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PASTORAL LETTER

OF HIS LORDSHIP THE BISHOP OF MONTREAL... HOLY FATHER POPE PIUS IX. CONCERNING THE JUBILEE OF 1875.

IGNATIUS BOURGET, by the grace of God... Bishop of Montreal, Assistant at the Pontifical Throne, etc.

I. GENERAL CONSIDERATIONS ON THE JUBILEE.

Dear Brethren, we bring you glad tidings, by publishing the Encyclical of Our Holy Father Pope Pius IX. who grants a universal Jubilee. Now you all know that the Jubilee is a season of great joy...

From this, Dear Brethren, you will no doubt recognize the Jubilee we proclaim to you. It is indeed a season of great joy, and of universal rejoicing...

These, Dear Brethren, are some of the happy results of the Jubilee, when it is made with good dispositions; and we consider it a great favour to be able to celebrate this new Jubilee with you...

II. ENCYCICALS OF PIUS IX. AND LEO XII.

We have the Encyclical letter of Our Holy Father the Pope, to guide us in this important task and mark out for us the steps to take on this solemn occasion...

III. INSTRUCTION OF LEO XII.

We begin by the Letter of Leo XII. where we find serious counsels to the Bishops, Priests and Laymen, to show them what is required of them in order that the Jubilee be well made...

IV. POWER OF THE POPE IN OPENING ALL THE TREASURES OF THE CHURCH.

In reading this apostolic document, you will admire, with a feeling of earnest faith, the power exercised by the successor of St. Peter, who unlocks the spiritual treasures of Heaven, that they may be distributed over the earth...

V. VALUE OF THE GRACES OF THE JUBILEE.

What is of the greatest consequence to know is the value of the treasure opened by the Vicar of Jesus Christ in the Jubilee, and how easy it is for all to share its wealth...

VI. WORKS OF THE JUBILEE EASY TO PERFORM.

The advantage of the Jubilee should appear much more appreciable, as the works there are to do, in compensation for the long and painful satisfactions which our sins deserve even after they are forgiven, are easier to perform...

How many other examples could be brought forward, to show how much the Children of our compassion for the weakness of her Church, has lessened the severity of the works, formerly prescribed to grant plenary indulgence...

VII. PASTORAL DUTY OF THE JUBILEE. HORROR OF SIN.

As you see clearly, Dear Brethren, the Church like a good mother, applies our reconciliation with God to works easy to do, to induce us to practice zealously the exercises of the Jubilee...

VIII. PREPARING DURING THE JUBILEE.

Dear Brethren, one of the most salutary exercises used during the Jubilee and earnestly recommended, is the preaching of the word of God...

IX. THE SACRAMENT OF PENANCE.

This self-consciousness of contrition and sorrow produced in souls pierced by horror at the sight of sins that have so outraged divine goodness, forms a part of the sacrament of penance, necessary to sinners who have forfeited baptismal grace...

X. THE INDULGENCES OF THE JUBILEE.

This temporal punishment is remitted by virtue of the infinite merits of Our Lord Jesus Christ, and by those of the Blessed Virgin Mary and of all the saints, who compose the precious treasure of the indulgences...

XI. OF SATISFACTION.

No matter what be the nature and efficiency of the indulgence of the Jubilee, you must mark well, Dear Brethren, that it does not exempt sinners from the obligation of fulfilling the penances ordered by the Confessors...

How many other examples could be brought forward, to show how much the Children of our compassion for the weakness of her Church, has lessened the severity of the works, formerly prescribed to grant plenary indulgence...

XIII. CONCLUSION.

As you see clearly, Dear Brethren, the Church like a good mother, applies our reconciliation with God to works easy to do, to induce us to practice zealously the exercises of the Jubilee...

(TO BE CONTINUED IN OUR NEXT.)

FUNERAL EULOGY

DELIVERED BY THE REVEREND JAMES J. CHISHOLM, D.D.

ON THURSDAY, THE 11TH MARCH, AT THE MONTH'S MIND OF THE LATE

RIGHT REV. E. J. HORAN.

Remember your Prelates who have spoken the word of God to you, whose faith follow considering the end of their conversation...

When our blessed Saviour stood by the tomb in which Lazarus had been laid, the sacred text remarks, that He wept, and the Jews thereupon said: "Behold how He loved him!"...

Blessed, then, be our good and loving Lord, who would teach us that the demonstration of deepest sorrow is reconcilable in His meek code with the firmest assurance of Christian hope...

A few days ago, beloved brethren, you met at the obsequies of your late Bishop, whom you all respected and esteemed; you were witnesses to the public attestation of feeling which his bereaved friends made on that occasion...

If you shall have been told how many of the distinguished Prelates of the Dominion, and of the United States, together with a numerous band of venerable priests of this and other dioceses, came in person to honor his funeral...

And, in fine, if you shall have noted the poor and distressed, the orphan to whom he was a father, and the destitute whom he had relieved, have lifted up their voices and wept audibly on hearing of his death, still more consolingly you may say of those whom our blessed Lord and Saviour has left as His substitutes on earth...

It is then with a twofold purpose of justifying the sorrow which many feel and express, and at the same time of alleviating it by proving its justice, that I proceed to lay before you a brief biographical sketch of the lamented Bishop Horan...

To prepare a funeral eulogy of an illustrious personage, requires ample time, careful thought, and deep study. These are requisites not always at the command of one who is busily engaged in the discharge of the many duties of a missionary...

Custom requires that of such solemn occasions as this the virtues of the deceased should be the subject of discourse. In complying with this laudable custom, we follow the exhortation of the Apostle to remember the Prelate that spoke to us the word of God...

Each human being who meets in rational intercourse with his fellows, no matter how mean his attainments, or how low his place in the social scale, falls not to leave some impress on his race, and to exert an influence for good or for evil...

As I speak of the virtuous actions of the lamented deceased, you will learn that he made an impress on his contemporaries, that he labored in his station for the welfare of his dependants in a manner to claim their gratitude and respect...

The late Bishop Horan was born in Quebec in the year 1817, of respectable and pious parents, who were in age, if not in affluent circumstances...

When he advanced in his studies, as he advanced in years, when he arrived at that period when prudent young men deem it proper to deliberate and choose their future state of life, he after much care and thought, after serious consultations with his spiritual director, resolved upon entering the ecclesiastical state...

In coming to this determination he chose to become a member of that distinguished body of Priests who are known as the Seminary of Quebec, a body of men who in times past as well as to-day, have been, and is body of ecclesiastics eminent in learning and piety...

After careful instruction and preparation in that celebrated institution, which has so well trained so many worthy priests of this and other dioceses of the country, he received Holy Orders with the present eminent Prelate the Archbishop of Quebec, and with other distinguished ecclesiastics...

In the Seminary he occupied several of its higher positions. He was at one time manager of its temporalities; at another he was director, and in charge of the discipline and management of the youth...

Although he had not the charge of any parish, he exercised the functions of the ministry as occasion required, with that willingness and devotion belonging to a zealous priest...

That he was a good and zealous priest, ready to expose his life to a dangerous disease for the good of souls, was proved in the eventful year 1847...

That year was painfully an eventful year for Ireland. In the previous year there was a general failure of the crops. The fearful effects of the calamity became apparent in the winter and spring of 1847, when unnumbered thousands were deprived of the necessities of life...

A brother priest and myself, after 27 years, still have a vivid recollection of the appalling scenes witnessed in this city—in the hospital, in the garrets of private dwellings, on the boats, and on the wharves here below...

Too vividly impressed on my memory is a visit I made on an oppressively hot summer's day to that stone hospital beyond. The floors of the sheds building was filled to its utmost. The main-nerved in the garret-baffle description...

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Victims of charity. A brother Priest retains the painful memory of that year. His father and mother in the abundance of their charity received into their home a poor emigrant from Ireland who died within a few hours of one another...

It was the calamity it gave the world an opportunity of witnessing the most sublime acts of unselfish devotion and heroic courage of the Priests of the Catholic Church, who as good shepherds gave their lives for their flocks...

