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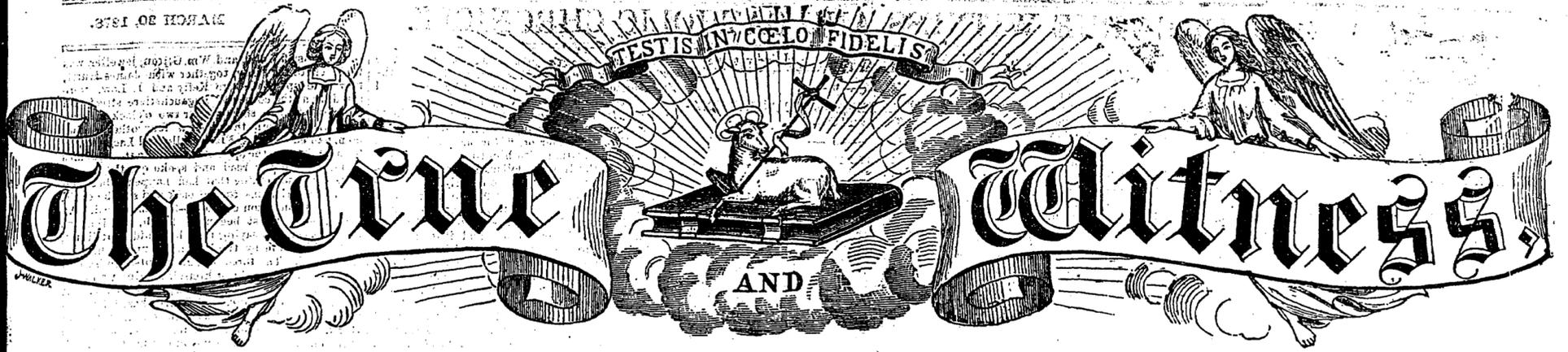
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CATHOLIC CHRONICLE.

VOL. XXVIII.—NO. 32.

MONTREAL, WEDNESDAY, MARCH 20, 1878.

TERMS:—\$2 per annum in advance.

ST. PATRICK'S DAY.

THE RELIGIOUS SERVICES AT ST. PATRICK'S.

SERMON BY REV. FATHER M. T. RILEY.

PROCESSION BY THE IRISH CATHOLIC UNION.

The celebration of the thirteen hundred and eighty-fifth anniversary of the death of Ireland's Patron Saint and Apostle took place yesterday, and was celebrated with none the less heartiness on account of the decision of the various Patriotic and Benevolent Societies to forego their annual procession as a mark of respect to the memory of the late Pontiff. Service peculiar to the day were celebrated in all the Roman Catholic Churches of the city, and at St. Patrick's with all the solemn grandeur with which it has been wont there to celebrate the Day. The Church was appropriately decorated. Over the central aisle was suspended a huge banner composed of green silk, on the one side illuminated with gold and containing a coloured portrait of the late Pontiff, and on the other side, which is composed of white silk embroidered with gold, the Irish castle and stag, with the motto "Ireland for the Irish." From each pillar of the Church depended gracefully two silk banners, one green and the other white; the latter bearing the "crossed keys." Above these banners were shields containing the following mottoes: "Erin go Bragh; Ireland for ever." "Our Religion; Our Institution; Our Rights." "Temperance; Benevolence." "To be United, is to be Strong." "There is Rome; there is the Church." "Go ye therefore,—teach all nations." A special altar was erected to St. Joseph on the east side of the chancel, adorned with lilies and illuminated with coloured lights; on the west side was an altar to St. Patrick surmounted with a statue of that Saint in the act of benediction, and clothed as a Bishop. This altar was chastely decorated, and had on either side a large cross and harp in green and gold. All the decorations bore emblems of mourning in sympathy with the loss the Roman Catholic Church at large has recently sustained. At Grand Mass the vast edifice was filled by the faithful to its utmost capacity, for some time prior to the commencement of the service. Punctually at 11 o'clock the clergy entered and took their seats in the chancel, the organ playing a selection of Irish melodies, commencing with St. Patrick's Day." Bishop Fabre officiated, assisted by Rev. Canon's H. Moreau, V.G.; T. Plamondon, Prim.; M. Mongeau, Archdeacon; and Rev. Father P. Dowd, P.P. Among the other clergy present, were Rev. Father Leclaire and Rev. Father M. T. Riley, assistant priests, St. Patrick's Church; Rev. Father's Callaghan, Hogan, and Lonergan. The Mass selected for the occasion, was Hayden's 16th, which was performed by a choir composed of 60 voices with organ accompaniment, and full string orchestra of 15 instruments. The solos were Miss McNulty, soprano; Miss Fallon, alto; Mr. T. O'Brien, tenor; Mr. James Shea, bass. Mr. Joseph Andrew Fowler, the organist of the church, acted in that capacity, and as director. The Mass, as a musical performance, was faultless, and was listened to with the deepest attention and delight by strangers from a distance, who attended the church for the first time as also the regular worshippers at the church.—Herald.

THE SERMON

was preached by the Rev. Father Michael T. Riley, of St. Patrick's Church, who selected for text, "John xv-16." "I have chosen you, that you should go forth, and should bring forth fruit, and that your fruit should remain." My LORD AND DEAR BRETHREN:—Each recurring year the grateful Irish of Montreal assemble in the sacred edifice on St. Patrick's Day to give public thanks to God for the national boon of faith so eminently prized by them. On this day Mother Erin tearfully addresses herself to her children dispersed throughout the known world: "Have pity on me, have pity on me, at last you, my children." With loving readiness their Irish heart responds with sympathy and overflows with warm feelings of affection for the country of his birth or that of his parents. In the sad affliction of beholding their mother bowed to death and in tears, her children recur to religion to express the pent-up sentiments of their hearts. The sanctuary is the exponent of her griefs and of her joy. Within its sacred precincts are emblazoned the "Green Immortal Shamrock," "Old Erin's Native Shamrock," with which our faith seems almost inseparably connected. To-day all else is laid aside. The one thought is Ireland. Here, upon the banks of the St. Lawrence; amid the wilds of the far West; under the burning sun of India the poor exile from a foreign shore fondly looks to that "Isle of Saints, the first gem of the sea." While he sacredly plucks the Shamrock from a foreign soil, he cuts many a flower from the garden of memory, and with it many a thorn. The land of the Shamrock will not, taken her place among the nations of the earth, yet she has a historical record that cannot be surpassed in glory, a past that will ever live. This past has made the theme of many, more worthy and better qualified to treat it than I, yet, can any here palisading with Irish blood be so flinty as not to throb with joy on St. Patrick's Day? Can any Catholic be so dead to the claims of Ireland's unmartyred Apostle as not to rejoice and be glad on this day, which commemorates his labours and his rewards? This is a religious, a holy joy, a joy that must find vent. In the temple of his religion have we this day assembled to express our joy, to renew the fire of our heart-love for fatherland. To this end let us dwell upon the vocation, mission and work of St. Patrick, and upon the permanent fruits of his preaching. The trite question of the birth-place of St. Patrick has been often and often treated, and the mouldy dust-covered volumes of ancient monasteries have been so frequently called into requisition, to determine this favoured spot, that I can but examine the different arguments and draw my own conclusion. Let us give to beautiful France this honour: Our Saint was born of Calphurnius and Conchessa, the niece of St. Martin of Tours, probably in

the year 372. At the age of sixteen he was taken captive and brought to Ireland, sold as a slave and by his master appointed to tend his sheep. The humble slave is here to qualify himself for his future career. His captivity is his novitiate where he is to train himself to hardship, to learn the language and study the customs of the people whom he is afterwards to evangelize. "God is wonderful in His works. In a vision he is warned of his liberation, and amid cold, hunger, harassing fatigue, after many days of tedious and interrupted travel he is restored to the fond embrace of his parents." He is now prepared to be chosen and to go forth. In another vision the voice of the Irish calls upon the holy youth to come and walk among them. Resistance to this voice would be resistance to God, and yet go without being sent he could not. The mission to preach in order to bring forth fruit should come from the authority constituted by Christ in his Church. He at once sets about preparing himself more immediately for the sacred duty. Fasting, prayer, deep study are among his exercises. Besides he uses means to thoroughly imbue himself with the purity and regular discipline of Monastic life. Auxerre and Linn were the schools in which he perfected himself in all the virtues that distinguish the good pastor. At length he presents himself before the successor of Peter, Celestine and armed with the commission of Rome, the mother of churches set out in 432 for Ireland. Other missionaries had preceded him thither; but the hatred of princes, want of knowledge of the language, and other untoward circumstances, compelled them to leave the country; and to St. Patrick was the glorious privilege reserved to conquer this choice portion of God's people and bend their sturdy will to the sweet yoke of the Gospel. Before examining his work let us take a cursory glance at the materials upon which he had to operate. God often sends human means to compass His ends; by many and various inspirations of His grace he moulds the earth to receive the faith, proportioning these graces to our words and to our co-operation. We have reason to be proud of Ireland's condition even under paganism when we compare it to other pagan lands. Previous to the full sun of Christianity illuminating the distant isle, the borrowed light of the natural law shone with comparative brilliancy. The Irish were essentially a religious people; they, following that light which enlightened every man that cometh into this world, were led to believe in not only a supreme wise being, but in one that was essentially holy. Polytheism was indeed their idea of the Divinity, but never did they descend to such depths of degradation as to deify wood and stone, and still less were they ever so besotted as to pay Divine honour to their very vices, as other nations had done. As St. Paul says: "They did by nature those things that are of the law, these not having the law were a law to themselves." (Rom. ii. 14) Among what people were the priests—those that offered sacrifice, the essential act of religion—more respected than were the Druids and priests among the Irish or Scotch? Religion was so innate in their hearts that it permeated all their relations, but which, devoid of the guiding light of true faith, engendered superstition. Many of their actions morally good did not merit supernatural recompense, yet they prepared their hearts kept them free from those vices that seal the eyes of the soul to the rays of God's grace. To their religious rites and observances they adhered most tenaciously; their nationality and their religion were almost inseparably wedded together; an enemy of the one was the enemy of the other, and with equally jealous eye did they guard both. We can then judge of their unflinching attachment to Druidism when we reflect upon their warlike nature. Even from the most remote period of her known history did Ireland scorn the encroaching steps of the invader, and adopt every military precaution to prevent his even landing upon their island. The argument of the pike long exercised a salutary influence upon intruders. Such then are the hearts that their former captive seeks to conquer, valiant hearts, jealously religious and patriotic. Patrick with his companions lands and sets about the work of his Master. Miracles seal his apostolic preaching and conversions follow. But "to hear the lion in his very den," he must strike at the very heart of the nation assembled, that the arteries may circulate the good tidings to every part of the island. The occasion of the annual meeting of the Kings, Chieftains, Druids and Priests at Tara, the residence of the Kings, is a fitting one for his purpose. Thither came the representatives of the civil and religious polity of the Provinces, and thither also came Patrick. The usual bonfire is lighted, and, either through ignorance of the law, or perhaps, the more effectually to procure an interview, Patrick kindles his, a happy forerunner of the flame of love for the true God that he is to kindle in their hearts. Summoned before the assembled kings and Druids, he fearlessly shows himself the apostle. Nature yields her tribute to her author, Ireland's soil waits its aroma to Heaven, the dear little shamrock serves to aid belief in the Trinity. The good fight was begun, the conquering hero marches onward planting the standard of "the crucified" upon the ruins of Druidism. Priests are ordained, and bishops consecrated, to further the good work. Cathedrals, monasteries, schools, began to stud the whole island, and at the death of St. Patrick, in 493, Ireland was mostly Christian. He had run the race, he had fought the good fight, he had planted the faith, he had brought forth good fruit. Has this fruit remained? This we shall now see. The brightest jewel in the crown of the electors over Paganism was Faith, that brilliant gem that has since shed its lustre over the whole globe. For where is the country that has not an Irishman within its bounds? Providence has at least so permitted that by the emigration, voluntary or compulsory, of the Irish, the seed of Faith should be disseminated and take root everywhere. Their forefathers scrupulously adhered to their religion, succeeding generations have tenaciously clung to the faith when despoiled of all else. Witness as an instance, the notorious irreligious movement, of the 16th century; one thousand years before Patrick's preaching, Germany, England and Scotland had all sickened under the poisonous breath of the reform, which emanating from an adulterous King, seemed about to sully Ireland's virgin soil. This is too much to suffer;

they raise a oft the standard of faith, nerved to do or die. The phalanx of pure Irish hearts will brave the storm—these are impregnable to the shafts of vice. Henry's divorce from Catharine led to his divorcing England from the Catholic Church, and at the instigation of the crafty Cromwell law stepped this seed of damnation and destruction in the blood of Moore and Fisher. Ireland became an object of charitable solicitude for the cunning master of Henry, and the "saint and soldier" induced the King to shed the light of the reformation upon the benighted country. Certainly no country needed reform so sadly as did Ireland; she held steadfast to the antiquated faith of St. Patrick; she acknowledged as head of the Church the same Clement VII., that refused to put asunder what God had joined together—that preferred right to might, truth to error, virtue to vice, matrimonial unity to polygamy and impurity, female innocence and dignity to overbearing male tyranny and oppression. Thence to the time to rescue this beautiful island from the thraldom of Rome, to induce it to accept the boon of Henry's supremacy. True! one, and but one (thanks to God and the prayers of St. Patrick,) was found among the bishops base enough to disgrace his Episcopal character, to sell his birth-right, to become a recreant traitor. The glorious primate of the See of Armagh sends her Archbishop Cromer at the head of the clergy to stem the headlong course of the sacrilegious usurpers. The laity rally under the leadership of Fitzgerald and O'Neill to maintain their rights against the minions of Henry, whose reign, it is said, would serve as an original if the portrait of tyranny were lost. Hard upon repeated defeats follows confiscation, high-handed robbery, hewing down of the crucifix, defacing the monuments of the dead, still the voice of the noble clergy bade the people keep intact their faith, which might be slandered and persecuted, but not destroyed by others. In a word, the English Government of that time employed force and violence to induce the Irish clergy and people to accept the various phases of the Reformation; and from first to last the Irish clergy and people in a body resisted and finally triumphed in their determined opposition. Victory perching upon the standard of the cross, bid defiance to the enemies of the shamrock. Think not that this staunch adherence of the faith came from a stiff-necked stubbornness in the character of the Irish, which, fed and strengthened by persecution, might break but would not bend. Than the Irish no nation possesses a gentler or more generous nature. The finger of God was here, and seemed to have blessed the island as the nursery of the faith, that choice seed might thence be wafted over the earth to germinate into the vigorous, wide-spreading tree which the world now nestles. Blessed be God for its fruition. Adversity had strengthened, prosperity did not weaken their faith; the plant prospered in a genial and grateful soil. Comparisons are odious, yet history's luminous pages are but the reflex of our thoughts when they prove to us that Ireland was never craven. As well when science planted her beacon lights upon Armagh, Bangor, Clontarf and Lismore, as when the hedge school and subterranean cloister noisily gave forth their treasures, the lamp of faith was kept constantly trimmed and replenished. As the vestal fire, this was never allowed to die. The violent storms of antagonism, or the gentle zephyr of encouragement equally fanned its flame, brightening as they fanned. In sorrow the faith was cradled, and in joy it waxed strong, and in sorrow again still stronger. War and peace solidified its foundations, friendship and hatred gave it vitality. Sully not its virgin robe, violate it not, within the sacred precincts of the heart it seems to slumber or to die. Oh! it still lives, and lives an earnest, an active life, it is enthroned within an impregnable fortress. Iron may batter, swords may gleam, scaffolds grimly smile, death embrace, but faith triumphs even in the grave; no tyrant or bigot has ever yet dug grave deep enough to confine it. When the grave shall yield its dead—when the world shall stand a culprit before the Judgment Seat of God, what charge will be justly urged against it for nations have their sins as well as individuals? What the plea for condemnation? What for acquittal? Is it that the keels of their merchantmen have furrowed the waves of all the seas?—that they glided victoriously over the waters of the earth?—that they have produced a galaxy of patriots—starry names that glisten in the firmament of the world's history?—that they swayed the destinies of millions?—that under their guidance Liberty had built her grandest temples, erected her holiest altars, dispensed her richest blessings, enacted her wisest law, established her freest institutions and achieved her highest triumphs? Other nations may offer these or such like pleas; but there is one nation, one race, one people, that will unfold no tale of saintly glory, claim no crowning power, swaying modifying, guiding the destinies of an unwilling world; no mighty armies dictating laws to enslaved peoples; no mighty fleets sweeping the seas and dictating laws to the nations to the ends of the earth. These were advantages in time—but time was—time shall be no more—eternity has dawned, to set—never! This one race, this one nation will then look down the ages and see glistening at every step of its history the pearl that will purchase reward. The apostle St. Paul, after his long and useful career, offered but one title to God's inheritance: "I have kept the faith." That race will be the Irish—the Irish that nation; that people the children of the apostle St. Patrick; that they have kept the faith. Under the special providence of God, that which drew down upon them the blessing of perseverance in the faith, was the purity of Erin's sons and daughters; this beautiful Lily ever opened its delicate petals to be kissed by heaven's dew, to exhale its sweet fragrance around and about ascending as in cense to the Virgin Saviour. In the sunshine of God's grace the true virtues of faith and purity, planted in the Irish heart, thrived and blossomed their brightest, giving and receiving mutual nourishment. Hence, Ireland has never given birth to a heresiarch, though she has cradled thousands of virgins. Wherever heresy has grown up we can generally trace its root, primarily not to the mind of the heresiarch refusing to yield the submission of his intellect, but to the bad heart already corrupted by lust. Unnecessary, is it here, to substantiate this assertion by proofs. To remain an obedient child of Mother Church would place too great

