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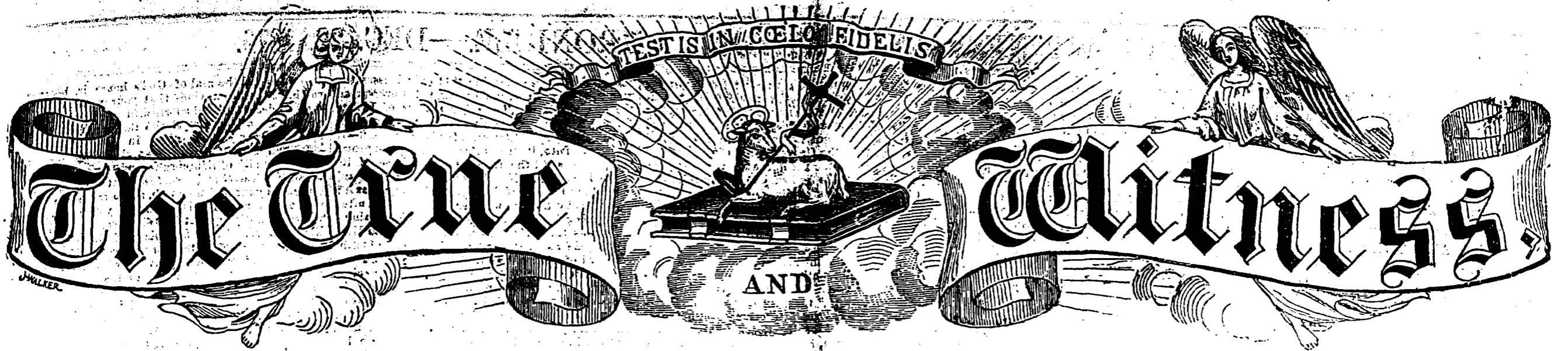
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CATHOLIC CHRONICLE.

VOL. XXVII.

MONTREAL, FRIDAY, DECEMBER 22, 1876.

NO. 119.

JUST RECEIVED,

A MOST BEAUTIFUL BOOK.

Glories of the Sacred Heart, by Cardinal Manning, 12 mo., 300 pages. \$1.00

AGENTS for the DOMINION.

CATHOLIC PERIODICALS.

Table listing various Catholic periodicals such as New York Tablet, Freeman's Journal, Boston Pilot, etc., with their respective prices.

JUST RECEIVED,

SERMONS BY THE LATE

REVEREND J. J. MURPHY,

who lost his life at the fire at Back River on the night of December 4th, 1875. We have just received from our Agents in England a consignment of SERMONS on VARIOUS SUBJECTS, given by THE LATE REV. J. J. MURPHY, IN 1871. Price, \$2.00. Free by mail on receipt of price from D. & J. SADLER & CO., Catholic Publishers, 275 Notre Dame Street, Montreal.

THE NIGHT BEFORE CHRISTMAS.

BY CLEMENT G. MOORE.

'Twas the night before Christmas, when all through the house Not a creature was stirring, not even a mouse; The stockings were hung by the chimney with care, In hopes that St. Nicholas soon would be there;

And mamma in her 'kerchief, and I in my cap, Had just settled our brains for a long winter nap. When out on the lawn there arose such a clatter, I sprang from my bed to see what was the matter;

The moon on the breast of the new-fallen snow, Gave a luster of midday to objects below; When, what to my wondering eyes should appear, But a miniature sleigh and eight tiny reindeer,

More rapid than eagles his coursers they came, And he whistled, and shouted, and called them by name: "Now, Dasher! now, Dancer! now, Prancer! now, Vixen!

As dry leaves before the wild hurricane fly, When they meet with an obstacle, mount to the sky, So up to the house-top the coursers they flew, With a sleigh full of toys, and St. Nicholas, too;

As I drew in my head and was turning round, Down the chimney St. Nicholas came with a bound; He was dressed all in furs, from his head to his foot, And his clothes were all tarnished with ashes and soot;

His eyes, how they twinkled! his dimples, how merry! His cheeks were like roses, his nose like a cherry; His droll little mouth was drawn up like a bow, And the beard on his chin was as white as the snow;

He had a broad face and a little round belly That shook when he laughed like a bowl of full jelly; He was chubby and plump, a right jolly old elf, And I laughed when I saw him, in spite of myself.

He spoke not a word, but went straight to his work, And filled all the stockings, then turned with a jerk, And laying his finger aside of his nose, And giving a nod, up the chimney he rose.

THE LION OF FLANDERS;

OR,

THE BATTLE OF THE GOLDEN SPURS.

BY HENDRIK CONSCIENCE.

CHAPTER XVII.—(Continued).

But Jan Breydel recognised his voice. "Comrades," said he, wild with rage, "I must have the soul of this traitor. Forwards! he has lived long enough. Whoso loves me, let him follow me close."

With these words, he threw himself with his axe amongst the French, and soon struck down every foe within reach of his arm. So furious was their onslaught, that they soon drove the enemy back against the walls of the houses; and five hundred of them fell beneath the axes of the butchers. In this moment of extreme peril, of terrible agony, De Mortenay remembered the word and promise of Deconinck. Rejoicing that he yet had the power to save the governor-general, he cried, "I am De Mortenay, let me pass." Immediately the Clavards made way for him with every token of respect, and opposed no obstacle to his passage.

But the Flemings closed in again upon them, and dealt their blows pitilessly around. The number of the fugitives was so small, that, besides De Chatillon, not more than thirty reached De Mortenay's house; the rest lay weltering in their blood. Breydel made his men halt at the door of the house and forbade them to enter; he invested it on all sides, so that no man might escape, and himself kept guard at the entrance.

While this fray was going on, Deconinck was occupied in hunting out the few remaining Frenchmen in the Stone Street, near S. Salvator; and the other guilds were following his example in the quarters assigned to them. The dead were thrown from the houses; and the streets were soon so obstructed, that it was scarcely possible to traverse them in the gloom. Many of the soldiers had disguised themselves, hoping thus to escape through one or other of the gates; but this was of no avail, for every one was required to pronounce the words, "Schild en vriend." At the first sound of their foreign accent, the axe descended on their necks, and they fell groaning to the earth. From every quarter of the city resounded the shout, "The Lion of Flanders! Whoso is French is false; strike home!" Here and there a Frenchman fled before a Fleming, but only to meet his death, a few steps further on, from the weapon of another foe.

This scene of vengeance lasted until the sun stood high in the heavens; it shone on the dead bodies, and dried the flowing blood, of five thousand of the French. Yes, in this night five thousand aliens were offered to the shades of the murdered Flemings; it is a bloody page in the chronicles of Flanders, that wherein this number is written.

Before the dwelling of De Mortenay was a strange and appalling sight. A thousand butchers lay spread out on the ground with their axes in their hands, their threatening revengeful eyes riveted on the door. Their naked arms and their jerkins were smeared with blood; around them were piled heaps of uncounted slain. But of all this they took no heed. Here and there amongst the butchers passed guardsmen, seeking amongst the slain for the dead bodies of the Flemings, that they might receive honourable burial.

Although their hearts were full of rage, yet no word of reviling escaped the lips of the butchers. The dwelling of De Mortenay was to them sacred in virtue of their plighted word. They respected Deconinck's pledge, and had, moreover, a great esteem for the governor of the city; so they contented themselves with investing the entire quarter and keeping careful watch.

Messire de Chatillon and Jan van Gistel the Liliard had taken refuge in De Mortenay's house. They were overpowered by an extreme dread; for an inevitable death hovered before their eyes. De Chatillon was a man of courage, and awaited his fate with coolness; but the face of Jan van Gistel was bloodless, and his whole frame quaked with fear. Notwithstanding all his efforts, he was unable to conceal his terror, and excited the pity of the Frenchmen—even of De Chatillon, who was in equal peril. They occupied an upper room, overlooking the street; and from time to time they ventured to the window, and gazed with awe on the butchers, who lay in wait about the door, like a pack of wolves lurking for their prey. Once, as Jan van Gistel showed himself a moment at the window, Jan Breydel caught sight of him, and threatened him with his axe. An angry, impetuous movement arose amongst the butchers; all raised their axes towards the traitor, whose death they had sworn.

The heart of the Liliard throbbed with anguish, as he saw in the gleam of these thousand axes his doom of death; and, turning to his companions, he said, in a tone of despair, "We must die, messieurs; there is no mercy for us, for they thirst for our blood like famished hounds. You will never leave this place. My God! what shall we do?"

"It is a disgrace," replied De Chatillon, "to meet one's death at the hands of this rabble; rather would I be slain sword in hand. But so it must be. The coolness of De Chatillon disquieted Van Gistel still more.

"So it must be!" repeated he. "Oh my God, what a moment of agony! what torture they will inflict upon us! But, Messire de Mortenay, I pray you, for God's sake—you have much influence over them—ask them now, if they will grant us our lives for a heavy ransom. Rather than die by their hands, I would give them whatever they might ask; no matter how much."

He opened the window, and cried, "Master Breydel, Messire van Gistel wishes to ask you whether you will give him safe-conduct for a heavy ransom. Ask whatever you please; name the required sum; and do not delay, I pray you."

"Comrades," shouted the Dean to his companions, with a bitter laugh, "they offer us gold! they think they can buy off the revenge of a people with gold; shall we accept it?"

"No; we will have the Liliard!" cried the butchers; "he must die: the traitor—the dastard, degenerate Fleming!" This exclamation echoed hideously in Van Gistel's ears, and it seemed to him as though he already felt the sharp edge of the axe upon his neck. De Mortenay allowed the stormy cries for vengeance to pass away, and then again called out, "You promised me that my house should be an asylum and sanctuary; why, then, do you violate the pledge you have given?"

"We will not violate your dwelling," answered Breydel; "but I swear to you that neither De Chatillon nor Van Gistel shall leave the city alive; their blood must atone for the blood of our brothers, and we will not leave this spot until our axes have given them the death-blow."

"And may I leave the city without molestation?" "You, Messire de Mortenay, are at liberty to go whithersoever you please, with your personal retinue and no one shall touch a hair of your head. But do not attempt to deceive us; for we are too well acquainted with those of whom we are in quest."

"I give you notice, then, that in an hour from this time I shall take my departure for Courtrai."

"May God protect you!" "And have you no compassion for unarmed knights?"

"They had no compassion on our brethren, and their blood must be shed. The gallows which they themselves erected still stands in the market-place."

De Mortenay closed the window and said to the knights, "I commiserate you, messieurs; they insist on shedding your blood. You are in a very great peril; but I hope that, by God's assistance, I shall yet be able to rescue you. There is an outlet behind the court-yard, through which you may be fortunate enough to escape from your bloodthirsty enemies. Disguise yourselves, and mount your horses; then I and my servants will leave the house by the principal entrance; and while I thus draw off the attention of the butchers on myself, you may be able to make your escape along the walls. At the Smiths' Gate there is a breach through which it will not be difficult for you to gain the open country, and your horses will secure you from being overtaken."

De Chatillon and Van Gistel joyfully embraced this last hope. The governor-general put on the clothes of his castellan, and Van Gistel those of one of the meaner servants; the thirty remaining Frenchmen led their horses from the stables and made them ready, in order that they might fly with their commander.

When all were mounted, De Mortenay and his servants issued forth into the street, in which the butchers lay, as it were, encamped. The latter, having no suspicion of deceit, stood up, and regarded with careful scrutiny all those who accompanied the governor-general. But soon the cry, "The Lion for Flanders! Whoso is French is false! strike home!" resounded in another street, and the clattering hoofs of horses at full gallop were heard round the corner. In the greatest haste the Flemings ran, bowled and shouting, to the place whence the sound had come; but it was too late. De Chatillon and Van Gistel had escaped. Of the thirty men who accompanied them twenty were struck down, for they were assailed by the foe on every side; but fortune was propitious to the two knights. They fled to the city-wall, and reached the Smiths' Gate; then they sprang into the moat, and swam across at the peril of their lives. De Chatillon's groom sank with his horse, and was drowned.

The butchers had pursued the flying Frenchmen as far as the gate; but when they saw the enemies they most detested disappear between the trees in the distance, they raged and yelled in baffled wrath; for now their revenge seemed to them unsated. After remaining some moments gazing on the spot where De Chatillon had disappeared from their view, they left the wall and returned to the Friday Market-place. Soon another tumult arrested their attention. From the centre of the city arose a shout of mingled voices, filling the air with prolonged sounds of rejoicing, as though a prince were making his festal entry. For some time the butchers could not distinguish the triumphant cries, for they came from too great a distance; but by degrees the exciting crowd drew nearer and nearer, and the shouts became intelligible:

"Long live the Blue Lion! long live our Dean! Flanders is free!"

An innumerable multitude, consisting of all the inhabitants of Bruges, poured itself through the streets in dense throngs. The acclamations of the liberated Flemings echoed back from the houses, and filled the city as with the booming of thunder. Women and children ran confusedly amongst the armed guardsmen; and the joyous clapping of their hands mingled with and harmonised the uninterrupted shouting, "Hail! hail to the Blue Lion!"

From the midst of this crowd rose a white standard; on the waving folds of which was wrought, in blue silk, a lion rampant. It was the great banner of the city of Bruges, which had for so long a time disappeared before the illicits of France. Once more it came forth from its concealment into the light of day; now it waved over the prostrate bodies of its foes; and the resurrection of this holy standard was greeted with ten thousand shouts of rejoicing.

A man of small stature bore the banner, and with his arms crossed over his breast, pressed it to his heart, as though it inspired him with the deepest love. Abundant tears flowed down his cheeks; tears of love of fatherland mingled with tears of joy and sadness; and an unutterable expression of happiness beamed from his very features. He who had shed no tear for his greatest personal misfortune, now wept when he brought back the Lion to the city of his fathers—to the altar of freedom.

All eyes were turned towards the man, and the cries, "Long live Deconinck! Hail to the Blue

Lion!" were echoed and re-echoed ever louder and louder. As the Dean of the Clothworkers drew near to the Friday Market-place holding aloft the standard, an inexpressible joy filled the hearts of the Butchers; they, too, swelled the exulting shout of victory, and clapped their hands with an impetuous outburst of love. Breydel rushed eagerly to meet the banner, and stretched his impatient hands towards the Lion. Deconinck resigned it to him, and said:

"There, my friend, this hast thou this day won—the palladium of our freedom." Breydel answered nothing—his heart was too full. Trembling with emotion, he embraced the drapery of the standard and the Blue Lion. He hid his face in the folds of the silk, and wept; for a few moments he remained motionless; then the banner fell from his grasp, and he sank exhausted by his transport on Deconinck's breast.

While the two deans held each other in this warm embrace, the people ceased not their shouts; loud exulting cries poured from the lips of all, and their quick and impassioned gestures attested the rapturous gladness of their hearts. The Friday Market-place was too small to contain the thronging citizens. In the Stone Street, far away to S. Salvator's, were clustering swarms of men; the Smiths' Street and Bouverie Street were crowded with women and children.

The Dean of the Clothworkers turned himself towards the centre of the market-place, and advanced to the gallows. The bodies of the Flemings who had been hanged had already been taken down and buried; but the eight ropes had been purposely left dangling in the air as signs and memorials of the tyranny which had put them to death. The standard with the Lion of Bruges was planted close to the apparatus of murder, and greeted afresh with cries of joy. After regarding for a few moments in silence the reconquered banner, Deconinck slowly bent his knee, bowed his head, and prayed with folded hands.

When one throws a stone into still water, the movement spreads in tremulous circles over the entire surface, and awakes the ripples of the whole lake; so the thought and the act of Deconinck communicated themselves to the crowd of citizens, although but few could positively see him. First, those who were immediately near to him knelt silently down; then the movement extended itself further and further amongst the more distant, until every head was bowed in prayer; the voices of those in the centre of the vast circle were first hushed, and so further and further spread the silence, until it pervaded the whole multitude. Eight thousand knees touched the yet bloody earth; eight thousand heads humbled themselves before the God who hath created men for freedom. What a harmony must have swelled up to the Throne of the Most High in that moment! How grateful to Him must have been that solemn prayer, which, like a cloud of fragrance, was wafted upwards to His Footstool!

After a short time Deconinck arose, and availed himself of the unbroken stillness to address the following words to his assembled fellow-citizens:

"Brothers! this day the sun shines on us with fairer splendor, the breeze of heaven is purer and more exhilarating in our city; the breath of the foreigner pollutes it no more. The haughty Frenchmen deemed that we were their slaves for ever; but they have learned, at the price of their lives, that our Lion may indeed slumber awhile—die it never can. Again have we re-conquered the heritage of our fathers, and washed out in blood the footprints of the aliens. But all our enemies are not yet overcome; France will send us yet more armed hirelings, for blood demands blood. That, indeed, is of small moment; for henceforth we are invincible; but, nevertheless, think not that you may sleep after the victory achieved. Keep your hearts firm, bold, quiet; never let the noble fire which at this moment glows in your breasts waver or wane. Let each betake himself now to his abode, and rejoice with his family in the victory of this day. Exult and drink the wine of gladness; for this is the fairest day of your lives. Those citizens who have no wine may go to the hall; there a measure shall be distributed to each."

The shouts, which gradually became louder and louder did not permit Deconinck to say more; he made a sign to the surrounding deans, and went with them up the Stone Street. The crowds reverentially made way for him, and on him, above all, were bestowed the gladdest greetings of the happy citizens. Every one now pressed towards the standard which reared itself up by the side of the gallows; each in succession gazed with ecstasy on the Blue Lion, as on a friend who had again returned among his brethren after long journeyings in strange lands. They stretched out their hands towards it; and were so overpowered with joy, that they would have seemed to the cool and dispassionate observer to have lost their senses.

Soon came guardsmen with full cans back to the market-place, and spread the joyful tidings that a measure of wine would be distributed to each. An hour later every citizen had his wine-glass in his hand. And so ended the eventful day, without confusion and without strife; one and the same feeling quickened every heart—the feeling which fills the heart of a captive when he once more beholds the light of the sun, and the wide world is his only prison.

CHAPTER XVIII.

Two years had gone by since the foreigner had set foot in Flanders, and cried: "Bow your heads, ye Flemings! ye sons of the north, yield to the children of the south, or die!" Little thought they that there had been born in Bruges a man endowed with large sagacity, and inspired with heroic courage: a man who shone forth as a bright light amongst his contemporaries; and to whom, as to His servant Moses, God had said: "Go, and deliver thy brethren, the children of Israel, from the thralldom of Pharaoh."

When the desolating bands of the French first trod the soil of his fatherland, and darkened the horizon with the dust of their march, a secret voice spoke in Deconinck's soul, and said:

"Take heed, these are in quest of slaves!" At this sound, the noble citizen quivered with anguish and wrath: "Slaves! ye slaves!" groaned he; "forbid it, O

Lord our God! The blood of our free-born fathers hath flowed in defence of Thine altars: they have died on the sands of Arabia with Thy Holy Name on their lips. O, suffer not their sons to bear the debasing fetters of the alien;—suffer not the temple which they have raised unto Thee to have bondsmen for worshippers!"

Deconinck had breathed this prayer from his deepest soul, and all his heart lay open to his Creator. He found therein all the noble courage and energy wherewith He had endowed the Fleming; and He sent down an answering ray of trust and hope. Instantly filled with a secret strength, Deconinck felt as though all his capacities of thought and action were doubled in energy; and, impelled by a true inspiration, he cried:

"Yea, Lord, I have felt Thy strong and Thy strengthening hand; yes, I shall ward off this degradation from my fatherland; the graves of Thy servants, my fathers, shall never be trodden down by the foot of the alien. Blessed art Thou, O my God, who hast called me to this!"

From that moment one only feeling, one only deep yearning lived in Deconinck's heart; his every thought, his every faculty, all were consecrated to the great word—my fatherland! Business, family, repose, all were banished from his ample heart, which held but one, one only affection—his love for the native soil of the Liou. And what man more truly noble than this Fleming, who a hundred times risked life and liberty itself for the freedom of Flanders? what man was ever endowed with more ample sagacity? Alone and unaided, in spite of recalcitrants and Liliards, who would have sold their country's freedom, he it was who bled the efforts of the King of France—he alone it was who preserved for his brethren a lion's heart even under the chains of slavery, and thus gradually achieved their deliverance.

The French knew this well;—well they knew him who at every moment shattered the wheels of their triumphal chariot. Gladly would they have rid themselves of this troublesome guardian of his country's weal; but with the cunning he combined perfectly the prudence of the serpent. He had raised up for himself a secure rampart and defence in the love of his brethren; and the stranger well knew that a dire and bloody revenge would follow any attempt upon him. During the time that the French ruled all Flanders with the rod of tyranny, Deconinck lived in entire freedom amongst his townsmen; and he was indeed the master of his fate, for they feared him much more than he feared them.

And now seven thousand Frenchmen had on one day atoned with their lives for the oppressions of two long years; not a single foreigner breathed within Bruges, the victorious and free; the city echoed the joyous lays wherewith wandering minstrels celebrated this deliverance, and from the watch-tower the white flag displayed the Blue Lion on its waving folds. The ensign, which had once waved from the battlements of Jerusalem, and commemorated so many proud achievements, filled the hearts of the citizens with lofty courage. On that day it seemed impossible that Flanders should again sigh in the chains of captivity; for on that day the people remembered the blood their fathers had shed in behalf of liberty. Tears rolled down their cheeks—those tears which relieve the heart when it is overfull, when it throbs with too strong and sublime an emotion.

