

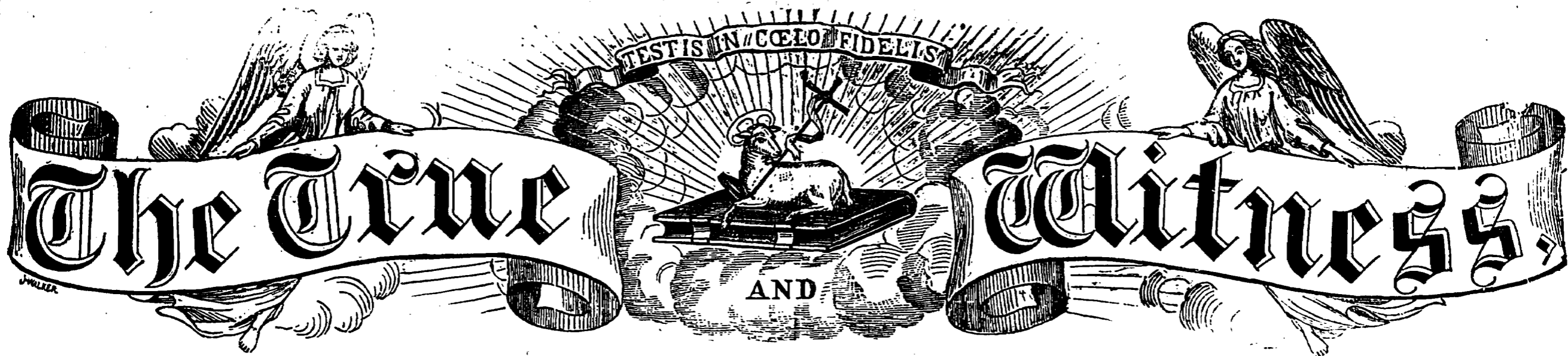
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CATHOLIC CHRONICLE.

VOL. XXVII.

MONTREAL, WEDNESDAY, MAY 23, 1877.

NO. 41.

NO IRISH NEED APPLY.

Truly "no Irish need apply" is a most appropriate phrase to use in connection with the affairs of the Conservative Catholic party in power in the Province of Quebec.

PRINCE CHARLES OF ROUMANIA.

A contemporary, thus describes the residence of Prince Charles of Roumania: Prince Charles of Roumania, one of the Hohenzollerns, is said to be an amiable prince, but without any remarkable ability.

THE POPE'S HEALTH.

The Pope has according to the telegrams, been so often at death's door that we find it difficult to give much credence to the alarming reports which occasionally find their way into the press.

AN INSULT TO THE CORPORATION OF DUBLIN.

Lord Beaconsfield has peremptorily refused to do anything about the Clerical Abuses Bill. The Dublin Corporation, it may be remembered, petitioned the Imperial Parliament to enquire into the "Abuses" which the "Clerical" bill was expected to remedy.

IRISH GENTLEMEN AND ENGLISH ROUGHS.

We take the following morceau from an Irish contemporary. We can fancy the cool and gentlemanly Parnell walking on the floor of the House to the assistance of his sterling colleague—Kirk:—

he was met by a loud yell, and as he handed the glass to Mr. Kirk there was a noise made in imitation of numerous throats gulping down a hoghead of water.

THE CEYLON SCANDAL AGAIN.

The scandal of the Protestant endowment in Ceylon has been before the House of Commons. We take the following account from the Tablet and it will be seen how few Anglicans it takes to make an endowed establishment:—

"The facts are these. The population of the Island is, roughly speaking, two millions and a half. Of these only 250,000 are Christian, and of these 250,000, 190,000 are Catholics. Of the remaining 55,000 or 60,000 Protestants, only 2,197 attend the services of Anglican clergymen paid by Government, and 803 the Presbyterian churches.

THE RUSSIAN FLEET IN THE PACIFIC.

What the Russians means to do in the Pacific if England declares war against the Czar, it is not difficult to conjecture. The Pall Mall Gazette says that "In addition to three heavily armed steam corvettes, each manned by 200 or 250 men, there are three small but useful steam sloops, all lying together some thirty miles north of San Francisco.

WAR SPELLING.

It is curious and instructive to notice the changes to which proper names are subjected as they pass through the telegraphic operators hands. A contemporary reminds us: When a German, a French, or an English traveler writes of a place each spells it differently from what the other does.

THE IMMIGRATION QUESTION.

The Liverpool Journal of Commerce contains the following report, of the doings of the emigration agents in Great Britain and Ireland:—

successful acquaintance, a forerunner from a native village, or a desire to roam, and some circumstantial circumstance. He may have been caught by the agent of one of the steamship companies, a gentleman working on a commission and not on a fixed salary: and we are inclined to think that the agencies of the steamers, situated as they are all over the United Kingdom are by far the best emigrant agencies, though not unfrequently they find their labors completely frustrated by the agents of the Dominion Government and those whom they can influence are sent to the Antipodes, rather than to Canada.

THE CATTLE TRADE WITH ENGLAND.

The Scotsman announces that it has sent out a member of its staff to examine into and report upon all those circumstances of American agriculture which have any bearing upon the subject of the stock trade with Britain.

His mission, we learn, in America is to make the fullest possible inquiry into everything connected with the stock-raising department of agriculture, his whole time and energies will be devoted exclusively to this work, and in order that it may be effectually done, he is unrestricted as to the time he devotes to his investigations, or the extent of their area.

THE STRENGTH OF CONSTANTINOPLE.

The London Times thinks that Constantinople is safe from all danger in the present conflict. It thinks that if the public give Russia only credit for sanity that there is no fear of it courting disaster by coming too near Constantinople.

RIVAL BISHOPS.

There is a storm in the Protestant Church of Scotland. The Catholic Times of Liverpool thus describes the state of the ecclesiastical atmosphere:—

puts it, in his protest, in the interests of the unity of Christ's Church, of the legitimate authority of the Episcopal Office. Not to be moved from his position Bishop Beckless declares himself the undismayed and divinely-called shepherd of 'the Protestant English Episcopalian of Scotland.'

RUSSIAN TROOPS.

The special correspondent of the London Standard, writing from Jassy on April 24th, describes the appearance of the Russian troops as they pass in review before the Emperor.

"Hearing on my passage down the Danube that the Emperor Alexander was expected to arrive shortly at Kiseceff, and would pass in review the various corps of his Army of the South, I determined to be present. Punctually at five the Imperial train, which had been preceded by another containing the cavalry escort, drew up at the station, and from the Imperial carriage stepped forth the easily-recognized figure of the Emperor.

THE PERSECUTION IN PRUSSIA.

The following list of prosecutions, fines, and imprisonments inflicted upon Catholic ecclesiastics and others during a portion of the past month is sufficient to prove that the Prussian Government is as relentless as ever in its hostility to the Catholic Church:—

March last, thirteen proposed amendments to the New Hampshire Constitution were voted on by the people of that State. Eleven of these amendments were adopted, and two rejected—the adoption requiring a two-thirds vote.

"There are ten counties in New Hampshire, and every county but one rejected this amendment. The honorable exception was Hillsborough county. As a set-off against this erratic liberality, Merrimack county accepted every amendment but the 1st, and Stafford county all but the 1st and 7th.

THE DIVISION ON THE HOME RULE MOTION.

The following are the names of those who voted for the Home Rule motion in the House of Commons on the 24th ult., those of the British members being printed in Italics:—

KATHERINA:

A STORY OF IRISH VALOUR AND CATHOLIC VIRTUE IN THE MAORI WAR.

BY M. W. KIRWAN, Author of "La Compagnie Irlandaise."

(Continued.) CHAPTER II.

"Know ye the land of the cypress and myrtle, Are emblems of deeds that are done in their climes, Where the rage of the vulture, the love of the turtle, Now melt into sorrow, now trodden to crime?" "Katherina," said the Maori king, as he brushed back the raven tresses from the temples of his daughter, and looking into her dreamy eyes with all the fervour of paternal love, "to-day you have become the greatest woman of our race, your path through life may be an eventful one, and may the God of the Pakeha and the Maori guard and protect you, my child," and the old man kissed the nut-brown cheek of Katherina, while she, with a show of tenderness which was not native to her people, clung closer to the giant form of Potatau.

son the clouds changed their hue to sable, having here and there a silver lining, as if in parting salutation to the dying day. The noise in the village had ceased, and the Maories were grouped about their huts in anxious conversation. Like all men destitute of a written language, the Maories were loquacious, and the travellers of the different tribes related in a flow of words the haps and mishaps of their journeys to the settlement of the Pakehas, while the warriors discussed the chances of the expected coming campaign against the power of the Colonial Government. Before the whare of Iwikau, the chiefs of the Waikatoes were assembled around Potatau, and smoking and chewing narcotic substances with savage zeal. Potatau himself was chewing pure bitumen from the bituminous springs under the sea near Taranaki, a substance, which the natives call "He wako mo te keneke," and which they believe to be the material of which the nest of young seals is made. Potatau had just taken his seat after leaving Katherina, when the stealthy Maori crawled towards the whare, keeping the hut between him and the group of chiefs. To all Maori huts there are two doors, and towards the one that faced the forest the young man stealthily made his way, and, peeping through a crevice in the joints, he saw Katherina at prayer, in the attitude of a Christian, worshipping the God of the Pakeha, who to him appeared as the enemy of his race. When Katherina rose she was calm, but she had scarcely collected her scattered thoughts when she heard a gentle "Coo-ee, coo-ee" at the door facing the timber behind the whare.

"But the wild song of the Maori girls was soon at an end, and Potatau was once more left alone with Katherina, in whose anxious look he traced the measure of her troubles. He was unusually reserved to his daughter, and just as he was about to enter the room prepared for his accommodation Katherina broke the embarrassing silence. "Father," she asked, "have you enemies among the tribes who have assembled at your command, or does this Hoka mean a mockery of your power, or an insult to your name?" "Katherina, your face betrays more anxiety than your words convey. Among my people I know no enemies, unless, indeed, there be some Christians lurking in our camp," said the stern old man, looking keenly at the down-cast countenance of his child. "Is Iwikau your friend?" she asked, scarcely daring to look into the face of Potatau, expecting to encounter a frown for daring to doubt the fidelity of the Taupo chief. For a minute the countenance of the Maori king was overcast with deep anger as if annoyed at so unwise a suspicion, and then something like a shade of alarm traced its well-defined lines through his deeply-lined countenance, and advancing towards Katherina he placed his hand gently upon her head, and said: "My poor child, what makes you think that the chief of a nation could be betrayed by the priests and chiefs whose tapered tongues are sacred against the falsehood of the white men. But why does Katherina ask the question?" "Not without reason, my father," replied Katherina, "you know Heki, the son of Iwikau?" "I do," replied the Maori king, somewhat anxiously looking into the expressive face before him, "what can the son of my kinswoman wish to do to the preserver of his people. It was I who saved his tribe when Hongi, from the Bay of Islands, was overrunning the fair lands of the Waikatoes. Surely, Heki cannot be untrue to the tradition of his people and the salvation of his father's race. Heki means to take your life unless I become his wife, abandon my faith, my civilized habits, and the customs of the Pakeha," said Katherina, while she almost imploringly looked into the now deeply troubled countenance of the Maori king.

and the thousand insects of the field and bush had commenced their melody of discordant noises, when Katherina had again turned towards the hut of Iwikau, refreshed after her early ablutions. As she walked in the direction of the whare, she took a slight circuit, so as to bring her nearer the place of her meeting with Heki, for some shadowed vision hung over her senses as if it was all a dream. Her route now brought her close to the beaten path, marked out for the sentinel, whose duty it was to guard the outer margin of the village. A slight shrub at first partly hid the form of the Maori from her view, when a gentle bend in her way brought her face to face with the guardian of the spot. It was Heki! "Tenaqui," said the handsome warrior, using the accustomed salutation of his race. Katherina's lips failed to utter the half-measured "Tenaqui" that faintly came to her senses in reply. She was amazed at the audacity of Heki, and would have passed him unheeded had he not again used the familiar word which Katherina just audibly returned. "Katherina is troubled this morning," said Heki. "Like the leaves upon the branches of the sacred korokio tree, she trembles at the gentle pressure of the morning air." "Heki knows too well why Katherina trembles; his words are like the words of Whiro, the evil spirit of our race. He speaks what he does not think." "What has the son of Iwikau done to the daughter of Potatau that he is thus compared to the worst enemy of his people. Katherina, why do you turn upon a warrior of your father's people thus?" "Heki, do you forget last night?" asked Katherina, in astonishment. "No, I do not forget last night, Katherina, for it was the anniversary of my grandfather's murder, and every season he comes, just as regularly as the moons; comes in form and dress as you see me now, and works some mischief upon my head. And so it shall continue until his blood is avenged in the homes of the Pakeha." "Heki, can this be true," said the affrighted girl, shrinking away as if in doubt that the form to which she then addressed herself was real or only a shadow of something that was.

of the Government officers, from the highest to the lowest, as public prosecutors attest: these are the blessings conferred by a robber King and his accomplices. The real value of these confiscated religious houses would go far to pay off the debt, but the one-fiftieth part is not realized from their sale, because they are of little use to any except religious communities. Beautiful churches, adorned with marble and precious stones, are turned into manufactories, hotels, and stables. When robbers dispose of their spoils they realise but little, "ill got, ill gone." If the Government of the country had built these houses and endowed them they might claim them back if the public good demanded. But these establishments were built and maintained by private individuals for sacred purposes; many sunk their fortunes in them, and hoped to end their days beneath their peaceful roofs. It may be said did not England do the same thing about 300 years ago. To our shame we must acknowledge it, and mournfully add that the foundations of the public debt of England with degrading poor houses and heavy rates were then laid. This wholesale and unmitigated plunder, condemned by every right-thinking man, if it were not denounced by the Catholic Bishops our people could liken us to dumb dogs on the watch towers of Israel. The sovereigns of Europe that can tolerate the unjust invasion of a friendly but weak State would seem to proclaim to all nations that robbery on a large scale and its quiet possession give a just title, thus favouring the revolutionary principles of secret societies, which can upset Governments when it will serve their purpose. The recent speech of the Prime Minister of England attests this fact. God is slow but sure in His chastisements. States like individuals, do not prosper except for a brief period, by plunder and usurpation. Catholics are perfectly aware that the Church has been persecuted from its inception. The Popes of the first three centuries were put to death, as their Divine Master was, for right and truth; many others died in exile, but the Holy See, being of divine origin, will always re-visit, and shall last to the end of time, so faint-hearted people need have no fears. This is only a passing storm, like many others. The last Pope was often proclaimed and predicted by the lovers of anarchy and disorder, but the last Pope will always have a successor, till the Archangel's trumpet sounds the world's doom. The clergy will invite the people to offer up a holy communion for the intention of the Pope; these may commence to be celebrated on the 21st of May, the day on which our Holy Father was named Archbishop, until the 3rd of June, the date of his consecration. On this day you will please recite after Mass, the Litany of the Saints, to invoke the Blessed Mother and all the saints of heaven to pray to God for our Holy Father. The clergy will add to the collect *Oratio Pro Papa*, and when it is convenient a *Te Deum* should be sung after Mass. This Pastoral is to be read in all the churches on the first Sunday after its reception. Given at St. Michael's Palace, on the Festival of the Ascension, 1877. By order of His Grace the Archbishop. P. CONWAY, Chancellor.

[To be Continued.]

PASTORAL LETTER OF THE R. C. ARCH-BISHOP OF TORONTO ON THE POPE'S JUBILEE.

To the Venerable Clergy, Religious Communities, and beloved Laity of Our Diocese, salvation and peace in Our Lord: On the third of June next the Church of Christ will give another exhibition of its Catholicity in celebrating the Episcopal Jubilee of its head on earth, our Holy Father Pope Pius IX. What other sovereign or monarchy in the whole world could be surrounded with the affection and devotion of two hundred million of spiritual children, scattered over the entire globe, but Christ's Vicar on earth, who may be well termed the universal Father of the Faithful. Christians who disown his authority proclaim themselves as not belonging to the Catholic and Apostolic Church. It is meet for us to celebrate this festival with all religious joy and devotion, but as our Holy Father is in difficulties and in chains for Jesus Christ, therefore, we must mingle our joy with prayers and supplications to God for his deliverance. The Italian Government, not content with usurping the patrimony of St. Peter, has, with cruel injustice, confiscated 2,382 religious houses, colleges, and seminaries, 1,506 of men and 876 of women containing in all 28,991 persons, who were shamefully robbed of the fortunes which they brought to those convents and monasteries, and to add insult to other crimes, promised a starvation pittance of seven cents a day, which is seldom paid. The cry of distress on the part of the Holy Father and the clergy is interrupted by the Italian Government as "criminally disturbing the public conscience." Napoleon I. expelled the Pope from Rome and named his infant son its King. The King, who neither reigned in Rome nor succeeded his father, lived unrecognized, and though the grandson of the Emperor of Austria died neglected, he is by fiction called Napoleon III., to requite the Pope for many signal favours towards himself and his family, being even godfather for his son, abandoned Rome, not to the Romans, but to the [frustrating] force of a stranger, Victor Emmanuel, who is riding in the whirlwind of a revolutionary demagogism that may at any moment burst on its own drape. This poor Savoyard Prince, if report speaks truly, feels already the hand of God upon him. If it be a dangerous proceeding to unjustly touch the least of God's anointed, how much more to lay sacrilegious hands on His anointed Vicar on earth. There is an old proverb amongst the Jews that "he who pulls a stone from the Temple is blinded by its dust." The sacred halls of the Quirinal Palace, built by Catholic money for the use of the Popes, and in which the most solemn deliberations were held, such as consistories, the Popes, elections, &c., are now turned into ball-rooms, reception bedrooms, where wickedness and criminality revel. The Pope's private chapel was made a storeroom or pantry. But what affects the paternal heart of the Holy Father with profound sorrow is that the youth of Italy are forced to godless universities, colleges, and schools, to be corrupted and infidelized, and the clerics are dragged from the few seminaries that are left to serve as soldiers, so that the sanctuaries are devoid of priests, and the people will soon be left without pastors. The revenues of the Colleges of the Propaganda founded for the education of priests for the whole world, are taxed 30 per cent. in order to crush it, and so with other institutions owned by foreign corporations. Rome was neither rebuilt from its ruins nor embellished by either the Romans or Italians. The Popes, from the resources willingly given them by the Catholics of the whole world, did it, and are therefore the rightful owners of Rome. The clergy who are by their office charged to instruct the people in their duties to God and their neighbour, are threatened with imprisonment and fine if they attempted to instruct the people properly. This unfortunate infidel Government has sunk the country in inextricable debt, and it is pressing the poor to the earth; but a God of pity, who is also a God of vengeance, will one day demand a rigorous account and these evil deeds must be atoned for. The expenditure of Victor Emmanuel's profligate Government is £23,015,484 sterling per annum, and the taxes £37,766,564 per annum, being a deficit of £14,751,080. In 1868, before the war of invasion and rapine commenced, the debt of Italy was only £27,480,000. At this time it is above £400,000,000, an increase of debt of £322,520,000, consequently an additional taxation to meet interest and deficit expenses, and the extraordinary speculations

A NEW CHURCH.

