

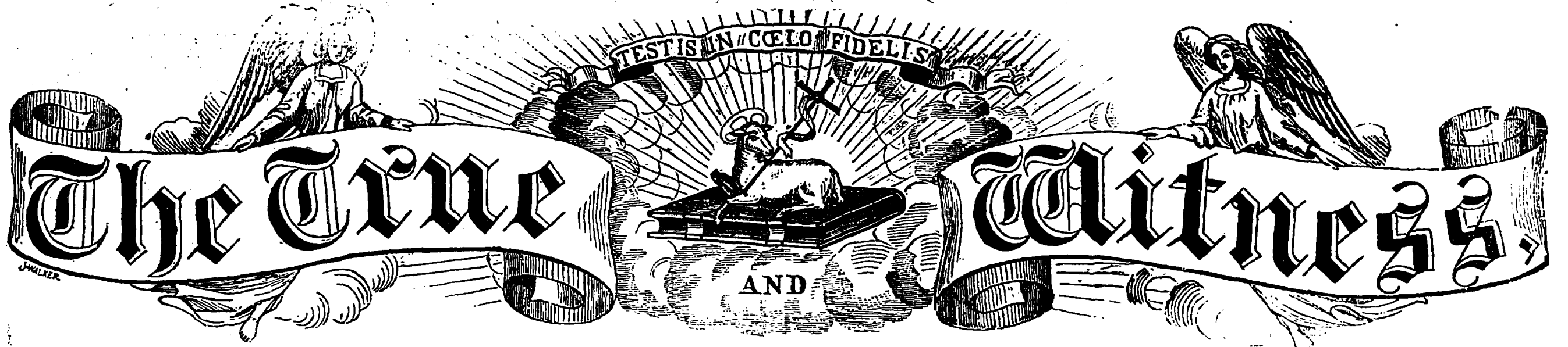
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CATHOLIC CHRONICLE.

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.

"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. Sadtler & 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 be any 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 Session, 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.



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.

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.

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."

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.

SCHILLER ON THE POPES.—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 Popes. They are taken from an article entitled "Universal Historic Review of the most striking Political Events that occurred in the time of Frederick II."

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

IRELAND AND THE POPES' 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.

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.

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 MISIONS 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.

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."

SCHILLER ON THE POPES.—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 Popes. They are taken from an article entitled "Universal Historic Review of the most striking Political Events that occurred in the time of Frederick II."

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, 1,165; 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.

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.

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.

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.

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.

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.

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.

A large number of the tenantry on the estate of Arthur Moore, Esq., M. P., D. L., Moorsfort, 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 Clifden, to whom within the past week he has been married.

MR. MITCHELL HENRY, M. P., sent a circular to the Irish galeats, 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.

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.

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.

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 Tuam Cathedral amounted to £16.

THE PRINCIPLES 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.

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 Registrar-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.

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.

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.

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 lines into Rosbercon at the Kilkenny side of the river Barrow, instead of into Ross on the opposite side.

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 wonderful 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



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 commonplace 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. It is by the judicious use of such articles of diet that a constitution may be gradually built up until strong enough to resist every tendency to disease. Hundreds of subtle maladies are floating around us ready to attack wherever there is a weak point. We may escape many a fatal shaft by keeping ourselves well fortified with pure blood and a properly nourished frame."—Civil Service Gazette. Sold only in Packets labelled—JAMES EPPE & CO., Homeopathic Chemists, 48, Threadneedle Street, and 170 Piccadilly, London."

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WONDERFUL SUCCESS! 25,000 of the CENTENNIAL EXPOSITION DESCRIBED AND ILLUSTRATED. Sold in 60 days. It being the only complete low-price work (only \$2.50), treating of the entire history, grand buildings, wonderful exhibits, curiosities, etc.; illustrated, and \$1 cheaper than any other; every body wants it. One new agent cleared \$350 in 4 weeks. 3,000 agents wanted. Freights paid to Canada. Send quickly for proof of above opinions of officials, clergy, and press; sample pages, full description, and extra terms. HUBBARD BROS., Publishers, Springfield, Mass. CAUTION—Beware of falsely claimed official and worthless books. Send for Proof.