One would have thought that, now his great work was done, the Dean of the Clothworkers would have occupied himself in the re-construction of his plundered and desolated home. But no; he thought neither of the dwelling nor of the wealth of which he had been despoiled; the welfare and the peace of his brethren was his first care. He knew that disorganisation might soon follow upon inaction, and therefore, on that very day, he placed at the head of each guild, with the concurrence of the people, an old experienced master. He was not chosen to the presidency of this council, no one devolved any duty on him; but he undertook and accomplished all. No one ventured to do any thing without him; his judgment was in every thing an injunction; and without issuing a single command, his thought was the absolute rule of right to the republic, so transcendent and all-subduing is the sway of genius.

The French host was, indeed, destroyed; but it was certain that Philip the Fair would send fresh and more numerous troops to Flanders to avenge the insult put upon him. The greater part of the citizens thought little about this terrible certainty; it was enough for them to enjoy the freedom and the gladness of the moment. But Deconinck did not share the common joy; he had almost forgotten the present in his schemes for averting future disaster. He well knew that the exhilaration and courage of a people vanish at the approach of danger, and endeavored by every means in his power to keep alive a warlike spirit in the city. Every guildman was provided with a "good-day" or other weapon, the banners were put in order, and the command issued that all should be ready for battle at a moment's notice. The guild of masons began to repair and strengthen the fortifications, and the smiths were forbidden to forge any thing but weapons for the people. The tolls were again imposed, and the city dues collected. By these wise regulations, Deconinck made every thought, every effort of the citizens converge to one object and one aim; and so he warded off from his beloved city the manifold evils which a great insurrection, how noble soever its cause, is apt to inflict on a people. All was as orderly as if the new government had existed for years.

Immediately after the victory, and while the people were drinking in every street the wine of gladness, Deconinck had sent a messenger to the campment at Damme, to recall the remaining guildsmen; with the women and children, into the city. Matilda had come with them, and had been offered a magnificent dwelling in the Princes' Court; but she preferred the house of Nieuwland, in which all her dreams were associated. She found in the excellent sister of Adolf a tender and affectionate friend, into whose heart she could pour all the love and all the grief which overflowed her own. It is, indeed, a consolation for us, when our hearts are pained with mortal anguish, to find a soul which can understand our sufferings because itself has suffered: a soul that loves those whom we love, and whose walls are the echo of our own. So

two tender saplings interweave their tendrils, and supported by this mutual embrace, day by day, the devastating hurricane which bows their frail heads, to us mourning and sorrow are a hurricane, whose life breath chills the life and wastes the life of our souls, and brings down our head untimely to the grave, as though each year of unhappiness were reckoned as two.

RUSSIA AND TURKEY.—V.

The record of Russian persecutions fills many volumes. It is not yet closed. From the reign of Peter I. to that of Alexander II. their character has never varied. Long before either, when Russia was as yet only the barbarous Khanate of Muscovy, its inhabitants, perverted by emissaries of the Greek schism, displayed such religion as they had, not by acts of faith or virtue, but with savage enmity against Catholics, and by atrocities of rapine and violence worthy of Tartar or Mongolian brigands. They are at this day what they ever were. Their attitude towards the Roman religion, was exactly that of the Jews towards St. Paul, when they found that he reproached a national one. Already the maxim avowed by modern Russians, "orthodoxy and nationalism are the same thing," was adopted by their Chinese fathers in Muscovy and the Ukraine. Like the Jews, they wanted to have a religion of their own, and soon ceased to have any religion at all. It was replaced by a brutal fanaticism, which the Turks in their worst excesses hardly equalled. In 1664, Susza, the apostolic bishop of the Catholic see of Chelm, gave this report of them. "Not an episcopal residence, not a church, not a monastery, has been left standing by the Cossacks and Muscovites. The cathedrals have been burned, the dwellings of bishops destroyed, the villages ravaged by fire and sword, the peasants on the Church domains dragged away into captivity, the treasures pillaged, the monasteries consumed by fire; many priests, both secular and regular, and even many of the laity, have been wounded, stripped, or put to death, solely out of hatred to Catholic unity. We know more than a hundred secular priests who have perished by various torments for the faith, and yet we cannot at present reckon all the victims, many provinces being still in the hands of the enemy. As to the Uniat monks (Basilians), who have been destroyed, some shot, others decapitated, and the rest burned or slain by various tortures, their number is forty." [1] Russia has not changed since that day, nor the Greek schism, either. Both produce always the same fruits. The only difference is that the Cossacks, once independent, have fallen in their turn under the Muscovite yoke, and are now, in Poland and Lithuania, the ferocious instruments of Russian despotism. The so-called Orthodox Church has taught them no virtue, and dissuaded them from no crime. Their religion, like hers, is purely one of forms and ceremonies, which neither enlarges the mind, nor purifies the heart, nor sanctifies the soul. In 1667, weary of the Muscovite domination, and foreseeing that the Tsar would crush them under a yoke of iron, as soon as he no longer needed their services against Poland, they massacred the ambassadors of the Tsar Alexis, and united themselves with Turkey. [2] But Muscovy was too strong for them, and these unchanged barbarians, whose caricature of religion is only an incentive to crime, are now the willing instruments of the cruelty of the Russian Tsar, as they once were of their own.

From the first hour to the last the conflict between Russian nationalism and the Universal Church has been a struggle between despotism, sectarianism, and barbarism on the one side, and liberty, holiness, and civilisation on the other. The combatants in the two camps have differed more widely, in gifts, in character, and in purpose, than "the armies of the God of Israel," whom David led to victory, differed from the impure rabble of the Philistines. The only weapons of the Muscovites have been perfidy, hypocrisy, and murder; those of the Catholics, prayer, resignation, and martyrdom. The one have fought for God and Christian unity, the others for Satan and nationalism. Both were worthy of the masters whom they followed, as we shall now see by examples chosen from either camp. In 1709, by the decisive campaign of Pultawa, in which the power of Sweden was crushed, Peter the Great became the patron and arbiter of Poland. Savage as he was, in spite of his genius and energy, he always spoke of his own subjects as "my barbarians." Incapable of religious motive, all his acts were determined by policy. "Before Europe," says the learned author of the *Life of the Martyr St. Josephat*, who has studied Russian history in all its aspects, "Peter the Great wished to pass for a wise and tolerant prince." He saw in the beginning of his career that communion with the West, and the influence of Latin Christianity, were essential to the civilisation of his chaotic empire. "He made no difficulty in permitting some of his subjects to profess the Catholic religion. He artfully encouraged the hope of the conversion of Muscovy, which nothing could tear from the heart of the Sovereign Pontiff. Peter was above all jealous of his own glory. The admiration of Europe would not have consoled him for the disdain of the Roman Court. For this reason he refrained from all hostility against the Latin Church. What could he have done in Poland, if he had wounded the religious sentiments of the nobility? Sanguinary victories would not have won for him the influence over them which he had already required almost without striking a blow. The Polish Bishops received from him, therefore, only reverence and respect, and whenever he met the representatives of the Holy See in Poland, in Italy, or in Germany, he treated them with more distinction than they received even from Catholic sovereigns." (3) It would have been still more advantageous to Russia than to Poland if he had persevered in this policy. Russia would have been civilised, and Poland would not have been overwhelmed by the horrors of barbarism. But Peter, whose ambition was insatiable, had formed the project of transferring his capital to Constantinople a hope which was imprudently flattered by the schismatic patriarchs of Oriental sees, who would have found him a more tyrannical master than the Caliph. He had already throttled his own national sect, and planted his foot firmly upon it. "Tsarodoxy" had bound the Muscovite church in fetters, and its bishops obsequious vassals of the State. The astute barbarian was able to admire the liberty of Catholics and the apostolic dignity of their prelates, but only on condition that they created no obstacle to his policy. The Latin Church of Poland was no offence to him, because it was composed mainly of nobles, but the Greek Catholic Church of Ruthenia, to which the peasants belonged, barred the way to the further extension of his empire. If he could make it schismatic, it would soon be united to Moscow, the limits of the Dvina, and the Dnieper would be passed, and Muscovy would advance at one stride to the banks of the Vistula. To be welcomed at Constantinople as a liberator, it was not only essential to the triumph of the Tsar that the Greeks of Bosphorus and the Slavs of the Danube should remain schismatics, but that the twelve million Ruthenian Catholics of the Greekrite should be rendered incapable of arresting onward march, and of revealing to Wallachians, Bulgarians, Servians, and Bosnians, the real designs of this pretended heir of Constantine. Hatred of the Ruthenian Union was in the mind of Peter

the Great the necessary consequence of his policy. That Union barred against him on one side the road to Europe, and on the other paralysed the action by which he designed to stir up the East. And therefore he employed the savage horde who did his will to carry the banners of schism into Catholic Ruthenia, and promote Russian policy by the same atrocities which his heir at this day still repeats. Already in 1705 he had entered the city of Polock, of which this martyred Archbishop Saint Josephat had died nearly a century earlier for the rights of the Holy See and Catholic unity, and his first act was a fitting prelude to the barbarities of his successors, Catherine, Nicholas, and Alexander II. Feasted by the Palatine of Lithuania on his arrival, he spent the whole night in furious intoxication, and in the early morning hurried to the Basilian Monastery. He was met in the cloister by the Superior, Father Kozikowski, to whom his visit was to prove fatal. Seizing the statue of Saint Josephat, with the axe buried in his head, Peter asked: "who is this Saint, and who martyred him?" "They were schismatics of your rite," was the fearless reply of Kozikowski. "Ah! we are tyrants then," shouted Peter in a transport of drunken rage, and the next moment the Basilian was lying at the foot of the statue with his head cleft asunder, and as he still breathed Peter plunged his sword into him a second time, and the choirs of heaven received another martyr. "Other monks were killed by his soldiers, and when the massacre was completed, Peter triumphantly observed: "The Uniat will have henceforth several Josephats." The monastery was pillaged and the cathedral devastated. The next day, dining at the College of the Jesuits, for whose labours and successes Peter always expressed unbounded admiration, the now sober Tsar affected to be in despair, and exclaimed: "Yesterday I was drunk, I was a brute without reason rather than a man." As he was drunk every day, and a brute every hour, his repentance did not last long; but he desired one of his clergy to give him absolution, and begged the Catholic Bishop of Wilna not to excommunicate him! This horrible compound of an unprofitable religious sentiment with the passions of a beast and the malice of a demon was always a characteristic of Russian Tsars. In our own day they still lie, torture, and murder in the name of religion and the Orthodox Church.

In spite of his wild and turbulent passions and the pagan excesses of his disorderly life, Peter was able to appreciate both intellectual greatness and the majesty of a true spiritual authority. The Rector of the Jesuits in Polock advised him to visit Rome. "I wished to do so," he replied, "when I was at Venice, but I was obliged to return home in great haste because my barbarians had revolted. I hope to go there later, and have a great desire to see that most famous city and the supreme Pope—the health of Clement XI., the reigning Pontiff." "May God punish me," he added, "and not suffer me to see my kingdom again, if I entered the church of the Basilians with the intention of doing evil," and then he swore that he would never again injure Catholics, and would respect the liberties of the Greek Uniat. Some of his successors have made the same promises, and have kept them as well as he did. He continued his savage persecutions, avowed himself the protector of all Polish schismatics, and almost every year supported their seditious complaints to the Government of Warsaw against both the Uniat and the Latin clergy. They were instruments of his barbarous policy, and no law of God or man, no suggestion of truth, justice, or mercy could make him swerve from it. He has been exactly imitated, both in hypocrisy and cruelty by later Tsars, whose crimes have all been committed, like his, in defiance of reiterated treaties and pledges, and whose sole aim has been to substitute "tsarodoxy" for the Gospel, and to crush in other lands the liberties which they had destroyed in their own. In the *Spiritual Regulation*, inserted afterwards in the Russian Code, are contained the words in which Peter is designated "the guardian of orthodoxy"—that is, of Russian policy—"and of all things relating to good order in the holy Church." He was about as well qualified for such an office as Pontius Pilate was to be an apostle. His chief counsellor in ecclesiastical matters was, first his own arrogance, and then the Swiss Calvinist, Lefort. Tondini observes that any one reading the *Spiritual Regulation*, text and notes, "would have no difficulty in understanding with what good reason Protestants can and must look upon Peter as one of themselves. . . . The priests, the monks, and the Bishops of the Orthodox Church, treated as they were by Peter, were made to appear simply contemptible" while the ridicule he cast upon holy things by his infamous orgies can hardly be reconciled with the idea of the fulfilment of his first duty as a Christian prince." (6) The influence of Peter, which is still all powerful in Russia, has been as fatal, Tondini remarks, to "orthodoxy" as to liberty. The religious zeal of Russia is displayed only in connection with cruelty, ignorance, and superstition. One hundred thousand Russians are said to die every year from the abuse of alcohol. Pietrovski relates, in 1863, that during a voyage on the Dvina, all his companions being religious pilgrims of the orthodox church, visiting what they considered sacred places, "every soul on board, from the master to the poorest of the *bohomolets*, threw a piece of copper money into the stream, to render the Dvina propitious to their course along its breast." (7) "The Russians themselves," says Colonel Lach Szymra, in a book published with the sanction of the Russian censure, "do not refuse belief in the prognostications of the Shamans"—devil worshippers—and Russians of all religious sects frequently consult them about what is to happen to them in the most important proceedings of life, and never doubt the truth of the revelations made to them." (8) Such are the fruits of "tsarodoxy" and of the brutalising despotism in spiritual things inaugurated by Peter the Great.

[1] See Saint Josephat, t. II., pp. 426-8. [2] Thelner, *Relazione di Muscovia*, anno 1707; Saint Josephat, t. II., p. 432. [3] *The Future of the Russian Church*. (P. II.) [4] *Story of a Siberian Exile*, by Rafin Pietrowski. (Ch. viii., pp. 160-161.) [5] *Revelations of Siberia*. (Vol. I., pp. 147, 262; Vol. II., pp. 20-27.)

the pure sunshine that only blesses the mountain tops in early morning, till it overpread the whole earth with its saving shadow of Divine grace. A holy father says of this mustard seed: "It is sown in faith; it strikes its roots in hope, it grows and produces all the richness and fullness of its virtue in charity. Now how small is this mustard seed which the Son of God planted! What was it? What great difference was there in this world after His coming from what it was before? His coming? There was this: He left a single word behind Him! *Verbum fidei*, as St. Paul calls it—the word of faith, the word of Divine truth that was unheard and unknown till His coming! That word, the sound of His voice, the invocation of His cry of agony in His death hour, our Lord Jesus Christ gave us as the mustard seed, the beginning of His Church. Then, dearly beloved brethren, when He had planted that word in the soil of the souls of men, when He had put forth His prayer, and shed His saving blood and wiped out the handwriting of the awful decree that was registered against man, He arose from death and speedily ascended unto heaven, and the mortal eye of man saw Him no more in human shape. But the mustard seed began to sprout and send forth leaves unto grace; the little stem of the holy Church of God appeared and the Son of God took good care to leave one hand behind Him to tend and care for the little sapling, that it might grow great and beautiful, that it might fulfil its Divine destiny, and grow into a mighty tree. What hand was this to tend the young sapling of the growing Church? Oh! it was the hand of a woman—it was the hand the most holy after that of God that has been ever outstretched to man—it was the hand of the Blessed Virgin Mary, the Mother of Jesus Christ. For twelve years after His ascension into heaven she remained on earth. For what purpose did she remain? Was not the measure of her grace already filled? Most assuredly. Was she not already fit for heaven? No angel in heaven was so fit as Mary. It was not to mature her sanctity—it was not to fill up the measure of her graces—that she remained twelve years on the earth, living in thought and love and heart in heaven, and sighing for heaven, yet destined still to linger here; but, as a holy father wisely remarks, it was that the young Church might have the benefit of her presence, of her prayer, and of her counsel—that the apostles might have the encouragement of the sight of her, and that that mind, more fully than any other, had communicated with God and entered into His Divine counsels (for those counsels were matured in her very stainless body) that that mind might be there to instruct, to enlighten, to encourage and sanctify. Then, after twelve years, when the Church had grown robust, when the blood of many a martyr had watered its roots, Mary's office on earth was over, and by a painless death and a glorious assumption into heaven she was carried body and soul to that high throne where she sits at the footstool of her Son, who is God.

FATHER BURKE IN MAYO.

Father Burke preached at Ballaghaderreen, County Mayo, on Sunday, Nov. 19. His appeal went to lessen the debt which the Most Rev. Dr. MacCormack, Bishop of Achonry, has taken on his own shoulders in founding the convent of the Sisters of Charity, which he has just set, in almost finished beauty on a quiet hillside over the capital of his ancient see—a massive graystone hill, combining a cheerful house of residence, with airy school-rooms, and a chapel which is a little gem of wood carving and stained glass. Ballaghaderreen put on its best festive garb to bid the renowned Dominican a genuine Western welcome. Four arches of flags and evergreens twined across the streets, blazoned with mottoes like "Cede mille falthe, Father Tom," "Happy homes and altars free," and "We live for God and country." Darkness and the rain came down to drizzle the emblems before they could be brought into use. For hours troops of people stood on the Castleroa road in the dripping rain in waiting for the carriage. When at last it was signalled by a shout the whole population poured into the streets with cheers wild enough to be yells of enthusiasm, and, with the Sligo brass band at their head, tramped out through torrents of rain to the episcopal residence at the abbey, where a few fervent words of thanks from Father Burke were then sufficient recompense. Nearly every window in the town was by this time illuminated after fashions ranging from the ambitious devices in gay shop windows to the single candle glimmering in the pane of the hovel, and with bonfires, fireworks, cheers and rattling music the market place was to a late hour a very furnace of enthusiasm. A few hours' sunshine on Sunday forenoon enabled an enormous congregation to get together from wide districts of the three surrounding counties, and those were swelled by the freight of a special train from Sligo. The cathedral of St. Nathy—the proudest memorial of the present beloved bishop's fruitful and grand in its Gothic outlines and arches, and wanting only its towering spire to rise a miracle of palatial beauty from the surrounding poverty—was packed to overflowing. High Mass was celebrated *Coram Episcopo* by the Rev. T. Lottus, the Rev. T. Doyle officiating as deacon, Rev. D. O'Hara subdeacon, and Rev. A. O'Donoghue (Curry) master of ceremonies. After the first Gospel Father Burke preached from the text of the Gospel of the day Matthew xiii. 31, 35:

"At that time Jesus preached to the multitude this parable: The kingdom of heaven is like a grain of mustard seed, which a man took and sowed in his field; which indeed is the least of all seeds, but when it is grown up it is greater than all other herbs, and becometh a tree, so that the birds of the air come and dwell in the branches thereof." "May I please your Lordship—dearly beloved brethren—You know for what purpose we are assembled and met here to-day. A convent of the Sisters of Charity has been built and founded in the midst of you. Of necessity this building involved great and heavy expense, and a considerable weight of debt still hangs over it. Now it is nearly ready to receive its sainted inmates, and the Bishop, the pastor of your souls, appeals to you to-day to enable him to clear off the outstanding debt and to finish the house, that it may be fit and worthy of those who are to dwell in it. For this purpose he expects large and generous contributions from all of you—from the rich, that they will give largely, and from even the poorest of the poor, that they will write their names in the book of this charity by the liberality of their donations to-day. Such being the purpose for which we are here, now consider the Gospel which I have just read for you. The Son of God declared that the kingdom of heaven was like unto a grain of mustard seed which a man took and planted in the soil, and then he watched it, and he cared it until it sprouted and grew up. But, unlike all other herbs, it grew apace, it shot its head high to heaven, it spread out its branches, it became a glorious and beautiful tree, overshadowing the ground for many a fad, and the birds of the air came from the four parts of heaven, and they were happy to make their nests in its luxurious branches. The kingdom of heaven, He says, is like unto this. Now, the peculiarity of this likeness is that the mustard seed our Saviour declared to be the smallest of all seeds—smaller than the head of a pin, scarcely perceptible in the palm of a man's hand, but yet having within that little circumference so much power, so much hidden strength, so much virtue, that the moment it found a congenial soil in which to break and send forth the hidden power within it, down it put forth its stem and branches and foliage, until it sprung into the goodly proportions of a magnificent tree. That kingdom of God is the Holy Church of our Lord and Saviour Jesus Christ, for it is of His Church He always speaks in the Gospel under the name of the kingdom of God, as when He said to His apostles, "Amen, I say unto you, the kingdom of God is within you," and the grain of mustard seed is the seeding of Divine grace. This earth was without it once, dearly beloved brethren. Many a specious and beautiful flower did the bosom of the earth, even accursed, yield forth and produce. The seasons were as fair then as they are now; but no Divine seeding of Divine grace was in that accursed soil until the Word Eternal was incarnate of the Holy Ghost of the Virgin Mary, and was made man; and then, with His own hand, did our Divine Lord and Saviour plant the seeding of Divine grace in the soil of this earth. It had to be opened up, this soil, by His sufferings; it had to be nurtured and nourished by His blood; even with blood-stained hand did the Redeemer plant His Divine grace on this earth as a mustard seed, which was to grow, which was to put forth branches and lift its head high

(9) See the proofs of the fact, attested by Gregory XVI., in *Lecturæ*, t. i., p. 135.

the pure sunshine that only blesses the mountain tops in early morning, till it overpread the whole earth with its saving shadow of Divine grace. A holy father says of this mustard seed: "It is sown in faith; it strikes its roots in hope, it grows and produces all the richness and fullness of its virtue in charity. Now how small is this mustard seed which the Son of God planted! What was it? What great difference was there in this world after His coming from what it was before? His coming? There was this: He left a single word behind Him! *Verbum fidei*, as St. Paul calls it—the word of faith, the word of Divine truth that was unheard and unknown till His coming! That word, the sound of His voice, the invocation of His cry of agony in His death hour, our Lord Jesus Christ gave us as the mustard seed, the beginning of His Church. Then, dearly beloved brethren, when He had planted that word in the soil of the souls of men, when He had put forth His prayer, and shed His saving blood and wiped out the handwriting of the awful decree that was registered against man, He arose from death and speedily ascended unto heaven, and the mortal eye of man saw Him no more in human shape. But the mustard seed began to sprout and send forth leaves unto grace; the little stem of the holy Church of God appeared and the Son of God took good care to leave one hand behind Him to tend and care for the little sapling, that it might grow great and beautiful, that it might fulfil its Divine destiny, and grow into a mighty tree. What hand was this to tend the young sapling of the growing Church? Oh! it was the hand of a woman—it was the hand the most holy after that of God that has been ever outstretched to man—it was the hand of the Blessed Virgin Mary, the Mother of Jesus Christ. For twelve years after His ascension into heaven she remained on earth. For what purpose did she remain? Was not the measure of her grace already filled? Most assuredly. Was she not already fit for heaven? No angel in heaven was so fit as Mary. It was not to mature her sanctity—it was not to fill up the measure of her graces—that she remained twelve years on the earth, living in thought and love and heart in heaven, and sighing for heaven, yet destined still to linger here; but, as a holy father wisely remarks, it was that the young Church might have the benefit of her presence, of her prayer, and of her counsel—that the apostles might have the encouragement of the sight of her, and that that mind, more fully than any other, had communicated with God and entered into His Divine counsels (for those counsels were matured in her very stainless body) that that mind might be there to instruct, to enlighten, to encourage and sanctify. Then, after twelve years, when the Church had grown robust, when the blood of many a martyr had watered its roots, Mary's office on earth was over, and by a painless death and a glorious assumption into heaven she was carried body and soul to that high throne where she sits at the footstool of her Son, who is God.

