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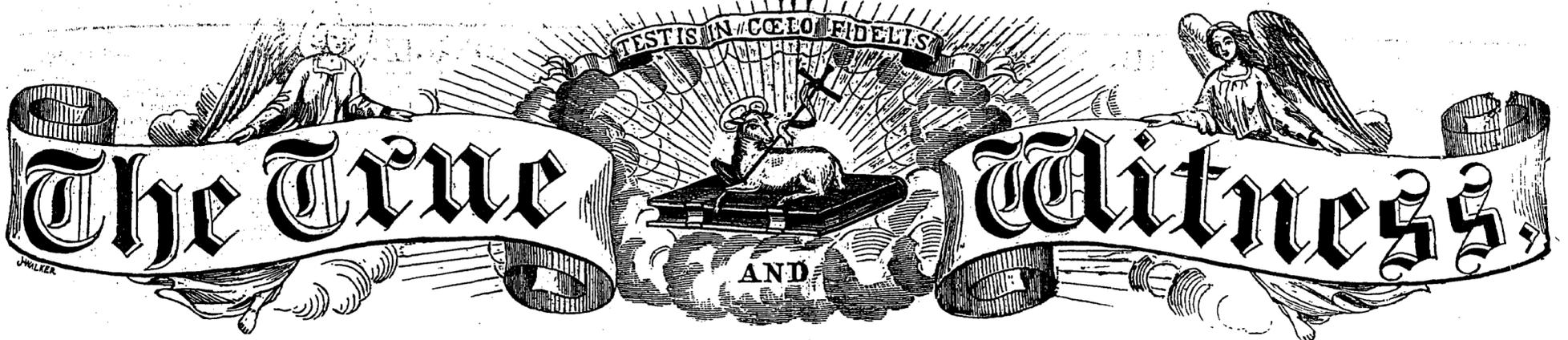
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CATHOLIC CHRONICLE.

VOL. XXVIII.—NO. 2.

MONTREAL, WEDNESDAY, AUGUST 22, 1877.

TERMS:—\$2 per annum in advance.

CITY AGENT.

Mr. P. J. Gleason, of No. 22 St. Urbain, is our duly authorized Agent for the City and vicinity.

PILGRIMS.

Lack of space obliges us to hold over till next week interesting facts furnished us by the returned pilgrims.

AN UNEASY JOURNAL.

It is laughable to see how the Star interests itself in the proposed new daily. The facility with which it opens its columns to bogus letters from bogus Irish Catholics, deprecating the issue of such a journal, is as charming as it is disinterested.

"A THOUSAND DOLLARS—A correspondent asks insertion for the following letter.—To the Editor of the Star: Sir,—Allow me to say that Ald. Peter Donovan promised the \$1,000 subscription to Stephen J. Meany to start a paper, and doubtless he considers himself bound to adhere to that promise, as Mr. Meany is sure to be shortly in the field with the Sun revived. The \$100 subscription, therefore, is liberal considering that it is like throwing it into the yawning gulf—from which there will no return.

"ANOTHER IRISH CATHOLIC." This is how the affair stands in plain terms. If the new journal be successfully floated, the Star will gracefully twinkle into space, as there will be no standing room left for it in any known constellation, or in other words, as its Catholic readers will fall to the Evening Post and its Protestant readers to the Witness.

THE WITNESS.

Most cordially do we welcome a noticeable change in the tone and temper of the Witness. It was at one time virulent. Now it is courteous and Christian. Sometimes indeed it forgets itself. But we welcome the absence of all calumny and abuse, against Catholics, as an indication that we may all soon become the best of friends.

THE PROTESTANT CAUSE LOST IN AMERICA.—THE "WITNESS" SUCCEumbed TO POPERY.

We find the following alarming paragraph in the Daily Shannon, County Donegal, Herald. It is the first instance we have seen of this christian type of Protestantism, and we don't wonder at the bitterness of Irish Catholics if there is much of that sort of thing there.—"It is with feelings of the deepest regret that we notice the decadence which has taken place in Protestant journalism in America. We refer to the Montreal Weekly Witness in particular. This journal has for many years maintained its position as the leading Protestant organ in Canada, but from recent copies of it which we have received we grieve to say that it has succumbed to the influence of Popery.

ARCHBISHOP LYNCH'S NEW WORK.

His Grace, the Archbishop of Toronto, is preparing for the press a work entitled "questions and answers concerning Roman Catholic doctrines and practices answered," which coming from the pen of the great prelate cannot fail of awakening the gravest attention, and commanding a large circulation amongst Protestants as well as Catholics.

pages the objections made to the dogmas of the Catholic religion by Protestant and infidel writers. He dedicates the work to Protestants by whom, there is little doubt it will be received with the respect always given to the sermons and writings of so great and learned a dignitary of the Catholic Church in Canada.

ORANGEISM AND THE PUBLIC PEACE.

One of our Exchanges, the Gazette de Sorel, under the above heading, says:—"The TRUE WITNESS, with which we do not exchange, but extracts from which we see in all the papers, is in favor of permitting the Orangemen to parade the streets to their hearts content and until their legs are weak, on condition that they cease their insulting provocations, represented by their music and their language. We quite agree with this advice. Such however is not the opinion of a priest of Ontario, the Rev. Father Stafford, who adopting the advice of the Globe, would allow the Orangemen to parade as they thought fit, adding those who are insulted, should move out of sight and hearing."

We prefer to follow the advice of those who say, "Let the Orangemen parade the streets so long as they insult no one. Let them replace their provoking airs by 'God save the Queen,' and let them carry the British flag instead of the Orange ribbons."

So say we with all our heart.

"PROTESTANT RIOTS."

The Hamilton Times, a very ably conducted journal, under the above heading, is somewhat sarcastic on the riots in Belfast and condemns both parties indiscriminately.

"All these riots, whether of Protestants against Roman Catholics or vice versa, spring from the one root of ignorance of the duty of the citizens of a free country towards their fellow-citizens who may have the misfortune to differ from them in reference to biblical interpretation, religious observance, or political leadership. They have not as yet learned to hear with equanimity their idols spoken lightly of, and they find it difficult to restrain their indignation when they see multitudes exulting among the gods some whom they have never been able to look upon as anything but the meanest and most worthless of men. Surely it is a far better and more rational custom to allow each to take his own course on such matters. In these days of jealous self-assertion it is something to see people inclined to do honour to anyone or to anything. When, therefore, they are in the humour, let them go at it, as long as they break neither the Queen's peace nor their neighbour's bones."

Is the Hamilton Times not generous or just enough to draw the line between Orangemen celebrating the slavery of the great body of their countrymen and the Catholics commemorating the day of their emancipation?

HARD ON THE PLAINTIFF.

Hoare, the man who was fired at by the volunteer Beattie, will in future be very careful how he acts when half killed by ruffians and fired at. He succeeded in having one of his assailants sentenced to a nominal punishment, but Mr. Brehaut thought that quite enough, and mulcted Hoare all the costs in the charge he presumed to bring against Beattie. This may teach Hoare the useful lesson that it is the better policy to swallow any amount of insults and beatings inflicted by Orangemen, at least while Mr. Brehaut adjudicates. The transition from issuing straw bail wholesale to favoring Orangemen is not very hard.

CIVIL AND RELIGIOUS, &c.

The Witness of yesterday prints a manifesto from the Orangemen, who, distressed innocents that they are, fear their principles are not generally understood, and therefore give extracts from their manual, a precious document no doubt. In so far as we can judge by the extract aforesaid, their principles are wholly of a negative nature, and consist in abusing Jesuitism and "popery." As for their own religion (whatever it may be) they have not a word to say, though the Italian hurdy-gurdyman, whose skull they nearly caved in at Toronto for grinding out St. Patrick's Day, would doubtless incline to the opinion that it was somewhat droll, if not aggressive. After foaming for awhile it over flows in this manner:—

"Protestants of Eastern Canada! your liberties are in danger, your rights are infringed, your religion is threatened; a secret and dangerous power seeks to shut up the book which you hold most

sacred—the Bible of God. Jesuitism, which has been the curse of Europe, and which has been detested and abhorred more by Roman Catholics than even by Protestants, is becoming the moving spirit of Canadian Romanism, and if not met and resisted, will be the curse of our hearts and homes, of our churches and sanctuaries. 'Beware of the Jesuits!' is the watchword which Orangemen would sound from tower to tower of our Protestant citadel. 'Beware of Jesuitism!' is the signal which they would pass along the ranks and to the outposts of the Protestant army. Wicked in its principles, unscrupulous in its workings, insidious in its aims, lying in its professions, Jesuitism seeks to win over for its base and cruel purposes the wealth, the influence, the rights, the liberties, the conscience of Lower Canada. Awake to the danger! Hasten to the rescue of your blood-bought privileges! Unite with us who are sincerely anxious to cement together the Protestants of Canada, to diffuse Protestant principles in Canada, and to defend Protestant rights, Protestant principles, Protestant liberties and Protestant doctrines.

By Authority"

It would be instructive to know if the howling fanatic who framed the above, by any chance ever goes to Church.

IS PIUS NINTH LIVING?

A PSEUDONYMOUS STORY FROM BRUSSELS.

We translate the following from a French paper: "A correspondent writes that a strange story is in circulation at Brussels. A lady who had an interview five years ago with Pius IX., declares that on returning to Rome a month ago, she doubted whether the Pius IX. of 1872 is the Pius IX. of to-day. Apart from the resemblance, neither the voice, the expression of the face, the walk, nor the manner recalled to her the Pope of former times. According to certain reports that she gathered, the Pope died three years ago, and an individual whom Antonelli had long remarked for his great resemblance in features to Pius IX. was substituted for the corpse of the Free Mason Mastai Ferretti. This person, who is not even a priest, consented to represent the Pope, but the Sacred College locked up all the presents, offerings, alms, &c., sent to the Holy Father."—Star, Aug. 13th, 1877.

Where did the Star obtain the new version?

IS QUEEN VICTORIA LIVING?

A PSEUDONYMOUS STORY FROM BRUSSELS.

We translate the following from a French paper: "A correspondent writes that a strange story is in circulation at Brussels. A lady who had an interview, five years with Victoria, Queen of England, declares that on returning to England a month ago, she doubted whether the Victoria of 1872 is the Victoria of to-day. Apart from the slight resemblance, neither the voice, the expression of the face, the walk, nor the manner recalled to her the Queen of former times. According to certain reports that she gathered, the Queen died three years ago, and an old dairy maid, with a big fat Dutch neck and rubicund nose, living in the neighbourhood of Balmoral, whom Disraeli had long remarked for her great resemblance in features to Victoria, was substituted for the corpse of the royal daughter of the late Duke of Kent. This person, who is not even a lady by birth consented to represent the Queen. Ministers of the Crown locked up all the presents, offerings and petitions identifying the real Queen.

A LONG WAR.

The unexpected and determined resistance of the Turks is a pretty sure sign that the war will be long and bloody. Had the Russian series of successes continued after crossing the Balkans their Muscovite Army would before this have seized upon Adrianople and possibly Constantinople, but the great reverse at Plevna staggered the Russians and inspired the Turks with fresh hope and courage. Russia cannot make peace until she has achieved a great victory, or a succession of victories, her military prestige forbids it, and hence we see by the latest telegrams that she is sending large masses of men across the Danube. The latest telegrams says:—

"The Herald's cables give particulars of Gen. Melnikoff's attack on the Turkish lines on Sunday. The Turks were driven from their entrenchments at the point of the bayonet. The Russians did not attempt to capture their second line of defence, but retired to the former position. The attack was a feat to cover a strategic movement. The Russians lost thirty-four killed and seventy-six wounded. The Turkish army in Bulgaria has resolved to offer battle to the Russians, who are commanded by the Grand Duke Nicholas. 210,000 men will altogether be engaged."

SUSPENDED.

Notwithstanding the great exertions of the proprietors, and the numerous appeals for assistance to the public sometimes liberally responded to the New York Daily Witness has succumbed to the hard pressure of the times and gone under.

The following telegram was received from New York Yesterday:—

The Daily Witness, the only religious daily in the country, announces its suspension to-day for lack of support. The Weekly Witness continues publication.

CURIOUS WITNESSES.

It is rather singular that the authorities have to go down to the very lowest stratum of society for evidence against Quinn and others, suspected of the killing of Hackett. Margaret Walsh is one of them with numerous aliases wife of Samuel Bradley. Bradley has repudiated her long ago. She was arrested on the 20th of November last for keeping one of the vilest dens in the city.—Mrs. Hughes another witness, is to say the least of her, not in possession of as brilliant a reputation as one could wish; she is if possible worse than Margaret, and is known in police circles as a woman of bad character. It was utterly impossible she could have been out after twelve o'clock on the 12th of July. Her husband can swear positively that she was at home all the afternoon of the 12th. She ran away from him on the 16th.

These are the witnesses the Montreal authorities are willing to rake up from the nameless places of the city, to swear away the lives of respectable men.

THE McCULLOCH SHOOTING CASE.

To the Editor TRUE WITNESS.

Sir.—I would wish through the medium of your columns to contradict a statement made in that "Evangelical sheet," the Witness, in its issue of Monday last, wherein it is mentioned that McCulloch, who was shot by some of his friends, or who shot himself (as the case may be) was a teetotaler. Can the Witness pretend to know better than the doctor who was present on the arrival of the wounded man at the hospital. Dr. Cline then stated most distinctly, and has since said, that McCulloch must have been indulging in intoxicating drinks, as he could detect the symptoms, and in fact could smell the fumes of alcoholic beverages.—Fair play and no favor should be extended by the Witness to all parties regardless of religion or nationality. "FAIR PLAY."

THE VATICAN.

The Roman correspondent of the Ulster Examiner says:—

"The news from Rome regarding the changes to be made in the formalities and ceremonial connected with the next Conclave having called forth diplomatic inquiries as to their exact character, Cardinal Simeoni has addressed a circular to the Nuncios, instructing them to inform the Governments to which they are accredited that, whatever modifications may be found requisite, they will not be of such a nature as to interfere with the rights of the Catholic Powers, nor calculated to lessen the facilities for their exercising them fully and freely on the occasion of the election of the next Pope."

THE NEXT POPE.

The anti-Catholic press in England and on the continent have for months been filled with accounts of "preparations at the Vatican in view of the next Papal election." The industrious compilers have gone so far at to give names and dates, and to profess to state the exact nature of "the steps resolved on by the Curia." All these accounts are now pronounced to be a tissue of fabrications from beginning to end! In a circular from the Secretary of State to his Holiness the Pope they are pronounced a series of impudent lies. Anyone, however slightly acquainted with the way in which Popes are chosen, must have at once detected the imposture.