BLESSING OF A CORNER-STONE AT ST. CUREGOONDE.

This interesting ceremony took place on Tuesday in the presence of a vast concourse of spectators, in all about three thousand persons being present. The new church is situated at the corner of Bonaventure and Vinet streets. The walls are already raised to a height of 7 or 8 feet. It is being built of blue limestone, upon foundations of great thickness. The basement is expected to be finished in October next, and will then be occupied for public worship. It is impossible to say, as yet, when the building will be completely finished. The dimensions are to be as follows:—Length, 160 feet; breadth, 80 feet; height, 30 feet; tower, when completed, 120 feet. The total cost is estimated at \$30,000; cost of basement, \$9,000. The front is to be of cut stone. Precisely at three o'clock, the time appointed for the ceremony to commence, the procession left the church of St. Curegoonde, in Delisle street, in the following order: St. Henri band; Mgr. Fabre, bishop of Montreal, and clergy; choristers, St. Vincent de Paul Benevolent Society, Members of the Council of St. Curegoonde and St. Henri, men of the congregations of St. Curegoonde and St. Henri. The streets along the route of the procession were profusely decorated with flags, as were also the walls of the new structure. On the north side of the building a roomy platform had been erected, in the centre of which was a large evergreen cross, bearing upon it the insignia of the Catholic Church in Canada. The procession having arrived at the Church, His Lordship was conducted to a raised dais at the left hand side of the platform, surrounded by his clergy. The proceeding was opened by prayer by the Bishop, after which addresses were made by Revs. Rouleau and Salmon. The following was the substance of his discourse:—All Christians ought to place all their enterprises under the protection of heaven. To-day an important part in their future history was taught the fear of God, and the marvels of His goodness would be exhibited. Here there would be union of soul, of belief, of heart, and there would also be participation in the sacraments, whether in days of sadness or of joy. The Sovereign Pontiff asked that the true faith should flourish here together with the fear of God and his united praises. Such was the mission of this temple in regard to the true faith. He spoke upon the consequences of the loss of faith in Europe, and dwelt on the fact that it had saved Canada. The fear of the Lord was the beginning of wisdom; it kept man in the good way, and preserved him from the evil. The Rev. Father Salmon, in opening his discourse, said that the ceremony which his hearers had come to-day to witness was both solemn and impressive; it was calculated to re-animate their veneration and devotion. The erection of a building or temple in which to worship God was one of the greatest acts which it could be permitted poor fallen man to do. The bountiful Saviour whom we shall worship within these walls, had blessed us with all manner of good. He referred to the approaching ceremonies, and said his Lordship would, in a few moments, deposit the stone, and afterwards would bless it in order that Christ might come and protect this house, and assist you in your worship. He shall pray that you be given strength of body and soul. The stone will be placed with the prayer that the true faith may always remain and flourish. His Lordship will then bless you and the building, and this will close this interesting ceremony. The reverend gentleman concluded by inviting all to contribute liberally to the good work. The ceremony of depositing and blessing the stone together with the walls and doors, was then proceeded with, after which the Bishop and clergy came forward, one by one, and deposited in the cavity at the top of the corner stone their contributions, at the same time striking the stone with a silver hammer. This was afterwards done by the laity, and a large amount of money was given towards the building fund of the Church before the ceremony concluded. The musical part of the service was under the direction of Mr. F. X. Theriault, Mr. J. R. Bellefleur presiding at the organ. The singers were Messrs. J. B. Menard, L. Seguin, A. Lariviere and A. J. Pigeon, basses.

MORE NEWS FROM THE PILGRIMS.

A contemporary in the United States has published the following particulars about the pilgrims. It was written on board the "City of Brussels" by a gentleman, who is, we believe, to supply regular information to the journal to which we have referred. After describing the passage down the bay and giving a list of the pilgrims, the correspondent continues:—

AN EMINENT SUIPILICAN PRIEST. Father Dowd, the chaplain of the pilgrimage, is the leading figure. He is a model of dignity and withal of good nature and kindness. He persuaded me to join the pilgrimage; so I am now formally a pilgrim to the Shrine of the Apostles. All are anxious to become acquainted with Gen. Newton, of Brooklyn, who is also a pilgrim. I have never met a man of a finer Christian philosophy or a more edifying Catholic. He is perfectly unostentatious, a thorough gentleman and soldier, and a most delightful conversationalist. The few Protestants on board are, I think, a little astonished to find the singularly gifted and distinguished engineer of Hell Gate wearing the simple Sacred Heart badge of the pilgrims.

Laboring under the difficulties of a swelling sea there are no special exercises; we are finishing the ocean.

FACILITIES FROM THE HOLY FATHER. All the pilgrim priests are to say mass to-morrow, and have faculties from Rome to hear the confessions of the pilgrims.

The documents have been given to me by Father Dowd. I translate them from the Latin:

Most Holy Father, Patrick Dowd, priest of St. Sulpice and parochus of St. Patrick's, in the diocese of Montreal, prostrate at the feet of your Holiness, humbly shows that he, with many Irish-Canadian, desire, if God wills, in the month of May next, to visit Rome to reverence Peter. But to consult for the piety of all the faithful who are about to undertake this journey, the above-mentioned petitioner, suppliantly asks both for himself and all the priests approved in their respective dioceses for hearing confessions, the faculty of hearing the confessions of the pilgrims from the day of their departure to the day of their return. Moreover, the same petitioner asks for himself and all the other priests accompanying him, permission to say mass during the sea voyage as often as this can be done.

At an audience of His Holiness on the 18th of January, 1877, our Most Holy Lord, Pius IX., by the providence of God, Pope, on the relation of the undersigned Secretary of the Sacred Congregation of the Propagation of the Faith, grants as a favor this petition.

Given at Rome, from the office of the Sacred Congregation, on the day and the year above mentioned.

Gratis sine ulla pensione quovismunque libet.

J. B. AGNOZZI, Secretary.

THE EXECUTIVE OFFICERS.

The executive committee for the journey of the pilgrimage consisted of Father Dowd, President; Francis H. McKenna, Montreal, Treasurer; W. Brennan, Montreal; B. Tansey, Montreal; Rev. T. J. Dowling, Hamilton; Rev. J. Egan, Toronto.

In consequence of a resolution passed by the central committee at Montreal, three gentlemen of the United States were added to represent the American pilgrims. These were Rev. Daniel J. Sheehy, Brooklyn; Major General John Newton, U. S. A., Brooklyn; P. F. O'Brien, Brooklyn.

MASS ON THE GREAT DEEP.

At five on Sunday morning, April 22nd, the altar was erected in the forward end of the saloon. Priest after priest gains his first experience of offering up the Holy Sacrifice on the waters. The lay people seemed riveted to the spot during all the masses. The waves were dashing against the port holes. Father Dowd said the community mass at seven o'clock. One honest pilgrim said to me: "There was never anything like it before. We have more masses than any cathedral in the country." I said the last of the masses in the room of Father Crombleholme of Montreal. His altar was a most ingenious contrivance which it will interest your readers to have described. It was rose-wood box, and looked like a large dressing-case. It contained every article necessary for the celebration of mass. When opened, it was seen that on the cover was suspended a fair-sized cross, and the altar cards were attached to it. Between these and the solid cover was a compartment for all the sacred vestments. The vestments were light but beautiful. In the body of the box was contained the chalice (which was silver and constructed in three parts), the missal stand, cruets, lights, a flask for wine, and a box with altar breads. Between the cover and the body of the little box was a light board folded in three parts. The central one of these contained the altar stone. When the wings were unfolded, you had the Epistle and Gospel sides. Branches for candles were attached to hooks on the cover. The little altar was perfect.

PRAYING TO THE STAR OF THE SEA.

The following was the order of exercises: Breakfast 8.30; recreation; lunch at 12 o'clock. At 2 o'clock all assembled in the saloon for spiritual exercises, the Rosary was first said. Then priests and people sang the Ave maria stella, and afterwards the Magnificat, and as the deep musical tones were borne out in the waters, the wind blew harder, the waves dashed, the ship rocked. There was little comfort outside, but within the kindest captain, officers, and crew that ever crossed the sea. Many came to the exercise. The names of the priests they knew already, and gave them the title "Father." Father Dowd sang the "Hymn of St. Joseph," and all rose from their knees and sat down. Father Dowd said he had some communications to make. The community mass would be at 7 o'clock every morning, and others and before that hour. By the kindness of the New York Committee a telegram had been sent by Major Kiely, to Rome, asking a blessing for the pilgrims about to depart. The blessing came before we left New York, and had visible effects. He had never heard before that seven masses had been said in one morning on the ocean. This would be spoken of hereafter. It was gratifying not for our sakes, but because of the motive that takes us to Rome, the honor and good of the Church. We served the Church already. Even the Protestant press spoke favorably, edification was given. It was a proof of our unity. He then spoke of the great weapon we were to use—prayer. We go to protest against the injustice done to the Pope and the Church, not to use swords or cannons, but prayer. One sword may be as good as another; one cannon may be as good as another; but nothing avails against prayer, because it enlists God's power on our side. We have not only to be true pilgrims, to pray for the Pope, but also for ourselves and friends. He had left a charge behind him; he should pray for them. You have your children or charges or friends behind. You must bring blessings on them. All have objects and friends that are dear to them. He ended by asking three Pater Nosters for our Holy Father, that God may bless him and prolong his days for the good of the Church. We then repeated.

Night prayers, 8.30: North-easter; strong breeze, which may take for a storm. Acts of Faith Hope and Charity, and Litany of the Blessed Virgin; meditation from Challoner. The illusion "little boats in a ship often bear on to sinking," added to the impressiveness of the meditation. At eleven o'clock we had a good blow and some of our land-men

did not understand it. One pilgrim from Montreal said "If this is pleasure, if ever we return safely I want no more of it."

THE DISASTER.

On Monday morning, 23d inst., there was but one mass owing to the strong wind. Immediately after that mass, which commenced about 7 o'clock, the event of the voyage occurred. There was heard a noise on board as if the ship was among rocks. She trembled and rattled. We thought the vessel was "caving in." She stopped about five hundred miles from New York. There was mystery and doubt for a while; then it was ascertained that the shaft of the screw was broken. The wheel of the shaft revolved three hundred times a minute. No resistance; the machinery was in danger. We thought of returning to New York; the wind was not favorable. It was formally determined by the Captain and passengers to steer, under sail, for England. We have two hundred tons of meat on board for English market; no fear of want of provisions. We look out for a passing ship to bring the tidings to our friends. The weather is calm. We are more silent, but pleasant. We hope, if adverse contingencies do not arise, to reach Liverpool from New York in less than a month.

Two o'clock—Exercises as on Sunday. Monday night—General depression; fog; heavy sea; little wind; two miles an hour or less; ladies perfectly cool and courageous; men serious; tacking southward; officers and crew cool.

POLYTRONS.

At 11 o'clock on Tuesday, April 24th, we sighted a French steamer, about eight miles distant. We hoisted our flags; the Frenchman answered, but then passed on. The officers are angry with such fellows.

Our amusements included quills, shuffle-board, cards, piano and violin. The exercises as usual, slow transit. Becalmed.

April 25.—General gaiety; good appetites; mass and exercises as usual.

April 26.—Sighted a sailing ship eight miles distant. The sun shone on her full white sails. She reminded one of a Prospect Park swan with outstretched wings.

April 27.—The broken fan prevents the helm from working. I said the community mass. The sailors worked all day, trying to make the broken shaft and fan revolve. They succeeded at 4 p. m.; 6 p. m. met at close quarters a Norwegian bark, 850 miles from New York. Evening; north-west wind, favorable. General buoyancy. Eight knots an hour. Expecting the City of Chester, en route, for New York. Wind increased to stiff breeze. At midnight a half gale; sea very high. The captain a glorious sailor.

April 28.—Saturday, no mass; wild waves. "Rocked in the cradle of the deep." We rock properly. The timbers creek; the ship trembles; the ladders rattle; the sheets are silent and full. The sailors seriously whistle, sing and dance from one point of duty to another. Some passengers are at prayer at 4 o'clock in the morning. Full gale. The waves white crested and majestic seem to laugh and waile and sing. They lash the sides and renew the charge, and run away disappointed. They hold councils, roar and return. No Chester; no vessel.

It is Sunday.—There are two masses in the steerage and sermon. The community mass is said in the saloon. Five knots an hour. Mother Cary's chickens come alongside. We cannot disturb them. They are always treated by the seamen with superstitious respect. Exercises and Amusements as usual. On Monday became again. Practising for the May devotion.

THE MONTH OF MARY AT SEA.

Tuesday May 1.—At 2 o'clock p. m., May Devotion; Rosary; Litany; Hymn; prayer. All the ships' flowers have been given. The statue of our Lady was put on the midst on the beautiful altar. Four candles were burning. The effect was splendid and most devotional.

Evening, 7:30 p. m., a meeting is held for the purpose of showing our appreciation to the captain. The officers and crew are simply magnificent fellows.

The following address was adopted and handed to the captain by a committee consisting of Rev. Thos. Taaffe, Rev. D. J. Sheehy, and Major General John Newton, U. S. A.

AT SEA, May 1st, 1877.

Captain Frederick Watkins. DEAR SIR—It is simply proper that the passengers on this steamer, whose safety, under Divine Providence, has been committed to your skill and prudence, should express their high appreciation of the manner in which you have acquitted yourself of these obligations since leaving New York on the 21st, and particularly since the unfortunate breakage of the shaft, which occurred about 7 a. m. on the 23d inst. The screw making an ordinary number of revolutions and the sea being moderate, the accident cannot be attributed to any fault in the management of the ship.

Since that moment the wind has been too light to make effective progress, or even to give steerage. Interested as the passengers are in a speedy and safe voyage, they have necessarily been close observers, and although not entirely qualified to judge of matters of detail have yet been able to appreciate your careful and skillful management, and beg leave to tender you their thanks and their expressions of their entire confidence in you as commander.

Your obligations are due for the great courtesy and kind consideration which have uniformly marked your intercourse with them. And likewise for the exact discipline maintained in their safety and comfort.

We beg leave to convey to the officers of the ship, through you, our thanks for their uniform courtesy, and we remain faithfully yours,

J. Devd, Pres., John Newton, Secy. Maj. Genl., U. S. A. Rev. Thos. Taaffe, Rev. Daniel J. Sheehy, John Egan, pt., W. J. Crombleholme, H. H. Schwauck, James Porteous, P. F. O'Brien and all the other priests and gentlemen.

The Captain acknowledged in a short but neat speech. If he spoke for an hour, he said, it could not convey his thanks.

HAPPY VOYAGERS AND CONTENTED.

Wednesday, Thursday, Friday and Saturday, uncharacterized save by the appearance of three whales, each twenty feet long. Going faster. Having happiness and comfort.

Sunday, May 6th.—There were two masses in steerage. The last at 11 o'clock. The sermon was preached by Father Crombleholme. The community mass was said in the saloon at seven, a. m.

May 8th.—A good news for none. I will try to send this. All well. High sea. Nearly 1500 miles from Sandy Hook.

Love to all our friends in Brooklyn. All happy here. Remembrances to— D. J. S.

LECTURE.

ROME AND HER PONTIFF.