PROGRESS IN EDINBURGH.

RE-OPENING OF ST. PATRICK'S CHURCH.

On Sunday last, a ceremony of a very interesting character was witnessed in the church of the very flourishing congregation of St. Patrick's, Edinburgh. During the past ten years or so, there has been going on in this Scottish metropolis, radiating from this parish as its centre-point, a great and eminently successful work of Catholic organisation and elevation. At the commencement of the present decade the Catholics of Edinburgh occupied much the same low social position from which the more active minds and hearts among us are now everywhere earnestly engaged in raising them; and, at the present moment, they occupy a position on the road of improvement, which has already extorted the hearty acknowledgment of their Protestant fellow-artisans and which bids fair to make the position and condition of the Edinburgh Catholic matters for the future. The moving and sustaining spirit in this high work, the Rev. E. J. Hannan, is the priest of the parish, and is a clergyman of the type that is found only in the bosom of the Catholic Church. With untiring zeal, and with parallel ability, Father Hannan, on his appointment to the pastoral charge of the parish, at once proceeded to implant in it the fruitful seed of religious lay association, and expended an amount of energy and labour upon the nourishing and development of the new work to which he had laid his hands which can be appreciated only by those almost equally zealous co-labourers whom he drew into his schemes. What has been the success of these labours is amply evidenced by the good work that has been brought about in the city by his Young Men's Society and its many kindred and affiliated associations, of which one of the most powerful for good, socially speaking, is the Total Abstinence Society connected with it. But however zealous and untiring in this particular work of his ministry, Father Hannan is to the full as active and successful in the discharge of the more essential pastoral duties of his charge; and the ceremony of Sunday last was in celebration of one of the latest works of this kind to which he and his assistant priests have put their hands—that, namely, of beautifying the Church. The decorations, which has so far been carried out only in the sanctuary and a small portion of the body of the church, cannot of course be said to be yet complete, but so far as they have gone, they give good proof of the existence of the spirit which loves to make the earthly and material temples of the Eucharist, as far as may be, fitting abodes for Him who abides in them, as well as suitable places for the carrying out of that beautiful mystic ceremonial which symbolises the faith and worship of the Church. While serving to raise the hearts of the children of the Church who assisted at the services on Sunday last to a purer and more fervent contemplation of the divine mysteries, this adornment of God's sanctuary must at the same time have brought home forcibly to the minds of those Protestants—of whom there was a large number—the strength and reality of the religious conviction which impels our admittedly poor congregations to the generous self-sacrifice which is necessary to secure the beauty of the house of God, which is so truly and so exclusively Catholic.

Solemn Pontifical High Mass was sung at eleven o'clock in the forenoon, the Mass being celebrated by his Lordship the Bishop of the Eastern District (Right Rev. Dr. Strain); the Rev. E. J. Hannan being assistant priest; the Rev. Dr. MacFarlane, the secretary of Archbishop Eyre, deacon; the Rev. Matthew Brady, sub-deacon; and the Rev. William Turner, master of ceremonies. His Grace, Archbishop Eyre, Administrator Apostolic of the Western District, also assisted at the service, and preached. At this Mass, as well as at the other services of the day both morning and evening, the church was densely crowded. The choir of the parish, assisted by a full orchestra, gave an excellent rendering of the music of Haydn's 4th Mass; the chorus, "And the Glory of the Lord," from Handel's "Messiah" being given previously, and Zingarelli's *Laudate* after the conclusion of the Mass. The Archbishop took, as the text of his sermon, the Third Chapter of St. Paul's Epistle to the Corinthians, 16th and 17th verses: "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?" For the temple of God is holy, which you are? No; doubt he said; you

have felt what the zeal of God's house is, because you have been so anxious that your parish church shall be decorated and adorned in a manner suitable for the adorable mysteries that are now offered up. And now you can glory in that you have a large and beautiful church—perhaps the largest within the city of Edinburgh—and this spot will be to you the dearest and sweetest spot of earth, because it is your parish church, and because you will remember that, in this building, and you are in four ways constantly brought into direct contact with our Blessed Lord. In the first place, He dwells here in your midst, in order that you may come, from time to time, to adore Him, to converse with Him and to place your souls before Him. In the second place, in this church He bestows upon you, with a liberal hand, the rich treasures of His Holy Spirit. In the third place, in this church He hears your prayers and grants your petitions. Whenever there is anything that you have much at heart, whenever there is anything that oppresses you, or anything that you desire to ask from Him, you come here and pour out your souls before Him; and here, as He promised Himself, He hears your prayer and grants your petition. And then, in the fourth place, within this church, you offer up to Him the adoration which you owe Him, and which can only be offered up within the walls of a church within which the adorable mysteries are offered. And hence, you must always very much value the building in which these relations exist between you and God, and you will feel that you have done more than your duty when you made sacrifice of your substance in order to show your love for the beauty of God's house and the place where His glory dwelleth. His grace went on to remind the congregation of another temple, of another building that is still more holy and still more acceptable to God than the material buildings which are set aside for this service. In the passage of St. Paul's Epistle to the Corinthians, St. Paul laid down this beautiful moral lesson, which they should do well to consider. He said that we are God's building, and we must be fully alive to this great privilege. They were each and every one of them the temple of God; "for the spirit of God dwelleth in you." And, in order to make their breasts, their hearts, their souls fitting places for the dwelling of the Holy Ghost, St. Paul said the temple must be holy, "for the temple of God is holy, which you are." Now, it is very important they should try fully to realise and bring home to themselves this great truth. "God dwelt in the soul of the just man as in a temple. He dwelt in the breasts of every one by virtue of His omnipresence; yet He dwelt only in the breast of the just man in the particular way He spoke of through His Apostle. It was no wonder St. Paul asked if he had realised it, and thought fully of it, and had brought really home to themselves. Then, in order that they should understand this still better, he pointed out the way in which this spiritual temple was built up—he said the foundation of it was faith. It was laid when they first received the gift of faith. Then it was to be the duty of their whole lifetime to build up the walls of this temple by constant practice of the different Christian virtues.

In the evening, the Rev. Father Lawson, S. J., preached an eloquent sermon upon the text:—"Quid retribuam Domino pro omnibus que retribuit mihi?" (What shall I return to the Lord for all the things that He hath given unto me?) The church was again crowded; and the collections for the day, after clearing all expenses, realised over £50.—*Corr. of Catholic Times, Dec. 1.*

LORD EDWARD FITZGERALD.

SKETCH OF HIS LIFE.

The third lecture for the season of St. Kevin's Branch of the Catholic Union was delivered at the lecture hall, Camden Street, Dublin, on the 21st ult., by Michael Carter O'Meara, Mr. O'Meara apologized for the necessary incompleteness of the sketch which he intended to give. He had rather selected this subject in order to bring before them the education and surroundings of the youth and early manhood of Lord Edward Fitzgerald, to show he never could have organized or consented to take part in the insurrectionary movement with which his name was inseparably connected if it had really been the wild and impossible scheme it had been too often represented [hear, hear]; and that fact of his, a man of position and family, having thrown himself into the agitation was complete proof, if such proof were wanted, that by reason of the policy adopted towards this country by the British Ministry it was an impossibility that Ireland could have escaped passing through the ordeal of an insurrection [hear, hear]. Lord Edward Fitzgerald was born on October 15th, 1763, being the fifth son of the Duke of Leinster. In the latter part of 1780 a lieutenancy was purchased for him in the 96th Regiment, and in a year after, at the age of 18, he was first introduced to the horrors of war at a battle fought in the American War of Independence, where he received a severe wound, and was left for dead on the field. A negro found him and carried him off to Charleston. In after life Lord Edward regretted the part he had taken in this war, and said on one occasion that he had been fighting against liberty. Of him Major Doyle wrote about this time—"I never knew a more lovable person, and every man in the army, from the general to the drummer, would cheer the expression. . . . He had great animal spirits, which bore him up against all fatigue; but his courage was entirely independent of those spirits—it was a valor sui generis" [hear, hear]. In 1783 he returned from America, and was returned member for Athy. In October, 1792, while in Paris, he attended a meeting to celebrate the victories of the French armies, and among the toasts were—"The armies of France: may the example of its citizen soldiers be followed by all enslaved countries, till tyranny be extinct," and another, still more republican—"The speedy abolition of all hereditary and feudal distinctions." For this he was dismissed from the army. In 1793, when a vote of thanks was being moved for the Viceroys for a proclamation for dispersing all unlawful assemblies. Lord Edward rose and said, "I give my most hearty disapprobation to that address, for I do think that the Lord Lieutenant and the majority of this house are the worst subjects the King has." A perfect tumult followed, and when called on for an explanation he said—"I am accused of having declared that I think the Lord Lieutenant and the majority of this house the worst subjects the King has—I said so, it is true, and I am sorry for it" [laughter]. It was needless to say this explanation was rejected. In the summer of 1796 the United Irishmen determined on appealing to arms; it was then Lord Edward joined the society, and was elected Commander-in-Chief. The lecturer then detailed the events connected with the rising of '98, so familiar to every reader of Irish history, down to the arrest of Lord Edward Fitzgerald, on May 19th, 1798, at the house of Mr. Murray, in Thomas Street, when, after a gallant resistance, he was captured by Major Swan and Captain Ryan, of infamous memory, and conveyed to the Castle. There he was subjected to unnumbered, barbarous, and disgraceful cruelties; as were fully stated in a letter from Lord Henry Fitzgerald, his brother, to Lord Camden, and on June 14th, 1798, Lord Edward Fitzgerald died. Reviewing generally the state of things at that period, the lecturer concluded—"Forming myself, I may say, I would echo the words of Wolfe Tone, 'I would rather be Fitzgerald in his rebel grave, than Elliot at the head of

the British Empire [applause]. The policy organized by Pitt and carried out by the Irish Cabinet, was characterized by Grant as a system of coercion to support a system of corruption, which they closed by a system of torture, attendant on a conspiracy which their crimes were the cause of, and he did not fail to describe it afterwards as his opinion "that the treason of the Ministers against the people was infinitely worse than the rebellion of the people against the Ministers" [hear, hear]; and an English noble, the Protestant Bishop of Derry, declared that "tyranny is not government, and allegiance is due only to protection," and I believe that as long as the history of Ireland remains, the name of Lord Edward Fitzgerald, coupled with the Rebellion of 1798, so unfortunate in its opening and so disastrous in its results, will yet be cherished in the minds of Irishmen [applause].

At the conclusion of the lecture a warm vote of thanks was, on motion of Mr. Patrick Martin, M.P., seconded by Mr. Michael Dwyer, passed to the lecturer, and the proceedings concluded.

IRISH INTELLIGENCE

Postal communication has been opened between Ballina and Atymass.

Sub-Constable Michael McDermott has been transferred from Castlebar to Westport.

Captain John Massey Westropp, of Attyfin Park, Patrickswell, has been appointed to the Commission of the Peace.

E. J. Vize, Esq., has been transferred from the Castlebar Branch Bank on promotion, to the Membership of the Ballaghaderreen new branch.

John George Henry William Dunbar, Esq., of Woburn, Donaghadee, has been appointed to the Commission of the Peace for the county Down.

A slight fire recently took place in the shop of Mr. Mooney, Ballina, which however, was fortunately extinguished before it did a very great amount of damage.

The Very Rev. Canon Sheehan, P. P., Bantry, has been appointed to the parish of St. Patrick's, Cork, rendered vacant by the death of the Very Rev. Precentor Falvey.

The following are the candidates for the office of High Sheriff in the county Sligo:—Captain Gregory Wood Martin, Woodville, Sligo; Owen Phibbs, Esq., Seafield, Sligo; Captain Edward King-Harman, Rockingham, Boyle.

The candidates for High Sheriff of Tipperary are:—Arthur Moore, Esq., M. P., Moorestown, Tipperary; William Spaight, Esq., Derrycastle, Kilkilloe; George Edward Ryan, Esq., Inch House, Thurles.

The Judges of Assize have forwarded the following names for the office of High Sheriff for county Roscommon:—Charles O'Connor, Esq., Mount Druid, Frenchpark; Patrick Taffe, Esq., Foxborough, Tulisk; Wm. Potts, Esq., Correen Castle, Ballinacree.

In Waterford, the county High Sheriff will be one of the following gentlemen: William M. Woodroffe, Esq., Ballysaggartmore, Lismore, Wray B. Palliser, Esq., Annetstown, Tramore; William P. Maxwell, Esq., Moore Hill, Tallow.

Miss Margaret Lyster, in religion, Sister Mary Joseph Azerod, daughter of O Lyster, Esq., architect, Athlone, made her religious profession, at the Convent of the Sisters of Charity, Harold's Cross, Dublin, on the 22d ult.

Miss Caroline Brennan, in religion, Sister Mary Agnes Benignus, daughter of the late Wm. Brennan, Esq., Woodlands, Carlow, made her religious profession, on the 22nd ult., at the Convent of the Sisters of Charity, Harold's Cross, Dublin.

In Leitrim the High Sheriff for the ensuing year will be chosen from among the following gentlemen:—Charles O. Boreford Whyte, Esq., Hatley Manor, Carrick-on-Shannon; George Marston, Esq., Hall-place, Maidstone; James Reynolds Poyton, Esq., Loughscour, Keshcarrigan.

Information is wanted of the next of kin of the late Rev. James Aloysius Magill some time Roman Catholic Chaplain at Dum Dum, near Calcutta, and who died at Alexandria, in Egypt, on the 2d July, 1871. Any information hereon may be addressed to L. D. Kirby, Esq., Barrister-at-Law, British Consulate Buildings, Alexandria, Egypt.

The Rev. Patrick O'Reilly, P. P., Kilmore, Erris, died on the 18th ult. The deceased clergyman was greatly respected, and his death will be much felt in the parish, and regretted by a large circle of friends. His remains were interred on the 20th ult., a vast concourse attending them to their last resting place, the Most Rev. Dr. Conway being amongst the mourners.

In the northern part of Co. Down a great proportion of the potato crop is much diseased. Some sorts are comparatively safe, but the roots are, to a very large extent, damaged. Farmers are hurrying them out to market, and selling them at low prices for cattle feeding purposes. The crop was plentiful all through the country.

The following names have been used by the Judge of Assizes to serve the office of High Sheriff during the ensuing year in the county of Clare county:—Thos. Crowe, jun., Esq., Moore, Ennis; Nicholas Smith O'Gorman, Esq., Belleview, Kilmurphy; Robert O'Brien Studdert, Esq., Belvoir, Sixmilebridge.

Information is wanted of Mary Fay, who left Dublin sixteen years ago and has not been heard of for the last four years; at that time her husband was working in a Gas Company in New York. Any information will be thankfully received by her mother and brother, Winefred Whelan and Joseph Whelan 29 Cole alley, Dublin.

Information is wanted of Edmund Hannigan, stonecutter, and his sister, Kate, natives of Clonmel, county Tipperary, who left Dublin about twelve years ago for America, and when last heard from, about six years ago, were residing in Pittsburg, Pa. Any information respecting them will be thankfully received by their nephew, Edward Hannigan, 2 Botanic Road, Glasnevin, Dublin.

On Sunday, the 19th ult., at the Killarney Cathedral, the following gentlemen were ordained by the Right Rev. Dr. Moriarty:—Messrs. J. Linane, Broena, and J. Moriarty, Listowel, of the diocese of Kerry, and Messrs. Tracy and Covevey, of the diocese of Cork. A Very Rev. Dean Neville, of Cork, and a large number of clergymen were present.

A very extensive sale of property at Wise's Hill, and Sunday's Well, Cork, (the estate of Donald McKay McDonald) took place in the Landed Estates Court on the 21st ult. The ground included the land on which the Vincentian church is built. The plot containing this piece of ground, and producing a profit net of £22,100 per annum, was sold in trust for the venerable Archdeacon Murphy, at £1,265. The ground on which the city jail is built was among the other lots sold.

About 1,000 persons visited Glasnevin Cemetery on Sunday, the 19th ult., in celebration of the anniversary of the execution of Allen, Larkin, and O'Brien. They were accompanied by a fine drum band from Patrick street, and by the Martyr's Band. They crowded round the monument, and read, after which a procession was formed, and a visit was made to the graves of the various Nationalists. The assemblage then dispersed.

The Royal Humane Society have forwarded a testimonial to Mr. George Monnelly, of Kilkummin, Mayo, for his gallant and humane conduct in rescuing a young woman from drowning at Inniscross, county Sligo, on the 10th of August last. His two friends, Messrs. Nary and Donnelly, who went to his assistance, were also presented with testimonials.

A special meeting of the Tuam Town Commissioners, convened by requisition, was held in the Town Hall on the 20th ult., for the purpose of electing a Chairman for the ensuing year. Mr. Quinn proposed that Mr. Gannon be elected Chairman, than whom they had not amongst them a fitter man for the office. The proposition being seconded by Mr. Burke, Mr. Gannon was elected. After Mr. Gannon had briefly thanked the Board for the honor conferred on him, the Board adjourned.

The workshop and engine-house of Mr. Pointer, at Kilkree, took fire on the 21st ult., and damaged to the extent of £1,000. Fortunately, owing to the efforts of the police, boatmen, and others, the flames were kept from reaching the other buildings, and four new luggers ready for launching were also saved. Great sympathy is felt for Mr. Pointer and his workmen, the tool chests of the latter being destroyed. Property to the value of £20,000 was saved from destruction.

The following changes have taken place in the diocese of Meath:—The Rev. Philip King, St. Mary's Drogheda, has been transferred to the curacy of Rathkenny, county Meath, in place of the Rev. Mr. Rooney, who has been appointed senior curate of Kinnegad, county Westmeath; Rev. John Ryan, Kinnegad to the curacy of Bohermine, in place of the Rev. A. P. Byrne, promoted to the curacy of Dunboyne; Rev. T. Murray, from Milltown to Ballinacree, in place of Rev. Peter Molloy, who has been appointed Administrator of Curraha; Rev. L. Kiussela, from Castlejordan to Castlepollard.

At a large public meeting in Limerick on the 23rd Nov., resolutions were passed in favour of Professor Smyth's Sunday Closing Bill, and protesting against the city being exempted from its operation. The magistrates were called upon to refuse their assent to any new licenses for the sale of drink in the city, the conviction of the meeting being that the increase of drunkenness of late is due mainly to the excessive number of public houses and spirit groceries in the county. A Citizens' Committee was formed to take such steps as may seem advisable to bring about the desired reduction in the number of public houses.

