extended to all classes of holdings; that right of sale is not to be restricted by new rules; that leases are not to interfere with the Ulster custom as anciently observed; and provision is made for the case of the landlord refusing to accept the purchaser as tenant. It also provides that claims are to be determined by usage; that custom is to be enforced as it prevailed forty years before the passing of the Act, unless greater cause can be shown; that the Act shall not interfere with any remedy or enforcement of claims which would exist independent of its provisions, and the proof of custom generally in the district would be proof that custom applies to a particular holding. The second part of the Bill seeks to enact that continuous occupancy shall be deemed to be continuity of title. The surrender of right to compensation is not to be implied that under-tenants shall be entitled to compensation for disturbance; that tenants evicted by title paramount shall be entitled to compensation in respect of improvements, and the tenants shall not be debarred from compensation for violating the rules of the estate. It also rules that the Chairman may call in referees or empanel a jury; that the landlord and tenant may agree for fee-farm grant of holding, and the yearly tenancies shall only be determinable on the last day of the year. The third part decrees that an occupying tenant may claim the benefit of this Act, he being, however, deemed to have entered into a covenant to pay his half-yearly rent, and not to subject or to use his holding for purposes other than those of a pastoral or agricultural holding without the consent of the landlord, there being exceptions for coacets and the erection of labourers' cottages. Anyone who may be on service of notice to quit entitled to claim the benefit of the Act may obtain from the Chairman a declaration of tenancy, which shall specify the rent to be paid by him in respect of the premises, and shall not be liable to have his tenancy determined nor be evicted. Ejectment is authorised for persistent and malicious waste, and there is authority given for subdivision in certain cases. A tenant is authorised to serve notice of claim for improvements, and provision is made for the proceedings of arbitration on such claim and for the fixing of rent on the declaration of tenancy. The declaration of tenancy shall be conclusive as against all persons whatsoever of the right of the tenant to hold the tenement for the term and at the rent therein mentioned. Persons holding under a lease are not entitled to apply for a declaration of tenancy, and declarations of title are not to issue, in the discretion of the Chairman, until arrears of rent are paid. Landlords or tenants may at the end of 21 years apply for a readjustment of rent, and the value of improvements is not to be included in the new rent. The last section confers powers on the judges to make rules.

O'CONNEL COMMITTEE.—An important meeting of this body was held on Tuesday. Counsel's opinion as to the relations of the committee with the representatives of Mr. Foley is that the death of the sculptor rescinded the contract because it was not complete at the time of his demise, and Mr. Foley's executors were bound to pay the £2,000 advanced to him. This is the opinion of Hugh Law, Q. C., and James Murphy, Q. C. A sub-committee was appointed to confer with Mr. Tenniswood with power to make a new contract, and to have the work, which will take five years, executed by him. The sum still available for the monument is over thirteen thousand pounds.

A correspondent (says the Dundalk Democrat) informs us that on Sunday week a meeting of the parishioners of Dromiskin was held, at which it was decided to open a subscription list to defray the expenses incurred by their reverend and respected parish priest in connection with the recent legal proceedings instituted against him; and Mr. Patrick Mathews, Newrath, having been appointed treasurer, several subscriptions were handed in. Our correspondent says there is no doubt the parishioners will cheerfully subscribe as much as will fully indemnify the rev. gentleman.

A large number of the tenantry on the estate of Arthur Moore, Esq., M. P., D. L., Mooriesford, Tipperary, and high sheriff of the county for the present year, presented him last week with a testimonial and in addition two beautifully illuminated addresses, one for himself and the other for Mrs. Moore, a daughter to Lord Cliford, to whom within the past week he has been married. The testimonial consisted of a huge silver cup, beautifully traced and interlined with gold. Both addresses having been read by Canon Cahill, P. P., the tenantry and guests were entertained by Mr. Moore to a sumptuous luncheon, at which the health of the bride and bridegroom was responded to with all honours. The Tipperary town commissioners and the inhabitants generally are about to present to Mr. Moore a second address and testimonial.

Mr. Mitchell Henry, M. P., sent a circular to the Irish general, asking them to fix a date each for a general church door collection to sustain Mr. Butt in his abandonment of the bar for Parliament. Replies eminently favourable have been received from Dromore, Down and Connor, Limerick, Galway, Clougher, Liphoe, Killaheo, Achony and Cloyne.

VALUATION BILL.—Under the guise of a fair revised valuation scheme, the passing of this Bill will raise the rental of Ireland 30 per cent., at the least. The present aggregate valuation is under 14 millions; under the new scheme it will be 20 millions; and landlords will impose rents accordingly.

Kathleen O'Meara is the name of a young Irish lady who has hitherto written under a *nom de plume*, and has received the commendations of the London critics. Having attained success, she appears under her real name.

Not for very many years (says the Waterford News) has there been such a scarcity of shipping at our quays as is now the case, the direct consequence of which is that labor in that part of the city is at a stand. From opposite the Custom House to above the Market House is one perfect blank, and where generally has been seen brisk discharging, there is now to be found the stillness of idleness.

Mr. Robert Thompson, auctioneer, Lurgan, has just sold a farm of ten acres of land, held under the Marquis of Downshire, at the yearly rent of £11 10s. in the townland of Ballygamaghan, county Down. On the farm there is an excellent dwelling-house and fruit garden. At the sale there was very considerable competition, and Mr. James Campbell was declared the purchaser at a sum of £210, with 5 per cent. auction fees.

A LADY DOCTOR.—The ladies have cause for a little "fall talk" in the name of the sex. What do you think of the fact of Mrs. Frances Elizabeth Hoggan, already an M. D. of Zurich, and not unknown in London, having passed a most successful examination in Dublin? She is now a Licentiate of Medicine and Midwifery of the King's and Queen's Colleges of Physicians in Ireland, and thus wins for herself position as a "Doctor" in any part of these realms.

A collection for the Butt testimonial fund in Teanm Cathedral amounted to £16.

THE PRINCE OF IRELAND BILL.—Speaking of this Bill, for which Sir C. O'Loughlin and Lord Francis Conyngham stand sponsors, the *Dublin Freeman's Journal* has the following:—"The first clause in the measure provides that for the future there shall be thirty representative Irish peers instead of twenty-eight, the present number, and it then goes on to declare that no election shall take place save where there are three representative peers vacant, and that then each peer shall have only two votes. The object of this is to enable the Liberal minority of the Irish peerage to obtain some representation in the Upper House. At present an Irish peer of liberal opinions is in an exceedingly anomalous position. The law prevents his sitting in the Commons for an Irish constituency, while the intense Conservatism of the majority of his fellow peers prevents his having the slightest chance of election as one of their representatives. The fourth clause of the Bill limits the voting at the elections of representative peers to peers who have not a seat in Parliament—a wise and proper provision, as at present an Irish peer, who is also a peer of Great Britain, is, as it were, twice represented—first, in his own person, and, secondly, in his voice in the election of a peer. The main feature of the Bill is, of course, the clause introducing the principle of the representation of minorities, but we fear that in the present state of parties in Parliament the measure has but little chance of passing. It must, however, be said that in the last Parliament the Earl of Inghinquin—a Conservative peer—proposed a similar measure. It appears certainly a strange piece of injustice that peers of rank as high and blood as noble as any in the Empire should be entirely shut out from Parliament. For example, such men as the Earl of Westmeath, with his six hundred years old title, and Lord Howth, the scion of a hundred earls, are excluded from the Upper House by their politics, and from the Lower House by law. It may, however, be noted as a remarkable fact that of the two hundred and odd peers of Ireland at the time of the Union, no less than eighty have since become extinct."

From the agricultural returns for 1876, issued recently, I find that the total quantity of land returned in 1876 as under all kinds of crops, bare fallow, and grass amounted for Great Britain to 31,544,000 acres. For Ireland the returns obtained by the Register-General show a total of 15,725,000 acres; and for the Isle of Man and Channel Islands the totals are respectively 93,000 and 31,000 acres. Thus for the whole of the United Kingdom the cultivated area in 1876 was 47,363,000 acres, exclusive of heath and mountain pasture land, and of woods and plantations. This total exceeds that of 1875 by 80,000 acres; and between the years of 1869 and 1876 1,293,000 additional acres were returned as under cultivation in the United Kingdom. This increase, I regret to find, is mainly in Great Britain, and the respective proportions in each division are 824,000 acres for England, 181,000 for Wales, and 200,000 for Scotland. In corn crops in one year there has been a decrease for Ireland alone of 68,000 acres. The cultivation of flax has increased, but it is still little more than half what it was in 1867. It is noticeable that the acreage under the head of potatoes was during 1876 considerably less than at any time in the last decade. As I find in the returns alluded to above some important figures bearing on the subject which is now exciting a lively interest—American beef—I hope I shall be excused troubling your readers with a few more statistics. During 1876 the stock of cattle has fallen off considerably, being 21 per cent. less than in 1875, and 4½ less than in 1874. The decrease is most noticeable in young cattle, in which class the reduction is nearly 6 per cent., as compared with 2 per cent. in cows, and 1½ per cent. in two year olds. A still larger decrease, however, appears in the stock of sheep, which is less by a million since 1875, and by more than two millions since 1874. The scarcity of keep is alleged to have contributed to this serious decline. In Ireland a decrease of nearly a quarter of a million, or 5½ per cent. has occurred, the number of sheep being in 1876, 4,005,000, against 4,248,000 in 1875, and 4,438,000 in 1874. The stock of pigs is increasing both in Great Britain and Ireland. In Great Britain, however, they are still nearly half a million less than in 1872.