Toronto can boast of Bishop Power as a martyr of charity. Kingston can mention with pride the name of a Priest and of a Sister of the Hotel Dieu, Montreal and Quebec cherish affectionately the memory of the many who fell in the cause of charity...

Our late beloved Bishop was one of that heroic band of Christian heroes who went to that house of penitence and death in Grosse Isle. He saw several of his companions carried away by the fell disease, yet unflinchingly and unselfish devotion he remains at his post, till he was stricken by the fearful malady—he was laid on his bed of sickness and was on the verge of death...

If the Almighty did accept the offer of his life, his offer and his devotion was not the less meritorious, nor the less deserving of our praise and admiration...

I should mention that if there was heroism displayed by the Priests, there was heroism displayed also by the Sisters of Charity...

Here, in Kingston, the Sisters of the Hotel Dieu left their peaceful abode and served as nurses in the stone hospital beyond. The same Christian and heroic courage was shown by the Sisters of Charity in Montreal and Quebec. And many gave their lives to this noble cause...

Men speak of the courage of the soldier who braves the dangers of death at the mouth of the cannon; while he exposes himself, he goes to kill and destroy, whereas the heroic Priest and the heroic Sister of Charity face the danger of death to comfort and to save...

The great and truly Christian charity of our French Canadian countrymen shone conspicuously during that calamitous year. Though aliens in language and aliens in national feeling they were not aliens as fellow creatures, and as members of the same fold of Christ, and to their eternal praise be it said and recorded that many institutions and private individuals received into their homes the many orphans made by that great calamity...

After Father Horan had recovered from his dangerous and painful sickness and had risen as it were from the grave he fulfilled regularly his duties as a member of the Seminary...

In June 1857, the See of Kingston became vacant by the death of Bishop Phelan. In Feb., 1858, Father Horan received the intimation that he was appointed Bishop of Kingston. At this time he was director of the Normal School at Quebec, the object of which is to train teachers for schools, the position was an honorable one, one congenial to his tastes and inclinations, though his responsibilities were many, yet he could devote some time to his favorite studies of the Natural Sciences, he had every reason to anticipate years of comfort and ease...

He was consecrated Bishop on the 1st May, 1858. In the month of June following he left Quebec, and on his arrival in this city, he met with a most cordial welcome. If he naturally felt regret at parting from his native home, his friends and acquaintances here, diminished his regrets, reconciled him to his new home, and cheered and encouraged him to commence his labors in his new sphere with great pleasure and earnest zeal...

A Bishop coming into a diocese already established has to continue the good work of his predecessors. It is true to the memory of Bishop Horan, to say that as long as he was in the vigor of health he zealously attended to all the duties that are to be performed by a Bishop, he visited Missions, administered Confirmation, he was present at laying corner stones of new churches, at the blessing and consecration of churches. He encouraged the holding of Missions or retreats; the people of this City can bear testimony to the number of Missions held here and the great good and spiritual benefit produced. He promoted by word and example those devotions that tend so much to promote piety and virtue. I allude in an especial manner to the devotions of the forty hours, the Stations of the Cross, and the Confraternity of the Scapular of the Blessed Virgin, and the Stations of the Month of May...

The religious communities and institutions, the Brothers' School, the Convent School, and Hotel Dieu, were the particular objects of his solicitude. Knowing well that they all tended to their sanctification, and were powerful allies in promoting the cause of religion...

One of the most important and most difficult duties of a Bishop in this country is to provide Priests for new Missions, and to fill the vacancies which occur through death and other causes...

With what earnest solicitude he attended to this duty both young and the older members of the Priesthood can bear ample testimony...

While he was anxious for the formation and sanctification of young Priests he was not unmindful of what was due for the sanctification and spiritual advancement of all the Clergy under his charge, with this view he assembled them annually to spend a few days in retirement. Meditation and prayer, for prayer and meditation is not less necessary for Priests than it is for all Christians...

The good Bishop as Chief Pastor, willing to show good example, attended those retreats. He was humble enough to confess that they were as beneficial and necessary for himself as they were for his Priests...

During his administration a large number of churches were erected, many of them of costly and elegant design. A number of others were enlarged and repaired. And here we may say that these and the increased number of Priests and the formation of new Parishes, while they are the evidence of marked progress they are the proofs of his activity and zeal...

As a Botanist he was an admirer of the beauties of nature. The beauty of a flower and its fragrance would afford him ample matter for conversation. He cultivated a flower garden, which was recreation to him in the care of his administration...

He had a delicate and beautiful nature, and was naturally of a cheerful disposition. He was a man of a refined and cultivated taste, and was a great admirer of the beauties of nature. He was a man of a refined and cultivated taste, and was a great admirer of the beauties of nature...

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The True Witness

CATHOLIC CHRONICLE, PRINTED AND PUBLISHED EVERY FRIDAY

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G. E. CLERK, Editor.

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MONTREAL, FRIDAY, MARCH 26, 1875.

ECCLESIASTICAL CALENDAR.

MARCH—1875.

Friday, 26—Good Friday. Saturday, 27—Holy Saturday. Sunday, 28—Easter Sunday. Monday, 29—Of the Octave. Tuesday, 30—Of the Octave. Wednesday, 31—Of the Octave.

APRIL—1875.

Thursday, 1—Of the Octave.

NEWS OF THE WEEK.

On this Continent the most important event that has taken place during the past week—from some points of view, the most important since the standard of the Church of Christ was first displayed on the shores of the Western Continent—is the elevation to the Cardinalate of His Grace the Archbishop of New York. Its importance consists in this: that it is fully recognized that the Catholic Church in the United States of America is now so flourishing, and includes such numbers of Catholics as to merit the honor of having one of her ecclesiastical dignitaries enrolled amongst the Princes of the Church. Mgr. McCloskey is the first Prelate who, on this Continent, has been raised to the dignity of the Cardinalate. In Europe the same dignity has been conferred upon His Grace the Archbishop of Westminster, as also upon Mgr. Deschamps of Mechlin; Mgr. Ledochowski, Archbishop of Posen, and one of the foremost of the noble band of Confessors who in Germany are fighting the good fight against Caesarianism; Mgr. Gianelli, Archbishop of Sardinia; and on Mgr. Bartolini, Secretary of the Congregation of Sacred Rites. The Scarlet Cap, or Beretta, will be presented to His Eminence the Cardinal of New York by His Grace the Archbishop of Baltimore. In the presence of these things, it can hardly be denied that on this Continent, the Catholic Church is advancing from victory to victory. It is this that stirs the Protestant world to madness. Take this fact. When the present Cardinal Archbishop first saw the light, New York had just been erected into a diocese; to-day the same extent of territory which constituted that one diocese, contains an Ecclesiastical Province divided into six other flourishing Sees!

The Cable informs us that John Mitchell died in Newry on Saturday last.

JOHN JOSEPH LYNCH,

By the Grace of God, and appointment of the Holy See, Archbishop of Toronto, &c., &c.,

TO THE

REV. CARMY AND FAITHFUL LAITY OF THE DIOCESE OF KINGSTON, Health and Salvation in Our Lord.

It is with extreme pleasure that we are enabled to announce to you that our Holy Father the Pope has been pleased to nominate Right Rev. Dr. O'Brien, pastor of Brockville, to be Bishop of the See of Kingston. We thank God that he has sent you a pastor whom you all know to be gifted with extraordinary qualities for the great and responsible office of Bishop.

The Apostolic letters bear date the 12th February last and the consecration will take place in the Cathedral of Kingston on April 18th, the third Sunday after Easter, being the Feast of the Patronage of St. Joseph. Priests of the Diocese are permitted to be present at the consecration if they consider that their parishes will not suffer by their absence.

The administration of the diocese will continue as heretofore until the consecration of the Bishop. We ordain that the prayers of mandate be continued now, to thank God for this appointment, and to beg of Him to pour the plenitude of His Holy Spirit upon the new Bishop.