The following is a synopsis of a lecture on the above subject delivered in Pembroke, on the 10th inst., in favor of the Convent of Mary Immaculate in that town, by the Revd. Father St. Lawrence, O.M.I. Professor of Literature and Eloquence in the College of Ottawa:—

LADIES AND GENTLEMEN.—There is but one feature in the aspect of this evening's entertainment which I fear you must deem disproportionate. When the priest, in his capacity of God's minister, addresses you, he feels, notwithstanding his being aware of the high and holy nature of his mission, a confidence, a strength that he cannot under other circumstances command. He then speaks not his own language, but the word of Him by whom he is sent. It is otherwise with me this evening. The subject chosen for your consideration is, in truth, grand, and the occasion on which we are assembled is a grand one. Therefore, Ladies and Gentlemen, I rely upon the intrinsic interest of my theme, and upon your admirable forbearance for my encourage-

ment. The large numbers in which you have come hither this evening afford ample testimony of the lively interest which you take in "Rome and Her Pontiff." It is highly just and reasonable that it should be so. We should as men and as Christians have little kindred feeling with the world at large did we manifest indifference to the noble objects of attention which at present attract the gaze of all mankind. Nor is the end for which you have been assembled unworthy of the occasion. The charitable ladies who in your midst have devoted their lives to God and hitherto labored to lessen the burden of life for the ignorant and the distressed, come this evening in the person of the speaker to enlist your sympathies and your aid in their own behalf and to offer for your pleasure a glance at the city of God's choice and at the representative of His goodness.

To form a just estimate of Rome and Her Pontiff we must not content ourselves with that too common appreciation thereof given in our own day. We had better take a retrospective view of our subject and trace Rome from its early position to its present state.

Under the Caesars the Queen of the West was distinguished for her unrivalled strength, and unity, and prosperity. Under the Pontiffs her Eternal City is renowned as the source whence peace, the offspring of security, and unity, and happiness flow forth to all the world. As Pagan Rome, though of obscure origin, rose to a height of dignity unequalled by any other nation, so Christian Rome, founded by a humble apostle, has attained an eminence unexampled by any other institution. There were definite limits to the Roman World, or to the physical dominion of Pagan Rome, but her empire,—her sway,—her influence was bounded only by the extremities of the known world. So has it been with Christian Rome. Whilst she claims certain nations as her own to whom she has extended her own rights and privileges, and whom she governs by her own laws, she is endowed with an irresistible power, by which she acquires foreign territory, and pushes her spiritual conquests to the farthest-most ends of the earth. There are, as there were to Pagan Rome regions hostile to her power; but even therein, she is respected, if not through love, at least through policy.

By her physical position in the heart of one of the most highly favored countries of the world, being situated in the centre of a land protected by the Mediterranean and the Alps. Rome is naturally endowed with all the requirements of a powerful nation. Her rivers became veins by which the entire system communicated with the heart, and received all that was needed for luxurious existence. They bore into the great artery of the Mediterranean and thereby distributed to all the members of the Roman body the social, political and intellectual elements for which Rome was so distinguished. This source may be traced that security for which Pagan Rome was remarkable both at home and abroad. Her strength lay in her unity, and her prosperity was their offspring. Whithersoever Rome went, barbarity fled before her; forests disappeared, rivers became navigable, and cities sprang up. To this day monuments of the civilization which Augustus and Agrippa introduced even into France and Spain, bear witness to the beneficent influence of Pagan Rome upon the world. The ruins of Druidism still proclaim how Tiberius subjugated the barbarous Britons and planted in the land the standard of Rome and civilization. The impress of her strength and of her security was left on that last conquest, and is to-day the characteristic of the Briton in war and in peace. But Rome conquered rather for the benefit of the vanquished than for the glory of victory. She indeed subjugated her enemies by her stupendous power; but she charmed them by her superiority and ennobled them by the advantages of alliance with herself. She reorganized them and conferred upon them peace and unity which should reign in their midst and secure for them all the blessings of civilization. Thus was Pagan Rome by her physical power, her political unity, and her social prosperity the prototype of that Christian Rome whose spiritual power is irresistible, whose unity is indestructible, and whose prosperity is supernatural and eternal. Thus were Caesar and Augustus raised up by an all-wise Providence to conquer and rule that they might civilize the world for the reign of the lowly fishermen of Bethesda. Thus did great Rome in her pride and her beauty fall; but she fell into the hands of Christian Rome only to be exalted far above her former dignity. Thus did Rome remain the Queen of the West, the sovereign power and became the Eternal City. Henceforth was she destined to carry her glorious banners more triumphantly under the pastoral staff of the humble Galilean and his representatives, than she ever bore them under the sceptre of Caesar and his successors. Thus in Christian Rome was perfected that civilization the rude beginning of which was the glory of Pagan Rome. Regenerated by the waters of Baptism and clothed in the garments of grace, she felt a new life and wore a new beauty that have not waned with time, but have unto this day attracted the admiration of men and the blessing of God. Henceforth shone out with new vigor the qualities of Rome. Neither the Elbe nor the Tigris before which her soldiers halted of yore shall be a barrier to them in the future. Armed, not with the sword, but with the word of God, and bearing, not the eagles of Caesar, but the cross of Christ, she shall go forth and plant the standard of Salvation upon every land made holy by the blood of the Lamb of God. Henceforth her peace shall be, not an internal security maintained by armies, but a peace which the world cannot give; her unity shall be, not a political cohesion of divers states, but a unity of belief, not of hope, and of love; her prosperity shall be, not earthly, transitory riches, but spiritual and eternal treasures. Her laws shall no longer be the code of the twelve tables but the commandments of God. Her baths shall be, not marble basins luxuriously kept for the health of the body, but fountains of everlasting life for the soul. Her places of public resort shall be, not amphitheatres, the scene of brutal sports, but the temples of the true God where souls shall strive in prayer to gain an eternal recompense. No longer shall there be innumerable shrines, and divinities, but only one God, and one Church, whose representative shall be unto the end, one Roman Pontiff.

Such, Ladies and Gentlemen, is a faint sketch of Rome as she was and as she is. As we attribute to her rulers the glory of Pagan Rome, so must we with greater justice accord to the Sovereign Pontiff the merit of having raised Christian Rome to that perfection in which she is the admired of the world. To the stranger, or the superficial observer, she may seem changed. Yes! It is said that Rome has declined, and that she is at present tottering to her fall. Were she depending upon such strength as they can boast who taunt her so, long ago must she have fallen. But Christian Rome is not maintained by the weak hand of man. She is a divine institution supported and defended by the strong right arm of God. When the furious Attila beheld her clothed in the majesty of her pontiff, he withdrew in respect from her gates. When the sacrilegious hand of Bonaparte was raised against her, all the powers of Europe were necessary to turn it to his own destruction. Is it then reasonable, even to think that the united strength of Europe which scarcely sufficed to vanquish a powerless enemy of the pontificate, can prevail against unconquerable Rome; that the puny instrument which the secret powers of darkness are using in the person of Emmanuel to undermine the power of God, can have any other end than the ignominious destruction which has ever been the lot of all inveterate rebels against the authority of the Most High? Wherefore are the eyes of the world so anxiously

turned to Rome to-day? They are watching the gigantic struggle between heaven and earth, between good and evil, between light and darkness; but the light must prevail. Do they not see as of old the Sun which should long since have sunk below the horizon of human life by a very miracle of God stayed in its course? Do they not know that the Leader of God's people is upon the mount with hands uplifted in continual intercession for His people? Do they not see that already the hand of God has been made visible against His enemies, and that before long the night of death and perpetual darkness shall overshadow their destruction? Both the friends and the enemies of Rome are watching the course of events in that most hallowed spot of earth; for, it is in the holy City itself that the battle rages most fiercely. Her friends look upon her with admiration, with confidence and with love. They see in her ranks the noblest men of the human race. It is rare to find men living in all their nobleness; but they are found in Rome. At their head stands the noblest of the noble of the earth, who is in mind the master of what is true and of what is just, of what is good and of what is beautiful, and who preserves in his heart the love of every age for what is justly worthy of esteem. It is he who in virtue of his sacred character governs the minds and hearts of men throughout the world. It is he who at present warns and threatens the leaders who walk in darkness, and allow themselves in evil doing.

In saying this of Pius the Ninth I but describe the action of every Roman Pontiff concerning the Liberty and Independence of Rome. They must labor under grievous error who would insinuate that he has made any innovation upon those depositories of truth which are the eternal and unchangeable lights bestowed by God to enlighten the world. Pius the Ninth upholds to-day all that the Pontiff of Rome has maintained in every age, and nothing more; viz, the Liberty and Independence of the Church. He declares what the great St. Anselm also announced who said that God loves nothing more than the Liberty of his Church. He maintains what Pope Gregory and Innocent the Third maintained so heroically in their gigantic struggles against princes and emperors who strove to rob the church of her spiritual riches. He defends the Liberty and Independence of his temporal dominions, as they strove who were themselves the founders of his dynasty. To-day he withstands the encroachments of Germanic despotism which would fain reduce Europe to its primitive state of barbarism. But despite the unwearied efforts of his enemies, the aspect of Rome remains essentially unchanged; for, she is inseparably one with that divine institution of which Christ spoke when He said—"The gates of hell shall not prevail against thee." Rome is still, as she has ever been, and as she shall remain unto the end of time, the repository of eternal truth. She still asserts as her right the same Liberty and the same Independence as she asserted under her Pontiffs Gregory and Innocent. Undoubtedly she has still her enemies great, numerous, and persevering as of old; but Pius the Ninth has, by divine aid, shown himself eminently equal to the dangers and emergencies of his reign. He has combated long and gloriously the enemies external and internal of the Church, and Rome stands to-day that house placed upon the height which whilst the wind beat it, and the storms assailed it, by its firmness attracts the admiration and the praise of every beholder. As it is testified, the history of Rome is the history of civilization; the history of civilization is the history of Christianity; the history of Christianity is the history of Catholicity; the history of Catholicity is the history of the Pontificate, and the history of the Pontificate with all its wonders and its splendors is the history of one and every Pope sent by God to solve all great religious and social difficulties for the benefit of mankind, and in accordance with the designs of Providence. In keeping with this historic truth, will you, therefore, Ladies and Gentlemen, expect to find the character of our great and glorious present Pontiff of Rome, Pope Pius the Ninth.

The arm of God is not shortened. The Almighty has eminently endowed the present Pontiff with the qualities which should adorn and which have adorned every representative of His divine Son in the chair of Peter. That trait of unshakable firmness, emblematic of that faith, strong and true, which has ever distinguished the long series of Pontiffs, that have adorned the Church, and, therefore, Rome by their lives is admirably visible in Pius the Ninth through that holy confidence, of which his words and actions have ever been the expressions. "The Faith," says he, "accepts no compromise. It is neither vague nor uncertain, but clear and defined. It is by its nature exclusive; but charity is expansive, including all." And, again, seeing unusual troubles for the Church, he expresses his convictions in this wise: "It is growing dark around us; but God will not permit His Faith, His Justice and His Right to be destroyed." Alluding to further troubles, he says: "Ere long the Lord will arise and command the wind and the waves, and then shall ensue a great calm." In the same strain he once said, "I may die; but the Pontificate shall last unto the end of time. St. Peter was crucified, but the Pope is living still." Such is the strength, such is the faith, such is the holy confidence which enables Pius the Ninth to warn and to punish even the Kings and Emperors of the world. Men take umbrage at his actions, because he alone has the courage and the power to act so uncommonly. But he will not bend to concession. He will make no compromise. No! not even to prevent the loss of his temporal dominions. He himself alluding thereto says: "It is not the loss of our temporal power which causes us greatest anguish. The perversion of men's minds is our most cruel affliction."

Combined with that firmness which no tribulation or persecution can shake, there is found in Pius the Ninth, as father of the faithful, all the mildness and meekness of the best of parents. Were you not familiar with them I might here cite many striking instances of such for your edification. But suffice it to say that his every-day life furnishes ample proof of what I assert. Whilst he withstands the requests of kings and of emperors, he hearkens daily to the supplications of the needy and the distressed. These are traits which are illustrative of strength and unity and happiness; for they are prompted by the divine virtues of Faith, of Hope, and of Charity. Behold the condition of his city to-day, bereft of his government, and shackled by the presence of an impious usurper! Her wonted peace has fled. Discord and crime pollute her atmosphere and desecrate her holy places. The penalty of death continually paraded before the public gaze is found an inadequate incentive for the maintenance of social order. This is the abomination of desolation standing in the holy place. How different was the state of Rome when governed by the clemency of Pius the Ninth! He himself has said that it afflicts him to tolerate the punishment even of a criminal. Like His Heavenly Master, he wins men to righteousness rather by tender mercy than by rigorous justice. By his long experience he has proved to the world that the laws founded upon the laws of God are the only sure means of securing social order, and promoting the temporal as well as the eternal well-being of mankind. And this is the king whom the world would detest! This is the leader whom the world would cast aside! The rabble cry aloud, "Away with him, away with him. Release unto us Barrabas." Yet the powers of the earth, though instigated by the powers of darkness, must know the consequences of what they would do when they despoil Rome, threaten the Vatican, and strive to usurp the throne of God's representative. A hundred times before has the same been attempted, and a hundred times has the effort of evil been thwarted, and the armor of God been victorious

Discord and division have proved weak instruments wherewith to undermine the foundation of unity, on which rests the chair of St. Peter. To-day the spiritual prosperity of Rome is more attractive for the world than all the temporal power and political alliance and despotic show of happiness wanted by the princes of the earth. The world is covetous of the spot of earth which is sheltered by the Vatican. But its ravenous appetites shall never be satisfied, for the temporal power of the Sovereign Pontiff is the guarantee of the spiritual independence of the Church. It is not adhered to for its own sake. Pius the Ninth has said, "I am not concerned about royalty for royalty's sake; but in the order of Providence the Liberty of the Church is indissolubly allied to the Pontifical monarchy. My ambition is to maintain amongst my people the spirit of faith, and the spirit of love to teach them respect and obedience, and to give to the princes of the earth an example of what is right and just. Therefore, it is that the Pope has need of his kingdom. To that kingdom no one else can lay claim. I shall proclaim justice and truth to the end."

The throne which men are so eager to destroy shall never be overturned. Its fall would shake to the ground every throne in Christendom. The princes of the world, no doubt, have received their crowns from God, and shall one day be obliged to lay them at the feet of the King of Kings. If they would render a pleasing account thereof to their judge and merit to wear a royal diadem to all eternity, there is but one course open to them. They must govern their subjects according to the laws of justice and of wisdom; they must protect the religion which alone upholds the thrones of the earth, which secures strength, and union, and peace, and prosperity to kingdoms and to empires, by dispensing to the world at large the spiritual treasures of Faith, Hope and Charity, of which the qualities of ancient Rome are emblematic. They must cultivate the virtues which should adorn the character of the rulers of a Christian people. They must look to Rome, not with an envious eye, but with an affectionate anxiety to see her, whose career has been so long and so glorious, relieved of the shackles by which she is fettered at present. They must, with the entire world to-day, admire that calmness so expressive of security, and that peace of soul, that happiness which ever distinguished the Pontiff of Rome. Like his predecessors he has had, and has still, untold difficulties to overcome, and like them he has succeeded gloriously to the present, and like them he will be finally victorious. But as it is the duty of the ruler of God's people to lead in the battles of the Lord, so is it the obligation of his subjects to combat manfully at his side, and without counting their enemies, to place their confidence in God, to whom in His justice they may certainly look for victory.

LETTER FROM PROF. O'DONOGHUE.

MENDOTA, MINNESOTA, U. S. May 7th, 1877. To the Hon. P. Power, M. P. for Halifax, N. S.:

SIR—Although an entire stranger to you, you have seen fit to pay your respects to me on the floor of the House of Commons at Ottawa, and I now deem it my duty to write to you through the columns of the public press.

I cannot believe that your action in reference to Mr. Costigan's resolution to grant me amnesty has been the result of vindictive consideration, as it appears, but infer that you were deceived into a course unbecoming a gentleman occupying a position you do; and regret in refuting your slanders, I cannot avail myself of so broad a publication as that through which you gave your expressions, and resort to the columns of *The Irish Canadian*—the faithful champion of Irish interests in Canada—where Irishmen can best understand and understand our claims for consideration at their hands. I quote the following from the published report of the debate in the House on Mr. Costigan's resolution:—

"Mr. Power said he believed that he had felt as much sympathy for O'Donoghue as the hon. member for Victoria (Mr. Costigan), until he was shown a letter written by him—O'Donoghue—to a member of that House, in which he would be able and willing to give evidence against Riel and others." When he (Mr. Power) saw that letter he came to the conclusion that O'Donoghue had been treated as he deserved.

Now, sir, you accuse me of being a traitor to the cause for which I have lost everything, but my good name, and you have, in your mock sympathy, destroyed that by representing me as ready and willing to play the role of informer, in order to purchase the privilege of being allowed to return to Canada unmolested. In my native country, which is yours I presume, traitor or informer is the most despicable perversion of God's creation; and you must be proud of the privilege of applying it to a fellow-countryman, the victim of circumstances and design.

Now, in the name of all that I hold dear in life, I challenge you to make good your charge, or retire behind the thin wall of sympathy which you profess to bear for me, and to feel as much as Mr. Costigan. Mr. Costigan is a stranger to me, and I must conclude that his manly course in my behalf, which has no elements of true sympathy, is stimulated by the noble desire that right and justice be done a fallen countryman. Can you say as much for yourself?

You profess to have seen a letter of mine written to a member of the House. Produce it. I give you and every one else full privilege to do so. But you cannot, for I never wrote such a letter to a member of the House or any one else. If you have been shown any such paper, purporting to be a letter from me, and I cannot believe you have stated a willful falsehood when you said so, I pronounce it a deliberate forgery; and for your own defence, from the presumption of falsehood, you are bound to produce even this forged letter, if you saw such a one.