Some time ago (says the Cabir correspondent of the Freeman) a soldier belonging to the Queen's Hays, the headquarters of which are in this town, was tried by court-martial here for the breaking of rules of the service, and sent to jail for 366 days, with hard labor. He has now put up the greater portion of that, and has made a statement to the effect that he murdered a sailor at Clifton, in England. The Hon. Colonel Carew, B. M., took down his statement in writing and forwarded it to the Castle, the authorities of which caused inquiries to be made. They were then informed that on or about the date given by the prisoner the body of a man was found in the river at Clifton. Creighton is the soldier's name, and it is stated here that he has misconducted himself very much in jail, having attempted to set fire to his cell. He will be brought to trial at Bristol, I understand.

DRUNKENNESS IN ENGLAND AND IRELAND.—The alleged increase of drunkenness in Ireland has been the theme upon which many English public men and English newspapers have preached eloquent sermons, and it is unfortunately too true that the consumption of intoxicating liquors in Ireland is not decreasing—"we own it; we deplore it; we condemn it"—but it is at least some consolation to know that we are not so bad in that respect as some of our neighbors. During the year 1875, it appears that no less than 203,989 persons were apprehended for being "drunk and disorderly" in England—a far greater proportion of the population than the same class of unhappy people in Ireland. It is also stated that 450,000 out of the 600,000 paupers in England, have become pauperized by excessive drinking, and that 2,500 men, women and children, are recorded as being members of drunkards' families. The number of gallons of pure alcohol contained in the liquor consumed in England is estimated at 84,000,000 gallons, which is valued at \$130,000,000. Besides these tremendous figures the statistics of drinking in Ireland appear, by contrast, almost insignificant. The latest return gives the number of gallons of spirits consumed in Ireland as 6,176,501.—*Irishman.*

CATTLE PLAGUE IN BELFAST.—It is stated that a case of real pleuro-pneumonia, or lung disease, has been detected in Belfast, in the Ballygomartin district. The Government inspector and the police have been informed of the occurrence, and official investigations are, we understand, being instituted by the proper authorities.

At Parsonstown there died last week a woman named Hore, at the age of 102 years. She was born in 1775, and married in 1796, reared a large family, none of whom survived her except two. She retained her faculties to her last moment.

The town commissioners of New Ross have lodged a petition against a clause in the Dublin, Wicklow and Wexford Company's Bill for running their line into Rosbercon at the Kilkenny side of the river Barrow, instead of into Ross on the opposite side. On Thursday night week, however, a meeting was held, at which after much discussion the following resolution was passed:—"That we authorise our chairman to withdraw our petition against the proposed railway into Rosbercon, on condition that the promoters guarantee to bring a branch line into Ross, and along the quays before crossing the river."

The True Witness

AND CATHOLIC CHRONICLE.

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MONTREAL, FRIDAY, April 6, 1877.

CALENDAR—APRIL, 1877.

- 6th—Octave. St. Celestine, Pope, C. St. Celestine was a native of Rome, and held a distinguished place among the clergy of that city, when, upon the demise of Pope Boniface, he was chosen to succeed him, in September, 422, by the wonderful consent of the whole city, as St. Austin writes. During his pontificate the Nestorian heresy was condemned. He also commissioned St. Patrick to preach to the Irish.
- Badajos stormed, 1812.
- Richard Cœur de Lion died, 1199.
- 7th—Octave. St. Aphrasates, Anchorite. This saint battled nobly against the Arians who under the Emperor Valens mercilessly persecuted the Catholics of Antioch.
- Treason-Felony Bill introduced into the British Parliament by Sir G. Grey, 1848.
- 8th—Low Sunday. B. Albert, Patriarch of Jerusalem. Albert was born at Castro di Guadiferi, in the diocese of Parma, and of a noble Italian family. He entered the monastery of Mortura in the Milanese when very young. He was chosen by Pope Clement III. and the Emperor Frederic I., surnamed Barbarossa, to be umpire of their differences. 1204 he was appointed Patriarch of Jerusalem. In 1214 he was assassinated. He is honored among the saints of his Order on the 8th day of April.
- Special Commission for trial of Fenian prisoners opened in Dublin, 1867.
- 9th—Annunciation of the Blessed Virgin Mary (March 25). Thomas Addis Emmet imprisoned at Fort George, 1798.
- Mgr. Montbrion, Bishop of Quebec, died, 1741.
- 10th—St. Francis of Paula, C. (Apr. 2). A short sketch of the life of this saint appeared in our columns last week.
- The *Dacia* wrecked in Clam Bay, 1827.
- Magdala captured, 1868.
- 11th—St. Leo, Pope and Confessor. St. Leo, surnamed the Great, was descended of a noble Tuscan family, but born at Rome. He was made archdeacon of the Church of Rome under Pope Celestine. After the demise of Sixtus III. Leo was chosen to the papal see in 440, by, it may be almost said, the universal consent of all Christendom. He was called to the Government of the Church in most difficult times. His signal victories over the Manichees, Arians, Apollinarians, Nestorians, Eutychians, Novatians and Donatists, are standing proof of his zeal for the purity of the faith. St. Leo reigned twenty-one years and some months.
- Rt. Rev. Bishop England, a native of Cork, died at Charleston, S.C., 1824.
- George Canning born, 1770.
- Battle of Ravenna, 1512.
- Napoleon signed his first abdication, 1814.
- Great Fire in Montreal, 1768.
- Peace of Utrecht, 1713.
- 12th—St. Isidore, Bishop, Confessor and Doctor of the Church (April 4). A short sketch of this Saint's career appeared in our last.
- Allies entered Toulouse, 1824.
- Gold discovered in Australia, 1851.
- Attack on Fort Sumter, 1861.

HOME RULE.

The Home Rule cause goes bravely on in the old land. At last some earnest men have come boldly to the front, and with resolute purpose, have resolved to meet the British House of Commons some of the legislation that that same House has so often meted out to Ireland. For four years the Home Rule party has tried conciliation. For four years the members of the Irish team have tried to obtain justice by following the usual customs which direct debate in Parliament. For four years the majority of the Irish representatives have asked for an "enquiry into the grounds of the demand made for Home Rule in Ireland." For four years they have tried all the arts of peace, all the logic of argument, all the force of numbers, and still refusal and rebuff have met them, session after session. The majority of Irishmen asked for Home Rule—the majority of Englishmen refused it. The majority of Irishmen asked for a new Land Bill—the majority of Englishmen refused it. The majority of Irishmen asked for a grant to the Irish fisheries—the majority of Englishmen refused it. And so the work of Irish representation has failed to accomplish what the Irish people required, and Ireland was ruled not as Irishmen thought fit, but as Englishmen required. Of course, and why not? Why should not Squire Oakland of Somerset, know what suited the Irish, far better than the Irish themselves? Like Gladstone and Disraeli, the Squire might not indeed ever have seen the Island of Destiny. What matter, he was an Englishman, and knew far better what was likely to benefit Irishmen than men who were racy and to the manner born. Of course he knew all about it. The turbulent Irish were incapable of self-government, and it takes John, surnamed Bull, to teach the Irish the knack of governing a people against their will, but for their benefit all the while.