Given at St. Michael's Palace this March 16th, 1875. JOHN JOSEPH, Archbishop of Toronto &c., &c.

AURICULAR CONFESSION.

The following letter was sent to the Evening Star but was refused insertion:— To the Editor of the Evening Star.

Sir,—The reputation of the Star as a lover of fair play, encourages me to hope, that having inserted a letter from A. B. C. commenting harshly on auricular confession as practised in the R. C. Church, you will tolerate a few lines in reply.

Your correspondent refers you to a French book, the Mirror of the Clergy in the following terms:— "The celebrated book of the priests, The Mirror of the Clergy, page 357, says:—

"Oporet ut sciat cognoscere quod debet iudicare. Diligens igitur inquisitor et subtilis investigator sapienter, et quasi astute interroget a peccatore quod forsitan ignoscit, vel verecundia veli occultare."

Your correspondent A. B. C. here does not tell the whole truth. The Latin words, enjoying the questioning of the penitent by the confessor, form no part of the text of the Mirror of the Clergy. They occur in a footnote, and are given as quoted from an ancient work, for a long time held to be by St. Augustine. Dr. Newman, in his book on the subject, says:—

genuineness has been contested, on internal evidence, and chiefly because in one passage, c. 17, St. Augustine is alluded to in the third person; but again, other great critics contend that this is so, because, by inadvertence of copyists, a marginal note has been embodied in the text. Non nostrum tantis componere literis.

For—and here is the first point to which I desire to direct your attention—the genuineness of the book does not affect its antiquity. Genuine or spurious, it is undoubtedly of African origin, and dates from about the days of St. Augustine—for otherwise it never could have been generally accepted as a true Augustinian work. It proves then this:—That the practice of auricular confession is still more ancient; and thus, unwittingly, A. B. C. has laid before the public a refutation of the assertion that auricular confession, as now practised in the R. C. Church, is of recent origin. We see that it existed in the African Churches at, or about the time when those churches flourished, and St. Augustine wrote.

A second point to which I would also direct your attention is this. On all matters,—not connected with sins of impurity—the confessor is absolutely enjoined to do his utmost—if he suspects that details important to the material integrity of the confession, are being, through fear or shame, kept back by the penitent—to ascertain by means of searching questions, the actual moral condition of the latter, as also the kind and degree of his sins. But in the matter of sins against chastity, and especially in the case of young persons and females, the Church, by the mouth of her Great Doctors, Theologians, and Casuists, changes her tone. Here the greatest delicacy, the nicest circumspection are strictly enjoined on the confessor, lest he should scandalize the penitent, or give him or her the first inkling of sins previously unknown. Better, so say the Casuists, better to run the risk of a confession wanting in material integrity, than to run the risk of poisoning or polluting the minds of the young. Should you want proof from the writings of the great Doctors of Moral Theology, I will, if requested, furnish them. Such are the teachings of the Church given in all her Seminaries.

And now, Sir, allow me to put to you a few questions, whose relevancy you will soon perceive. Do not Protestant parents who love their children send them to Sunday schools, or other places where they may learn their catechism, and their duties towards God, towards their neighbors, and towards themselves?

In order that they may acquire the knowledge of those duties, must not these young persons learn the Commandments of God, as given, Ex. 20; and be instructed as to what these enjoin, what forbid? Amongst these Commandments is there not one which reads: "Thou shalt not commit adultery;" and, if it be not enough to repeat the words of God parrot-like, must not the young catechumen be taught by the catechist, what it is that in this Commandment is enjoined, what forbidden? Must he not be taught that, not outward acts alone, but that all impure thoughts willfully entertained, are in violation of its spirit?—See St. Matt. v. 28. Must not the catechist therefore explain, modestly and prudently of course (satis) and with due respect to age and other conditions, the nature of the sin against purity, in its several ramifications; all of which the young Christian is bound by the terrible law of God, to flee from, as warring against the soul?

I need not amplify. You, Sir, I am sure have caught my meaning; and if you answer these questions in the affirmative—as in your heart you will—how I ask, can you in justice find fault with the duties of the Confessor as tending to initiate the young into the mysteries of sin? Neither more nor less than what the conscientious Protestant catechist must do towards his pupils, if he would impress upon their minds the meaning of God's laws, is what the Church enjoins as the duty of confessors towards their penitents; a duty to be exercised however with the greatest reserve and caution. "Vulde cunctus esse debet Confessorius," are the words of the learned P. Gury.

The subject is a delicate one, I allow; one to be dealt with, as one would handle a venomous serpent; but alas! it is one that must be dealt with, because the heart of man is deceitful, and above all things desperately wicked.

Yours, very respectfully, A Parisist.

Montreal, March 12th, 1875.

DR. NEWMAN ON FATHER ACHILLI.

To the Editor of the True Witness.

Sir,—Thinking that their reproduction would be very opportune at the present moment, I send you a few extracts from the famous lecture delivered by Dr. Newman, wherein the Catholic champion gibbeted that very foul lump of evangelical carrion, Father Achilli, so effectually, that even Protestants were ashamed of it. What has since become of the once renowned Achilli I know not; I cannot say whether he be still in the land of the living; or whether, having gone to his own place, he has left, like the prophet of old, his mantle to some successor who may continue the work upon which he was engaged whilst on earth. I wish some of your French contemporaries would translate and publish the extracts I send you; and at all events they are better worthy of a place in the French columns of the Witness than are extracts from the writings of notorious French infidels such as E. About.

(From Dr. Newman's Lecture on Father Achilli.)

"The Protestant world flocks to hear him because he has something to tell of the Catholic Church. He has a something to tell, it is true; he has a scandal to reveal, he has an argument to exhibit. It is a simple one, and a powerful one, as far as it goes—and it is one. That one argument is himself: it is his presence which is the triumph of Protestants; it is the sight of him which is a Catholic's confusion. It is indeed our great confusion that our Holy Mother could have had a priest like him. He feels the force of the argument, and he shows himself to the multitude that is gazing on him. 'Mothers of families,' he seems to say—'gentle maidens, innocent children, look at me, for I am worth looking at. You do not see such a sight every day.'"

"You speak truly O Achilli! and we cannot answer you a word. You are a priest, you have been a friar; you are it is undeniable, the scandal of Catholicism, and the palmary argument of Protestants. Yes! you are an incontrovertible proof that Priests may fall, and Friars break their vows. You are your own witness; but while you need not go out of yourself for your argument, neither are you able. With you the argument begins; with you too it ends; the beginning and the ending, you are both. When you have shown yourself you have done your worst, and your all; you are your best argument and your sole. Your witness against others is utterly invalidated by your witness against yourself. Can we possibly believe a man like this, in what he says about persons, and facts, and conversations, and events, when he is of the stamp of Maria Monk, of Jeffreys, and of Theodore, and of others who have had their hour, and then been dropped by the indignation or the shame of mankind? What call is there on Catholics to answer what he has not yet been proved?"

The lecture from which the above extracts are taken was delivered, not yesterday, but nearly a quarter of a century ago. As a specimen of the

style in which Dr. Newman dealt with the "controversial" of his younger days, these extracts are well worth preserving. The Montreal Witness is respectfully requested to reproduce them.

MONTH'S MIND.

Can you tell me, Mr. Editor, the origin of what is called "The Month's Mind?"

