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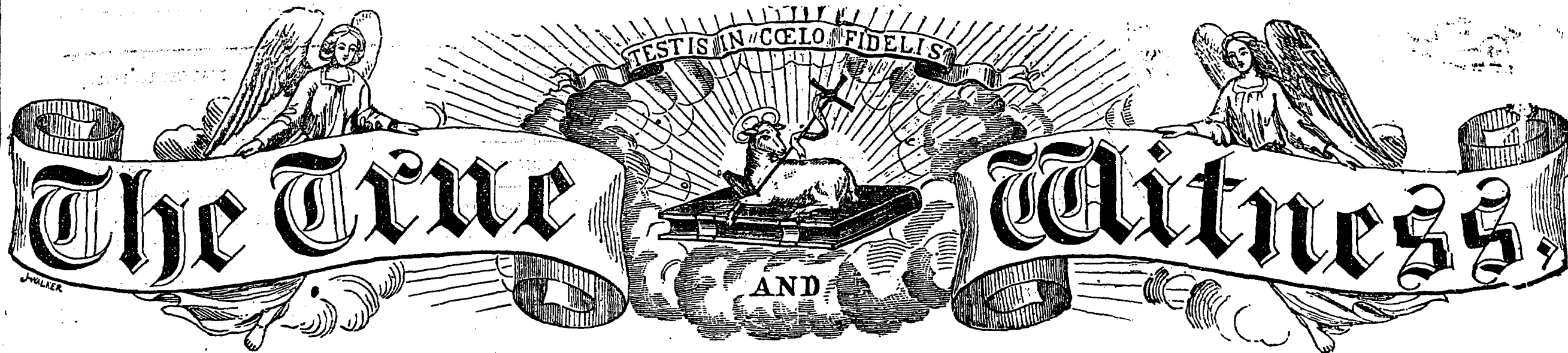
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CATHOLIC CHRONICLE.

VOL. XXVIII.—NO. 31.

MONTREAL, WEDNESDAY, MARCH 13, 1878.

TERMS:—\$2 per annum in advance.

NEW AGENTS.

Mr. Michael Cleary has been appointed as one of our travelling agents.

Mr. J. W. Kennedy of Richmond is our authorized agent for the counties of Richmond and Sherbrooke.

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

HELL AND HYPOCRITES.

Before the beginning of last Lent the illustrious Pius IX. received in solemn audience the pastors of his diocese and the preachers who had been appointed to deliver the Lenten sermons in the chief churches of Rome.

"But say, specially to the impious, that Jesus Christ is truth in threats; He had promised strength and glory to him who does the will of God, but he has threatened hell to unbelievers and to sinners.

"Teach all this from the pulpits and from the altars, so as to enrich the minds of youths and of adults with it, rendering them fit, with the divine help, to contend against the constant forces of the men who are the emissaries of Satan.

"All these holy doctrines are now combated openly, and likewise hypocritically. It was thought by many that in this revolution the world was divided into two camps—the society of unbelievers and the society of Catholics—and it appeared that the threats fulminated against certain disguised unbelievers should not be repeated any more.

These words of Pio Nono have a special significance in this country, where the doctrine of eternal punishment for mortal sin, unrepented of, is openly questioned on the rostrum, in the press and in non-Catholic pulpits.

CAN THIS BE TRUE?

We clip the following account of an orange concert which was recently given in Ontario. We are particular in giving the whole of the report as we are not certain what town it took place in, and the names will be an index by which some of our friends may be able to guide us.

The Lodge of True Blues of the city gave a concert and hop at the Orange Hall on Monday night which attracted a very large audience. The programme was a first class one and was opened by a short address from the Chairman, Mr. Thos. Robinson.

NOTE.—"The Band of A. Battery played several selections during the evening." We confess to some difficulty in believing this, and yet it appears to be true enough. It is however sufficiently strange to warrant an investigation.

THE ENGLISH PRESS ON PIUS IX.

We have already quoted words from the Daily Telegraph, the most sympathetic, as well as the best informed of our Protestant contemporaries. The Times, though affirming in one column that Pius IX. "lived as a temporal ruler," and that his career was "an ostentatious performance," declares in another, and on the same day, that "his name will be added to the number of the Pope-Saints," and that "he

will take his place among the Pope-Martyrs, by the side of many of his predecessors who underwent persecution, were the victims of conspiracy and rebellion, made experience of dethronement, restoration, exile, and captivity." The chief organ of the "world" thus bears witness to the longing which is in the heart of every Catholic, that in God's good time some future Pontiff, perchance the next, may tell with no uncertain voice to Christendom that Pius the Ninth may be invoked as one of those who stand before the Throne on high.

godness and sympathy of the Holy Father at the time of their distress, and concluded with a hearty condemnation of the present Oppression which the Church is suffering in Rome. The Holy Father, in reply, declared that his heart was filled with assurance of the fidelity of his children in Ireland, even without the new proof of it. No year, still more no year of special sadness, had passed without its bringing him again and again the token of their sympathy and devotion, accompanied not only with offerings of gold, frankincense and myrrh, but with the generous offerings even of their blood also, in defence of the throne of Peter, of justice and of right.