And so the work has been going on. Since the Union, the British Parliament has now and again doled forth the stunted measure of its charity to Ireland, and during troublesome times that same Parliament has astonished itself by voting Catholic emancipation, the disestablishment of the Church, and the instatement of a Land Act. And do you know that those Irishmen are not grateful after all! Astounding fact! Yes those troublesome Irish are not down upon bended knee, and do not make the welkin's ring with plaudits in praise of the wondrous benefits they have derived from the sturdy yomen who graciously condescend to make their laws. What matter if Englishmen are never "grateful" for just laws; ah, that is different, those Irish are a conquered race, and spaniel-like they should lick the hand that spurs them. But that day will never come. No no friend, the Irish people will never bend the knee to British rule over Ireland, nor shall they ever cease to labour to secure the making of Irish laws by Irishmen. We want a dual representation in the working of your Imperial system. First of all we want our share in the good things provided by the Empire at large. Our blood and our treasure have helped you to build up the structure of your vast power. Irish blood has been shed in India and in China, at the Cape, and in "this Canada of ours." We want our share of all those good things, but shall leave the Imperial Parliament the right of regulating all questions which affect the Imperial Crown, the army, the navy, the postal regulation, the appointment of foreign ambassadors, the making of peace and of war, &c., &c., but on all questions affecting the internal condition of Ireland—our highways and our byways, our railways and our canals, our laws affecting marriage, and our fisheries, our education and our own volunteers, these we want to see under the control of a Parliament assembled in the capital of our native land. But you say that it cannot be. The conflicting elements of political life would throw us into constant antagonism, and we should see perhaps a Conservative Government in Ireland, and a Liberal Administration in Westminster. This is one of your strongest cards, but it fails. You have solved the problem here in Canada—Quebec with its Conservative Chamber, and the Dominion with its Liberal House, gives you the reply. You say we cannot define what we mean by Home Rule. Can you define what you mean by the "British Constitution?" What are your ministers paid for but to overcome such difficulties as you yourself, in this instance, create. No, no, it will not do. You must not split us up upon the details before you admit the principle. First of all answer this question—"Is Ireland entitled to Home Rule or not?" You say "no." You have said "no" for many years. Very well, we'll teach you a lesson you will never forget. We'll block legislation in the House of Commons. You will not give us what the Irish people demand—justly demand—and now we'll see if he cannot prevent you having what your people demand. We repeat,—We'll block legislation in the House of Commons. So say the earnest men of the Home Rule party, and we wish them God speed. Pay them back measure for measure, Messrs. Biggar and Parnell and the rest. Let them know what a terrible thing it is to refuse the constitutionally expressed demand of the majority of a people. We are prepared to hear of all the terrible things the House will do, but be earnest gentlemen, be earnest—heed not the threats of a House of Commons, that has sneered down your legal demand—work with an energy and with a will, block legislation, and when that fails take advantage of all the forms of the House to carry on your mission, and the Irish people all over the world will invoke blessings upon your head. Home Rule will never be won on the lines hitherto cut out—there must be a new policy, and that new policy is—Treat the British House of Commons as the British House of Commons has treated you. And what can we in Canada—in this free land of ours—do to help on the good work. The duty of the Irish abroad is to follow the Irish at home, and to give loyal allegiance to the will of the people. The Irish at home look to the scattered children of their race to stand by them in this crisis of their history. Home Rule may not be what some men desire, but no Irishman can deny that Home Rule will do good for Ireland, and we can all send our assistance, and wait our sympathy to the few true men who lead the storming party, and who are determined to fight the issue to the end.

BISHOP BOURGET.—We have received a handsome chromo of Bishop Bourget. The resemblance is excellent, and we can cordially recommend it to our readers. We understand that it is the intention of the artist to complete a gallery of all the Bishops in the Province, and in such an effort he should be encouraged by the Catholic people.

THE CIVIL RIGHTS ALLIANCE.

Civil and religious liberty is the right of every man. Whoever advocates otherwise will find an enemy in the TRUE WITNESS. In this Dominion, as well as in any other part of the world, to labour for, or to defend, civil and religious liberty is a patriotic duty. No man should be subject to disabilities because of his original nationality or because of his creed. Let our Protestant fellow-citizens point out to us a single wrong that they labour under; let them show us a single injustice which we can remove; let them note a single instance in which the Catholics attempt to treat them unfairly, then we venture to predict that the Catholics will be found battling for the dual rights of civil and religious liberty for all. In our article on the "Catholic vote" we have treated the question in another light, but we shall now confine ourselves to the Province of Quebec alone. We shall simply review the utterances of speakers at the "Civil Rights Alliance" meeting, which was held in the Mechanics' Hall last week. The object of that meeting was to "broaden" the Constitution of the Protestant Defense Alliance, and to consider the advisability of changing its name. The speakers were satisfied that both results had been accomplished. Of the speakers we must pass most of them by. The tolerance of the Rev. Mr. Stevenson, the folly of the Rev. Mr. Gaetz, the bigotry of the Rev. Mr. Bray, or the piety of "Father" Chiniquy, we shall not stop to criticise at present. But we search in vain for any argument which could induce us to believe that the civil rights or the religious liberty of any man at that meeting, or of any Protestant outside of it, was in any way in danger. The entire proceedings evinced a desire, not to defend the civil and religious liberty of Protestants, because there was no attempt to invade them, but it was a covert attempt to organize a society to induce *habitants* to rebel against ecclesiastical authority. That is the object in the change of name, and if the *habitants* are, as some of the speakers implied, tyrannized over, then we wish the Civil Right Alliance a hearty God speed. But we have seen nothing so far to warrant such an assumption. The *habitants* do not complain, but the members of the Civil Rights Alliance complain for them. The *habitants* are happy in their way, and the Civil Right Alliance is organizing to create mistrust between the *Cure* and his flock. But when we say there were no arguments advanced worthy of attention, there was one statement made that is worthy of note. Alderman Clendinneng is reported to have said that:—

"He and some other gentlemen, all Protestants, owned some land close to the city, at St. Cuneonde or St. Henri, he did not know which, and they had to pay a certain sum every year towards the instruction of the children in the Roman Catholic religion; they had to pay to support worship they did not agree with. Was that right? (Cries of no! and applause.) They were willing to pay the school taxes, but they wanted they should be educated, not in the Roman Catholic faith, but should be given a good sound English education (applause). Now they wanted to make the Alliance so large that everybody who was attacked should be defended by it."

This statement was more in harmony with the ostensible object of the meeting than any statement made during the evening. It was in fact the pivot of the proceedings, and if it could not be refuted it would have been a strong argument to sustain the outward objects of alliance, and to secure the sympathy of the Catholic people. But what is the meaning of it all.—Nothing—absolutely nothing. Alderman Clendinneng, says that he has to pay for the support of a "worship" in which he does not believe. We deny it. He is not compelled to do anything of the kind. "He has property in the parish of St. Cuneonde or St. Henri, and he is forced to pay the school tax." Well why not start a Protestant school? If there is no Protestant school in the parish why not send his money as the law allows him to do, to the next Protestant parish, provided said parish is not three miles away. Of course he has to pay the school tax, but he is not forced to pay it to support a "worship" in which he does not believe." Would Alderman Clendinneng prefer to see the children uneducated rather than see them educated as Catholics. It would appear so. Does he not know as well as we do that the Protestants have only to ask for a separate school and they get it. Nay, it is not even necessary to "ask" for the school—all that is required is to start one, and it will be recognized at once, and will be visited by the Protestant inspector. Nay more, still, if the funds of the Protestant school are not sufficient to pay the schoolmaster a portion of his salary will be paid out of the general school fund. This is the law, and Alderman Clendinneng and all who endorse his utterances may see with shame that they refuse to do to the Catholics as the Catholics are doing towards them.

If the members of the Civil Rights Alliance mean what they profess, then let them send a deputation to Protestant New Hampshire, where Catholics are denied civil and religious liberty. This Alliance is a ruse, and is meant only to create distrust between a Catholic and a contented people and their pastors.

"THE CATHOLIC VOTE."

We remember hearing of a correspondent who had occasion to telegraph "The Angel's Whisper" to the editor of an English contemporary, and when the telegram appeared in print, by the alteration of one letter, it read, "The Angel's Whiskers." The change was startling, but it was amusing, and the excellence of the joke more than soothed the irate correspondent. The editor exhibited a pleasant fury when he discovered the mistake, and swore, as editor only can swear when they see their paper full of errors, many of which offend taste, and outrage all the laws of choice composition. We feel in a somewhat similar mood to-day. We accepted a telegraphic report of Mayor Waller's speech in Ottawa as correct, and on the strength of the wires, charged him with having advocated "the abolition of the Catholic vote." We rejoice, however, to find that the telegram played us false, and we publish a letter from the worthy Mayor which places the question fairly before our readers. We rejoice that this is so. There is little, very little, in Mayor Waller's letter to which we could object. It is sound and logical. Perhaps indeed he makes a little too much of our Scotch neighbours, but no one will deny that their enterprise and their zeal entitle them to the respect of all sensible men. They bravely work their way to the front in every land, and it would, in our opinion, be both unjust and unwise not to accord to them the full measure of their deserts. Thrifty and intelligent, there is much in the Scottish character which is calculated to build up a struggling colony, and we are sure no Irishman will hesitate to admit that their good sense and perseverance entitle them to the respect of their Catholic fellow-citizens. But we must not go too far. Statistics prove that the Scotch, on the whole, are not at present better educated than the Irish, notwithstanding that for 180 years it was a crime to teach a school in Catholic Ireland. But still the broad fact remains that Scotsmen succeed because they lend a willing hand to their fellows, and he would be a sorry Irishman indeed who could find fault with them for such a laudable national characteristic. The editor of this journal is not sufficiently long in Canada to express an opinion on the cry of undue Scotch ascendancy, and must hesitate for some time before he ventures into such a plunge. If there is any truth in it, then it is certainly time to kick against the traces. In Canada there should be no ascendancy of race, and while we can never forget our allegiance to Ireland and her cause, yet in this Dominion, and upon Canadian questions, the distinction of races should be allowed to stand aside. We can be good citizens of Canada, without ceasing to remember and to labour for the land of our forefathers. As much attached as we ought to be, and as we are, to Canadian institutions, still we should be sorry to advise our countrymen to forget the duty they owe to Ireland. By all means then let the Catholic Irishmen of the Dominion be faithful Canadians, but let them be faithful Irishmen as well. So far we think there is not much, if there is any, difference between Mayor Waller and ourselves, and upon the question of the "abolition of the Catholic vote," we rejoice to notice that here, too, Mayor Waller is with us, and that he never advocated anything so "ridiculous." Upon this point our leader of last week was pronounced, and to that pronouncement we stand. Without the "Catholic vote" we would become simply the pariahs of political life. We want to hear more, far more, of the Catholic vote than we do. We do not indeed care to hear it belloyed from the house tops, but we should still wish to see the Catholic vote better organized than it is. Look at the condition of the Irish Catholics of this Dominion. Think of it, Irish Catholics, think of it. We are about 500,000 souls in all, and yet what share have we in the making of the laws. Scarcely any. We are politically almost extinct, and instead of six representatives in the Dominion Parliament we ought to have twenty. Just think of it. The 200,000 Irish Catholics in Ontario are unrepresented in Ottawa by a single member. Surely if the genius of Protestantism is to promote civic liberty, as we are told, this ought not to be the case. In the Province of Quebec, where the Protestant population is only 171,000, out of a total population of 1,196,115, still they have 13 members in a House of 65, and six representatives in the Legislative Council of 24. In face of such facts it behoves us to do all we can to quietly organize the Catholic vote. But what is happening here in Canada is happening in Great Britain and Ireland. We hear so much of the liberality of Protestantism, that we are induced to note a few facts for the benefit of the men who think that freedom comes from Protestant institutions.