a curb upon his unbridled passions, and hence he endeavours to bespatter her stainless robe, to defile it beneath his feet, lest it should haunt his dreams of sinful pleasure. Lust is the gangrene of faith, and, alas! too often has it undermined in individuals this foundation of the other virtues. Ireland's purity has nursed her faith, and, both inseparable, have ever hovered over the Island, attracting the smiles of the Almighty, warding off the pestilential breath of heresy and schism. The keystone of that grand arch that girds Ireland and the Irish has been an unwavering fidelity to the head of the Church. Where Peter is there is the Church. The clear fountain of faith is here unimpaired by poisoned breath; the soul of the virgin bride is here without spot or blemish. From this source of unity should drink and drink copiously all that desire to be united with the Church, with Christ, with God. The Irish Church intuitively realized this necessity. What would avail her fidelity or her morality unless fostered and regenerated by the mother of churches, ancient but ever fresh, old but unwrinkled? In those days that tried men's souls, when her temples were desecrated, her altars razed, her sanctuaries polluted, her monasteries pillaged, her convents sacked, her bishops and priests tracked and hunted down like wild beasts—when the holy sacrifice and to be steadily offered with the broad canopy of heaven as the only shelter, or perhaps, under the shadow of a protecting cliff, the winds chiming the music so sweet to the ear of God, the grateful love of a people faithful in affliction—when the sorrowful joy depicted upon their faces well spoke the mingled thoughts that rushed upon the mind too warm an fact to find expression, in that state in which language ceases to have a function—when education became a crime, and the schoolmaster for the first offence was banished, and for the second hung as a felon; in those days, I say, a comforter was needed. Let us draw the veil of forgiveness over this infamous Penal Code, the more difficult the effort, the more meritorious the act. Edmund Burke, not a Catholic, speaking of this code, says it was "a machine... as well fitted for the oppression, impoverishment and degradation of a people, as ever proceeded from the perverted ingenuity of man." Rome was not then deaf to the wail of the almost orphaned nation. By various privileges and relaxations of discipline she helped Ireland to keep alive the fire of faith. Within the recollection of many of you, a sad page, containing volumes of harrowing details, has been added to the history of the dear land. The year 1847 is written in letters of blood upon the records of eternity—let us leave its painful recital of the Eternal. The anguish of his Irish children in those sad days found a responsive echo in the heart of the father of Christendom. Rome provided for Ireland in the fifth century and in the sixteenth, and has not been forgetful of her in the nineteenth. Nor is grateful Ireland slow to testify her appreciation of Rome's solicitude. Whence the gloom that to-day enshrouds our annual rejoicing? Whence the sorrow that haunts us on our festive day? The grave has closed upon him we loved, death has severed from us the great, the saintly Pius IX. The father is dead, a whole people is in grief. What more appropriate, what more convincing proof is needed of your loyalty to the Chair of Peter, of your filial attachment to the person of our late Holy Father, than the action of the various Catholic societies on this day. Sacrifice in the test of love. The mother soil is bedewed with tears, faithful to your origin you also sympathize? Rome's loss is Ireland's loss—in weal and woe Erin has ever turned to the Papacy. True this union was sometimes impelled. Divisions upon points of discipline dropped out at various times from the differences in disposition, and especially from differences of nationality among her hierarchy, and they even, sometimes, became bitter, fostered by the civil power which sought to tamper with ecclesiastical appointments. Yet perfect unity was again restored, and side by side with the Norman fell the Celt or Milesian, sealing with their common blood their common faith. The heart of the Western Isle should throb in unison with that of the whole Christian world, or as Teaso sings, "The concert of Christendom was completed by the Irish harp." Rome's watchful, paternal eye has ever been upon Ireland from Celestine to Pius IX, and Erin's filial love for Rome's Ruler has been sealed by Irish blood upon Ancona's crimsoned field, and by the Irish heart of O'Connell at Rome. Each succeeding age has riveted this union the more closely Ireland's faith and her allegiance to the Sovereign Pontiff, cementing and becoming more and more inseparable the more violent the persecutions of his enemies. To-day thousands of her bravest sons but yearn to dash from his place the son of the robber-king, and expose him to the world as an example of God's dire vengeance. Did that loving Father but consent to such a proof of filial love, Irish hearts would now, as before, offer themselves as holocausts upon the Altar of Justice, to purchase by their own blood the spoiler's downfall. Such has not been asked, such may not be accepted—a just God will in his own good time come to the rescue of the successor of his aged and saintly vicar. The well timed protests of the past will then become the grateful *Te Deum* of a whole world. Especially will the children of St. Patrick hail that day with unalloyed joy, and it is this hope alone that tempered the bitterness of the chalice that our Holy Father seemed drinking to the dregs. These then are the reasons we assign for the permanence of the fruit brought forth by St. Patrick. Ignorance—crime—bigotry are pat-words in the mouth of some who are supremely ignorant even of the geographical position of the country when they speak of Ireland. The pen of the historian portrays, but monuments speak the history of peoples. The ivy-crowned ruins, the sacred relics of massive abbeys, whose halls, once resounded with the echoes of science in its zenith; whose grand corridors felt the tread of Europe's wisdom, whose towering spires heralded forth the nursery of learning, whose every stone seems even to-day breathing the hallowed breath of Ireland's scholars. Ignorance, forsooth! Their minds have been nursed upon the poison they imbibed from sensational novelists, or hired agents of Ireland's enemies, who

have ever drawn the most hideous pictures of the cunning, bloodthirsty Irish villain, dyed in the most revolting crimes, fearing no danger, daring all. Let them but linger awhile in a more purified atmosphere, drink from healthier streams; let them read from just authorities, and such as would plead not guilty to the soft impeachment of unduly favouring down-trodden Ireland. The ivy-crowned ruins are silent monuments of a people reared under the civilizing educating influence of religion, of a religion that trains the heart while it develops the mind—victims of time they generated conquerors; born of decay they generated life. Where were the germs of talented European minds brought to their full maturity between the 8th and the 11th centuries? When all other nations seemed eaten up by the ravages of war, when their sons knew no mightier weapon than the sword, Ireland peacefully was nursing the arts and sciences. To-day talent in its most brilliant phases, intellect of the brightest order are, to say the least, equally the possession of the Irish as of other peoples. The idealism and inspiration coming to them from the Milesians or Scotts, oriental in liveliness, was well tempered and shaped by the insulated position of their country, which gave to their minds, already enlightened, a sturdy, firm character, that has ever made them, in the various spheres of social and professional life, our honour and our boast. Need you blush at looking at your own contemporaries—in the Hierarchy, an England and a Hartzler—or another, a true Irishman, eminently Irish of the present time, a noble type of the Irish Bishop, and who was identified himself with your own Canada—the illustrious Bishops of Arleigh? Noble names indeed! The bar has its galaxy, whose ruling star is an O'Connor; brave swords never blushed from scabbard than those of the MacMahons of France, of the O'Donnells of Spain, of the Nugents of Austria. We ask ourselves—Is the Irish Catholic bigoted towards Protestants? In the sense that he adheres, with all his characteristic warmth and tenacity, to what has been taught him by his "Soghath Aroon," to what has been watered by the blood of his ancestors, to what has come down to him from Patrick, the Apostle of his race, to that doctrine preached by him than which no other should be believed were it preached by an angel from heaven—in this sense he is bigoted. Consider the affection of a warm-hearted people for all that was left to them. Confiscation, ejections, famine, persecution had been their chalice of sorrow; the great consolation of the mind, untrammelled study, school advantages had been refused them. Their faith was the gold tried in the crucible of bitter, religious hatred—of this they were jealous, scrupulous to keep it pure and unblemished. This was the pearl of great price to procure which they sold all that they had. Why not then be anxious about it? Why not guard against all danger of being despoiled of it? Yes, in preserving his own faith the Irish Catholic is bigoted; but in taking upon himself to say that any individual who differs from him in religious belief is destined for hell, and that he is a devil incarnate upon whom the infinite mercy of God cannot be exercised, he is not bigoted; he judges not that he may not be judged. Among her patriots, benefactors and honored sons, Ireland numbers many Protestants. Is Grant remembered? Is the memory of Emmet still fresh? These were Irish Protestants; with Irish Catholics their names are household words, their deeds of patriotism a sacred trust, religiously treasured up in their hearts and transmitted from father to son as a precious inheritance. Glad would any Irish Catholic be to kiss the resting place of their ashes. Bigotry, an unwillingness to yield rational and intelligent submission to Truth, is foreign to the Irish mind. Were it otherwise, what would have resulted from the mission of St. Patrick? The good fruit, then, of St. Patrick's preaching still remains. Wherever a true Irish heart pulsates at home or in a foreign land it throbs with love for the Cross and the Shamrock. The spirit of faith lives and breathes quick, and where it lives, it has a bold word to speak, a sharp sword to draw, a brave hand to strike, a noble life to give in its defence. Irishmen, Catholics, prove not faithless to your sacred trust. In action, realize that you acknowledge no peers in your love for Erin, in your love for the faith of Patrick. Keep alive the flame of this two-fold love that Saints have nurtured with their blood. May God weld inseparably together in your hearts religion and patriotism.

EVENING SERVICE.

the Rev. Father James Callaghan, of St. Ann's Church, preached an eloquent sermon suitable to the day. The musical portion of this service, under the direction of Professor Fowler, was also very grand and impressive. It consisted of the solo "O Salutaris," sung by Professor Couv, recently from France, and who is said to bring with him a high reputation; "O Sancti Patrice," duet by Mr. J. Shea and Mr. T. O'Brien; the "Ave Maria," solo by Miss Alice Compton, who bears a favorable reputation, and the "Tantum Ergo," arranged by Professor Fowler to the "Pope's March," and sung by the full choir and an addition of 60 youthful male voices from the Schools.

THE PROCESSION.

Shortly before two o'clock the Irish Catholic Union, wearing their regalia, and headed by the Bande Villa-Marie and a private band, proceeded on their annual procession, headed by their Grand President, Mr. McEvelev. The procession was some 3,000 strong, comprising 14 separate divisions, under the direction of their respective Presidents and mounted Marshals appointed for the occasion. The route taken, from St. Patrick's Hall, was along Craig and up St. Lawrence main street, along St. Catherine street, down Papineau road, through St. James', St. Mary and Notre Dame streets, down McGill, along Wellington to Point St. Charles; thence back to Victoria Square, where brief addresses were delivered by the

CONTINUED ON EIGHT PAGE.

SHEMUS DHU, THE BLACK PEDDLER OF GALWAY. A TALE OF THE PENAL TIMES.

CHAPTER XXXII.—CONTINUED.

"Villain! will you rob me of my child?" cried the hermit, rushing between D'Arcy and Eveleen; but his effort was unable to liberate his child from D'Arcy's grasp. "Oh! D'Arcy, spare me this blow. I will give you—I will tell you all. Spare the honor of my child."

noise or sign of life about, resolved to cross the wood by the same way Harrison's servant came. "By—" he whispered Harrison, "our adventure has taken a strange shape, and one I did not expect. I would give a thousand pounds that we were now on our good steeds. We have a wonderful way of half an hour's labour before that; and I fear, in the meantime, the country will be alarmed by that cursed peasant and the hermit's imp."

SHOOTING OF CATHOLICS. NIGHTLY ATTEMPTS AT ASSASSINATION. PUBLIC INSECURITY.

We take the following reports of the late shooting affrays from the Herald: "The attempted murder of the young man David Caray, or Carey has excited the greatest interest, and in the minds of all right-thinking members of our community the great sympathy for him and his widowed mother in this present critical state; and the sincere hope that the would-be murderers may be detected, convicted, and punished according to their deserts, as an example to all others who may be tempted to acts of violence against the liberties and lives of their fellow-citizens."

and again. I met the prisoner James Irvine, there twice during the last six months. I know the other prisoner, Stormont, very well by sight, but I have not spoken to him very often. I saw the prisoner, Irvine, on Monday night last. I spoke to him at a meeting of Young Britons. We just said: "Hello!" to each other, or "How are you?" I had no other conversation with him then. This was at a meeting at the Hall in Dollar street. I was at a meeting of Orange Young Britons only in the evening. I left the meeting about 9 o'clock, or a little after, and I went straight from there to Kearns' place. I remained in Kearns' house until eleven o'clock. I walked home slowly, and it took me 20 or 25 minutes to walk from Kearns' house to the corner of Campeau street. I met no one that I knew, except the watchman Kelly. I met a policeman between St. Lambert's Hill and St. Gabriel street. I met the watchman before the shooting took place. It was about a minute or two after I left the watchman, when I heard the shooting. I would have seen the watchman had I turned round. He was going West and I was going East. I saw the flashes of the shots, but not of the first. The first firing that I heard seemed to be in Jacques Cartier street. I cannot say the number of yards—I think I was about 15 feet or 20 feet from the men when the last shots were fired, the flash of which I saw. The two men who ran after the said Caray wore dark clothes, and appeared to be thick-set. I swear positively that I could not recognize them. I did not meet or speak to either of the two prisoners during the evening of the 15th March.

Hurst, brass-finisher, and Wm. Gilton, jeweller, was to the effect that they, together with James Hurst, now in hospital, George Kelly and J. Low, were standing at the corner of Laguchetiere street and Papeau Square, shortly after two o'clock, waiting for a friend to join them, when four other young men, named Harkins, Fitch, Kelly and Lacey, came towards them on the opposite side of the street, James Hurst crossed the road and spoke quietly to said Fitch about something that had happened between them, when Harkins turned back and said he could beat any Orange son of a b— in the crowd. At that Robert Hurst began to laugh, and Harkins crossed over, and saying that he could beat Hurst, took hold of him by the legs, and dumped him on the ground. The three others shouted to him to beat Hurst, and he threw himself on Hurst and bit his nose. When Hurst's friends pulled his assailant off, Lacey drew a knife, and Kelly chased Lacey as far as the market. Harkins followed in pursuit of Hurst, who dodged him, and ran away. Just then some one shouted out to "look out for the knife." Hurst was at this time standing about midway between the market and the corner of Laguchetiere street. It was then that the defendant appeared on the scene, stripped off his coat and made for Robert Hurst. Harkins joined in the pursuit. Hurst ran away as far as the corner of Laguchetiere street, and caught hold of the telegraph post for the purpose of swinging himself round the corner, when Beatty caught him by the wrist and struck him in the face several times, but Hurst did not "feel" the blows, although he saw them given. Witness pulled off his belt in self protection after Harkins had bit his nose and made at him again, but he did not strike at Harkins' head. Harkins used no stones that day, nor did he hold any pieces of iron or other hard substance in his hands.

(TO BE CONTINUED IN OUR NEXT.)

Richard Dillon, printer's apprentice.—Knew Prince, the last witness. Met him on St. Catherine street, near Colborne avenue, last Monday with a crowd near witness did not know, with the exception, perhaps, of one person besides Prince. Witness started talking, and said Gardner was arrested; that he had heard that three chambers of his revolver were empty, and said, "Then he must know something about it." Prince replied that it was not Gardner, but a man named Spence that shot Bell, and that Gardner lent his revolver to Spence. Some of the crowd then said, "Mind yourself? you will be getting into trouble."

THE CASE OF JOHN GUNNING BELL.

Evidence in this case was proceeded with at 2 p. m. Detective Joseph Riche, of the City Police Force, deposed as to the arrest of the several prisoners, and in cross-examination by Mr. Duhamel, of the firm of Pagnuelo & Duhamel, counsel for the defendants Joseph and William Gardner, he testified that he found no firearms on either of the Gardeners when arrested, but that a revolver found in their house was loaded in every chamber.

Richard Foster, 16, labourer, deposed:—On the night of Sunday last, I saw John Gunning talking to Mrs. Bray. R-turning to Laguchetiere street I heard shots fired, and afterwards I heard that Bell was shot. Half an hour before the shooting I saw a man named Charles Beattie in the crowd. I cannot say if it was the crowd that shot Gunning. I did not see him run, and I did not see him after the shot was fired. He belongs to a crowd that lives down in the Quebec Suburbs. I mean to say by "crowd" that he belongs to the same crowd that is believed to be implicated in the shooting of Gunning.

Questioned by John Stormont: Q. Did you see me last night? A. No, I did not see you to recognize you. Q. How long ago is it since we had any words? A. About a year ago. Q. What did you have me taken up for? A. On suspicion. Questioned by James Irvine: Q. Are you positive that I am one of the parties who ran after you and shot you? A. You are one of them. Q. How was I dressed? A. You had a black pea-jacket on. Q. Had you an ill-feeling against me lately? A. No, I had none. We had some words about Christmas time, but that was dropped long ago. Q. Had you drunk anything last night? A. No, I have drunk nothing since last November. Q. Did you ever threaten what you would do to me to any one else? A. I did not.

This closed Carey's examination. The prisoners were removed to the Police Court, where His Honour discharged John McNaughton from custody, and took his deposition respecting the occurrence. John McNaughton, 18, printer deposed—On the evening of 12th March, at about 11.30 p. m., I was proceeding home on St. Mary street. When between Dalhousie Square and Campeau street I met Mr. Kelly, the watchman, coming in the contrary direction. I bade Mr. Kelly "good-night," and he did the same to me. I had not gone ten paces down St. Mary street after leaving the said Kelly when I heard several reports of firearms coming, so far as I could judge, from Jacques Cartier street. I went so far as the corner of St. Mary and Campeau streets, and stood there for a while, and whilst I was standing there I saw three men coming from that part of Jacques Cartier street situated between Craig and St. Mary streets, and running in the direction where I stood. One of the three men was hit by the two others, and so far as I could judge he was running for his life, and the two other men running after him, discharged fire-arms at him. When the man who was pursued, as aforesaid, came near me, I recognized him as one David Caray, a labourer of this city, and he passed between me and ran down Campeau street as hard as he could. The two men who followed Caray were coming along about the centre of St. Mary street. Caray was distant from them about 10 or 15 feet; Caray crossed the corner first, and ran down Campeau street, and his two pursuers went round the corner into the middle of Campeau street. They severally fired a shot in the direction of Caray. I know the two prisoners, James Irvine and Thomas Stormont, now present, and I swear positively that it was impossible for me to recognize the two men who were running after Caray, by the way they ran, because I ran one way, and they the other. I know the prisoner Irvine. I have known him for a long time, and am an intimate friend of his brother. I have been in his house almost every week to see his brother. I have not the most remote suspicion that the prisoner Irvine was one of the parties who pursued the said Caray. I was coming from seeing a friend, Mr. William Kearns by name, who keeps a saloon on Braig street, between St. Urban and St. Charles, Borrowmees streets, I go there now

THE CASE OF DAVID CARRY.

John McNaughton, printer, cross-examined by Mr. Greenshields—Stated that he was positive that each of the two men who were running after Caray fired a shot down Campeau street. Q. Did you say to Detective Lafon when he arrested you, "I am innocent; I was there at the time of the shooting; I spoke to Kelly, the private watchman; I will tell the truth rather than suffer for others?" A. I did.

Q. State what you mean by these? A. I meant to say that I was innocent and that I saw the whole affair. The reason I said that was on account of being arrested by Detective Lafon. I did not mean that I knew the parties. Why I recognized Caray and not the others was because Caray passed between the telegraph post and me and almost rubbed against me. The others were from 15 to 20 feet from—that is to say, they were in the middle of the road. They fired from the centre of the street and did not come to my side of the street after shooting, but ran across to Woodyard lane and I lost sight of them.