THE ABBE MARTIN ON RITUALISM.

With the energy of men who feel that they are suspended over an abyss into which they are about to fall and perish, those English Protestants who have retained a remnant of faith in the supernatural, in the divinity of Jesus Christ and of His Church, have set to work, and while they reject as principles of ruin and death the two primordial dogmas of Protestantism—the right of private judgment and the sufficiency of the Holy Scriptures—they cling to the remnant of the Christian doctrine contained in their formularies, and have thus recovered, one by one which their ancestors had lost.

The Catholic Church alone appears to be endowed with endless renewal, but this is because she does not in reality ever die. Peoples go and come into her bosom; they are born, increase, grow old and die; and this leads to the belief among some men that the Catholic Church dies, although she is, in fact, ever the same, ever advancing, ever young, since God has made, and still preserves, her immortal. We see her beside the cradle of nascent peoples, and find her once more at the death bed of nations which are coming to an end, and while the world is ever being renewed, she alone does not die.

more fiction that the union of the dioceses of England are held to form one and the same society? There is not, and there never has been, what can properly be termed an Anglican Church. There are Anglican Churches, not an Anglican Church."

EVICCTIONS IN SCOTLAND.

The Echo is doing good service to the cause of the struggling land occupier everywhere throughout the three kingdoms by its interposition on behalf of the Scottish "crofters." It has lately given prominence in its columns to a number of able letters on the subject by Dr. D. F. G. Macdonald, and in its editorial remarks on the subject takes a higher ground than has yet been touched by any of its contemporaries when dealing with the subject of wholesale eviction. The question is not, in the opinion of the Echo, that of a class, but of the nation. When owners of land, it holds; so far abuse their legal rights as to lay waste hundreds of thousands of acres and thus deplete the soil, a higher law should slip in and teach them that the right of the nation is superior to that of property. This is a maxim which has come down to us from that era which is the base of all European law. Sicut populi supremum est—the welfare of the general body is always to be considered before the interests of any particular class. In the denuding of the Highland hills of the hardy Celtic population which furnished so valuable fighting elements in periods of national trouble the Echo perceives a crime against the body politic which no plea of landlord rights, however legal can justify or can be suffered to excuse. We are glad to notice this effort to awaken English public opinion to the wrongs of the peasant population of Scotland, because once this has been aroused in favour of the "crofters," it must by parity of reasoning be extended to their Irish fellow-sufferers. Hitherto this has been sluggish enough in its course because the victims of landlord tyranny have been only "mere Irish;" but now that the same injustice is coming home to a people whose wrongs are certain to obtain an attentive hearing, the matter is certain to wear a totally different complexion.—Freeman.

THE BELFAST IMPROVEMENT BILL.

PETITION OF THE CATHOLICS OF BELFAST.

The following are the principal passages of a notable petition which has been presented to the House of Commons against the Belfast Improvement Bill:—

That in the year 1864, when a committee of your honourable House declared the preamble passed of a bill commonly called the Award Act, indemnifying the Belfast Corporation for their malpractices of former years, and which caused the celebrated suit in Chancery of the Queen at the protraction of the Belfast Corporation, it was on the express understanding that a public bill would at once be introduced into Parliament to be carried through side by side with the private bill in order to allay the heart-burnings of which the Catholics of Belfast complain. That the Corporation of Belfast broke faith with the committee of your honourable House and with the Catholics of Belfast, having given an undertaking to bring in such a bill, but never did so. That the "heart-burnings" of which petitioners then complained still remain, intensified by duration. That your petitioners have consequently no confidence in the Belfast Corporation, which is an exclusively Protestant body, and almost wholly confined to members of the Orange or Irish conservative party. That though your petitioners number one-third of the entire population of the town, and have amongst us gentlemen most eligible for members of the corporation, yet are we refused all participation in the management of the municipal business of the town principally through the spirit of exclusiveness which animates the members of that body. That so lately as the month of November of last year at the annual municipal elections we nominated five gentlemen—one for each ward of the town—to represent us, and moreover pledged ourselves that, if they were returned, we would not contest any other seats until the time of election came round when those gentlemen whom we sought to have elected would be retiring; and although the said gentlemen were pronounced by the entire press of Belfast as being in every way fitted for the position, still, as petitioners believe and know, they were all defeated because of their religion. That such is the spirit of the Belfast Corporation that not a single office of respectability or large emolument is held by, or would be given to, a Catholic, and in the whole circle of their officials, which is an annual charge upon the town for salaries of £16,000, only two Catholics are to be found having each about £2 per week. That a commission on the government and taxation of towns in Ireland" sat in Belfast during part of December, '76, and January, '77, to which your petitioners made complaints concerning some matters; and as the select committee of your honourable House, under whose authority and for whose information the said commission took evidence, had not yet reported, we respectfully submit and urge that no bill promoted by the Belfast Corporation should for the present receive the approval of your honourable House, as subjects were brought by your petitioners before the said commission which should receive prompt attention in any bill of the corporation having truly the welfare of the town in view. That we believe, and are prepared to prove in evidence, that the amounts stated in the bill of the corporation for that purpose will be quite insufficient for the works therein named. That the present municipal taxation of Belfast is, as compared with cities and towns in England and Scotland, abnormally high. That, therefore, we strongly protest against giving to a corporation over which we can exercise no control whatever, but whose extravagances we are taxed to support, further borrowing powers. That much of the powers sought for in the present bill of the corporation is already in full force in local Acts, and powers for the improvement of the town obtained at great cost are quite unavailing of.