In Great Britain there are about 2,000,000 of Catholics and there is not one Catholic from Great Britain, in the House of Commons. Some time since Lord Robert Montagu re-

presented an English Constituency, but when he became a convert, he was turned out, and he now sits for an Irish Co.—Westmeath. This is a specimen of civil and religious liberty in England.

In Ireland on the contrary, a good number of Protestant M.P.'s are elected for Catholic Constituencies—Limerick, Cavan, Meath, Galway, Sligo and many others all sending Protestant representatives to plead their cause in the House of Commons. Where is the genius of liberty here?

Look across the border, to New Hampshire, where Catholics are proscribed and where the Constitution of that Protestant State, denies the Catholic people the common rights of citizenship.

And so the question stands, England, Protestant and intolerant; Ireland, Catholic and generous; Ontario, Protestant and intolerant; Quebec, Catholic and generous; New Brunswick, Protestant and bigoted, and—where does the genius of liberty dwell?

In face of all these facts, we welcome Mayor Waller's letter as to the necessity of the "Catholic vote," and while there are a few phrases in his letter which we hesitate to accept, yet on the whole we are glad to notice that he was misrepresented upon what is to us the most important issue—"The Catholic Vote."

THE LATE SISTER FORBES.

Died, at the Mother House, Guy street, on Wednesday 28th ult., Catherine Forbes, aged 73 years and 11 months. We make the announcement with deep regret. Who has not heard of Sister Forbes—who did not esteem her?

"To know her was surely to love her, to name her, but to praise." It falls to the lot of few persons in this world to die so universally regretted, so generally mourned, as did Sister Forbes. She was born in St. Andrews, Ont., in April, 1804, of Scotch parents. She joined the Sisterhood when scarcely eighteen years of age, and since that time she has worked and toiled in the interest of the poor of Montreal. It is a remarkable fact that during the course of her long religious life, she held but three offices. In 1823, the fatal year of the cholera, she succeeded, after various obstacles, in founding an asylum for the orphans of Irish parents, and in the fall of that year she was placed in charge of her young community, on the old premises, Grey Nun street. This position she held for 15 years, at which time she was elected Mistress of Novices. Perhaps no more eloquent tribute of affection can be offered to her memory than the tears shed over her coffin by those whose footsteps she directed in the path of virtue. Many of her novices are now aged nuns, and it was a touching sight to see them cluster around her humble coffin, and take a last look at the features of their beloved mistress.

In the general election of 1833, Sister Forbes was named Superioress of St. Patrick's Orphan Asylum, and that position she held ever since, that is to say, for a period of 23 years. What a long life and what a useful one!

Her equal! The Irish poor of Montreal would find it difficult to believe that an equal could be discovered to Sister Forbes, and we do not blame them. If ever an Angel of Mercy was sent on Earth to dispense graces and blessings to those around her it was Sister Forbes. There never breathed a more self-sacrificing, charitable, and withal humble creature. Thousands of hearts endorse this, and her name will be a household word for years and years to come. We feel we cannot do justice to the many noble qualities of heart and mind possessed by this angelic Sister, but to residents of our city, she was as well-known as she was loved, and to others the fame of her piety must be familiar.

Little then remains in our power but to add our condolences, to those received by the community. A few years ago we were assembled to witness the celebration of Sister Forbes golden wedding—It seemed then as if "Our Mother" was to see many more anniversaries—God ordained otherwise. We can only bow in submission and resignation. Our readers may feel interested in the details of Sister Forbes last illness.—We give them in a few words. On Friday 23rd March she felt unwell, and was removed to the mother house on Guy street. No alarming symptoms appeared until Tuesday evening, when she became suddenly very weak. A doctor was sent for, but even then no fears of immediate danger were entertained. It was deemed prudent, on account of her great age to watch her, and Sister Harkins remained by her bedside all night. The venerable patient never lost consciousness for a single moment, and warned the infirmarian to wake her at three o'clock for mass. A few moments after this, the attending Sister noticed a change in the features, and called some of the nuns, one of whom went for a priest.

The chaplain anointed the dying nun, and about an hour after midnight Sister Forbes

breathed her last, calmly and sweetly like an infant falling asleep.

The funeral services were held in the Convent Chapel on Guy street Monday morning at 8 o'clock. From early dawn friends of the deceased lady were arriving, and long before the hour at which mass commenced, the edifice was crowded, amongst others being the Hon. Senator Ryan, Ald. Mullin, Mr. Recorder Sexton, Mr. Edward Murphy, Messrs. M. P. Ryan, Duncan McDonald, Wm. O'Brien, O. McGarvey, P. Doran, Rev. Father Dowd, P. P. of St. Patrick's officiated, with Rev. Fathers Leclair and Singer as deacon and sub-deacon. The other clergymen present being Rev. Father Arrand *procureur* of the Seminary of St. Sulpice, Bonnisant; Hogan, Pastor of St. Ann's; Poulin and Lussier, of the Bishop's Palace; Lacombe, O. M.; J. O'Rourke and Peledau. The solemn services of the Catholic Church were sung by a choir composed of the ladies of the institution.

A little before half-past ten mass was over, and in the presence of a weeping circle of friends the humble coffin containing the remains of the good Sister was lowered to the earth. Few persons have left the world whose loss will be so universally felt by all who knew her.—May she rest in peace.

REVIEWS.

THE DUBLIN SATURDAY REVIEW.—This is a journal of Irish Biography and Antiquities. It is numerously illustrated, and appears to be in general a revival of that excellent old periodical, the Dublin Penny Journal. The tone of the writing is Catholic and national, and a healthy flow of language courses through its pages. Only five or six numbers have appeared, and the agent for Montreal is Battle Bros. & Sheil. Price 20c., or \$2.00 a year.

THE IRISH MONTHLY.—Another healthy Irish magazine, and racy of the soil. The *Irish Monthly* is published by M. H. Lill & Son, Dublin. Battle Bros. & Sheil, Montreal.

OUR YOUNG FOLKS MAGAZINE.—This magazine continues to be attractive for "Our Young Folks." Up to the present we have not noticed any objectionable features in its pages, while it is well stored with amusement and instruction.

THE CATHOLIC RECORD.—Hardy & Mahoney, 505 Chesnut street, Philadelphia. An excellent magazine, and holding its place in public favour. The contents for March are:—

The Royal Placitum. Ovvicto. Joseph Bennett's Lenten Discipline. Robert Emmet's Speech to the Irish Patriot's just previous to their intended rising. Religion and Heroism. Messias and Catania. Behold the King Cometh. Births of Plants. The Oryz and the Cameo. Reflections of a Nervous Man. A Lenten Land. Cardinal Manning's Sayings on Subjects of the Day. Editorial Notes. New Publications.

BELFORD'S MAGAZINE.—Dawson Brothers, Montreal. Contents:—

Nicholas Minton. A Flirt of a Son. The Tantalizing Talmund. Life. Harold. Chess. Alice. The Capital of Canada. A Romance of the Arlington. Hops. My Old and Strange Acquaintance. What he Cost Her. Current Literature. Musical. Music. Humorous Department.

Belford is particularly racy this month. We should all do our best to encourage Canadian literature, and we hope "Belford's Magazine" will never be marred by anything which would cause its exclusion from the houses of the Catholics of the Dominion. It is an excellent periodical, and worthy of all our support.