Emilion Senecal, painter, residing at the corner of St. Mary and Campeau streets, heard shots fired from the direction of Jacques Cartier street, and heard some person cry "Murder! Murder!" Witness threw up his window and looked out and saw three men running from the direction of Jacques Cartier street towards Campeau street, on St. Mary street—the first one seemingly pursued by the others. Did not identify either of the parties.

MONDAY.

This case was proceeded with at 12 noon. Denis Kelly, night watchman of stores on St. Mary street, deposed as to what he saw of the shooting—the same in substance as he related to our reporter on the night of the attempted murder, and already published. Both the pursuers appeared to be young men. One appeared to be attired in dark clothes. Witness saw nothing distinctly from where he stood. Adjourned until to day (Wednesday) next at 2 p. m.

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EDUCATION.

EXHIBITION AT THE CHRISTIAN BROTHERS' SCHOOL, KINGSTON.

Last (Tuesday) evening a grand exhibition of a literary and musical character was given by the pupils of the Christian Brothers' School, which was densely packed on the occasion, large numbers having to go away unable to obtain even standing room. The school-room was finely decorated, and there was a raised platform at one end, which was fitted up with scenery, and curtains like a regular stage. At half-past seven the proceedings commenced by Prof. Oldham (who acted as musical director) playing the "Flowers of Eden," by Zickoff, and then the curtain rose on the pupils, who sang very nicely, the hymn "Come Holy Ghost." Master Peter Rooney then read a well-written essay on "Pope Pius IX.," which was admirably delivered. Master John Cunningham sang "Twas like a spring's sigh," which was followed by a very pretty dialogue, entitled "The Boy King." The King's part was well rendered by Master C. Hayes, and those who wished to be his councillors were represented by Master J. Halligan, W. Meagher, P. O'Neill, H. Cople, J. Flanagan, C. Swan, H. Loftus, F. Huxley, A. Jennings, W. Flanagan and E. Branigan. This piece was loudly applauded. Master Henry Fitzgibbon sang, in good style, "Erin weeps forsaken," after which a comical little fellow, Master E. Mullen, recited a piece entitled "Self-conceit," in a most self-conceited manner. Mr. W. Kealey sang and whistled "The Mocking Bird" splendidly, as he always does, and gave much pleasure thereby. Master J. O'Reilly recited, with great vigour, an extract from an oration entitled, "The Power of Habit," showing considerable declamatory power. Mr. Oldham then played an admirable medley of Irish airs, which was received with enthusiasm. A chorus, "We're kneeling by thy grave mother," was then sung by Master J. Neilligan, P. Hildley, P. Scanlon, F. Huxley, J. Halligan and W. Cunningham, and was accompanied by a beautiful tableau, entitled "Mother's Grave," representing two boys weeping and praying over the grave of their mother, three angels appearing in the background. The tableau was well conceived and worked out.

Part second opened with a solo by Master T. Powers, "The Meeting of the waters," which was sung with an amount of confidence almost professional, and was very fairly done. Masters J. Crowley and J. Power rendered a dialogue between Alexander the King and a Robber, in which the latter gave the King some good lessons. A merry chorus, "The Sleighting Glee," was next sung by the pupils; and this was followed by "The Grammar Class," conducted by Master H. Fitzgibbon, the class being composed of Masters W. Kennedy, F. Dolan, J. Cunningham, T. Ely, J. Farmer, D. Egan and D. McGeein. There was a great deal of fun in this piece, and several of the boys threw a considerable amount of humour into it by their remarks. This was followed by a trio "Let us ever be happy," by Masters J. Crowley, J. Cunningham, and J. Leahy. Master Fitzgibbon then read an amusing paper on "Oddities," which was well received. Mr. Kealey contributed two comic songs in his usual style, giving much satisfaction. The musical portion of the programme closed by the pupils singing "God bless our Pope." Then followed a debate on the question—"Resolved, That the life of the soldier is subjected to greater hardship than that of the sailor." The affirmative side was taken by Masters E. Fitzgibbon, F. Dolan, J. Power, P. Bedmond, J. Cunningham and P. Rooney; while the negative was argued by Masters W. Kennedy, J. Huxley, P. James, D. McGeein, T. Ely and D. Egan. The debate was conducted in a very creditable manner, and after all the arguments had been advanced, the Committee appointed to decide the issue (consisting of Bishop O'Brien, the Mayor, and Messrs R. Gardiner, J. A. Karch, and J. G. McDermott), rendered a decision in favour of the affirmative side. His Worship the Mayor, in announcing the decision, spoke in a very complimentary strain of the proceedings of the evening. Messrs S. Woods and W. G. Kidd also spoke favourably of the exhibition, and the entertainment closed about 10:30 by the playing of "God Save the Queen." Brother Halvard and his coadjutors are to be heartily congratulated on the success which has attended their recent efforts to amuse the parents and friends of the boys attending the school.—Daily News.

A "PEACE" MEETING.

MR. BRADLAUGH ROUGHLY HANDLED.

To those who are so fond of sneering at the Irish because they differ among themselves the subjoined may not be agreeable:—

The scene at the peace meeting in Hyde Park on the 24th was a very animated one. Mr. Auberon Herbert had scarcely begun to speak when an attempt was made to break through the crowd to the speaker. Mr. Bradlaugh called his supporters, and succeeded in preventing any intrusion into the ring. But there was evidently great difficulty in holding the ground, and Mr. Herbert, snatching off his spectacles, jumped from the table exclaiming, "They must have more help." The instant he was seen a rush began in the front of the ring; and two Turkish flags, apparently spiking from the ground, were seen waving on the outskirts of the crowd. There was a cry, "Down with the flags," and in a second nothing was left of them but a few tattered bits of cloth hanging to the poles. At this moment a large body of men, certainly numbering some hundreds, rushed down the opposite slope, many of them waving walking-sticks in the air. There was a crush, a swaying to and fro, a hurried run of the rosette men to the point of danger, a cry to rally to different points from the different leaders, and then the thin rosette line wavered, bent, broke, and an irresistible wave of men swept everything away. The table was smashed under foot and the chairs utterly disappeared. Mr. Stokes and his red ribbon vanished in the dark mass; the rosette men went whirling away in eddies of the crowd, and in place of the orderly ring and the quiet crowd of a few seconds before, there was nothing but a bustling, swaying, shouting mob. Mr. Bradlaugh jumped from the table as he saw the rush, and flung himself into the thickest of the fight. Slaves were drawn, but nobody seemed to care to begia, and though there was waving of truncheons and shaking of sticks, the crowd swayed to and fro, content to taunt the "peace" party with their failure and to ask sneeringly why they did not order Round Mr. Bradlaugh a small knot of friends gathered, joining arms where the pressure made that possible and broke a little of the crush. It is due to these men to say that they showed no disposition whatever to break the peace; though they had some excuse in the trampling mob, or to break heads, though they had their truncheons drawn. Outside this small party were a host of well-dressed young men, waving sticks, and pressing with all their might to rub the bare head and grey hair of Mr. Bradlaugh; showed the centre of the fight to be the crush at this time was tremendous. One did not move individually, but in a lamp, and the trampling of heavy boots on "favorite" corners, pleasantly varied by kicks anywhere below the knee from men endeavouring to disentangle their feet from some curious complication below, made the few occasions when the crowd lifted one boldly into the air a welcome interlude in the whirl.—Pall Mall Gazette.

CATHOLIC NEWS.

REFUSAL.—Just before Elle. Therese Prevost Paradol, the second daughter of the brilliant writer took the veil, her friend, Baroness James de Rothschild begged her to reflect maturely, telling her affectionately that if she did not feel a very decided vocation for the religious life, and preferred the world, the Rothschild family would give her a dowry of \$60,000. The young novice replied that she was resolved to devote herself to God, and soon after took the vows at Autueil.

THE CARDINAL ARCHBISHOP OF DUBLIN and his suffragans have issued a pastoral letter on the education question, which may well commend itself to the attention of our rulers. In a comparatively brief space they trace the history of the penal laws against the education of Irish Catholics, and the disadvantages under which Irish Catholics, as compared with Irishmen of other denominations, still labour; and they explain that they enter into those topics "in order that, in any scheme which may be proposed for intermediate education, or for any other branch of education in this country, people may understand the vast amount due in this matter."

THE EDUCATION QUESTION.—A special committee of the Catholic Union of Ireland has been working with great energy to advance the cause of Irish Catholic education. Arrangements are in progress for eliciting a great and influential expression of lay opinion on the matter, and for bringing it under the notice of the Government. The movement is, no doubt a good one, and well meant—but, many excellent Catholics are speaking of it with disparagement, inasmuch as the opinion of Catholic Ireland ought by this time be pretty accurately known, and also as petitions, usque ad nauseam, have already gone forward, and resulted in no advantage. However, the action of the Catholic Union is highly commendable, and deserves sustenance.—Irish Paper.

THE LATE POPE.—The following anecdote of Pope Pius the Ninth is going the rounds of the Protestant Press: Two English ladies, sisters—one a Protestant the other a convert to Roman Catholicism, wintering at Rome a few years ago, were presented to the late Pope. After a gracious reception his Holiness signified that they might withdraw. One of the sisters—the convert—bent back and showed a desire for further communication. The Pope instantly observed it and beckoned her to return. When she had returned, and placed herself kneeling before him, he said, "What is it you wish to say to me?" She replied, "I desire the prayers of your Holiness for my sister, that she may be converted from Protestantism, and that we may not be separated by death." He replied (having placed his hand upon her shoulder or upon her clasped hands): "Daughter, those that love God will not be separated in the next world."

CEREMONY OF RELIGIOUS RECEPTION.—On Tuesday last the above beautiful and singularly imposing ceremony took place at the Convent of Poor Clares Newry. The Most Rev. Dr. Leahy, Bishop of Dro-more, officiated. The young ladies who on this occasion had the happiness of taking the first step in a religious life were—Miss Bridget Hagarty, (in religion Sister Joseph Alphonsus), second daughter of the late Patrick Hagarty, Esq., Dundalk, and Miss Maria King (in religion Sister Mary Bridget), youngest daughter of John King, Esq., Balbriggan. Amongst the clergy present were—Rev. P. McCarty, Adm. Newry; Rev. F. Kelly, C. C. do; Rev. S. Gallery, C. C. do; Rev. F. Woods, C. C. do; Rev. N. J. Hughes, P. P. h's Lordship; Rev. B. Daly, C. C. Dromintee; Rev. P. Clarke, C. C. Dundalk; Rev. F. Grue, S. M. do; Rev. C. McNulty, Rev. F. McConville, Rev. P. Donnelly, &c. Immediately after the ceremony the clergy and friends of the young ladies were entertained at a sumptuous dejeuner by the good Sisters.—Dundalk Democrat.

MISSION OF THE REDEMPTORIST FATHERS AT LETTERKENNY.—A mission, conducted by the Rev. Fathers Leo and Urban, of the Redemptorist Order, was opened in Letterkenney on Sunday, the 3rd inst., and brought to a most successful close on Sunday last. On Sunday, after the Gospel at twelve o'clock Mass, the bishop ascended the pulpit, and read his pastoral, addressed to the clergy and laity of the diocese, on the death of our late and venerated Pontiff, Pius the Ninth, giving a brief, but instructive and interesting outline of the life of his Holiness. After the pastoral had been read, the Rev. Father Urban next entered the pulpit, and taking for his text—"Thou art Peter; and upon this rock I will build My Church; and the gates of hell shall not prevail against it," delivered a most eloquent and impressive sermon. At the evening service about one hundred postulants were admitted into the confraternity of the Holy Family, a branch of which has been established here by his lordship about a year ago; and about eighty members were enrolled in the Total Abstinence Society, established here also some months ago by his lordship and the Rev. F. W. Gallagher, Adm., and which now numbers some hundreds.

ANECDOTE.—The following anecdote of Pius IX. although perfectly true, is not in general circulation. Shortly after his election to the Papacy, and when Antonelli held his first office under him, that of Finance Minister, the Romans, meeting their Pontiff in the street, complained to him of the tax on salt. The tax was a monopoly farmed by one of the speculators who tried in early days. Pionono sent for the speculator, "I suppose that salt tax is very valuable to you," said he. The speculator trembled, fearing the price of the monopoly was about to be raised; protested that it was a dead loss. "How much would compensate you for being relieved of your loss?" asked his Holiness. The salt tax farmer named a ridiculously low sum. "Then," said the Pope, "you shall have the money," and, calling for Antonelli, ordered him to pay it. The rogue of a speculator refused; but on being informed by the Pope that he would publish the fact that he had offered him his own price for the monopoly, at last took the money, and went away a sadder, a wiser, and, prospectively, a more honest man. The day afterwards the salt-tax was abolished.—Anecdotes of Pius IX.

THE ENEMY AT WORK.—The following ought to be borne in mind by all readers of the telegrams from Rome in the anti-Catholic papers in England and on the Continent: A correspondent who is in a position to obtain the most accurate information, writes from Rome as follows: It has occurred to me that you might like to have an emphatic denial, from some one near enough to know some facts, of the rubbish already beginning to circulate as the account of the meetings of the Cardinals at the Vatican during these days. The Italian press has known exactly the matter and the mode of the discussion of Friday, and indulges in an article like one of the letters of "Quirinus" about the session of the Vatican Council. It is unfortunately the most acceptable newspaper to some—I should think a good many—English, as it is written in French. The Radical Liberator of February 10, had a leader on the main point of the article in the Italian on Cardinal Manning's view on having the conclaves out of Rome. Of course it is both knavery and folly to pretend to know what passes when the cardinals are under their oath of secrecy. But although I don't and can't know what passes any more than the Italian, I am able to say confidently: 1. That there is no dissension whatever among the cardinals. 2. That from what I have gathered all through the last three months, in the way of authentic facts and testimonies, the reports concerning the cardinals in general, and Cardinal Manning in particular, are not only guesses and no more, but even with scarcely an exception they are ludicrously at variance with facts.—N. Y. Tablet.

IRISH NEWS.

WAKING UP AT LAST.—The Belfast Linen Trade Circular, in a review of the trade of the past year with Canada says:—"There is a growing feeling in monetary and commercial circles here that business with Canada, to be on a thoroughly sound basis, should be done on shorter credit than that usually given in this market."

DEMAND FOR IRISH ORE.—A correspondent writes: Those of your readers who are interested in the mining industries of the North of Ireland will be glad to learn that the Irish ore has become a new feature in this district in the manufacture of spiegel iron. Hitherto the large quantities of this iron used at the Barrow Steel Works was shipped from Germany, but, from experiments lately carried out, it has been decided to produce the iron at these works from the raw material from Irish and Spanish ores.

THE PENNY SAVINGS BANKS established in Dublin have proved a great success. At first this was not so, but the directors persevered with the gratifying result that, after the lapse of little more than a year their perseverance and efforts have been rewarded with success. During the last twelve months no fewer than eight new banks have been opened in Dublin, besides one at Rathgar and another at Bray. The depositors in every one of these banks established by the Irish Penny Bank Association have the security of the State for their money, and are supplied with pass-books free of charge. They can withdraw their money at any time, and in any part of the country where a Post-office Savings Bank exists. In this way every facility is afforded to the poor and their children to save, and induce them to save their coppers; and, viewed in their social aspect as reformers and teachers of economic habits, to the children of all classes, these banks are of the greatest importance.

ATTEMPTED SUICIDE.—A desperate attempt at self destruction was made, on Feb. 5th, by an old man named Thomas McGowan, a small farmer, residing at Ravensdale. It seems that the man who, with his daughter, were the only occupants of the house, was in the habit of retiring at an early hour, but on the night in question he remained up to a later hour than usual. On his daughter asking him why he did not retire to bed, he said he did not intend going to bed that night. His daughter subsequently retired, and towards morning awoke, when she was horrified at finding her father standing beside her with his throat cut and bleeding profusely, and an open razor covered with blood lying on the floor beside him. The girl ran out and alarmed her neighbors, and had a doctor sent for. The medical officer of the district, Dr. Ireland, was soon in attendance, and had the man's wounds promptly attended to. No hopes are entertained of his recovery.—Cork Examiner.

THE NEW CATHEDRAL OF CLOYNE.—The bishop of Cloyne, in addressing the parishioners recently in Queenstown Pro-Cathedral, reviewed the progress of the new edifice which is in course of erection. He stated that £75,000 had been already expended on the new building, which was commenced two years ago, and that it would require £10,000 more before the roof was put in and the gables and turrets completed. The walls are now nearly finished and ready for the roof, and his lordship appealed to the people to contribute generously now, so as to have the roof and gables finished before the end of this year. A sum of £6,541 had been contributed by the Queenstown people, and the remainder of the outlay had been subscribed outside. A meeting will be held on next Sunday, for the purpose of raising money in aid of the work. Though £75,000 has been expended up to the present, it must be remembered that a considerable portion of that sum was spent in the foundations and in the diversion of the public road, which, owing to the uneven character of the ground, had to be supported by a retaining wall, built on arches of solid masonry.

RESISTING EVICTION.—To-day Constable Egan, sub-constable Kells, Beilly, and Breen, accompanied T. Reddington, Esq., sub-sheriff, to the townland of Moher (on the estate of the Earl of Clancarty, Garbally), where a man named Reynolds was to be evicted. The sub-sheriff, when demanding possession, was told by Reynolds that the first man who would enter his house he (Reynolds) would take his life. A man named Patrick Comber, residing at the village of Mackney, near this town, to whom possession was to be given, made several attempts to break the door, when Reynolds, who was armed with a pitchfork, attempted to stab Comber. Constable Egan, who was in charge of the constabulary party, gave orders to his men to fix swords, and with much difficulty kept Reynolds and his wife from inflicting dangerous wounds. However, Comber received several stabs in his arms, which were subsequently dressed by a doctor. The constabulary disarmed Reynolds, and brought him to the barack, where informations were taken before John S. O'Shaughnessy, Esq., J. P., Brehmogue House, and the prisoner was remanded till the petty sessions on Saturday next.—Ulster Examiner.