ARCHBISHOP McHALE.

The following clipped from the Dublin Freeman's Journal, will be read with pleasure:—

"We have received a letter from the Rev. Patrick Lyons, P.P., Spiddal, with reference to a statement in the letter of a correspondent to the effect that his Grace the Archbishop of Tuam exhibited symptoms of falling health during his Connemara Confirmation tour. Father Lyons entirely denies the accuracy of this statement, and informs us that on the day of the Confirmation at his chapel the Archbishop ascended the altar to say eight o'clock Mass with a step as firm as he did twenty years ago, and read Mass with a clear, sonorous voice. Father Lyons describes his Grace as strong and vigorous, and but little fatigued by his Confirmation tour of 200 miles by land and water. We need scarcely say with what pleasure we publish, and with what satisfaction the country will read, this statement as to the health of the great Prelate of the West."

MARSHAL McMAHON.

President McMahon in reply to an address on a late occasion from the Mayor and people of Bourges, said:—

"To maintain peace abroad, to keep on constitutional grounds at home at the head of men of order of all parties, protecting them not only against subversive passion, but their own impulses; to demand from them to impose a truce to their party differences in order to check Radicalism, which is the common peril—such have been my aims, and never any others. My intentions have been accused, and my acts misrepresented. People have spoken of foreign relations being jeopardized, the Constitution violated, liberty of conscience threatened, &c., they have even gone so far as to speak of the return of the abuses of the old regime, and I know not what under the occult influence of Priestly Government! These are calumnies, and the public sense in France and abroad has already judged them at their true worth. They will not discourage me for one moment, and will not prevent me from finishing my task with the help of the men who have been the auxiliaries of my policy. I am confident that the nation will respond to my appeal, and that by the choice of its representatives it will

terminate a conflict a prolongation of which can only be hurtful to its interests and check the pacific development of its greatness." In the course of his reply to the congratulatory address to the President of the Tribunal of Commerce Marshal MacMahon said—"France has done everything in her power to localise the war in the East. Peace is the first object of French policy."

MR. BUTT AND THE OBSTRUCTIONISTS.

An Irish exchange supplies the following:—A Central News telegram says.—Mr. Butt left London for Dublin on 7th August, with the intention, it is stated, of at once accepting the Chiltern Hundreds, and of again appealing to the electors of Limerick to decide between himself, as leader of the Home Rulers, and the extreme Irish party represented by Messrs. Parnell, Biggar, and O'Donnell. The following are the ages respectively of the obstructionists:—Mr. Parnell, 31; Mr. O'Connor Power, same age; Mr. Richard Power, 26; Mr. Biggar, 49; Major O'Gorman, 57; Captain Nolan, 39; Mr. O'Donnell about 35. Major O'Gorman cannot be counted among the above, nor Mr. Richard Power, of Waterford.

SCOTCH OBSTRUCTIONISTS IN ESSE.

One of the incidental results of this fight deserves special notice. On Saturday last, the Scotch members (who certainly have been treated with the greatest neglect during the session) could no longer suppress their wrath. There were one or two bills in which they were interested, and they very distinctly threatened that, if time was not afforded for the discussion of those measures, they, too, would obstruct! Instead of threatening them in turn with pains and penalties for indulging in such language, the Chancellor of the Exchequer tried to modify them and promised them Wednesday—not having them, of course, any notion of what was to happen two or three days subsequently. We need not add, after what we have said above, that when Wednesday came other business was on hands, and another day had to be got for the Scots—that is, by the clever strategy of the Government itself another day was subtracted from the small remnant of time now at its disposal!

THE RUSSIAN SOLDIER.

An English correspondent writes:—The Russian infantry soldier is a man of power. He carries seventy pounds upon his back, besides a rifle, makes long marches on an empty stomach, drills steadily, sings when he is weary and is very quiet in camp.

What a pity fifteen or twenty thousand of them were placed hors de combat at Plevna.

IRISH CATHOLIC UNION PIC-NIC.

PLEASURE-SEEKERS WERE GIVEN A TREAT YESTERDAY.

A picnic was held yesterday at St. Rose, under the auspices of the Irish Catholic Union, it being the occasion of their first annual picnic and games. The excursionists started from Hochelaga at 8.30 a.m. and 1 p.m., numbering in all about three thousand persons; and here we may remark that the railroad accommodation was very much superior to that furnished to other Societies on former occasions. The cars were gaily decked with green branches, and the seats arranged on the platform cars so that passengers who failed to secure seats in the regular passenger cars, were just as comfortably off. The Society were happy in their choice of a picturesque place in which to spend a pleasant day. The spot seemed designed by nature for the express purpose of picnicking, its velvet sward and the dense foliage of the trees causing a feeling of intense relief, after leaving the hot, dusty city. Nothing tended to mar the pleasure of the day. Every one seemed bent on making the most of it, and enjoying himself or herself thoroughly. The committee on games deserve great credit for their zeal in conducting that portion of the programme, which, owing to its length, had not been completed at six o'clock.

The running long jump was won by J. Mulcair, who jumped 18 feet 9 inches; D. Newton second, who jumped 18 feet 2 inches. The prize for the best three quick jumps was awarded to J. Mulcair. Throwing the 28 lbs weight, Wm. Ryan first and F. Loyde second. Throwing the 14 lbs weight, Wm. Ryan first and J. Mulcair second. Throwing the sledge hammer, C. Hughes, first and Wm. Minom second. Two mile race was won by J. McLean, J. Higgins second. 100 yards dash in heats, McIver first, Newton second. Quarter mile race, open to members of the Irish Catholic Union, was won by Hyland. Throwing a ball from a lacrosse, the prize was given to J. McKugh, who threw 375 feet 10 inches. Quarter mile race, open to members of the French Canadian societies, was won by E. Giroux. The hurdle race was won by T. Fisher. Half mile race, open to all Irish societies, A. Moffat first, T. Butler second. One mile race, open to all, White Eagle first, Fitzgerald second. 200 yards race, three entries, was won by McIver. Half mile race, open to all Irish societies, was taken by J. Davy. The music for dancing was furnished by a first-class quadrille band, and the fair sex and the sterner portion of humanity vied with each other in the grace and vigor with which they tripped it on the "light fantastic," but as everything mundane must have an end, so, at last, after a day of continuous enjoyment, came the end. It was with great regret that the picnickers found themselves again on the cars, homeward bound, where they arrived at a reasonable hour, and separated, well satisfied with the day's enjoyment.

SPLENDID DISCOURSE BY FATHER BURKE.

THE CONFRATERNITY OF THE HOLY FAMILY AND ITS MISSION.

At the weekly meeting of the Men's Confraternity of the Holy Family, in St. Finbar's Church, the following eloquent and valuable discourse was delivered by the Very Rev. Father Burke, O.P.:

In the name of the Father, and of the Son, and of the Holy Ghost. Amen.

My Brothers of the Holy Family—I am come back to you once more, and I am glad to meet you again. There are for me many attractions in your beautiful city, the queen of our southern land. There is the beauty of external scenery which nature has flung out with so lavish a hand upon her, there is the attraction of old and dear friendships, there is the ineffable attraction of living for a time amongst a highly-enlightened and grand Catholic community; but I can assure you with truth that amongst the various pleasures that a visit to Cork affords me, there is not one dearer to me than the pleasure of meeting you and speaking to you, my brothers. For I tell you I have journeyed in many lands, I have met my countrymen everywhere, and wherever I find a church full of Irishmen united in faith, united in determination to save their immortal souls and to love their God—and, I will add, to love their country—there my whole heart expands, because I feel that it is a meeting on earth that we have good reason to hope will be perpetuated in the everlasting meeting of the hosts of the blessed in the Kingdom of Heaven. But I have an additional reason for liking to meet you and speak to you this evening, and it is that so short a time has elapsed since you and I met together in this church for a whole week, and discussed and reasoned over the things that are to the glory of God and to the eternal salvation of our souls. Now, my brothers, what I propose to myself this evening is simply to recall to you minds the main purposes and resolutions of that retreat which you and I made together a few weeks ago, to recall those things to your mind and to my own, in order that you and I, in the fear and love, and under the grace of our God, may be what we ought to be, each in his own sphere—the one the priest and all that that means, the other the faithful layman and true Catholic servant of his God and of His Church.

When St. Peter, after the day of Pentecost, preached to the people, the cry that came out from their lips and from their hearts was this: "Tell us, tell us, what shall we do in order that we may be saved?" For the Apostle had described to them the awful judgment of God, and the unlimited and illimitable eternity, either of joy or of sorrow, that stretched beyond that judgment. He told them of their own end, of which they were ignorant or unconscious of before; he told them of the value of those immortal souls which they were created to save and to sanctify for God, their Creator's glory, and for their own everlasting happiness; and he revealed to them, moreover, the awful mysteries of God's infinite love as revealed to us in the history of man's redemption through the Incarnation, sufferings, and death of the Son of God made man. When the people heard of all those things from the Apostle's lips, and when the great idea of God, and of an eternity of everlasting joy or everlasting woe was opened before them, and when, moreover, they comprehended the grand destiny of man in the designs of God, that he should save his soul above all things, they naturally set forth the cry, "Tell us, thou man of God—tell us, O thou who speakest with the authority of God—tell us, O thou who hast revealed those glorious things to us, what are we to do in order that we may be saved?" And was not it the most natural question in the world to ask under the circumstances? And so, my brothers of the Holy Family, it is a question that has been asked by successive generations for two thousand years. This is the question of questions that has been wrung out of every heart and every mind, and expressed with every tongue; and ten thousand apostles of error in its various forms have answered this question falsely, mis-leading men to their destruction. But we know—you and I know, that in the Catholic Church the voice of the preacher, who answers this question is of no avail, of no value—nay, more, that it is not even permitted to him to speak unless he answers in the words of God, with the truth of God, with the authority of God stamped upon them. Therefore, once more this evening, I take it for granted that you all ask me the same question, not merely as Christians, not merely as Catholics, but as members of the Holy Family, as members of our great society in which we are all brothers, you and I. For, remember, that although you wear your badge and medal to indicate that you are members of this great society, the old habit that I wear tells the same tale. It tells to the whole world, to every infidel, to every enemy of God and of His Church, to every man who asks me "Who are you?" I answer, "Look at this habit. I am a member of the Holy Family, I belong to the Catholic Church, I am one of her children, a member of one of her organized societies, and I claim to belong to the Holy Family of Nazareth, Jesus, Mary, and Joseph." When, therefore, brothers, you ask me the question, I must answer it as a brother. If you were ordinary Christians, I might answer in other words. If you were mere ordinary Catholics I might answer in other words; but amongst you, my brothers of the Holy Family, known to be such, with badge and medal to designate you as such, arrayed and serried under those banners that bear the glorious names of Jesus, Mary, and Joseph, I must give you a specific and particular answer when you ask me, "What am I to do in order that I may be saved?" I answer, "Brothers, in order that you may be saved, as members of the Holy Family—(my answer is taken from the very lips of Jesus Christ, my Lord and my God)—"let your light shine before men, that all men may see your good works, and may give glory to your Father who is in Heaven."

Now, brothers, mark these words. Christ Our Lord was addressing a particular society of men, and they were precisely the men whom He admitted into His own Holy Family. He gave them, Mary for their mother, saying to one of them who represented all the others, "Son, behold thy mother!" and to His mother He said, "O woman, behold thy son;" and Mary took John into her arms and folded him, in the hour of deepest sorrow, to her maternal bosom; and thus all the children of God were admitted through him and by him into the Holy Family, of which Mary is the mother. It was to this particular class of men that Christ Our Lord addressed Himself when He said to them, "You must not only lead holy lives, you must serve Me and love Me, you must keep in My holy grace; and if you do this I will give you My peace, which surpasseth all understanding." But when you have done this, you have only done one-half of your duty. When you have taken the right path and set yourselves to walk in it, you have only done one-half of your duty; and now the other half of your duty lies here: "Go out. Let all men see your good works. Give glory to your Father who is in Heaven, for you are members of My family; My Father who is in heaven is your Father; My mother, who is on earth, I gave to you; your mother; and because I have adopted you by the paternalty of My Eternal Father, and by the love of My earthly mother, therefore, I claim this from you as My own brotherhood—that you may give good example, that your light may shine before all men; that men who do not know Me nor love My Father, nor receive My

Mother, may see your works, and that they may give glory to My Father and to yours, who is in Heaven." Behold the mission of the Holy Family! Consider next, my brethren, how is that mission to be fulfilled amongst us? I answer at once—the example of the Holy Family must give the lie to all the popular fallacies and to all the popular errors and all the popular vices of the day. The members of the Holy Family must, by their very appearance, by their very example, by the silent light that they allow to shine forth from them, they must correct the errors and vices of those around them. Remember, oh, my brothers, I don't want to make preachers of you; I don't want to make canting methodical, Puritanical men of you. I only want you to shed the light of pure, immaculate powerful, yet silent example. All the great forces and powers in nature that God has created operate silently. The sun shines in heaven and gives life to all things on this earth of ours, yet how silent the sunshine is! How silent the motion of the earth around her great central planet; how silent the operation of all those vivifying influences of birth, of growth, and of life in nature, and all proceeds from that one central, fixed, and wonderful luminary the sun! There is no power in nature more terrible in its energy and in its force than the power of the rising flood of waters, as when the spring tide comes into your parlour and swells up through your river, no matter how heavy the body, no matter how terrible the weight, slowly but surely the water heave it up and holds it aloft by its own power. Yet how silently the tide rises, and how almost imperceptible the mighty flood puts forth its secret strength. Even so, you are in the midst of your fellow-workmen, of your fellow-citizens, of your fellow-countrymen. You need not speak a word, you need not say one syllable, you have only silently, persistently, perseveringly to exhibit to them the example of what a Christian's life and a Christian's virtue ought to be; and as surely as the sun in heaven generates and covers the face of nature with all the beauty and all the life of spring, as surely as the rising tide lifts up every sunken thing, and raises it to the surface of the waters, so assuredly will your example spread the life of virtue and the vivifying influence and power of Divine grace around you, so assuredly will your silent force lift up the fallen ones, nor let the waters of iniquity roll over them and around, but rather bear them aloft until by your influence and by your silent force they come to imitate you—first, to admire your lives and to admire your virtues; and then, adopting those virtues, to join your holy society, and in their own reformed lives, give glory to your Father who is in Heaven Noble mission of this great society!