The West Cork Eagle announces a melancholy shooting accident, which occurred recently at Castle-town, near Skibbereen, by which Mr. Arthur Cave, son of Thomas Saunders Cave, well known in England as a large landed proprietor and an extensive speculator in mines and mining was seriously injured. It appears that Mr. Cave was with a shooting party, and as he walked in a brake unperceived by the others, he started a woodcock. Two of the gentlemen fired, shooting Mr. Cave in the face, completely shattering one eye, and injuring the other to an extent that it is believed he will be totally blind, if indeed he survives the shock and injuries he received.

At a special meeting of the Waterford Corporation on the 21st ult., a report was read from Mr. Hawksley, engineer of the new waterworks, giving a most favorable account of the progress and condition of the works, and stating that if the weather remained fair for the ensuing few months, the new water supply will be in the city next May, and Knockader reservoir be finished in twelve months. The council then resolved into a committee of the whole house and nominated the three following persons from whom the Lord Lieutenant will select the High Sheriff of the city for the next year:—Alderman P. A. Power, Charles Denny, J. H. Fanning.

On the 22d ult., whilst sinking the foundation of a wall in the yard of the new bank at Arva, county Cavan, two human skeletons were found. One seemed to be that of a female, as the hair was about two feet long and of a golden shade, and arranged in beautiful plaits. That of the male is a wonderful size; by the length of the bones he is supposed to have been above six feet in height. There was also a gold ring and keeper of a very small size found, which is supposed to have been worn by the female, as they were found with the bones of the finger. Both skeletons were quite close together, and seven feet under the earth. How long they are there no person can guess; but it must be a long time, as there is not a trace of the clothes of either, except two small steel buckles, which must belong to the vest and trousers of the male. About eighty years ago there was a hotel, on a low scale, where the new bank now stands.

A funeral took place in Navan on the 21st ult., under very peculiar circumstances. About two years ago a man named Joseph Dillon, of Scallanstown, Navan, went to America, where three of his sons reside, with one of whom he lived till his death, which took place on October 23th. Shortly before his death he wrote that his body be laid beside that of his wife in Ireland. Compliance with this request would necessarily entail a large amount of expense, not to speak of the trouble; yet his sons undertook it, forgetting everything else in their anxiety to carry out the wish of their dying father. They had his body embalmed, and laid it, dressed in a costly habit, in a magnificent oak coffin, mounted in silver. The coffin was laid in a case made air-proof by a coating of zinc. It was shipped in New York, and arrived safely in Navan. Mr. Michael Rorke, son-in-law to deceased, to whom the body was consigned, had it removed to the chapel, where it remained for the night. On the 21st ult., Masses were offered for the repose of his soul, after which the funeral left for Teltown, and was largely attended. The breast plate, a silver cross, bore the following inscription: "Joseph Dillon, died October 23th, 1876, aged 72 years. R. I. P."

During the quarter ended 30th September last, there were registered in 791 registrars' districts in Ireland 23,121 births—a number equal to an annual birth-rate of 24.9 in every 1,000 of the estimated population; and 13,631 deaths, representing an annual mortality of 14.0 per 1,000. In the same period 10,501 persons emigrated. An increase of 3,989 would, therefore, appear to have taken place in the population, which is estimated to have been 5,221,618 in the middle of the last year. In Ireland, the rate afforded by the births and deaths registered are a fraction under the averages for the third quarter of the previous five years. The deaths from the principal zymotic diseases are considerably under the average for the September quarter, and do not quite equal an annual mortality of 1.6 per 1,000 of the population. The number of marriages registered in Ireland during the quarter ended 30th September last, was 4,824, against an average of 5,108 for the corresponding quarter of the previous three years. Of 4,824 marriages registered, 3,108 were between Roman Catholics; being equal to an annual rate of 3.1 marriages in every 1,000 of the Roman Catholic population; and 1,716 were between Protestants, the rate represented being 5.5 per 1,000 of the Protestant population.

Irish Catholic Education.—Says the Cork Examiner:—The State has been very magnificent in the provision of free education utterly out of harmony with the feelings of a religious people. But the people have made, considering their poverty, tremendous efforts to sustain a system more in consonance with their Irish sentiment. Take the Catholic University. Under every difficulty—in the face of all the bribery employed against it—it has held its own, sustained only by the contributions of its own. Would any of the Queen's Colleges, which are supposed to have grown into such favour in Ireland, do as much? Would Trinity, if suddenly deprived of its share of the confiscated property of Catholics? The endowments for middle-class education, shamefully converted to exclusively Protestant purposes, and shamefully jobbed away even from them, have left the favoured portion of the community an immense advantage over the mass of the people; yet out of their unaided resources the Irish Catholic middle classes have sustained schools of their own communion which can compete with any in the country. Come down to the primary system. The Catholic feeling has been strong enough to assert itself against the theory of the institution, and the perpetual pressure of its mechanism. But what is yet more striking is that, side by side with these State-provided schools, model and otherwise, have grown up such schools as those of the Christian Brothers, sustained only by the zeal of the people, and by the immense reputation of their superior teaching.

Case was shown in the Court of Queen's Bench yesterday against the application of Mr. Bridge, for criminal informations against Mr. J. S. Casey, on account of the letters written by the latter to this journal and the Freeman in reference to Mr. Bridge's management of the estates of Mr. Buckley, an English absentee proprietor, in the neighbourhood of Mitchelstown. The allegations of which Mr. Bridge complained were that he had placed exorbitant rents upon the tenants upon the mountain lands, and had enforced them by ejections, and Mr. Bridge asserted that the rents were fair and reasonable, and that the great majority of the tenants would have yielded without hesitation but for the agitation which had been got up against him. Mr. Butt, on behalf of Mr. Casey, produced affidavits from forty-three of the tenants in which their condition was described as one of unqualified misery. Most of them had themselves reclaimed the land on which they lived. And they declared that the increased rents were simply ruinous. Those who have submitted to the new scale asserted that they have done so because the only alternative was the loss of the land and the work-house. The farms were described as poor and unproductive. The general diet of the tenants was stated to be Indian meal, and one man swore that he did not taste meat from one end of the year to the other. Mr. Hennessy, of Ballylanders, deposed that he considered Mr. Casey's letters a fair description of the condition of the tenants, and Mr. Casey swore that his object in writing to the newspapers was to correct misrepresentations which had been made, and to place the true facts before the public. Mr. Butt argued that the letters were fully warranted by the facts, and that the order for the informations should be discharged unless the court held that dignity did hedge a landlord which removed his dealings with his tenants outside the range of public discussion. The arguments were not concluded when the court rose.—Cork Examiner, Nov. 25th.

The Sarsfield Monument.—The Dublin Nation says:—We are deeply gratified to learn that the Sarsfield Memorial Committee of Limerick are taking action to forward the grand national project for the realization of which they are associated, and to bring it to a satisfactory completion. A meeting of the committee was held a few nights ago, a statement of the funds submitted, and a resolution adopted to invite tenders for the erection of a bronze statue to the hero. We regret, indeed, that the committee had themselves compelled to resign the idea of getting an equestrian statue, which of course, would be the most suitable memorial of a cavalry officer. The cost of such a statue, it is calculated, would be not less than £5,000. This is a sum which the committee despair of collecting.—We fear their opinion on this point is but too well founded. But really it ought not to be so. Five thousand pounds is but a small amount to ask from the Irish race for the erection of a monument to one of her bravest and most devoted soldiers, a hero whose career sheds an unfading lustre on her military annals. We should be delighted if the committee should find their estimate of the probable total of the national contributions greatly exceeded by the reality, and if funds should pour in to them day after day, until the amount needed for the erection of an equestrian statue is placed in their hands. As it is, however, they have not yet been put in possession of a sum sufficient for the erection of a statue of the ordinary class. The amount contributed up to this time is £739. About £500 more would be needed for the erection of the statue. Let us hope it will be promptly and generously subscribed, without putting the committee to the trouble and expense of issuing circulars, appeals, etc. The failure of the subscription for the Menger Monument is a kind of incident which, for the honor of our countrymen, we do not wish to see repeated. There is scarcely a man in Ireland who could not, by a little saving for a few weeks from his ordinary expenditure, enable himself to contribute proportionately to his means towards this national work; and although the calls on the generosity of our countrymen are many, we hope they will so act in reference to this one that many years will not have passed away before there shall stand in the midst of the grand old city which he so bravely defended, a handsome and enduring statue of the heroic Patrick Sarsfield.

At the Old Bailey, Silas Barlow a railway plate-layer, was indicted for the wilful murder of Ellen Stoper, by administering strychnine in sarsaparilla. He was found guilty and sentenced to death, without hope of mercy.

The Goldsmiths' Company of the City of London has presented £1,000 to the Chemical Society, as a contribution to the fund being raised by that society for the promotion of Chemical research.

Complaints are rife concerning the severity of the last examination for the English bar, an alarming proportion of candidates having been plucked. The papers seem to have been unusually "stiff" and Roman law was fatal to many.

Vice-Chancellor Malins has given judgment in the Vane baronetcy case, holding that the illegitimacy of the late Sir Francis Vane had not been proved. The bill he said ought not to have been filed, and it was, therefore, dismissed with costs.

On Sunday Nov. the 19th, the Feast of St. Elizabeth of Hungary, was celebrated the twentieth anniversary of the foundation of St. Elizabeth's Hospital, which was opened by his Eminence Cardinal Wiseman on the 19th of Nov. 1856; and enlarged four years afterwards, as St. John and St. Elizabeth's Hospital.

The mission to St. Mary's, Ashton-under-Lyne, terminated on Sunday, 24th Nov., after a three weeks' existence. In the afternoon the Lord Bishop of Salisford administered Confirmation to 268 children and adults, and in the evening the special exercises were closed by Father Palliola. Several converts were received, and 1,730 Communions given.

On Wednesday of last week the Most Rev. Archbishop Byrne administered the sacrament of Confirmation to about 200 young persons in St. Mary's, Lanark. The conduct and learning of the children, many of whom are orphans under the care of Sister Teresa Farrell at Smyllum, and of Sister M. Blundell, was most edifying. It was a touching sight to see the blind, the halt, and the deaf and dumb who are intrusted to the more than maternal care of Sister Teresa led up to the altar to receive the holy rite. Captain Thornton, acted as sponsor for the boys, and the sister for the girls.—Catholic Times, Nov. 24.

EDINBURGH.—CONCERT IN AID OF THE GLEN STREET SCHOOLS.—On last Monday the 20th inst., a grand vocal and instrumental concert was given before a large audience in a large saloon of the Odd-fellow's Hall, Edinburgh. Although the entire programme was rendered in effective style, we may add that Miss Josephine Woodward was the special favourite. The proceeds of the evening will be applied towards the working and maintenance of the Glen Street Schools, which are fast rising to importance under the able management of the Rev. W. Lawson, S. J., Church of the Sacred Heart, Lauriston street.—Id.

RE-OPENING OF ST. MARY'S, WIDNES.—THE LORD BISHOP REBUKING THE INDIFFERENT.—The re-opening of St. Mary's Widnes, after having undergone comprehensive alterations, which embrace the addition of a handsome chancel from plans prepared by Mr. Pugin, took place on Sunday. There was High Mass, and at this the Right Rev. Dr. O'Reilly, lord bishop of the diocese, made his first official visit to the neighbourhood, and preached an eloquent sermon to a large and attentive congregation. His lordship explained that, in visiting Widnes, he was carrying out a duty which was incumbent upon him, in order that he might remit to the Holy See a complete statement of the religious condition of the diocese of which he had charge, and for the reason that the Holy Father the Pope, who had the charge of all the churches, required an exact return of religion throughout the whole of the Christian world. It was necessary for the Pope to be informed as to the requirements of his children, and of the extent to which they availed themselves of their religious privileges; and that being so, he would ask what kind of a statement he should be compelled to return as truthfully representing the condition of the Catholics of Widnes. This church, which had just been enlarged, was not yet what it should, and no doubt soon would be; and not only so, for the time was not very long distant when they would have to consider the necessity of providing another house of prayer, and when he would have to secure for them the services of additional priests. The bishop then referred to the shortcomings of Catholics in the neighbourhood, and urged upon the congregation increased attention to the ordinances of the Church in the future. There were in Widnes 7,000 Catholics, and 1,400 were returned as hearing Mass, although that number could scarcely be regarded as representing regular attendants. He should also have to report to the Holy Father that only one in six went to the confessional. But the picture did not end here, for the parents were not only neglectful of their own salvation, but they were careless as to the future well-being of their children. There were from 1,100 to 1,200 Catholic children between the ages of five and thirteen who should attend day school, and yet there were but 900 on the school rolls, showing not only irregular attendance, but a large number who were never sent to school at all. This sad condition of things was attributable to the sin of sloth, drunkenness, and the gratification of the passions. His lordship spoke against curlicuttings, and marriages between different religious sects and distant members of the same family.—In the evening the preacher was the Rev. Father Nugent.—Catholic Times, Dec. 1st.

It may interest some persons who bought "Oriental goods" at the Turkish and Moorish bazaars, as souvenirs of the Centennial, to learn that nearly all of them were manufactured at Pawtucket, B. I., and Worcester Mass. These articles were made especially for the Centennial trade, and so great was the demand that the manufacturers were obliged to work double time.

The census of Massachusetts for 1875 shows that in that State as well as in New York, there is a tendency of the population towards large cities. Massachusetts has 1,661,912 inhabitants, and now ranks as the seventh State in the Union in population and the first in density of population. In 1865 the towns had a population of 762,344 and the cities 504,687. Now the cities have 836,933 and the towns 814,979. This drift of the people towards the great centres of trade should be regarded as a settled fact.—Catholic Telegraph.

One of the most striking features of the great Brooklyn horror is the youth of the victims. This is accounted for by the fact that they were mostly in the gallery, which is generally occupied by the who earn their own living. Of 140 whose ages are recorded the classification is found to be as follows:—seven years old, 1; nine, 1; ten, 2; twelve, 3; thirteen, 6; fourteen, 2; fifteen, 6; sixteen, 5; seventeen, 11; eighteen, 18; nineteen, 14; twenty, 11; twenty-one, 5; twenty-two, 12; twenty-three, 10; twenty-four, 2; twenty-five, 3; twenty-six, 4; twenty-seven, 2; twenty-eight, 4; twenty-nine, 1; thirty, 5; from thirty to fifty, 10; above fifty, 2. The average age of the victims whose age is known is twenty-one years and five months.

GENERAL HAMPTON INAUGURATED AS GOVERNOR OF SOUTH CAROLINA.—The inauguration of General Hampton took place in front of the Carolina Hall on last Thursday afternoon. The square in front of the Hall was densely packed with persons of both races, and the house tops were covered with spectators. At 3.30 p.m. General Hampton was escorted to the stand amid demonstration of great enthusiasm; members of the General Assembly occupied the space immediately surrounding the stand, with the crowd in the rear. Gen. Hampton then read his inaugural address. He said he assumed the responsibilities of the high position to which the people had called him, with feelings of the profoundest solicitude, he took the chief magistracy in a time of profound peace, when no legal officer had been re-elected in the proper discharge of his duties. He said the people had witnessed a spectacle, abhorrent to every patriotic heart, of Federal troops used to promote the success of a political party. After asserting the success of his party at the polls, General Hampton went on to state that it was sought to wrest from him his victory, by gigantic fraud and base conspiracy, and then proceeded to detail the "meeting of the General Assembly" stating that the members themselves were confided by armed soldiers of the Federal Government; their certificates passed upon by the corporal of the guard, and they departed the free exercise of their rights by the presence of an armed force. Said he: "You have seen a minority of the House usurp the powers of the whole body of the House, and the majority expelled from their hall by threats of force; you have seen persons having no shadow of claim as members admitted to seats reserved exclusively by the votes of men who themselves were guilty of the violation of the constitution; and you have seen the last crowning act of infamy by

which the candidate for the office of Governor, defeated by the popular vote had himself declared elected by his co-conspirators. He entered a solemn protest against these acts which he considered subversive of civil liberty and destructive of our form of Government. The platform of the Conservative party was such that every citizen could stand upon it, and he, as a representative of that party, was bound in honour to carry it out honestly. "Let us," said he, "show to all of them that the true interests of both races can best be secured by cultivating peace and promoting prosperity among all classes of our fellow-citizens. I rely confidently on the support of the members of the General Assembly in my efforts to attain these laudable ends, and I trust that all branches of the Government will unite cordially in this patriotic work. If so united and working with resolute will and earnest determination, we hope soon to see the dawn of a brighter day for our State. God in his infinite mercy grant that it may come shortly, and may he shower the richest and choicest blessings of peace and happiness on our whole people." At the close of the address the oath of office was administered to Hampton as Governor and to W. D. Simpeon as Lieut. Governor, the crowd standing unobscured while the ceremony was being performed. The chair in which General Hampton was seated was then wrapped in the national colours, and he was borne on the shoulders of a dozen men to his hotel escorted by the entire crowd. Several prominent gentlemen addressed the multitude from the front of the hotel the Congressional committee occupying a prominent position in one of the balconies.

WHAT DOES GRANT MEAN?—Here is how the New Orleans Morning Star feels called upon to interpret the purpose of the national Executive, at present so alarming to well-disposed citizens all over the country. Will Grant go back, or has he crossed the Rubicon finally. If we have formed a correct estimate of the man, he will not go back. Grant is drunk with power. He will not give it up peacefully either to Tilden or Hayes. His plottings have been, we believe, not to elect the Republican nominee, but to create a collision out of which should grow his opportunity to hold on.

But drunk as he is, he is not mad. He knows of a backing on which he can surely rely. He is fully aware of the imperialist element in our population; he knows the power of rings and monopolies and chartered thefts; he knows as well their sympathies and leanings; he knows that capital favors a strong government not indeed as a master, but as an ally; he knows that the army and navy are under his orders, that the door of the Treasury is open to him, and that one hundred thousand office holders are at his beck and call, that the whole machinery of government is in his hands. Of course, drunk as he is with power abused, Grant still feels that the game is a bold one and may easily be lost. But then he has only three months left for action. If he does not go forward now he will never have another opportunity; his sun will be set forever. An empire is ahead of him, and behind him a gulf of infamy. He will probably find sympathy enough in a few days to sustain him in his South Carolina policy. Then will follow the Louisiana Returning Board's forthcoming outrage, then the Louisiana and Florida Governments will be established on the South Carolina precedent, and after strengthening his hands by all these things and understandings with Republican governors, Grant will be ready to pit the Senate against the House of Representatives and declare himself President ad interim.

This will be revolution; it is revolution now. Will Mr. Tilden wait to see the whole game played before he makes a move of his own?

CANADA.

It is stated that the Grand Junction and Huron and Ottawa railways are preparing to use the same line jointly in the county of Peterboro.

St. Catharines has so far advanced with its waterworks scheme as to be calling for tenders to lay the main, the distance between St. Catharines and the reservoir being nearly five miles. Woodstock is also moving for water-works.

Some years ago fishermen threw away most of the fish sounds taken out of the cod, haddock, and hake; but recently there has been quite a demand for this part of the fish, especially those from hake, which are valuable for the manufacture of isinglass. It is said some \$30,000 or \$50,000 per year is paid Nova Scotia fishermen by exporters of those sounds.

The Stratford Beacon says:—One night last week a Stratford gentleman awoke shortly before midnight, having had a very vivid dream, in which he saw a man who was in his employ departing for the States with a quantity of stolen property in his possession. So strong was the impression left on his mind that he obtained a warrant, and going to the Grand Trunk Station, actually found the man in question about to leave for Buffalo, taking with him a watch and other property not legally acquired. The man was brought before the Police Magistrate next morning and sent to reside temporarily at the castle across the water.

The St. John N. B., Telegraph says:—The Western Counties Railway Company are now landing from the brig M. S. Collymore another cargo of rails, which, along with what is already on hand will be sufficient to lay the track out from Digby towards Yarmouth, about 14 miles, leaving only six miles to complete it to Weymouth. Mr. Hallet who is a New Brunswicker, has the contract for the tracklaying and ballasting, and has in good order the road from Digby to Bloomfield, a distance of seven miles. He has a large number of men employed, to whom steady work is given, and the peaceful slumbers of the people of Digby are now disturbed by the welcome whistle of the engine at early dawn. The road is being fast graded through the town. The barns and other buildings which stood in the way of the line were recently sold by auction by the Custos of the county. The sale did not realize much. But few cared to invest, as the expense of removing them would perhaps, cost as much as they were worth. The parties who purchased them are now taking them away as rapidly as possible in order to make room for the road. So there is quite a bustle going on, and the process, to a stranger, has the appearance of a general removing.

Judgment was rendered on Friday morning by the Hon. G. O'Kill Stuart, Judge of the Vice-Admiralty Court, Quebec, in the cases of the Rosa and the Raiger. A collision occurred in the river St. Lawrence in June last, between the steam tug Ranger, belonging to the St. Lawrence Steam Navigation Company, and the barkin' Rosa, the property of A. H. Kiar, of New York. The steamer was alleged to have been damaged to the extent of \$20,000, and the bark to the amount of \$12,000, and cross suits were instituted by the one against the other. The Court, assisted by commander Ashe, R. N., and Mr. Gourdeau, harbor master, held that both vessels were to blame, the tug for not keeping out of the way and backing full speed, and the bark for porting her helm instead of keeping on her course, as she had the right and was bound to do so. Actions dismissed. Both parties paying each their own costs respectively. Messrs. Andrews, Caron and Andrews representing the Ranger, and Messrs. Blanchet and Pentland the Rosa.