RETROCESSION.—On Feb. 22, Mr. John O'Brien, of Patrick street, Limerick, proceeded to Fair Hill, Feackle, County Clare, to take up a landed property in that district, which was bequeathed to him by his father. He was accompanied by the executors, Mr. Lenihan and Mr. Griffin, and by a few other friends. From Feackle they were accompanied to Fair Hill by the Rev. Peter Meade, P. P., Crusheen. The tenantry headed by Mr. T. Rochford, met Mr. O'Brien and his friends at Fair Hill, a bonfire was lighted, cheers were given, and a handsome congratulatory address was presented on the part of the tenants to the young landlord, who received it with much satisfaction, and promised that no fault should be found in relation to his future dealings with them. On the part of the "Nationalists of Feackle," Mr. O'Connor came forward and welcomed the young landlord; and presented an address subsequently to the Executors, &c. A substantial entertainment was given to the tenants by Mr. O'Brien at the house of Mr. Rochford, and all seemed highly gratified with the visit and the promise of continued friendly relations between landlord and tenant. In the evening the visitors took a view of Long Greina, one of the most beautiful lakes of Clare, situated a short distance from Fair Hill.

STATISTICS.—A return relating to landlord and tenant in Ireland asked for last year by the late Sir Colman O'Loughlin has been printed by order of the House of Commons. From this very important return we learn that in the last six years the total number haberes, decrees, orders for proceession and notices of eviction, executed or served in the counties of Ireland for the six years ending the 31st December, 1876, was as follows:—In 1871, 1,475; in '72, 1,576; in '73, 2,184; in '74, 2,467; in '75, 1,636; and in '76, 2,473. The number of families evicted in the counties of Ireland in the same period for causes other than non-payment of rent was as follows:—In 1871, 244; in '72, 193; in '73, 809; '74, 317; in '75, 407; in '76, 376. From the 16th day of October, 1875, to the 16th day of April, 1877, a period of 18 months, the extraordinary number of 8,439 stamps on notices to quit were issued. Under another head it appears that since the passing of the Land Act there, has not been a single case of ejectment for non-payment of rent in which the court certified that the non-payment of rent causing the eviction had arisen from the rent being exorbitant. The figures above need no comment, and furnish abundant, striking and most melancholy evidence of the fact that the Land Act has entirely failed to check the dreadful work of the Crombar Brigade.

MISCELLANEOUS.

COLONEL REID, OF CANADA, has sent a large number of maple trees, which will be planted in the public park of Dufermeine, Scotland.

THE BLACK SEA, THE DARDANELLES AND THE BOSPHORUS.—A Parliamentary paper was issued recently, giving the treaties and other documents relating to the Black Sea, the Dardanelles and the Bosphorus, from the year 1541 to 1877. There are no less than sixty treaties, five capitulations for the purposes of trade—the first of which was granted to the English during the reign of Queen Elizabeth, putting this country upon the same footing as the French Venetians, Poles, and others, to go and return from the Ottoman dominions by Sea and land—five conventions, five protocols and four notifications. The first notification prohibited all intercourse with Russia; the second closed the Bosphorus to merchant ships of Powers not having treaties; the fourth, made in April last, closed the sunset and sunrise during war. The last notification is dated August last, and compelled all merchant vessels passing through the Bosphorus to show a firman for the passage.

ADMIRAL HORNEY'S PASSAGE OF THE DARDANELLES.—It would appear that the unopposed entrance of the English war ships into the Sea of Marmora was only agreed to by the Sultan after long deliberation. A letter from Constantinople assures us that up to a very late hour on Tuesday there was reason to fear that the Turks would fire on the fleet if it persisted in passing in spite of protest. The Turks were obviously in a difficult position; irritated against England, and also feeling themselves at the mercy of Russia. There was a strong philo-Russian party, too, in the Cabinet, its chief representative being the Minister of Foreign Affairs. The Czar had telegraphed to the Sultan to request him not to let the English ironclads enter, and informing him that if he did the Russians would march a division into Constantinople. The Porte thus found itself in a most painfully embarrassing dilemma. It was only on Wednesday that the Porte decided to adopt this course was that it had heard Admiral Horny's orders were stringent. But even after the decision had been come to, the Sultan in the middle of the night sent another message to the Ambassador, begging him to stop the ships; but he was told it was too late, as they were expected to arrive on the evening of the same or the following day.

GENERALS UNDER FIRE.—A correspondent writes: "A conversation with Mukhtar to-day turned upon Generals exposing themselves to fire, and upon Sultan's habit of sitting on his sofa and telegraphing the order of battle. "This is all very well," he said, "where your army is p. rfect at all points, but it will not do with our army. A general in chief command ought not to be obliged to be in the front line, for his mind ought to be free from the small cares of a battle. But, in practice, I found that it was only by leading my men myself that I could get my plans carried out. I have fought twenty-eight battles, small and large, this campaign; nine of these have been general engagements, I have always been enormously outnumbered. I have never had more than forty five battalions in hand; rarely less than eighty or ninety before me. After such experience my opinion is worth something. Well, my opinion is that to extract the full power of our soldiers the General himself must be always in their front, and to my early perception of this fact I attribute having been able to do what I did in Asia. I was unfortunately, not well seconded by either my right or left wing. They allowed themselves to be held in check by an inferior force all the time. Had they shown a little more energy we might have attained a better result." In the room were several officers of high rank, and when Sultan's name was mentioned the terms of disapprobation which greeted it were unanimous. To him are attributed all the disasters of the campaign in Europe, and his honesty is called in question."

FRENCH GRATITUDE TO PERDUE ALBION.—The Paris correspondent of the Freeman says:—"If you now permit me to turn abruptly to the East, I am obliged to confirm what I have been writing to you during the past ten days, but which the press of other matter probably prevented you from fully publishing. I would beg of you to remember that the opinion of contemporary States, not themselves engaged in all the heat of burning questions, often is the present equivalent of what may be the verdict of later. France will not fight in any case. She was left by England, her ally of the Crimea, to her own resources when unjust Germany insisted on its pound of flesh and set the example of dismemberment of the vanquished foe. And France is now determined to give a leaf ear to all the blandishments and hints which, more than ever during the past week have been coming across the Channel from the London Foreign Office. We are, therefore, cool and collected in this country, and can note the state of European affairs with more unprejudiced minds. I beg of you, therefore not to despise my words when I tell you that England is in one of the gravest crises of her history, and can with difficulty, and certainly not without dishonor, escape from an approaching war, in which the odds will be most tremendously against her success. Lord Beaconsfield may deny as much as he likes that he gave encouragement to Turkish resistance, and Musurus Pasha by some diplomatic quibble may vouch for what the Premier asserts. But at Constantinople the feeling is strong and universal, that the English Government first encouraged and then betrayed the Turks; and, though it is denied to-day that the Sultan has made an alliance with the Czar, I believe the Ottomans are ready to do so whenever required."

DISRAELI AND BEACONSFIELD.—Some observations made by Lord Beaconsfield on the occasion of the Denmark debate in the House of Commons on the 4th July, 1853, when condemning the foreign policy of Lord Palmerston's Government, are peculiarly interesting at the present moment. "It is not for us," said Mr. Disraeli, "it is not for any man in this House, to indicate to the Ministers what should be the foreign policy of the country. The most we can do is to tell the noble lord what is not our policy. We will not threaten and then refuse to act. We will not lead on our allies with expectations we dot intend to fulfil. And, sir, if it ever be the lot of myself and of those with whom I act to carry on important negotiations of this country, as the noble lord and his colleagues have done, I trust we shall not at least carry them on in such a manner as that it will be our duty to come to Parliament and announce that we have no ally, and then to declare that England can never act alone. Sir, these are words that ought never have escaped the lips of any British Minister. They are sentiments which ought never to have entered his heart. I repudiate and reject them. I remember that there was a time, when England had not a title of her resources, when, inspired by a patriotic cause, she triumphantly encountered a world in arms. And, sir, I believe now, if the occasion were fitting and our independence and our honour were attacked and assailed; if our empire were endangered, I believe that England would arise in the magnificence of her might, and struggle triumphantly for those objects for which men live and nations flourish." "Fourteen years have passed away since these words were uttered, and it remains to be seen whether the spirit then displayed by Mr. Disraeli still burns in the bosom of Lord Beaconsfield.—Pall Mall Gazette.

The True Witness

AND CATHOLIC CHRONICLE, PRINTED AND PUBLISHED EVERY WEDNESDAY, AT 761 CRAIG STREET. M. W. KIRWAN—EDITOR AND PROPRIETOR. Terms—\$2.00 per annum—in Advance

MONTREAL, WEDNESDAY, MARCH 20

CALENDAR—MARCH, 1878.

WEDNESDAY, 20—St. Patrick, Bishop and Confessor, Apostle of Ireland (March 17). John Mitchell died, at Dromlane, near Newry 1875.
THURSDAY, 21—St. Benedict, Abbot. First Newspaper published in Dublin, 1685.
FRIDAY, 22—Holy Lance and Nails. American Stamp Act passed English Parliament, 1765.
SATURDAY, 23—Feria. O'Connell presented a petition against the Union, in the House of Commons, 1845.
SUNDAY, 24—THIRD SUNDAY IN LENT. American Independence acknowledged by Spain, 1782.
MONDAY, 25—ANNUNCIATION OF THE BLESSED VIRGIN MARY. Holyday of Obligation. First Mass celebrated in Maryland, 1634. The Hudson River discovered, 1690.
TUESDAY, 26—Feria. First Irish "Volunteer" Company, 1778.

THE VOLUNTEERS.

ST. JEAN BAPTISTE VILLAGE INFANTRY COMPANY.

The members of the above Company will assemble at the QUEBEC GATE BARRACKS, Dalhousie Square, To-morrow, (THURSDAY) EVENING, at 7.30. The fife and drum band of the Company will attend.

M. W. KIRWAN, Captain Commanding.

MILITARY PARADE.

The St. Jean Baptiste Light Infantry, under command of Captain Kirwan, Lieut. Barry and Ensign Warren, attended Divine service in the Church of the Gesù, accompanied by 40 Catholic members of the P. W. R. As they marched down St. Alexander street at one p.m., headed by the band of the former, playing familiar old tunes, they were the subject of much favourable comment from the dispersing congregation.—Herald

NEW AGENTS.

Mr. Farquhar McLeod has kindly consented to act as our agent for Dalhousie Mills. Mr. Michael Cleary has been appointed as one of our travelling agents. He shall shortly call on our friends in the county of Glengarry.

Mr. J. W. Kennedy, of Richmond, is our authorized agent for the counties of Richmond and Sherbrooke. We trust that our friends in these counties will receive him kindly.

Mr. James J. Kelly has kindly consented to act as our agent in St. Stanislaus de Kostka.

"LA COMPAGNIE IRLANDAISE"

Reminiscences of the Franco-German War, by M. W. Kirwan, will be published in a few days by Dawson Brothers.

GRATITUDE AND AFFECTION.

On Monday, the 18th inst., the children of St. Patrick's School presented the Rev. P. Dowd with a magnificent address, which was read to advantage by Miss Morgan. He was also the worthy recipient of an ingenious and most touching souvenir of the faith and generous love exhibited by the pupils during his pilgrimage to Rome. A hymn entitled "Prayer for the Church" was executed by about 20 voices in a most creditable style—Nellie McShane doing ample justice to the solo. This flourishing educational establishment is under the superintendence of Sister Wilfred

UNITY.

The Reverend James Callaghan gave his maiden lecture last Sunday in St. Patrick's Church, before a very large congregation. He established the necessity of a two-fold unity in the true Church of Christ, namely: unity of faith, and unity of government. All who heard him were astonished with his flow of language, and his power of argumentation. Next Sunday he will show in what Christian denomination this two-fold unity is to be found.

THIS MORNINGS NEWS.

O'DONOVAN ROSSA.—O'Donovan Rossa left Toronto yesterday at 3 P.M. There were it is said, 250 persons wounded in the melees which took place during his stay. The Orange Young Britons and the Young Irishmen had a hard time of it, but much as all good citizens must deplore the events which have taken place, we cannot refrain from admiring the pluck of the Young Irishmen of Toronto. Surrounded by ruffian mobs they showed a gallant front, and the Britons have caught Tartars in them!

ST. PATRICK'S DAY.

We regret that we cannot congratulate our countrymen upon the way St. Patrick's Day has passed this year in the principal towns of the Dominion. Division, that foul dishonouring word, this time marked the National Festival as its own. In Montreal, the Catholic Union alone walked in procession; in Ottawa, the Reformers who were Irishmen had one

meeting, and the Conservatives had another, while in Toronto, a few hundred Irishmen assembled to hear O'Donovan Rossa. This year the order of events has been reversed—chaos has ruled our councils—and unless the mistakes of this year are remedied—firmly and patriotically—before long we may expect to see St. Patrick's Day becoming a bye word in the land. We write thus in order to put the issue, as we think plainly, for it is only by opening our eyes to the mistake of the present that we can guard against the same mistake in the future.

THE PRISONER IRWIN.

There is a young man, named Irwin, now being tried for shooting at David Carry, with intent to do him grievously bodily harm. The Witness, in speaking of Irwin, speaks of him as a young man who had borne a good character, and was generally considered a well-conducted man. Now, we had no intention of enquiring into the character of Irwin during the trial. It is the duty of journalists to do nothing to prejudice a case pending its trial. But when we see an attempt made to whitewash a noted bully like this Irwin, as he is well-known to be, we cannot be silent. Not only has he not been a well-conducted young man, but he is a rowdy of some standing. It is said that he was even a member of the black-horse gang.

Carry and Bell are doing well.

THE 12TH OF JULY.

The Orangemen have asked the Government for protection on the 12th of July. If they do not receive it they threaten to send 10,000 men to Montreal. This is loud talk. They are resolved to send some men here no doubt, and the move for "protection" was just to give the color of loyalty to their actions. They will probably come; there will be riot and bloodshed; the trade and good name of the city will be injured; and that will probably be the last of Orange parades in this city. A number of low fellows, burning for "Papist" blood, will enter Montreal; ignorance and fanaticism will sustain them in the task they have marked out: they will be paid so much a head, as they were before, and they will not care one straw whether the city is laid in ashes or not. It will not matter to them, for next day all that is left of them, if unfortunately there is trouble, will leave for their homes not caring how much they have caused to be ruined or destroyed.

OKA.

It is said that the Oka difficulty is to be settled by the Seminary giving the Indians \$20,000, and that the government will give them a reservation in Manitoulin. If this be true it is good news for the Indians. Every one in Montreal knows that the Seminary is, and ever has been, the best of landlords. If they let their property as merchants do, they could double their revenue. The truth is that they have been too good—and that their goodness is interpreted into weakness. Their opponents "bounce" them out of their property—and then make them believe that they are bad men as well. To men of the world it is amusing—as to Catholics, however, it is sometimes annoying as well. But the game of "bounce" is continued to the end. For instance a letter has appeared in the Witness, protesting against this "compromise." The writer, some "G. M.," says that the Indians "should not sell the homes of their fathers for a mess of pottage."—"The homes of their fathers"—Such rubbish. We wonder where we all should be if the Indians had not sold "the homes of their fathers." But the base bigots of this age are like the base causers of the ages gone past, and so they are likely to continue, perverting facts and perpetuating strife—such as "G. M." would evidently like to do.

COL. GEORGE SMITH.

There is a "Grand," or a "Past Grand" Orangeman in Montreal known as "Col. George Smith." He has been all his life a consistent member of the Orange organization. People say that he is a bigot of the deepest dye, and that his militant soul is forever in arms against "Popish intolerance." Allied so closely to the faction whose loyalty is merely a matter of conditional convenience, this Colonel George Smith, is very loud in his denunciation of all who may bear upon their character the impress of that hated "Popish" creed. It is not to be wondered that such a man should take alarm at the terrible St. Jean Baptiste Infantry Company, and that his loyal heart should throb with indignation at the sight of Papists in uniform. Since the formation of that little corps, this Colonel Smith has stopped at no falsehood which credulous men could well be induced to believe, to blacken the character of men who have sworn to sustain the laws and institutions of this country against any and against every foe. The first cry was "All Papists to a man." This was bad. Then being "Papists" they must

naturally be the enemies of Orangemen, too bad again. Then came the rumours—"These men have not been sworn in at all," this was followed by another that they were too much sworn for they were "Fenians to a man." But time progressed—Colonel Smith was still at work, for the next thing we heard was that all the members of the "Catholic Union" were passing through the ranks of the St. Jean Baptiste Infantry Company, so that so soon as fifty men were drilled, another fifty took their place. "Each stepping when his comrade stood the instant that he fell." Then the arms sensation—all the work of Colonel Smith. It was he who reported to Ottawa that "hundreds" of rifles were stored up, and of course for no object but to attack the Orangemen, so he stands before the public, the informer of his day. Towards such a man enmity is impossible. He is not worth it. His hatred to Catholics is too well known to cause any one surprise at his folly, but if he had the slightest respect for his grey hairs he would confine his bigotry within the limits of decent opposition. We are fully aware of the responsibility of what we say, but we are prepared to take it all, and to trot out other gentlemen, whose position should place them above suspicion, as well, if it becomes necessary in vindication of the honour of the Catholic Volunteers.

O'DONOVAN ROSSA.

The promised lecture of O'Donovan Rossa, has taken place, and it has been followed by the promised riot. Blood has been shed and all the hostility of rival partizanship has once more been evoked. Toronto, like Montreal, is having its share of turbulence, and altogether the prospect of stormy times appears to be in store for us all. The issue is a grave one and should set all thoughtful men thinking. It appears to us that one of the evils which arise from incidents such as this, which has now disgraced Toronto, is, that the Irish people en masse are held responsible for the utterances and doings of such men as Rossa and his friends. This is neither fair nor true. The Irishmen of Canada are no more responsible for the words or acts of such men, than are the Protestants responsible for the vagaries of Chiniquy or of Gaetz. Every community produces extremists—men who are not in sympathy with the community at large, and for whose acts the community is no more responsible than it is for any other species of atmospheric commotion. If there are Irishmen in Canada who have any sympathy with O'Donovan Rossa's skirmishing idea, then let them, and them alone, be held responsible for their actions. If there are any we believe they must be very few. For our own part we think the less we are visited by extremists such as O'Donovan Rossa the better for us all. They are not necessary for our welfare. We can get on much better without them than with them. They do far more harm than good. At the same time if there are societies who choose to bring them on, no one can deny their right to do so, but to them alone will belong the responsibility. But what are we to think of the intolerant orange faction which has once more found itself capable of repeating its history. Those rowdy leaders have once again established a reputation for love of outrage. They might have allowed Rossa to come and go in peace, but such is not the policy of a faction who, in the excess of its folly, made riot rampant, and would probably have murdered Rossa if they had had an opportunity. So far as the riot is concerned, there would probably have been one whether Rossa came to Toronto or not. There is however one pleasant feature in the affair and that is the behaviour of the police. All accounts agree in attributing them a desire to do their duty without partiality, and with a considerable amount of manly energy as well.