But I can now satisfy the readers of *The Irish Canadian*, and you too, that I never wrote such a letter as you speak of or any letter, to any one, conveying any such design or instruction, even by implication, as you accuse me of. What would be the object? In 1874, while amnesty for Riel, Leprie and others was pending, I was offered by Attorney General Clarke complete amnesty and governmental consideration on my return to Manitoba if I would deliver to him certain papers in my possession deemed necessary to prevent amnesty to them, or give him the names of the members of the Provisional Government, and others, who signed my commission as their representative to this country. Now, sir, were I disposed to play the part of traitor or informer this was my opportunity. If you will take the trouble to consult Mr. Clarke or Mr. Brokovski of Manitoba, who was present when the overtture was made, you will learn that I spurned the offer. I prefer that Riel, Leprie and my other associates in their battle for the rights of Manitoba, should enjoy the most complete immunity from punishment, than that I should purchase favor at the sacrifice of my honor. Men, whose minds were unjustly prejudiced against me, and whom I did not expect under the circumstances to be my friends, have voluntarily, in the interest of truth and justice, on the floor of the House, vindicated my character from a foul aspersion, while you, a fellow-countryman I regret, have slanderously denounced me as a traitor and informer. Now, sir, poor as I am, while adventures enjoy, my worldly goods, outcast and exiled from their possession, and the country I risked my life for, I would not to-day exchange places with you. Hard and unjust as my lot is, it is not near so deplorable as that of the Member for Halifax, who must confess himself either a slanderer or a dupe.

I remain still the object of your sympathy, W. B. O'Donoghue.

**The True Witness**

AND  
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MONTREAL, WEDNESDAY, May 23.

**CALENDAR—MAY, 1877.**

Wednesday 23rd—S. Madern, or Madern. St. Madern was much honoured in Brittany and Cornwall. His name was also in the highest veneration in Cornwall where he lived and died in a hermitage near the Land's End, where a chapel, which bore his name, was long famous for pilgrimages and miracles.  
Ember day. Fast.  
Thursday 24—St. Vincent of Lerins. St. Vincent was of Gaulish extraction. Was for some time an officer in the army. Died 450.  
The "United Irishman" took the town of Prosperous 1798.  
The Queen's Birthday, 1819.  
Friday 25—S. Aldhelm. Bishop of Salisbury was related to King Ina of the West-Saxons. Died 709.  
Ember Day. Fast. First priest ordained in the United States 1793.  
Saturday 26—St. Eleutherius, Pope and Martyr.  
Ember day. Fast.  
Sir Sydney Smith died 1840.  
Richard Lalor Shell died 1851.  
Sunday 27th—Trinity Sunday.  
Monday 28th—B. V. M. Help of Christians (May 24.)  
Thomas Moore, born 1780.  
Tuesday 29th—St. Paschal Baylon, Confessor.  
William Pitt born 1779.

**TRINITY SUNDAY.**

Next Sunday will be Trinity Sunday. It will be the day especially dedicated to the mystery of the Trinity. But what is the Trinity? What is the mystery which while known is still unknown, while revealed is yet not understood? When Our Lord said to his disciples: "All power is given to me in heaven and in earth. Going therefore, teach all nations! Baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you; and behold I am with you all days, even to the consummation of the world"—did He then fully explain the Mystery of the Trinity. No! The Mystery of the Trinity is in the keeping of God alone. Man is incapable of understanding it. All that man can be brought to realize is that the Trinity exists, he cannot fathom the why nor the wherefore. God would be no longer infinite, if he could be understood by man—if "the paragon of animals" could grasp in his feeble brain all the mysteries of His divine intellect and will. Reason can never attain the power of understanding this great mystery, in which the most strict unity in one God exists, with the most distinct Trinity of subsisting persons. To give man the power of understanding this great mystery would be to make man a God, and sceptics of every hue wonder that this is not done. Christ himself tells us, in Matthew, that man cannot understand the Trinity, and men such as Ramsay and Abelard, who affirmed that it was demonstrable to the human mind must even have no method in their folly. The mystery of the Trinity is in God's keeping, it is impenetrable to man, and can never be revealed to him, until he enters his future state. Still we are not without some knowledge of what the Trinity is. It is so far revealed that we are enabled to understand the incarnation of the Son of God, and the mystery of our redemption, which form the basis for the fundamental articles of our faith. In the mystery of the Trinity we are baptized; in the mystery of the Trinity our missionaries are sent forth to "teach all nations," and in the mystery of the Trinity we are made Christians, the "light of this glory and the figure of this substance." But still we cannot explain what the Trinity is. We know it, yet we understand it not. We know there are not three Gods but only one God—three in one—distinct, yet not distinct—and equally infinite, co-eternal,—each omnipotent, yet having but one undivided will, and understanding. What then is the Trinity? Theologians know, and yet they do not know. They know the Trinity exists yet it baffles man's comprehension to understand. It is likened to the soul, which possesses three distinct faculties, the will, memory, and understanding, and yet there is but one substance. It is likened to the sun, for in it are light, rays and heat, all coeval to the sun itself, but the simile becomes imperfect upon a moment's consideration. No simile can explain, no figure can illustrate this great mystery of the Trinity—three divine persons having all one individual essence or nature: It is a mystery of mysteries, as the prophet Jeremiah said, "it is the mystery of the incomprehensible Trinity." This ineffable mystery is thus closed to man. We speak of it, we know something of it but

only sufficient to make us wonder at God's awful majesty in the mysterious depths we fain would fathom. As we read in Job, "He has placed a darkness in his hiding place! around him is his tabernacle, a dark mist in the clouds in the air. His judgments are incomprehensible and "unsearchable are his ways." The Trinity is a mystery which man can never understand, and which he never should try to comprehend. It is God's will that this should be so, and all that Catholics can do is to bow before the awful Presence—and when like Christian men we face the grim terrors of certain death, we may "go forth Christian soul, in the name of the Father who created thee, of the Son who suffered for thee, and of the Holy Ghost who sanctified thee."

**NOT EDUCATED!**

We rejoice to notice that the Irish Catholics of the Dominion are awakening to a sense of their political ostracism. We notice, here and there, symptoms of a good time coming, when Irish Catholics will make a long pull, and a strong pull, and a pull altogether. Union is becoming the watchword everywhere. Reformers and Conservatives are being alike shewn up, and the Irish Catholics are exclaiming "a plague on both their houses." Between the two stools the Irish Catholics have up to this come to the ground. They have been used by both parties just to answer the contingencies of the hour. They have been treated here just as their fathers were treated by the Imperial House of Commons—they have always been right good fellows to the Opposition. Disraeli out of office denounced the coercion laws as being the "most cruel in Europe"—Disraeli in office, when reminded of this merely said that "things had changed since then." Like father, like child; as it is in England so it is in Canada.—Pat is a very good boy, to the Opposition. He gets plenty of promises but few of rewards. Before the law he is of course "equal," in the region of hard facts he is a political pariah, a very leper with every man's hand against him. To-day, however, we rejoice that both Reformers and Conservatives are coming in for their share of the indignation of the Irish Catholics of the Dominion. From the first moment we took the editorial management of this journal, we have done our best to inculcate this very feeling which is now happily finding expression in the ranks of our people. We have been schooled in British politics and we know how much Liberals or Conservatives care for anything that is Irish and Catholic. We grant that noble exceptions from time to time come to the front, but take them all in all, it is almost six of one and half-a-dozen of the other. Neither one party nor the other give political equality to the Irish Catholics of the Dominion. There is indeed equality before the law, but there is none in practical life. The letter we publish from Mr. O'Hanly of Ottawa furnishes an illustration in support of the arguments we have been for nearly five months advancing. That letter sustains us in our views of the ostracism our people suffer in Protestant Ontario, where upwards of 200,000 Irish Catholics are without a single representative in the Parliament of the Dominion. The *Globe* and the *Gazette* admit that we have not our due share of representation. It cannot be denied, but it is attempted to explain it away. The *Globe* says that our people are "not educated," and that that fact alone is the cause of their ostracism from political power. This is the only reply the *Globe* has made to Mr. O'Hanly's letter. Our reply is this—Will the *Globe* inform us if Mr. O'Hanly or Mr. Waller are educated up to the requirements, and were they not objected to, not because of their want of education for that could not be advanced, but because they were Irish Catholics. Here are two gentlemen of position, education and ability, plainly told that they would not get the Protestant vote—remember—because they were Irish Catholics. How does the *Globe* account for that? Are there no educated Irish Catholics in Great Britain, where 2,000,000 of our people are without a representative in the Imperial House of Commons. How will the *Globe* account for that? Was not Lord Robert Montagu an educated man and a member of the Imperial Parliament for an English Constituency before he became a convert, and was he not kicked out because he became a Catholic? How will the *Globe* account for that? It is an insult to our people to say that it is because of their want of education that they are not properly represented in Parliament, and if we were inclined to retaliate we could name some representatives who are not Irishmen, and who neither bring dignity nor learning to the Councils of the Dominion. Of course the *Globe* professes friendship to the Irish Catholics, that is it wishes to secure a continuance of their support. But we think the temper of the times predict another result, and Irish Catholics will no longer allow themselves to be hoodwinked into a blind support of party when principle is at stake. Men tell us not to raise the cry of

creed and race in this country, and we answer why not? We are not treated as Canadians, but we are treated as Irish Catholics, and as Irish Catholics we have a right to treat our opponents to measure for measure. We would rejoice at the extinction of race and creed hostility in this country, but that extinction never can take place until the Irish Catholics are practically as well as theoretically treated like the best men in the Dominion. But it is not only the Reform party, for it is the Conservative party as well that treats the Irish Catholics thus. If Protestant Ontario sends our people to the right about, Catholic Quebec is not free from blame. We cannot forget that out of a Legislative Council of 26 members, there is not an Irish Catholic in the number, and here "education" cannot be pleaded as the cause. There are at present three vacancies in the Legislative Council, and yet no Irish Catholic is appointed, while six Protestants represent the Protestant minority. What then are the Irish Catholics to do? Cut off by Reformers and Conservatives alike, there is, in our opinion, but one manly course to adopt—and that is where we can, to form a party of our own. When these questions are brought up, both Reformers and Conservatives should be put aside, and our people standing under one united banner can wrench concessions from their opponents. This is the policy we are forced to adopt, and it is, we are assured the only means by which we can bring the two parties to their senses.

**FRANCE.**

For the past few days the alarm bell has been sounding in the press, and France has been declared to be, for certain, on the verge of another revolution. The President of the Republic has thought it proper to accept the resignation of his ministers in consequence of a letter that displeased them. Then the cry went forth that McMahon was an enemy to the Republic and desired to overthrow its institutions. Meanwhile a new ministry, principally of Monarchists is formed, Paris becomes agitated, the boulevards are scoured all day and all night with troops, and the Communists look joyous over the expectant distribution of "Liberty, equality, and fraternity." But what was the President to do? The Ministry of the Left resigns, and he forthwith calls for a Ministry from the Right. This is Constitutional usage, and enough is known of Marshal McMahon to warrant the opinion, that he is a Constitutionalist above all. We may rest assured that whatever happens there will be little or no turmoil in France. McMahon has won the confidence of the army, and with that he is master of the situation, and it is well for France that he is so.

**HOW WE ARE TRADUCED.**

A few days ago we speculated upon the publicity that would have been given to the election free fights in Ottawa if they took place in Tipperary. A few days after we wrote this the Tipperary election took place, there were a few stones thrown, the police fixed bayonets, and lo, the news is telegraphed to the end of the world. The earth was girdled with the startling news that there was a riot in Tipperary. Men may break each others heads in Ottawa and no one notices the play, but no such frolics can be permitted in Tipperary without giving the world the benefit of the music. Now we venture to predict that this "row" in Tipperary was simply a little hooting at the successful candidate,—only this and nothing more. But so the work goes on, exaggeration and misrepresentation bring their own antidote, and it would all be very amusing if it was not mischievous. However we can live it down.

**PREPARE!**

All over the world the Catholic Church is rejoicing. In Europe and in America the glad tidings are heralded abroad, and Catholics of every land proclaim the glory of their Chief—Pope Pius IX. In Ottawa ten thousand faithful children of the Church walked in procession array, and on Monday the city was "magnificently illuminated." From Halifax we learn that the consecration of Archbishop Hannan was attended by much rejoicings, and many outward demonstrations of attachment to the Faith. From Quebec we hear that preparations are being made to give the Most Rev. Dr. Conroy, the Pope's Ab-legate—a reception becoming his high mission. Montreal alone is silent! We who should be first are last in preparations. We have, however, reason to believe that it will not be so for long. The question of a public reception to Dr. Conroy, and a general illumination and torchlight procession on Saturday, June 2nd, is in good hands, and we hope the Catholics of Montreal will not be behind their co-religionists of the Dominion at large when they get the order to prepare.

**THE WAR.**

People wonder at the slow progress of the Russian troops. In Europe they have not yet crossed the Danube, while in Asia they have not yet completely invested Kars. Ardahan has indeed fallen into their hands, but the Circassians are in revolt, and the Black Sea is a mere Turkish lake. But we think the progress has not been so slow at all. The Russians are operating in a hostile and a difficult country. Kars will, in due time, be completely invested, and the garrison will be starved into submission. Russia should be able to spare enough men to do this and to invest Trebesund and Erzeroum as well. We must remember that only a portion of the Russian troops are in the field, while Turkey is draining her resources to the last man. In Asia the work of conquest will, we think, be pretty certain, but in Europe there is a far more difficult task to accomplish. The Danube will, no doubt, soon be crossed, but when crossed the Russians have to reduce Rusehuk, Siliustria, Varna, Shumla, which form the Turkish Quadrilateral, and which, if capable of a good defence, must seriously retard the Russian march. But even here, if Russia brings all her forces into the field, she should be able to hold the garrison in check by formidable earthworks, while the main army could still push on to the objective point, Adrianople. Russian troops might not be able to reduce the Quadrilateral, but they could safely invest it, and once at Adrianople, the goal is reached and the war would be at an end. These contingencies we think are not only feasible but they are likely, and if Russia is able to put a million and a quarter of men in the field, the chances are that they will be carried out. Turkey may give Russia a good deal of trouble, but the chances are against Turkish victory.

**THE "WITNESS."**

The *Witness* appeared for the first time as an eight page paper on Saturday. We must do our contemporary the justice of saying that it has, to us, changed its tone for some time past. Of late the leading columns of the *Witness* have been agreeably free from that virulent bigotry which at one time formed a marked feature in its pages. It has exhibited that courteous regard for other men's feelings, which, let us hope, we may be allowed to recognise as the harbinger of better times. If we are to have war, let us fight like Christian gentlemen, and crase from the catalogue of our weapons, explosive bullets and well poisoning. We shall always rejoice to meet the *Witness* in a friendly tilt, and if we come to grief, we hope that our contemporary will act towards us, as it would under similar circumstances wish that, we should act towards it.

**THANKS.**

We have been asked by the good sisters of the "Infirmes de la Providence," to thank the numerous patrons who honoured their bazaar with their presence, on the 14th inst. The bazaar has been a great success, and the good sisters feel a keen anxiety that all who supported them in their efforts, should know and accept the thanks of the "Infirmes de la Providence" at large. To do good is a Christian and a pleasurable act, and we are sure that the organizers and the patrons of the bazaar must feel that they have contributed to lighten the load of affliction that it is the lot of some to carry with them to their graves.

**FATHER O'FARRELL.**

Father O'Farrell is to be in Montreal on the 25th inst. He is announced to lecture on "The Glories of Ireland." We are sure that the fame of Father O'Farrell will secure for him that reception which his merits and his patriotism alike entitle him to.

**PROFESSOR O'DONOGHUE AND MR. POWER, M. P.**

Last week we published a letter from a gentleman who defended Mr. Power in his vote against Mr. O'Donoghue. We expressed an opinion at that time that no one would condemn Mr. O'Donoghue unheard. This week we publish a letter from Mr. O'Donoghue in reply to Mr. Power. We take the letter from the *Irish Canadian*, and we rejoice to notice that Mr. O'Donoghue denies the statement that he was willing to become an "informer." We shall anxiously look for Mr. Power's reply.

OTTAWA.—The illumination in Ottawa on Monday night in honor of the fiftieth anniversary of the Pope's consecration was on a most gorgeous scale. Lower Town, where the larger portion of the Catholic population resides, was in a perfect blaze. The Bishop's palace, College of Ottawa and different convents were beautifully illuminated. Every window contained a transparency of elegant designs, while the outside was decorated with Chinese lanterns and many colored lights. The cathedral and other churches were handsomely decorated, the steeples being one mass of light. The displays of many of the private houses were very brilliant, and in several sections the effect was exceedingly fine. The torch light procession from the river, from Templeton and Hull, was grand, and viewed from Parliament Hill, with the illumination of the city of Hull, in the background, presented a coup d'oeil of striking magnificence. Although the weather was threatening, the rain held off, and the affair passed off satisfactorily, not a single accident occurring to mar its success.

**REVIEWS.**

**TRANSACTIONS AND SECOND REPORT of the Fruit Committee of the Montreal Agricultural and Horticultural Society, 1876.**  
The report of this society furnishes an admirable test of the progress of Agriculture and Horticulture in the Province of Quebec. There is, too, an essay on "Horticultural Education," by Dr. Dawson, and many other essays upon subjects connected with the farm and the garden to be found in the Report. We hope to be able to give an occasional extract from this report in our Farmer's column.

**GENERAL REVIEW OF THE TRADE OF MONTREAL FOR 1876—by R. S. White, Commercial Editor of the *Gazette*, Montreal.**  
An exceedingly interesting and valuable review. Mr. White will find plenty of people who will demur from his views on "Protection," but he will not find many who will hesitate to pronounce the essay an able contribution to the Protectionist view of the question.