And now, in order to accomplish that great mission, the one thing that is necessary is to be faithful to the rules of the Confraternity. No member of the Holy Family, my dear brothers, can fulfil the mission of this great brotherhood unless he is himself faithful to the rules of the brotherhood. And of these I will only take three, and I select these three especially, because they are the most essential. First of all, there is the rule of Temperance. Every member of the Holy Family must be a temperate man, a sober man. Let me speak to you a few words on this. The greatest of all sins that man can commit is the sin of drunkenness. There are many sins that man may commit, and by which he may offend God, violate God's law, and incur the anger and curse of an angry God; but there is one sin that man can commit by which he so completely separates himself from God as by the sin of drunkenness. I lay down that as a plain, palpable rule, which can come to the mind of every man amongst you. There is no sin that man can commit, by which he can separate himself so entirely, not only from the mercy of God, but even from the possibility of that mercy, as by the sin of drunkenness. God is merciful to all sinners, but there is one sinner to whom God cannot be merciful, and that one is the drunkard. Why? Because as long as a man is in that sin he is outside the reach of the mercy of God. The mercy of God is intended for men, not for brutes. But the drunkard alone amongst all sinners, succeeds not only in offending God, but in breaking up the elements of his own humanity, in destroying the distinctive characteristics of his own nature, in making himself no longer a man but a brute, and therefore placing himself beyond the reach of God, whose graces and mercies are reserved for men and not for mere brutes and animals. Hence it is that when this great Confraternity of the Holy Family was formed, it was founded and based, first of all on the principle of sobriety or temperance.

There may be, and not doubt there are many members of this society who go further than the mere exercise of sobriety or temperance. There may be, and no doubt there are, many good and holy and fervent brothers amongst you who even go so far as to make a promise of total abstinence; and if there be any such here to-night, on them especially do I invoke an especial blessing from God. For either they do this because they feel the necessity for doing it, in order to avoid even the temptation of drink, and then they are great souls saving themselves by a magnificent sacrifice from even the danger of sin. Or else they do this for the purpose of example to their fellow-men; and then they are even greater and heroic souls, for they are making a sacrifice which God strictly does not demand of them, but which they have heart and love enough for their fellow-men to make for the common interest of our fellow-men and of our country. Yet the Confraternity of the Holy Family does not demand, nor can it demand, the obligation of total abstinence. Why? Because my dearly beloved, there are many men in this city, as throughout the world who may not feel themselves called upon to make the promise of total abstinence, who may not have the grand spirit of sacrifice to make it; and as this Confraternity of the Holy Family is intended to embrace all men who wish to keep themselves in the grace of God, to love Him, to serve Him, and to save their own souls; therefore the Confraternity could not limit or narrow itself to those few but heroic souls that are willing to adopt the great remedy of total abstinence, and to make a great sacrifice. It must be larger, it must take in every man who is a sober man; and I say it from this pulpit every man who is a temperate and sober man, is a respectable man, is a true Christian, and is easily within the way of saving his soul. But whether it be in the higher and more heroic form of total abstinence, or whether it be in the ordinary Christian form of the moral virtue of temperance and sobriety, the members of the Holy Family must let this light of temperance shine forth from them; and no sign designating the slave, the enslaved sinner, the drunkard the shame of his fellow-men, the disgrace of his religion, the ruin of his country and of his family—no sign of this detestable vice must ever appear upon a member of the Holy Family.

The next great means whereby you will persevere and carry out the grand mission of this great sodality is by frequenting the sacraments and faithfully going, every man of you, to confession, and, if possible, to Communion, every month. This is the next great fundamental law of the Confraternity. No man can live without God. In the order of nature Almighty God sustains us by His Providence and by His preserving care; but that sustenance of God is extended to saint and sinner alike. In the order of grace no man can live without the sacraments which Jesus Christ has instituted for our spiritual life. Behold me. The greatest consolation of my life is the privilege of kneeling once a week at least at the feet of my confessor, and there humbling myself before my God, and demanding from the bleeding Heart of Jesus Christ one precious drop of that blood to fall upon my unworthy head and my poor soul. Oh, my brothers

of the Holy Family, what would we do if Christ Our Lord had not mercifully instituted that Sacrament of Penance, had not left us that glorious means whereby a moment's humiliation, a deep sorrow, and a humble confession brings to our souls the highest of all graces, the grace which the Son of God died upon the cross to obtain for us—namely, the remission and absolution of our sins. When we have obtained that it is not enough. No man can have life, even though God forgive his sins, in the Tribunal of Penance; something else is necessary, and that thing is pointed out to us by Our Divine Lord himself who says, "Without Me you can do nothing. Therefore, unless you eat of My flesh and drink of My blood, you shall not have life in you; but he that eateth of My flesh and drinketh My blood abideth in Me and I in him, and I will raise him up on the last day. I will give him strength to overcome all his passions, I will give him grace to expiate all his offences and all his sins, I will give him power to master all his rebellious inclinations, and I will crown all by raising him up from the grave on the last day, taking his right hand in Mine and assimilating him unto My own eternal glory." Behold the promise of the Son of God. Behold what your Redeemer, your Creator, made man for your love, tells you. Therefore every member of the Holy Family is expected to cleanse his soul, to purge his conscience, to sweep out his spirit, and then with humbled heart and chastened spirit, to go up to the altar of God and receive that Body and Blood of God without which there can be no life in man. And this every month. The food of our body we take every day. It is not too much to ask a man who feeds his body every day to feed his soul at least once a month, twelve times only in the year with the Banquet of the Almighty God, with the Bread of the Angels.

The third great means for persevering in, and it is a most important one, namely an exact attendance at the weekly meetings of the Confraternity. Every Monday evening you come into this church; your crosses and banners are reared up before the altar of God; you come in here and put on the badges and emblems of your Confraternity; you sing the praises of God and hear the word of God. But above all, above all, you come in here to attest by your presence that you are resolved to persevere until the last day of your lives as faithful and active members of this great Confraternity of the Holy Family of Jesus, Mary and Joseph. Now, I ask you to consider what a privilege this weekly meeting is. There is no greater habit in man than the habit of association with his fellow-man. Where ever any social question, commercial question, or political question is to be carried to a successful issue, there association is necessary, intercourse, interchange of thought, all those elements of encouragement and of life which can only be infused from man to man by association. And, therefore, you are expected to meet every week.

Reflect again, what a privilege it is for you, my brothers, to have a faithful clergy—a zealous as well as a most distinguished and illustriously learned Parish Priest, and faithful and devoted helpers of his in that sanctuary, whose only delight, whose highest pleasure is to meet you and to help you to save and sanctify those precious souls of yours, to sanctify your families, to bring them up in the love and fear of God, to elevate them gradually but surely by education, and by the fair play of Irish genius and talent, to elevate them in the social scale, and to make something great of this grand old country of ours. There they are, from the morning watch even until night, your faithful and devoted servants, and well you know it. There they are, often when the night hours come, ready to spring out of bed where their tired members are taking out necessary repose, and go out in the midst of the storm, to carry consolation, peace, comfort, hope, and God Himself to the bedside of your sick and your dying. Oh, my brothers, I have lived long enough to watch the growth and progress of this great country of ours since the day of its wonderful revival, and I have seen the clergy of Ireland and of this great diocese and city particularly boldly, scientifically, fervently lead the van of all that is highest, and most intellectual and most devoted in the progress of our country. And I tell you there is no manhood in the Catholic world that should be more faithful and grateful than you. Every Monday evening there is your Director, or one of his fellow-priests, carefully and faithfully, after hours of previous preparation, ready to administer to you the bread of eternal life, the Word of God; ready to pour into your souls every form of intellectual and supernatural enlightenment, of every grace, of every consolation that you may require. Whoever else may be wanting, you priest is never wanting to you. Therefore you must resolve not to be wanting to him; but as in the days of old Ireland the faithful clergy of Ireland and the faithful laity joined hands and hearts and said, "We will live and we will die together in the one cause and in the one Holy Faith," so, join hand and heart and continue faithful to this holy union—join hand and heart with those holy and devoted priests, and then never has the world seen, even in the days of our past glory, anything brighter or more glorious than the future that is before this dear old Ireland of ours.

A VISIT TO LOURDES.

[DESCRIBED BY A RECENT PILGRIM.]

From Tarbes, the see of the archbishop in whose diocese Lourdes is situated, we branched off to that town. It is a splendid ride from Tarbes to Lourdes. On this line we see the first inspiring scenery. The Pyrenees, their heads capped with white clouds, the gorges and crevices of their sides filled with snow, were in full view, and elicited the admiration of the pilgrims. The higher ranges and peaks were farthest off. Running in a sort of irregular parallel with these were lesser and lesser ranges, till the rocky hills, surmounted by crosses and crucifixes, indicated that we were near the town of the sacred shrine. We stayed at the Hotel de la Grotte, just on the bank of the river Gave, that rushes from the Pyrenees and passes to the Grotto where our Lady appeared. At a little distance, in full sight was the great shrine of our Lady of Lourdes. At four o'clock p. m., on Tuesday, June 5, we were at prayer in the church. I studied anew the leading points in the history of this wonderful place—read the extract engraved in marble from the decrees of Mgr. Bertrand Severe Laurence, Bishop of Tarbes, passing judgment on the apparition of the Holy Virgin in the grotto of Lourdes. It concludes thus: "Considering all these things, we judge that the Immaculate Mary, Mother of God, has really appeared to Bernadette Soubirou, on 2d of February, 1858, and the following days to the number of eighteen times, in the grotto of Massabieles near the town of Lourdes." We considered the effect of those apparitions in the church that surmounts the rock where she appeared. This is one of the greatest glories of the Church in France. We viewed the flags and banners of all nations suspended from the ceiling or attached to the walls; the votive offerings of the different professions and trades; a costly chain and cross of an order to which the Pope belonged, presented by him; the silver lamp that burns night and day before the high altar, presented by the people of Ireland. We then descended by the winding little road to the Gave, and in a few minutes were in front of the grotto. The beautiful statue of the Immaculate Conception was looked at for a moment with deep interest. Numbers of candles were lighted before it. Beneath the overhanging ivy were suspended from the rock numbers of crutches, sticks, and various kinds of instruments used to protect diseased

limbs. These were the votive offerings to our Lady's grotto of those who by her intercession had been undoubtedly miraculously cured. On the ground, beside the fountain that the Blessed Virgin caused to spring up beneath the rock, the litters and beds, and chairs of paralytics and those who had been suffering from chronic diseases, but who were miraculously healed, on this sacred spot. As we fell on our knees with numbers of other pious pilgrims we felt that we were nearer to the Supernatural than in any other place save before the Blessed Sacrament and the minds of all were filled with awe and reverence. All the ladies went to confession in the church, the gentlemen having the choice of selecting their confessors in the rooms of the hotel. Next morning all the Masses were said save that of Father Dowd. The priests who had celebrated ascended from the crypt of the church before the main altar. Our chaplain said the community Mass, at which all the lay members of the pilgrimage assisted. In the afternoon, at three o'clock, a procession was formed from the hotel. First walked the standard-bearer, with the flag of the pilgrimage; next, Father Dowd, followed by all the priests and pilgrims. Arrived at the grotto, all kissed the rock magnificently the feet of the statue, and slinging the "Magnificat" walked slowly up the narrow path to the main road that led to the church. The standard-bearer and Father Dowd entered the sanctuary, all others remaining outside. Our chaplain presented the flag to the superior of the priests having charge of the church for our Lady of Lourdes. The Father accepted it in a brief reply. Immediately after, Rev. Christopher Carton, an Irish Jesuit whose mission is here, vested in surplice and stole, stood at the railings of the sanctuary. After making the sign of the cross he spoke substantially as follows: "Welcome, thrice welcome to the shrine of our Lady of Lourdes. There is no pleasure without its pain. Like Saba's queen of old, you have undertaken a long and weary journey. You have come to see him who has outlived the days of Peter, who is greater than any king or emperor. You have come to pay homage to the Pontiff who out of 259 popes alone has been spared for his episcopal jurisdiction. But you have been detained on the ocean, and yet you have come here. During your trials did you not find Mary's protecting arm over you? Did you not fly to her in your dangers? This spot is hallowed by her presence. Amid these rocks on March 25, 1858, she revealed herself to Bernadette Soubirou, when she said: 'I am the Immaculate Conception.' The world is compared to a sea, and we frail barks upon it. There are accidents from within and from without. Temptations rise like waves around us. Concupiscence tosses us from side to side and passion is ready to engulf us. It is the name of Mary that can calm the troubled spirit. She has the power of being mediator in our behalf. Jesus said: 'Ask and you shall receive.' Mary can say, because she is his Mother, 'Ask me—you shall receive from him.' She has immortalized these hills. Her prayers have preserved the life of the Pope who has proclaimed her immaculate conception. She can obtain spiritual favors; but ask her for spiritual. You have left friends beyond the Atlantic. Ask her to take care of them. Oh! then, in union with the Church, fly to her who is refuge of sinners, and she will take care of you at the hour of your death!"

ORANGE FAIR PLAY.

The following extract from the report of an excursion party shows the "civil and religious liberty" party in its true colors:— The members of the Holy Family in connection with St. Peter's Church, Belfast, held their excursion on Saturday. The place chosen by Rev. Father Dempsey, the spiritual director, was Toomebridge and a better selection could not have been made in which to have a day's recreation. It is situated, as our readers are, no doubt, aware, on the River Ban.