"CHINIQUY"

The Caughnawaga Indians will scalp Chiniquy if they catch him in their hunting-grounds. He has written his woes to a contemporary, and bemoans the sad foreboding. Not content with "having his church crowded with anxious French-Canadian enquirers about the errors of Popery," he must needs carry the "open bible" into the wigwags of the braves, who live so peaceably beside the turbid rapids at Lachine. Contentment, that parent of delirium, holds undisputed sway over the Caughnawaga Indians. They are free from the stormy hurricane of "evangelizers," and in ignorance of religious strife, continue in peace and quietness. Law and order guide their councils, and like Christian men, they are at peace with their fellows. But Chiniquy's evil eye is upon them. He thinks to evangelize them all, and to rescue them from the jaws of the "priests of Rome." Like Richard, his soul is eager for the fray, and so he pins his colours to the mast, and says: "For one or both of us the time is come." Heroic Chiniquy! He invokes the prayers of the "Christian readers" to enable him "to give the saving light of the Gos-

pel" to the Caughnawagas, and he affirms that he may do so yet "in spite of the threats of the priests of Rome." It appears, however, that the immoral "Canadian Reformer" did contemplate taking a trip to Caughnawaga, and when it leaked out, the Chiefs sent him the following letter:—

CAUGHNAWAGA, March 4th, 1878.

Sir,—We, the undersigned chiefs of the village of Caughnawaga, having learned that you intend coming here to preach, declare in the name of all the village, which is in this matter in accord with us, save a few individuals, that we do not require your services at all. We expressly forbid your coming here to sow trouble and discord as you have done elsewhere. If, notwithstanding this prohibition, you should persist in coming, we formally declare that we decline all responsibility in the untoward consequences which may follow in your regard, and that we have too much reason to apprehend, in view of the excitement caused by the announcement.

(Signed), THOMAS ASHENABE, LOUIS TAIOBARAKON.

Just fancy the "great Canadian Reformer" returning to his anxious and expectant flock with a pitch cap decorating "the place where the wool ought to grow."

"MODERN PROTESTANTISM A PILLAB OF POPEERY."

This was the subject of a lecture given by Chiniquy on Monday evening. The Rev. J. C. Baxter, introduced the "great Canadian reformer" to the meeting. Chiniquy said:

Why is it that Protestantism has made no progress during three hundred years? Why is it that Protestantism, which during the first century of its existence conquered every nation in the north of Europe, had during the last three hundred years not only not conquered any nation, but had—although Protestants did not like to allow it—really lost ground? At first Protestants recognized their mission, which was to conquer Romanism, and they worked with a will and they did conquer. But now where is that aggressive power? Where are the Protestants now who believe that this is their mission? There are none. Instead of Protestantism we have Liberalism. He did not say that Christians were mere Liberals, but they do not understand that they have a mission and that as good soldiers of Christ they have

A GREAT BATTLE TO FIGHT

against Roman Catholicism. Protestants are not awake to the great danger. He thought that Protestantism was doomed to be extinguished in America. And though he intended to speak more particularly of the danger to the United States, because they were near us, yet he would read some statistics compiled by an English writer recently, showing the progress of Roman Catholicism in Great Britain. In 1829, the year of Emancipation, there were 479 priests, 449 Roman Catholic schools, no monasteries, no colleges. In 1850 there were 972 priests, 729 schools, 71 monasteries, no colleges. In 1872 there were 1,825 priests, 1,400 schools, 72 monasteries, 20 colleges. These statistics show the incredible rapidity with which Roman Catholicism is spreading in England. The reason of this alarming increase is that English people believe it to be their duty to get Popery, which would yet cause civil warfare and great bloodshed in England. He believed that the United States would be in the hands of the Roman Catholics within twenty-five years. They already ruled Boston, New York, New Orleans, Chicago, and nearly all the chief cities, and they will soon rule at Washington, and then they will from there rule the country.

This is frank of Chiniquy. But let us see how the wily apostate accounts for his "converts":—

"Out of 7,000 who had been converted during the last three or four years there were not 2,000 resident in the city. They had to leave the city, because immediately on their conversion, their Roman Catholic employers thrust them out, and Protestant did not care to take them on, and by this were doing the work of the priests."

He claims 7,000, but they had to leave Montreal. That is an easy way of disposing of them, but we think the Court pamphlet gave a more intelligent cause of their absence.

"PLUCKY FATHER McNAMARA."

Since the days of Simon the magician, the Church has been harassed by heresies. Men have reverted to error in all ages, and in all lands, and have blasphemously outraged the mysteries of religion. Simon assumed the name, and declared himself possessed of the wisdom of the Holy Ghost, and his proto-heresy, had many followers for a time. Then we had Ebin, Cerinthus, and the Deacon Nicholas all of whom denied the Divinity of Christ, while the fierce struggles of the "illuminati," Ventinus, Novatus, and Arians, followed in quick succession. But the Church went on—progressing—and advancing Christianity and civilization the while. Each succeeding age brought forth some schismatic error only to die in time, and to leave the Church standing—Indestructible and One. But as we had Simon, the Arians, and Luther—so to-day we have a character called "Plucky Father McNamara." It is the Witness that is guilty of giving the thrilling *soubriquet* to this latest "reformer." It appears that "Father McNamara," the suspended priest of "Orange and Green" renown is continuing his pranks in New York. If we can depend upon a report of his performance, which appears in the *New York Sun*, he has, too, succeeded, like all fanatics, in rallying to his standard a few dupes from the classic region of "Water Street." This well known locality is, perhaps, one of the most disreputable places in New York, and at "No. 342" "Plucky Father McNamara" has commenced his "Irish" Catholic Church "reformation." Surrounded by "Chieftains" and "Bards," and "Druids," who heroically denounce the Pope, and vow that all "Italians are assassins"—"Father McNamara" commenced his nonsense, a few days ago. The *Sun* tells us the "chapel was crowded" but it has not told us

how many composed the "crowd" at "No. 342 Water St." nor has it accurately described the class of worshiper which that region produced. We are not told that "mass was celebrated," but we are informed that "Father McNamara"—went to the altar, then spoke denouncing the Italians, then returned to the altar and again came on to denounce the Italians once more. It was evident too that disturbance was feared at "No. 342 Water St." for "Plucky Father McNamara"—called one of his followers towards him, and handed him "a handsome large, nickle plated, ivory mounted revolver," at which the men and women present "rose to their feet and applauded heartily." Then we hear that "Father McNamara" "pronounced a blessing" and that:

"Three new candidates for membership then knelt before the altar and took the solemn obligation never to enter a church, never to hear mass and never to receive the sacrament from any priest owing allegiance to the Pope of Rome."

And so the farce came to a close. If it were not sacrilegious, this move of "Plucky Father McNamara" would furnish a new means of amusement for awhile.

THE SEASON OF LENT.

The penitential days, suggestive of the example which the Saviour of mankind set for those whom He came to save, are upon us during which preparation may be made to commemorate in the most solemn manner the wondrous events recorded in the Gospel in connection with the redemption of a fallen race. So many incidents and evidences of God's love for His ungrateful creatures cluster around these sacred days, that the heart must be as hard as adamant that responds not to the spirit of the time, and refuses to take part in the solemnities of a season devoted to prayer and mortification. The marvellous event through which the portals of the Heavenly home were again thrown open to the entry of the prodigal and crime-stained children of the loving Father finds its commemoration in the Lenten weeks, and no one but an ingrate of the basest type would fail to decorously recollect the depth of gratitude due to the Saviour Christ for making this entry possible.

Man disobeying the mandates of his Creator primarily fell, and the gates of the celestial Kingdom were barred against him. The offence was against God, God is infinite, no human creatures were infinite, it therefore required a God, who was sympathetic, loving, forgiving and infinite to lift man up from his fallen state and throw open the gates of the Eternal Kingdom to his ingress again. How so wondrous a result was accomplished is known to every Christian. A tragedy the most awful that ever yet threw its gloomy shadows over the chambers of the human mind was enacted before man could again be restored to the favor that his first parents' sin had caused him to forfeit. A God must come down from Heaven to earth, assume human form, clothe himself in the garment of our infirmities that He might suffer the penalty that the first sin had invoked against the human race. The Second Person of the most Holy Trinity came down from the throne of the Godhead to carry our burden and pay the penalty of the offence which our race committed but which it could never pay. Divine love alone prompted the performance of such an act. Man had no right to look for any sympathy, no claim had he to such an exercise of God's wondrous power and effection in his behalf. God could have done without us; He did not need us; His happiness and supremacy were in no way dependant on His creatures. But he came to suffer and to die and to redeem.

It is wise then to allot a certain season to the special consideration of this august yet harrowing event. The Lenten time brings vividly to our recollection the memories of the suffering of our Lord while on earth, it recalls His memorable fast in the desert and teaches us that by self-denial and a correction of the baser desires of the flesh virtue acquires strength and piety nourishment in the mind and heart of man. Prayer too has its efficacy, it lifts up the soul to the plane on which it can commune with its Creator, and beg for itself those favors of which it stands most in need. Lent is the acceptable time, indeed, for the practice of heroic acts and sublime deeds of Christian devotion. From Ash Wednesday until the dawn of the Resurrection morning, Catholics have a sacred duty to perform. The world may scoff at "their superstition and their folly" but if they are true to the teachings of their holy religion they cannot fail to set an example that will provoke thought that will sooner or later be productive of good. Example is powerful when argument fails to convince, and in a season so solemn as that on which we are to teach by example. There is a philosophy sound and profound under the practices of the Church at all times; but during the Lenten season the truth of this fact is made more distinct. It is a season of ceremonies and all these have a significance easily intelligible to

everyone who has made the history of Christ's mission and stay on earth, a subject of study and reflection. They are explanatory of and symbolize great events connected with man's redemption, and ought to have the reverence of every human being. At this time fasting and praying should characterize the life of the Christian, for Christ is the model. The fast Lent is no new fangled device of the Catholic Church, it is of the highest antiquity and may be traced back to the Apostles themselves. It had its origin in a desire to imitate our Divine Lord and to enable us to celebrate in a worthy manner the great festival of Easter with such a purpose. Catholics, while eager to disabuse those who entertain wrong impressions of the Church's doctrine, can afford to endure the scoffs and hard sayings of those who believe not as they do. If they are true to their religious duties, sooner or later the force of their good example, (shown in their appreciation of the mysteries of the Christian religion) will prevail over the perverted ideas which now prevail in regard to them.

CELIBACY—WHY PRIESTS DO NOT MARRY.

While the Church teaches the dignity and sanctity of the sacrament of matrimony, she makes Holy Orders a "diriment impediment." When a young man receives the order of sub-deaconship, he takes a vow of perpetual continence, and cannot either lawfully or validly get married. Christ does not permit the preachers of His Gospel and ministers of His Sacrament to be married, and St. Paul gives the reason in his first epistle to the Corinthians: "He who is unmarried careth for the things of the Lord, how he may please God. But he who is married is solicitous about the things of the world, how he may please his wife, and he is divided." In these words of the Apostle of the Gentiles, we find warrant for the celibacy of the clergy.

God will not have a divided service, and the conscientious discharge of the duties of a priest are incompatible with the life of a good husband. If priests were married few people would approach the tribunal of penance, for they would very naturally fear that the confessor would not keep intact the seal of confession. Again in case of pestilence, it would be too much to expect the husband to risk his own life, and that of his wife and children to being the consolations of religion to the dying victim. The case of the priest and the doctor are altogether different. The latter merely requires to look at the patient, ask a few questions and write a prescription, while the former must spend hours in the chamber of death trying to reconcile the dying sinner with his Maker.

The founder of our religion showed his love for virginity by selecting a virgin precursor, St. John the Baptist, and a virgin mother. We suppose that even the pastor of Plymouth Church will admit that St. Paul commended celibacy when he advised the unmarried and the widows to continue so; even as he did. When he gave that advice to the Corinthians, he could have meant only those who wished to serve God at his altar.

St Peter was the only member of the Apostolic College who was ever married, and he after his vocation to be "fisher of men" did not continue to live with his wife. His answer to our divine Redeemer, "Behold we have left all things to follow Thee," shows that in becoming an apostle he became a celibate. But lest there might be any doubt about this condition of the Apostleship, our Lord names the wife among those cherished objects the renunciation of which will give an everlasting reward.

We do not mean to assert that Jesus Christ personally established the celibacy of the clergy, but that he so commended it that His priests should lead lives of continence.

Without entering into the question of the priesthood in a sacrificial sense it will suffice to say it is eminently proper that the man who offers it at God's altar the Body and blood of the Lamb without spot should be unmarried.

If we look back at the history of the Church we shall find indisputable evidence that the discipline of the Church has always been to prohibit priests to marry after ordination. In his epistle to Pammachus St. Jerome states as a fact in contemporary history that "bishops, priests and deacons are chosen from virgins or widowers." The same holy father, in his work against Jovinian, says: "You certainly admit that he cannot receive a bishop who begets children in the episcopacy; for, if convicted, he will not be esteemed as a husband, but condemned as an adulterer." From that it is manifest that the marriage of a bishop was invalid and the fruits of it illegitimate.

The testimony of St. Epiphanius places the practice of the church beyond the confused realms of controversy. He expressly declares that "he who leads a married life is not admitted by the Church to the order of bishop, priest, deacon or sub-deacon."

The entire legislation of the Church in her councils, both general and provincial, presupposes the celibacy of the clergy; and in those unhappy times when discipline became relaxed the Popes were persistent in their efforts to uphold the doctrine of St. Paul. For Catholics there is—there can be—no difficulty in admitting the divine wisdom, which exacts a vow of perpetual chastity from all in Holy Orders, and strengthens that vow with the sanction of an ecclesiastical law. We believe the Church to be "the pillar and the ground of truth," that the spirit of wisdom animates her laws, and that Christ will be with her until the end of time. Catholics know that there is the Gospel, in which, besides the precepts, compliance with which is necessary for salvation, are contained the sublime counsels of poverty, chastity and obedience. With priests chastity is not a mere evangelical counsel; they take on themselves the awful dignity of the priesthood and with it the obligation of leading lives chaste as the angels in heaven.

Non-Catholics, in discussing this question, do great injustice to themselves, their families and their friends, and unwittingly impugn the wisdom of Jesus Christ Himself and His apostles. They call celibacy contrary to nature, and declare it impossible in practice. Surely they cannot mean to say that the God-Man lived a life opposed to human nature. In denying the possibility of priests and nuns keeping the vow of chastity, our adversaries attack the reputation of their own unmarried sisters, daughters and sons. They forget the words of God, who says: "Thy appetite shall be under thy power, and thou shalt rule over it." It is truly said that there is no virtue the devil hates so much as chastity, and it would seem as if the arguments brought against celibacy were suggested by him. He can quote Scripture, and the counsel, "Increase and multiply," is frequently urged in opposition to celibacy. If that injunction of God were a commandment then the thousands of unmarried ladies and gentlemen in this city are leading lives opposed to God's will. The arguments derived from the command given by God to our first parents is a two-edged sword more dangerous to those who wield it than to Catholics.

STANLEY.

Great men are often ruined by their successes. Prosperity and fortune demoralize them. Stanley's speech before the Royal Geographical Society of London, on the 8th Feb., is drawing some pretty sharp comments from American critics. Col. Forney writes to the Philadelphia Press:—

"I have a sincere regard for Stanley and for his marvellous labours, but the man seems to have lost his head. The company he met could not have been more distinguished if Benjamin Franklin had been the guest, or George Washington, or even Shakespeare or Milton. But either of these characters, like the living Garibaldi, or General Grant, or Laboulaye, or John Bright, would have shown their greatness by that humility which the really eminent mind always shows in the presence of a generous popular recognition. As I heard Stanley's loose and nonsensical egotism, I thought of the modesty of the lamented Dr. Kane, and the clear, gentle accents of the departed Agassiz. I do not wish to criticize, but to deplore an exhibition so far beneath the man and the occasion."

RITUALISM.

Several ritualistic clergymen in the English Church, according to the Liverpool Courier, "have formulated the terms on which they propose to secede to Rome. Some members of the party propose to make an appeal to the Pope, or rather to the Congregation of Rites, on the following points:—

- (1.) That the married clergy may be re-ordained, continuing in the married state, and allowed to act as priests not possessing the cure of souls (this would exclude them from hearing confessions).
- (2.) The privilege of reciting the Anglican rite for the communion service in English, with the exception of the canon of the mass, which would of course be in Latin.
- (3.) That these regulations shall entail no precedent, but be distinctly regarded as an exceptional concession to clergymen in the English Church—all priests notwithstanding these privileges to be allowed to follow the present rules of the Latin Church if they choose. This would permit them, for example, to recite the whole service in Latin if so disposed. These are the points on which Rome is invited to grant a relaxation of Christ discipline for the accommodation of certain clerical rebels now in the English Church. The concession as to marriage is evidently the main difficulty; but it is said that they are only claiming the same indulgence as Rome already grants to priests in the United Greek Church, not the Orthodox Russian Church, but that branch which flourishes in Greece and Poland. The practice there is to a large extent for young men in training for the priesthood to get married before they are made deacons, and they are then admitted to the regular priesthood as married men, and have the cure of souls in all respects except the hearing of confession. These English ritualists want the same tolerance of a married priesthood, with the same limitation as to hearing confession."

AN AMERICAN OPINION OF CANADIAN WOMEN.

A correspondent of the N. Y. World describing the late ball which was given in honour of the Governor-General, writes of the Canadian ladies:—

"Suffice it that better taste was never shown by fairer women than at this ball. One word, however, for the women of Montreal and Canada generally. It is a common and impolite saying that the average English girl is at once the freshest, the most stupid creature ever met in society. Be this as it may, I am sure that the Canadian women have all the innocent freshness and purity of their Mother

Country, while they talk quite as well as their cousins on the other side of the border, and in talking have that beautiful voice and accent which are the pride of English women in every part of the world. There is, too, about them a healthy robustness which comes from plenty of outdoor exercise and which excites the admiration of all men who had heard of nerves, sick headache and those other symptoms of "little health" which go in wraps and easy chairs. One other thing I noticed in the ball room which seemed a little odd to me, and that was that the Canadians have either not give up or have taken up again the old fashion of hooting in the waltz. After the smooth and gliding motion seen in an American ball room, I can't say this looked pretty, but it was done with no little agility, and the dancers appeared to be having a good time. I talked the other day with an American from the South, and he expressed his astonishment at the wonderful hospitality met with on all sides, and which I am sure is the rule in Canada. He said that he had expected to find only "cold northern hearts and rude northern tongues," but instead found each one filled with good feeling and generosity, and living as though the latch string of his door was always on the outside.—Montreal Cor. N. Y. World.