**AN OLD STORY—by S. C. Hall, F. S. A.**  
This is a temperance tale in verse. The illustrations are arranged with artistic taste, and in themselves convey the moral of the tale. In the hands of the young such works must do much good in portraying the evils which arise from intemperance, while to the matured "An Old Story" may picture in a new form an old evil—drink.

**OUR YOUNG FOLKS' MAGAZINE FOR JUNE.**  
—This number is dedicated to our Holy Father in honour of his golden episcopate "by his dear children of Our Young Folk's Magazine." So we read in the title page, and the announcement will be sufficient to recommend the magazine to Catholic parents.

**CATHOLIC PROGRESS.—Contents:—**  
Liberal Catholicism in France. Cities and Centres of Population. The Kingdom of Christ. The Duties of Citizenship. Union of Church and State. The Illiberality of Liberalism. Manners. The Utopia of Spelling Reformers. The Universal Language. A Calumny Against Our Holy Father, Madeleine de S. Pol. The Crusaders Reward. Sancta dei Genitrix.

**DUBLIN REVIEW.—April, 1877.—Contents:—**  
Russia. Frederic Ozanam. Coleridge's Life of Our Life. Primitive Man in the Somme Valley. The Study of Medieval History. English Martyrs. F. Augustine de Becker. The War. An Examination of Mr. Herbert Spencer's "Psychology." Appendix to the First Article in our January Number. Plus IX. on Liberal Catholicism. Notices of Books.—Sadtler & Co., Montreal.

The *Dublin Review* for April comes to us with all its old force and vigour in its pages. Exhaustive and convincing, the *Review* furnishes reading of the highest order to the ecclesiastical or historical student.

**THE MONTH.—Contents:—**  
The Theory of a Comparative Theology. A May Day Hymn. Highways and Byways. The Stevie Poss. Flemish Institutions and Flemish Art. The Notary's Daughter. Magdalen. On a Late Declaration of a High Church Party. A Dissertation on Will and Shall. Reviews and Notices. Postscript on Current Affairs.

**NEW DOMINION MONTHLY.—Contents:—**  
Madaurus. Thoughts on Heats. My Young Master. Across the Eldassar. The Girl Voyage. An April Pleasure Sail. Young Folks. The Home. Literary. Notices.

**LA FOYER DOMESTIQUE.—Revue Religieuse, Historique, Littéraire, Artistique, Agricole.**

**HOLY TABERNACLE ASSOCIATION—Report for the Year 1876.**

**PETTENGILL'S NEWSPAPER DIRECTORY AND ADVERTISERS' HAND-BOOK, 1877.**

**THE EDINBURGH REVIEW, April, 1877.** Dawson Brothers, Montreal.

The Leonard Scott Publishing Co., 41 Barclay street, New York, have republished the *Edinburgh Review* for April. The following are the contents:—  
The House of Fortescue. Jebb's Attic Orators. Wallace's Russia. Tennyson's "Queen Mary" and "Inroad." Life and Letters of Charles Kingsley. Native Policy in South Africa. Brigandage in Sicily. Samarow's Cross and Sword. Wellington and Gentz on Eastern Affairs.

The first article is one of those accounts of historic houses, compiled from records privately printed, which occasionally appear in the *Quarterlies*.

WALLACE'S "RUSSIA" is considered incomplete, in that it does not describe the commerce, finances, army and imperial rule, but treats too exclusively of the emancipation of the serfs, the peasantry, their property, ways of life, and peculiar institutions.

TENNYSON'S dramas, *Queen Mary* and *Harold*, and the *Life and Letters of Charles Kingsley*, have long notices, with many quotations.

**BRIGANDAGE IN SICILY.**—An account of the agricultural, political, and administrative condition of Sicily.

**GREGOR SAMAROW'S "CROSS AND SWORD"** is a historical novel.

**PRACTICAL HAND-BOOK AND GUIDE TO MANITOBA.**  
This Guide gives a somewhat glowing account of Manitoba. It claims for the province that it is the best climate and greatest average wheat-producing soil perhaps in the world.

**CATHOLIC RECORD for June**—This is an admirable number, varied in its contents and full of interest.

THEORETICAL AND PRACTICAL EQUALITY.

(To the Editor of The Globe.)

It will not, I hope, be contended that the few wire-pullers in each constituency constitute the Reform party. Instead I rather think it will be admitted that the Reform party is the whole electorate who vote the Reform ticket. At the last general election, in round numbers, sixty Ministers were elected in Ontario. Who elected them? To this there can be but one answer—the Reform party. Irishmen (Catholic) constitute one eighth of the population of Ontario. How comes it that they have not a single representative from Ontario in the House of Commons? Why is this? Is it because the paucity of intelligence and capacity in the ranks of that class of the population? Is it because they have not the material from which to manufacture legislators? The man who answers Yes, I have no hesitation in branding as an infamous liar or an ignorant poltroon. Proportionally to their numbers Irishmen can turn out as many eligible men as any other class. In 1867 I attended the Reform Convention and the Catholic Convention. The former wholly Reform; two-thirds at least of the latter were Liberal. The speeches in the one were in every way equal to those in the other; while the political principles enunciated by the speakers in the Catholic assembly were of an order incomparably higher than those of the larger convention. This was no doubt owing to the homogeneity of the Catholic Convention, embracing only one race, one creed.

Let us now throw our premises into the form of a series of syllogisms, and see what they demonstrate.

- 1. There are eighty-eight members for Ontario in the House of Commons.
2. The Irish Catholics constitute one-eighth of the population of Ontario.
3. The Irish Catholics, in proportion to their numbers, have all the necessary qualifications for legislators.
4. Representations in parliament is of the first importance to the whole people, and to every section and class.
5. The Irish Catholics have not one member in the House of Commons from Ontario; therefore,
6. Irish Catholics occupy an inferior or degraded political status in Ontario.

The Reform party constitute the majority of the population of Ontario, and must consequently bear a proportional share of the shame and obloquy. Can any other conclusion be logically arrived at? You say, in palliation, that your people will not vote for a Catholic. Cease, then, this hypocrisy of calling yourselves Reformers. You are, at best, but Liberals in the Crayalis stage of development, who mistake bigotry for liberality—who think because they don't lay us alive that we ought to be grateful.

Reverse the case. Suppose the present majority suddenly converted into a British minority, and the minority into an Irish majority. Did the majority treat the minority as we are now treated. I for one, would disown, despise, and repudiate them. I solemnly declare that I would not remain twenty-four hours a Catholic, and that instead of being proud of my race, I would change my name and prefer to be one of Swift's Houyhnhnms.

Hold! hold! say my critics, your Irish are living in the proverbial glass house—they of all others can boast least of political consistency. This impression is abroad, though baseless in fact as the fabric of a vision, and so untenable that prejudice alone could ever give it origin. This will be proved in the sequel.

No later than Saturday evening last, while deliberating on the advisability of giving opposition to Mr. Currier, a Scotch gentleman, who prides himself on the parity of his Reform principles, stood up in the midst of the assemblage and gravely told the delegates that at the present juncture no Presbyterian—adding that they constituted the true type of the Reformer—could vote for an Irish Catholic in this city. I shall now analyze on what justification this—I was going to say novel, but rather the revival of an antiquated and persecuting doctrine, is founded.

Since the very inception of this town to the present day, Catholics constitute the numerical majority of its population. It had, preceding Confederation, been represented in the Legislature successively by Messrs. Johnson, Stewart, Scott, McLachlan, Fielding, Protestants; Scott, Catholic; Currier, Protestant; St. Jean, Catholic. In the Local Legislature by Messrs. Scott and O'Donoghue, Catholics. No Irish Catholic here, though we should never have a member in the Commons wished to deprive the Protestants of their member; all they wanted is that he should be a Liberal instead of a Conservative. They set to work to get one. They were allowed to manipulate the thing as they pleased in their own fashion, we aiding them by our suggestions they utterly failed in getting a candidate, and were about abandoning the contest when some proposed, rather than let the election go by default, that an Irishman should be run; and they were met with the declaration that no Protestant Reformer could be got to vote for him, although in all the Protestant Reformers consist of not more than one-sixth of the whole Liberal vote. Like the dog in the manger, "they will not eat the hay nor let the ox eat it."

Let us now consider on what presumptive right these pretensions are founded. Previous to the well assured fall of the late Government, there was not for the preceding twenty years a baker's dozen of Protestant Reformers in this city, so far as they could be detected by any outward manifestation. Sir John A. Macdonald's famous declaration in 1872 that a "Clear Grit" could not be elected even as a pound-keeper in Ottawa was literally correct; and he might have added, that if the generous impulse seized the good people it would be hard to "scare up" the Grit. But so soon as they found Sir John's ship sinking they deserted in droves, as they will again Mackenzie's when they smell disaster, which they can with as delicate an instinct as a vulture carrion. These pseudo-Liberals aided in the election of Dr. St. Jean in 1874. But, true to their instinct, with all their might they opposed Mr. O'Donoghue in 1875, although Mr. Mowat's pronounced candidate. This is the alpha and omega of their claim.

Contrast this with the generous treatment of Protestants by Catholic communities. Nor have we far to travel for an illustration; just to cross the Suspension Bridge into the Province of Quebec. There we find the counties of Ottawa and Pontiac, constituting the Inkerman division, of which according to the last census the population is as follows:

Table with 2 columns: County, Catholics, Protestants. Rows: Ottawa County, Pontiac County, Inkerman Division.

These have six legislators, three for the Federal and three for the Local. Of these in the first and second Parliaments the whole were Protestants, while now in the third Parliament there is only one out of the six a Catholic, and no Catholic has ever murmured at this state of things, that I have heard of. Indeed, the county of Pontiac has never been represented by a Catholic, and the county of Ottawa rarely. What an inscrutable power the deep water channel of the Ottawa River possesses! He then now across the Atlantic waves, and observe me and things. Protestant Great Britain (England, Scotland, and Wales) with a representation of 553 members in the House of Commons, has not one Catholic among the number, although her Catholic population exceeds two millions. Now, jump across the Irish Sea, and contrast things there with the mighty nation you have just left behind.

Protestants are about three-quarters of a million, and they have about half the representation in the Commons and I believe the whole in the Lords. (Lord save us from such despotism.) Again, compare Catholic with what is, by a misnomer, called "Protestant North"—for an absolute majority of the people of Ulster is Catholic, although an odious law converts the minority into a majority of the electorate.

Ulster never sent a Catholic to Parliament. It is to me a sincere cause of gratulation that Catholic Ireland (Munster, Leinster, and Connaught) has a better record, and that she sends many Protestants to Parliament, often from constituencies of which scarcely one per cent. is Protestant. Did she otherwise I would be ashamed of my country. Moreover, I doubt if there is a Protestant constituency in Ireland which since the Union has sent a Liberal to the House of Commons, while the Catholic ones send none other. There is an exception at present. Gallant Tipperary has, owing to the operation of an abominable law, the honour of now being represented by a miscreant of that persuasion (Tory). I deliberately call him by that name, for had he a particle of honour or manhood in his brutal carcass, he would not for an hour sit for a constituency which he has no more moral right to represent than you have.

Yet, in the face of this testimony we are told ad nauseam that the Irish have no principles. If it is true that they are led by the priests, it cannot be denied that the Irish clergy are Liberals in the best and broadest acceptance of the term—the noblest in Europe. Again, turn to Catholic France. We find that a considerable number of her deputies are Protestant, and why should it be otherwise? Wherever there is real liberty, that is equality, it is so. Why would she be so insane as to deprive herself of the eminent services of her Protestant children? They belong to her as much, and being in a minority they stand most in need of her maternal protection.

It is clear then that Protestantism is at the root of this evil, particularly Scotch Protestantism. None can accuse me of any bias against the Scotch. My wife is a Scotch-Canadian, of the best blood of Scotland, too—a lineal descendant of the "Keppoch" of Culloden. But much as I respect the Scotch, I love justice more. Hear what Buckle says on the Scotch character. New edition, London, Longmans, Green, & Co., 1872, vol. iii., p. 470:—

"Knowing that these words will be widely read and circulated in Scotland, and aware as I am to bring on myself the hostility of a nation, for whose many sterling and valuable qualities I entertain sincere respect, I do, nevertheless, deliberately affirm, that in no civilized country is toleration so little understood, and that in none is the spirit of bigotry and persecution so extensively diffused."

That there runs through the entire country a sour and fanatical spirit, an aversion to innocent gaiety, a disposition to limit the enjoyments of others, and a love of enquiring into the opinions of them, and of interfering with them, such as is hardly anywhere else to be found; while, in the midst of all this, there flourishes a national creed, gloomy and austere to the last degree, a creed that is full of forebodings and threats and horrors of every sort, and which rejoices in proclaiming to mankind how wretched and miserable they are, how small a portion of them can be saved, and what an overwhelming majority is necessarily reserved for excruciating, unspendable, and eternal agony."

Space will not permit any more extracts. Whoever wishes to see further can consult the author. Now a few extracts on the intolerances of French Protestantism from the same author. Vol. II, pp. 56, &c.—

"They, (the Protestant clergy) were not content to exercise their own religion unless they could also trouble the religion of others. Their first step was to call upon the Government to limit the performances of those rights which the French Catholics had long revered as emblems of the national faith. For this purpose, directly after the death of Henry IV., they held a great assembly at Saumur, in which they formally demanded that no Catholic processions should be allowed in any town, place, or castle occupied by the Protestants. As the Government did not seem inclined to countenance this monstrous pretension, these intolerant sectaries took the law into their own hands. They not only attacked the Catholic processions whenever they met them, but they subjected the priests to personal insults, and even endeavored to prevent them from administering the sacraments to the sick. . . . At La Rochelle . . . they would not permit the Catholics to have even a single church in which to celebrate what for centuries had been the sole religion of France, and was still the religion of an enormous majority of Frenchmen. . . . When Louis XIII. visited Pau, he was not only treated with indignity, as being an heretical prince, but he found that the Protestants had not left him a single church, not one place in which the King of France, in his own territory, could perform those devotions which he believed necessary for his future salvation."

"This was the way in which the French Protestants treated the first Catholic Government which abstained from persecuting them; the first which not only allowed them the free exercise of their religion, but even advanced many of them to offices of trust and of honor. All this, however, was only of a piece with the rest of their conduct. They who in intellect and numbers formed a miserable minority of the French nation, claimed a power which the majority had abandoned, and refused to concede to others the toleration which they themselves enjoyed."

"Into other matters, and even into those connected with the ordinary functions of government, the Protestants carried the same spirit, although they formed so small a section of the people, they attempted to control the administration of the Crown, and by the use of threats turn all its acts into their own favor. They would not allow the State to determine what ecclesiastical councils it should recognize; they would not even permit the King to choose his own wife."

"By way of aiding all this, and with the view of exacerbating still further religious animosities, the principal Protestant clergy put forth a series of works which for bitterness of feeling have hardly ever been equalled, and which it would certainly be impossible to surpass. The intense hatred with which they regarded their Catholic countrymen can only be fully estimated by those who have looked into the pamphlets written by the French Protestants."

"The rebellion thus raised by the zeal of the Protestants was soon put down. . . . The sword had now been drawn; and the only question to be decided was, whether France was to be governed according to the principles of toleration recently established, or according to the maxims of a despotic sect, which, while professing to advocate the right of private judgment, was acting in a way that rendered all private judgment impossible."

This is a curious study—the study of Protestant intolerance; and any one wishing to pursue it farther had better read Buckle. Even when Protestants are forced by necessity to make concessions, they do it in such a begrudging manner as if they wished, as far as possible, to neutralize the beneficial effect of the concession. Whenever they take up a Catholic, they select the least worthy or competent, as much as to say, 'We'll take good care to keep the best and ablest in the background; the men who would be an honour to their class and would faithfully reflect their views, must be ostracised.'"

The consequence of speaking thus plainly are well known to me. I know that whosoever ventures to expose this bigotry and intolerance will be stigmatized as a fanatic, an enemy of mixed society, a disturber of the peace and harmony that should subsist in a well organized community, just as the startled burglar shouts "stop thief." If indifference constitutes an essential qualification in forming a verdict, I have that quality in a pre-eminent degree. There does not exist—there cannot exist—a human being more indifferent to the religion of his neighbour than I. Though my oldest son is in his twentieth year not one of my children ever heard, or shall hear, me make an invidious distinction between Catholic and Protestant, Mahomedan, Jew, or Pagan. In my opinion it would be a less crime to teach them to pick pockets or rob heronroosts than anything subversive of the great moral precept, "Love one another."

If the Reform party is the party of bigotry par excellence, then there is no room left for me in that camp. In my pamphlet of 1872, on the "Political Status of Irish Catholics in Canada," the following passage occurs:—"If they (the Reformers) do not come forth from the ordeal pure and of full weight, like pure gold tried in the fire, then condemn them, and I will heartily join in the condemnation." You will probably say that Mr. O'Hanley himself furnishes a complete refutation of his argument. He condemns the whole Reform party for the acts of men whom he knows to be sunshine Reformers, and who would be Tories again to-morrow with a change of Government. I would not act so illogically; but the evidence of dissatisfaction is accumulating day by day, until it has become so overwhelming that the conclusion is inevitable. There is not an Irish Liberal from St. Catharines to Cornwall—men who have grown gray in the ranks of Reform—except two, who has not independently come to the conclusion that there is not room for him in the Reform camp. I have been amazed, startled, at the unanimity which exists. I had at one time thought that the Irish Canadian was only airing the views of its own friends, but I am convinced it is the reflex of the ideas—not the language—of the whole Irish Liberal party of Ontario, and I might add, Quebec.