UNITED STATES.

GREAT BRITAIN.

The True Witness

CATHOLIC CHRONICLE, PRINTED AND PUBLISHED EVERY FRIDAY BY THE PROPRIETOR,

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MONTREAL, FRIDAY, Dec. 22, 1876.

ECCLESIASTICAL CALENDAR.

DECEMBER, 1876.

Friday, 22—Ember Day. Fast. Saturday, 23—Ember Day. Fast. Sunday, 24—FOURTH SUNDAY IN ADVENT. Vigil of Christmas.

A MERRY, MERRY CHRISTMAS.

In the days of Merrie England, long ago, before the Poor Laws had chilled the touch of charity, ere Political economy had calculated the percentage of paupers allowable according to its philosophy, when the humble peasant left the field of his labor and found at his threshold his wife and children to welcome his return, when wife and daughter spun and wove by their own heartbeats, ere the factory system, that cruel, heartless system, had snatched him and them to toil from morn to night, in hateful monotonous labor, amidst the din of machinery, without thought or hope, like the machines around them, through the long long day and weary months and years, ere competition and the laws of demand and supply had made bread so dear and human flesh so cheap, that the very children, before the age of discretion itself must be drawn into that vortex, before the roast beef of England had given place on the poor man's table to his miserable meal of bread and cheese, and the pure home brewed ale had not been supplanted by the soul destroying gin and the vilely concocted beer, when all went forth on the bright Sunday morning in happy innocence to the nearest Chapel and in the evening of that blessed day gambolled and talked, young and old, on the village green under the shadow of the Cross, when the monk was there and everywhere to instruct, to console and advise and prove to all that religion was not for the proud and rich alone, but principally for the poor and lowly, and when casting his look before him the poor could see near at hand the monastery, certain that there in sickness and distress, he would find relief and if need be support; and not grudgingly, by letter of the law, the compulsory tax from the rich, but with charity, with loving words and cheerful smile the dole which held the widows mite mingled with the gold of the lady and the baron, then the greeting of a Merry, Merry Christmas had a Merry, Merry sound. Washington Irving in his sketch book gives us a charming account of those happy festivities of the olden time; the yule log and the mistletoe, the peasant and retainers assembled in the old Baronial Hall, the old games and quaint pastimes, and in the midst dominant above all other ideas, the thought that it was a religious festival. Our pleasures of to-day are less coarse and are even refined; but are they more innocent? The play of our youths must not be boisterous, else it would be unfashionable our dances must be the stately swaying of the quadrille, and even if we do give way by times to more rapid movements, it must be in the giddy whirl of the waltz, and the polka; it is no longer the innocent reel and jig. Our children themselves must be calm and dignified in their play; they must remember the proprieties. At one season alone, custom yields somewhat, fashion unbends its rigid rules, and young and old without fear of censure give way to joy and glee. That season has come again to us; Christmas, the happy Christmas morning will soon dawn; the absent ones will come back to partake of the festivities of the home circle, and those too far away will send greetings of love and good will to the dear ones at the old homestead; and there around the festive board all the members of re-united families will, in happy talk and pleasant association, celebrate the joyous day which was the dawn of salvation to the world, and has been to them and theirs for generations past, the one unclouded day of the year, the time when all are again united, and united in love and happiness.—To our readers, to each and every one of them do we wish that pleasure; may father and mother, son and daughter meet on Christmas morning and bless God in common prayer for all His love to them; and if, during the year, sorrow or sin has clouded the memory of the past, may all be forgiven and forgotten; and if Death should have thinned the ranks, may the survivors be consoled by the thought that they can, by their prayers, make of that morn, even to the departed, a happy day. To all the living and the dead, to parents and relatives, to friends and neighbours, to acquaintances and readers, do we wish, with our whole heart and soul, Merry, Merry Christmas.

OUR YOUNG FOLKS MAGAZINE.—This is a first-class illustrated Magazine for boys and girls. It is designed to supply the place of the trashy publications which now so widely circulate and which vitiate the minds of the young. We earnestly recommend it to Catholic families. Editor and Publisher: Rev. Thomas Scully, Boston. Price, \$1.00 per year.

NEWS OF THE WEEK.

A Government despatch from the seat of war in Granada, Columbia, announces the defeat of the revolutionists by the royalist troops under General Trujillo.

The plenipotentiaries on the Eastern question concluded the preliminary conference on Saturday, and though no definite resolution has been passed, mutual concessions have aided them to arrive at an amicable understanding among themselves, and they are now waiting for the instructions from their respective governments, when the date of the full conference meeting will be fixed. Meanwhile Turkey continues actively her armaments, and is forwarding troops to the Danubian and Asiatic frontiers.

The series of peaceful reports received from the East during the last few days has been broken in upon by a rumour from Berlin—said to be based on high authority—to the effect that notwithstanding the favourable news from Constantinople a Turkish-Russian war is inevitable, and that Russia is merely playing fast and loose with the Plenipotentiaries of the Powers in order to gain time to complete her preparations. St. Petersburg advices confirm this statement to a certain degree, asserting that Russia is determined to rectify existing grievances, but will take no decisive step until she is sure of success. From Turkish sources we are informed that the Sultan's advisers are equally stubborn in their determination, not only to oppose any foreign occupation of Ottoman territory, but to object to the disarming of the Mohammedans and the control of the administration of the Provinces by an International Commission. Several other measures which the representatives of the Powers intend pressing upon the Porte will also be unfavorably received, and in the meantime active preparations for war are under way. On the other side a Russian general has been appointed to command the Servian troops who have received orders to join their colours on the 22nd inst. The Austrian plenipotentiary has been appointed to report on the reforms needed in Bosnia and Herzegovina, and it is likely that Lord Salisbury will undertake the same task with regard to Bulgaria.

Writing of the late debates in the French Chamber on relations of the Church and State in France, the Times correspondent observes that the speech of Prince Napoleon is regarded as the entry on the scene of a "Pretender." The Prince's nine months' silence proves that he did not lightly ascend the tribune, but that having during that interval studied the Chamber and observed the country, he chose his hour and his ground—the hour when a conflict between the two Chambers, awaiting only the occasion to break out, seems to loom before us. There are in the Senate men impatient to seize on the power, alarmed at the prolonged duration of the Republic, and anxious, at any price, that it should not appear too defunctive. In the Chamber the Bonapartists and Radicals are equally tired of the patient attitude imposed on them by the composition of an Assembly in which neither is strong enough to direct the debates or regulate and hasten the march of events. There is thus in both Houses a coalition majority apparently not afraid of a conflict, a dissolution, and fresh elections. It will soon be seen to what extent the Prince is formidable, for around him will range themselves all those who are looking for a chief ready to serve anti-religious passions, only to make a passing tool of him; but it will be a mistake to disdain an adversary who has the two great qualities of a dangerous conspirator—patience and audacity—together with the moral impassability of a man who has been so often and for so long insulted that he has become insensible to abuse.

Much indignation is said to exist in Paris over a report of the conclusion of a treaty between Germany and Spain; and the irritation is heightened by the publication of a despatch from Bismarck severely censuring the French Government for the injury done to German commerce by the French export duties on iron.

In consequence of the refusal of the Basque Provinces to pay the 18,500,000 reals demanded from them for the maintenance of the army of occupation, the Treasury of the Provincial Deputies was seized by General Quesada's orders when it was found to be empty. The resignation of the deputation and Municipal Council is probable. Troops have been despatched. Great excitement prevails.

In the South Carolina Democrat House on Friday it was announced that General Hampton's majority over Chamberlain for Governor was 1,134. An official statement from the Secretary of State was read endorsing these figures. Mr. Simpson, the Democratic Lieut. Governor, has sent to the State Senate a letter claiming his seat as presiding officer of that body, which was referred to the Judiciary Committee.

The Right Reverend Bishop Brinckman, of Munster, Westphalia, has been sentenced to a year's imprisonment, nominally for withholding public documents, and embezzlement, but really for refusing obedience to the iniquitous ecclesiastical laws of Prussia. Several priests were also sentenced to short terms of imprisonment.

The President of the United States has received through the Japanese Minister a letter of congratulation from the Mikado on the success of the Centennial Exhibition, and stating that the intercourse brought about thereby between the United States and Japan will tend to strengthen the friendship already existing between the two countries.

At a meeting of the New York Board of Aldermen on Monday, a series of resolutions were offered reciting the present prostration of business, the large number of mechanics out of employment, and the necessity to take means of relief of the destitute during the present winter. A resolution also requested the Board of Apportionment to appropriate \$100,000 for the relief of outdoor poor. It was adopted.

The Lieutenant-Governor of Ontario has issued his proclamation setting apart and withdrawing the City of St. Catharines from the jurisdiction of the Council of the County of Lincoln, and constituting it a separate and independent municipality, subject nevertheless to all equities and statutory enactments in that behalf attaching.

MR. TAILLON'S BILL.

For some time past, considerable discussion has taken place in the press of this province, concerning the amendments sought to be obtained, by the name of the Providence convent to their charter. The objects of these amendments is to give them the power to manufacture certain medicines, more particularly a compound known as the syrup of spruce gum, which has acquired considerable celebrity owing to its curative properties. The protestant journals of this province, more especially, those that bid high for the monopoly of fanaticism, have been terribly exercised over the demand of the nuns: Certain druggists who have been acquiring large fortunes in this community, have also been aroused into violent opposition to the Sisters, and petitions signed by numbers of persons, more or less informed on the subject, but who had swallowed wholesale the theories of the Witness, and kindred organs, have been forwarded to the Quebec Parliament, protesting against the granting of these privileges sought to be obtained. Counter petitions have also been forwarded, and the Bill of Mr. Tailon member for Montreal East, praying for the proposed amendments to the charter of the Providence nunnery, despite the greatest opposition, has been passed through the private bill committee with some trifling alterations. The great cry which has been raised against the demand of the nuns, is that such legislation interferes with the rights of other manufacturers, that they cannot compete with the convent, in the preparations of medicines, owing to the cheapness of labor in the nuns establishments, and that the bill is just introducing the thin edge of the wedge, towards the establishment of a principle, which, they contend, will sap the foundation of our commercial and manufacturing prosperity, by placing in the hands of religious orders, facilities for carrying on manufactures, to the detriment of those who are legitimately engaged in business. The exemption from taxation of the Providence Nunnery, has also been made the greatest possible use of, and the fears, prejudices, and cupidity of the people, have been aroused, in every conceivable shape and by every device. In the first place the nuns are perfectly willing to be taxed for this manufactory of medicines, at the usual rate, so we can dismiss that objection without further comment. Now as regards the more serious question—Are our religious bodies to be allowed to extend their charters, and absorb within themselves the means of livelihood that ought to belong to the people at large? Once for all, we emphatically say: no catholic ever entertained such a preposterous notion. The case of the Providence nuns is an exceptional one, and could never be used as a precedent on any future occasion. Let us examine the facts briefly, and we think, the most violent enemy of the Sisters of Providence, if he be a man of common sense, and possessed of the faintest idea of justice, must admit, that their demands are well founded—Firstly the Sisters have no revenue whatever—they are a body corporate but are possessed of no estate which enables them to provide for their own wants, or those of the poor committed to their charge. Now what have they to provide for? Fortunately in the now celebrated case of Kerry Watson et al against the Providence nuns for infringement of their patent, in the manufacture of the syrup of spruce gum, facts were brought to light, which otherwise could never have been known, as our readers are well aware, that it is not the custom of religious bodies in the Catholic Church, to announce from the house tops the good works which they accomplish. The Honorable Mr. Trudel, who conducted the case on the part of the nuns, proved the following facts which were fully set forth in the eloquent plea addressed by him to the court. This is a list of their gratuitous services during one year.

- 1. The Sisters taught 3,257 children apart from those they board.
- 2. They boarded, clad and educated 553 orphans.
- 3. They distributed to the poor of the City 33,385 meals.
- 4. They caused the Medical gentlemen connected with their dispensary to pay 927 gratuitous visits to persons unable to procure medical assistance.
- 5. They cared for, fed and clad 213 old men and infirm persons who were totally destitute.
- 6. They furnished from their dispensary 25,547 prescriptions to the poor of the City.
- 7. Apart from the insane patients paid for by the Government they have kept gratuitously 22 patients extra.
- 8. Of all the deaf mutes under their charge numbering 176 not more than three pay the full amount of their board and education, and there are not ten who pay anything at all.
- 9. They received into their hospital 418 indigent sick, for whom they provided food, medicine and all other requisites.
- 10. They sent Sisters to attend the sick and dying, spending the night with them at their houses—3000 visits.
- 11. The number of day visits paid by the Sisters to the sick was nearly 43,000. There is part of the labour of love performed by these good Sisters, free of all charge during twelve months. What a year's work! We might go on and make calculations as to the amount they have saved the community in taxes for the support and relief of these unfortunates, even if any secular method could reach the cases half as well, as they are cared for by the nuns. This is unnecessary however, the question is, the Sisters who have made all these sacrifices have been enabled to do so up to the present time by the proceeds of the sales of their medicines. They have been attacked and persecuted in the carrying out of their good work. They have no other earthly resource except public charity, to carry on the gigantic beneficences, some of which we have enumerated. They require an amendment to their charter to entitle them to manufacture these medicines, out of which they have heretofore realized sufficient to carry on their work of benevolence and christian charity. They do not desire to make money, nor to invade the territory of others who are engaged in the pursuit of riches. They simply want the privilege of earning what will support the indigent, the sick, the blind, and the lame, the deaf mute, the helpless widows, the orphans who have

heretofore found in them the merciful hand of Providence. The next few days will show whether our legislature will turn a deaf ear to their demands.

THE WORLD BEFORE THE REDEMPTION.

Nineteen centuries ago the World offered to the sight of angels and men a saddening, sickening spectacle; since the deluge idolatry and iniquity had stalked forth proudly and triumphantly. One people alone had retained the idea of the true God and how many were the falls from virtue of Israel, the chosen. Peoples and kingdoms had flourished and were annihilated because of their sins; Babylon and Nineveh, raised their proud walls in the sight of heaven, and under the wrath of God those walls crumbled to the dust; the great conquerors wielded in turn the sword of the Almighty, and in turn their own empires fell under the same vengeance. In Rome, the proud Mistress of the World, Liberty had given way to Licentiousness, Virtue had yielded to the abominations of pleasure; the poets had defiled the vices of mankind, in Jupiter they adored his pride and in Venus his degradation. The intellect of man, of the proudest philosophers themselves, was so abused as to give the very lessons of vice, Plato was not shocked at the destruction of human life for the mere purpose of pleasure or at the whim of the tyrant, Cato defended suicide by his eloquence and inculcated it by his example, Cicero repudiated his lawful wife to embrace a younger love, Cæsar and Pompey devoted their genius to their country's ruin and on the altar of their ambition sacrificed the liberty and the lives of their fellow-citizens. In social life, the spectacle was as desolating: in the Commonwealth there were but two classes, the oppressor and the oppressed. With the former virtue had no longer charms, the domestic tie was loosened, men had lost their courage and women their virtue. In the midst of the multitude, the evil example set by their superiors had borne its fruits. The Roman Citizen was no longer the proud soldier, mercenaries did his work, his wife no more gloried in the laurels won by her soldier husband or sons, not in the respect which in her lonely station her industry and her fidelity wound around her household; both must now be supported by the state, the City had become a vast eleemosynary institution, in Rome alone at one time 500,000 citizens must be fed by the public, and amused. Panes et circenses, was the cry of the people; the proud Roman was then nothing but a coward, a libertine, and a mendicant his days were passed in howling for bread and in glistening over the frightful combats of the amphitheatre, his nights in vices and pleasures the thought of which alone would make a Christian shudder. In the Provinces, in former days, proud Empires and Republics Corruption and Avarice and Ambition with all their horrors held universal sway. The aristocracy had been annihilated, in the fight for liberty, or been sold into slavery, or worse fate still had adopted the name and the vices of the conquerors; and the people, the poor people, with none to defend, none to guide them in a new effort for liberty, the victims of tyranny, crushed by poverty, debased by ignorance, liable at any moment to be driven to fight in the quarrels of their victors, or to struggle with reluctant arms the liberty of their neighbors, they bent powerless under the yoke; whatever of wealth or superfluity they might produce would be swept away by remorseless executions, with no other example before them and no hope for the future they fell lower than their masters, and if at Rome the streets and public places reeked with the abominations of iniquity, in the Provinces Earth itself called to Heaven to avenge the crimes which polluted its bosom. And what vengeance was sent? Did the Almighty again overwhelm in rushing waters man with all his crimes; did the thunderbolts of His Hand fill the heavens with terror and the land with death? Or did that mercy which had so often breathed over the rebellious sons of Abraham again waft its healing breezes amidst the sufferings and desolation of the Earth? Human Nature had done its best and its worst; the nations left to themselves had each of them spent the few first years of their existence in virtue and centuries after in vice and idolatry. His Arm would now appear and Peace the wide world over spread its gentle sway, Wars had ceased and in the Mountains of Bethlehem under the clear December stars, in a lowly stable, in weakness and poverty was born that wonderful Babe, the Prince of Peace, the Restorer of God's Kingdom, the Saviour of man, and from the mouths of the angels was taken up that thrilling song which down through the ages have been sung by Saint and Sinner, Prince and People, and will resound again and again for centuries to come:

Gloria, Gloria, in Excelsis.

THE LATE LIEUT. GOV. CARON.

We regret to announce the death of the Hon. Rene Edouard Caron, Lieutenant Governor of the Province of Quebec, which occurred at half-past four o'clock yesterday (Wednesday Dec. 13th) afternoon. His Honour, as our readers are aware, had been in a very precarious state of health for some time past. A few weeks ago it became necessary to appoint an Administrator. Since that time the Lieutenant Governor has been gradually sinking, and his decease was therefore not unexpected.

Mr. Caron was born in the year 1800, at St. Anne, Cote de Beupre, County of Montmorency, where his father Augustin Caron, a farmer, had also been born and lived. The elder Caron, who was in easy circumstances, twice represented the County of Northumberland in the old Lower Canada Assembly. The deceased was educated at the Seminary of Quebec and at the College of St. Pierre, Riviere du Sud. At the latter institution he received his classical education, and made the acquaintance of several persons who subsequently occupied a conspicuous position in Canadian annals. Having concluded his general studies in 1821, Mr. Caron's attention was turned to the law, and in the same year he entered upon the study of the profession in the office of Mr. Andre Hamel, and was admitted to practice in the District of Quebec in 1826. The time is said to have been a propitious one for about this date a number of the prominent members of the legal

profession had either passed away from life or been raised to the Bench; and Mr. Caron's abilities were sufficiently marked to secure for him very speedily an influential clientele. His professional progress was therefore rapid. At the first election of City Council in Quebec in 1832, he was chosen a member. In the following year he was elected to the Mayoralty, a position which he continued to hold until the incorporation Act expired in 1837. He was also elected in 1834 to the Lower Canada Assembly for the Upper Town of Quebec, and held the seat until 1836, when he was induced to send in his resignation in consequence of a demonstration which some of the electors got up and which he had reason to believe reflected on his conduct as their representative. In 1838 he was nominated a Legislative Councillor by Lord Gosford, but the Union of the Provinces being accomplished shortly afterwards, he did not take his seat. From June, 1841, he sat as Legislative Councillor until March, 1857, he held the office of Speaker of the Council from November, 1843, to May, 1847, and again from March, 1848, until August, 1853, when he was appointed a Judge of the Superior Court for Lower Canada. He was also appointed by Lord Sydenham Mayor of Quebec for two years when the city was again incorporated, and he was subsequently elected each year to the same office until 1846. Before his legislative career terminated he was a member of the Lafontaine-Bincks administration.

In January, 1855, Mr. Caron was transferred to the Court of Queen's Bench, and remained a Judge of this Court until the 11th of February, 1873, when he was appointed to the office of Lieutenant Governor of Quebec. During a considerable part of his judicial career he was engaged as a Commissioner in the codification of the civil law of the Province, conjointly with Messrs. Morin and Day. He also held at different times several offices of a minor and unprofessional character. He was President of the Institut Canadien; of the Literary and Historical Society; and of the St. Jean Baptiste Society of Quebec. He was created a Q. C. in 1848 received the degree of LL.D. from Laval University, 1865; created a Commander of the Order of St. Gregory the Great in 1873, and a Knight Commander of the same Order in 1875.

The foregoing sketch of Mr. Caron's life shows that his career was eminently busy and prosperous. As a Judge his opinions were received with much respect, and his labors on the Codification Commission have been frequently the subject of commendation. In manner he was grave and courteous, and his style of speaking clear and concise. He was very regular in his attendance at the terms of his Court, and at a time when the dignity of the Bench was frequently ruffled by scenes of a peculiar character he was distinguished by uniform courtesy and politeness.