A MERITED REBUKE.

When Mr. Cartwright was at Aylmer during last summer, he depicted Sir John Macdonald and Senator Macpherson as worthy descendants of Highland clans, whose predatory instincts had formed an illustration in these two worthy descendants. And he quoted the lines of Sir Walter Scott:—

"Show me the Highland Chief who holds
That plundering Lowland flocks or folds
Is aught but retribution due;
Seek other cause 'gainst Roderick Dhu."

Said he:—

"I wish to be just, and I believe that the present is a very curious instance of the truth of the saying that instinct is stronger than reason. The ancestors of these gentlemen, in times gone by, stole many a head of black cattle, and if they got caught they were sometimes hanged for it."

This attack upon the gentlemen in question, because they were descended from Highland Scotchmen has been warmly resented by Senator Macpherson, who administered such a dressing to the assailant of his ancestors in his recent pamphlet as he is not likely to forget. This defence of Fatherland and of its memories has been the cause of a flattering testimonial to Mr. Macpherson from Glengarry, which took the shape of an address, signed by 530 residents of that county. A correspondent says:—

"After the presentation, Mr. Macpherson entertained the delegation and a number of members of the Senate and the House of Commons at lunch in the Senate restaurant. A feature of the occasion was the presence of a piper from Glengarry, who played in the interval of the toasts. The deputation represented that the strongest feeling exists among the Highlanders of both political parties at the wanton insult cast upon their race by the Minister of Finance."

We think that Highlanders in Western Ontario—and there are many of them—would like to see a copy of the address, and also of Senator Macpherson's reply to it. One can admire the pluck of Mr. Macpherson in hurling back a libellous stigma and the recognition which the Glengarrians have made of the services thus rendered to their nationality.—Free Press.

THE TWO KEYS OF THE MEDITERRANEAN AND BLACK SEAS.

As usual the news from the East seems still to be as unreliable as ever. The combatants have drawn off for a breathing spell, and the great powers are about to try what diplomacy can accomplish to soothe the outraged feelings of the Bulgarians, the Servians, and the Montenegrins, for atrocities unparalleled in modern warfare, and equaled by only one nation, even in the ages of barbarism. At this time a brief sketch of the two strongholds—one held by Turkey, the other by England—may not be out of place.

Constantinople is to the Black Sea what the Gibraltar is to the Mediterranean. It is the key of the East as the latter is the key of the West. There is much plausibility, to say the least, in the report that England proposes to seize Constantinople now, as it did Gibraltar over a century and a half ago, and holding it, allow the other powers to carve the rest of Turkey in Europe to suit their own palates. Gibraltar, as every one knows, is an insulated rock, the most southern promontory of Spain, connected with the mainland by a low, narrow strip of sand, between the bar of Gibraltar on the West, and the Mediterranean on the East, forming one of the "Pillars of Hercules," Ceuta on the African coast just opposite, being the other. Gibraltar is fourteen hundred feet high, and is accessible only on the northern and western sides. Properly garrisoned, it is claimed to be absolutely impregnable. England has spent millions to render it one of the strongest fortresses in the world; and the rock of Gibraltar has become the synonym of anything invulnerable; but what is more to the point, it commands completely the passage between the Mediterranean and the Atlantic. In a word, England by having possession of that rock, is entire mistress of the commerce of the whole of Southern Europe. The Moors held it in the days of their power. England wrested it from Spain about the year 1709, by surprising the garrison. Several attempts have since been made to deprive England of this rock, which is indeed one of the most precious stones in the Crown's jewels of Great Britain. The most memorable attempts was made by the French and the Spaniards in 1779, which siege was continued without intermission for over four years. This was perhaps the most determined siege and defence of military history. England guards Gibraltar as the very apple of her eye, and justly so. By retaining that little spot of ground, she manages to retain her position as a power in Europe, and holds on to her possession in the East. It has a mixed population of about twenty thousand.

Constantinople, Ancient Byzantium, is situated on the Bosphorus, where it commands the Black Sea. It has a triangular peninsula with the "golden horn" on the north, and water on every side, except the west. It occupies seven hills, and is properly fortified and garrisoned, would be as impregnable, and commanding as Gibraltar itself. It was founded by the Emperor Constantine, and almost admirably situated for being the capital of an empire, embracing the two continents. History tells us that this

city has been subjected to no less than twenty-four memorable sieges. The Crusaders captured it in the early part of the thirteenth century, and it was finally won by the Turks two centuries later. It is a city of about one million inhabitants, about one half of them Mahomedans, the balance Christians and Jews. With these two keys in her hands, England might bid defiance even to the "Ursa Major," and proclaim herself mistress of Europe, and Queen Victoria, instead of being Empress of India might have as many titles attach to her position as the Emperor of China.

DEGENERATE SPAIN.

"The degeneracy of Catholic Spain" is a favorite topic with the non-Catholic press. "Look at the fruits of Popery," they exclaim, "Behold how degraded, weak, and despised, has become a country which has been Catholic for 1,500 years or more!" It matters not to these critics that whenever a really sensible non-Catholic visits Spain, spends some time there, and keeps his eyes and ears open, he comes away with all his preconceived notions dispelled; with a very high opinion of the people; and, not infrequently, with an interior light which leads him into the bosom of the Church. We recall as we write, the experience of two acquaintances of our own; one was an orthodox Episcopalian, the other an educated but very determined infidel. Each of them went to Spain, at intervals not very distant, and remained there several months travelling from place to place and mixing freely with the people. They both returned with the opinion that the Spaniards were among the most truly happy and enviable people on the globe. "The women," they said, "are chaste; the domestic life of the Spaniard is a model of thrift, contentment and homely happiness; the men are brave, frank, and incorruptibly honest; and they know what duty means." But such testimony as this, which is practically inexhaustible, goes for nothing in the estimation of our aforesaid critics; nor does the fact that whatever of evil there is in Spain, of a moral, social, or political character, may be traced directly to the anti-Catholic and revolutionary element introduced there by the secret societies, and that this evil is only to be seen in the large cities; nor does the other fact that both at the Vienna exposition and at our own Centennial, Spain made a display which put several other countries to shame, and which could never have been furnished by a degraded, weak and indolent people.

But a fresh proof of the falsity of the hackneyed assertion concerning the degeneracy of Spain has just been supplied. For nine years the Spanish Government—monarchy, regency, republic, and monarchy again—has steadfastly held the insurgents in Cuba, at bay, and has at last put an end to the conflict by awarding to the vanquished terms of pardon so liberal that they were constrained to accept them. We say nothing here as to the merits of the conflict; or as to the chances that Cuba free, or Cuba annexed to the United States, or Cuba the scene of an irreconcilable conflict between the natives and the Spanish inhabitants, would be any happier than Cuba as she will now continue to be, a colony of the Spanish crown. Our present point is that Spain, by the firm tenacity with which she maintained her authority against the revolt; by the willingness with which her people, under every form of government, spent their blood and money to maintain this authority; and by the terms she has now awarded to the vanquished, has emphatically disproved the assertion that she is either weak, or ignorant, or degraded. There is scarcely another country on the globe that would not have quailed before such a task. England would have thrown up the sponge before the first shots were fired; Australia and Canada to-day could shake off their allegiance to England by simply declaring their intentions. The governments of the world, it may be added, have a far higher opinion of the prowess and the pluck of Spain than that entertained by our non-Catholic critics. Not one of the powers unites to treat her with contempt; if a demand that she considers unjust is made upon her, she knows how to resist it. To use the slang of the day, "she doesn't scare worth a cent." The only peril for Spain is from the machinations of the anti-Catholic element from outside, working through the secret societies. Her strength, her glory, and her happiness depend upon her remaining firmly Catholic.

THE CANADIAN INDIAN.

Between the Canada Indians and our own there is all the difference between wild and tame, besides the vast disparity of numbers. When the Connecticut was first colonized by the French and English, two distinct lines of policy was observed in dealing with the Indians. The French colonists were more adaptable than the English, and less proud and exacting. They made but little show of taking hold of the country. They came as missionaries and traders, and gave their forts the appearance of temporary lodgments. They entered immediately upon trade in the principal article the Indians could offer in traffic—furs and peltry. To profit by this article of trade it was necessary to preserve the Indians in the country, with as little change of habits and pursuits as possible, and maintain at least the friendship of trade. Trading posts were rapidly established, which became the points of contact between the colonists and Indians; and the settlements of Quebec and Montreal were scarcely begun before the whole extent of Canada was dotted with trading-posts, from Bell Isle to Lake Superior, where Frenchmen, attached to the posts as factor, clerks, laborers, and voyagers, lived from year to year. These posts became the homes of the Indians and traders, and points of settlement, where a semi-civilization was established and the French mind led by the zealous missionaries who always accompanied the traders, molders the civilization and religion after the French idea. The short term of generation sufficed to establish a race of half-breeds, of no mean proportion to the native population, born to the use of a common language and common faith with the colonists, and trained to a civilization advanced to the requirements of their condition, who naturally yielded fealty to the colony and loyalty to France. They were adapted to the country as it was, and did not require to be changed for their accommodation; while they constituted a link between the new and old races, and a natural bond of peace. This too was an open and safe field for missionary operations, where the ever-zealous Jesuits did not fail to sow seed that has taken deep root and spread far beyond this race.—Atlantic Monthly.

PERSONAL.

- LAURIER.**—Mr. Laurier spoke at the St. Patrick's concert, Ottawa, on St. Patrick's night.
- SCOTT.**—The Honorable Mr. Scott addressed the audience in Ottawa, on St. Patrick's night.
- ROSSA.**—O'Donovan Rossa lectured in Toronto to a meagre audience on St. Patrick's night.
- O'LEARY.**—Mr. Peter O'Leary left Montreal for Quebec, en route for England, last night.
- BULL.**—Sitting Bull is missing, some say he is laid up with yellow fever.
- ANGLIN.**—The Hon. Mr. Anglin, made an eloquent speech on St. Patrick's night, at the concert in McGowan's Opera House.
- O'HANLEY.**—Mr. J. P. L. O'Hanley has written a very able and beautiful letter to the Ottawa Herald on Ireland's aspirations.
- MACDONALD.**—Sir John A. Macdonald spoke at considerable length in Ottawa, on St. Patrick's night.
- METROPOLITAN.**—It is said this his lordship the Metropolitan, is about to resign. All classes and creeds of our community will be sorry for this.
- MACKENZIE.**—MACKENZIE.—The leaders of both our great parties courted the Irish vote at Ottawa on Monday night.
- COSTIGAN.**—Mr. Costigan gave an eloquent lecture in honor of St. Patrick and Ireland, in Ottawa on St. Patrick's night.
- BELFAST.**—There was some rioting in Belfast on St. Patrick's Day. The trail of the serpent—Orangeism—still begrims the capital of Ulster.
- SMITH.**—Mr. J. Q. Smith, Consul-General of the United States, vice Dart, has arrived in town, and is at present at the St. Lawrence Hall.
- LYNCH.**—On March 14th, Bishop Lynch of Charleston, celebrated the twentieth anniversary of his elevation to the Episcopate.
- RINE.**—Mr. Rine the great Temperance advocate is at present undergoing trial for an indecent attempt at assaulting a young girl of fifteen.
- BILEY.**—The Revd. Father Biley who preached such an eloquent sermon on St. Patrick's Day is a native of Augusta, Georgia.
- KIERMAN.**—A gentleman of the name of Kierman will be ordained priest at St. Catherine's to-day by His Grace the Archbishop of Toronto.
- FLORENCE.**—The city of Florence, lately the Italian capital has suspended payment. In plain terms it is bankrupt!
- WILLIAM.**—The Associated Press Telegrams say that the Emperor of Germany has congratulated His Holiness Leo the XIII. on his accession.
- COSGROVE.**—This is the fourth time that the house of Mr. Owen Cosgrove of Toronto, Grand Marshal of the Toronto Irish societies, has been wrecked by Orangemen.
- HAYES.**—President Hayes and Secretary Schurz, reviewed St. Patrick's Day procession in Washington yesterday, and they were saluted by each organization as it passed along.
- BENNET.**—The enterprising proprietor of the New York Herald has obtained the approval of the President of the U. S. for Act in aid of another Polar expedition.
- CHINQUY.**—The Revd. Mr. Chinquy is beginning to entertain the idea that Protestantism is too weak for his stomach. He wants something stronger.
- G'DONOGHUE.**—Mr. Costigan seems determined to keep the G'Donoghue matter before the House of Commons, and with every appearance of success.
- PETRE.**—A further publication on the subject of Catholic Liberal Education by the Hon. and Rev. William Petre will be published shortly in London.
- MORGAN.**—Another Welsh fasting girl has come to light. Her name is Morgan. She is about 15 years of age, and is said not to have eaten or drunk anything since the 30 of October last.
- HEARN.**—On dit, that the Hon. John Hearn will stand for a Quebec constitution at the coming elections, and will therefore resign his seat in the Legislative Council.
- MCSHANE.**—Alderman McShane was examined by a committee of the House of Commons on Monday, relative to the meat traffic between Canada and England.
- CARRAY.**—BELL.—We are happy to be able to state that those young men, lately the objects of Orange Assassination are improving in health and likely to recover.
- STIRLING.**—It is said that the late Sir William Stirling Maxwell has left an account of the more noteworthy incidents of his own time, including new facts relating to the episode of Lord Melbourne and Mrs. Norton.
- COURTNEY.**—The friends of Courtney, the oarsman, who lives in Auburn, N. Y., have offered to put up a stake of \$10,000 that he can defeat any competitor who will go to Oswego Lake and row against him.
- MACPHERSON.**—The action of the deputation which waited on the Hon. Senator Macpherson lately is causing considerable excitement amongst the Glengarry Scotchmen who for the most part approve of the step.
- HAYES.**—The N. Y. World says if the Senate had not adjourned till Monday the President to-day (Saturday) would have sent the Fishery Award correspondence, probably accompanied by a message advising payment.
- GLADSTONE.**—Dean Stanley says that when he and Mr. Gladstone were at school together near Liverpool, they were both noted for their dullness at figures. The dean adds that he never improved, but that Gladstone has become one of the best mathematicians in Europe.
- CROMBIEHOLME.**—When Father Crombieholme was in Canada he did much good work amongst the labourers on the Lachine Canal. One of the indirect results of his labours was witnessed on Monday when for the first time there was a procession at Lachine in honour of St. Patrick's Day.
- KENNEDY.**—There died at Chicago, on March 7th, an old Irish woman named Mrs. Ellen Kennedy, who was one hundred and six years old. She retained up to her death, vivid recollections of the Napoleonic wars. She was an eye-witness of the Irish rebellion of '98, and saw many acts of barbarity committed by the English soldiers and authorities.
- CAUGHNAWAGA.**—The Indians of Caughnawaga are a stiff-necked race. The war Mr. Chinquy beforehand that they don't want him.—What can we think of such a people, what can we do with them. They don't want pork, they don't want blankets, they don't want the reverend Mr. Parent and now they don't want the reverend Mr. Chinquy.
- JOHN.**—A pamphlet has been issued in California dealing with the subject of Chinese labour. It is a spirit decidedly hostile to the Celestials. An estimate is made that ten Chinamen can exist where one white man could live, and an attempt is made to show that not only labourers, but the community at large are sufferers by the immigration of the Chinese. "A strong feeling in opposition to John" is the result, and a party has been formed, whose motto is "The Chinamen must go," and whose emblem consists of a hanging noose.

6 THE MAMMOTH.

JOHN RAFTER & CO. 450 NOTRE DAME STREET. The stock of Dry Goods held at the above address comprises a full assortment of useful and cheap lots, as will prove by the following price list, and for quality and value we defy competition to the trade of Canada. Remember our motto—Value for Value Received.

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Canton Flannels, 10c, 13c, 14c, 15c, 16c, 17c. White Saxony Flannels, 17c, 23c, 25c, 27c, 30c, 32c. White Welsh Flannels, 25c, 30c, 33c, 35c, 38c, 40c, 45c. Scarlet Saxony Flannels, 17c, 20c, 23c, 25c, 27c, 30c, 33c. Scarlet Lancashire Flannels, 30c, 35c, 38c, 45c. Grey Flannels, 25c, 30c, 35c, 37c, 42c. Plain colors, in Blue, Pink, Magenta, Amber, all selling at 25c and 30c. Fancy Shirting Flannels, selling at 20c, 23c, 29c, 30c, 35c, 40c, 45, 55c. The 55c line measures 7-8 of a yard wide.

Blankets For Man and Beast. Cloths of White Blankets, selling from \$1.75 to \$6.50. Piles of Grey Blankets, selling from \$1.25 to \$4.00. Large lot of Horse Blankets, from \$1.25.

Table Linen Department. Grey Table Linen, price from 14c to 50c. Unbleached Table Linen, price from 25c to 60c. Half-Bleached Table Linen, price from 27c to 50c. White Table Linen, price from 35c to 75c. Napkins in endless variety, price from 75c per dozen.

Roller Towing. Heavy stock of Towing, prices, 5c, 7c, 9c, 10c, 12c. Huckaback Towing, price, 12c, 14c, 18c. Grass Cloth, checked and plain, price 6c, 12c, 14c, 16c. Huck Towels by the dozen, selling at 5c, 6c, 8c, 10c, 12c, 15c, 20c, 25c each. Bath Towels, selling at 15c, 20c, 25c, 30c, 35c.

White and Grey Cottons. Horrocks White Cottons, full stock. Water Twist White Cottons, price from 5c. Grey Cottons, Hochelega, Dundas, Cornwall, English, price from 3c.

Tweeds, Coatings, &c. Large lot of Tweeds for Boys, only 30c. Large lot of all wool Tweeds, only 50c. Good line of Tweeds, only 60c. Extra large lot English Tweeds, only 70c. Splendid assortment Scotch, only 80c. Extra quality English Tweeds, only 95c. Real English Buckskin, only 95c. Special lot Silk Mixed, only \$1.00. Stacks of Small Check Tweeds, only \$1.00. Best West of England Tweeds, only \$1.35. Blue and Black Worsted Coatings, only \$1.30. Basket Coatings, only \$2.20. Extra large lot Coatings, selling at \$2.40. Best make Diagonal Coatings, \$2.75. Extra Heavy Worsted Coatings, only \$3.15. Extra Heavy Worsted Tweed Clothings, prices 75c, 90c, \$1.00, \$1.20, \$1.30, \$1.35. Overcoatings in Beaver, Whitney, Blankets, Cloth, Pilot, Naps, in endless variety, price from 90c.