Unfortunately, we cannot chronicle that they were allowed to pass along York Street unmolested as in the morning. The roadway was lined with spectators, together with all the streets along the route. A number of the constabulary were stationed at different points, where it was expected a breach of the peace would result, and they were under the command of Town Inspector Bailey, J.P.; Sub-Inspector Thynne, and Head Constables Burns, Armstrong, and Magee. The excursionists, and the dense crowds which accompanied them, were not interfered with until they came opposite Henry Street, where a shower of stones was thrown at them. A rush was also made out of the street, and several men made a determined attack on the flag to which we referred as having the representation of St. Patrick on it, and in the fighting which ensued some of the attacking party received some damage. Matters now looked rather serious for a short time, when a body of mounted constabulary, who were stationed convenient, charged the roughs who were stoning the excursionists in such a cowardly manner. At the entrance to Little George's Street a large crowd of people rushed out and attacked the excursionists. Here Sub-Constable Michael Moens, in a very praiseworthy manner, rushed down the street endeavouring to stop the stone-throwing, when he was surrounded by a savage crowd, and received very bad usage. He was cut under the eye by a large stone. Head-Constable Armstrong afterwards came up, and did good service by keeping the parties asunder until the arrival of the mounted constabulary. Stones were also thrown here by their cowardly assailants. The police managed to arrest some of the attacking party, but they were rescued from them, and some of them knocked down and kicked while on the ground. When those who accompanied the procession in front learned what was transpiring at the rear of it, a general rush was made back to the spot and it would have fared hard with the Orange party had the constabulary not driven them back a few moments previous. There was a great deal of excitement, but these were the only incidents that occurred. The excursionists then went down Donegall Street, Bridge Street, along High Street, Castle Place, Castle Street, Mill Street, Divis Street, and on to St. Peter's Church, where they separated, after having spent a very enjoyable day. With regard to the weather, there was a little rain in the morning, but it cleared up about ten o'clock, and there was no more rain during the day. The roads were a little muddy, and rendered walking unpleasant. However, people bent on a day's pleasure don't allow such a trifling matter to interfere with it. The gentlemen composing the committee who assisted Father Dempsey in carrying out the arrangements were—Mr. Wm. Downey, Mr. Henry McCaffrey, Mr. Francis Goodwin, Mr. Jas. McKenna, Mr. John Doherty, Mr. James Fitzpatrick, Mr. Bernard Farrell, Mr. James McNamee, Mr. Boyle, Mr. Wm. Carson, Mr. James O'Neill, Mr. Fagan, and Mr. Hughes. The railway arrangements were very satisfactorily carried out, and ample carriage accommodation was provided for each of the excursionists.

(From the Ulster Examiner.)

Again has Belfast afforded a specimen of Orange "fair-play." Again has the low Protestant mob given vent to its ignorant bigotry, its poisonous rancour against Catholics and Catholicity. The 12th of July harangues of the Rev. Brother Dickson and his colleagues in the unholy work of sectarian hate have borne early fruit in the hearts of the howling and murderous gangs, which set upon a respectable pleasure party of male and female Catholics of Belfast in the middle of one of our principle thoroughfares on last Saturday evening. "Wanton" and "cowardly" are the words in which

members of all creeds and sides designate the shameful outrage committed upon the excursionists from St. Peter's. It has now come to this—that no Catholics are safe from molestation whenever or wherever a number of low Orangemen can waylay and attack them. It is now demonstrated beyond doubt that when the editor of the News-Letter told his heated audience on the 12th Orangeism, if it meant anything at all, meant Protestant ascendancy, and consequently Catholic subjection, he spoke the true sentiments of the body to which he belongs, and to the basest passions of which his newspaper panders. To encourage or to shield the scoundrels who on Saturday evening bogged and spat at and assailed with vile words of stones decent and orderly men and women, whose deportment was an honour to themselves and to the entire country, is a task from which most persons would shrink. But the work must be done, and a man and a newspaper are found to do it. Were it not for the timely interposition of the police on Saturday, York Street would be made the scene of a bloody riot. The Orange party had the ambush laid at the favourite corners of Henry Street and Little George's Street: Everything was in readiness to pursue the tactics of last year at the same place. Fortunately Mr. Inspector Bailey and the force at his command were enabled to thwart the dastardly intentions of the corner-boys, and thus stamp out a disturbance in its infancy. We regret, however, that so few of the offenders on this occasion have been made amenable to justice, and that the bulk of the rowdies who escaped, while a poor man in the procession who ventured to say "God bless the Pope" has been sentenced to a month in jail. We submit that there is a great difference between blessing and cursing, but at any rate a month in jail is a vindictive punishment for uttering a blessing. Would a man suffer a similar penalty for blessing the Queen? It would be desirable if such benedictions were breathed instead of shouted, but we fall to see by what process of reasoning a blessing is adjudged of equal guilt with a curse.

AN AMERICAN EXILE.

Our northern neighbors are at present greatly exercised over that eminent personage, Gen. Sittling Bull, who, when he found himself getting cornered, fled across the frontier and took refuge in the Dominion. In the hands of the Canadians he is a kind of white elephant, and they are naturally enough anxious to get rid of him. Sittling Bull, it appears, has not been as prosperous as he anticipated: in his hunting campaigns during the past season, and he intimated that he sees no alternative but to persist during the winter on the Canadian Government, or to surrender himself to the United States and live on agency rations. Mr. Mills, Secretary of the Canadian Interior Department, though doubtless not insensible to the wrongs of the eminent exile, does not seem inclined to support him and his band of braves, and the aforesaid exile refuses to entertain the idea of surrendering to the United States authorities and returning to an agency except he can do so on his own terms. These terms are that he be allowed to retain possession of his arms and his ponies, and that neither he nor his tribe shall be punished for past offences real or imaginary. Secretary Schurz and Commissioner Smith, however, will not consent to treat with him on any terms whatever, except the absolute surrender of all his ponies and arms and ammunition. But Sittling Bull cannot submit to such terms, inasmuch as if he did he would not have the means and appliances next summer to start out again and raid on settlements. As the case stands, it is probable that he will renew his depredations on the Canadian frontier, which is but poorly guarded. Instead of begging the United States Government to despatch messengers to the Sioux chief to induce him to quit their territory, our Canadian neighbors should buckle on their armor, start in pursuit of their troublesome visitor, and when they catch him carry him to the nearest tree and hang him up *quam primum*.

THE DELEGATE APOSTOLIC.

Mgr. Conroy was received by an immense crowd of people at St. Hyacinthe on Wednesday, on the arrival of the seven o'clock train from Quebec. On the platform were Mgrs. Bishop Racine, of Sherbrooke; Bishop Lafèche, of Three Rivers; Dubamel, of Ottawa; Raymond, of St. Hyacinthe, and many other distinguished clergy, Mayor Desaulles, L. de Lorme, M.P., P. J. Bachand, M.P., P. E. Reay, P. C. A. Bouvriar, Warden, and the elite of the citizens of the vicinity. An address by His Worship the Mayor was delivered to Mgr. Conroy, to which the illustrious visitor replied in French. Great enthusiasm prevailed, and Mgr. Conroy was cheered over and over when he took his seat in a magnificent carriage with Mayor Desaulles and Vicar General Gravel and his secretary. The procession through the principal streets of the city was splendid. There was a guard of honour by the firemen and members of the benevolent societies, headed by the military band. The public and private buildings were beautifully illuminated and ornamented. The procession was terminated at the Cathedral by a religious service. The whole city presents a most enchanting spectacle. On Thursday Grand Mass was celebrated, Mgr. Conroy officiating, at which ceremony the following rev. gentlemen were ordained Canons for that diocese: Revs. Grand Vicar Gravel, Decelles, Bernard, Raymond, Oulette, Prince, O'Donnell, Miller, Archambault, and Beaurgard. During the evening two alarms of fire were announced by the new fire alarm, but the damage was confined to the loss of the contents of the windows and several large panes of glass.

A NEW ENGLISH IRON-CLAD.

The London News, of August 1st says: "One of, if not the most powerful iron-clad in the world, at present ready for service, will be commissioned at Chatham by Capt. M. Culme Seymour. Her power of offence and defence are very great, and no ship that has before been added to our magnificent fleet of iron-clads has attained with such excellence arrangements for fighting and resisting an enemy. She carries eight heavy guns, four of which are 25-ton guns, and four are 18-ton guns, two of the former, one at the bow and one at the stern; they are placed in barbette towers, and are worked by hydraulic machinery; they have an all-round fire; the main masts are placed one on either broadside, and fire nearly ahead. The four 18-ton guns are placed two on either broadside; arrangements are made for firing the 'Whitehead' torpedo on either side of the ship. The ship is also supplied with outrigger torpedoes, which will be used from steam pinnaces. Gatling guns are provided and can be used in action from the tugs if necessary, or from boats, and they can also be used as field service guns. The thickness of her armor plating is 11 inches, and she is fitted below water with a most powerful spur or ram. The trials of her engines have been most satisfactory, and at the trial trip with all her weights on board, she attained a speed of nearly 16 knots an hour. Her complement is 530 officers and men. Part only of these have joined and are quartered on board the Forte, wooden frigate, for about ten days, while the finishing work is being done to the Temeraire; the remainder of the crew joined about the 16th August. The Temeraire, although brig-rigged, is very heavily rigged; her mainmast is no less than 113 feet long, and weighs nearly ten tons. This ship is a splendid addition to our fleet. She will probably leave England, calling at Portsmouth and Plymouth, about the first week in September."

CATHOLIC INTELLIGENCE.

IRISH NEWS.

WAR NEWS.

MISCELLANEOUS.

NATURALISTS' PORTFOLIO.

CHURCH GOVERNMENT.—The Roman Catholic bishops while at St. Hyacinthe, will on Saturday next inaugurate a capitulatory form of government in that diocese.

THE CHURCH IN B. C.—Of a population of 30,000 in the Diocese of Vancouver, British Columbia, 5,400 are Catholics, who possess 11 churches or chapels, 1 school for boys, 2 schools for girls, 2 orphan asylums, 2 convents, and a hospital finished in June, 1876.

THE SAINTS OF AUGUST.—The calendar for August is very rich in festivals. On the 2nd of August St. Alphonsus Liguori, Bishop and Doctor of the Church, is commemorated. On the 4th of August St. Dominic, the founder of the Order of Preachers...

CONSECRATION OF BISHOP McCABE.—The consecration of the Right Rev. Mgr. McCabe, as Bishop of Godara and coadjutor of the Cardinal-Archbishop of Dublin, took place with grand ceremonial on the 18th ult., in the beautiful Parish Church of Kingstown. His Eminence Cardinal Cullen officiated, and the church was densely crowded.

NEW CARMELITE CONVENT, NOTTING HILL ENG.—The foundation-stone of a new Carmelite convent at Notting Hill, was laid on Monday, the 13th inst., with all due ceremonial. At four o'clock his Eminence the Cardinal-Archbishop, assisted by the Very Rev. Father Raves, O. S. C., D.D., and accompanied by Fathers Butler, Kirwan, MacDonnell, R. Collins, and Tasker, Oblates of St. Charles, appeared on the ground.

CARDINAL MANNING ON THE CATHOLIC CHURCH.—"Never," said his Eminence Cardinal Manning on a recent occasion—"never since the Church was founded was it so widespread as it is at this hour. Never since the unity of the apostles was the Church more solid in its unity. Never in the history of the episcopate were the bishops of the whole Church so closely united to their Head, and so inseparably united one another."

A GREAT FESTIVAL.—A Great Festival was celebrated at Toulouse, on Sunday, on the occasion of the solemn inauguration of a beautiful statue of Sainte Germaine Cousin, the holy Shepherdess of Fibrac, who was canonised at Rome about ten years ago. The statue has been erected by the contributions of upwards of 60,000 subscribers, amounting to 82,000 francs, and is the work of two citizens of Toulouse, M. Pujol, architect, and M. Falguiere, sculptor.

EXPELLING SISTERS OF CHARITY.—The Netherlands-American Steam Navigation Company's steamer *Maas* arrived at the Pavana dock, New Jersey, on Tuesday the 14th inst., making the run between Rotterdam and New York in fourteen days. Among the passengers were twenty-two Sisters of Charity, who had emigrated from Koestefeld, Prussia, in compliance with the edict of the German Government expelling certain religious orders from the empire before October of the present year.

IRISH NEWS.—A DRAP FAILURE.—Gavazzi has been on a starting tour in Ireland, but has proved a dismal failure. He has not been able to kindle one solitary spark of anti-Popery, and finds that O'helle's occupation is gone. In vain he resorted to the old stage tricks and the clap-trap of former times, but they fell flat, and met with no response save the dull echoes of empty benches.

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MONTREAL, WEDNESDAY, AUG. 22.

CALENDAR—AUGUST, 1877.

WEDNESDAY, 22—Octave of the Assumption
British troops landed on Long Island, 1716.
Battle of Bosworth Field, 1485.
THURSDAY, 23—St. Philip Beniti, Confessor. Vigil of St. Bartholomew.
French landed at Killala, 1798.
FRIDAY, 24—St. BARTHOLOMEW, APOSTLE.
The Capitol at Washington burned by the British, 1814.
SATURDAY, 25—St. Louis IX., King of France, Confessor.
SUNDAY, 26—FOURTEENTH SUNDAY AFTER PENTECOST.
MONDAY, 27—St. Joseph Calasanzius, Confessor.
Battle of Long Island, 1776.
TUESDAY, 28—St. Augustine, Bishop, Confessor, and Doctor of the Church. St. Hermes, Martyr.

TO CORRESPONDENTS.

We are compelled to hold over a number of correspondents.

CIVIL AND RELIGIOUS LIBERTY.

There are no words in the lexicon of modern writers so much prostituted as the phrase, "Civil and Religious Liberty." It is the gospel by which all men swear, yet which so few can comprehend. The demagogue proclaims it from the house-tops—the bigot covertly assaults one's faith under its inspiration, and even the champions of "Liberty, Equality and Fraternity" avow their allegiance to the magic phrase. It is a phrase which, in words, binds all Christian men in bonds of unity and good will, and like the ocean "Civil and Religious Liberty" appears to girdle the earth. But it is all a mistake. The men loudest in its professions are the deadliest enemies of putting it into practice. "Civil and Religious Liberty" is little more than a parrot cry, which in mimic thunder, proclaims what the speakers do not understand. It was the cry which shook Paris during the dark days that preceded the Revolution, and in its name crimes, terrible crimes, were committed. It was the cry which professedly, but falsely, animated the Duke of York when in the British Parliament, he swore that the Catholics should never get Emancipation "so help his God." It was the phrase which spurred on the Covenanters at the battle of Drumlog—immortalized by Sir Walter Scott—when they charged to the cry of "Jesus and no quarter." It was "Civil and Religious Liberty," or rather the pretence of "Civil and Religious Liberty," that induced the British Parliament to enact the Penal Code, and to erect that barrier of antagonism between Great Britain and Ireland which is still the bane of political liberty and commercial prosperity. It was in the name of "Civil and Religious Liberty" that Protestant Ascendancy was perpetuated in Ireland, and all the evils arising from Tithes prevailed in that unhappy country. Crimes—great crimes have been committed in the name of "Civil and Religious Liberty." When the Irish Church was disestablished and disendowed, an Orange champion from the North of Ireland said that he would march 100,000 Orangemen to the banks of the Boyne, if the Protestant establishment was done away with, and yet that man professed to be a champion of "Civil and Religious Liberty." In its name Ireland has been refused, over and over again, what the majority of her people demanded—Home Rule, Denominational Education—an equitable Land Law, and a Catholic University. Even here in Canada we find the phrase used to cover attacks upon law and order. We find it banded in "defence" of the Oka Indians, men who violated the law, and defied the civil power. We find it asked for by Orangemen who insult us, and who expect to be encouraged in their wretched behaviour. It is a miserable imposition. Civil and religious liberty cannot emanate from such sources, it has a higher and a purer origin. Civil and Religious Liberty comes from God—Orangeism, Communism, and their kindred spirits are of the devil. It was the Catholics of Maryland that first gave "Civil and Religious Liberty" on this continent. It was Catholicity that originated *Magna Charta*, and to its influence the world owes most of the Civil and Religious Liberty it possesses. Catholicity does not pretend to have had a direct influence upon civil liberty, but its indirect influence has been enormous. If the Protestants of this Country wish to promote Civil and Religious Liberty they will allow us to go our way in peace. Let the vile tongues of fanatics in the pulpit and in the press be quiet. This is all we ask, and we shall be satisfied with no less. No one in this broad Dominion will "welcome" the full measure of Civil and Religious Liberty more than ourselves. It is Catholic teaching and it

is human interest. "Do unto others as you would wish others do unto you." But it is not the cant of so-called "Civil Rights Alliance," nor the hatred of Orangemen that are to bring about this happy consummation, it is by the efforts of impartial men of all creeds, some of whom, while differing from us, will respect us for the faith we profess, while we shall say no unkind word of any organization so long as we are let alone.