Mr. Caron was married on the 15th of September, 1828, to Josephine, daughter of the late Mr. Germain de Blois, of Quebec, by whom he had a large family. The Lieutenant-Governor has passed away at a good old age and full of honors. His life affords a signal example of an active and successful career. Contemporaneous with the century, he played an important part in the changes which have occurred during the last fifty years in our constitution and government. Elevated in his old age to the highest position in his native Province, he has discharged the duties of the gubernatorial position with intelligence and dignity. In him Quebec has lost one of its most distinguished men.

THE FUNERAL.

Quebec, December, 18.

The funeral of His Honor Rene Edouard Caron, second Lieut.-Governor of the Province of Quebec, took place this morning, in the midst of one of the wildest snowstorms that has visited this city for some years past. According to appointment, a very large majority of the members of the Legislative Council and Legislative Assembly met at the Parliament House at 8.15 a.m., the court-yard of which was crowded with sleighs and carriages, covered and uncovered. As soon as possible the vehicles were occupied, and started for Spencerwood, where, since yesterday, the body of deceased had been placed in a handsome oak coffin, mounted with silver. The body was clothed in the Windsor uniform, in which it was buried. The coffin bears on the lid a massive plate, with the coat-of-arms of the deceased, his name, and date of his birth and death; on the sides and at each end are circular handles, and at each corner is a cross, all of silver. The body lay in state in the "Chapel Ardent," and was visited by nearly every one of the two thousand visitors to Spencerwood this morning, who took a farewell glance at the well-remembered features, through the glass over the coffin. Shortly after nine o'clock the small lid was screwed down, and the coffin placed in the handsome hearse waiting at the front entrance. The hearse drawn by four black horses, was draped in black and silver, surmounted by a silver crucifix, with four plumes one at each corner. At a given signal the hearse, attended by a guard of honor from B. Battery started, followed by a procession of nearly three hundred sleighs.

The journey from Spencerwood to the Government house on the St. Louis road was one of the most trying description; obliged to proceed at slow march, the wind whistling over the Plains of Abraham, bearing on its wings drifts of frozen snow, produced a result that will long remain in the memory of those who took part in it. The coachman who drove the hearse suffered considerably, the frozen snow cutting upon his chin, and causing a wound of no trifling nature.

On arriving at the Government House at about half-past ten, all sleighs were stopped, and the occupants having alighted, the marshals, Messrs. Vohl Hatt, Roy, Colfer, C. Pentland, and G. Amyot, did their very utmost to form the procession as previously arranged. In the meanwhile the various public bodies had been waiting in and around the Government House since 9.30, and being exposed to the cold, were covered with powdered snow, and of course anxious to proceed. As soon as possible, the marshals, with commendable zeal, worked hard to put the procession in order, and succeeded in forming them as near as possible to the following programme:—

- ORDER OF MARCH. Detachment of the Provincial Police. The Brothers and scholars of the Christian Brothers School. The students of the Seminary. Band. Guard of Honor. THE BODY. Guard of Honor. The members of the family and relatives. The family physician. Chief Justice.

Members of the Privy Council, not of the Cabinet. Members of the Senate. Primate Judges of the Court of Queen's Bench and Superior Court. Judges of the Vice-Admiralty Court. Members of the House of Commons. Members of the Executive Council of the Province of Quebec. The Speaker of the Legislative Council. Members of the Legislative Council. The Speaker of the Legislative Assembly. Members of the Legislative Assembly. Foreign Consuls. The Judge of the Sessions of the Peace. The Recorder of the City. The Rector and Professors of the Laval University. Clergy of the different denominations. The bar. The medical profession. The notarial profession. The staff and officers of the volunteer militia. His Worship the pro-Mayor and members and officers of the City Council. The mayors and deputations from municipal Councils of other cities. The President and members of the Harbor Commission. The president and members of the Board of Trade. The Press and the Superintendent of Public Instruction. The members of the Civil Service. The officers of the several Courts and the officers of the federal and local governments. The rector and professors of Morin College and High School. The principal and professors of the Laval Normal School. The students of Laval University. The St. John the Baptist Society (of which the late Lieutenant-Governor was one of the founders.) The other national societies according to seniority. The Literary and Historical Society. L'Institut Canadien. The St. Patrick's Literary Institute. The St. Patrick's Catholic and Literary Institute. Choral societies. Students of Morin College and High School. Students of the Laval Normal School. Workingmen's societies. Citizens.

About 25 minutes to 11 the funeral procession started, the hearse being accompanied on either side by a detachment from B Battery, numbering some 80 men in all, under the command of Major Montambert, and followed by the procession as above given. Immediately behind the hearse walked Adolphe Caron, M. P., and his brother, Rev. Mr. Caron, Judge Taschereau and sons, and several relatives and connections of deceased. The pallbearers were Sir Narcisse Belleau, Chief Justice D'Orion, Judge A. Stuart and Hon. Premier Deschamps on one side, and Hon. Dr. Ross, Speaker of the Legislative Council, Hon. Louis Beaubien, Speaker of the Legislative Assembly, Hon. Hector Langevin, M. P., and H. J. Joly, M. P. P.

Immediately the procession started, minute guns were fired from the Citadel, and shortly after the bells of the Basilica rang out a funeral peal, which lasted till all were in the church. A number of buildings displayed signs of mourning, the more noticeable being at the residence of Hon. Mr. Langevin, which was festooned with black, looped wreaths of immortelles; St. Louis Hotel, hung with black and white streamers; the office of the Courrier de Canada, also hung with black and white, and the store of Messrs. Renfrew & Co., which displayed similar signs of the mournful feeling which was generally felt, not only throughout the city, but in all the neighboring districts.

The band of the B Battery marched at the head of the procession, the cold was too great to allow of their playing any funeral march. The procession wound its way down St. Louis street, round Place d'Armes, and by way of Buade and Fabrique streets to the Basilica, the flags of public buildings, not only those it passed, but throughout the city, being at half-mast. The route throughout was crowded with spectators, a large number of ladies being present, and all the shops in the streets through which the procession passed, both going to the Basilica and coming from it, were closed. Outside the front entrance an enormous crowd had assembled to watch the procession; inside the number of people was also very large. Among those present were His Honor Luc Letellier de St. Just, Lt.-Governor of Quebec, and his aide-de-camp, Lieut. Gauthier, both of whom took part in the procession, as also did Judges Casault, Dorion, Maguire, McCord, Rev. Messrs. Housman, Rector of Quebec, Fothergill, Clark, Wright, Marsh, Powis and Langelier, Mr. Dunbar, Q.C., the batonnier, Colonel Strange, R.A., commandant, Dr. Russell, President of the College of Physicians and Surgeons, the Mayor and four Aldermen and the City Clerk from Montreal, &c., &c., and in the procession was a large deputation from the St. Patrick's Society of St. Columba, the late Governor's parish; also a number of Huron Indians, headed by their Chief, Paul Picard.

The decorations in the Basilica, as described in yesterday's despatch, showed to even greater advantage than on the previous evening, and a number of additions had been made. All the celebrated paintings were covered with black cloth. The organ loft was draped in black, and bore in white letters the motto, "Pars una Deus in eternum." The pulpit, hung with black, was ornamented with white maple leaves and large white and black rosettes. The high galleries were hung with black and the catafalque, one blaze of candles, supported beneath its crown-shaped canopy the coffin containing all that was left of Lieut.-Governor Caron. On the lid of the coffin were a number of handsome floral wreaths, the cocked hat, sword and orders worn by the deceased. The grand Requiem Mass was celebrated by Archbishop Taschereau, with Vicar-General Langevin as assistant priest; Rev. G. Drolet, of Silery, as deacon; Rev. A. Legare, Procurator of Quebec Seminary, as sub-deacon; and Rev. Messrs. Tetu and Leduc as assistant deacons. The lever du corps was solemnized by Mgr. Lafache, assisted by Vicar-General Poire, Superior of St. Anne's College, and the Libera, absolution and Asperges me, Domine, by the Archbishop. The service was a most solemn and impressive one, and the musical programme was faithfully fulfilled, the chorus numbering about 150 performers. The funeral oration was pronounced by Rev. Mr. Hamel, rector of Laval University, in the most eloquent language. He traced the career of deceased from boyhood till his end, pointing out in how many ways his life afforded an example worthy of emulation; he dwelt with a lingering fondness on the character and capabilities of the late Governor and concluded with a glowing eulogy to his virtues and life. All the Catholic bishops of the Province, viz, Mgrs. Fabre, of Montreal, Lafache, of Three Rivers, Langevin, of Rimouski, Roncis, of Sherbrooke, and Moran, of St. Hyacinthe, were present as also were a large number of priests of Quebec and surrounding parishes.

The funeral was one of the largest ever seen in Quebec, and had it not been for the almost unparalleled weather, there is no doubt but the attendance would have been much larger.—Montreal Gazette.

AN INCIDENT IN THE CLOSE OF THE REIGN OF THE EMPEROR ALEXANDER OF RUSSIA.

The Civiltà Cattolica, of November 4, contains the following anecdote, and which the N.Y. Freeman's Journal has had translated, which is by no means improbable when we consider the character of Alexander I.

It may be agreeable to the King (Charles Albert of Savoy), to know of an incident relating to the close of the Emperor Alexander's reign, which, I believe, has been hitherto unknown, but which is nevertheless true. It has attracted the attention of all the faithful devoted to the Catholic Church towards this prince.

The Emperor Alexander was aware that Count Michaud, one of his general aids-de-camp, was a Catholic. Far from taking umbrage at this, he was pleased, without being requested to do so by the General, to excuse him from service during the Raschal season, so that he might attend the offices of Holy Week, according to the Roman rite. I even believe that this Prince treated his aid-de-camp with great kindness and had great confidence in him, because he selected him to perform a secret mission with which he charged him, towards the close of his reign.

The Emperor had frequently, though not in the presence of others, spoken to the General, with a certain derision, about the prerogative of the head of the Greek Church which the Autocrats of Russia were wont to arrogate to themselves.

When Alexander was getting ready to go to Italy to attend the Congress of Verona, he expressed a desire to see Rome. His tendency towards Catholicity was suspected in his family; the Empress-mother was afraid that an interview with the Holy Father would induce her son to return into the bosom of the Church, and she earnestly besought him not to go to Rome. The Emperor Alexander, always full of defiance towards his mother promised and kept his word.

The journey to Odessa having been decided upon in 1825, the Emperor told Count Michaud, his aide-de-camp, that he would not take him with him; that he would send him to Italy to see his family; that he was then to go to Rome, where, as a good Catholic, he would not fail to present himself to the Pope; that after this first visit, he was to ask for a second secret audience in his capacity of aide-de-camp to the Emperor, during which he should perform the confidential but official commission to the Holy Father which would be entrusted to him.

He gave him his instructions verbally, and in dismissing him his Imperial Majesty added these words: "Well, if it is necessary, I will become a martyr."

The second audience was asked for and granted with all the precautions which seemed necessary. When Count Michaud appeared in the presence of Leo XII., he took off his sword, which somewhat surprised the Holy Father; he fell upon his knees and begged him to listen to him with all the secrecy of the Confessional. He then executed the commands of the Emperor. His Majesty expressed his firm willingness to stop the schism, to bring back to the bosom of the Church the people subject to his imperial sceptre, and to personally abjure, without delay, the errors of the Photian sect.

His Majesty prayed the Pope to secretly send to St. Petersburg a doctor (theologian) armed with the authority of the Holy Father, and in possession of his entire confidence. He asked that he should be neither a Nuncio nor a Prelate of high rank, but a simple priest, with whom everything was to be arranged and concluded. This envoy was to go to St. Petersburg as a simple traveller, without any official character, as soon as Count Michaud returned to the capital, where the envoy was to take up his quarters at the Dominican Convent.

It is probable the General was the intermediary of communications with the Emperor, or with the persons whom His Imperial Majesty entrusted with the matter. This theologian was designated. I am not aware whether Count Michaud spoke to him or not, but I know that he was in communication with the Cardinal to whom the Pope confided the secret and the management of this important affair. The matter stopped here because of the sudden news of the death of the Emperor Alexander.

As soon as this sad event became known, Count Michaud set out immediately for Russia, where he met the funeral cortege of the Emperor, and where he had the sad pleasure of helping to carry the coffin which contained the mortal remains of his benefactor.

Some time after Count Michaud learned that Alexander, already a Catholic at heart, passing, on his first journey through a town where there was a Dominican Convent, admitted the Prior to his presence and told him to await his coming at midnight at the private door of his Convent. The Emperor appeared, unattended, in the darkness of night, asked to be taken to the church, and the Blessed Sacrament was exposed. The Prior obeyed. On his knees, at the foot of the altar, he prayed for some time, and then asked for the Benediction; the Prior complied, and on turning around, after replacing the Blessed Sacrament in the tabernacle, he saw the Emperor prostrate upon the floor, and the steps of the altar went with his tears. In a few moments he arose, thanked the Prior, and retired with the same secrecy with which he had come.

Count Michaud, deeply grieved and full of regret that Alexander's good intention could not have been carried out, and hoping, doubtless, without sufficient warrant, that the news of so important a resolution the preliminary steps of which had already been taken, would make a deep impression upon the mind of the Emperor Nicholas, and that it might induce him to follow this example, Count Michaud, I say, resolved, after his return to Piedmont, to write out an account of this event. He hoped to find an opportunity of presenting it to the reigning Emperor, if he came to Italy, or to have it placed in his possession after his death.

This account has been written, and I do not doubt but that, during the crisis which terminated the long sufferings of General Michaud, and which allowed him a little respite before his death, he thought of sending, through trusty hands, to his Majesty the Emperor Nicholas, the document containing the recital of the above mentioned incident. Count Michaud told me, while at Turin, that he had it all ready. I do not, therefore, consider myself any longer bound to keep a secret which is no longer such, at least, to his Imperial Majesty, and which I venture to confide to the discretion of my Sovereign, from whom I have nothing to conceal.

Signé, De L'Escaigne.

The London Tablet adds the following item: to the foregoing:— Those who are familiar with the history of the reign of Pope Leo XII. will remember that Alexander I. is asserted by the Count de l'Escaigne, the friend of General Michaud, to have sent that personage on a special mission to the Pope, and to have charged him to beg his Holiness to select an ecclesiastic to go secretly to Russia. Now we find it asserted in Morini's Biographical Dictionary, quoted by the Lib. Public, that the ecclesiastic selected was no other than the Padre Dom Mauro Cappellari, afterwards Pope Gregory XVI.; and Pere

Lescur, whose important work on the Polish Church and its persecutions was lately reviewed in these columns, has shown that he attaches credit to the assertions of Moroni by transferring the entire passage to his book. Morini states that he had the facts from Pope Gregory XVI. himself, with an injunction not to divulge them during his (the Pope's) lifetime, nor during that of Cardinal Orsini, who also took part in the affair. The extract is as follows:—

"The Emperor Alexander I. of Russia sent General X. (General Michaud) to Pope Leo XII. to make a secret communication to him respecting the strong inclination which he had towards the Catholic religion, and his desire to be fully instructed therein. The personage in question asked and obtained an audience of the Holy Father, and was no sooner in the Pope's presence than he took off his sword, announced himself a Catholic, asked to go to confession, and informed the Pope of the nature of his mission, adding that the Emperor desired a Camaldolese monk to come to Russia to instruct his Majesty. In case the services of a Camaldolese could not be obtained, the Emperor wished for a monk of the Order of Minor Conventual. The proposal was received with great joy by Leo XII., who immediately sent a carriage to the Camaldolese Monastery of St. Gregory on the Collian to fetch Padre Mauro Cappellari, who was Abbot of that monastery and Vicar-General of the Order. On his arrival the Pope informed him of the secret mission of the Tsar's envoy, and proposed to him to set off at once for Russia on the important mission; Padre Cappellari, however, implored the Pope to excuse him, alleging, amongst other excuses, his ignorance of the language, and the difficulty of learning it at his time of life. The Pope then asked him if he knew of any other religious who would be a suitable person to undertake the duty, and desired him to mention some one of the Conventual Fathers. Padre Cappellari thereupon named Padre Antonio Francisco Orsini, who was agreed to by the Pope. Padre Orsini having accepted the weighty duty thus imposed upon him, the Pope introduced him to General Michaud; but while Padre Orsini was preparing for his departure the sad intelligence of the Emperor's death, a death strongly suspected at the time not to have arisen from natural causes. Thus disappeared all the hopes that had been cherished by the Holy Father, and the few others who were in the secret of the Emperor's intentions. One thing, however," concludes Morini, "remains indisputable, it is that Alexander I. died a Catholic."

On and from the 1st of January, 1877, an arrangement will come into effect, provided for the transmission of post cards between Canada and the United Kingdom, and for the assimilation of charges on printed and book post matter, and trade patterns, and samples of merchandise passing between Canada and the United Kingdom, to the postal rates of the general Postal Union. Under the following regulations, special post cards to be used for transmission to the United Kingdom are in course of preparation, and will be issued for sale to the public at two cents. These cards will pass at that rate, subject to the general rules applicable to post cards sent within the Dominion, and whether forwarded in the mails for England via the United States or by Canadian packet. On transit newspapers addressed to the United Kingdom the rate will be two cents per 4 oz. or fraction of 4 oz.; weight, the packet to be prepaid by postage stamps. Canada newspapers, posted from the office of publication to subscribers in the United Kingdom, if to be sent in the mails forwarded via New York or Boston, must be prepaid by postage stamps at the transient paper rate of two cents per 4 oz.; but if sent by Canada packet, such papers may pass, as now, on prepayment by the publisher at the ordinary rate of 1c. per pound. The term book packets, as applied to correspondence with the United Kingdom, includes all printed matter other than newspapers, and all matter permitted by the postal regulations to pass at book post rates. In all such matter sent to the United Kingdom the rate will be two cents per 2 oz. or fraction of two oz., and must be prepaid by postage stamps. The charge on patterns and samples of merchandise will be the same as on book packets, two cents per 2 oz. or fraction of 2 oz., to be prepaid by postage stamps, the articles sent to or received from the United Kingdom by post as patterns or samples must be the bona fide patterns or samples of merchandise. Goods sent for sale or in execution of an order, however small the quantity may be, or any article sent by one private individual to another, which are not actually trade patterns or samples, are not admissible. It will be observed that the rates to be charged on post cards, newspapers, and other book-post matter and patterns and samples sent to the United Kingdom will be the same whether sent in the mails forwarded to England via the United States, or in those made up for the Canadian packets with the single exception of Canadian newspapers from the office of publication to subscribers in the United Kingdom which, if forwarded in the mails sent via the United States must be prepaid in like manner with other newspapers so sent, but when forwarded by the Canadian packet, such newspapers may continue to pass as if addressed to places within the Dominion. From the 1st of January, 1877, the rate of letter post from Canada to Newfoundland will be 5c. per half oz. (prepayment by stamp compulsory.)

TEMPERANCE. At a regular meeting of the Father Mathew Temperance Association of Montreal held on the eve of the 18th Dec., 1876. It was moved and seconded by Wm. Beves, and Jno. O'Reilly, respectively, that this Society deeply regret the demise of the late Denis J. Dowdall who had held the position of Secretary to the Cadet Branch of said Society; which regret is distinctively marked by his once prepossessing amiability and promising future usefulness for the advancement of this Society, which hereby extends its condolence and sympathetic emotions to his bereaved parents, sisters and brothers, with the assurance that his memory shall ever be held sacred by this Society, and that a copy of this motion be forwarded to the relatives aforesaid, and be it further resolved, that this resolution be sent to the True Witness, Montreal, and Irish Canadian, of Toronto, for publication. P. J. D.

Received—The Prince of Wales in India. Belford Brothers, Publishers, 11 Colborne Street, Toronto. For Sale by Dawson Bros., Montreal.

CATHOLIC FAMILY ALMANAC.—We acknowledge with pleasure the receipt of a Copy of the Catholic Family Almanac for 1877 from the Catholic Publication Society, New York. It is a work of extraordinary interest; its contents are of the most varied and useful description, and its engravings are good. Among its portraits are Dr. Brownson, Archbishop Connolly, Pope Pius VII., Vittoria Colonna, Bishop Verot, Very Rev. Dr. Moriarty, O.S.A., Rev. Francis Piquet. We advise all our readers to procure a copy of this admirable publication, price only 25 cents.

Mr. Thomas Kurlong, of Picton, has kindly consented to act as Agent for the True Witness in his locality.

Frozen.—Charlottetown harbour is frozen.

DOMINION ITEMS.

The temperance men of Peel are making a victorious fight for the passage of the Dunkin Act. Mr. Robert Oliver, of West Garafraxa, has fallen heir to an estate in the county of Kerry, Ireland, worth a large annual rental.

Great indignation is expressed at the action of the Wellington County Council in throwing out the petition in favour of the Dunkin Act. Collingwood has had a public meeting to discuss the town's financial position. The result has been far from effective in allaying popular disquiet.

The Algoma Pioneer asks why the buildings in connection with the Government works at Neeshish Rapids are erected upon American territory. It is the intention of the Port Hope Harbour Board to apply at the next session of the Ontario Legislature for an Act to consolidate their debt, and for other purposes.