The custom of praying for the soul of the departed on certain stated days after death is very ancient; being prescribed in the Apostolic Constitutions which are of undoubted antiquity. In the 42 c. VIII Book of these Constitutions it is laid down, "As to the dead you shall celebrate the third day in psalms, in readings, and prayers on account of Him, Who rose again on the third day; also the ninth day in memory of the living and the dead; and the (fortieth) day according to the ancient type; for thus did the people mourn Moses." St. Ambrose mentions the 3rd, 7th, and 30th days as having been observed in the funeral services of the Emperor Theodosius. As to what these "readings and prayers" were to consist of, we learn from the 30 c. of the same Constitutions, which prescribes the assembling in the cemeteries for the reading of Sacred Scriptures, and the singing of psalms ("lectionem sacrorum librorum facientes atque psallentes pro defunctis") and the offering of the Eucharist in the churches and cemeteries. It will be seen, that the Apostolic Constitutions prescribe the fortieth day, whilst referring to the mourning for Moses, which in reality was continued only thirty days (Deut. 34-8) whilst St. Ambrose notes the fortieth day as observed at the obsequies of the Emperor Theodosius, and the seventh day instead of the ninth. Though here there appears to be some confusion, the probability is that these days were all adopted according to convenience or the piety of the survivors, as the observance of each day had its separate signification. The third day as we have seen, was celebrated on account of the Resurrection on which day rest was asked for the "departed" from the "first born of the dead." The seventh day appears to have been observed on account of the mystical relation that number has with the sacraments, the gifts of the Holy Ghost and the Christian virtues. The thirtieth (month's mind) was observed on account of the thirty days which the people mourned Moses in the plains of Moab, and the fortieth day was observed on account of the forty days of the embalming of Jacob's body. (Gen. L.)

Can any of our readers in turn explain for us the discrepancy of the Apostolic Constitutions in its reference to the mourning for Moses?

CRIMINAL STATISTICS OF MONTREAL.

We have before us the Annual Report of the Chief of Police of Montreal, for 1874. The view it gives of the moral condition of the City is on the whole satisfactory. There is not much serious crime to be noticed; and the minor offences, if they are on the increase, do but keep pace with the growth of the City in other respects, and in the matter of drunkenness there has been an actual decrease of one-fifteenth in the number of arrests. The inefficiency of the numbers of the Police force is pointed out, and it appears that there are on duty only 21 men during the day time, and 48 during the night. This is surely not enough. The Report concludes with a notice of a growing evil, which we hope the civic authorities will put down with a strong hand. This evil is gambling, encouraged in a set of low, swindling dens, known as "Kono Houses," which are springing up in the various Wards. The law as it now stands is unable to punish as they deserve the rascally owners of these places; but it is to be hoped that this defect may be soon effectually remedied by a stringent and rigidly enforced law, against swindlers, blacklegs, and all the nasty tribe.

YANKEE FAITH.

By the 21st Article of the Reciprocity Treaty of 1871, it was agreed that fish, the produce of the fisheries of the Dominion or of the United States—lobsters being classified as fish—should be admitted into each country duty free. But as this arrangement operated to the advantage of the Dominion who export to the United States large quantities of lobsters in tin cans, without which course it would be impossible to export them at all—the Yankee authorities have hit upon a most admirable expedient for violating the spirit whilst adhering to the letter of Treaty. Oh, yes, they say; we will admit your lobsters free, as in duty bound; but we intend to tax the cans in which you send them to us." The result is that in practice the Dominion exporter is charged with a duty of about ten per cent on a commodity which the Treaty professed should be admitted duty free.—This is indeed a clever dodge, and worthy of the land which invented wooden nutmegs.

"THE EVENING STAR."

On Wednesday, 17th, we had the pleasure of visiting the printing establishment of the Evening Star; and, in company of a large number of gentlemen connected with the press, of witnessing the working of the lately imported *Frestonian* which the enterprising proprietors of the Star use for the printing of their daily issue. This press is the first of the kind ever imported into Canada. It is so contrived that it prints off both sides at once, at the rate of 8,500 copies per hour, and the impression is first rate, as may be seen by inspection of the Star. We cannot so much as attempt a description of the complicated machinery by which this great triumph in the art of printing is effected, but we congratulate the proprietors of the Star on their enterprise. There is no doubt that in point of circulation their paper will soon take the first rank in the Dominion of Canada.

A solemn "Requiem Mass" was celebrated in St. Mary's Church, Williamstown, on Wednesday morning, 10th inst., for the repose of the late illustrious and ever to be regretted Vicar-General McDonnell. The Rev. Father Murphy, Father Hogan, Father Campion, &c. After the first Gospel Father O'Rourke came forward, and after receiving the Bishop's blessing ascended the pulpit, and delivered the

The story of the Acapulco Massacre of Protestants by Catholics is flatly contradicted. The story was that a minister of the name of Hutchinson was attacked whilst preaching by a lot of Indo-Mexicans. There was a disturbance indeed, but the only persons killed therein were about half-a-dozen of the Indo-Mexicans. The cause of the disturbance is also said to have been the habitual indulgence by the Protestant preacher Hutchinson in the practise of what for decency's sake is now spoken of as "Becherism," which had aroused the indignation of the people, and provoked the subsequent riots. So at least say some of our exchanges.

The celebration of Mass known as the "Month's Mind," for the repose of the soul of the late Bishop Horan, took place in the Cathedral, Kingston, on the 11th inst. The Very Rev. Vicar-General Farrelly was celebrant. The Rev. E. Murray, and the Rev. C. Murray, nephews to the deceased, were deacon and sub-deacon. There were present on the occasion His Grace Archbishop Lynch, Rev. J. Rooney, Vicar-General of Toronto, and 16 Priests of the Diocese. The Rev. Dr. Chisholm preached the funeral sermon, a report of which will be found on our 2nd page.

HIS GRACE THE ARCHBISHOP OF QUEBEC.—On Friday last, 19th inst., Feast of St. Joseph, the fourth anniversary of the consecration of Mgr. Taschereau as Archbishop of the Ecclesiastical Province of Quebec, was celebrated with all due pomp in the ancient metropolis. In the Cathedral there was solemn High Mass with the Te Deum at which all the professors and students of the Laval University assisted, together with a large number of the Clergy from all parts of the Diocese.

The Panegyric of St. Patrick, delivered in St. Patrick's Church, Ottawa, on St. Patrick's Day, by the Rev. J. J. Stenson, P.P., Almonte, will appear next week.

ST. PATRICK'S DAY CELEBRATIONS IN CANADA.

MONTREAL.

Wednesday morning proved most favorable for the usual St. Patrick's Day demonstration in Montreal. The weather was very disagreeable for a few days previous to the national anniversary, it however, on Wednesday morning, cleared up, and a slight frost made the day, especially for those who were to take part in the procession, all that could be desired. The green was worn by all classes in the community, and the greatest enthusiasm was manifested by the sons and daughters of the Green Isle. It was determined to have the demonstration of the 17th, one of the best on record in this city, and certainly our Irish friends succeeded in this point, as it was a decided success. Along the route of the procession a great number of the stores were decorated with evergreens; several arches in neat architectural style, and adorned with appropriate mottoes, were also erected. The various nationalities hoisted flags from the principal buildings of the city; the French and English flags floated on Notre Dame Church.

Before eight o'clock, the stirring airs of St. Patrick's Day, Garryowen, &c., sounded in the ears of Montrealers all over the city, all going to join the several societies at the place of rendezvous at the corner of Craig and St. Alexander streets. Nine o'clock was the hour named to have the societies get into order to enter the Church, but it was long after that hour before they arrived.

SAINTE PATRICK'S CHURCH

looked splendid. The altars were brilliantly illuminated, and the church was nicely decorated with green and white drapery, extending from the sanctuary through the aisles, across the pillars to the choir. Each pillar was adorned with a shield bearing a nice motto, such as "Erin go Bragh," "Go, therefore, teach ye all nations," &c. Long before the societies arrived the church was densely crowded; neither sitting nor standing room was available with the exception of the places reserved for the societies, and they were limited enough in space. About a quarter past ten the St. Patrick's Society entered, with the band playing "St. Patrick's Day." The people stretched their necks to get a look at the new gold chain of the President, and the collars of the other officers, which were indeed very pretty. The former was made by Hendery, and the latter are from the hands of the Grey Nuns. The several other societies followed in order, all playing national airs, such as "St. Patrick's Day," "The Wearing of the Green," &c. When the last band entered and ceased playing, Professor Fowler took up the refrain of "St. Patrick's Day" on the organ, and immediately afterwards played "Come back to Erin." Grand Mass was then commenced, with the Most Rev. Dr. Fabre as celebrant, Rev. Joseph Leclaire, assistant priest, Rev. James Meagher, deacon, and the Rev. James Galvin sub-deacon.—Several other clergymen were also present, including Father Dowd, Father Murphy, Father Hogan, Father Campion, &c. After the first Gospel Father O'Rourke came forward, and after receiving the Bishop's blessing ascended the pulpit, and delivered the

SERMON OF THE DAY.