THE "STAR."

The *Star* is angry, very angry, with the TRUE WITNESS. Like the rest of the angry papers it assails the "editor" of the journal, and it assails him with venomous earnestness. We have torn the mask from its face, and of course it is angry. The Catholics of Montreal now see that the *Star* is not their friend, and this has driven the *Star* mad. It has gone into personalities. It is all the "editor," the terrible "editor" again. When the editor makes a most unexpected and impromptu speech the *Star* says "he recites a carefully studied address," when he is unanimously termed editor in chief of the projected Catholic Daily, the *Star* finds out that he is only to be the manager. When the question of the funds is discussed, "Mr. Kirwan will lose nothing by the enterprise," when in fact Mr. Kirwan is risking much. The *Star* does not like the idea of the new project. That may account for its sudden change of tone. Now we think that personalities in journalism are the lowest type of newspaper discussion. We certainly have never used them. Does the *Star* wish we should commence? If not then it will leave personalities alone. It says that "it extended the hand of fellowship to us when we first entered the journalistic field." Yes, and it continued to do so until we spurned it from us. After Oka the Catholics of Montreal can have no confidence in the *Star*. We want no more pretended friends. Give us the open foe, but not the subtle and pretended friend. Yes, the mask has been torn from its face, it stands revealed as our enemy, and we treat it as such. Last week we commented on something it said about Orangeism. Writing of the Orange displays, it said that "they were beneath the attention of intelligent beings." To this we replied as follows:—

This is a Communistic sentiment. What an insult to the Host itself—an insult to the living and Omnipotent God—an outrage on what we at least believe to be, the body and blood of the Saviour, "below the attention of intelligent beings." Why the teachings of Rochford were never worse than this. Our faith insulted, our priests outraged, God Himself blasphemed and yet it is all "below the attention of intelligent beings." Does the *Star* know that we worship the Host? Let the *Star* call that worship what it will—idolatry or what it likes—yet it is our worship, it is our Christ, the living God in flesh and blood. All this we believe with a fervor which centuries of persecution has not shaken, and which neither hell nor the Canadian press can alter.

To this the *Star* replied by charging us with misrepresentation, and hurling anathema at our heads. It was mistaken in supposing that the "editor"—always the "editor"—was "a gentleman." But it now explains that it did not refer to the Host as "being beneath the attention of intelligent beings," but only to the "Orange regalia." Does the *Star* think we are mad? It is not the regalia we object to but what that regalia symbolizes. We repeat that that regalia is only the outside evidence of that hate to everything Catholic which induces Orangemen to sing of "God's of bread." Yes, Orangemen do insult the Host and the *Star* knows it. Their songs and toasts are of the most blasphemous kind, and that towards what we believe to be the Living God Himself. The interpretation we put on what the *Star* said was perfectly justifiable, but we accept the *Star's* explanation that it was not meant.

OKA.

When the excitement occasioned by the burning of the Catholic Church at Oka was at fever heat, we said that the Protestant press of Montreal would yet be "ashamed" of the policy it had adopted, of inflaming the public mind by the recital of imaginary wrongs, and the misrepresentation of facts. It appears that that time has come, and if we are to judge from their silence, the papers are already "ashamed" of themselves. With the exception of the *Herald* not one of them has clearly condemned the Indians, even after their trial was over, and conviction had been obtained. What have those papers to say for themselves? Where now are the Catholic clergymen "who set fire to the Church in order to excite sympathy?" Where now are all the calumnies flung at the priests at Oka? And it is thus the Protestant papers ever treats us. They all desert us upon the simplest pretext. But this Oka business has unmasked every one of them, and the Catholics know that in the English daily press of Montreal, they are without a friend. There are however more than the Indians to blame in this matter. There are men in Montreal who supplied arms to the outlaws

and they should be reached as well. No faltering policy of mistaken leniency should prevent the prosecution of all and every one who assisted the insurgents in any way whatever. We would like to see them all made to feel that the law of this land must be supported at any cost, or at any hazard. But if there are men who deserve to be punished, so are there men who deserve to be rewarded. We have been informed of a circumstance which is highly complimentary to the Provincial Police. We learn that after the Church was burned the father of Chief Joseph escaped to Ontario. He was followed by a sergeant of the Provincial Police and a civilian. They found the whereabouts of the outlaw. He was hiding in the house of a Magistrate whose name we know. But the Magistrate denied all knowledge of the runaways whereabouts. The policemen insisted and searched the building. The magistrate thought to throw him off the scent, but the sergeant was too vigilant, and he was rewarded by arresting the old man. Then there was a scene between the magistrate and the policeman, the chief was marched away, but the Orangemen came, with drums beating and banners flying to the rescue. The sergeant barricaded himself in a house, the Orangemen retired and the prisoner was brought safe to jail. This is the narrative as we have heard it and every word of which we believe. The gentleman who gave us the information is beyond suspicion. We hope that the services of the sergeant will be rewarded. But what a state of things does this narrative reveal? A warrant is issued for the arrest of a culprit. This culprit is found on the premises of a magistrate. Attempts are made to conceal him by the magistrate. He is, however, found, and then a rescue is attempted by Orangemen with drums beating and banners flying. And these are the supporters of law and order—"Civil and Religious Liberty," of "Civil Rights Alliances"—and of all the other covert cries raised to assail and to destroy the Catholic Church. Yes that is the objective point. What do the champions of the so-called Civil Rights Alliance care for the Indians?—Not a jot! To gain their ends they would sacrifice every Indian in the Dominion. What do Orangemen care for Oka Braves? not a pin! But the "poor untutored savage" is sent to the assault and is slaughtered, doing the work of his deadliest foe—the men who incite him to deeds of violence and to an outrage upon the law. If we are to have peace in Canada, all this must change. To submit to it we never will.

THE VOLUNTEERS.

The volunteers of Montreal are nearly all Protestants. There are perhaps not 50 Catholics in all the Montreal corps, outside the French Battalion. Whatever may be the cause of this monopoly, the fact remains and cannot be denied. Now we do not doubt the impartiality of these volunteers because they are not of our faith. We do not for an instant think that they all entertain feelings of hostility to their fellow citizens because they are of different religions. We are sure that there are in command of these corps, and in the ranks, gentlemen of honor, animated by a spirit of strict military impartiality. All this we gladly concede. But it is in the nature of things that an exclusively Protestant volunteer force, in a city where the majority of the people is Catholic, should cause disquietude and dissatisfaction. Such a feeling cannot be avoided: it is natural, nay, it is just. Here religious feeling runs high and men who may be animated with the most benevolent intentions in ordinary times may take sides when excitement is abroad. It is not probable that the volunteers can be free from this feeling, indeed the late demonstration proved that they were not. A spirit of religious antagonism ran through the mass of the corps. They cheered for "King Billy," and they whistled "The Protestant Boys." They took sides as openly as they dared, and while the officers did all in their power to repress party manifestations, yet those manifestations took place in spite of them. Some of them saluted the Orange flags, others whispered threats, and altogether there is evidence enough to prove that the Catholic population was the object of antagonism. It has been attempted to deny this but the attempt has failed. It is not denied that some of the Victorias cheered for "King Billy" and we think we are in a position to prove that some members of the other corps whistled "The Protestant Boys." Besides three volunteers disgracefully attacked Mr. Hoare, because he was a Catholic, and incidental manifestations of the antagonism of the volunteers to the Catholics took place here and there throughout the city. Now this is a very serious position for the Catholic majority to be placed in. It is neither just nor politic that they should be treated thus, and it will be their own fault if they do not insist upon having it remedied. It is the safest way to prevent disturbance. So long as the volunteers are all of

one religion, there can be no sense of security. An equal representation would secure order. No. 5 would not cheer for "King Billy" if he expected that No. 6 would cheer for the Pope. There would, we believe, be no manifestation of sympathies if there was an equal representation of the religious elements in the city. It would promote discipline as well as advance the cause of order. We may be told that the corps are all full and that the Government does not require any more men. Such an excuse will only alarm us the more. In this country every man should be trained to the use of arms, least when the crisis comes we suddenly find that we have not men enough. At present the Catholics experience a sense of insecurity, and the only way to remove it is to give them a fair representation in the volunteer corps of the country. It is said that such is not the policy of the Government, but we hope that this charge is not true, and that the military authorities will see the necessity of restoring confidence to the Catholic mind, by encouraging them to join the volunteers, and thus place disturbance outside the pale of probability.

THE "GLOBE."

It is not to be wondered at that the *Globe*, like other journals in Canada, has learned to bid for the Irish vote. It is not long since the *Globe* wrote about the "petticoated gentry" and the "dogans," and now we find it rather conciliatory than otherwise. It has simply learned to bid for the Irish vote. Occasionally its hidden animosity finds expression in hidden spleen, but on the whole the *Globe* is mild—mild because it wants the Irish vote. The other day however it said that the "wearing of the green" was just as offensive to an Orangeman as the Orangeman's airs were to us! This we cannot understand. "The Wearing of the Green" is now played by military bands in Ireland, and it is not considered offensive. There is not one offensive word to Protestants that we can remember in the "Wearing of the Green." It has been sung in presence of Her Majesty, and it was rapturously applauded in London when it first came out. It is a national and pathetic song, and whatever hostility it expresses is to "England's cruel red" but certainly not to Protestants. It is not to be compared to such vile and "vulgar" efforts as "Croppies lie down"—"We'll kick the Pope," &c., &c. Again the *Globe* says that "a monk's dress is to many as offensive as an Orangeman's." Such nonsense! This is the height of folly. The monk's dress is a religious garb. It is an evidence that the man who wears it is devoted to the service of God. It is a testimony of his sincerity, and the wearer passes through the streets offending no one. As well might the *Globe* say that the Highland costume is indecent in Edinburgh or Aberdeen, as to say that a "monks dress" is "offensive" in Montreal. It is not considered "offensive" in the North West territory where these "monks," as the *Globe* calls them, are rescuing the Indians from barbarism, and have gone into the wilderness to advance civilization and to promote the salvation of man. That "monk's dress" has been the pioneer of progress and civilization all over the world. In the old world and in the new, that "monk's dress" has done all for civilization and progress. Aye, even here in Canada, the brightest names of our early records are adorned by the names of men who donned and wore that "offensive" dress of which the *Globe* complains.

And then we hear of comparisons being drawn between Scotchmen and Irishmen, and as a matter of course in favour of the former. Now we have nothing to say against Scotchmen. They are industrious and persevering. If they do not abuse us, we certainly shall not abuse them. But let us see how the *Globe* reasons. It says:—

"Protestants fought for James as well as Catholics, and Scotchmen bled and sacrificed their all for his good-looking, but most worthless, grandson; yet all Scotchmen can sing 'Wae's me for Charlie' without provoking hostility, and can discuss all the pros and cons of Culloden without having recourse to either fists or firearms."

Just so! Scotchmen do not provoke hostility from Scotchmen. Let us ask the *Globe* if the battle of Culloden is openly celebrated by Scotchmen at all? If so we never heard of it. Does the minority of Scotchmen insult the majority of their countrymen by singing "Presbyterians lie down." "We'll kick John Wesley before us," and all the other gross insults which are flung into our faces. The Scotch people do nothing of the kind, and the logic (?) of the *Globe* falls far short of, requisite force to cover the evils of the Orange Organization, or to blind the Catholics of the Dominion to the broad fact that the *Globe* would sacrifice not only the "monk's dress" but the "monk" himself, Church, faith and all, to forward its own political, or party ends.

MESSRS. O'LEARY AND CASSIDY.

Dr. O'Leary, and Mr. Cassidy are still mentioned as being likely to obtain the vacant seat in the Senate. We are quite sure that either of those gentlemen would becomingly grace the

Upper Chamber, and that their capabilities are in every way equal to the exalted position of a member of the Senate. As citizens they have won the esteem of all men, and as men carrying Irish names we rejoice at their success. If the Cabinet chooses to call them to the Upper House for political services done we have nothing to say, but if the Cabinet chooses to call them as representative Irish Catholics then we shall again protest. Neither of them are members of any of our Patriotic, Benevolent, or Charitable institutions, and they take no outward part in fostering Irish sentiments, or in promoting the interest of Irish organizations. They may have, in private, strong Irish sympathies, but we speak of them, as the public understand them. They are men of whom every one speaks well, and all we have to say is that they are not representative Irishmen, nor will they be accepted by our people as such.

As we go to press we notice a letter in the *Herald* from Judge Drummond "defending the memory of the late Mr. Cassidy," from our "aspersions." But we did not refer to the late but to the present Mr. Cassidy, and when we said he was "bad" we merely meant that he was a "bad Irishman" as anyone who reads the article must confess. He is we are sure an estimable gentleman but he is not a representative Irishman.

DOWN ON ORANGE IN EVERY FORM.