It is proposed that the Dominion Government be petitioned to open a colonization road between French River and the present terminus of the Great Northern Road. The Ottawa Free Press says that several gentlemen who have recently returned from a trip up the Madawaska report discoveries of large quantities of plumbago on the Opeongo.

Five hundred of the eight hundred cars for the International Railway are to be constructed at the Moncton workshops; the rest will be offered for Canadian competition. The Dunkin Act is increasing in strength every day in Cardwell. The meetings indicate a favorable result. Mr. Flynn delivered addresses at Sandhill and Mount Hurst recently, and was well received.

Diphtheria is very fatal in the back part of McKillop, three having died in one house, namely, in that of Mr. Thomas Simpson. Others are down with it. Several deaths have also occurred in the vicinity of Brucefield from the same disease.

EXPORT OF POTATOES.—King's County, Nova Scotia, shipped during the past three months one hundred and thirty-six thousand bushels of potatoes, one hundred and twenty-seven thousand of which went to the United States.

HALIFAX, December 17.—The Intercolonial train, with the mails from the West, was delayed at Moncton to-day several hours, owing to severe frost last night, freezing two locomotives which were on the track. The thermometer marked 20 below zero there.

DEPARTMENT OF AGRICULTURE.—Hon. Isaac Burpee, Minister of Customs, will perform the duties of Minister of Agriculture, in addition to those of his own department, till such time as a successor will have been appointed to Hon. Mr. Letellier de St. Just.

Member returned to serve in the present Parliament, Queen's County District, Province of Prince Edward Island, Jas. Colledge Pope, of Charlottetown, merchant, in the room of the Hon. David Laird, who has accepted an appointment of emolument under the Crown.

St. Johns, Q., News says.—We are happy to learn that the boot and shoe factory here has been purchased by Mr. Cote, the well-known manufacturer of St. Hyacinthe, and that he intends operating it on a large scale. A meeting of shareholders has been called to ratify the purchase. Mr. Cote, we believe, pays \$12,000 for the buildings alone.

FROZEN TO DEATH IN TORONTO.—A woman named Daly was found frozen to death on Saturday on the sidewalk. She was bruised and some blood was spattered over her clothes, leading to a suspicion of foul play. At the inquest, however, the medical evidence went to show that none of the bruises were severe enough to cause death, and a verdict was returned of death from exposure.

The Strathroy Dispatch says.—Mr. Douglas, of Lobo, has purchased the "Orchard Farm," on the gravel road, north of the town, and also Mr. Hiram Frank's farm adjacent to the former, for \$12,000. The "Orchard Farm" was lately bought by Mr. Bardon, of Metcalfe, for \$5,500, and sold by him to Mr. Douglas for \$6,500. He gave \$5,500 for the Frank farm. This property is only about half a mile from Strathroy.

The Halifax correspondent of the St. John Telegraph, in a recent letter to that journal, says:—Those who prophesied that the Intercolonial Railway would be a mere useless burden to the country are destined to a pleasant disappointment. Ever since the tariff has been reduced to reasonable figures the traffic, local and through, has been steadily and even rapidly improving. It is hoped that many empty cars will not have to be carried over the road either way.

SWEARING IN THE NEW LIUT.-GOVERNOR.—QUEBEC, December 16.—Lieut.-Governor Luc Letellier de St. Just was sworn in as Lieut.-Governor of the Province of Quebec this afternoon at 5.30. A large majority of the members of the Legislative Assembly and a number of citizens of Quebec were present from 4.30, and waited patiently till the arrival of the new Lieut.-Governor, who arrived accompanied by the members of the Provincial Cabinet. Lieut. Gauthier, of the Governor-General's Foot Guards, accompanied the Lieut.-Governor from Ottawa as bearer of the commission. Lieut.-Colonel Strange and a number of officers also assisted at the ceremony. After the commission had been read by the Clerk of the Executive Council the oaths of office were administered by His Honor Judge Stuart, and the seals of the Province were handed to him by Hon. Provincial Secretary Chapleau. The new Lieut.-Governor having returned the seals to Hon. Mr. Chapleau, he shook hands with each member of the Cabinet, after which he drove to his hotel.

Died. CARBAY.—Died suddenly, while in meditation in presence of the Most Blessed Sacrament, in the Church of the Congregation of Notre Dame, St. Stanislaus, P. Q., on the 11th inst. Miss Elizabeth Carbay, in Religion St. Catherine of Sweden. Although a young nun she was a universal favorite, and is deeply mourned by her pupils and relations. Her remains were brought by the (good Sisters of the Mission) to this city, and after the usual grand ceremony for the dead, was deposited in the Vault of the Community. May her soul rest in peace.

McILWAIN.—In this city, on the 12th inst., Catherine Murphy, beloved wife of James McIlwaine, aged 32 years and seven months. Of your charity pray for the repose of her soul.—R.I.P.

MONTREAL WHOLESALE MARKETS.—(Gazette.) Flour # bri. of 196 lb.—Follards: \$3.00 @ \$3.00 Superior Extra 5.85 5.75 Fancy 5.30 5.35 Spring Extra 5.15 5.20 Superfine 4.75 4.85 Extra Superfine 5.55 5.60 Fine 4.30 4.40 Strong Bakers' 4.35 5.55 Middlings 3.45 3.75 U. O. bag flour, per 100 lbs. 2.30 2.32 City bags, [delivered] 2.35 2.40 Wheat—(Spring) 1.13 1.18 do—White Winter 0.98 0.90 Oatmeal 4.70 4.80 Corn, per bushel of 32 lbs. 0.83 0.83 Oats 0.37 0.38 Pease, per 68 lbs. 0.90 0.91 do, per 68 lbs. 0.90 0.90 Barley, per bushel of 48 lbs L. Canada, 0.65 0.70

do do do U. Canada	0.00	0.00
Lard, per lbs.	0.12	0.12
do do do	0.00	0.00
do do do	0.00	0.00
Cheese, per lbs.	0.10	0.12
do do do	0.00	0.00
Fork—New Mess.	21.50	22.00
Thin Mess.	20.50	21.00
Dressed Hogs.	6.75	7.00
Beef—Prime Mess, per barrel	00.00	00.00
Ashes—Pots.	4.35	4.35
First.	0.80	0.80
Pearls.	6.00	6.10
Seeds—Timothy, per 48 lbs	0.00	0.00
Clover	0.00	0.00
Butter.—Quiet; 16c to 25c, according to quality		

TORONTO FARMERS' MARKET.—(Globe.)		
Wheat, fall, per bush	\$1 23	1 28
do do spring	1 17	0 98
Barley do	0 75	0 86
Oats do	0 00	0 37
Peas do	0 00	0 00
Bye do	0 00	0 00
Dressed hogs per 100 lbs.	0 00	6 00
Beef, hind-qrs. per lb.	0 00	0 00
" fore-quarters	0 00	0 00
Mutton, by carcass, per lb.	0 00	0 00
Butter, lb. rolls.	0 22	0 23
" large rolls.	0 20	0 22
" tub dairy.	0 20	0 22
Eggs, fresh, per doz.	0 17	0 18
" packed.	0 13	0 14
Apples, per bush.	1 50	1 75
Onions, per bush.	0 80	1 00
Turnips, per bush.	0 25	0 35
Potatoes, per bush.	0 95	1 00
Hay	12 00	15 00
Straw	11 00	14 00
Geese, each.	0 80	0 90
Turkeys	0 50	1 00
Cabbage, per doz.	0 50	0 60

THE KINGSTON MARKET.—(British Whig.)		
Flour—XXX per bbl.	6.25	to 6.95
" " 100 lbs.	3.25	to 3.40
Family " 100 "	2.50	to 2.70
GRAIN—Barley per bushel.	0.00	to 0.60
Bye " "	0.02	to 0.62
Peas " "	0.70	to 0.71
Oats " "	0.40	to 0.45
Wheat " "	1.00	to 1.15
Fall Wheat	0.00	to 0.00
MEAT—Beef, fore, per 100 lbs.	0.00	to 0.00
" hind " " "	0.00	to 0.00
" per lb.	0.00	to 0.00
Mutton per lb.	0.05	to 0.05
Ham " in store	0.15	to 0.17
Veal " "	0.00	to 0.00
Bacon " "	0.12	to 0.12
Pork	0.00	to 0.25
HIDES—No 1 untrimmed.	8.50	to 8.50
" 2 " "	4.00	to 4.50
" pelts	4.15	to 0.00
Calf Skins	0.10	to 0.12
Deer Skins	0.25	to 0.30
Lambskins	0.00	to 0.00
Tallow	0.04	to 0.07
FOULTRY—Turkeys, each	0.75	to 1.00
Geese " "	0.50	to 0.60
Ducks per pair	0.60	to 0.70
Fowls per pair.	0.30	to 0.40
GENERAL—Potatoes, per bag.	0.75	to 1.00
Butter, tub, per lb.	0.18	to 0.20
do print	0.22	to 0.25
Eggs, per dozen	0.20	to 0.22
Cheese, home made.	0.09	to 0.10
Hay, per ton, new.	11.00	to 12.00
Hay, per ton, old.	0.00	to 00.00
Straw	6.00	to 8.00
Wood, Hard.	3.50	to 4.00
Coal, per ton, delivered.	4.00	to 4.50
Wool, per lb.	0.25	to 0.28

OPEN STOCK EXCHANGE REPORTS. (CORRECTED FROM THE MONTREAL GAZETTE.)

STOCKS.	SHARES	PRICE
Montreal	185 1/2	184 1/2
British North America	102 1/2	102 1/2
Ontario	102 1/2	102 1/2
City	95 1/2	94
People's	95 1/2	94
Molson's	36	35
Toronto	93	92 1/2
Jacques Cartier	82 1/2	80
Merchants'	108	103 1/2
Hochelaga	108	103 1/2
Eastern Townships	108	103 1/2
Quebec	108	103 1/2
St. Lawrence	108	103 1/2
Nationale	100	90
St. Hyacinthe	100	90
Union	70	60
Villa Maria	70	60
Mechanics'	43	43
Royal Canadian	124	124
Commerce	124	124
Metropolitan	100	97
Dominion	100	97
Hamilton	99	96
Exchange	99	97

Greenbacks bought at 7 dis. American Silver bought at 12 1/2 to 15 dis.

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

REMEMBER P. BASKERVILLE & BROS., OTTAWA CITY.

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WHOLESALE or RETAIL. Their large importations from the largest Houses in Europe and America, enables them to sell goods at the lowest possible prices. Their united efforts to extend a wide-spread business, and which they have accomplished, allows them to offer and give value that cannot be competed with. Their places of business are at 425 St. James St. and 89 Duke St. Wholesale Warehouse, 45 George St. and 89 Duke St. Prices can be had at any of the above Stores. PRICE OF GODS' WINE BUYING elsewhere.

FOREIGN.

THE ITALIAN ROYAL SPEECH.—The speech which the present Government of Italy has put into the mouth of King Victor Emmanuel is calculated to inspire just alarm as to its intentions with regard to the Church. Everybody remembers the flourish of trumpets with which the law of Guaranties was introduced, and the perfect immunity which was promised to the Holy See and to the Church from all invasion of their spiritual rights. Catholics, and we ourselves among the rest, pointed out at the time that these professions were absolutely worthless, as a future Government and Legislature might at any moment cast them to the winds, and this is precisely what is going to happen. The King is made to say: "It remains for us to face a problem hitherto unattempted. The freedom conceded to the church in our kingdom is far greater than it enjoys in any other Catholic State; but it cannot be applied in a manner to offend against public liberty, or to infringe against national sovereignty. My Government will present for your examination provisions which are necessary to give efficacy to the reserves and the conditions indicated in the law which sanctioned the ecclesiastical franchises." That is, the Government intend still further to restrict the guarantees for the freedom of the Church in her spiritual action and government, which their predecessors told us were inviolable. The interpretation which even the Fall Mail Gazette put upon the paragraph comes to much the same. "Read," it says, "in the light of Signor Nicotera's circular about conventual institutions, this statement comes pretty much to this, that the Government regret that the reserves and conditions indicated in the law which sanctioned the ecclesiastical franchises were not made more exacting. A certain amount of freedom was conceded to the Church, but now that she has begun to use it the Government discovers that she has been given too much, and proposes to impose new restraints on her under the pretext of giving efficacy to the existing restraints. This is not a promising temper in which to approach the problem, 'hitherto unattempted,' of bringing Church and State to dwell together in unity." It is not indeed; but from Ministers, one of whom declares his desire to abolish the right of association, and absolutely to prevent people from living together in community under a religious rule, and of whom another favours a scheme for utterly revolutionizing the constitution of the Church, and handing it over to a spiritual Government of a mob, what can one expect?—London Tablet.

THE VATICAN.—On the 15th of November the Holy Father received in audience in the Consistorial Hall the French pilgrims of the diocese of Mans. They consisted of 60 priests and over 150 lay persons, among whom were several ladies, one being aged 82 years. The reception took place in the presence of five Cardinals and many prelates and officers of the Anticamere. The pilgrimage was headed by Mgr. Chauvet d'Outremont, Bishop of Mans, who presented the Pope with 120,000 francs, being Peter's Pence from his diocese, in addition to 6,000 francs presented a day or two before. The Bishop read an address in the name of the pilgrims, to which the Pope replied in the following terms:—"God speaks to us, my beloved children, in various modes. Sometimes He speaks with the noise of thunder and tempest, and sometimes, on the contrary, with the gentle whisper of a light breath of air. He spoke in the first mode on Mount Sinai, when the terrified Hebrews besought Moses to ask the Lord to be silent: Non loquatur nobis Dominus, ne forte moriamur. Let not God speak so terribly to us as He did with Elias, and continually speaks to the souls of men, with the sweetness and softness of a pleasant breath of air sweetening the heart. Now this is precisely your method of speech to-day, my beloved. The words just issued from your pastor's lips, in your name, are of this nature, expressed as they were in a Divine spirit of tenderness and love towards the Vicar of the crucified Jesus. To Divine inspiration may likewise be attributed your assemblies and pilgrimages, and these holy processions which are made to Rome to venerate the tombs of the Holy Apostles. And inasmuch as the holy Church gave us for the subject of meditation last Sunday the raising to life of the daughter of Jairus, on which occasion two totally different processions were made, I will avail myself of that Gospel in order to say a few words more to you, my most dear children.

"A prince of the synagogue presented himself to Jesus Christ, whom he knew to be all love and charity towards the unfortunate; and prostrating himself at his feet with heart full of faith and hope, said to him: Lord, my daughter is just now dead; but come, lay thy hand upon her, and she shall live. Jesus Christ was surrounded by a crowd of worthy persons, who, like as in a procession, followed him with a desire not only to see but to hear him, and to admire his miracles, follow his footsteps, and as much as possible imitate the examples set before them.

"Moved by the entreaties of the ruler of the synagogue, Jesus Christ went towards the house, and found there another procession of quite a different character. He saw on one side a crowd of noisy persons, and on the other the ministrals who stood by ready to accompany the maiden to the sepulchre. Jesus Christ advanced towards the procession of unbelievers and said: Give place, for the girl is not dead but sleepeth. Scarcely had Jesus Christ uttered these words than all began to deride him: et deridebant eum. Nevertheless Jesus Christ introduced himself into the chamber and took the dead girl by the hand and raised her to her feet, restored to life.

"I know not my dear children, whether you have been informed, that here in Italy they make also processions; but processions of a good kind they do not like, those of a bad kind they favour and protect. If there be occasion for Jesus Christ to traverse the streets to enter the houses of the sick and dying in order to comfort them with His divine presence and omnipotence, this is not permitted. I do not say that these are processions of good persons, who wish to be, and to show themselves Catholics. In our days a distinction is made between a Catholic and a Christian, a shameful distinction, because the true followers of Jesus Christ were, and are, Christians, yet the distinction is necessary now by reason of the appearance of false followers of Christ. They will not now permit processions of confraternities and congregations and other external manifestations of Catholicism.

"But if a man dies who always exhibited and maintained a spirit of unbelief and of the sect, a freethinker, so called—if such an one dies with marks of this stamp, then forthwith, the prohibition is removed, and this man is carried to his grave accompanied by numbers of people of the same class, with associations and banners, and in a pompous funeral hearse drawn by splendid horses. And more and more unbelievers draw near to the sepulchre to deliver discourses full of all kinds of error and even of blasphemy. In this case there is no impediment nor obstacle, but, on the contrary, the fullest protection, as if to reward him who has mocked God.

"On the other hand he who follows Jesus Christ in his pilgrimage is not tolerated, and the greatest opposition is employed to annoy those who direct their steps towards the centre of truth. But happy are you who fearlessly and courageously have come hither to venerate the tombs of the Apostles. You make part of that procession which followed Jesus Christ to hear him, to admire his wonderful works, and imitate his example. You are, of the great number of those who in all parts of the globe fol-

low in the same manner the Divine Master, professing the same faith and manifesting the same constancy. May God bless you and them. But let us all united raise our voice to heaven, and pray to Him who sits at the Father's right hand, that by the merits of his most precious blood He may save his people from so many foes, and preserve it from open assaults and from treacherous snares.

"Oh, saltem fac populum tuum, Domine. Thou seeest, O my God, by how great perils Thy Church is surrounded. Save her, O my Lord, and along with her save thy people. Save thy people from the snares of Protestants, the attacks of unbelievers, and from the voracious mouths which already have devoured thy patrimony. Bless us meanwhile with a blessing which will re-invigorate our spirits with fresh courage, and which will reanimate the faith with increasing energy in all those countries especially where the Church is most persecuted, in order that the true believers may constantly resist, and be saved from falling into the snares laid for them by Satan, disguised with the mask of human perfidy, and by those who are called Christians, but who are children of Satan himself, and destined to eternal condemnation unless they arrest their steps. Bless me also, O my God, and give me strength to do ever Thy most holy will.

"I now bless you, my most beloved children, and all those who are with you, both now and at the hour of death, in order that you may be enabled to consign your souls into the hand of God at the extreme hour, and may be rendered worthy to praise and bless God for ever and ever. Benedictio etc."

THE LATE CRISIS IN FRANCE.—LONDON, December 15.—The Daily News correspondent at Paris says M. Simon has received perfectly satisfactory assurances from Gen. Berthout, Minister of War, on the question of military escorts at funerals. The order issued by Gen. Berthout on this subject was the ostensible cause of the late crisis. Martel's opposition is not serious, and he will assume the office to which he has been appointed. The Paris correspondent of the Times comments on what he describes as the mocking, almost aggressive, attitude of Gambetta and his immediate followers while Minister Simon was making his statement before the Chamber yesterday. It is asserted that after the sitting Gambetta declared the new Cabinet was made against him and he would not forget it.

VERSAILLES, December 15.—M. Simon, the head of the Ministry, in the Chambers declared himself profoundly a Republican and Conservative and devoted to liberty of conscience; he also had a reverence for religion. He said President MacMahon had endeavored on all occasions to act strictly in accordance with the principles of the Constitutional Government. The Ministry, united among themselves, and with the Parliamentary majority in the Senate would maintain a Republican Constitution. To establish real liberty, a strong and united authority was necessary, and the Government must therefore have officials who would not only execute orders and apply the laws, but would set an example of respect for the Government they served. The Government would be absolutely strict on that point.

PARIS, December 15.—The declaration in the Chamber of Deputies yesterday by M. Simon, President of the Council and Minister of the Interior, regarding his policy is received favorably by nearly all the papers. The République approves the Ministerial programme, and says the declarations made by M. Simon are excellent and of a nature to satisfy and reassure public opinion. They justify the expectancy of a new era.

The great Slavonic family, it is claimed by the Russians, numbers 90,000,000 souls, and consists of the following people:—First the Russian nation: There are 60,000,000 of Russians, subdivided as follows: Great Russians 40,000,000; Little Russians 15,000,000; and White Russians more than four millions. But outside the frontiers of Russia there are also territories with a Russian population—namely, Galicia, with a territory beyond the Carpathian Mountains, or Russia of Ugor, belonging to Austria; in all three and a half millions of Russians—that is to say, of Ruthenians. The capital of Galicia, Lwrod, called Lemberg, was founded by the Grand Duke Daniel Romanowicz, who resided there during the Tartar invasion, and named the town after his son Lwrod. While Eastern Russia was still occupied by the Tartars, the Poles were dominant in Red Russia. There are also Russians in Turkey, upon the Danube, and even in the ancient possessions of Russia in North America. Next to the Russians, the principal Slavonic race consists of the Poles, with nine and a half millions distributed over Russia, Austria, and Prussia. Third comes the Czechs, numbering five millions; fourth, the remnants of the Siberian Servians who are settled in Russia, while upon the shores of the Adriatic the inhabitants of Carniola, Styria, and Carinthia are, for the most part, Slavonic. The Serbo-Croats, some of them under the yoke of Austria, and others forming the semi-independent States of Servia, Montenegro, etc., and the seventh division of Slavonic peoples is to be found in Bulgaria, where they number more than five millions.