You can well conceive that for one like me, who firmly believes that the moral, social, and material progress of the human race depends on the diffusion of Liberal principles, it is no light matter to have to turn his back on the party of his choice, whom he selected to spread these principles, and whom he has faithfully and unwaveringly supported in the face of temptations to most men irresistible for the last twenty-three years—the best of his life; that it is not complaint to his sagacity to be forced to confess that all his bright hopes have been doomed to disappointment, and that the party whom he thought worthy of his support and confidence—a support and confidence unalloyed by one selfish consideration—has in the day of trial found wanting, and that he, a poor man—poor because of his connection with them—tells them to-day, in the zenith of their power, and when sycophants from all quarters of the compass are flocking to their standard, that he can no longer be one of them because of ignoring the fundamental principles of a Liberal party in doing injustice to his own race. There is not to-day a man in this Dominion, no, not one, who has made more sacrifices for the sake of his principles than I. Indeed, I have sacrificed everything—name, reputation, wealth, popularity, everything but honour—that only heritage of an Irishman remains, like the escutcheon of my native city, intact, unvarnished—*urbis inalterata manet*. Waterford. I have been abused, slandered, vilified, calumniated to an extent to which few, if any, in my humble sphere have ever been subjected, and all because, and only because my slanders could not have me. To find that after all I was only following a myth, pursuing an *ignis fatuus*, is a sad, a painful confession.

Yours, &c., J. L. P. O'HANLEY.

Ottawa, 24th April, 1877.

CANADIAN ITEMS.

On Thursday afternoon at half-past three, on invitation of the Parks and Feries Committee, a large number of ladies and gentlemen made an excursion to the Island in the ferry, when the Park was formally opened, and a collation provided by Mr. Sissons, was partaken of.

The dining room of the St. Lawrence Hall is to be frescoed by Mr. Altamir, of Chicago. . . . It is said that a fountain is to be erected in the square opposite the Windsor Hotel. . . . Complaint is made of a quantity of manure thrown on the sidewalk on both sides of Guy street near Bonaventure. . . . A thunder storm, accompanied by rain passed over the city Wednesday night.

It is rumored that Hon. C. B. De Boucherville, Premier of the Local Government, is thinking of resigning, owing to dissensions in the Cabinet.

IRISH MUTUAL BUILDING SOCIETY.—Friday evening the shareholders of this society met in their room, McGill street and elected the officers for the ensuing year, as follows—President, Mr. B. McNally (re-elected); Vice-President, Mr. P. Dinaham; Sec. Treasurer, Mr. W. P. McGuire; Valuator, Mr. W. H. Hodson; and Messrs. Wright & Brogan, Notaries.

Four life-sized statues have been placed on the dome of Laval University, Quebec.

An ordination will take place in the Basilica, Quebec, on Saturday, when seven gentlemen will be ordained to the priesthood and two to the office of sub-deacon, and on Sunday three are to be ordained to the office of deacon. Among the candidates for the priesthood is a son of the late Lieut. Governor Caron.

ST. PATRICK'S SOCIETY, OTTAWA, May 17th, 1877.—At a meeting of the St. Patrick's Society of Ottawa, held on Sunday, May 6th, it was moved by Mr. P. Dunn, seconded by Mr. D. Smith, that this Society has learned of the determination of our President, D. J. O'Donoghue, Esq., M.P.P., of refusing the nomination another year, and all that remains with this Society now is to accept the same with regret, and to return to him our sincere thanks for the able and efficient manner in which he has discharged the trust during the past year.—THOMAS MACGURE, Assistant Secretary.

PILGRIMAGE.—About 400 young ladies of the congregation of the Immaculate Conception, Ottawa, Cathedral parish, went on their annual pilgrimage to Notre Dame de Lourdes, on Sunday last.

BALLOON EXPLOSION.—During the Whit-Monday amusements at Hull, a balloon, about to ascend, was blown against a gasket and exploded; 86 spectators were injured; six dangerously.

CORRECTION.

To the Editor of THE TRUE WITNESS. Sir,—In your issue of the 16th inst., I saw an article headed "Outrage by Young Britons." As I am the only person of that name that I know of in the town of Guelph, in justice to myself, I wish it to be distinctly understood by the readers of THE TRUE WITNESS that I am not the person therein mentioned.

By inserting the above you will greatly oblige Your's Respectfully, THOS. PAYNE.

Guelph, May 27th, 1877.

[We print this letter with pleasure and we are glad to hear that the charge against the "Young Britons" is unfounded. We based our remarks, as we said, upon the letter in the WITNESS.—Ed. T. W.]

LATEST NEWS.

Roumania on Monday definitely declared her independence, and was against Turkey.

Political excitement in France still continues. The Chambers, after the present recess, will probably be further prolonged.

A column of one of Martinez Campos' division commanders was recently surprised by a body of Cuban insurgents, and almost annihilated.

The townspeople of Mallow, county of Cork, Ireland, fell foul of some militia recruits on Monday, and seriously damaged eleven of the military.

The revolt against Russia in the Caucasus strengthened by Turkish co-operation, has necessitated a concentration of a large body of the Imperial forces for its suppression.

The Russian advance in Wallachia has received a check, in the fall yesterday of the railway bridge over the river Aluta, flowing south into the Danube, opposite Nikopol.

Great Britain, it is stated, has addressed a note to the Czar, in regard to Constantinople and the Suez Canal, on both of which points, it is asserted, a satisfactory understanding is likely to be arrived at.

Several rumors, more or less probable, were afloat on Monday, one that a triple alliance was in process of negotiation between England, Austria and Germany, and another to the effect that peace was being talked of among Russian officers.

A direct challenge has been thrown down to Andassy by the prohibition of navigation on the Danube. Count Andassy is to take measures to oppose this immediately, as its consequences on a large portion of the Hungarian trade would be disastrous.

The number of men locked out from the Clyde shipbuilding yards is 1,000, which, it is said, will be troubled as soon as contracts at present running in the yards are completed, when the rest of the men will be discharged, unless the arbitrators to whom the dispute is referred, can settle the matter satisfactorily.

A mutiny occurred Monday on board the American ship, "Kate Davenport" at Liverpool the chief-officer was shot and stabbed; three men were shot; the wounded were taken to the hospital; the ship will be detained.

ENGLAND AND RUSSIA.—Le Temps, which has occasional communication from the Russian agency, says our private information confirms the fact that a note has been communicated to the St. Petersburg Cabinet by the English Embassy on questions connected with Constantinople and the Suez Canal now and hereafter. This document is couched in conciliatory terms; we are assured that an understanding is already arrived at between Russia and England, both in substance and in form as regards the Suez Canal, and in substance as regards Constantinople.

ENGLAND AND EGYPT.—It is stated in Paris that England has given notice to Turkey that she will oppose everything which might hamper the passage of merchant ships or men of war of neutral powers through the Suez Canal. In consequence of this, a rumour has circulated that in exchange for the capitalization of Egyptian tribute paid to the Porte, the latter is disposed to cede to England its right of sovereignty over Egypt.

A Constantinople telegram states that the Russians are committing frightful massacres in the Caucasus.

ST. PETERSBURG, May 21.—It is stated that the bodies of 804 Turks have been already buried at Ardahan.

LONDON, May 22.—It is believed Russia and England have agreed upon localizing the war, and also upon the question of the navigation of Suez Canal.

MISTRUST OF FRANCE.—Despatches from Berlin say Germany will strengthen her garrisons in Alsace and Loraine, in consequence of the formation of a French Ultramontane Cabinet.

An Erzzeroum special, Saturday, describing the first attacks on Ardahan, says the efforts of the Russians commenced with a heavy artillery fire followed by impetuous infantry attacks which were repulsed with great slaughter. The troops were led back to the assault after each failure until night stopped the carnage.

EDINBURGH, May 3.—The Scotsman's London correspondent says, regarding England's preparations in case of emergency, that arrangements are so far complete that the authorities reckon upon being able, if necessary, to embark about 60,000 men in about ten days.

Yesterday the Russians attacked the outer lines at Kars with a furious determination, having preceded their attempt by a heavy but ill-directed cannonade. Powerful guns in the Turkish batteries replied. The duel was maintained till the Ottoman commander drew together a large body of troops behind the ramparts and launched a tremendous sortie upon the Russian flank and rear, under the shock of which the enemy retreated into a disadvantageous position. A bloody engagement followed at close quarters. The Russians were obliged to retreat, beaten, leaving upon the field 300 dead and many wounded.

The French Chambers were prorogued yesterday amid a scene of great confusion and uproar. Deputies of the Left have adopted a manifesto to the nation, defending the late Ministry, and Senators of the Left have issued a protest against the new Ministry's attempt to stifle discussion, and declare their strenuous opposition to any measure inimical to Republican institutions. The excitement at present does not appear to have reached the working classes. Germany is watching anxiously the outcome of the crisis, which, it is stated, is the result of intrigue.

Turkish and Russian accounts of the recent assaults on Ardahan and Kars differ somewhat, but it appears evident that the Ottomans met with no great success, and were compelled to fall back. Since then, they have been gathering for a more decisive engagement, and the "great battle" which has been threatening for the past day or two, it is thought, from a Batoum telegram, dated yesterday afternoon, has at last commenced. Among the rumours current, is one that England and Austria will become involved in the war very shortly, as allies; and another, that a further reference to the European Powers will be made by the Russian Government. Turtukai, a Turkish village on the Danube, opposite Ottenitz, has been the scene of a terrible outrage, the Christian inhabitants being outraged and massacred by an organized conspiracy of the Turks of that place.

AUCKLAND.—The Bishopric of Auckland, New Zealand, some time vacant by the resignation of Dr. Croke, new Archbishop of Cashel, has been filled by the appointment thereto of Dr. Clerayre, a French priest of the Diocese of Wellington.

THE EMIGRANTS' GUIDE.

A LARGE 48 Column Newspaper with illustrated heading is now out. It is an honest Guide for all classes of immigrants seeking homes and employment in the West, and describes without color or prejudice the best localities in ALL the Western States. For sale by all News Dealers. One copy mailed free. Address M. O'DOWD, Temple Building, St. Louis, Mo.

PERSONALS.

CITY OF BRUSSELS.—This ship is expected to arrive in Queenstown to-day.

CONROY.—An address was presented to Dr. Conroy at Halifax, on yesterday morning.

O'FARRELL.—Remember Father O'Farrell's lecture on Friday night.

FABRE.—Bishop Fabre left Halifax for Montreal on Tuesday morning.

DUFFERIN.—Lord Dufferin has been visiting the United States on private business.

O'LEARY.—The dinner given to Daniel O'Leary in London was a great success.

DEBOUCHERVILLE.—It is rumored that the Hon. M. DeBoucherville, Premier of Quebec, is about to resign.

DUFFERIN.—It is said that Governor-General will succeed Sir Edward Thornton as British Minister at Washington.

O'DOWD.—Mr. O'Dowd the editor of the new paper the Emigrants Guide has won a high reputation as a journalist.

DEVINE.—Mr. Thomas Devine—Chief Surveyor of the Crown Lands Department, Ontario, was in Montreal this week.

BRAVO.—Mrs. Bravo is dead. She died at Cannes a few days since. She was only a little over thirty years of age.

BISMARCK.—It is stated that the Emperor has recalled Bismarck to consider the situation in view of the sudden change in the French Ministry.

MURPHY.—Mr. F. Murphy the great Temperance lecturer was once a successful hotel keeper, who turned to drink and was ruined.

SANDFORD FLEMING.—It is rumored that Mr. Sandford Fleming and the Premier do not pull well together.

VICTOR EMANUEL.—The King of Italy is allowed \$2,500,000 a year for expenses; but that is not enough, so \$350,000 more is asked for him.

MCMAHON.—As we go to press we learn that all is quiet in France and McMahon's policy is not so "revolutionary" as the Republicans feared.

LETELIER.—Lieut. Governor Letellier, accompanied by his aide-de-camp, paid an official visit to the Ursuline Convent at Quebec on Thursday.

AYLMER.—Hon. H. Aylmer, M.P., is to take command of the twenty Canadian marksmen who are to compete at Wimbledon this year.

LAMARCHE.—Canon Lamarche returned on Friday morning from Rome, where he had been staying for nearly a year past.

KENNY.—Sir Edward Kenny read the address to Archbishop Hannan, congratulating him on his elevation to the Archbishopric of See.

PARNELL.—Mr. Parnell M.P., is chairman of a Committee in London that has for its object the organization of regular visits to the political prisoners.

O'CONNOR DON.—The Ballinasloe Tenants Defence Association have passed a resolution against the O'Conor Don for his policy on the land question.

KENNY.—Rev. George B. Kenny, son of Sir Edward Kenny, preached an impressive sermon on the occasion of the consecration of Archbishop Hannan.

GREEN.—The handbills distributed at the Church doors in Montreal calling upon the people to support Mr. Green in his candidature for St. Antoine Ward, have been pronounced a forgery.

MIFANI.—Mr. S. J. Mifani is to be present and at the Tom Moore Anniversary, which is to be celebrated in the Mechanics' Hall, on the 28th inst.

CASEY.—The friends of Mr. Casey, the defeated candidate for Tipperary say that the reports of the "disturbance" were much exaggerated. We believe it.

HAYES.—President Hayes has been invited to be present at Chathamaga on "Decoration Day" when it is proposed to decorate the graves of the blue and of the gray alike.

STARRIS.—Alderman Michael Starris of Ottawa, was the Grand Marshal of the procession that took place in that city on Monday in honour of the fiftieth anniversary of the Pope's episcopate.

MCAILLISTER.—Mr. McAllister the Catholic editor of the Coburg Sentinel, in an article on the pilgrims writes of our Holy Father as "His Holiness" in inverted commas. We are sure there must be some mistake in this.

HANNAN.—The consecration of Archbishop Hannan, took place on Sunday at Halifax. Three Archbishops, eleven bishops and seventy priests, were present. Bishop Courcy was the Consecrating Bishop.

CAPILLA.—The tallest living man, according to a Spanish newspaper, is a young man from Alcocer, 26 years of age, and 2.80 meters (9 feet 2 1/2 inches) in height, named Augustin Luengo Capilla, who lately has been presented to his Majesty the King of Spain.

TILDEN.—The Graphic's Washington special says the extra session of Congress was postponed to thwart, a well-planned design to pass a resolution in both Houses declaring Tilden elected President and inviting him to his seat at Washington.

BAYARD.—PRESENTATION.—The pupils of the Catholic Separate School, Ingersoll, in union with the Choir, presented their pastor, Reverend J. Bayard, previous to his departure for Sarnia, with a handsome silver casket. The presentation was accompanied by an address, read by Miss Minnie Keating.

FITZPATRICK.—On Friday May the 11th, a deputation in the name of the people of Woodlee, consisting of Messrs. P. Dally and McHugh waited on the Rev. Father Fitzpatrick of St. Thomas, formerly of Woodlee, and presented him with a gold chain and cross accompanied by a complimentary address.

ROY.—The Rev. Mr. Roy of the Methodist Church Montreal has been dismissed from his office in consequence of a pamphlet he wrote which his associates think is not in accordance with the teachings of the Methodist body. He is however supported by his congregation.

BURKE.—The Rev. Father Burke of Quebec announced on Sunday, that St. Patrick's Total Abstinence Society, the St. Patrick's National Society, the Beneficial Union, and the St. Patrick's Catholic and Literary Society, had passed a resolution, expressing the opinion that "any reception accorded to Dr. Conroy on behalf the Irish Catholics of the City would be appropriately made in the name of the Congregation of St. Patrick's."

MERCEDES.—Excepting the Princess Mercedes daughter of the Duke of Montpensier, there is but one Catholic princess in Europe available as a wife for the King of Spain. This is Princess Mathilde, eldest daughter of the heir to the throne of Saxony by the daughter of "Maria II. da Gloria" of Portugal—a young lady in her fifteenth year.

ORD.—The Herald's Chicago despatch says General Ord thinks Mexico marauders should be punished wherever found, and dealt with just like the Sioux. He wants General Sheridan to empower him to follow them into Mexico, and adds that Conservative people of Northern Mexico favor annexation.

NEWS FROM ROME.

On Sunday three weeks, his Eminence Cardinal Howard took possession of his church—that of St. John and St. Paul—and was received by a densely crowded congregation.

The church, in preparation for the coronation, had been magnificently draped and decorated. Hangings of silk, velvet, and gold embroidered cloth depended on all sides.

The exposition of offerings to the Pope already at their destination, is a fine foretaste of what the full display will be when all the gifts have arrived.

Cardinal Ledochowski lodged in the apartments of the canons adjoining the sacristy of St. Peter's. It was here he found refuge and rest from the persecution that was his lot in Germany.

The outbreaks of Socialists, though by no means formidable in themselves, have caused a great deal of anxiety in responsible quarters.

CONSUMPTION CURED.

An old physician, retired from active practice having had placed in his hands by an East Indian missionary the formula of a simple vegetable remedy for the speedy and permanent cure of consumption,

MULCAIR BROS., PROPRIETORS OF THE CENTRAL CLOTHING HOUSE, No. 87 & 89 St. Joseph Street, MONTREAL.

WHY GIVE

Credit Stores from 7 1/2 to 10c a yard for American White Cotton, when you can buy just as good at our store for only 6 1/2c?

American White Cottons reduced to 6 1/2c. Horrockses' White Cotton reduced to 5 1/2c.