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 to fail, the failure will only be an additional proof to the charge of supineness, indifference and apathy, the seeming consequences of ignorance, a charge often brought against us by our enemies. The late article of December 3rd, in the Springfield Republican, should bring shame to the brow of every intelligent Catholic.

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. Mr. McGee's serial will compare most advantageously with the London Illustrated News.

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. If they see faults and shortcomings, and even shall, in a future, expose them candidly, let them bravely point to them, but in the spirit of kindness and brotherly encouragement. Let us, one and all, remember that the introduction of McGee's Illustrated Weekly may prove the means of eliminating from the Catholic domestic press these abominable periodicals of the New York Press, a most powerful engine in the Devil's hands, which hold to scorn all that is virtuous, all that is Catholic. Can parents, can priests be insensible to the great havoc made in the hearts of our boys and of our girls, by the immoral press of the day? Ah! what a responsibility priests and parents are incurring before the awful Tribunal of God! Here we have a glorious opportunity of crushing a great moral evil out of our homes. Let us not lose it; but, on the contrary, let us put our shoulders to the wheel, and endeavor to make as wide a place as possible, in our homes, in our parishes, in our missions, wherever we may have any influence, for McGee's Illustrated Weekly.—Cincinnati Catholic Telegraph.

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. It is a real pleasure to be able to make this statement, on account of the fears entertained when the announcement of a new illustrated Catholic paper was made that it would soon languish for want of support. Fourteen numbers have now been issued, and the steadily increasing circulation is sufficiently large to cover the expenses of publication, great as they must be. A high standard of excellence was assumed in the first numbers, but the Editor assures us that he will make improvements in proportion as the number of subscribers increase. This publication is a valuable addition to Catholic periodical literature in the United States, and supplies a long-felt want. It is thoroughly Catholic (we mention this as a first excellence), and the contents are both varied and entertaining. As to the illustrations, they are good—many of them very good—and the selection of subjects evinces rare good taste. The paper used is of a superior quality, and the printing could hardly be better. There is ample room for this new journal, and if well supported it will do much to counteract the vicious influence of the many infamous illustrated weeklies with which the country is flooded. The editor and proprietor is James A. McGee, Barclay Street, New York. Subscription price, \$3 per year.—Ave Maria.

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. The result of our observation has been eminently satisfactory, and we begin now to hope that a long and prosperous career of usefulness awaits our excellent contemporary. The Illustrated Weekly supplies a want long felt by the Catholic community in this and other climes; its publisher seems willing to spare no cost to make it a success, and for the ability, zeal, and general fitness of the editor, for the onerous task he has undertaken, and which we feel convinced is to him truly a labor of love, we can honestly and sincerely vouch. That our friend who has already done good service as a frequent contributor to the classic pages of the Catholic World, has now extended his sphere of usefulness in this direction, is matter of congratulation to the Catholic public, and we earnestly hope that this effort to establish a really good Catholic journal, in the face of many and great difficulties, will meet with the encouragement it so eminently deserves. It is time that the vile and persistent calumniator of Catholics and their religion, Harper's Weekly, which has been wont to amuse and entertain its thousands of readers with the most disgusting caricatures of all that Catholics hold most sacred, should be taught the useful lesson that the Catholic millions of this country can provide some fitting illustrations of Catholic men and things. Let them be taught that Catholics are not so craven-spirited as they seem to take it for granted that they are, and that the day is gone by when they and their religion lay helpless victims at the mercy of its ribald caricaturists. In the last number of our Illustrated Weekly there is a very good portrait of the true Catholic hero, Don Carlos of Spain, with a sketch of his life and character. Every week there is in it a portrait of some personage deservedly known to fame.—New York Tablet.