Underclothing Department. Men's Canada Shirts and Drawers, prices, 35c, 50c, 65c, 75c, 85c, \$1.00. Men's Real Scotch Shirts and Drawers, prices from \$1.00 to \$2.00 each. Oxford Regatta Shirts, price from 35c. Men's Tweed Shirts, price 75c. Men's Flannel Shirts, price, 75c. Endless variety of Ladies' and Gents' Kid Mitts, Gloves, &c., prices low.

Call early and secure the Bargains. Oct 31st-12-1y

J. EMERY CODERRE, M.D.

EXPECTORATING SYRUP

Dr. J. Emery Coderre's Expectorating Syrup is prepared under his direction, and with the approbation of the Professors of the School of Medicine and Surgery of the Montreal, Medical Faculty of Victoria University. For the last twenty-five years the Expectorating Syrup has been administered with the greatest success in Coughs, Bronchitis, Catarrh, Affections of the Lungs, Hooping-Cough, Group, in the latter case it is necessary to take first an emetic, &c.

Infants' Syrup

"THE INFANTS' SYRUP" is prepared with the approbation of the Professors of the Montreal School of Medicine and Surgery, Medical Faculty of Victoria College. This Syrup can be given in all confidence, to Infants, in cases such as Colic, Diarrhoea, Dysentery, Painful Dentition, Inability to Sleep, Coughs, Colds, &c.

Dr. J. Emery Coderre's Tonic Elixir.

"THE TONIC ELIXIR" is prepared under the immediate direction of Dr. J. Emery Coderre, and has been administered with the greatest success for more than 20 years, in diseases requiring the use of Tonics. Its use can be continued without any inconvenience, in complaints such as Chlorosis, or Green Sickness; Leucorrhoea, or Whites; Dysmenorrhoea, or difficult courses; Anæmia, or thinness of the blood; General Debility, Involuntary Seminal Losses, Scrofula, Ringworm, and other Diseases of the Skin, &c., &c.

CERTIFICATES.

"We, the undersigned Physicians, after carefully examining the composition of the Expectorating Syrup of J. Emery Coderre, M.D. certify that it is prepared with medical substances suitable for the treatment of diseases requiring the use of expectorants.

"We, the undersigned Physicians, after having examined the composition of the INFANTS' SYRUP for the treatment of Infants' Complaints, such as Colic, Diarrhoea, Dysentery, Painful Dentition, Coughs, Colds, &c.

"We, the undersigned Physicians, after having examined the composition of the TONIC ELIXIR, as above, certify that it is prepared with medicinal substances for the treatment of diseases requiring the combined use of tonic and alterant agents."

E. H. TRUDEL, M.D., President, Professor of Midwifery & of Women's and Children's Complaints. P. A. C. MUNRO, M.D., Professor of Surgery. P. BEAUBIEN, M.D., Prof. of Theory & Practice of Medicine. J. G. BÉAUBIEN, M.D., Professor of Anatomy. HECTOR PELTIER, M.D., Professor of Institutes of Medicine. THOS. O'DOET DOBSONNENS, M.D., Prof. of Chem. & Phys. J. P. ROTTOT, Professor of Medical Jurisprudence and Botany.

FOR SALE AT THE PRINCIPAL DRUGGISTS. AND AT 64, ST. DENIS STREET, Dec 5, 77. 1y.

DR. A. C. MACDONELL, 90 CATHEDRAL STREET, MONTREAL, [46-52 June 27, 1877]

M. FERON, Undertaker, 21 ST. ANTOINE STREET, MONTREAL. [July 25th-70-1y]

DOHERTY & DOHERTY, ADVOCATES, &c. No. 50 ST. JAMES STREET, MONTREAL. T. J. DOHERTY, B.C.L.; C. J. DOHERTY, A.B., B.C.L.

JOHN D. PURCELL, A.M., B.C.L., ADVOCATE, &c. No. 15 PLACE D'ARMES, Near the Jacques Cartier Bank, Montreal, Oct 19, 77

WEEKLY TEST.

Number of purchasers served during the week ending March 9th, 1878— 4,356. Corresponding week last year— 3,780. Increase..... 576.

WE BEG TO CALL PARTICULAR ATTENTION to our superb stock of Corded Ribbons, Oriental and Fringed-edge Ribbons, now on exhibition; also, Ladies and Gents' Silk Ties and Scarfs, Ladies and Gents' Kid Gloves, from 50c per pair, to the finest quality manufactured.

Balbriggan Hose. Just received two cases, from 50c. Black Wool Fringes. Just received two cases, 13c, 50c.

Buttons, Buttons. Just received two cases, from 3c to \$1.50. Black Silk Fringes. Just received two cases, from 15c to \$2.50.

From Our Factory. Just received, for Spring Trade, an immense quantity of Youth's, Men's, and large-sized Men's Regatta, Oxford, Cambridge, and full dress Shirts, all marked at tremendously low prices.

Kids, Kids. Ladies Fine Black Kids. Ladies Fine White Kids. Ladies' Fine Evening Shades. Ladies' Fine Colored Kids, 45c per pair. Ladies' Fine Colored Kids.

Ladies' Fine White Kids, 55c per pair. Ladies' Fine Black Kids, 55c per pair. Perfect Fitting Kids, Black. Perfect Fitting Kids, White. Perfect Fitting Kids, Colored. Perfect Fitting Kids, Evening Shades, 75c per pair. Shirts, Shirts.

Gents' Fine Regatta Shirts. Gents' new style Regatta Shirts, 38c each. Extra terms to persons taking half-a-dozen or more. Gents' real Oxford Shirts. Gents' strong Oxford Shirts, 45c each. Half-a-dozen or more sold at lower rates. Gents' Fine Dress Shirts, 90c. Gents' Extra Fine Dress Shirts, \$1, \$1.25. Special rates to persons taking half a dozen or more, fit guaranteed.

Men's Fine Quality Regatta Shirts. Extra Fine Regatta Shirts, with two collars, 75c. Men's Fine Oxford Shirts. Extra Fine Oxford Shirts, with two collars, 75c. Special rates, for half-a-dozen or more. Beautiful quality, large sized Men's Shirts, \$4.50 per dozen.

Men's Collars. Men's Beautifully Finished Collars, 13c each. Men's Beautifully Finished Collars, \$1.10 per doz. Men's Extra Quality Collars, 15c each. Men's Extra Quality Collars, \$1.25 per dozen. Men's Cuffs. Men's Beautifully Finished Cuffs, 23c per pair. Men's Perfect Fitting Cuffs, 23c per pair. Special price for half-a-dozen or more. Extra Fine Linen Cuffs, 25c per pair. Four-ply Linen Cuffs, 25c per pair. Extra Quality Four-ply Cuffs, 45c per pair. Manufactured on the premises, fit guaranteed. About four dozen Ladies' White Silk Fancy Ties, to be sold out at 8c each.

S. CARSLY. 393 and 395 Notre Dame Street.

JAMES FOLEY, DEALER IN DRY GOODS AND MILLINERY, 313 ST. JOSEPH STREET, Opposite Dow's Brewery.

Ladies' and Children's Jackets. In great variety. Also, a large assortment of Gents' Shirts and Drawers.

STILL GOING ON! THE GREAT CHEAP SALE OF DRY GOODS IS STILL GOING ON! We are determined to CLEAR OUT our ENTIRE STOCK OF SPRING AND SUMMER GOODS AT GREATLY REDUCED PRICES.

LADIES, DO NOT FORGET THE CHEAP SALE AT THOMAS BRADY'S, 400 ST. JOSEPH STREET. June 20, 1y

SEND US YOUR NAME AND ADDRESS, and in return we will send you, Free of Expense, Postage Paid, a copy of our BEAUTIFUL BOOK OF POEMS, entitled "MOSES, THE GREAT LAW-GIVER," a collection of Poems illustrating the Life of Moses, being selections from Mrs. Hemans, W. Cullen Bryant, and other celebrated authors. Deafinitely illustrated.

ON RECEIPT OF TWENTY-FIVE CENTS to pay expense of mailing, &c., we will send you a CHOICE PAIR of Engravings, after the Old Masters. Address NATIONAL BUREAU OF ENGRAVING 612 Pine Street, Philadelphia. 31-3

BASKERVILLE & BROS.

Previous to their removal first May next to the large Brick Store now occupied as furniture shop, two doors east of their old stand, on Rideau Street, offers their ENTIRE STOCK AT COST PRICES. All are invited to see the reductions that are going. They also guarantee the choicest Wines, Liquors, Teas, General Groceries and Provisions. Their Spring importations, now ordered, are the largest yet made, and the premises that they are going into the first time to themselves and customers. Families desiring supplies don't miss the opportunity. No. 1 LABRADOR HERRINGS, the cheapest in the market. [Feb 29, 78-31st]

BOSSANGE & GARDINER, MONTREAL, GENERAL MERCHANTS IN FRENCH CAFE MOROCCOS, KIDS AND OTHER MANUFACTURES.

HOUSE IN FRANCE: GUSTAVE BOSSANGE, 16 RUE DU QUATRE SEPTEMBRE, PARIS

F. B. McNAMEE & CO., GENERAL CONTRACTORS, 444 St. Joseph Street, MONTREAL.

F. B. McNAMEE, A. G. NISH, CAPT. JAS. WRIGHT. May 30, 77. 1-42-y

A. LEVEQUE, ARCHITECT, No. 12 PLACE D'ARMES, MONTREAL.

AGRICULTURE.

DRAINING.

Draining in wet swamps can be done all through the winter month with ease and comfort. We provide a plank about 12 feet long, either at the side of the ditch or in the bottom of it, to stand upon while working. This keeps the feet dry. But little frost penetrates swampy ground, even in the coldest weather, and if the surface that is partly dug is left loose at night, it can be broken up with ease. Contracts for ditching 2 feet deep, an 2 feet wide at the top, have been made for 25 cents a rod.

FENCES.

It is said that the fences in this country cost more than all the houses; whether this is strictly true or not, it is beyond question that their first cost is immense, and that a vast expense is yearly incurred to keep them in repair; and what makes a bad matter a great deal worse is the fact that a large part of this expense might be avoided. Farmers have built too many fences; some of these are not merely useless, but are a positive disadvantage. They take up considerable land from which nothing of value is obtained, and they are in the way about cultivating and harvesting the crops. In some places these evils are so strongly manifested as to lead to a marked deduction in the number of fences. In some parts of Massachusetts this is true to a great extent, a great number of roadside fences having been removed and many inside fences have been taken away. Where stone walls abound it is somewhat difficult to follow this example, but wooden fences can easily be removed. For many purposes large fields are better than small ones; if they were not, it is a question whether any advantages which small fields could furnish would be sufficient to justify the great expense of fencing.—Dirigo Rural

POULTRY.

Without a free use of whitewash no poultry breeder can expect to keep his fowls healthy for any length of time, and to a neglect of this can be attributed many of the disappointments and much of the loss experienced by amateurs, who do not realize, until they have paid dearly for their experience that cleanliness is one of the first principles of success in poultry keeping, and that lime, in different forms is an invaluable agent in promoting cleanliness in poultry houses and amongst fowls. Where it can be done, without too much expense, we should advise persons, in building their poultry houses, use planed boards—at least planed on the inside—in preference to rough ones, for it is far easier to keep the fowlhouse clean when smooth boards are used, while the lice and other vermin cannot so readily find a long-place. As a preventive is cheaper and better than a cure, we would advise those who build a poultry house to give it a good whitewashing, both inside and out, before the fowls are let inside. To make the whitewash still more distasteful to the vermin which have such a fancy for poultry, mix a small quantity of carbolic acid with the wash, stir it well till it dissolves, and then apply. It is not injurious to the fowls, but is to vermin, and at the same time is a geodizer and disinfectant.—N. Q. Independent.

CELLARS.

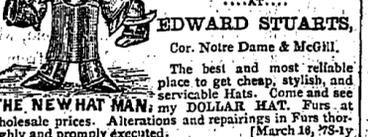
There ought to be no cellars under any human habitation. The dampness and mould, and foul air inseparable from ordinary cellars will find their way into the upper parts of the building, and taint the air of every apartment, coming, as these noxious gasses will through the seams of the floors and other openings. If cellars must be had, the following points should be taken into consideration: 1st. The bottom of the cellar should be at least six feet under ground, and the bottom stone of the foundation should be a foot deeper than the cellar floor, for as the earth has frozen in these latitudes, in 1876, as low down as five feet, it is necessary that the bottom should be below the point of frost. 2nd. The cellar wall may be a foot or two above the level of the ground, to afford the convenience of light and ventilation through windows better than grating. 3rd. A gravel sill is better for a cellar and foundation than clay, which is often treacherous and uncertain. The front stones of the foundations should, in all cases, be flat and broad, and the seams and joinings should be close and well-fitting, and a good many of the stones should go clear through the wall, and, better still, if they were laid in mortar, half cement, and half sand. 4th. To insure the dryness of a cellar, a trench, a foot deep and more, should be dug around the cellar next the wall, and filled up with broken rock, leading the water outside of the building at one corner under and through the wall. 5th. The ceiling of the cellar should be covered with two good coats of plaster, and the space between it and the floor above should be filled in with the same suitable material to avert or decompose any odors which might make their way through cellar floors. 6th. The walls and ceiling should be well whitewashed, at least once a year.—W. W. Hall.

DISEASES OF ANIMALS.

It is well known that doctors differ, and notwithstanding medical treatment, valuable animals will often die. If diseases cannot always be cured they can often be prevented, and whatever tends to promote health and thrift, so far prevents disease, or assists the efforts of nature to throw it off. Among these preventives we consider it very important to have at all times accessible in horses, neat cattle and sheep, rock salt in lumps, where they can get it as often and as much as appetite requires and their nature prompts. It promotes digestion and health. Hogs should have at regular times, a supply of unleached ashes, which we have seen them eat with great avidity, and also charcoal. We do not undertake to explain how this affects the system. Perhaps the kind of food generally given to hogs generates too much acidity. This may be the reason, or there may be some other reason, but the effects are certainly to increase appetite and promote thrift. In the cultivation of the earth and growth of plants as well as in the care of his stock, the farmer continually meets with results which he must take as they are, without being able to understand them. Poultry should have dry and well ventilated apartments, free access to gravel, pure fresh water, broken oyster shells or broken bones, and occasionally animal food in addition to the other. We find common cracklings from the soap-makers, which comes in cakes from fifty to seventy pounds, an excellent food for them. A cake of it may be left in their yard, to pick at, and a lump of it kept in soak for a couple of days at a time to be softened. This is greedily eaten. Regularity in feeding animals is also an essential to health and sound judgment, also, in giving them the proper quantity, no more and no less. On one occasion, complaining to our hired man that the pigs seemed hungry, he said "he wondered at that, as the last time he fed them, three days ago, he was sure he gave them enough to last for that time." In erecting buildings for stock, no currents of air should be allowed, and as a general thing, they suffer more from heat and confined unwholesome air than from extreme cold, against which they have their natural protection. For milch cows we consider the daily use of the card as essential as for the horse, and there is every reason why the same amount of friction on the surface of the skin, and the same attention to cleanliness, should be attended to in one case as in the other. A good currying of a horse is said to be equal to half a feed. With stall-fed animals the daily use of the card has been found to promote fattening.—Morris Rural Advertiser.

HATS!

HATS! HATS! FOR THE MILLION.



EDWARD STUARTS, Cor. Notre Dame & McGill. The best and most reliable place to get cheap, stylish, and serviceable Hats. Come and see THE NEW HAT MAN, my DOLLAR HAT. Furs at Wholesale prices. Alterations and repairs in Furs thoroughly and promptly executed. [March 19, 75-1y]

COSTELLO BROTHERS. GROCERIES and LIQUORS, WHOLESALE, (Nun's Buildings), 49 ST. PETER STREET, MONTREAL.

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.

EDUCATIONAL, &c.

LORETTO ABBEY, WELINGTON PLACE, TORONTO, CANADA. A Branch of the Ladies of Loretto, Dublin, Ireland. Board and Tuition—\$150 per annum. Send for circular and address to LADY SUPERIOR July 25-1y

LORETTO CONVENT, Niagara Falls, Canada. Two Medals for General Proficiency in the different courses will be presented by His Excellency, Lord Dufferin, Governor General of Canada. Board and Tuition per year \$150. For further information and prospectus, address July 15-1y LADY SUPERIOR.

CONVENT OF THE LADIES OF LORETTO, Belleville, Ontario. Conducted by the Ladies of Loretto. Studies will be resumed at this Institution, for Boarders and Day-Scholars, on the 1st of September. The Convent is situated in the most elevated part of the City, and offers rare advantages to parents desirous of procuring for their children a solid, useful and refined education. For particulars, please address THE LADY SUPERIOR, Loretto Convent, Belleville. July 25, 77-1y

PRACTICAL GUIDE FOR CONFESSION AND COMMUNION.

A short treatise on the Sacrament of Penance for the use of Schools and Colleges. This little book contains every thing necessary to acquire a perfect knowledge of the Sacrament of Penance—in its practical form. An examination of conscience adapted to every age, with summary explanations on the most frequent sins. Prayers before Confession—Communion, Prayers for Mass, &c., &c., which makes a very handy Manual for such persons who intend to make a good Confession and Communion. Price, Bound—Cloth.....0.20 Paper.....0.12 By the hundred—Cloth.....\$16.00 Paper.....\$10.00 Any order sent to the Rev. G. F. E. DROLET, Parish Priest of St. Columban, Sillery, carefully attended to. Sept 29, 77

CONVENT OF THE SISTERS OF THE CONGREGATION OF NOTRE DAME, WILLIAMSTOWN, ONT.

The system of education embraces the English and French languages, Music, Drawing, Painting, and every kind of useful and ornamental needle work. TERMS: Board and Tuition in French and English.....\$0.00 Music and use of Instrument.....2.00 Drawing and Painting.....1.00 Bed and Bedding.....1.00 Washing.....1.00 Entrance Fee.....3.00 The Scholastic year commences in SEPTEMBER, and closes at the end of JUNE. Nov 14, 77-1y

Stained Glass For Churches, Etc.

A. FITZPATRICK, Artist, Diploma of England, Supplies European Art Glass at the prices charged for the inferior article hitherto used here for Stained Glass. The best Memorial Windows. Send for prices, &c.