It appears our worthy Mayor has not got over his attack of Orangephobia, which it is to be hoped he will soon get rid of, as it may result in placing him in a predicament not at all suitable to one of his exalted position. Yesterday morning he received in exchange for currency of the Dominion a number of City Passenger Railway tickets, but on perceiving they were of the hated orange tint he fell into an alarming rage, much to the surprise of those about him, and after calling the company a pack of "damned Orange rascals," and that it was a fresh insult offered to the Roman Catholics of Montreal, asked why they had the impudence to print tickets in orange. Being referred to the President of the Company upstairs, that obliging gentleman informed His Worship that no insult was intended to himself or his co-religionists by the orange colored tickets, they having been printed indiscriminately in various colors. His Worship then condescended to take blue tickets in place of the yellow ones, after which he made his exit in a most dignified manner. It is stated that the President after this little episode immediately destroyed about 20,000 of the wrath-provoking tickets!

We take this from the *Witness* and with the exception of the exaggeration it has received, we find that it is true enough. His Worship, however, did not conduct himself as the *Witness* reports. When he went into the car he found that he could get 25 yellow, and only 24 blue, tickets for one dollar. He naturally enquired the reason—and the conductor could give none. The Mayor then went to the Manager where he received no satisfactory explanation. He could have 25 yellow tickets or 24 blue ones for his dollar. That is he was to pay percentage for using the yellow ticket. However, the Mayor did not see things in that light, and the result has been a wholesale destruction of the "favourite" colour. We congratulate the Mayor on what he has done.

TESTIMONIAL TO REV. FATHER DOWD.

ENTHUSIASM SHOWN TOWARDS THE PASTOR OF ST. PATRICKS, THE IRISH SOCIETIES UNANIMOUSLY CONDEMN THE ORANGE OUTRAGE.

On Friday evening, the hall of the St. Patricks Church society was crowded with the representatives of the various Irish Societies, who had assembled for the purpose of presenting the respected and beloved parish priest, Father Dowd, with a valuable oil painting of himself.

The societies were represented as follows: St. Patrick's Society—D. Barry, Vice-President. St. Patrick's National Association—M. C. Mulrany, President; W. Wilson, 1st Vice-President, W. O'Brien, 2nd Vice-President, John McEntyre, Treasurer, M. Guerin and P. C. Warren, secretaries. Irish Catholic Union—John McEwen, President of the Executive. St. Patrick's Temperance Society—A. Brogan, M. P. Ryan and James Dillon. Irish Catholic Benefit Society—M. Harrington and A. Jones.

St. Bridget's Total Abstinence and Benefit Society. M. Kelly, 2nd Vice-President. Young Irishman's Literary and Benefit Society—P. J. Brennan, President.

Home Rule League—Edward Murphy, President. St. Patrick's Benevolent Society—W. J. Rafferty, President. O. Smith and P. O'Donohue. Catholic Young Men's Society—James Shea and Robert Warren.

In the assemblage we noticed in addition to the gentlemen above named, the following: J. W. McGavran, M. P. P. Aldermen Kennedy and McCambridge, Dr. Hingston, Messrs Kirwan, P. S. Murphy, M. Stewart, J. McElroy, B. Tansey, F. H. McKenna, J. Oloran, J. O'Neill, P. Doran, J. Hatchette, J. Fogarty, P. Wright, C. Egan, T. Fogarty, B. Connaughton, B. Emerson, J. Connaughton, F. Brennan, C. A. Doherty, Daniel Harvey, James Carroll, Prof. McKay and many others.

The following clergymen were also present: Rev. Fathers Larns, Hogan, Leclair, Campion, Salmon, Lonergan, Singer, O'Rourke, Martin Callaghan, James Callaghan and Darragh. Shortly after eight o'clock the Revd. Father Dowd entered the room and was greeted with loud and prolonged applause. When the excitement had subsided the President of the St. Patricks' National Association read the following address on behalf of the Association and on that of the other Irish Catholic societies of the city:

REVEREND SIR,—During the past few days friends have crowded around you, eager one and all to greet you back to your Canadian home; anxious to tell you how joyful is the hour of meeting, how warmly friend grasps the hand of friend after months of separation. A welcome's heart-whole Irish welcome, has shone for you from every eye, and burst from every lip, since your return from Europe, and to-night we,

the officers and members of St. Patrick's National Association and the other Irish Catholic Societies reiterate the "Ceah Mills Faith" and greet you amongst us once more as our "Soggarth Aroon," our father and friend.

Two very pleasant duties devolve on us to-night. First, to thank your worthy assistant, Rev. Father Leclair, for the vigilance with which he watched over your flock in your absence. Dark trying days have dawned for the Catholics of Montreal. Religious feuds, the bane of any nation, and the unfortunate curse of ours, have crept into our hitherto peaceful community.

While respecting the religious belief of all men we cannot stand by and tamely listen to the scoffs and jeers levelled by fanatical bigots at our religion and its ministers. The story of the past few weeks, you are doubtless familiar with, and in the name of the St. Patrick's congregation, we to-night pay our affectionate, and well-deserved tribute to the able and practical manner in which the Rev. Father Leclair has directed the actions of the Catholic majority during the days following the unfortunate "twelfth."

Moved by the unfriendly attitude taken by the English daily press of this city during our late troubles, we but awaited your return to create for ourselves a daily journal, which will prove an honest exponent of our requirements, and a fearless champion in the hour of need.

Now, kind Father, but one duty more remains to be performed, and in the name of our young society we beg of you to accept this oil painting as a testimonial of the respectful love we bear our pastor, and the sincere esteem we owe our best friend.

It will adorn the walls of the sacristy of St. Patrick's for years to come. In a long time from now our children, taught by the successors of our present honored pastors to revere the memory of the good and pious man whose picture stands before them, will speak of "the pilgrimage to Rome" as a familiar tale and the name of "Father Dowd" as its promoter will be mentioned as a household word.

Long after the recipient and givers will have closed their eyes in death, this humble canvas will live, a graceful memorial of the honor and allegiance we owe you. With it we offer the gratitude so justly due to the friend trusted and tried of thirty years standing; and our hearty wish in concluding is that Heaven may spare you for long years yet to be the vigilant guardian of our interests in Montreal.

M. C. MULLARKY, President. WILLIAM WILSON, 1st Vice-President. WILLIAM O'BRIEN, 2nd Vice-President.

Rev. Father Dowd, who was completely overcome by the hearty reception accorded to him stated that the subjects upon which he had to touch in reply to this address were of such importance that he might be thoroughly understood. He then proceeded to read his

REPLY.

My dear friends this new kindness, this fresh demonstration of your devotedness, was not needed to convince me of your attachment, and to place me under a debt of gratitude I can never sufficiently repay. It was my wish, and I tried to realize that wish to return noiselessly amongst you, and to enjoy in quiet the happiness of finding myself once more in the midst of my dearest friends, and of my flock. This you would not permit. I yielded most lovingly by preventing a manifestation of feelings so long thinking it would be selfish on my part to disapprove and so creditable to you, whilst that manifestation only made me ashamed at the thought of how little I deserved it. I do not know how to acknowledge such an enthusiasm of friends. I can only say—thanks, hearty thanks to one and all my beloved and generous friends.

The acknowledgement by you of the faithful services rendered to the St. Patrick's congregation by Father Leclair during my service during my absence, fills me with consolation. I never doubted his wisdom, or his capacity and zeal; with these qualities I have been familiar for years. But feeling that in times of difficulty and danger the pastor should be found in the front rank, it is a great consolation to me to learn from your own lips that my dear flock have rather gained than lost by my absence.

The report of the sad troubles to which you allude reached me in the dear old land. I discharged the duty of pastor in the only way then possible, in fervent prayer, and in the Holy sacrifice of the Mass. I placed my fears and my anxieties, my sadness and my pain, before the God of peace and love, and I besought Him to expel from the hitherto happy city of Montreal the demon of discord, and not permit that enemy of all good to destroy its heavenly peace, its prosperity, its Christian forbearance, and its noble charity, which ever found a worthy object in every suffering member of the human family. Unhappily the demon of discord, as usual, became the demon of blood. I deplore, deeply deplore, the sacrifice of human life. The circumstances of this sad event add much to my affliction. I cannot think, without shuddering, of a man hurried into the presence of his Judge after attempting the first to take the life of others, for which he deliberately prepared himself before leaving his home. This is sad indeed to any Christian heart. I would not raise the curtain with which every well-wisher of the peace and good name of our city desires to veil this sad event, but the allusion in your address renders it a necessity to express my opinion honestly.

Only a few weeks before that unhappy twelfth of July all were at peace. Catholic and Protestant vied with one another for the prosperity of our city and in acts of mutual kindness and brotherhood. A number of Catholic pilgrims, belonging to our city and to other places, were exposed to the perils of the ocean, and it was feared they were lost. The big, kind heart of Montreal was moved to the centre. Protestant vied with Catholic in sympathy and in anxiety; and when the glad news of safety arrived, the vault of St. Patrick's did not resound with a louder note of praise of thanksgiving to God than did that of the Protestant churches of the city.

What demon came amongst us to efface this beautiful picture of humanity elevated by Christian charity? The evil genius of Orangism must have a new triumph over Catholic feeling, Catholic honor and Catholic faith in the streets of Montreal. To this all must be sacrificed—the peace of our city, its good name, its prosperity and the union and happiness of its inhabitants. Will the citizens of Montreal again permit this crime against their city, and against themselves? If I know them they will not. In saying so my confidence rests not on Catholics alone, but on thousands of Protestants of good will, who grieve as we do, over the shame and the curse that have come upon our common home.

I have personal knowledge of the working of Orangism, from having lived some time in the city of Armagh, in Ireland. I know much more from faithful eye witnesses. Its history is written in the blood of poor Catholics; its record boasts only of the insulting humiliation of Catholics; its object from the beginning has been to hate and persecute Catholics; its progress has been in every place a standing menace to the peace and security of Catholics. Is such an "Orangism" to be condoned with Protestantism? Most certainly not, not with any other form of religion. It is a vile principle, hated and abhorred by all who are true to their duty. I regret that the unfriendly attitude taken by the

English press of the city forces on you the necessity of starting a new daily organ. I have seldom read the city papers for a long time past, but I have seen enough to pain and disappoint me. I must say I expected much better from some of my old favorites. I therefore heartily approve of your project, and, knowing your prudence and your business habits, I am sure you will, from the beginning, place your new daily on a basis that will ensure its permanence and success.

And now my dear friends you ask my acceptance of myself in the form of this richly framed oil painting. Really, I regret your kindness has carried you so far. I cannot see any equivalent advantage for the trouble you have taken, and the great expense you incurred. You are of a contrary opinion. Well, I suppose I must again yield to your extreme kindness. Thank in my name, and in the warmest manner, "the St. Patrick's National Association," which you are pleased to call an infant society. I would call it old on account of the important and mature works it has accomplished. Amongst other good works it was the parent, and the most zealous promoter of our Canadian pilgrimage which God has been pleased to bless in so remarkable a manner.

Now, gentlemen, I see around me many who command much influence. I pray you, in the name of God, to exert it all to heal the wounds inflicted on the peace and welfare of our good city within the past few weeks. Not only pardon, but even forget. I am sure you will be met in the same spirit by most of those who may have allowed themselves to be carried away by an evil spirit for a moment. No honorable or just man can ask you to submit to premeditated injury or insult. Should the like occur again I am confident that it would be repelled not only by all Catholics, but by all right-minded Protestants, as well. Let us have an honorable peace for the sake of our common Christianity, and for the sake of the good name and prosperity of our good old city, so long our happy home.

After the conclusion of the reply which was listened to with the greatest attention and received with enthusiastic applause, Mr. Mullarky wished to supply an omission in the address. He said that although the presentation originated with the St. Patrick's National Society, that body had received considerable assistance from members of the other Societies and Irish Catholics generally. The oil painting was then formally uncovered and presented to Father Dowd, and after some pleasant and social conversation the proceedings terminated.

FATHER DOWD AT HOME.

ST. PATRICK'S CROWDED TO RECEIVE HIM.

A GRAPHIC HISTORY OF THE PILGRIMAGE.

On Sunday last, St. Patrick's Church was crowded to its utmost capacity by an eager and expectant congregation, anxious once again to gaze on the benignant countenance of their beloved pastor, and hear again his well known familiar voice. Long before the hour of ten o'clock, the edifice was well filled, and by that time there was not a vacant space in any part of the Church, pews and aisles being closely packed, the whole interior presenting a compact mass of human beings. After the Gospel, Father Dowd ascended the pulpit and proceeded to address the vast congregation. He spoke in a very feeling manner of his joy and satisfaction in again being at home among his beloved people, whom he never forgot in all his journeying, and whose spiritual welfare and earthly prosperity, he never ceased to pray for, and whose prayers he knew were also being daily offered for him and his fellow pilgrims in their long and perilous journey to lay their tribute of respect and love at the feet of the Holy Father.