"Beloved of God and men whose memory is in benediction," Ec. xlv. I. He said on this festival day when eloquent memory speaks in every heart throb of the Celtic breast, bidding a momentary farewell to the ordinary occupations of life, they united together before the holy altar that sacred temple to contemplate a bright example of heroic nature in the person of the glorious patron of the dear land of Erin. The saints were the heroes of the church who, having fought the good fight, were crowned with the diadem of eternal reward. The church gladly presents them as sublime models for imitation, and with true maternal solicitude, she exhorts her children to follow in their course to win the same never fading laurels. But that they may not be disheartened in their endeavors to imitate the virtues of the saints, they should not confound sanctity with its results, nor imagine that striking miracle and grand achievements make the saint whilst in reality they are but the indications of higher holiness in the soul. Towards the close of the fourth century when the glory of the Oriental Church had attained the meridian of its splendor, adorned by bright names and learned doctors, there was born to an illustrious family on the coast of Brittany a child whose future deeds of prowess as a soldier of the Gospel were to inscribe his name in the annals of the church and in the grateful hearts of a devoted people. Inspired from the cradle by religious parents with ardent sentiments of piety during the tender years of his infancy, and childhood no measure of vice polluted his innocent

mind, so soon to undergo the crucible of suffering and the bitter ordeal of tribulation. For in the first bloom of his youth, the happy home was made desolate by the hand of the ruthless invader, fond friends were scattered, and he was dragged a captive exile to the remotest corner of the then known world, the sacred Isle of his captors. Such was the first unpromising introduction of the future Apostle to the people, whom he was to bless by his preaching, to convert by incredible fatigues and hardships, and whose posterity from generation to generation were to hold him in remembrance peculiar to their ardent and poetic nature. After referring at considerable length to Saint Patrick's captivity, he said the hour of deliverance has at length dawned when the angel of Providence was to strike from his limbs the fetters of slavery, to lead him forth to breathe the sweet air of the free and to restore the exile to the bosom of his family and the universal prize of home. Yet he carries not with friends or kindred, the ambition of his young heart was to be admitted into the vineyard of the Heavenly Master where the harvest was plentiful, but the laborers few. He sought the cloisters of Marmentou, a renowned and flourishing seminary of Apostolic Missionaries and from his entrance he proved himself a worthy companion of saints, aspiring to perfection with the same zeal and fervor that were his support in the hour of trial; the virtue he had acquired as a solitary slave unfolded new beauties and shone with brighter lustre before men. And here let them pause and examine the soil on which the good seed was to be cast. Recent investigations dispelling the mists of fable and myth had exclusively established that the Irish race at the beginning of the Christian era was possessed of a considerable degree of social refinement and mental culture, boasting a native literature well skilled in the useful, though leading for the most part an agricultural and pastoral life. The traditions of their morality and religion preserved with comparative purity dated as far back as Noah; and with the slightest possible exception they were never as a people worshippers of idols, and whatever may be the fancies of conjecture no testimony convinces that they imbrued their hands in the blood of human sacrifice. They lived under a system of civilization that was peculiar and unexampled in the history of nations. They held the men to be superior to the land, that a man's worth was measured by his personal merit, not by broad acres or earthly possessions, and the chief in his clan, like the patriarchs of old, ruled as the father of the family, whose members were children by blood or by adoption. Before such an assembly known to our saint did he boldly determine to present himself and preach the New Law, to open the way to Eternal life for a multitude of souls, or undauntedly to win the martyr's crown in the attempt. On the great plain of Meath, within view of the blue waters of the Boyne, there rises a gentle eminence hallowed by glorious and sorrowful memories of an ancient race. This is the Tara of history. There on a bright Easter morning was seated in royal magnificence the chief monarch of all Ireland attended by Brehon and sage, and the bard that thrilled the harp to the praise of mighty ones departed; surrounded, too, by proud and magnificent chiefs of glistening hosts, fathers of the future founders of many monasteries. Upon this hill appeared the saintly form of the graceful invader, clad in the insignia of his high office, holding in one the legendary "staff of Jesus," in the other the Gospel of Peace. With the imperious charms of eloquence he expounded the sublime truths of Christian belief, pouring forth a thousand passionate denunciations of the errors he abhorred, and shedding the first flood of Christian light on the assembled intellect. The poetic chief of Erin's bards was the first to adore the emblem of man's salvation, and if the cherished wish of the Apostle to see the mysterious word engraved on the noble heart of the land was left ungratified, he was at least generously accorded free scope to appeal to the willing hearts of the people. Having dwelt on this subject at some length he referred to how faith was preserved in Ireland, the "Island of Saints," notwithstanding the oppression from which they suffered for a considerable time. He said we must not think that the ancient glories of their native land and the revolting horrors of his pathetic story were recalled to excite emotions of empty pride or to sear the heart with the darkness of revengeful hatred. If Ireland has been a byword and a reproach among the nations, her children hevers of wood and drawers of water to the rest of Israel, her history written in tears and blood by friends, in the full of gross defamation by her enemies, it is because of her undying attachment to her religion. They could generously afford to consign the infamous laws to the shame of eternal oblivion. But the example of their forefathers was precious. They should learn from it to wear the faith, for which their forefathers suffered and died, in their heart of hearts. Call to mind the heroic way they braved every danger to perform the most ordinary duty of religion, and comparing the endless facilities they enjoyed they would readily conclude that ought but the strictest fidelity in fulfilling its mandates entitled them to claim a share of the exuberant joy and gladness awakened by this festival. It should be their constant study by the eloquence of their example to disarm prejudice and avert the poisoned darts of calumny so persistently aimed at their faith and country, and to avoid whatever might bring the hot blush to the cheek, or the cold chill to the heart. They should remember, too, that the badge and sign of Circumlocutionary is supreme fidelity to the vicar of Christ—the Pope of Rome, though shorn of his splendor and a prisoner in the Vatican. Console him in his sorrow by the boldest utterance of sympathy, and pray unremittently for the day when the angel's touch, that gave strength to Peter of old, to walk unsheltered from prison, will deliver him from long days and dreary nights of moral captivity. They should count it their privilege, and their joy to co-operate with their pastors in those undertakings by which they may seek to supply their needs and advance their interests. The relation of the clergy to the people in Ireland was indeed a tempting one, together they lived and loved; together they died. They should not stain the glorious record of the past by "dismal and thoughtless criticism; but rather gladden their hearts by intelligent sympathy and hamper not those who were set over them by indifference. Twelve hundred years of benedictions had brought them a rich inheritance in the priceless gem of faith, see that by faithful practice they not only keep it unshattered, but also that they transmit it to their children, refulgent in lustre. They should exert every endeavor to keep from the hands of their children the polluted literature and poisoned productions so prevalent at the present time, and in their stead, every father should provide his family with a Catholic newspaper, that the falsehoods and calumnies of unprincipled journals may be seen in their true light. In all their religious duties there would be found nothing to which the loftiest patriotism and deepest sympathy for their land might demur. When over the Green Isle of the Sea the clouds of adversity pass away, and the sun of prosperity shines in brightness and splendor, may the powerful intercession of the Saint, whose memory they so lovingly now commemorate, obtain that the same adherence to faith and principle may mark their happiness as it does their sufferings, and that having fulfilled their mission in the valley of tears they may stand all day and all night to that heavenly country where they have never ceased and joy's eternal reign.

FOREIGN INTELLIGENCE

FRANCE

PARIS, March 18.—In the Assembly to-day a motion to adjourn on March 20th until May 5th was adopted...