S. Carsley's Prices. Good Useful Quality Grass Linen only 14c. Very Good Quality Grass Linens, 16c to 19c.

S. Carsley's Prices. Good Useful Damask Dinner Napkins, 70c per doz. Very Good Damask Napkins, 90c to \$1.25 per doz.

S. Carsley's Prices. Fringed Huckaback Towels, 50c per dozen, or 25c per half doz.

S. Carsley's Prices. Best American Prints, 5c. Splendid Quality Prints, fast colors, and very wide widths, only 9c.

S. Carsley's Prices. Handsome Large Worned Tassel Loops or Curtain-holders, only 20c each. Useful Dace Curtains, with border all around, only 85c per pair.

Our Dresses. Special attention invited to ten cases now Dress Goods from 7 1/2 to 38c per yard.

Silks. More new Checked Summer Silks and Black Silks. Certainly the best and cheapest Silks in Montreal.

S. Carsley's Prices. Useful Dace Curtains, with border all around, only 85c per pair.

S. Carsley's Prices. Handsome Large Worned Tassel Loops or Curtain-holders, only 20c each.

S. Carsley's Prices. Unbleached Cotton Sheeting from 18c. White Cotton Sheeting from 22c.

S. CARSLEY, 393 and 395 Notre Dame Street, AND PATERNOSTER ROW, LONDON, ENGLAND.

J.P. NUGENT, MERCHANT TAILOR AND CLOTHIER, 157 ST. JOSEPH STREET, (Sign of the Red Ball.)

W. E. MULLIN & Co., MANUFACTURERS AND DEALERS IN BOOTS AND SHOES, 14 Chaboillez Square, near G.T.R. Depot, MONTREAL.

W. STAFFORD & Co., WHOLESALE MANUFACTURERS OF BOOTS AND SHOES, No. 6 Lemoine Street, MONTREAL, P. Q.

RICHARD BURKE, CUSTOM BOOT AND SHOE MAKER, 689 CRAIG STREET, MONTREAL.

ROLLAND, O'BRIEN & Co., MANUFACTURERS OF BOOTS & SHOES, 333 St. PAUL STREET, MONTREAL.

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

NEW AND VERY ELEGANT PATTERNS OF BRONZED AND CRYSTAL GASALERS, SETTEES, TABLES AND STOOLS FOR GARDENS. UNION WATER METER COMPANY METERS AT CHANTELOUP'S.

JUST RECEIVED, AT THE CENTRAL CLOTHING HOUSE, A LARGE ASSORTMENT OF French Coatings, Tweeds, &c.



WALKER, PALLASCIO & CO., DESIGNERS AND ENGRAVERS OF WOOD, Corner of CRAIG AND BLEURY STS., MONTREAL.

We beg to intimate that our facilities now exceed those of all the Wood Engravers of the Dominion combined, and, in consequence of this, we are enabled to give superior work at lower charges than good engraving can be done for elsewhere.

NEW DAIRY BUTTER Received daily by Express from the Eastern Townships, very choice, at the EUROPEAN WAREHOUSE.

DRIED BEEF, BEEF HAM, SUGAR CURED HAMS, SMOKED TONGUES, PICKLED do., CAMPBELL'S BACON (in select cuts), AT THE EUROPEAN WAREHOUSE.

APPLES (very choice, for table use.) ORANGES (Algeria, very sweet,) LEMONS, BANANAS, and all kinds of Fresh Fruits and Vegetables, AT THE EUROPEAN WAREHOUSE, THOMAS CRATHERN, 1363 St. Catherine street.

AT LOW PRICES!! COOKING RANGES AND STOVES, REFRIGERATORS, FILTERS, WROUGHT IRON BEDSTEADS, RUBBER HOSES AND SPRINKLERS, CUTLERY, TRAYS, WINDOW CORNICES AND POLES, STAIR RODS, &c., &c., BABIES' CARRIAGES, At 652 CRAIG STREET, Near BLEURY, MEILLEUR & CO.

HALDIMAND & CO. IMPORTERS OF HARDWARE OF EVERY DESCRIPTION, SIGN OF THE LOCK, 253, 255, & 257 St. Paul St., Corner of St. Vincent, MONTREAL.

Have constantly on hand a complete and extensive assortment of Cooking, Single and Double Stoves of all kinds and Patterns, Potash and Sugar Kettles, Paint, Glass, Putty, House Furnishing Hardware, Blacksmith's Bellows, Anvils, Vices, Smith's Coal, Bar and Hoop Iron of all sizes, Churns, &c., and a large assortment of SHELF HARDWARE. PRICES MODERATE.

INSOLVENT ACT OF 1875 AND AMENDMENTS THERETO. CANADA, Province of Quebec, } IN THE SUPERIOR COURT District of Montreal.

In the matter of JOHN HATCHETTE, of the City of Montreal, Wholesale Grocer, there carrying on business as such, under the name, style and firm of JOHN HATCHETTE & CO.

The undersigned has filed in the Office of this Court a Deed of Composition and Discharge, executed by his Creditors, and on FRIDAY, the FIRST DAY OF JUNE next, he will apply to the said Court for a confirmation of the discharge thereby effected.

JOHN HATCHETTE, By DAY & DAY, His Attorneys, ad litem. Montreal, 26th April, 1877.

District of MONTREAL } SUPERIOR COURT. Dame Esther Laurent of the City and District of Montreal, wife of Joseph Brunet, of the same place, trader and duly authorized to enter on Justice, Plaintiff,

vs. The said Joseph Brunet, Defendant.

An action for separation of property has been instituted in the cause returnable on the 21st May next. Montreal, 7 May, 1877.

ROY & BOUTILLIER, Attorneys for Plaintiff.

MONTREAL } Superior Court, No. 2352. Mary Eliza Laughlin of Mont-treal, duly authorized, Plaintiff,

vs. Charles Walters, gentleman, of Montreal, Defendant.

An action for separation of property was this day issued in this case. Montreal, 25th April, 1877.

A. BRUNET, Attorney for Plaintiff. 38-51st.

MULCAIR BROS. PROPRIETORS OF THE CENTRAL CLOTHING HOUSE, will allow the usual discount TO SCHOOLS AND COLLEGES.

GRAND TRUNK RAILWAY.

SATURDAY EXCURSION TICKETS.

ON AND AFTER MAY 5, SATURDAY EXCURSION TICKETS will be issued during the Summer Months, between Montreal and neighboring Stations at SINGLE FARES, valid for return until MONDAY following date of issue included.

JOSEPH HICKSON, General Manager. Montreal, April 25, 1877.

HATS! HATS!! HATS!!! GREAT REDUCTION

IN THE PRICE OF HATS AND CAPS, AT 232 M-GILL STREET.

Extra quality Silk Hats made in the latest styles, and of the best French Plush reduced to \$5.50. Other qualities proportionately low.

Wm. ROBERTSON, Practical Hatter. N.B.—Silk Hats Dressed for 40c, while you wait.

NOTICE.

WE HAVE this day admitted Mr. CORNELIUS McDONNELL a partner in our firm, the business of which, from this date, will be carried on under the name of MCGAUVAN, TUCKER & McDONNELL.

MCGAUVAN & TUCKER. May 1st, 1877.

In reference to the above notice, the undersigned respectfully solicit a continuance of the very liberal patronage bestowed on the late firm since its establishment in the year 1854, and they promise on their part to exert themselves with increased energy to retain the character for fair and liberal dealing enjoyed for the past twenty-three years.

MCGAUVAN, TUCKER & McDONNELL. Montreal, May 1st, 1877. 38-m

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JUST RECEIVED, AT THE CENTRAL CLOTHING HOUSE, A Choice Assortment of GENTLEMENS' HABERDASHERY.

NATURALISTS' PORTFOLIO.

**GIRL RESCUED BY A PONY.**—A little girl, the daughter of a gentleman in Warwickshire, whilst playing some time ago on the banks of a canal which runs through his grounds, had the misfortune to fall in, and would in all probability have been drowned had not a little pony, which had been long kept in the family, plunged into the stream, and brought the child safely ashore without the slightest injury.

**COAL IN INDIA.**—The coal-bearing district of India is probably the fifth in area in the world, those of the United States, China, Australia, and Russia being respectively before it in size. The coal hitherto worked has been of inferior quality, marked by its great lamination and large quantity of ash. Some of the seams in the Damda district are of great thickness, reaching, with the partings, one hundred and fifty feet. The coal found in Assam is of better quality than other Indian coal yet worked.

**THE AMERICAN BISON.**—In 1830 the range of the American bison extended across the whole width of the United States territory into the British possessions on the north and Mexican Republic on the south. To the east it reached nearly to the line of the Mississippi Valley, to the west to the great mountain chains. Now the last refugees of the animal are limited to a couple of comparatively small circles. One of these lies far to the north, and is distributed between the territories of Montana and Dakota; the other far to the south, on the borders of New Mexico and Texas.

**A TAME SPIDER.**—According to a Paris paper, a showman in that city is rapidly making a fortune through the intelligence of a tame spider. This showman possesses one of those family watches still to be found in the rural districts of England, of the tea-saucer pattern. On the fingers representing the hours he sticks twelve live flies, and in the centre of the dial stands the spider. The showman calls out any number between one and twelve and the spider instantaneously darts upon the fly stuck upon the number so called out, decapitates it, and retires for further orders, on receiving which it attends to them punctually and returns to its lair in the centre of the dial as before.

**OF TWO EVILS CHOOSING THE LEAST.**—A French dog was taught by his master to execute various commissions, and among others to fetch victuals from the *traiteurs* in a basket. One evening when the dog was returning to his master thus furnished, two other dogs, attracted by the savoury smell of the *petits pates* that this messenger was carrying, determined to attack him. The dog placed his basket on the ground and set himself courageously against the first that advanced against him; but while he was engaged with the one, the other ran to the basket, and began to help himself. At length, seeing that there was no chance of beating both the dogs and saving his master's dinner, he threw himself between his two opponents, and without further ceremony quickly despatched the remainder of the food, and then returned to his master with the empty basket.

**TRAINED OYSTERS.**—Mr. Hamilton, of the New York Aquarium, has developed a new instance of the wonderful effect of kindness upon the lower orders of animals. In a small tank are kept some fine live oysters. They looked so lonely that Mr. Hamilton daily dropped some powdered fish and other tit bits that they are known to be fond of upon them. They showed no appreciation of this kindness for weeks, but one day as Mr. Hamilton was making his rounds he was surprised to see the shells of the oysters open at his approach, as if they expected to receive food. Reaching down he placed the food within the expanded shell of one of the bivalves which immediately closed. This was repeated until the oyster became so tame as to allow Mr. Hamilton to insert his fingers into its shell. A person who witnessed the operation thought that the oyster would not know the difference, he put his finger in. He tried it, and instantly the sharp jaws closed with a force that made the experimenter squirm with pain. But as soon as Mr. Hamilton touched the oyster it seemed to recognize him, and the imprisoned finger was released. The oysters endeavoured to follow their friend, propelling themselves with a jerking motion by quickly opening and shutting their shells.

**A MOTHER WATCHING HER YOUNG.**—The Abbe de la Pluche, in his *Spectacle de la Nature*, has the following instance of the far sighted watchfulness of a turkey-hen over her young. "I have heard," he says "a turkey-hen, when at the head of her brood, send forth the most hideous scream without being able to perceive the cause; her young one, however, as soon as the warning was given, skulked under the bushes, the grass, or whatever else seemed to offer shelter or protection. They even stretched themselves at full length on the ground, and continued motionless as if dead. In the meantime the mother, with her eyes directed upwards, continued her cries. On looking up in the direction in which she seemed to gaze, I discovered a black spot just under the clouds, but it soon appeared to be a bird of prey, though at first it too great a distance to be distinguished. I have seen one of these birds continue in this agitated state and her whole brood pinned down, as it were, to the ground for four hours together, whilst their formidable foe was taking its circuit, immediately over their heads. At last, when he disappeared the parent changed her note, and sent forth another cry which in an instant gave life to the whole trembling tribe, and they all flocked around her with expressions of pleasure, as if conscious of their happy escape from danger.

**CAT CAPERS.**—W. Gordon, Staples, M.D., C.M., R.N., has a book on cats, in which he tells how you can teach tricks to any intelligent pussy. There, for instance, is the common trick of jumping through your arms. Begin, he says, by holding your arms low between your legs; then hold them on one side and make her jump either way; raise your arms higher and higher, until, standing erect, you form a large P, and puss springs through the bend of it; and finally she may be taught to leap over your head—if you are not too tall. You can, with patience, teach her to go through a hoop—even covered with this tissue paper (at first this must be oiled, so as to be nearly transparent), or you can dip your hoop in methylated spirits of wine, and she will go through all the same. Many wonderful stories of cat sagacity are told by the surgeon—stories both pathetic and amusing. The doctor once, as he tells us, drowned a favourite animal, rather than leave it with people who would not take good care of it. There's devotion for you. He tells about one pussy who knew certain days in the week. A shopkeeper had a Tom tabby which he kept night and day in his shop, to keep off mice and rats. On Saturdays, Tom was allowed to accompany his master home, a distance of nearly a mile, and to remain at home until the following Monday. Pussy got used to this; and as the shop was always kept open until ten o'clock on Saturdays, Tom regularly left the place and went home three hours before his master. On Monday morning, he was always ready to go back with him again. When he grew older, he tired of night duty. So, to avoid this, he would leave the shop when his master made signs of putting up the shutters. He would wait a convenient distance till his master came, but finding that he was always caught and carried back, he took to leaving the shop an hour before closing time. His master used to overtake him half way home, but never could lay hands on him.

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The most careful arrangements have been made to insure a fair and honest drawing of the four thousand prizes offered, from \$1.00 each to

THE GREAT PRIZE, \$10,000 IN GOLD.

List of Prizes:

1 Prize in Gold of.....	\$10,000 00	\$10,000 00
1 " " " " " " " " " "	2,000 00	2,000 00
1 " " " " " " " " " "	1,000 00	1,000 00
1 " " " " " " " " " "	500 00	500 00
1 " " " " " " " " " "	100 00	100 00
5 " " " " " " " " " "	50 00	250 00
25 " " " " " " " " " "	10 00	250 00
500 Building Lots, valued each at.....	500 00	250,000 00
50 Prizes, " " " " " " " " " "	24 00	1,200 00
20 " " " " " " " " " "	20 00	400 00
42 " " " " " " " " " "	18 00	756 00
8 " " " " " " " " " "	6 00	48 00
12 " " " " " " " " " "	32 00	384 00
12 " " " " " " " " " "	6 00	72 00
12 " " " " " " " " " "	30 00	360 00
290 " " " " " " " " " "	3 00	870 00
1000 " " " " " " " " " "	2 00	2,000 00
2000 " " " " " " " " " "	1 00	2,000 00
1 " " " " " " " " " "	4 00	4 00
Total .....		\$272,594 00

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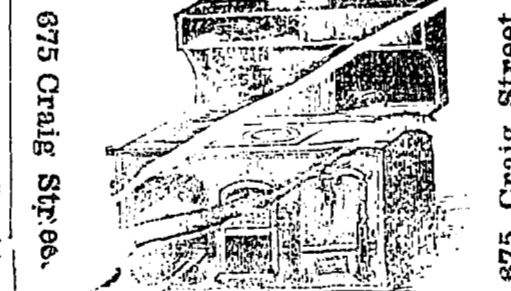
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CONSECRATION OF ARCHBISHOP HANNAN. A BRILLIANT PROCESSION AND IMPRESSIVE CEREMONY. The consecration of Archbishop Hannan took place on Sunday. Long before the hour for the ceremony—10 o'clock—the streets in front of the Church, as well as the Church itself, were packed with people; the Governor and family and Secretary, the Mayor, the chief public officials, the military authorities and great numbers of private Protestant citizens were present; they had to be in many cases taken through the sanctuary, so great was the crowd in the Church.

THE PROCESSION. At 10 o'clock the procession of prelates and priests left the house, through the street, in the following order:—Thurifer, sub-deacon, with processional cross between acolytes, assistant master of ceremonies, the Clergy, the Bishop of Portland, with chaplain, the Bishop of Hartford, with chaplain, the Bishop of Montreal, with chaplain, the Bishop of Titopolis, with chaplain, the Bishop of St. John's, with chaplain, the Bishop of Harbor Grace, with chaplain, the Bishop of Chatham, with chaplain, the Bishop of Archat, with chaplain, the Archbishop of Quebec, with chaplain, the Archbishop of Toronto, with chaplain, master of ceremonies, the Archbishop elect, chaplain for the book of the Gospels, chaplains to the assistant Bishops, Bishop of Charlottetown, Archbishop Elect, Bishop of St. John, crozier-bearer, mitre-bearer, three book-bearers, master of ceremonies, sub-deacon of the mass, with missal deacon of the mass, assistant priest, the Apostolic Delegate, crozier-bearer, mitre-bearer, bugia-bearer, book-bearer.

THE CONSECRATION. The consecrating prelate was Dr. Conroy, the Apostolic Delegate; he was assisted by Dr. Sweeney, of St. John, and Bishop McIntyre, of Prince Edward Island. The deacon was Canon Powers, the sub-deacon was Father W. J. Michael. The ceremony was very impressive and lasted until half-past one o'clock. The sermon was preached by Father Kenny, S. J., son of Sir Edward Kenny, who came from New York on purpose. It was a most eloquent tribute to Dr. Hannan, and the pathos of his remarks concerning Archbishop Connolly, deceased, drew tears from prelates, priests and people in many cases. In the afternoon there was pontifical veaps; Archbishop Taschereau presided, and Bishop Healy, of Portland, preached. In the evening the new Archbishop entertained the prelates and priests at dinner.