BLACKWOOD'S.—Contents:—
A Woman Hater. Devious Rambles with a Definite Object. Balzac. Pauline. Jottings from the Tyrol and Italy. The Opening of Parliament. Lord Neaves.

YOUNG IRELAND.—An Irish magazine of entertainment and instruction, published at the "Nation" office, Dublin, and to be had at Battle Bros. & Sheil's, Montreal. Perhaps the best of all our Irish magazines for youths. Received—"Belford," for April. "The Scotch Naturalist," "Through Persia of Caronan."

CHURCH AND STATE.

DECLARATION OF THE ARCHBISHOP AND THE BISHOPS OF THE ECCLESIASTICAL PROVINCE OF QUEBEC ON THE SUBJECT OF THE ELECTION LAW.

Upon reading the sentence pronounced on the 28th February last by the Supreme Court of Canada, in the cause of the election in the County of Charlevoix, the undersigned, Archbishop and Bishops of the Ecclesiastical Province of Quebec, have experienced profound sorrow, which all true Catholics will not fail to partake with them. We have not to judge of the legal value of the arguments upon which the honorable members of the highest judicial tribunal of the land supported themselves to interpret with equal severity a law otherwise commendable, but it cannot be forbidden us to deplore the conflict which this judgment institutes between a law thus interpreted and the impracticable rights of the Church, as shown in our Collective Pastoral of September 22, 1876.

Far from us lie any design to impugn the intentions of those who framed and voted for the electoral law in question. Had the absolute interpretation which this law would receive been known and foreseen, we believe that numerous appeals would have been adjoined to our own to continue to the faithful the undeniable right of requesting from their pastors, and receiving from them, the directions which their conscience might require in the carrying out of a duty so important. But when the inconveniences of the text of the law display themselves plainly, the legislator, if he cannot remedy the past, has always, before him, the resource of foreseeing the future. Witness the

amendments yearly made to laws originally framed with the greatest care, and the best possible intentions.

In our pastoral of September 22, 1876, (Par. viii.) we said, relative to a judgment rendered in a *cause celebre*: "Jesus Christ, said the apostle, loved the Church, and gave Himself for it." (Ephes. v. 25.) Following the example of the Divine Master, nothing ought to be dearer to us in this world than this same Church, of which we are the members under the one head, who is Jesus Christ. She is our mother, seeing that she has engendered in us the life of grace; we should love her with filial love, rejoice in her triumphs, sorrow in her sorrows, and, if necessary, lift our voices to defend her. When, therefore, we see her liberty and her dignity misunderstood it is no longer permitted to her children, and much less her pastors, to maintain a silence which is equal to a treason. The Holy Catholic Church, faithful to the teachings of her Divine Master, teaches her children to render unto Caesar the things that are Caesar's, and unto God the things that are God's. She repeats with the Great Apostle: "Render, therefore, to all their dues, tribute to whom tribute is due, custom to whom custom, fear to whom fear, and honor to whom honor." (Romans, xlii., 7.) This duty of justice and respect, which she does not cease to proclaim, she, more than anyone, has a right to expect shall be accomplished at her regard, and that there shall be rendered to the Church of God that which belongs to the Church of God.

In the case which was under review then, and in which was involved a disciplinary rule of the Church we have seen the Legislature of Quebec hasten to place the civil law in accordance with the ecclesiastical upon this important point of discipline, so as to prevent any conflict between the two authorities, and to assure to the Church the protection which our constitution guarantees it. We have confidence that the same good-will and the same justice will be accorded in the present instance. Were the interpretation so rigorous and absolute given the electoral law pushed up to its latest consequences, it would go so far as to deprive the Catholic Church of a sacred right, of a right which nature itself confers upon every community, as upon every individual, a right which the codes of every nation have regarded as undeniable—that of legitimate defence.

Let us suppose a candidate or a party openly declaring an intention to destroy the Catholic Church, is it not evident that no Catholic may, without committing grave sin, vote in favor of such a candidate or such a party? And, in such a case, which we suppose here, in order to make our thought more evident, in such a case, is it conformable with the most elementary notions of justice and reason that a priest should be condemned to keep silent, or only make himself understood by timid counsels, advice, recommendations or exhortations, instead of speaking out squarely what is the strict and religious duty of a child of the Catholic Church? This is, however, the consequence which it appears to us to result from this passage of the judgment in question: "I admit without the slightest hesitation, and with the sincerest conviction, the right of the Catholic priest to preach to the definition of religious dogma and every point of ecclesiastical discipline; I deny to him, in the present instance, as in every other analogous one, the right to indicate any individual or any political party, and to signalize or denote one or the other to public indignation in accusing them of Liberal Catholicism or any other religious error. And, above all, I deny to him the right of saying that he who contributes to the election of such a candidate commits a great sin."

Thus we have on one side, absolute liberty to attack the Catholic Church, on the other, impossibility on the part of the latter to defend herself, or, rather, to defend the spiritual interests of the souls confided to her! But the Church speaks, acts, and combats with the clergy, and to refuse these rights to the clergy, is to refuse the Church.

Is this just? In thus claiming for the Church the right of self-defence, we do not in the slightest degree pretend to exclude from the suffrages of Catholic voters all candidates professing another religious belief, imbued with any religious error whatever. Without doubt, all errors are rejected and condemned by the Church, but all do not offer her the same danger. The history of our Province shows clearly that such has never been the pretension of the clergy. Catholic counties have often elected Protestant members, while Protestant counties, whether here or elsewhere, have scarcely ever sent Catholics to Parliament.

In presence of the position presented the clergy by this sentence, emitted by the highest judicial tribunal of the country, we cannot refrain from lifting our voices for the safeguard of a right sacred and necessary to the Catholic Church, and to demand that our legislators, in their wisdom and their desire to render justice to all, shall bring to such a state of things a convenient remedy.

Province of Quebec, March 26, 1877.
E. A., Archbishop of Quebec.
L. F., Bishop of Three Rivers.
JEAN, Bishop of Rimouski.
EDOUARD CAS, Bishop of Montreal.
ANTOINE, Bishop of Sherbrooke.
J. THOMAS, Bishop of Ottawa.
L. Z., Bishop of St. Hyacinthe.

CORRESPONDENCE.

MAYOR WALLER AND THE CATHOLIC VOTE.

To the Editor of the TRUE WITNESS.

SIR,—I notice that in your last issue you comment on my address delivered in Ottawa on St. Patrick's Day, and I am not a little surprised to find you assert that I "expressed myself in favor of the abolition of the Catholic vote." I cannot for a moment think that you contemplate or desire to injure me by knowingly misrepresenting what I really did say here on the 17th of March, and can only conclude that the article in question must have been written by some one who had not read my speech as correctly printed in the Ottawa papers; for throughout that speech I challenge any one to say that I advocated the "abolition of the Catholic vote," or even remotely hinted at such a ridiculous proposition, or even said anything that could be so construed by any candid mind.

Perhaps I have reason to complain, sir, that having undertaken to comment on my speech you did not publish it, or even publish an extract to show where I advocated "the abolition of the Catholic vote," not having done so, you will, I hope, allow me to lay before your readers that part of my address which your assertion respecting "the abolition of the Catholic vote" no doubt springs from. It is as follows:—"In trade and commerce, arts, agriculture and manufactures, and in the matter of public contract, the Irishmen of Canada occupy a position in no way inferior to any other portion of the population; but we are constantly reminded that politically we occupy an inferior position to other nationalities. Those who so remind us, however, do not tell us the true cause of this anomaly; nor do they undertake to point out to us how we are to act with the view of remedying the defect. At one time our anomalous position in this respect is charged to Tory intolerance, and at another to Scotch ascendancy or Grit treachery—this latter being the cause assigned at the present time; and the only means prescribed for improving our political status is the perilous one of periodically converting the Catholic vote into an agent of terror, at one time to be thrown at the wicked Tories, and at another time to be hurled at the head of the de-

ceitful Grits. This is a false position in which to place us; it robs us of all principle, and makes us the creatures of patronage; it is a position hostile to our best interests, and not in the interest of this our adopted country. We don't hear the Scotch vote, the English vote, the French vote, the Methodist vote, or the Protestant vote, ever threatened upon any party in power; it is only the Catholic vote that is eternally placed in this position of shuttle-cock between contending factions, by unauthorized demagogues and scheming politicians, devoid of a broad patriotism; and believe me, gentlemen, for I have studied the question for years, we are libelled and injured in a great degree by such a vicious and shortsighted policy." Now, I ask any candid mind if their is anything in this advocating "the abolition of the Catholic vote." There is nothing in this extract (which is a true report of my utterances) more than a protest against "unauthorized demagogues and scheming politicians devoid of a broad patriotism," eternally raising the cry of the "Catholic vote" to answer their own ends and purposes at the expense of the Catholic people of Ontario. There is nothing in this extract, sir, not in harmony with the letter of His Grace Archbishop Lynch, published in the Toronto papers of the 6th of December last, in which he protests against such an abuse of the Catholic vote, and writes as follows:—

"1st. The Catholic body, as such, has not, as far as we know, any accredited organ in this Province.
"2nd. No association of persons, or journals has any right to dictate on subjects affecting Catholic interests, without consulting the Prelates of the Church who are the natural guardians of these interests.