He then proceeded to give an interesting and vivid description of the voyage, from the time the pilgrims left Montreal until their final arrival at Rome; their brilliant reception in New York, and the kind and hospitable manner in which they were fed and entertained by the generous and large-hearted Irish Catholics of that City. His account of the daily life of the pilgrims during their long voyage was highly interesting. Devotions were held at regular hours every day, and all looked forward to them with pleasure, and entered with ardor into their spirit. In fact the Rev. gentleman said, "it would be very hard for him to miss the regular hour for holding such exercises, for as surely as he passed the hour by a few minutes, if he happened to be engaged, as he sometimes was, when the regular hour arrived, a gentle tap on the shoulder and "Father the time for devotions" from some one of the pilgrims would quietly recall him to a sense of his duty. Many of the pilgrims told him that never in the whole of their lives did they pray with more fervour, or take such great delight in spiritual exercises, and he had no doubt the experience gained by many of the party, and the spiritual refreshment to be gained, by regular devotions, and sincere and heartfelt prayer would be productive of much lasting good to all those concerned. During the first part of the voyage, at these services, the Protestant portion of the passengers withdrew, but when the month of May arrived, and a choir had been formed from among the musical portion of the pilgrims, singing constituted a portion of the exercises, hymns to the Blessed Virgin were beautifully sung, and the litany to her Blessed name chanted, so much were they pleased and captivated by the whole scene that they begged permission to remain, which was readily granted. These services were held in the grand saloon, which, by special agreement embodied in the contract the pilgrims had taken care to secure beforehand for that purpose. He was sitting in his cabin reading his office when the accident occurred, which caused all the trouble, the breaking of the shaft. He had never entertained the least fear that any calamity would overtake the pilgrimage. He had faith from the outset that they were all under the protection of God, that they were going to perform a sacred duty, and that He would protect them. This abiding faith never left him during the whole voyage, and although they passed through some dangers, and suffered many privations, yet he never doubted for a moment of their safety and the final accomplishment of their undertaking. Of course intense anxiety prevailed on board for friends at home, lest they might imagine some dreadful accident to have happened to the vessel. However they got through in safety, and finally came in sight of the Irish Coast. Mr. Inman had been anxiously watching for their arrival, and was the first person to sight her as she steamed up the Mersey. He immediately telegraphed the news to Liverpool, and on their arrival opposite the Custom House, fully twenty thousand people had assembled at the landing to welcome them. Although the great majority were Catholics, yet a large minority were composed of Protestants, who were quite as enthusiastic in their demonstrations of welcome as their Catholic fellow-citizens. A large force of police could not keep the crowd back, and it was with the utmost difficulty a passage could be opened for the pilgrims to reach their carriages. The Rev. gentleman related a circumstance which occurred while the procession was passing along one of the streets of Liverpool, which exhibits the feelings of the people towards the pilgrims. They were passing along a street on which a railway ran, and the carriage in which he and some others were sitting happened to be on the track, when cars were seen coming in the opposite direction. A collision seemed inevitable. Not a moment was to be lost. Prompt action was needed. In this emergency ten or twelve strapping Irishmen rush-

forward, and seizing hold of the wheels of the carriage lifted it bodily up and placed it on the side of the road, without disturbing any of its occupants. They had a grand reception from the Catholic Union of Liverpool, and everybody seemed to exert all their powers to entertain them. Such were the kindly feelings of the people of Liverpool towards them, and so enthusiastic was their joy at their safe arrival, that one of the Pilgrims assured him that he would again undergo all the trials and hardships of the voyage for the sake of such a reception. He also paid a tribute to the uniform kindness and consideration they received from the officers on board the "City of Brussels," and also from the Custom officials both in England and the United States. The latter government sent instructions from Washington not to examine the baggage of the Pilgrims, and on landing in Liverpool the same courtesy was extended to them by the English officials. Although it was night when they left Liverpool, crowds had assembled at the different railway stations along the route to give them a welcome, and this was continued up to a late hour. The Rev. Father then described their journey to Lourdes. It was found impossible, by reason of the delay in crossing the Atlantic, for the pilgrimage to reach Rome in time for the grand festival. A consultation was thereupon held, and it was decided to proceed leisurely and stop at Lourdes on the way, as was their original intention. He described the journey to this interesting spot, the scene of so many marvellous cures. The magnificent scenery, the placidly flowing Gave, the beautiful valley among the mountains, and the air of holy tranquility pervading the whole scene. A Protestant gentleman remarked to the Rev. Father that if the Blessed Virgin did really appear to the little girl, as she says, and as nearly all believe, there was one thing, she showed her taste in appearing in one of the most beautiful spots on the face of the earth. He then vividly described their feelings on reaching this consecrated spot, the church, grotto, and their visit to these interesting places. The priest in charge of the church, when Father Dowd called upon him to inquire at what hour it would be convenient for him to allow the Pilgrims to hear Mass, replied that while they remained he was at their command, and that their will should be his pleasure. Father Dowd had therefore the pleasure and great satisfaction next morning of saying Mass in this celebrated church, the pilgrims attending in a body, and devoutly receiving Holy Communion. When leaving the town they were escorted by a procession composed of priests and acolytes bearing lighted tapers, and singing canticles in honour of our Blessed Lady. On the whole, everything passed off satisfactorily, and everyone was pleased and gratified with their visit to this wonderful spot. He then proceeded to describe their journey to Rome and their reception by the Holy Father with which our readers are already familiar. The Italian Customs officials acted in a most discourteous and unjust manner towards them, making them pay duty on all the presents they had brought to the Pope. The only things they did not impose duty on was some Indian work made by the Indian orphans at River McKenzie in Canada. They searched their schedules in vain, but could not find any category under which to place these articles, and so they went in free. The Pope granted them an audience three days after their arrival, and the Rev. Father's account of this reception was extremely interesting, as well as his description of the Pope and the Vatican. The Holy Father was obliged to receive them in a sitting posture, as he had been unable to walk since the preceding Christmas. His discourse was delivered in Italian, and he gave them the Papal benediction, and also conferred on Father Dowd authority to give the same to those of his congregation who were unable to make the pilgrimage, which he did at the conclusion of his remarks. On his return journey he visited the dear old land, and spent some time amid the scenes of his youth. The country seems very prosperous, and there is very little emigration either to this country or the United States. His reference to Ireland, and his feelings while again on the old soil, drew tears from many eyes, and revived in the bosoms of many present the scenes of their childhood. The reverend gentleman concluded by giving the Papal benediction, having kept the vast congregation deeply interested for over an hour. The choir rendered with fine effect Haydn's Mass No. 2, Prof. Fowler presiding with his usual ability at the organ.

3rd. There is no room for comment on this section. It is unanswerable, because so incomprehensible and utterly stupid.

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"Old Journalist" says the TRUE WITNESS was valued for \$2,500 only when the present proprietor took over the management which is very true, but it has since almost doubled its circulation and consequently its advertising rates and patronage, and is worth at the very least \$5,000.

By all accounts the Star was not worth one tenth of that sum at the outset of its career, while at present its owners, I suppose, think it worth a round sum.

In conclusion, Sir, I think the Star shows very bad taste in attacking the idea of a new Irish Catholic daily. If that journal only lost six hundred subscribers by the advent of the Star why is it in such agony at the rising above the horizon of another paper, which it says, will have a like ephemeral existence. Thanking you for your valuable space, I remain, Yours respectfully, A JOURNALIST.

THE "IRISH CANADIAN" ON FATHER STAFFORD.

Father Stafford has committed an error. If the TRUE WITNESS were so warm in its attacks on Orangism as to have demanded the intervention of the Rev. gentleman, his intervention might have been made in the form employed usually in such cases by sedate-minded readers—in the form of private remonstrance. He did not do that. What is at the very worst but an error of judgment on a question of public policy, his Reverence made the subject of an attack, an attack whose vigor did not expend itself short of a resort strictly limited to the uses of *faith and morals*—the interdict—a resort which all thoughtful Catholics wish to see held in severe reserve. The Catholic people of this Province give Father Stafford's sermon their disapproval. The Rev. gentleman's censure has fallen from his pulpit stone dead. Nothing, therefore, remaining for the TRUE WITNESS to accomplish in self-defence, we trust it will now let the subject drop.

THE BLAKE ACT.

Montreal, Aug 12th, 1877. To the Editor of the TRUE WITNESS.

Sir,—Through the columns of your extensively read and much valued journal, I would like to ask why the act against carrying deadly weapons is not enforced in the case of Protestants. Some time since I noticed in the Witness that several parties had been arrested and were bound over to keep the peace, for simply having revolvers in their possession. These parties happened to be all Catholics, but the other evening three young men were arrested by the water police on suspicion of shooting one John McOullock, and strange to say they were discharged without even a reprimand, although two of them had revolvers on their person, when taken into custody. Did the Police Magistrate, Mr. Brehaut, fear the wrath of the Orange body to which these three law-breakers belonged? His time, the Government should place some person in the position of Police Magistrate, who has no fear of either party or sect, but who can perform his duties in an independent and fearless manner, which Mr. Brehaut, apparently, cannot do.

the morning, but will not care to read the Star in the evening, while having the better and abler written columns of the Witness. The Star is notoriously illiterate. There never yet has appeared in its columns, except as a clipping, an article that might not have been written by a school-boy. It is the Star which introduces such words as "dastardly" in every line, and "cowardly" in every other line, until one is ashamed of Canadian journalism.

Now, Mr. Editor, I, who have had some experience in journalism, will go over *seriatim*, the reasons the bogus correspondent of the Star gives for the certain failure of the new venture, and see what they are worth.

1st. He says "No journal at the present time can be started without sufficient capital." That is quite true of any time, no a hundred years ago, and probably a hundred years hence as well. I believe the Star itself commenced on a capital of about \$25,000, and gained for itself notoriety, by pandering to the vilest passions of the vilest class in our community. It certainly had not \$10,000 nor I believe a hundred. As regards the expenditure of \$15,000 or \$20,000 a week it is simply not true, I doubt if the Star's weekly expenditure is half that sum, or perhaps one third would come nearer the mark. That however is not the question. If the income be more than the expenditure an enterprise is a success. That I think is very simple. It is notorious that it is not enterprises in which large sums of money are invested that generally succeed, but those in which good financial management is exercised. "Old Journalist" is perfectly right when he says that the advertising patronage will be commensurate with the circulation. In this respect your new daily, the Evening Post, will have an advantage over any single paper in the city, for it will have 10,000 readers in Montreal, and thirty thousand in the country after awhile, without any difficulty. Quite true also for old Journalist, advertisers at the present time are not willing to increase their contracts, but then that is so much the worse for the Star. The 40,000 Irish Catholics of Montreal are not the illiterate people the Star falsely proclaims them, and they at least can support one paper which it is not at all necessary should be their libeller.

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PERSONALS.

PIUS NINTH—The health of the Holy Father is improved.

BUTT—It is rumored that Mr. Butt will resign the leadership of the Home Rulers.

TILDEN—Governor Tilden visited Ireland last week.

CONROY—His Excellency will take up his residence on Sherbrook Street.

O'CONNOR—Honourable John O'Connor, of Ottawa, was in town last week.

O'GARA—Mr. O'Gara, Police Magistrate of Ottawa, is in town.

ROSECRANS—Sister St. Charles, daughter of General Rosecrans, is dying.

O'LOUGHLIN—Sir Colman O'Loughlin, the member for Clare, is dead.

O'DONOGHUE—Mr. John O'Donoghue, of Toronto, is in town.

CONROY—The Delegate Apostolic visited St. Hyacinthe on the 14th inst.

SCOTT—Hon. K. W. Scott, M. P., left Ottawa for the West on Thursday last.

O'DONOGHUE—Professor O'Donoghue has written a letter of thanks to Sir John A. McDonald.

VANDALEUR—Colonel Vandaleur, a Conservative is returned for Clare, so says the rumor.

BERTHELOT—Mr. Berthelot of the La Minerve is the editor of the Canard.

CAUCHON—Hon. Mr. Cauchon left Quebec for Ottawa on Monday last.

MILLS—Hon. David Mills left Ottawa on Monday night for Ottawa.

O'KEEFE—Mr. O'Keefe, of Ottawa, has been appointed Registrar of Carleton County.

MACKENZIE—Premier Mackenzie left for Ottawa yesterday morning.

TAKAMINE—Prince Takamine of Japan is in town and staying at the Ottawa Hotel.

DOWD—Father Dowd has been presented with a magnificent Oil painting of himself, by the Irish Societies of Montreal.

TERTULLIAN—The well-known and universally respected Christian Brother Tertullian has arrived in town.

SHAMROCK—It has been decided by the Lacrosse National Association of Montreal that the Shamrocks are the Champions of the World.

GUNN—HEARN—Messrs Gunn and Hearn were nominated for Aldermen on Monday last for Champlain Ward, Quebec.

PARNELL—On dit that Mr. Parnell will assume the leadership of the Home Rule party at an early date.

HEARN—It is said Mr. Hearn, Q.C., of Quebec, will fill the vacancy caused by the death of Judge Sanborn.

DOYLE—Mr. P. Doyle, the Emigration Agent, has been promoted to the position of Asst. Emigration Agent at Quebec.

BATTLE—Mr. J. B. Battle, of Ottawa, has been instrumental in organizing the Catholic Young men of that city into a benevolent union.

QUIMET—The Hon. Mr. Quimet, Superintendent of Education for the Province of Quebec, is mentioned as the probable next Sheriff.

KENNEDY—Alderman Kennedy is not inclined to allow Grand Master Robinson to pour out the 7th vial on Montreal.

JONES—Coroner Jones views the strictures by the press with sovereign indifference. He thinks he has done his duty.

COSTIGAN—Mr. Costigan is in Quebec, stopping at the Hinchey Hotel, and is expected in Montreal shortly.

DONOVAN—As dogs bay the moon, so do the fanatics howl at Alderman Donovan, and with like result.

LABRANCHE—The Sixty-fifth Regiment, Lieutenant Colonel Labranche, will have their rifle match late in the season, and the Field Battery Rifle Association will have a meeting this season.

HINDS—The individual from Ottawa who carried the King William banner on the 16th July, follows the noble avocation of ragman and bone collector.

KEHOE-ST. PIERRE—The Grand President of the Catholic Young Men's Union of Ottawa, is a rising young Barrister—and the Vice-President is a young French physician.

DUHAMEL—The funeral of the late Mr. Duhamel, father of his Lordship Bishop Duhamel, took place at Ottawa yesterday. The funeral ceremony was very imposing.

COURSOL—Judge Coursol sentenced Culling, the ruffian who fired at ex-Constable Proust to pay a fine of \$50 and to remain in prison till it has been paid.

BOXALL—Col Bixall, the Grand Master of ever so many lodges, is around visiting them at present. He is Cononel of the 10th Royals. When Sir G. Cartier was Defence Minister he (the Col.) said he cared as little about him as he did about an "old cat."

BARRY—Mr. Barry, B.C.L., lawyer for the prosecution in the case of Hoare vs. Beattie, will contest the judgment rendered by Mr. Brehaut in the matter. The charge, it will be remembered, was for presenting a revolver at H. P. Hoare on the occasion of the late Orange disturbances.

BIGGAR—PARNELL—A great meeting was held in the Rotunda last night. Biggar and Parnell were enthusiastically received. Both members condemned the inactivity of the Home Rule party. A resolution was passed thanking the Irish representatives who supported Biggar and Parnell.

ORANGE RIOTS. This pamphlet which can be had at this office or from Troy & Co., 48 King Street, Toronto, has a full account of the late riots, the Oka troubles, and has Sir Francis Hincks letters as an index, price 25cts.

THE EMIGRANTS' GUIDE.

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

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FARMERS' COLUMN.

MEADOWS AND PASTURES.—Meadows and Pastures will be greatly benefited by a light dressing of artificial manure, 100 pounds of nitrate of soda, with a bushel of finely ground gypsum, per acre, will work a great change for the better. Pastures should not be used until after a good shower has washed the nitrate into the soil.

THE POTATO BEETLE.—It is short sighted business to leave the last broods to breed and increase, because the potatoes are past harm. This is seeding for a crop next year, which will perpetuate the vermin and make work for another season. If the late arrivals are destroyed, there will be very few for another year. If a thorough work were made of this test for one season by every one who grows potatoes, a very quick end could be made of it.