PRIZES RECEIVED: London 1871. Philadelphia 1876—First Prize Late of London, Eng.

Studio and Works, Stapleton, Staten Island, N. Y. June 20, 77

ORGANS Superb \$340 Organs, only \$95. Piano Retail Price by other manufacturers \$900, only \$280. Beautiful \$650 Pianos, \$175—brand new, warranted 15 days' trial. Other bargains, want them introduced. Agents wanted. Paper free. Address DANIEL F. BRATTY, Washington N. J. Nov 14, 77-1y

CATHOLICS OF MONTREAL!

Read the list of Books we are offering at twenty-five cents per week: Elegant Family Bibles; "Life of the Blessed Virgin," "Father Burke's Lectures and Sermons," "Lives of the Saints," "Life of Pope Pius IX.," and a fine assortment of Mission and other Prayer Books; Also McGeehan and Mitchell's "History of Ireland," and "Life of Daniel O'Connell." The above works are all published by the well-known firm of D. J. Sadlier & Co., of New York, and will be delivered in advance on receipt of the first payment at

JAMES JORDAN'S BOOK STORE, 574 CRAIG STREET, (nearly opposite Cote). By dropping a note or a Postal Card we will send samples of the above-named books to any address, for examination, free of charge. A choice selection of Albums may be had on the same terms. Nov 14, 77

\$5 TO \$20 per day at home. Samples worth \$5 free. Address SMITH & CO., Portland, Maine, Jan 30 78-25

WILLIAM HODSON, ARCHITECT, No. 59 & 61 St. Bonaventure St., MONTREAL.

Plans of Buildings prepared and Superintended at Moderate Charges. Measurements and Valuations Promptly Attended to.

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

WE KEEP IN STOCK AND MAKE TO ORDER THE LATEST FRENCH, ENGLISH AND AMERICAN STYLES.

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

A Large and Well-assorted Stock constantly on hand May 2, 77. 1-38-y

RICHARD BURKE, Custom BOOT and SHOE-MAKER, 689 CRAIG STREET, (Between Bluary and Hermine Streets) Montreal.

ALL ORDERS AND REPAIRING PROMPTLY ATTENDED TO W. STAFFORD & Co., WHOLESALE MANUFACTURERS OF BOOTS AND SHOES, No. 6 Lemoine Street, MONTREAL, P. Q. May 23, 77. 1-41-y

MULLARKY & CO., MANUFACTURERS OF BOOTS AND SHOES, No. 8 St. HELEN STREET, MONTREAL 1-38-y May 2, 77.

P. A. MURPHY & CO., IMPORTERS OF ENGLISH AND FOREIGN LEATHERS, INDIA RUBBER GOODS, ELASTIC WEBS, &c., &c., &c., No. 19 ST. HELEN STREET, MONTREAL, May 2, 77. 1-38-y

ROGARTY & BRO., BOOT & SHOE MANUFACTURERS, 245 St. Lawrence Main Street, CORNER ST. CATHERINE STREET, Dec 5, 77. 6-m

D. BARRY, B.C.L., ADVOCATE, 12 ST. JAMES STREET, Montreal.

CANADA, PROVINCE OF QUEBEC, DISTRICT OF MONTREAL. SUPERIOR COURT. Philomena Provencher, of the City of Montreal, wife of Edouard Barsalo, Culler, of the same place, duly authorized to enter in justice, Plaintiff, against the said Edouard Barsalo, Defendant. An action for separation as to property has been this day instituted. F. X. THIBAUT, Attorney for Plaintiff. Montreal, 4th March, 1878. 31-4

NOTICE. THE COUNTY OF HOCHÉLAGA BUILDING SOCIETY will apply to the Parliament of Canada, at its next session, to obtain a special act of incorporation, giving it power:

1st. To become an ordinary loan and investment society, with the privileges accorded to Permanent Building Societies according to the laws in force. 2nd. To discontinue and abandon the system of allotments. 3rd. To reduce its capital to twenty per cent of the amount now subscribed, except in so far as respects the holdings of present borrowers, who will remain shareholders for the full amount advanced to them. And if they prefer not to retain such shares, power to make arrangements with them for the repayment of what is due on their loans will be asked. 4th. To increase its capital stock from time to time; to create a reserve fund; to continue to issue temporary shares, if thought advisable; to create a lien on the shares for the payment of claims due to the Society; and to invest its moneys in public securities, and to accept personal, in addition to hypothecary guarantees as collateral security for loans made by it. And generally for any other powers necessary for the proper working of the said Society. H. JEANNOTTE, N. P. Sec.-Treas.

PROVINCE OF QUEBEC, DISTRICT OF MONTREAL. SUPERIOR COURT. Dame Julie Teller dite Lafortune, of the City and District of Montreal, wife of Joseph Narcisse Portelance, trader, of the same place, Plaintiff, vs. The said Joseph Narcisse Portelance, trader, of the same place, Defendant. An action for separation as to property has been this day instituted in this Court, at Montreal. THIBAUT & MCGOWN, Attorneys for Plaintiff. Montreal, 9th March, 1878. 32-5

CANADA, PROVINCE OF QUEBEC, DISTRICT OF MONTREAL. SUPERIOR COURT. Dame Hermine Mathieu, wife of Louis Arthur DesRosiers, of the City and District of Montreal, Notary, Plaintiff, vs. The said Louis Arthur DesRosiers, Defendant. An action for separation as to property has been instituted in this case, the twenty-first of February, one thousand eight hundred and seventy-eight, in this cause. A. MATHIEU, Attorney for Plaintiff. Montreal, 21st February, 1878. 29-6

PROVINCE OF QUEBEC, DISTRICT OF MONTREAL. SUPERIOR COURT. Dame Marie Louise Theliste Anselina Provost, of the Parish of St. Philippe, in the District of Montreal, wife commune en biens of Francois Edmond Huboux, dit Deslogchamp, a farmer, of the same place, duly authorized to enter in justice, Plaintiff, vs. The said Francois Edmond Huboux dit Deslogchamp, Defendant. An action for separation from Bed and Board and from property, has been instituted this day by the Plaintiff in this cause. A. MATHIEU, Attorney for Plaintiff. Montreal, 19th February, 1878. 29-6

CAPITAL AND LABOUR.

Capital is simply the savings of previous labour and is useful in sustaining present and future labour.

Capital, therefore, is produced by labour. Labour is simply, to some work, which is generally performed under the direction of bosses or task-masters.

The custodians of Capital may abuse their position and grind the faces of labourers; and, labourers may form trades-unions and organize strikes; but, labour and capital will not quarrel any more than man will quarrel with his meals.

Capital, therefore, is sustained by Capital. Capital and Labour are inter-dependants. The custodians of Capital may abuse their position and grind the faces of labourers; and, labourers may form trades-unions and organize strikes; but, labour and capital will not quarrel any more than man will quarrel with his meals.

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ST. PATRICK'S DAY CELEBRATIONS CONTINUED.

Grand President, Mr. McEneaney, and Messrs. T. Bowes, Murney, Boyle, members of the order, and the leader of the Bando-Ville Marie.

During the procession some 80 policemen, in detachments of tens and twelves, patrolled the streets in the immediate vicinity in order to nip any disturbance in the bud should such unfortunately arise.

MONDAY EVENING.

CONCERT OF THE ST. PATRICK'S SOCIETY IN THE THEATRE.

St. Patrick's Day having fallen on Sunday, many of the Associations decided upon celebrating it yesterday, and in our own city the St. Patrick's Society held their annual concert in the Theatre Royal, while in the City Hall was given a grand ball, held under the auspices of the Catholic Union.

The St. Patrick's Society's Grand Annual Concert and Dramatic Entertainment came off last evening before a large audience. The curtain being raised, exposed to view B. Devlin, Esq., M.P., President of the Society, supported by Mayor Baundry, F. Heffernan, of St. Bridget's, and the Presidents of various other Irish Societies.

B. Devlin, Esq., M.P., President of the Society, addressed the audience in a short speech: Ladies and Gentlemen,—As the President of St. Patrick's Society, it is my duty to bid you welcome. I am extremely glad to see so many of my friends present, and that we have such a number here on the occasion of our national concert, and I trust that everything will prove satisfactory and that all will be entertained.

Mr. Peter O'Leary addressed the audience in a short speech, as follows:—Mr. Chairman, Ladies and Gentlemen,—After the flattering and kind manner in which I have been introduced to all present, I feel rather diffident in addressing you, more especially as public speaking is like all other qualifications, requiring an amount of use and practice to make it perfect.

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"Up, Guards, and at them." Surely, if England, and other nations are proud of perpetuating such incidents, so are we also proud to do the same with our fore-fathers.

The programme of the concert was creditably carried out. The second part which consisted of the drama of "Robert Emmet" was then performed very successfully, all the characters being well represented, and being well up in their parts.

OTTAWA.

The St. Patrick's Society and Irish Catholic Union celebrated the anniversary of their patron Saint by a grand procession to-day. The only Irish society that did not take part was the St. Patrick's Literary Association, they having had some difference with the others.

This evening there were two concerts held, the Literary Society in the Opera House, and the St. Patrick's Society and Catholic Union in the Canadian Institute. At the former there was a good attendance, the house being comfortably filled.

Mr. Arthur H. Murphy, who opposed Mr. R. ALLEN at the last election in Quebec West, will again be the Liberal candidate. It is stated that the race between Ross and Hanlon is to take place here on July 15th, Hanlon's backers having agreed to the terms proposed.

Several other gentlemen present delivered short addresses, and a most successful musical programme was carried out to perfection, the large gathering dispersing shortly before midnight, evidently thoroughly satisfied with the manner in which they had celebrated the day.

Yesterday the Sons of St. Patrick celebrated the day here in a very quiet way. There was no attempt at demonstration, except the religious services with which the name of St. Patrick is immediately associated. A very eloquent lecture was delivered by Father Berriman, of Toronto, giving a brief sketch of the life and labors of St. Patrick.

WINNIPEG, MANITOBA.

St. Patrick's Society gave a concert to-night. Everything is peaceful.

IRELAND.

London, March 18.—There was slight rioting in Belfast and Londonderry during the celebration of St. Patrick's Day.

WASHINGTON.

St. Patrick's day was celebrated here by a special religious service and street parade. The President and Secretary Schurz reviewed St. Patrick's day procession, and were saluted by each organization in line.

NEW YORK.

The St. Patrick's day parade passed off quietly. The weather was black and cold. The procession was not as large as in former years. In Brooklyn the parade has dwindled down to a mere handful on account of dissensions in the organization.

SAN FRANCISCO.

SAN FRANCISCO, MARCH 18.—St. Patrick's Day was celebrated by a procession and literary exercises.

THANKS.

At the last meeting of the Young Irishmen's L. & B. Association, a vote of thanks was passed to the members of the St. Jean Baptiste Infantry Company, who kindly assisted in the celebration of Emmet's Centenary, in the Theatre Royal.

I. C. B. U. BRANCH NO 23 ERINSVILLE, ONT.

At a special meeting of the above society held at their hall on Monday evening, March 11th 1878 the following resolutions were adopted:—Whereas by the will of Divine Providence John J. Stewart a member of this Society has been removed by death from this earth to the untied realities of the future we deem it a duty we owe to the respect of the memory to therefore

Resolved—That while we willingly submit to the decrees of Almighty God, whose ways are inscrutable and mysterious, nevertheless we testify our profound sorrow for the death of Brother John J. Stewart, who was a promising member of this Society, a true patriot, and lover of freedom, ever ready to sacrifice all but pride for right and justice.

Resolved—That as a Society we tender our heart-felt sympathy and condolence to the bereaved parents and relatives of our departed Brother, assuring them that the good mutual will and harmony that existed between this Society and the deceased will remain young in our memories.

CANADIAN ITEMS.

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Mr. James Grant of Belleville has been appointed Superintendent of Bridges on the Grand Trunk Railway, in which situation he succeeds his late father.

Rev. Mr. Bernard, of the Oblate Fathers of St. Saver, Quebec, has left for Boston, to preside at the foundation of a new College there under the direction of his order. He will not return to Quebec.

SHIPPING LOBSTERS TO ENGLAND.—Canada is doing an immense business in shipping Lobsters to England. A few weeks ago one ship from Halifax took \$83,000 worth in cans for London, which represented something like 655,000 lobsters, and a little before a shipment to the value of \$72,000 was made.

THE SIGNS OF QUEBEC.—Mr. Walkem, of the Militia Department, formerly on the commanding engineers civil staff in Canada, has ready for publication a plan and narrative from original sources, of the siege of Quebec, under Wolfe, in 1759, which he will publish shortly, providing he meets with sufficient encouragement.

IMMIGRATION.—The number of immigrants arriving at Halifax from Great Britain during February last was 157, of whom 25 were children and 84 were farm laborers. Their destinations were—31 for Nova Scotia, 6 New Brunswick, 13 Quebec, 76 Ontario, 17 Eastern States, and 9 Western States.—Halifax Reporter.

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THE OLDEST BISHOP.—Our contemporary L'Evenement is mistaken in saying that since the death of the Pope the oldest Catholic bishop is Mgr. Feron, of Clermont, who has been a member of the episcopacy for forty-five years. The fact is that the "Lion of the Fold," the immortal John MacFie, Archbishop of Tuam is the oldest bishop for he has been governing the church of which he is an ornament for over fifty-one years.

SHAMEFUL.—The citizens of London Ont., are greatly excited concerning the Hargreaves torture case. The man J. H. Hargreaves, was proceeded against by Summons, in the Annie Sparks case. He was this afternoon arrested at his boarding house on another charge of excessive cruelty. The victim in this case is a boy named Michael McGurdy, living in West-minister, who was at one time an apprentice at the hair factory. He was sometimes inattentive, and for this his masters, Hargreaves and Jarvis, put him, to torture in the same manner as the girl Sparks. He was tied up by the hands by means of ropes and pulleys, and also put it stocks and whipped most cruelly, the marks of which he carries still. He was taken away from the factory, but his mother, being in ignorance of the law and not taking advice, neglected to take any action. Some of the lady friends of Miss Bye, however, being determined to prove the case of the girl to the bottom, have instituted inquiries for the persecution. The dark chamber, where the victims of oppression were kept, has been visited and inspected. The preliminary examination will be resumed to-morrow.

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BIRTH.

YOUNG MARY ANN BIRTH. The wife of James Rogers, N.S.B., of a daughter. Marriage Service papers, please copy.

WILBOR'S COD LIVER OIL AND LIME.—The friends of persons who have been restored from confirmed consumption by the use of this original preparation, and the grateful parties themselves, have, by recommending it and acknowledging its wonderful efficacy, given the article a vast popularity in New England. The Cod Liver Oil is in this combination robbed of its unpleasant taste, and is rendered doubly effective in being coupled with the lime, which is itself a restorative principle, supplying nature with just the agent and assistance required to heal and reform the diseased lungs. A. B. Wilbor, Boston, is the proprietor. Sold by all druggists.

POPE LEO XIII. The Atlantic Art Union, of No. 258 Broadway, N. Y., have just completed an excellent portrait of the present Pontiff, Leo XIII, which is nearly life size. It was executed by Mr. R. E. Piquet from a photograph from life. Our readers can procure this portrait directly from the Publishers, and they will doubtless avail themselves of this opportunity, as the portrait is most worthy and will cost them but a trifle. See the notice in another part of this issue.

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LIVE STOCK MARKET. The arrivals of live stock by rail, during the past week were 140 head of cattle, 160 Chicago, and 132 Canadian hogs; and 25 horses. Sixty-two head more of cattle arrived by water.

FAT CATTLE.—The price of beef cattle is higher owing to the smallness of the supply; nearly all of the cattle offered to-day were sold at prices ranging from 3 1/2 to 4 1/2 per lb. A few more carloads of cattle might be brought with advantage, as there are fewer cattle remaining in the present market than for many weeks past. Frank Rodgers, of Toronto, sold a superior pair of oxen weighing 3500 lbs. to George Denoon at 4 1/2 per lb.; they are for shipment to Britain. Mr. Denoon also bought two superior bulls from J. J. Hopper at 4 1/2 per lb.; A. Don, of Waterloo, sold a pair of steers to H. Nicholson, for \$15 or over 4 1/2 per lb.; also four steers to R. Rice, at 4 1/2 each, or about 4 1/2 per lb.; J. Elliot, of Kingston, sold twenty cattle weighing 25,000 lbs. to R. J. Hopper, \$3 1/2 per lb.; Frank Rodgers sold eleven cattle at 3 1/2 per lb.; George Denoon sold four steers at 4 1/2 per lb.; J. Hopper sold twenty-two cattle at from 3 1/2 to 4 1/2 per lb.; Wm. Head sold thirteen cattle at from \$3 1/2 to \$5 00, or from 3 1/2 to 4 1/2 per lb. There were about fifty cattle offered at Viger Market. W. K. W. Blair sold thirteen cattle at from \$3 00 to \$16 00 each; J. Rice, of Bowmanville, sold twenty-two cattle at from \$3 00 to \$5 00 each, or from 3 1/2 to 4 1/2 per lb.; N. Taillefer sold ten cattle at from \$3 00 to \$5 00 each.

HOGS.—A carload of live hogs was bought by Wm. Morgan at \$4.50 per 100 lbs. Hogs in small lots sold at from \$4.70 to \$5.00 per 100 lbs.

MONTREAL MARKET. Superior Extra, \$3 85 to 5 00; Canada Wheat, 0 00 to 0 00; Extra Superfine, 5 00 to 5 02; Corn, 56 lbs, 0 00 to 0 00; Flour, 5 00 to 5 00; Spring Extra, 4 80 to 0 00; Barley, 0 00 to 0 00; Superfine, 4 40 to 4 50; Pease, 0 00 to 0 00; Strong Bakers, 3 00 to 5 20; Butter, 1 10 to 1 10; Fat, 4 10 to 4 20; Cheese, 13 00 to 13 00; Middlings, 6 00 to 3 75; Pork, 12 00 to 12 00; Pollards, 2 75 to 3 25; Dressed Hogs, 9 00 to 0 10; U.C. bags, 0 00 to 2 40; Lard, 9 00 to 9 00; U.C. bags, 2 00 to 2 00; Ashes, 3 90 to 3 85; 4 50 to 4 50.

ONT.—On Wednesday morning, the 13th instant, at his residence, 311 St. Patrick street, Pierre Duhamel, brother of his Lordship the Bishop of Ottawa, aged 45 years and 10 months.

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