PRESENTATION TO ARCHBISHOP HANNAN. HALIFAX, May 21. The Priests of this diocese this morning presented an address, with a gold watch and chain, to Archbishop Hannan. They express great satisfaction at his elevation. The Archbishop suitably replied. Sir Edward Kenny then presented two carriages and a pair of horses on behalf of the Catholics of Halifax, together with the following address: To his Grace the Most Reverend Michael Hannan, D. D., Archbishop of Halifax &c., &c., &c. MAY IT PLEASE YOUR GRACE,—

We, your faithful children and parishioners, respectfully and gladly approach your grace with our sincere congratulations on the occasion of your elevation to the high dignity of Archbishop of the Metropolitan See of Halifax. We congratulate you most heartily on having had the happiness of being appointed to your exalted position during the illustrious pontificate of our wise, our gracious and Holy Father, Pius the Ninth; and we esteem it a happy and fortunate event that so acceptable and well beloved an Archbishop should have been given us by so noble a Pontiff; and it must be a source of gratification to the Holy See to know that Your Grace's elevation to the high position of Archbishop has been hailed with manifestations of heartfelt joy and satisfaction by a faithful priesthood and an affectionate Catholic people.

During many years of your priesthood among us we have witnessed with an ever-increasing gratitude your constant fidelity to the interests of the Church; your devotion to the poor; your great and successful labors in the cause of education; your zeal in founding and guiding our religious and secular institutions; and all around us, in the well-filled schools, in the flourishing convents, in the Association for the Propagation of the Faith, in the Society of St. Vincent de Paul, in the active Catholic Societies, and in the great numbers, who during the last thirty years, having received their earliest and best religious instructions from your lips, have grown up strong in the Catholic Faith, we recognize the work of your hands and the impress of your unceasing zeal and tried ability.

Your intimate acquaintance with the opinion and sentiments of this community, your association in public labors with other representative men, and your co-operation with the lamented and distinguished prelates who have preceded you in promoting cordiality and confidence between all denominations, convince us that the same charitable and harmonious feelings will continue among all classes during Your Grace's administration; and we cannot find adequate language in which to express the warmth of our friendly and filial gratitude to Your Grace for the kindness and consideration with which you have at all times placed your time, your counsel and your help at the service of any among us who were poor and needed assistance, who were in trouble and needed advice, or who were distressed and needed consolation.

Among your parishioners on whose behalf this address is presented to Your Grace you will find the names of those who were the witnesses of your first youthful apostolic labors in the diocese of Halifax; of others who had ascended with you, step by step, the ladder of life; and of a younger generation who have grown up under your eyes and paternal care—all of them with one voice hailing your elevation to the Archbishopial See with approval and joy. In approaching Your Grace with these expressions of our high regard and with earnest wishes that you may long be spared in health and happiness to enjoy and labor in your exalted position, we beg most respectfully Your Grace's acceptance of a testimonial becoming your rank which may acquire greater value in your eyes as an evidence of our affection and esteem. On behalf of the Catholics of Halifax, DANIEL CRONAN, Chairman. WM. COMPTON, Secretary. M. B. DALY, Chairman of Committee. REPLY OF THE ARCHBISHOP.

His Grace in reply thanked the gentlemen and the congregation for their flattering address. He said he was cheered on accepting the high position of Archbishop by the knowledge that his people would be pleased at his accepting and pained at his refusal. He said that he had been for 36 years occupied with ecclesiastical work in the city, and he had done something for his people's benefit. But he had not done so unaided. He had had the great advantage of being aided by two governments and by Protestant members of the School Board in obtaining the reasonable demands of his people. He referred to the happy condition of public feeling between all denominations, which had begun in Bishop Burke's time and continued down through three Archbishops. So far as he was concerned, he would do his best to provide that his happy state of things should remain unaltered in his time. He referred to the three generations

among whom he had lived, and to those dear friends who had passed away and who would have been glad to congratulate him, as they had always aided and supported him. He said he was proud to believe that he had a congregation of people who, by their cultivation, their intelligence, their piety and devotion to the Church, were unsurpassed if they were ever equalled in Canada or the United States. He was proud, he said, to have been appointed by so noble a Pontiff as Pius IX., but he would leave that great Pope's praises to be spoken by the most Reverend Delegate Apostolic who represented the Pope on the occasion, but who could speak of him. He prayed that every temporal and spiritual blessing might descend on his people. It is understood that the Rev. Canon Power, of this city will be selected Vicar-General.

THE PAPAL DELEGATE APOSTOLIC. The following address by the Catholics of Halifax to the Right Rev. Dr. Conroy was presented on Monday morning:— To the Right Rev. George Conroy, D. D., Bishop of Ardagh, and Delegate Apostolic to the Dominion of Canada. My Lord,—

Wherever a Bishop of the Catholic Church may go, or whatever land he may travel, there will always be found loving hands outstretched and willing voices raised to bid him welcome. His character, as one of those who are called "to rule the Church of God," would be at once his claim to the respect and his passport to the hearts of all who pride themselves in being children of the One, Universal Church. His name might be unknown, his race and tongue widely different from theirs, but he is bound to them by closer ties than kinship or country knows; and he is made welcome because he rules, and they serve, in the Church of God.

If, then, my Lord, under any circumstances your coming amongst us would be a matter of rejoicing, our gladness is increased almost beyond our power of expression, when we remember the special character, the singular dignity, which your Lordship bears; and that you stand amongst us to-day as the ambassador of our beloved sovereign Pontiff, Pius IX. Like his Divine Master, Pius IX., has been forced to walk the path of suffering, but his enemies must remember that no chain has ever been welded which could bind the heart or soul, and they stand amazed to see that the Prisoner of the Vatican, who now, for nearly seven years, has not crossed the threshold of his own home, yet receives from men of every nation, tribe and race the deepest loyalty, the most faithful love. His ambassadors are not sent forth with all the pride and pomp which belong to this world; but they go forth bearing the peaceful olive branch, their only aim to unite, if need be, in closer bonds of union and love those who are already one in the unity of Christian Faith. To them may be applied the words of Holy Writ: "How beautiful upon the hills are the feet of those who bring tidings of good things, of those who bring tidings of peace"—for they are the messengers of Him who is the Prince of Peace.

And it is an additional joy to us, my Lord, an added motive to make our welcome the best we can give, that the first official action of your Lordship's mission should take place in our City of Halifax, on so auspicious an occasion. There are other sees in the Dominion older than ours, some even over which is shed the glory of centuries; but while to them Pius IX. has been guide, counsellor and friend, to us he has also been the tender Father, who has given to us, by the establishment of our hierarchy, the fullness of spiritual life. It seems, then, most fitting that he who called into existence the Metropolitan See of Halifax, should, in the person of his ambassador, renew into spiritual life by the consecration of our beloved Archbishop. And it will be remembered through long years, with pride and joy by us all, that the first Delegate from the Apostolic Throne to these lands across the seas has, with grace and kindness, done us so great an honor.

We, therefore, my Lord, the clergy, and laity of the city of Halifax, unite with one voice to thank you for your graceful kindness in acceding to the request of our Archbishop, and, for your own sake, for the sake of your office, most of all for the sake of him, our Holy Father, whose ambassador you are and whose person you represent, we beg, with the most earnest and deepest feelings of our hearts, to bid you a thousand welcomes to our shore. We trust, my Lord, we confidently hope, that our greeting of today is but the first among many; that your progress through the Dominion will be marked by every manifestation of loyalty and affection, and that the beauties of our Indian summer may be but the type of that gladness which your presence will infuse into every heart.

And when, my Lord, the days of your stay amongst us draw to a close and other duties call you hence, when you kneel once again at the feet of the Holy Father to render the account of your mission, may we beg that you will carry to him the assurance of our deepest love, our unflinching fidelity in all things to the See of Peter, and our heartfelt sympathy with him in his sufferings and his sorrows. We could have wished in these glorious days of his Episcopal Jubilee that it had been given to us to join those faithful ones whose love and devotion are carrying them from every land to pay their homage in person to Pius IX.; but, though such a happiness has not been ours, yet our hearts go out with theirs across the sea, and our thoughts go up with theirs to the Throne of God in earnest prayer, that if it be His Holy Will, the Sovereign Pontiff may yet live to see the storm-clouds pass away and peace once more be given to the Church.

And we would ask too, my Lord, a blessing for ourselves. Our people have kept the Faith through many days of loneliness and trial; in the solitude of the forest, by the open sea, or inland lake, they have been true and steadfast, nourishing with jealous care those seeds of truth which they had brought with them from older lands. And now that the winter seems past and gone, and brighter days, like the first dawn of spring, are coming upon us, we would ask that a Father's blessing may descend upon us that we may hand down, stainless and pure, that faith, that love of Holy Church, that loyalty to Peter's See, which we ourselves have received and which we desire to guard as our dearest treasure. Again, thanking you, my Lord, for your kindness, and bidding you with all our hearts welcome to the land of your mission, We have the honor to be, my Lord, Your obedient servants, (Signed on behalf of the Clergy and Laity.)

The Roman Catholic Church at St. Hyppolite, P. Q., which has just been completed, was blown down on Friday during a hurricane which passed over the place. Two carpenters at work on the building were killed.

MARRIED. McREAVY—QUINLAN—On the 15th of May, at St. Gabriel's Church, by the Rev. J. J. Salmon, P. P., Hugh McReavy to Ann, second daughter of Mr. Timothy Quinlan, all of Montreal.

DIED. O'DONNELL—In this city, on the 22nd inst., Bridget Whelan, beloved wife of John O'Donnell, aged 49 years. Of your charity pray for the repose of her soul.—R. I. P. The members of the St. Bridget's Total Abstinence and Benefit Society are requested to attend the funeral from her husband's residence, 126 Dorchester Street, to-morrow (Thursday) morning at 7 a. m.

Mr. Maurice A. Egan, of Woodstock, is our duly authorized travelling agents in Ontario.

ST. PATRICK'S NATIONAL ASSOCIATION. A LECTURE BY REV. FATHER O'FARRELL, (of St. Peter's, New York.) WILL BE DELIVERED ON Friday Evening next, 25th instant, at MECHANICS' HALL. SUBJECT:—"The Glories of Ireland." Tickets, 25 Cents; Reserved Seats, 50 Cents. Doors open at 7. M. GUERIN, Rec.-Sec.

TOM MOORE'S 97th BIRTHDAY. 4TH ANNUAL CELEBRATION BY THE CATHOLIC YOUNG MEN'S SOCIETY, IN THE MECHANICS' HALL, On Monday Evening, May 28th, 1877. A splendid programme has been arranged for the occasion, together with an address by S. J. MEANY, Esq., LL.B. Tickets, 25 Cents; Reserved Seats, 50 Cents, to be had at Messrs. Battle Bros. & Sheil, D. & J. Sadlier, and Redmond's, Chaboillez Square, and from members of the Society. JNO. WARREN, Sec.

EXCURSION TO CARILLON. Queen's Birthday—Delightful Trip. Steamer "PRINCE OF WALES" will leave Lachine for Carillon and Intermediate Landings, on the arrival of the 7 A.M. Train from Montreal, returning in time for the Evening Train from Lachine. First-class Passage, up and back, \$1.50. Tickets to be had at the Office, 13 Bonaventure Street, and at the Bonaventure Depot. R. W. SHEPHERD, President. May 21

COAL AND WOOD. LACKAWANNA, PITTSBURGH, and WILKESBARRE COALS, DIRECT FROM MINES. UPPER CANADA FIREWOOD at Lowest Market Rates. OFFICE AND YARD: 135 St. Bonaventure Street YARDS: 240 St. Joseph and 237 St. Bonaventure Streets. FRANK BRENNAN & CO. Box 154 P. P. O.

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PROVINCE OF QUEBEC, SUPERIOR COURT, District of Montreal, No. 115. DAME MARY JANE BALFOUR, wife of WILLIAM JOHNSON, of Montreal, shoemaker, duly authorized to enter en justice, Plaintiff, vs. The said WILLIAM JOHNSON, Defendant. Notice is hereby given that an action en separation des biens has been instituted by the said Plaintiff, against the said Defendant, her husband, JAMES M. GLASS, Attorney for Plaintiff. Montreal, 18th May, 1877. \$5 to \$20 per day at home. Samples worth \$1 free. Stronson & Co., Portland, Maine.

LIST OF BOOKS, INSTRUCTIVE & DEVOTIONAL FOR THE MONTHS OF MAY AND JUNE. New Month of Mary. The Graces of Mary, or Instructions and Devotions for the Month of May. 24mo Cloth. do. red edge. Boan, gilt. The Child's Month of Mary. By the Author of St. Francis and the Franciscans. 32mo. Paper. Cloth. The Month of Mary, for the use of Ecclesiastics. Cloth. Life of the Blessed Virgin Mary, containing a Novena in honor of the Immaculate Conception, an historical account of the Miraculous Medal, and the Life and Death of the Child of Mary. 32mo. Cloth. Cloth gilt. The Lily of Israel, or the Life of the Blessed Virgin, to which is added the Veneration of the Blessed Virgin Mary. 12mo. Cloth. Life of the Blessed Virgin Mary, Mother of God. With the History of the devotion to her. Completed by the Traditions of the East, the Writings of the Fathers, and Private History of the Jews. By the Abbe Orsini. To which are added the meditations on the Litany of the Blessed Virgin, by the Abbe Edouard Barthe. Translated from the French by Mrs. J. Sadlier. Cloth. Glories of Mary. By St. Alphonsus Liguori. 32mo. Cloth. Glories of Mary. By St. Alphonsus Liguori in two vols. Cloth. Glories of Mary. By St. Alphonsus Liguori. Revised Edition. 12mo. Cloth. The Child of Mary. A Manual of Prayers and Instructions, especially for the use of First Communicants. Compiled by the Sisters of Notre Dame. 32mo. Cloth. Roan. Manual of the Children of Mary. 32mo. Roan. Manual of the Sodality of the Blessed Virgin Mary. 32mo. Cloth. Office of the Blessed Virgin, in Latin and English. Cloth. The Love of Mary, or Readings for the Month of Mary. 32mo. Cloth. Mary the Morning Star, or a Model of Interior Life. Cloth 32mo. The Immaculate Conception of the Mother of God. An Exposition. By the Right Rev. Bishop Ullathorne. 18mo. Cloth. The Ark of the Covenant; or, a Series of Short Discourses upon the Joy, Sorrows, Glories, and Virtues of the Mother of God. By Rev. Thos. S. Preston. Our Lady of Perpetual Help in the work of our Redemption and Sanctification, with a Historical account of the Virgin and effects of the Miraculous Picture, to which is added a Novena and Triduo in honor of our Lady of Perpetual Help. By Rev. M. Muller, C.S.S. R. Cloth. The Wonders of Lourdes. Translated from the French of Mgr. de Segur, by Anna T. Sadlier. Cloth. Our Lady of Lourdes. Translated from the 35th French edition, with Brief of His Holiness Pius IX. to the author. 12mo. Cloth. The Foot of the Cross, or Sorrows of Mary. By Faber. 12mo. Cloth. The Profits and Delights of Devotion to Mary. By Rev. J. O'Leary, D.D. Cloth. The Year of Mary, or the True Servant of the Blessed Virgin. Cloth. Sermons on Our Lord Jesus Christ, and on his Blessed Mother. By His Eminence Cardinal Wiseman. Cloth. Meditations on the Most Blessed Virgin. By Brother Philippe. Cloth. Divine Life of the Blessed Virgin Mary, being an abridgement of the Mystical City of God by Mary of Jesus of Agreda, Cloth. Celebrated Sanctuaries of the Madonna by Rev. J. Spencer Northcote, D.D. Cloth. Litany to the Most Holy Virgin or Monument to the Glory of Mary, accompanied with Meditations, by Abbe Edouard Barthe, Cloth. Mater Admirabilis or First Fifteen Years of Mary Immaculate by Revd. Alfred Monnin, Cloth. Mary Carols, and Hymns, and Poems, for the Month of Mary, Cloth. Our Lady's Manual or Devotions to the Sacred Heart of Mary, Cloth. Calf. Morocco. The Life of Blessed Margaret Mary Alcouque, a Religious of the Visitation of St. Mary; with a history of the origin of the Devotion of the Sacred Heart. By the Rev. George Tickell, S.J. 1 vol. 16mo, cloth, extra. Month of the Sacred Heart of Jesus, paper. Month of the Sacred Heart of Jesus, with Novena Preparatory to the Festival of the Sacred Heart of Jesus, Cloth. Manual of Devotion to the Sacred Heart of Jesus, containing Devotions for every day in the Month of June, Cloth gilt edge. Manual of the Sodality of the Sacred Heart of Jesus, Cloth. do. do. Enlarged Edition, Cloth. The Little Manual of Devotion to the Sacred Heart of Jesus and Spiritual Banquet, Cloth. The New Manual of the Sacred Heart of Jesus, Cloth red edge. Calf red edges. Calf Rims. Morocco Clasp. Morocco Rims. A Miniature Manual of the Sacred Heart for the use of Members of the Confraternity, and those who wish to practice the Devotion Cloth. The Paradise of God or, The Virtues of the Sacred Heart of Jesus, Cloth. Lectures upon the Devotion to the Most Sacred Heart of Jesus, by Very Revd. Thos. S. Preston, V.G. Cloth. Devotion to the Sacred Heart of Jesus, by Secondo Franco, S.J., paper. Catechism of Devotion to the Sacred Heart of Jesus, Cloth. Glories of the Sacred Heart, by Cardinal Manning, Cloth. Any of the above Books sent free by Mail on receipt of price. D. & J. SADLIER & CO., 275 Notre Dame Street, Montreal.