WATERING STOCK.—We want to help the agricultural papers in impressing upon our farmers, the humanity, if not the necessity, of furnishing fresh and clear water to their cattle and horses. Anything which is water is considered sufficient by some, and because the creatures, when so thirsty that they cannot resist, will drink it, they are given credit for liking and being satisfied with it, and when they decline it, are supposed not to be thirsty. But give them access to a clear, running brook, and mark the difference in the frequency and zest with which they drink. In travelling through a region of clear mountain streams, we have often seen our horses take drink after drink, as though in very appreciation of its purity, and when a watering trough or ordinary pool would not have received their notice. But a more selfish inducement is the established fact that stock flourishes better, and keeps in better condition with the privilege of pure water than with that indifferent. We consider it, too, a cruelty to keep sheep so long from water as is often done just because they can manage to live without it. Endurance is not comfort. If our own animal natures must be pampered with drinks of divers kinds, of varied flavor, temperature and strength, according to our feelings, let us not begrudge to our animals, we know but one kind and must take that as we find it, the quality, at least, of purity and freshness. We know that crystal springs do not rise on every farm, but Mr. Bergh ought to instruct some people who think cattle and horses are not appreciative judges of the quality of water.

GROWING CARROTS.—Of all root crops carrots are the most nutritious and best for cows and horses. They give a richness and fine color to the cream that nothing else fed to cows ever equalled; and in the winter a peck or half bushel fed to cows daily is as good as, or better than an ordinary feed of meal; and when we consider that from 500 to 1,000 bushels can be grown from an acre, it needs no lengthy argument to show that they are profitable. "But," says farmer A, "I've tried growing them, and it cost me more to weed them than they are worth." Yes, I know how you managed. You did not prepare your land for them by heavy manuring the previous year, and growing a crop of potatoes on it, and thoroughly destroying the weeds, and allowing none to go to seed. If you had done this, and had put on manure enough for two crops, your potatoes would have paid all or more than the expenses, and then the land would have been in good condition for the carrots, as it would not have required any manure that season, and you would not have found it troublesome and expensive to keep the weeds down. I have frequently mixed the seed with sand and kept it moist a week, setting the pan in the sun by day, and in the house near the kitchen fire by night, applying a little tepid water from time to time, and as soon as the least sign of sprouting appeared, I had the land made ready, then I dried the seed in the sun by spreading it on large trays, then sowing it by hand; and in three days it was above the ground and the carrots grew rapidly ahead of the weeds that appeared, and the crop was kept free of weeds with very little labor. Carrots require a deep, mellow soil, and should be sown in drills about fifteen inches apart for hand hoeing, and thirty inches to be cultivated with a horse. Sow at the time of planting corn, or a few days earlier.

TREATMENT OF HEIFERS.—Heifers that are coming in milk for the first time should have special care and attention, since the future usefulness of the animal will depend somewhat upon the education which she receives during the first year she is in milk. Many animals that would have made good milkers by kind and judicious treatment, have been spoiled or greatly injured for milk by want of proper attention and management. Heifers previous to coming in milk should be daily handled and petted, and made so familiar with the persons who have them in charge as not only to show no fear, but they should exhibit a fondness for persons and a desire to be caressed. The best way to begin an acquaintance with an animal is by showing it kindness by feeding it often from the hand with tempting bits of food, and striving by all possible means to gain its entire confidence; and in this the gentle tones of the voice will have much to do, since animals seem to understand the tones of the voice as well as persons. If the heifer is very wild, it is a good plan to card or brush the hair from time to time, grooming the legs and handling the udder, and if this is done gently and persisted in from day to day, the wildest creature is subdued and becomes tractable. The great point to be observed is never to give the animal pain or excite their fear; and just as soon as they are made to understand that they are not to be hurt, the chief obstacle in the way of improvement is removed. The milking habit is, in part at least, a matter of education. All fear, pain, or nervous excitement checks the secretion of the milk. It is important, then, that all this be avoided in the young animal, and that the habit of freely yielding milk will be promoted. The habit of kicking is, for the most part, learned in breaking the heifer to milk, and great care should be taken to avoid the learning of this vice. Patience and good temper in the milker are important requisites, and no hasty or ill-tempered person should be allowed to "break heifers to the pail," since the chance of their acquiring some vice is greater than most people imagine. We have in numerous instances seen heifers completely ruined in the attempt to break them to the pail, and all from hasty and injudicious treatment. We have always found it best to remove the calf early from its mother and place it out of her sight. She then the sooner forgets it and takes more kindly to the milker. In a few instances where the calf has remained a long time, with the mother and was then removed, the mother's mourning has caused serious trouble and loss. Heifers require an abundance of nutritious food—food rich in flesh and bone making material—because, as the animal has not finished her growth, the drain from milking is apt to run her down weak and thin, unless she is full-fed. Bran and oatmeal make an excellent ration, in addition to the usual quantity of hay or the grass obtained from pasturage. There is a difference of opinion in regard to the length of time that heifers should be milked. In our experience we find that the best results are obtained when the animal is kept in milk a goodly length of time, or if she is dried early in the fall, the habit seems to be acquired, and ever afterwards she will be inclined to fail in milk and go dry, in accordance with her first season's milking. It seems hard, it is true, to prolong the milking season of a young animal; but with extra care and plenty of nutritious food, no injury is likely to result, while there is much more prospect of her making a good milker than when dried off early.—Rural New Yorker.

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

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WE KEEP IN STOCK and MAKE TO ORDER THE LATEST FRENCH, ENGLISH and AMERICAN STYLES. NEW AND VERY ELEGANT PATTERNS OF BRONZED and CRYSTAL GASALERS, SETTEES, TABLES and STOOLS for GARDENS, New Designs. UNION WATER METER COMPANY METERS AT CHANTELOUPS

MATTHEW GAHAN, PRACTICAL PLUMBER, &c., &c., 61—INSPECTOR STREET—61 MONTREAL.

JOBBER CAREFULLY ATTENDED TO.—[March 16, 12m] 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.

ESTABLISHED 1864. GOLTMAN'S TAILORING HOUSE, 424 NOTRE DAME STREET, NOTICE. OVER 200 SPRING AND FALL OVERCOATS, of the Latest Styles and Best Fabrics to be Sold from \$0.50 to \$8.50. TWEED SUITS, for gentlemen, very choice designs—over 1,000 Patterns to select from. TROUSERS made to order, on shortest notice, from \$5 to \$6. BOYS' CLOTHING, ready made or made to order, from \$2.50 upwards. GOLTMAN'S "BOOK OF FASHIONS" now ready. Please call and receive a copy. S. GOLTMAN, Merchant Tailor, 424 Notre Dame Street.

GRAND LOTTERY OF THE SACRED HEART! AUTHORIZED AND APPROVED BY HIS LORDSHIP THE CATHOLIC BISHOP OF MONTREAL, UNDER THE PATRONAGE OF His Honor JUDGE COURSOL, President of the Committee of the Sacred Heart, And of the Honorables J. A. CHAPLEAU, and G. OUMET, And of M. P. RYAN, Esq., L. A. JETTE, Esq., M.P., O. J. DEVLIN, Esq., N.P., R. H. TRUDEL, Esq., M.D., ALFRED LAROQUE, Esq., C. A. LEBLANC, Esq., Sheriff, R. A. R. HUBERT, Esq., Prothonotary, MICHAEL STEWART, Esq., C. S. RODIER, Esq., PIERRE LESPÉRANCE, Esq. And under the supervision of all the members of the three Committees, composed of the most respectable citizens, especially organized to that effect. The most careful arrangements have been made to insure a fair and honest drawing of the four thousand prizes offered, from \$1.00 each to THE GREAT PRIZE, \$10,000 IN GOLD.

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

All tickets will bear the signatures of F. X. LANTHIER, President, and of BEN. CLEMENT, Secretary-Treasurer of the Committee of Management, and the autograph signature of F. X. COCHUÉ, Managing-Director, and the Grand Seal of the Lottery; all others are counterfeits; and the holders of fraudulent tickets will be prosecuted with the utmost rigor of the law provided in such cases. The FIFTEENTH of AUGUST, 1877, is the day appointed for the Drawing. Eleven tickets for ten dollars. Special inducements to agents and buyers of a large number of tickets. Single Tickets \$1.00, to be had personally, or by mail, on application at the office of the Managing-Director. F. X. COCHUÉ, 256 Notre Dame Street, Montreal.

CANADIAN ITEMS.

BRANCH SOCIETY.—Sister Alice, of the Society of the Holy Cross, who was a passenger by the last mail steamer to this port from Liverpool, comes, it is said, to organize branches of the Society in this country.

DISTINGUISHED ARRIVAL.—Right Hon. H. C. E. Childers, accompanied by his son and daughter, arrived at Halifax on Friday last, in the Caspian from England. A. P. Vivian, also a member of the British Parliament, arrived in the same steamer.

THE BISHOP OF QUEBEC.—We are happy to learn that His Lordship the Bishop of Quebec arrived safely at Naticoua on the 26th July, having had a short run from Quebec in five days. Mr. Heppburn was there to meet him, and he was to go on the next day through the mission.

THE REASON WHY.—The reason ascribed for the absence of robberies during the recent visit of O'Brien's Circus to Ottawa is that Detective McVetty had visited places where the circus was showing, and had the gang of followers so well under his eye that they were afraid to carry on their usual operations.

DOUBTFUL.—An old gentleman giving the name of Whitney, and hailing from New York, is in Ottawa and states that it is his intention to buy up all the timber and logs in the Ottawa valley if he can come to terms with the owners. His statement is looked upon with some doubt.

MEETING OF THE BAR.—A meeting of the Bar was called at 3 o'clock on Friday last in Quebec to consider the claims of the district of Quebec in relation to the Judgeship rendered vacant by the death of the late Judge Sanborn, and to take some action in the direction of urging upon the Executive the rights of this section of the bar to be represented on the Bench.

RAIL STORM.—The recent storm did great damage in and around Ottawa. A farmer states that at least eight bushels of peas to the acre were threshed out by the hail. Other grain suffered in proportion. A man named Doyle, in Ottawa, is laid up from the effects of the lightning. The stove in his house was smashed to atoms, while he sat but a short distance from it. The destructive fluid escaped before doing further damage.

SERIOUS ACCIDENT.—A serious accident occurred at the new Presbytery, St. Catharines, about 6 p. m. on Thursday. It seems an employee named Joseph Smith was engaged in hoisting stone on a derrick on the top of the wall, when the derrick gave away, striking him and knocking him of the wall, a distance of about 20 feet. He was severely bruised about the head and shoulders. Doctor Comfort attended to his injuries.

FISHERIES.—The reports from the Newfoundland fishery continue favorable. Squid bait continues in abundance in the neighborhood of St. John's, and American fishermen are crowding the harbors and coasts to obtain it. It is calculated that 300 American vessels are now procuring bait, and Newfoundland papers are severely commenting on the contention of Americans before the Fishery Commission at Halifax, that the privilege of obtaining such bait is not a matter of gain to their fishermen.

GUION LINE.

UNITED STATES MAIL STEAMERS sailing from NEW YORK every TUESDAY for QUEENSTOWN and LIVERPOOL.

MONTANA..... 4320 Tons. WYOMING..... 3716 " WISCONSIN..... 3720 " NAYADA..... 3135 " IDAHO..... 3132 " CABIN PASSAGE..... \$56, \$65, \$75. INTERMEDIATE—or Second Class..... \$40. STEERAGE—At Lowest Rates.

For further particulars apply to WILLIAMS & GUION, 29 Broadway, New York.

Or to HART BROTHERS & CO., Cor. St. John & Hospital Streets, Montreal.

P. DORAN, UNDERTAKER and CABINET-MAKER, 186 & 188 ST. JOSEPH STREET. Begs to inform his friends and the general public that he has secured several ELEGANT OVAL-GLASS HEARSEs, which he offers for the use of the public at extremely moderate rates. WOOD AND IRON COFFINS. Of all descriptions constantly on hand and supplied on the shortest notice. ORDERS PUNCTUALLY ATTENDED TO. [47-52]

THE MIC-MAC REMEDY A SPECIFIC FOR SMALL-POX. ANOTHER VICTORY FOR MAJOR LANE. A NOVEL CASE OF SMALL-POX CURED BY THE MIC-MAC REMEDY.

TO MAJOR JNO. LANE, GREENFIELD, MASS. DEAR SIR,—I telegraphed for a package of your Small-Pox Remedy on last Monday, which I received the following day. I would have instantly responded and forwarded the money, but thought I would await the result of its trial. I prepared the medicine myself so as to render everything secure; and I am proud to be able to state that it produced almost instantaneous relief. It was a malignant case of Small-Pox—in fact, there was no hope of recovery expressed on any side; but by the application of your famous Remedy it easily yielded. Enclosed I send you a five dollar bill. Please acknowledge.

Your truly, Rev. W. A. HENNEBERRY. Price \$5 per package. Sent to any part of the Dominion, post paid on receipt of price—a liberal discount to Clergymen, Physicians and Charitable Institutions. B. E. McGALE, Dispensing Chemist, 301 St. Joseph Street.

THE MENEELY BELL FOUNDRY, (Established in 1826.)

THE Subscribers manufacture and have constantly for sale at their old established Foundry, their Superior Bells for Churches, Academies, Factories, Steamboats, Locomotives, Plantations, &c., mounted in the most approved and substantial manner with their new Patented Yoke and other improved Mountings, and warranted in every particular. For information in regard to Keys, Dimensions, Mountings, Warranted, &c., send for a Circular Address MENEELY & CO., West Troy N. Y.

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J.P. NUCENT, MERCHANT TAILOR AND CLOTHIER, 157 ST. JOSEPH STREET, (Sign of the Red Ball.) First-Class Fit and Workmanship Guaranteed. A large assortment of Gents' Haberdashery constantly on hand.

WALKER, PALLASCIO & CO., DESIGNERS AND ENGRAVERS OF WOOD, Corner of CRAIG & BLEURY STS MONTREAL. (Entrance on Bleury st.) We beg to intimate that our facilities now exceed those of all the Wood Engravers of the Dominion combined, and in consequence of this, we are enabled to give superior work at lower charges than good engraving can be done for elsewhere. As we do not canvass, parties requiring Cuts will do well to obtain estimates from us. J. H. WALKER, PETERUS PALLASCIO.

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