"3rd. Any attempt to cause dissension and distrust amongst our citizens, and especially amongst the Catholics of this Province, by stirring up national prejudices, and personal antagonism is injurious to Catholic interests as well as to the community at large, and should be strictly avoided.
(Signed) JOHN JOSEPH LYNCH, Archbishop of Toronto."

Now, if I am to be censured for denouncing "unauthorized demagogues and scheming politicians" from speaking in the name of the Catholics of Ontario, it is a consolation to know that it will be in such excellent company as that of His Grace the Archbishop of Ontario. Do you know of any authorized leader of the Catholics of Ontario, sir, privileged to make terms in their name, with one party or the other in Canadian politics? If not, and if their be none such, surely it is in the interests of the Irish Catholics of the Province that the unauthorized fry should be denounced. Don't you think so? I am sure you do.

You also say, Mr. Editor, that I praised the Scotch for their "industry and desire for learning and encouraged my hearers to imitate their example," and "from one and all of these remarks" will you kindly permit me to lay before your readers what I really did say about the Scotch on St. Patrick's Day. Here it is:—"In so far as our Scotch fellow-citizens are concerned, my feelings towards them are those of His Grace Archbishop Lynch, of Toronto—feelings of respect and admiration. They are a straightforward, industrious, persevering portion of the population; who, through the active exercise of those virtues, and the advantages of three hundred years of continuous education, have worked themselves into the position which they proudly occupy to-day in Canada; and, instead of being abused for their good fortune, they should be praised and emulated; and, being members of the same family as ourselves, we should be the last people in the Dominion to countenance an attack upon them. The motto of Scotchmen is:

Not to keep others from advance,
But to give fellow-countrymen a chance,

and it would be well for us, if in this, as in other respects, we would take a leaf out of their book. In conclusion, gentlemen, let me again remind you that our true policy is to foster a spirit of friendship and unity amongst ourselves, and at the same time take an active part in every movement of a national character affecting the interests of our adopted country." Now, what is there to object to in this? I cannot see. If it be not desirable to recognize virtues of straightforwardness, industry and perseverance, in our neighbors, and to recommend those in whom we have an interest to practice or emulate those virtues with the additional one of brotherly affection, if it is a strange thing indeed. A few months ago His Grace Archbishop Lynch, of Toronto, delivered a most excellent speech at Uxbridge, Canada West, in which he made use of the following language:—"The Scotch bring their hardy frames, indomitable energy, push, and perseverance that have gained for them the highest places in the Dominion. I highly honor the Scotch element; they are our own kith and kin. Scotland was peopled from Ireland, and they retain the old Irish language called Gaelic; they are of the old Celtic race, one of the most ancient of Europe. They retain all the noble characteristics of their origin, with the addition, too, of a hardy, canny character, super-induced by the strong climate and food of bonny Scotland. Besides this, the Scotch have had for centuries the blessings of an education and a religious training of their own choice, denied to the Irish. Unfortunately, too many of the Irish people were driven from their own country, if it may be called such, in a state of poverty and illiteracy, owing to laws most oppressive on the labouring classes, which had nigh crushed their warm, generous, hospitable nature.

Let us shoulder to shoulder build up our own country with a generous loyalty, without forgetting the land of our birth. I expect to live and die in Canada, and I have always endeavored in my own sphere to identify myself with the best interests of the country. I wish to see it a great nation—great in the morality of its people and that eminent prosperity which God bestows on dutiful and obedient children." Is there anything in my address in reference to the Scotch, Mr. Editor, not to be found in the speech of His Grace the Archbishop at Uxbridge, as above quoted from? Verily I think not. Again, if I am to be condemned for my utterances respecting our Scotch fellow-citizens, it is gratifying to know that it is in such wise and excellent company as that of His Grace whose noble speech at Uxbridge was the model from which I constructed my common place, and as I thought common sense addressed.

In conclusion, Sir, I hope I have satisfied you and your readers, that I did not advocate "the abolition of the Catholic vote," in my address on St. Patrick's Day, but only denounced the unauthorized traffickers, for personal gain, in that commodity. I trust also that you will perceive, both on this head, and on my allusions to our Scotch fellow-citizens, that I am quite in harmony with both the opinions and expressions, of the most able and popular Prince of the Catholic Church in British America.

How true it is, Mr. Editor, to use your own words of a few weeks ago, that "until we learn to regard each other's opinions with less hostility than we do at present," we are likely to be placed in a disadvantageous position. Ah! what a pity it is that practicing is not as easy as preaching.
Yours, &c. W. H. WALLER.
Ottawa, March 30th, 1877.

ST. BRIDGET'S ABBEY BAZAAR, QUEBEC.—We understand that final arrangements have been made to hold the coming bazaar in the music hall. The St. Patrick's Literary Institute had previously offered the use of their hall for the purpose, free of charge, as their contribution towards the institution. —Chronicle.

OUR OTTAWA LETTER.

FROM OUR SPECIAL CORRESPONDENT.

THE SESSION—EASTER SERVICES—THE METHODIST STRONG—DISTINGUISHED VISITOR—IRISH SOCIETY ELECTIONS, &c.

The train took away about one-third of our members of Parliament last week, and we shall see their faces no more this session, particularly as they received their sessional allowance. It is a fine thing to see members sacrificing their political aspirations for the comforts of their beloved homes. It may be safely remarked that it is painful in the extreme to tear themselves away from the delights of the capital; its polish, its beauty, its literary culture, and the poetical mud heaped in melancholy regularity on the streets. They did go, however, and I sincerely trust they paid their bills before leaving, for we are badly in want of money here; such is our pecuniary embarrassment that if four or five shekels of silver were thrown suddenly on the money market, I could not answer for the consequences. Some people cannot bear prosperity. Parliament re-assembled yesterday, after the Easter holidays, which, certes, were not many. The remainder of the session will be dreary enough, except chance brings on something to enliven the proceedings. Now is the time come when bills will be rushed through, and members for agricultural constituencies be snubbed if they talk too much, for it is a curious fact that there is more real business done in the last fortnight of the session than in the eight or ten weeks preceding.

The TRUE WITNESS spoke in a prophetic strain in the short editorial in its last issue wherein it referred to the Methodist vote. There is here a Church finished last year, built after the manner theatrical, and called the Dominion Methodist, of which the Rev. Mr. Hunter is pastor. Mr. Hunter is eloquent, shrewd, suave and extremely bigoted, at least he pretends to be. He speaks more about the bible in an hour than another might in a month and does more in half that time than an infidel in a life time to destroy the belief in its inspiration. Witness his version of Jonah and the whale. He has more political power than it is generally supposed Methodist Ministers care about possessing and exerts it in an underhand way. His last move —it is presumed to show the strength of the Methodist body, was, on Wednesday night last to invite—or cause to be invited the Senators and members of Parliament of that persuasion to refreshments in the Church. It is almost amazing what a number attended. If Bishop Duhamel or the Rev. Dr. O'Connor, or Father Collins did the same as regards the Catholic members, some of the newspapers would throw out similar hints, and doubtless the Rev. Mr. Hunter would warn the Country and preach a sermon anent the "woman that sitteth on the seven hills" (a favorite phrase of his). There is then a strong Methodist element both here and in the States which works politically but silently and though its organs chide the Catholics if they move in a like direction in their own religious interests.

During Holy Week the Catholic Churches were crowded all day long, and no less than 3800 persons performed their Easter duties, as announced from the altar by His Lordship the Bishop of Ottawa on Sunday. Easter services were celebrated in the usual solemn manner, and none of the ceremonies were dispensed with. His Lordship being determined that everything should be carried out according to old time practice. On Holy Thursday, in commemoration of our Saviour's passion, he washed the feet of a dozen old men taken indiscriminately from the congregation. He celebrated Pontifical High Mass in the Cathedral, assisted by the Rev. Dr. O'Connor, who officiated as Vicar-General, a position the people here would like to see him hold permanently. St. Joseph's Church was lit up and decorated in an exceedingly beautiful manner, and the staging was something unusually grand. Madame Gelineau and others sang the *Tantum ergo* in the evening in a deep and impressive manner, their voices completely filling the church and awakening holy thoughts in the hearts of the congregation. The services and singing in St. Patrick's Church were also carried out as befitted the occasion.

The Right Rev. Dr. Conroy, Bishop of Ardagh, has been appointed papal Legate and is expected here shortly to settle some difficulties that exist. It is proposed to give the distinguished visitor a public reception. A deputation, consisting of Dr. Tache, Dr. St. Jean, M.P., D. J. Donoghue, M.P.P., Ald. Starrs, and Messrs. T. P. French, C. J. Higgins, Moore Higgins, J. Heney, J. O'Reilly, W. Kehoe, and others, waited upon His Lordship on Sunday evening to obtain his approval of a demonstration which it is proposed to hold in this city on the 58th anniversary of the consecration of His Holiness, the Pope which falls on the 3rd of June next. His Lordship expressed his warm approval of the scheme. A meeting will take place on Sunday in this connection to arrange preliminaries.