PARIS, March 19.—The Ministers stated at a meeting of the Bureau to-day that the question of dissolution was a subject solely for the discussion of the Assembly...

IRISH OFFICERS IN THE FRENCH ARMY.—A correspondent of the Dublin Evening Post writes from Paris:—The army is organizing steadily, and some promotions among the officers show that men of talent are obtaining the rank their merit alone won for them...

SPAIN

Spain has applied to Germany for the extradition of Don Alfonso, the brother of Don Carlos, on the ground of offences against the common law of Spain.

ITALY

A confidential exchange of views in regard to the election of a successor to Pope Pius IX is taking place between Germany and Italy.

PRISONS IN ITALY.—Every person who is admitted to visit the prisons in Rome, or other parts of Italy, has been struck with the crowded state of these institutions. In Rome, since 1870, it has been found almost impossible to accommodate, with any regard to classification or distinction of criminals, the numbers of persons incarcerated either for the purpose of being brought up for trial or for the purpose of undergoing sentence.

NUMS SUFFERING FROM HUNGER.—The Observatore Romano, of Feb. 16, speaks of three convents in Rome, whose nuns are now in want of food. Of one convent it says: "The Sisters now remain destitute of everything, even to an article of necessity."

GERMANY

THE NEW ECCLESIASTICAL BILL.—BERLIN, March 16.—In the Lower House of the Prussian Diet to-day, a debate was opened on the first reading of a new ecclesiastical bill.

MARCH 18.—The main clauses of the bill withdrawing state grants from Catholic Bishops were passed by overwhelming majorities. An Ultramontane member amid loud protests read the Papal Encyclical. Prince Bismarck took part in the discussion.

MARCH 19.—In the Landtag all the clauses of the Ecclesiastical Bill were adopted, and the Bill passed its second reading.

THE BERLIN CORRESPONDENT OF THE TIMES states that in addition to the test oath contemplated for all Catholics entering the Civil Service, measures will be taken to force the Catholic Bishops to declare "whether they recognize the Pope's Encyclical calling upon the people of this country to rebel against the laws."

EFFECT OF THE FALCK LAWS ON PROTESTANTISM.—The Morning Post has given a very interesting article on the demoralizing effect of these laws on the Protestant population of Germany.

and in some districts by 72 and 99 per cent. In regard to visitations of the sick, in Frankfurt-on-the-Oder, visitation ministers were called in only in the cases of 14 persons in 100 deceased.

The Editor of the Frankfurter Zeitung, a Liberal paper, not at all given to Romanism, quite the reverse, has been convicted and sentenced to imprisonment for three months for publishing in his paper a translation of an article—"A Week of Kulturkampf"—which appeared in the London Spectator of 25th September last.

Complaints are made by the North German Gazette of the great number of desertions which are taking place in the newly-annexed provinces, and which it attributes to secret French agitations.

ENCYCLICAL OF HIS HOLINESS TO THE PRUSSIAN EPISCOPATE.

To Our Venerable Brethren, the Archbishops and Bishops of Prussia.

Pius PP. IX.

Venerable Brethren, Health and Apostolical Benediction.

Remembering as We do, the stipulations concluded between this Apostolic See and the Prussian Government, in the twenty-first year of the present century, for the benefit and welfare of the Catholic cause, We should never have thought possible that, which has actually and most lamentably come to pass in your country, Venerable Brethren.

For these laws attribute to lay magistrates the power of depriving the Bishops and other Ecclesiastical authorities of their dignity and of their Episcopal jurisdiction.

These laws have, moreover, placed numerous and enormous difficulties in the way of those called to exercise lawful authority pending the absence of the pastors who rule the flocks. These laws empower the Chapters of the Metropolitan Churches contrary to the Canon Law to elect vicars capitular at the time when these are not vacant.

But We are unable to keep silence on the subject of the evils that have afflicted the dioceses of Posen and Gnesen and Paderborn. Our Venerable Brethren, Micolas, Archbishop of Posen and Gnesen, and Conrad Bishop of Paderborn, are still most unjustly declared to have forfeited their Sees, and are deprived of their Episcopal authority.

Those Venerable Brethren have not been terrified at the imminent danger nor at the punishments with which they were threatened; not only have they defended the Church's rights, and caused her precepts to be respected, but they in common with the other pastors of your country have held it an honour to receive an unjust judgment, and to allow themselves to be punished with penalties appropriate only to criminals.

Although We owe to them rather our loudest praises than tears of pity, nevertheless the lowering of the Episcopal dignity, the blows struck at the liberty and at the rights of the Church, the persecutions inflicted on the Bishops above named and on all their colleagues, that in virtue of Our Apostolic power given to Us by God, We should raise Our voice in denunciation of those laws and against the bad actions which they have done, and which they are causing to be done; and that We should defend against impious violence with all energy and the Divine Authority the liberty of the Church now trodden under foot.

In fulfilment of the duty of this Apostolic See We do publicly declare by this present Encyclical, to ALL WHOM IT MAY CONCERN, AS ALSO TO THE WHOLE CATHOLIC WORLD THAT THESE LAWS ARE NULL, because they are utterly opposed to the Divine Constitution of the Church. For it is not to the men of power of this world that the Lord has made subject the Bishops of His Church in all that concerns His sacred service, but to Peter, to whom He committed His sheep and lambs (St. John, xxi, 16, 17). Therefore no temporal power, however exalted, has the right to despoil of their Episcopal dignity those who have been appointed by the Holy Ghost to govern the Church.

To this sad state of things must be added the following fact, which is unworthy of a noble nation, and which, as we may well expect, will be, even by non-Catholics, who are yet impartial observers of events.

These laws are excessively harsh, and threaten with the severest punishments those who disobey them. They have the armed force on their side, and they place peaceable and inoffensive citizens in the unhappy and pitiable situation of men who are oppressed by irresistible power, merely because their conscience bids them to resist these laws.

From what We have now said it must not be imagined that those are excusable who through fear obey man rather than God; but especially guilty are the sacrilegious men who dare to take possession of churches and to perform ministrations, thereby violating on the support of the secular arm. Such persons shall not escape the justice of God. On the contrary, We do hereby declare that all those sacrilegious persons, and all who shall in time to come commit similar crimes by usurping an Ecclesiastical mission, shall in virtue of the Canon Law be amittitur a facie and ipso with the greater excommunication. We exhort the pious faithful not to assist at any Mass celebrated by those men, nor to participate in the administration of any Sacrament, by them, and to avoid their company and their conversation, to the end that the evil leaven may not spore the good wheat.

Among these tribulations your courage and perseverance have afforded Us great consolation under Our sorrow. The rest of the clergy and the faithful have imitated you, Venerable Brethren, in the painful conflict in which you are engaged. So great has been their firmness in safeguarding Catholic rights and duties, so praiseworthy has been the conduct of each one, that they have drawn upon themselves the eyes of all men even of those who are most remote, and have won their admiration. How could it be otherwise? As great as is the misfortune of soldiers who have lost their commander, so great is the glory of that Bishop who sets an example to his brethren in the faith.

Let those who are your enemies know that you commit no offence against royal authority, and do nothing to its prejudice, when you refuse to render to Caesar that which is God's, for it is written, "We ought to obey God rather than man."

Let them know that every one of you is resolved to pay tribute to Caesar, and to obey him in all things appertaining to the civil Government, and that not by constraint, but for your conscience's sake. Therefore be of good cheer; go on as you have hitherto done, fulfilling all your duties and great shall be your reward; because you shall have exercised patience, and been unwearied in suffering for the name of Jesus Christ.

Look unto Him who hath gone before you in tribulation far greater even than those which you have endured, and who was made subject to the pain of death—"an ignominious and cruel death"—in order that those who believe in Him might learn to shun the favors of this world, and not to be dismayed at its terrors; to love tribulations for the love of the truth, and to fear and fly from the allurements of the earth.