McGEE'S ILLUSTRATED WEEKLY (New York).—This is a really beautifully got up journal. The plates are fully equal to either the London Illustrated News or the Graphic, and very much superior to any Transatlantic picture paper we have ever seen. From a literary point of view McGee's is decidedly the best that has ever reached us from the States. Irish stories are an especial feature and they are admirably told and usually of unflinching interest. The price is only six cents (three pence), and were the paper published in those countries at that figure it would be the cheapest of cheap.—The Celt (Waterford, Ireland).

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. Our exchanges during the past few weeks have included several numbers of McGEE'S ILLUSTRATED WEEKLY a journal possessing peculiar interests for Irishmen from the fact that it is edited by a brother of the gifted but unfortunate D'Arcy McGee. Colonel James E. McGee has already made an honorable mark in Irish-American literature by his own contributions to it, and the taste and judgment he has already shown in his editorial management of the new weekly promise soon to lift it into the front rank of journalism. The illustrations are of a high artistic order and accompanying letterpress is equally meritorious. Amongst the contributors we notice the name of William Collins, whose gifted pen has given to Irish poetry much to enlarge and enrich it.—United Irishman (Liverpool).

McGEE'S ILLUSTRATED WEEKLY.—There has been started in New York an illustrated Catholic weekly, which in point of literary style and artistic excellence, affords great promise. Hitherto Harper's Weekly, which is animated by bitter anti-Catholic sentiments, has had almost a monopoly of this branch of journalism. We are glad, therefore, to see the appearance of its youthful rival, for which we do not hesitate to predict a brilliant success.—Cork Examiner. \$3.00 per year. Six cents per copy. Specimen copies sent free. J. A. MCGEE, Publisher, 7 BARGLEY STREET, NEW YORK, U. S.

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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. Charges, only one hundred dollars a year—including French. Address, LADY SUPERIOR, Lindsay, Ont., Canada. Jan. 8, '75

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., mounted in the most approved and substantial manner with their new Patented Yoke and other improved Mountings, and warranted in every particular. For information in regard to Keys, Dimensions, Mountings, Warranted, &c., send for a Circular Addressed MENEELY & CO., West Troy N. Y.

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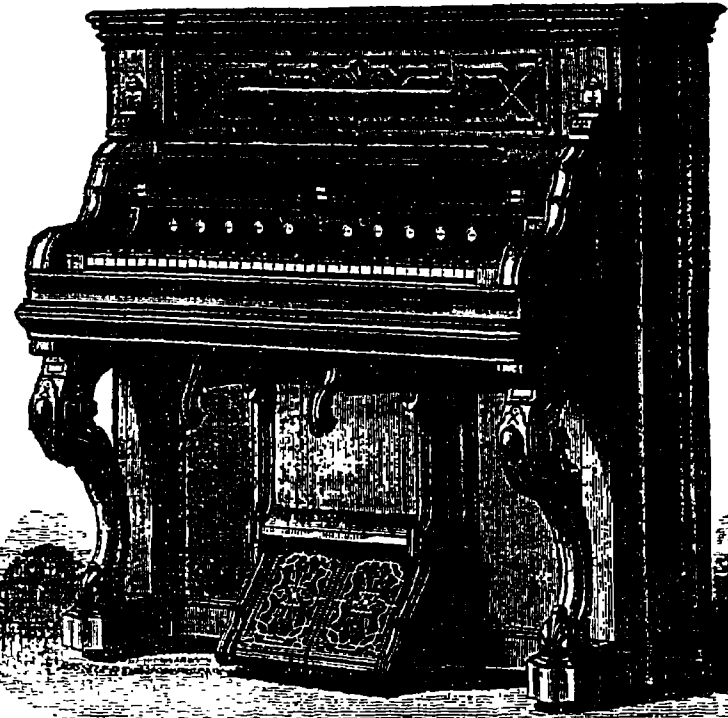
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