The annual meeting of the Irish Catholic Temperance Society, was held on Sunday, and a report read by the Secretary which showed the Society to be in a prosperous state. The following officers were elected, after the Secretary had read a communication from Bishop Duhamel appointing Father Malloy Chaplain; President, Mr. John Heney; John O'Reilly, vice-President; Treasurer, P. Brady; Corr.-Secy., R. O'Reilly; Rec.-Secy., P. J. Leyden; Financial Secy., W. Finlay; Custodian, Thos. Kehoe; Marshal, H. Duggan; Medical adviser, Dr. Lynn. Committee of management, Messrs. F. Sims, M. Dolan, P. Kehoe, M. McGrath, J. Kehoe, H. Higgins, H. Gallagher, J. Callaghan, (Thomas Lacy, and Edw. O'Leary.

The thanks of the Society were then voted to Mr. M. Battle for the marked ability and zeal with which he had discharged his duties, as Chairman of the Committee during the past year. Mr. Battle replied in an eloquent speech; but declined any office for the coming year.

Important reductions in the railway tariff between Montreal and points west have been made.

PERSONALS.

GILLIS—We have much pleasure in announcing to our friends in Summerside, P. E. I. that their fellow-citizen, Mr. John P. Gillis, has passed a most successful examination in Medicine at McGill College last week. He received his long wished for title M.D. C.M., and will start for home in a short while, to begin the practice of his noble profession. We wish the young doctor every success.

CANNON—We are glad to notice that Mr. M. L. Cannon, son of our respected and esteemed fellow-citizen, Mr. Michael Cannon, passed very creditable examination in Chemistry and Physiology at the annual examination of the Montreal Veterinary College Students, held last week.

TASCHEBEEU—His Grace the Archbishop of Quebec, in accordance with his usual custom, visited the prisoners in the jail on Good Friday.

CONNOLLY—The Rev. Mr. Connolly, of Inverness, and some dozen other clergymen from the diocese of Quebec, will form part of the forthcoming pilgrimage to Rome, under the auspices of the Bishop of Sherbrooke.

LYNCH—Archbishop Lynch continues to improve in health.

SWEENEY—Under the new arrangements made by Bishop Sweeney of St. Johns, N.B., with the city school trustees, three new Catholic schools were opened on Wednesday 28th ult.

MACINTYRE—Bishop MacIntyre of Prince Edward Island has arrived from Rome.

PIUS IX.—The Pope received one thousand pilgrims on Saturday.

CULLEN—A Dublin despatch says Cardinal Cullen is very ill.

HICKSON—Mr. Hickson, the General Manager of the Grand Trunk Railway, has returned from Europe.

FITZGERALD—The Baltimore *Mirror* announces the death of Sister Mary Placida Fitzgerald, Superioress of the Monastery of the Visitation Order at Parkersburg, West Virginia.

COTTON—Mr. H. Cotton, formerly Chief Clerk of the Governor-General's Office at Ottawa, died suddenly on Friday morning.

BONAPARTE—Prince Antoine Bonaparte, nephew of Napoleon the First, is dead.

IOWARD—The Roman correspondent of the *Irish Citizen* confidently states that Cardinal Howard will succeed Pio Nono to the chair of St. Peter.

BERWICK—Edward Berwick, a nephew of Henry Grattan, and President of Queen's College, Galway, since 1840, died on March 7th.

GRAHAM—Charles K. Graham, late of the *Mail* staff, and who is about to start for British Columbia, was entertained at a farewell supper on Saturday night by his brethren of the Toronto press.

WALSH—J. P. Walsh of Cincinnati, has published in newspaper form, Marmion's History of the Battle-Fields of Ireland.

NARDI—The death of Monsignore Nardi is announced, after a brief illness. His loss will be severely felt by all visitors to Rome who spoke the English tongue. Among all Protestants as well as Catholics he was a great favorite.

ORANGEMEN—The Orangemen of Ottawa and district have been invited to visit Montreal and to take part in a procession to take place here on the 12th of July.

SIMEONI—Cardinal Simeoni, has been presented by General Charette, an album containing the names of 39,000 volunteers who are ready to fight for the Temporal Power of the Holy Father.

MACMAHON—The wife of the French President has formed a society with the object of assisting girls of from twelve to fifteen years of age who are without work and are in want.

MURRAY—Mr. John O'Kane Murray of Brooklyn, author of the "Popular History of the Catholic Church in the United States," has begun to lecture on "Catholics in American History."

O'LOUGHLIN—Sir Colman O'Loughlin has proposed in the British Parliament that the English and Irish Bishops and the English and Irish Bars should be interchangeable, counsel being free to practice in both, and Judges being empowered to sit in either country.

PIUS IX.—The Pope's health is said to be somewhat better.

CUMMING—Dr. Cumming of England, who so often predicted the end of the world, thinks that we are on the eve of great events in Europe.

MCNIERNAY—It is said that Bishop McNiernay, of Albany, is to accompany the Pilgrimage to Rome.

PRINCESS CHARLOTTE—The Princess Charlotte, wife of Maximilian, has been pronounced incurably insane.

MCLAUGHLIN—Mr. James McLaughlin, a young Irish-American, has carried off the English medal in the College of Veterinary Surgeons, Montreal. Mr. McLaughlin had many able opponents for the honour.

O'LEARY—O'Leary, a native of Cork, but for some time a resident of Chicago, is now engaged in a walking match with Weston. The match is for \$5000 a side and is taking place in England. They are to walk for six days.

GALLOGLY—Rev. J. Gallogly, C.C., Tullyallen, County Louth, writes to the *Drogheda Argus* urging the propriety of pilgrimages to places of note in Ireland.

YOUNG—Information received at Montreal states that Sir Charles Young will, probably, become President of the Grand Trunk Railway. It is said Mr. Hickson's visit to England has strengthened his position as manager of the road.

GLOVER—Governor Glover, of Newfoundland, visited the sealing steamers at St. John's before their departure for the fishery. Nineteen vessels, twelve of which are steamers, left St. John's for the seal fishery. Harbour Grace also sends nine sealing vessels.

SAINT-AYMOUR—A young French Catholic Count Gabriel de Caix de Saint-Aymour, has presented to the Pope a complete altar service of unheard of richness. The vessels are encrusted with diamonds, rubies, emeralds, topazes, and all sorts of precious stones, which formed part of the dowry of the Count's late wife, who died within nine months of her marriage. The disconsolate widower gave the precious gift for the use of the Popes for ever, and Pius IX. has accepted the offering on one condition, namely, that if the Queen of England should ever turn to the Catholic faith, she should be considered worthy of being presented with this altar service.

BONAPARTE—The Prince Imperial was 21 years old on the 16th. These 21 years show strange political changes. Russia defeated and Turkey triumphant; France and England victorious in field and siege; and Turkey admitted to the public law of Europe; Sardinia making her first appearance as a European Power; Prussia excluded from the Congress of Paris, where Sardinia takes the vacant seat; in 1856. In 1877, we have Turkey in bankruptcy, anarchy and ruin; Russia pressing exactly the same complaint as in 1854; the French Empire gone; Sardinia expanded into Italy; Prussia absorbed into Germany; and Germany chief master of the Continent.

MY OFFERING.

Oh! Mary, Virgin Mother, Of all hopes the dearest one, Thy name, with untold sweetness, Trembles now on every tongue.

A story in one of the late English magazines is called "Owen, the Milkman." Rather a common-place title. There are so many persons Owen the Milkman, you know.

THE SECRET OF SUCCESS.—A Christian merchant, who, from being a very poor boy, had risen to wealth and renown, was once asked by an intimate friend to what, under God, he attributed his success in life.

"To prompt and steady obedience to my parents," was the ready reply. "In the midst of my bad examples of youths of my own age, I was always ready to yield submission to the will of my father and mother, and I firmly believe that a blessing has in consequence, rested upon me and upon all my efforts."

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



WHAT THE PRESS SAYS.

McGEE'S ILLUSTRATED WEEKLY.—On what resources, by what degree of encouragement, Mr. Jas. McGee has undertaken to fill this great desideratum in our Catholic literature, we do not know; but assuredly, his undertaking is marked by such a power of energy, discernment, system, and above all, of good taste and artistic genius, that the Illustrated Weekly must need prove a success.

Were Mr. McGee's efforts properly appreciated, the circulation of his Illustrated Weekly should, within a twelve-month, amount to at least fifty thousand. This is no exaggeration. Stated only a few weeks ago, we have now before us the fourteenth number, exhibiting, in the whole, the choicest collection of representations, inferior to none in artistic beauty.