He it is who has placed you in the front of the battle, and He will grant you the strength that you need for the conflict. In Him We place all our hopes; let Us submit to His will and implore His mercy. You see that what He foretold is already come to pass. "Then trust in Him. He will give you all that He has promised. 'In the world ye shall have tribulations, but I have overcome the world.'"

With faith in that victory to come We humbly pray the Holy Ghost to grant you His peace and grace. In token of Our special favor We grant you with all Our heart, and to the whole of your clergy, and all the faithful under your charge, Our Apostolic Benediction.

Given at Rome, at St. Peter's, the 5th day of February, in the year 1875, and of Our Pontificate the 29th.

TRANSMISSION OF THE ENCYCLICAL.—In reference to the Encyclical to the German Episcopate just published by the Holy See and printed in the Germania, of Westphalia, and reproduced by the Germania, of Berlin, the last-named newspaper contains the following note:—"The Encyclical was not forwarded to the Prussian Bishops through the usual channel, that is through the Nuncio Apostolic at Munich, nor through the Prussian post-office; it not having been thought expedient to entrust to the latter mode of transmission a document of such extreme importance. Under the present emergency the Holy Father had recourse to a special person, charged with the mission of a courier extraordinary."

How Mike Derwin Saved the Child.

NONE of your Jim Bludoes-of-fiction, but a hero of real flesh and blood is Mike Derwin, fireman of engine No. 72, on the New Jersey Midland Railway. Just this side of Patterson, between Dundee Lake and Rochelle Park, there is a long, straight stretch of road traversing a clearing in which, since the railroad came, have sprung up numerous cabins and cottages.

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way, and the considerations by which he attempts to soothe his conscience, necessarily destroy that delicacy of honor the loss of which places him on the edge of a perilous decline.—Saturday Review.

UNITED STATES

Archbishop McCloskey, of New York, who it seems, is to have the honour of being the first American Cardinal, is a native of Brooklyn, in which place he was born in the year 1810. After receiving a liberal education he prepared for the priesthood, and was ordained in January, 1834, at St. Patrick's Cathedral in New York.

Marie Monk's daughter is likely to receive rather rough treatment in Court. She sued the N. Y. Sun for damages to her literary character, alleged to be sustained by reason of its criticism of her notorious work, reviewed by us some months ago. The answer sets up the truth of the words complained of, alleges that they constitute a fair criticism, and further avers that at the time of their publication, and prior thereto, the general character and reputation of the plaintiff were bad.

THE LIBERALS "RETRACT."—The people of Milwaukee in general, and a great many who were especially interested, were somewhat surprised on learning that the editors of the Christian Statesman, in their issue of last week, had published an article which they were pleased to style "a retraction," and that the suits against said editors: had been withdrawn.

WANTED—TWO TEACHERS at St. Columban County Two Mountains, for Elementary Schools; Apply to JOHN HANNA, Sec. Tres. 31-3

INFORMATION WANTED OF JAMES CANREY, of Killmacthomas, Parish of Ballynahan, Co. Waterford; when last heard of was living near Montreal, Canada; his sister would be glad to hear from him. Address—Mrs. BRIDGET HANWAY No. 1 Foundry Place, Albany, N.Y. [28-3

WANTED—A First Class ORGANIST (gentleman) for St. James' Church, Carthage, Jeff. County, N.Y.

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WITH AN APPENDIX ON THE QUESTION OF CIVIL ALLEGIANCE. BY THE RIGHT REVEREND JOHN WALSH, D.D., Bishop of London, Ont.

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TORONTO FARMERS' MARKET. (Globe) Wheat, Barley, Oats, Peas, Rye, Apples, Geese, Turkeys, Cabbages, Onions, Dressed hogs, Beef, Mutton, Potatoes, Butter, Eggs, Turnips, Beets, Parsnips, Hay, Straw.

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JAMES M'INTYRE, BOTTLE of MOLSON'S FINEALES & PORTER (All Orders Promptly attended to.) At No. 21 AYLMER STREET, MONTREAL. [24-14]

INSOLVENT ACT OF 1869. In the matter of JAMES DICKINSON, of Montreal, Trader, deceased. Creditors are requested to file their claims before me, within one month. L. JOS. LAJOIE, Assignee.

D. BARRY, B. C. L., ADVOCATE, 16 St. James Street MONTREAL. JANUARY 30, 1874. 24-1

INSOLVENT ACT OF 1869, AND AMENDMENTS THERE TO. In the matter of GEORGE L. GEEN, the younger, and WILLIAM GEEN, as well individually as having been Co-partners under the name and firm of GEEN and BROTHER, Shoe Manufacturers.

The Insolvents have made an assignment of their estate and effects to me, and the Creditors are hereby notified to meet at the place of business of said late firm, Number Four, Dollard Street, in the City of Montreal, on Monday, the Fifth day of April next, at the hour of Two o'clock in the afternoon, to receive statements of his affairs, and to appoint an Assignee.

And a Meeting of Creditors is hereby called to meet at the same place, on the said day and date, at the hour of Three o'clock in the afternoon, for the purpose of considering and approving a sale of the entire estate and effects, in one lot, in terms of section forty-one of said Act. JAMES RIDDELL, Interim Assignee. Montreal, 16th March, 1875. 32-2

INSOLVENT ACT OF 1869, AND AMENDMENTS THERE TO. In the matter of Dame JANE THEODORA WISEMAN, of the City of Montreal, Marchande Publique and Trader, wife of Edward Spalding, of the same place, Trader, duly separated from her said husband as to property, an Insolvent.

A first and final Dividend Sheet has been prepared, open to objection, at the Office of Messrs. RIDDELL & EVANS, Western Chambers, 22 St. John Street, until Monday, the Fifth day of April next, after which dividend will be paid. JAMES RIDDELL, Assignee. Montreal, 18th March, 1875. 32-2

INSOLVENT ACT OF 1869. In the matter of GEORGE CHAPMAN, DAVID TORRANCE FRASER and CHARLES DAVID TYLIE, all of the City of Montreal, carrying on business there as copartners, under the style and firm of CHAPMAN, FRASER & TYLIE, Merchants and Traders.

NOTICE. IS HEREBY GIVEN that the above-named Insolvents have deposited in my Office a Deed of Composition and Discharge, purporting to be signed by a majority of the said Creditors of the Insolvents representing three-fourths in value of their liabilities, subject to be computed in ascertaining such proportion; and if no objection to said Deed of Composition and Discharge be made to me in writing by a Creditor or Creditors, within three judicial days after the last publication of this notice, I, the undersigned Assignee, shall proceed to act upon said Deed of Composition and Discharge according to its terms and said Act. JAMES RIDDELL, Assignee. Montreal, 18th March, 1875. 32-2

INSOLVENT ACT OF 1869. CANADA, PROVINCE OF QUEBEC, } In the SUPERIOR COURT, District of Montreal. In the matter of DUNCAN BELL, Insolvent.

The undersigned has filed in the Office of this Court a deed of composition and discharge executed by his Creditors, and on Monday, the nineteenth day of April next, he will apply to the said Court for a confirmation of the discharge thereby effected. MONTREAL, 4th March, 1875. DUNCAN BELL, By ABBOTT, TAIT, WOTHERSPOON & ABBOTT, 30-5 his Attorneys ad litem.

Province of Quebec, } In the SUPERIOR COURT, District of Montreal. MARY ANN MORGAN, of the City and District of Montreal, wife of JOHN EMERSON, of the same place, Fruit-dealer, and duly authorized to enter in justice for the purpose of this action, Plaintiff;

vs. The said JOHN EMERSON, Defendant. The said Plaintiff has this day instituted an action (en separation de corps et de biens) of separation from bed and board against the said Defendant. Montreal, 3rd December, 1874. MONK, BUTLER & CRUICKSHANK, Attorneys for Plaintiff 27-6

INSOLVENT ACT OF 1869. In the matter of ROBERT DAWES, of Montreal, Trader, Insolvent.