CATHOLIC CONGRESS AT LILLE.—The annual congress of the Catholic committees of the North of France and the Pas du Calais, commenced its sittings at Lille on Friday, the 17th ult., with a very numerous attendance meeting, the chairman of which was Mgr. Mounier, Bishop of Lyéda in partibus, and Coadjutor Bishop of Cambrai. The usual address to the Holy Father was read and unanimously adopted, amidst enthusiastic applause, after which a discourse on the harmony of science and faith was delivered by M. Bechamp, Dean of the Faculty of Medicine in the Catholic University of Lille. On Saturday a solemn funeral service was celebrated in the Church of Notre Dame de la Treille by the Lord Bishop of Arras, for the repose of the soul of the late Cardinal Antoninelli. On the conclusion of the ceremony an elegant eulogy on the deceased Cardinal was pronounced from the pulpit by the Rev. Pere Tesnière. The subsequent days' sessions were addressed by several eloquent speakers amongst whom were the Abbe Bourgeois, M. Guillaux of Rouen, M. Harmel, and Comte de Nicolai. On Sunday the same prelate celebrated Mass for the intention of the members of the Congress who united in a general communion. On Monday the concluding meeting took place. The assemblage, though extremely select, consisted of nearly three thousand persons. Mgr. Lequette presided, and delivered a paternal address; after which the annual report of the Societies was read by Pere Marquigny, S. J., and a farewell speech of great fervour and eloquence was delivered by M. Chesnelong, who ably defended the Holy Father, the Syllabus and the Catholic cause from the aspersions of the enemies of religion. His address was received with the warmest marks of adhesion by the immense auditory.

The death is announced of the Greek monk, Nicolaus, who followed Canaris through all the campaigns of the Greek war of independence. It was he who blew up the Turkish admiral's vessel in the Strait of Scio. After the war he retired again to his convent. THE RUSSIAN POLISH DIVISION.—The Warsaw correspondent of the Daily Gazette says that the Russian authorities have rarely shown themselves more

suspicious of Polish disaffection and insurrectionary movements than at the present moment. The police have received special instructions from St. Petersburg to exercise unusual vigilance by prompt repressive action, and they seem to scent conspiracies and revolutionary plots wherever they turn. Searches are made for arms, and precautionary measures are taken everywhere. The St. Petersburg journals call upon the Government to "eliminate the Polish element from the service as being indispensable." In the face of these facts, it is strange, adds the correspondent, that Polish papers are permitted by the public censor to give the most positive and emphatic denials to such reports. Such leniency has not heretofore been exercised in similar cases.

Presidential Elections.

Here are a few facts about Presidential elections: Washington and John Adams were elected by electors chosen by State legislatures. Thomas Jefferson was elected in 1800 by the House of Representatives over Aaron Burr and John Adams. John Quincy Adams was elected in the same way in 1824. These are the only two instances in the history of the Government where Presidents have been elected by the House of Representatives. There have been five "minority Presidents," so far as the popular vote has been concerned, viz: John Quincy Adams in 1824; James K. Polk, in 1844; Zachary Taylor in 1848; James Buchanan, in 1856; and Abraham Lincoln in 1860. In 1825, there were four candidates in the field—J. Q. Adams, Andrew Jackson, W. H. Crawford, and Henry Clay. Adams received 105,321 votes, Jackson 155,872, and the other two candidates combined, about 100,000. In 1844, Polk received 1,337,243, against 1,361,462 votes for Clay. In 1848, Taylor, received 1,360,999, against 1,509,000 for Cass and Van Buren. In 1856, Buch received 1,338,169 against 2,215,698 votes cast for Fremont and others. In 1860, Lincoln received 1,866,352 against 2,910,501 votes cast for Douglas and Breckenridge.

Napoleon III. and Rome.

There are in life, in human life, and in the life of nations, coincidences, which, if they are fortuitous, would make a man incline to think that there is more in fortune than he has ever been willing to admit. Among such let our readers ponder on the following, which has been collated by the gallant General du Temple. They must needs be very suggestive to all, but to the Catholic mind of course they will be very intelligible. 1. On the very day (not eve or on the morrow, but the day itself) that the French troops left Rome, France experienced her first defeat, that of Wissembourg. 2. France lost in that catastrophe men precisely equal in number to those who, by order of her Government, abandoned the Vicar of Christ. 3. The day that the last French soldier quitted Italy was that also upon which France lost her last real battle, that of Reichenfien. 4. The 4th of September, 1870, was the day upon which the dynasty of Napoleon perished; but it was likewise the tenth anniversary of that black accursed day when Napoleon, plotting with the infamous traitor Cavour, resolved on the downfall of the temporal power. 5. The very morning that the Italians appeared before Rome the Prussians appeared before Paris, and the two cities were invested by their enemies the same day.

Story of a Protestant Clergyman's Change of Belief.

The Rev. B. W. Whitcher, formerly an Episcopal clergyman, related to a large audience in St. Bernard's Church last night the story of his conversion to the Roman Catholic faith. He said that he graduated at the Theological Seminary in Twentieth street, and was regularly ordained a minister of the Protestant Episcopal Church. In his collegiate career, his doubts regarding the accusations of Roman Catholic persecution and idolatry led him to read much on the subject. Having satisfied himself of the falsity of the charge, a feeling of reverence and love for the Roman Catholic Church grew in his heart. "To such strength did it attain," said he, "that I felt on longer continuing my pastorate in the Protestant Episcopal Church I was imperilling my soul. I gave up my parish, went into the country and commenced anew the study of the history of the Church. A second reading only confirmed me in the belief that the Church of Rome was the only true Church." As to the charge of idolatry brought against the Catholics on account of their prayers to saints, he said: "While Catholics ask the intercession of those who have led holy lives, and who they believe in the spirit world are saints around the throne of God, the Protestants pray to each other. The Catholics on bended knees say: 'Hail Mary, full of grace,' while the Methodist minister steps forward and says, 'Sister Susan, lead us in prayer.'"—New York Sun.

Wearing Flannels.

Put it on at once, first week in November, a good, substantial, old fashioned, home-made, loose, red woolen shirt, and do not lay it aside for a thinner article, at least until the first day of May, even in the latitude of New Orleans. Wear it only in the day time, unless you are very much of an invalid; then change it for a similar one to sleep in—letting the two hang alternately on a chair to dry in a warm dry room. But why wear flannel next to the skin in preference to silk or cotton? Because it is warmer; it conveys heat away from the body less rapidly; does it so slowly that it is called a non-conductor; it feels less cold when we touch it to the skin than silk or cotton. A good deal has been said and written about silk being best on account of its electrical agencies; but all that is guess work. We are leaders of the blind when we talk about the subtle agent; and until we know more of it, it is the greatest wisdom to be guided by our sensations.

Another reason why woolen flannel is better is that while cotton and silk absorb the perspiration and are equally saturated with it, a woolen garment conveys the moisture to the outside, where the microscope or a very good eye will see the water standing in innumerable drops. This is shown any hour by covering a profusely sweating horse with a blanket and letting him stand. In a short time the hair and inner surface of the blanket will be found dry, while the moisture will be found on the outside. If we would be wise, we must use our senses and observe for ourselves. Some persons prefer white flannel, which may be prevented from fulling up, if first washed in pretty warm soap suds, and then rinsed in one's water as hot as can well be borne by the hand. After being once made, a white woolen flannel should never be put in cold water, but always washed as above, not putting soap on it, but by washing it in soap suds, not very hot.—Dr. Hall.

What Made All The Difference.

Jacob Blivens is a young man who lived in Alleghany. He was desperately in love with Amelia S., and Amelia was said to fully reciprocate the youth's attachment. Jacob thought it was time to broach the subject to Amelia's father, who was a wealthy man. His uncle had, died two weeks before, leaving Jacob a handsome legacy. The young man, with Amelia on his arm, came into the awful presence of the father. Good evening, Mr. S., said Blivens, hesitatingly, while Amelia grew scarlet. "Eh?" exclaimed the old gentleman, looking up, and his prophetic soul telling him what was coming. "What is it?" "Why, Amelia and me," said Amelia, "interrupted the old man. "By dad, how the young dogs do get familiar on short acquaintance—If was Miss Amelia a week ago." "Yes," said Blivens, "but things have changed since last week." "Blivens," boldly, "and we've come to ask your consent." "Diabolical wretch!"—Amelia here commenced her part by stopping the old man's mouth with a kiss. "Your consent," continued Blivens, taking Amelia by the hand and kneeling at the stern parent's feet, "to be joined in the bonds of—" "Pernicious caltiff! Out of my house!" cried Mr. S., wildly. "Dye think my daughter shall marry a beggar?" "Oh!" "My uncle died—" "And what the deuce, did he die for?" said Mr. S. "I didn't ask him, sir; but being as he is dead, Amelia loves me, and—" "Menacious parvenu. Do you love this villain, Amelia?" "Yes, papa," replied the fair Amelia blushing. "I'll disown you for it," said Mr. S. "I expected greater things of you." "Well as I was saying," Blivens went on, "she loves me, and I love her, and we both love each other, and we want your consent." This was very bold in Blivens, and the old man didn't answer. Amelia looked hopefully at her Jake, and Jake looked anxiously at Amelia's papa. "And if you did marry her, what have you got in the way of furniture?" at length said Mr. Smith; "a Piccadilly collar and a boiled shirt I suppose?" "No, sir; I've got eight Piccadillies and five shirts," replied Jacob after a moment's hesitation, "besides 10,000 dollars that my uncle left me, and—" "What, my dear Jacob, why, my dear boy, bless your heart why the deuce didn't you say so before?" cried the old man, shaking Blivens by the hand. "Here, Amelia; take her, young man, and may Heaven bless you both." It is reported that Mr. Smith has asked his son-in-law for a loan of 9,000 dollars, and that Jake has refused, and taken his wife to New York, where he intends to be free from father-in-lawism.

Some amusing stories are related by Dean Ramsey of the resolute class of old ladies whom no misfortune or bereavement could daunt. Mrs. Baird, of Newbury, the mother of General Sir David Baird, had always been spoken of as a grand specimen of this class. When the news arrived from India of the gallant but unfortunate action of '84 against Hyder Ali, in which her son, Capt. Baird, was engaged, it was stated that he and his other officers had been taken prisoners, and chained together two and two. The friends were careful in breaking such sad intelligence to the mother, who was, however, so Spartan in her nature to require such considerate treatment. When she was made fully to understand the position of her son and his gallant companions, disdaining all weak and useless expressions of her own grief, and knowing well the restless and athletic habits of her boy, all she said was: "Lord pity the chiel that's chained to our Davey." When one of these dames was dying, and her friends were round her bed, she overheard one of them saying to another, "Her face has lost its colour; it grows like a sheet of paper." "Then I'm sure it must be brown paper," was the cool comment of the dying woman. It is told of old Miss Johnstone, of Hawk Hill, that when dying, a tremendous storm of rain and thunder came on, so as to shake the house. In a quaint eccentric spirit, and with no thought of profane or light allusions, she looked up, and, listening to the storm, quietly remarked, in reference to her departure, "Eeh, first what a night for me to be fleeing thro' the air."

EPPE'S COCOA.—GRATEFUL AND COMFORTING.—By a thorough knowledge of the natural laws which govern the operations of digestion and nutrition, and by a careful application of the fine properties of well-selected cocoa, Mr. Eppe's provides 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. Made simply with Boiling Water or Milk.—Sold only in Packets labelled—"JAMES EPPE & CO., Homeopathic Chemist, 43, Threepenny Lane, and 170, Piccadilly; Works, Euston Road and Camden Town, London."

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WANTED.—For the Roman Catholic Separate School, Brantford, A Male Teacher holding a first or Second Class Provincial Certificate.—Apply to the undersigned, stating salary. JOHN COMERFORD, Sec. 17-3

WANTED for Public School, Penetanguishene, Ont. Teacher, Catholic, male or female, with second or third class certificate. Duties to commence in January. Apply stating salary expected, experience, etc. etc., with testimonials to M. J. Mundy, Esq. Trustee, Penetanguishene, Ont. Knowledge of French desirable, but not required. 16-

MALE Teacher Wanted. (Holder of second or third class certificate). For Roman Catholic Separate School in the town of Amherburg. Must be capable of teaching French. Apply stating salary expected to W. B. Quarry, M.D., Chairman S.S. Bd.T 6-13

\$66 a week in your own town. Terms and \$5 outfit free. H. HALLETT & CO., Portland, Maine. 19-12m.

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It has never yet failed to effect a cure when properly administered. Sworn Statement of ARTHUR BRADY, 70 Grafton St., Halifax, N. S.—I witnessed the administration of Major Lane's Remedy to a boy two and a half years old, whose body was a perfect furnace of Burning Fever, his face and his features entirely lost in a COMPLETE HEAP of BLACK SMALL-POX, the disease extending down the mouth and throat, so that when Dr. Morris gave the Remedy, blood came out of his mouth as the medicine went down; yet in twelve hours, so miraculous was the cure, that he fell into a sound sleep and awoke with the disease so subdued that he began to ask for food; and is now rapidly recovering, to the astonishment of his parents and the whole neighborhood. For sale by B. E. McGALE, Dispensing Chemist, 301 St. Joseph street, Montreal. Between 10 and 12 o'clock Special discount to physicians, clergymen and charitable institutions. Sent to any part of Canada post paid.

\$12 a day at home. Agents wanted. Outfit and terms free. TRUE & CO., Augusta, Maine. 19-12m.

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WHAT NEXT? A CONSUMPTIVE CURE.—When death was hourly expected, all remedies having failed, and Dr. H. JAMES was experimenting, he accidentally made a preparation of INDIAN HERP, which cured his only child of consumption. He now gives this recipe free on receipt of two stamps to pay expenses. HERP also cures night sweat, nausea at the stomach, and will break a fresh cold in twenty-four hours.—Address CHADDOCK & Co., 1,032 Race Street, Philadelphia, naming this paper. 10-13

DORION, CURRAN & COYLE, ADVOCATES, No. 10 St. James Street, Montreal. P. A. A. DORION, B.C.L.; J. J. CURRAN, B.C.L.; P. J. COYLE, B.C.L.

AGENTS Investigate the merits of The Illustrated Weekly before determining upon your work for this fall and winter. The combination for this season surpasses anything heretofore attempted. Terms sent free on application. Address CHAS. CLUCAS & CO., 14 Warren St., N.Y. 10-13

TO CONSUMPTIVES. The advertiser, a retired physician, having providentially discovered, while a Medical Missionary in Southern Asia, a very simple vegetable remedy for the speedy cure of Consumption, Asthma, Bronchitis, Catarrh, and all throat and lung affections, also, a positive and radical specific for Nervous Debility, Premature Decay, and all Nervous Complaints, feels it his duty to make it known to his suffering fellows. Actuated by this motive, he will cheerfully send (free of charge) to all who desire it, the recipe for preparing, and full directions for successfully using, this providentially discovered remedy. Those who wish to avail themselves of the benefits of this discovery without cost, can do so by return mail, by addressing, with stamp, and naming paper, Dr. CHARLES P. MARSHALL, 33 Niagara Street, Buffalo, N. Y. 9-13

GOOD NEWS FOR 1877! The proprietors of the FREE PRESS have much pleasure in announcing their Popular Weekly Newspaper for 1877. The chief aim of its conductors is to furnish to the Canadian public a respectable and trustworthy weekly companion, replete with information and good sense, and made additionally interesting by the introduction of a superior class of literary matter.

The Farm and Fireside Department presents, week by week, matters of vital importance to the agriculturist and housewife, forming a fund of information concerning the farm, stock, implements, and general husbandry, together with notes and hints on household economy, not to be found elsewhere. From week to week correct reports from all the leading markets are given, enabling the farmer to take advantage of the "upward turn." Ample Parliamentary Reports, British and Foreign News, and a large amount of general information, is given. A Popular Tale is continued from week to week, and a Fund of Fun for the Family supplies a want long felt.

Premium Picture. In addition to the splendid attractions which the newspaper of itself offers, the proprietors have been induced, by the satisfactory patronage which has been awarded them, to issue a magnificent War Picture, 24 x 30, to their subscribers for 1877-78.—This is a beautiful production, after the celebrated French painter, Horace Vernet, called, The Dying Trumpeter, the original of which was painted for the Emperor Napoleon, and is descriptive of an affecting episode. \$1.60 PER ANNUM.—BALANCE OF 1876 FREE. Agents wanted everywhere. Sample copies and terms sent free to any address. Address communications to,— LONDON FREE PRESS PRINTING CO., LONDON, ENGLAND.

CANADA. PROVINCE OF QUEBEC. District of Montreal. Dame Melina Guilteneo, wife of Ovide Houle, Thirteenth of the City of Montreal, duly authorized a cetera en justice, Plaintiff; vs. The said Ovide Houle, Defendant. An action in separation de biens has been instituted in this cause, the nineteenth day of December, instant (1876) and all the necessary legal proceedings have been taken. TRUDEL, TAILLON & VANASSE, (notaries) and of Attorneys for Plaintiff. Montreal, December 16th, 1876. 19-4

FARMERS' COLUMN.

At Oatka Falls, Kansas, they have a club composed of Farmers' wives. The society meets once a month at the houses of members in regular succession, take their lunch baskets and have a sort of picnic supper, so as to give little trouble to the hostess.

POTASH AS A FERTILIZER.—Potash forms one of the best essential constituents of a fertile soil, and one of the most important of all the fertilizing agents within reach of the agriculturist.

How CLOVER IMPROVES THE SOIL.—Professor Noelcke explains the action of clover in increasing the fertility of soils as follows: All who are particularly acquainted with the subject must have seen that the best crops of wheat are produced by being preceded by crops of clover grown for seed.

COMPOST OF HEAPS.—It is often recommended that when manure is thrown into heaps in the field it should be covered with a layer of earth to prevent the escape of the ammonia.

THE VEGETABLE GARDEN.—Deep Cultivation Indispensable.—Nothing is more essential to the success of the kitchen garden than deep plowing and thorough culture.

EXPORTATION OF LIVE STOCK AND FRESH MEATS.—To give our readers some idea of the views on the other side of the "herring pond" with reference to the shipments of live stock and fresh meats, which have been so extensively made within the past year or two, we give the following extract from a recent issue of the Irish Farmer's Gazette.

WILLIAM H. HODSON, ARCHITECT, No. 59 & 61 St. Bonaventure Street, Montreal.

JOHN CROWE, BLACK AND WHITE SMITH, LOOK-SMITH, BELL-RINGER, SAFE-MAKER AND GENERAL JOBBER.



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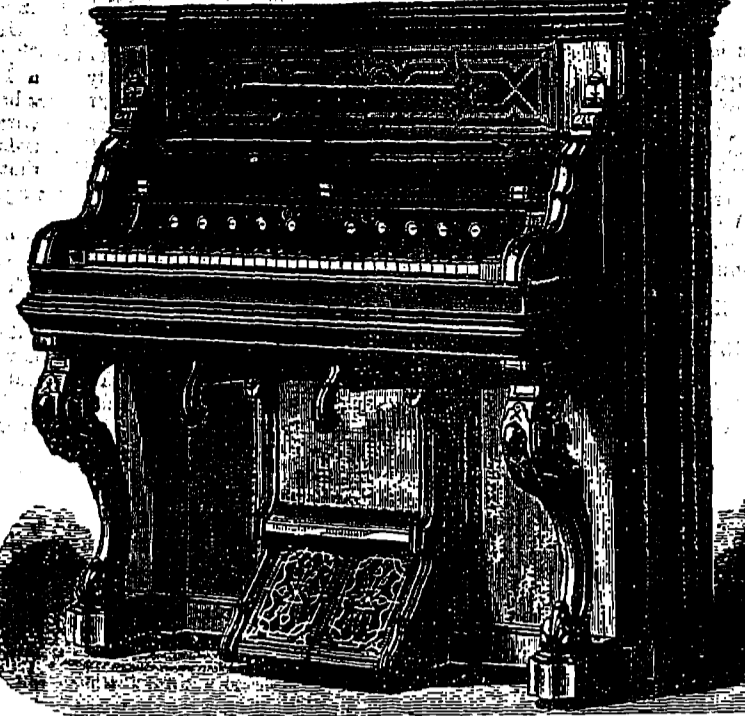
ROYAL INSURANCE COMPANY OF LIVERPOOL, FIRE AND LIFE. Capital \$10,000,000.

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Excel in Quality of Tone, Thorough Workmanship, Elegant Designs and Finish, and Wonderful Variety of their Combination. Solo Stops, Soling, Vox Humana and Piano.

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These remarkable instruments possess capacities for musical effects and expression never before attained. Adapted for Amateur and Professional, and an ornament in any parlor.

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President of the Committee of the Sacred Heart, J. A. CHAPLEAU, and G. OUMET.

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All tickets will bear the signatures of F. X. LANTHIER, President, and of BEN. CLEMENT Secretary-Treasurer of the Committee of Management.

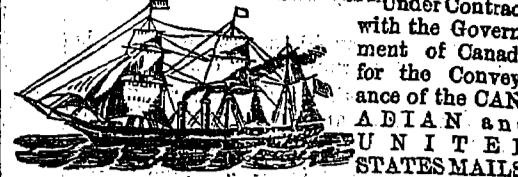
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Table showing rates of passage from Portland for Polynesian, Sardinian, Prussian, Sarmatian, and Circassian.

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