Oh, for decency sake, for the honor of the Catholic name, let us support Mr. McGee's enterprise. It will do honor to the Catholic community. The subscription (three dollars per annum) is so low, that scarcely two hundred thousand Catholics in the United States can afford to take it. Let every Catholic editor come forward and pay the well deserved meed of praise and of encouragement.

McGEE'S ILLUSTRATED WEEKLY.—We rejoice to hear that this publication, devoted to Catholic Art, Literature, and Education, which was started in New York last December is succeeding very well, and already enjoys a good share of the patronage it so well deserves.

McGEE'S ILLUSTRATED WEEKLY.—It is with great pleasure that we call the attention of our readers, at home and abroad, to this promising Catholic periodical, whose progress we have been watching with much interest, since its first appearance on the 25th of November, 1876.

IRISH-AMERICAN LITERATURE.—Our fellow-countrymen in America seem to be pushing ahead, if the speed of national newspaper literature is to be taken as a test.

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THE LORETTO CONVENT, Of Lindsay, Ontario, IS ADMITTED TO BE THE FINEST IN CANADA.

The Sanitary arrangements are being copied into the New Normal School at Ottawa, the Provincial Architect having preferred them to those adopted in any Educational Institutions in the United States or elsewhere.

THE MENEELY BELL FOUNDRY, [ESTABLISHED IN 1826.] THE Subscribers manufacture and have constantly for sale at their old established Foundry, their Superior Bells for Churches, Academies, Factories, Steamboats, Locomotives, Plantations, &c.

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16. 150 Lots of \$2 each, different articles 300 00

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THE KNIFE-GRINDER OF NAPLES.—One day, as an old knife grinder was turning his wheel in a street in Naples a young painter came up to him, and said: "Do you manage to get enough work to keep you, my good friend, and are you never in want?"

SCIENTIFIC SPECULATIONS ABOUT STARS AND SUNS.—In a recent lecture delivered in Edinburgh on "The Stars," Prof. Grant gave a graphic idea of the immensity of space. He said a railway train travelling night and day, at the rate of fifty miles a hour would reach the moon in six months, the sun in two hundred years, and Alpha Centauri, the nearest of the fixed stars, in forty-two million years.

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

CITY AGENTS.

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CITY ITEMS.

ST. PATRICK'S SOCIETY.—The annual meeting of the members of St. Patrick's Society was held in the Hall, corner of Alexander and Craig sts., Monday evening, for the purpose of electing officers.

ST. PATRICK'S ACADEMY, POINT ST. CHARLES.—Monday evening the pupils of this institution, under the supervision of Principal McKay, gave a musical and dramatic entertainment.

FOR ROME AND IRELAND.—Amongst those who will form part of the forthcoming pilgrimage to Rome under the auspices of the Bishop of Sherbrooke, will be the respected pastor of St. Athanasius, Inverness, Revd. Mr. Connolly.

SHAMROCK LACROSSE TEAM.—We rejoice to learn that the Shamrock Lacrosse Team is determined to try its luck for the championship this year.

EMERALD SNOW-SHOE CLUB.—The semi-annual meeting of this club took place on Wednesday evening, last week, in the Hall of the Catholic Young Men's Society, and was largely attended.

EMERALD LACROSSE CLUB.—The annual general meeting of this club took place on Wednesday evening, last week, and was well attended.

CANADIAN ITEMS.

THE CATHOLIC LITERARY ASSOCIATION OF BROOKVILLE.—The Catholic Literary Association of Brookville held its annual Supper at the Revere House, on St. Patrick's night and was largely attended by the members and friends of the Association.

The sealing fleet left St. Johns, Newfoundland, on the 10th ult. The steamer Greenland returned on the 26th with 27,000, the first arrival from the fishery, which now promises well.

At a meeting of the St. Joseph's Society of Diamond Harbor, held on the 25th ult., the following officers were elected:—Robert Lannan, President; Robert Heard, 1st Vice President; John Carly, 2nd Vice President; David Powell, Secretary; Robert Farrell, Treasurer.

THE DIocese of Arichat has raised \$3,635 of Peter's pence for presentation to the Pope on the 50th anniversary of his Episcopacy.

A by-law is to be introduced in the Kingston Council to authorize an enquiry into the origin of each fire that occurs in the city.

The directors of the Kingston Gas Company have unanimously resolved to reduce the price of gas, on and after the first of April from \$3.50 net per thousand feet to 2.90 per thousand.

THE NOVA SCOTIA GREAT SEAL.—The question of the validity of legal and other documents under the old seal of Nova Scotia is to be referred either to the Supreme Court or the Privy Council of England.

According to the report of the Minister of Inland Revenue, the greatest consumers of beer are the British Columbians, who imbibe at the rate of 3 1/2 gallons per head annually; the people of Ontario come next, with 2-10 gallons; the people of Quebec next, with 2-10 gallons; and the people of New Brunswick last, with a consumption of 7-10ths of a gallon.

THE SEALING FLEET left St. Johns, Newfoundland, on the 10th ult. The steamer Greenland returned on the 26th with 27,000, the first arrival from the fishery, which now promises well.

Mr. J. D. Edgar has offered a gold medal for the best essay written during the coming year for reading before the Reform Literary and Debating Club, of Toronto.

A post-office is opened in the township of Armour, where the Muskoka Road crosses the Magnetawan River, and Mr. G. Lasseret is to be postmaster.

THE KINGSTON MARKET.—(British Whig.) Flour—XXX per bbl. 8.00 to 9.60 Family " 100 lb. 3.50 to 4.25

OTTAWA MARKET. Monday, 2nd.—The markets to-day were scarcely worth noticing, there being only three or four dealers and two farmers altogether.

BIRTHS. SKELLY—On the 24th ult., at 61 Dubord street, Mrs. James Skelly, of a son.

DEATH. EGLESON—At Ottawa, on the 26th ult., Margaret Louise Kelly, wife of Mr. P. J. Egleson, aged 24 years.—R.I.P.

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

HOMES IN THE WEST. A new paper called "The Emigrants Guide," containing reliable information about the lands, employment, renting, timber, soil, climate, Catholic churches, Schools, Railroads, Markets, Irish Settlements, how improved lands are sold on seven years' credit, where improved farms may be obtained, how free transportation is procured, how the products will pay for the land and improvements, how, where, and when to go West.

M. O'DOWD, 25 South Fourth St., St. Louis, Mo. Dec. 19]

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BOARD OF LICENSE COMMISSIONERS FOR THE CITY OF MONTREAL. The undersigned duly appointed License Commissioners for the City of Montreal under the authority of an Act of the Local Government, past in the City of Quebec hereby give Public Notice that they are prepared to receive in the forms prescribed by Law all applications for the sale of Spirituous Liquors within the limits of the City of Montreal, for the year beginning May next.

LAWLOR'S CELEBRATED SEWING MACHINES. Price \$35 with Attachments.

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LIST OF BOOKS, DEVOTIONAL & INSTRUCTIVE FOR THE SEASON OF LENT AND HOLY WEEK

- Voice of Jesus Suffering to the Mind and Heart of Christians, a book on the Passion, by a Passionist Missionary Priest. \$1
The Agonising Heart, Salvation of the Dying, Consolation of the Afflicted, by the Rev. Father Blot, 2 vols., cloth. 1
The Perfect Lay Brother, by Rev. Felix Cumplido. 1
Meditations on the Life and Doctrine of Jesus Christ, by Rev. N. Avancinos, S.J., 2 vols. 3
A Hundred Meditations on the Love of God, by Rev. S. Southwell, S.J.,. 2
The Works of Bishop Hay, containing: Sincere Christian, Devout Pious On Miracles Complete in 7 vols. 9
Nouet's Meditations for Every Day in the Year. 2
Short Meditations for Every Day in the Year, by Rev. Theodore Nothman. 1
Union with Our Lord Jesus Christ, in His Principal Mysteries, for all Seasons of the Year. By the Rev. Fr. John Baptist Saint Jure, S.J., Author of "Treatise on the Knowledge and Love of Jesus Christ," etc. Translated from the French, and the translation revised by a Father of the same Society. Published with the approbation of His Eminence John Cardinal McCloskey, Archbishop of New York. 1
Lenten Thoughts. By the Bishop of Northampton. 0
The Lenten Manual. By Rt. Rev. D. Walsh. The Lenten Monitor; or, Moral Reflections, etc. 0
Sermons for Lent. By Fr. Signori, S.J., 1
Fasts and Fasting, and other annual observances of the Catholic Church. By the Rev. Alban Butler, D.D. 1
The Office of Holy Week according to the Roman Missal and Breviary; in Latin and English; containing Instructions when to kneel, stand, etc. 1
Easter in Heaven. By Rev. F. X. Wenninger, S.J. 1
The Spiritual Exercises of St. Ignatius. 1
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Prayers of St. Gertrude. Cloth, 40, cloth red edge. 1
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Light in Darkness. 1
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Spiritual Retreat. David. 1
Christian Perfection. Rodrigue; 3 vols. 4
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