I, the undersigned, L. Jos. Lajoie, of the City of Montreal, have been appointed Assignee in this matter. Creditors are requested to file their claims before me, within one month. L. JOS. LAJOIE, Assignee. Montreal, 11th March, 1875. No. 97 St. James Street. 31-2

INSOLVENT ACT OF 1869, AND ITS AMENDMENTS CANADA, PROVINCE OF QUEBEC, } SUPERIOR COURT. In the matter of MARGUERITE DESMARAIS, Insolvent.

On Saturday the seventeenth day of April next, A.D. 1875, the undersigned will apply to the said Court for a discharge under the said Act. ARCHAMBAULT & DE SALABERRY, Attorneys ad litem for MARGUERITE DESMARAIS. Montreal, 3rd March, 1875. 31-5

INSOLVENT ACT OF 1869, AND ITS AMENDMENTS. In the matter of ELZEARD MARTEL, Insolvent.

I, the undersigned, Chs. Alb. Vilbon, Esq., of St. Jean Baptiste Village, Parish, and District of Montreal, have been appointed Assignee in this matter. Creditors are requested to file their claims before me, within one month, and they are notified moreover that a meeting of the creditors in this matter will be held at my Office, 101 St. James Street, at Montreal, on Monday, the 29th day of April next, at two o'clock in the afternoon, for the purpose of considering and approving a sale of the entire estate and effects, in one lot, in terms of section forty-one of said Act. CHAS. ALB. VILBON, Assignee. Montreal, 2nd March, 1875. 31-2

INSOLVENT ACT OF 1869, AND ITS AMENDMENTS. In the matter of ELZEARD MARTEL, Insolvent.

I, the undersigned, Chs. Alb. Vilbon, Esq., of St. Jean Baptiste Village, Parish, and District of Montreal, have been appointed Assignee in this matter. Creditors are requested to file their claims before me, within one month, and they are notified moreover that a meeting of the creditors in this matter will be held at my Office, 101 St. James Street, at Montreal, on Monday, the 29th day of April next, at two o'clock in the afternoon, for the purpose of considering and approving a sale of the entire estate and effects, in one lot, in terms of section forty-one of said Act. CHAS. ALB. VILBON, Assignee. Montreal, 2nd March, 1875. 31-2

JONES & TOOMEY, PAINTERS, I HAVE REMOVED TO 28 St. JOHN STREET (Corner of Notre Dame Street.) Where they are prepared to receive orders for HOUSE PAINTING, GRADING, DECORATING, GLAZING, SIGN WRITING, WINDOW-SHADES, WIRE-SCREENS, GLASS GILDING, ORNAMENTAL PAINTING, &c. Sign Writing a Speciality.

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Ayer's Cathartic Pills, For the relief and cure of all derangements in the stomach, liver, and bowels. They are a mild aperient, and an excellent purgative. Being purely vegetable, they contain no mercury or mineral whatever. Much scientific and practical success has been achieved by their use, and every family should have them on hand for their protection and relief, when required. Long experience has proved them to be the safest, surest, and best of all the Pills with which the market abounds. By their occasional use, the blood is purified, the obstructions removed, and the whole machinery of life restored to its healthy activity. Internal organs which become clogged and sluggish are cleansed by Ayer's Pills, and stimulated into action. Thus impure disease is changed into health, the source of which change, when reckoned on the vast multitudes who enjoy it, can hardly be computed. Their sugar coating makes them pleasant to take, and preserves their virtue unimpaired for any length of time, so that they are ever fresh, and perfectly reliable. Although searching, they are mild, and operate without disturbance to the constitution, or diet, or occupation. Full directions are given on the wrapper to each box, how to use them as a Family Physic, and for the following complaints, which these Pills rapidly cure: Indigestion, Flatulency, Langor and Loss of Appetite; they should be taken moderately to stimulate the stomach, and restore its healthy tone and action. For Liver Complaints and its various symptoms, Bilious Headache, Sick Headache, Jaundice or Green Sickness, Bilious Colic and Bilious Fevers, they should be judiciously taken for each case, to correct the diseased action or remove the obstructions which cause it. For Dysentery or Diarrhoea, but one mild dose is generally required. For Rheumatism, Gout, Gravel, Painification of the Heart, Pain in the Side, Back and Loins, they should be continuously taken, as required, to change the diseased action of the system. With such change those complaints disappear. For Dropsy and Dropsical Swellings, they should be taken in large and frequent doses to produce the effect of a drastic purge. For Suppression, a large dose should be taken, as it produces the desired effect by sympathy. As a Dinner Pill, take one or two Pills to promote digestion and relieve the stomach. An occasional dose stimulates the stomach and bowels, restores the appetite, and invigorates the system. Hence by following these advantages where no serious derangement exists. One who feels weakly, listless, or who finds that a dose of these Pills makes him feel decidedly better, from their cleansing and renovating effect on the digestive apparatus, should take them as a regular habit.

Dr. J. C. AYER & CO., Lowell, Mass., U.S.A. FOR SALE BY ALL DRUGGISTS AND DEALERS.

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DR. McLANE'S CELEBRATED LIVER PILLS, FOR THE CURE OF Hepatitis or Liver Complaint, DYSPEPSIA AND SICK HEADACHE.

Symptoms of a Diseased Liver. PAIN in the right side, under the edge of the ribs, increases on pressure; sometimes the pain is in the left side; the patient is rarely able to lie on the left side; sometimes the pain is felt under the shoulder blade, and it frequently extends to the top of the shoulder, and is sometimes mistaken for a rheumatism in the arm. The stomach is affected with loss of appetite and sickness; the bowels in general are costive, sometimes alternative with lax; the head is troubled with pain, accompanied with a dull, heavy sensation in the back part. There is generally a considerable loss of memory, accompanied with a painful sensation of having left undone something which ought to have been done. A slight, dry cough is sometimes attendant. The patient complains of weariness and debility; he is easily startled, his feet are cold or burning, and he complains of a prickly sensation of the skin; his spirits are low; and although he is satisfied that exercise would be beneficial to him, yet he can scarcely summon up fortitude enough to try it. In fact, he distrusts every remedy. Several of the above symptoms attend the disease, but cases have occurred where few of them existed, yet examination of the body, after death, has shown the liver to have been extensively deranged.

AGUE AND FEVER. DR. McLANE'S LIVER PILLS, IN CASES OF AGUE AND FEVER, when taken with Quinine, are productive of the most happy results. No better cathartic can be used, preparatory to, or after taking Quinine. We would advise all who are afflicted with this disease to give them A FAIR TRIAL.

Address all orders to FLEMING BROS., PITTSBURGH, PA. P.S. Dealers and Physicians ordering from others than Fleming Bros., will do well to write their orders distinctly, and ask name of Dr. McLANE's Pills, to give them a trial, we will forward per mail, post-paid, to any part of the United States, one box of Pills for twelve three-cent postage stamps, or one of the fourteen three-cent stamps. All orders from Canada must be accompanied by twenty cents extra.

DR. C. McLANE'S VERMIFUGE. Should be kept in every nursery. If you would have your children grow up to be HEALTHY, STRONG and vigorous MEN and WOMEN, give them a few doses of McLANE'S VERMIFUGE, TO EXPEL THE WORMS.

T. J. DOHERTY, B.C.L., ADVOCATE, &c., &c., 50 ST. JAMES STREET, MONTREAL. [Feb. '74]

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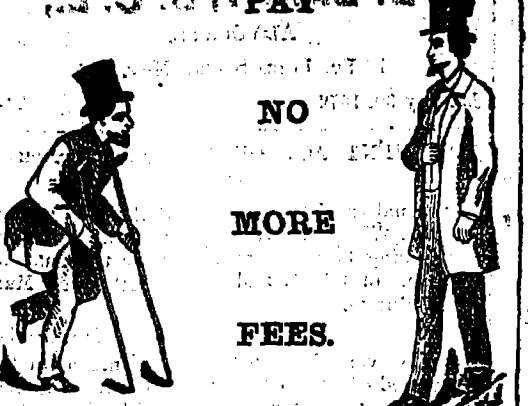
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