Born March 20, 1810. HIS HOLINESS POPE LEO XIII. Elected June 19, 1878. (JOACHIM PECCI.)

The Saturday Review has a glimpse of the truth, which is this. The Pope knew that Catholicism was radically opposed to the spirit of the world, and he determined that Catholics throughout the world should be able to know and see this more clearly; and so he condemned the world in the Syllabus, and in the documents from which that catalogue of condemned propositions is extracted. He rebuked the impurity of the world in the dogma of the Immaculate Conception, and the lawlessness of the world in the dogma of the Infallibility, and the scepticism of the world in sanctioning devotion to Our Lady of Lourdes. And by encouraging pilgrimages and the like, among many other good results, he taught the nations in a practical manner the Catholicity and the indivisibility of the Church. We agree with the Saturday Review that his successor will have numberless difficulties to encounter; but hold that his path will be smoothed by the example of Pius the Ninth.

PIUS IX. AND THE IRISH.

A few years ago the women of Ireland presented an address to Pope Pius IX., which alluded to the devoted faith and attachment of Ireland to the religion of St. Patrick, and bore grateful reference to his

heaven, and at the close of your mortal life may you reap the fruits of your faith—that day when faith gives place to sight, and when you have found your place in that edifice of the love and knowledge of God where the scaffolding of faith is needed no more. Accept these good wishes of mine on your behalf, on behalf of all your fellow countrymen, and especially of the two hundred thousand women, who have put their names to the document before me. May they bring down a blessing on each and every one of them, and upon all the people of Ireland no less, that the weaker sex may be confirmed in all goodness and the hands of their brethren strengthened, and that the grace and mercy of God may be ever more and more be poured out upon Ireland.—Catholic Mirror.

PEACE MEETING.

A peace meeting held in Hyde Park on Saturday under the auspices of Mr. Bradlaugh, was broken up by a mob. Mr. Bradlaugh was beaten, and several persons were slightly injured. Mr. and Mrs. Gladstone were attacked as they were going to church and had to take refuge in a friends house; and Prince Teck was insulted by a crowd who mistook him for the Russian Ambassador.

She is always the same, always endowed with youthfulness which cannot fade, with a vitality which nothing can take from her, and thus it is that she never dies.

If Ritualism has any power, it is against Protestantism; it has nothing but weakness in its relations to Catholicism, and its weakness is that of Protestantism with some additions peculiar to itself. For instance, it contains the fundamental error of the Protestant system in relying altogether on the right of private judgment. In whose name are all these achievements of doctrine and ritual effected? In whose name do Mr. Maeknonocle, Dr. Pusey, Mr. Lee and Mr. Ridsdale carry out their reforms, and impose their opinions on their people? If in their own names, are they infallible, and, if not, from whom does their teaching derive its authority? Not from their Bishops, who disavow, persecute, and condemn them. They themselves admit that they are at open strife with the Episcopate. Nowhere else do we find the spectacle of a clergy in absolute revolt against its superiors. If the Ritualists entrench themselves behind the Anglican Church, we must ask if that Church has any real existence, if the State has ever recognized such a Church, and if it be not simply by a

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

CHAPTER XXXI.—CONTINUED.

The party, consisting of the servants, exclusive of Lewis Carew and D'Arcy, and their masters, rode at a quick trot toward Eagle Rock, which he described as the first appearance of the tale, as the scene of D'Arcy's first appearance. By D'Arcy's scene of D'Arcy's servants were ordered to remain there directing horses, under shelter, and to be prepared, with signal concerted between their masters, to meet them. Lewis Carew could not be prevailed upon to remain. He followed, with a peasant who was waiting to direct them, into the wood of Kiltrany. We said the night was stormy, but now the wind howled awfully. The bursts of storm came quick and quick upon each other, beginning with a sound as if all the dark spirits of air exerted their power to terrify mortals by their strongest screech of fury, then dying away with a lugubrious sound, and anon bursting out with fresh strength. It was a night of fear to all but the desperate. The clouds were gathering thickly over their heads, and before they had descended a hundred yards into the valley, they were deprived by the deep darkness which surrounded them, of the power of discerning any object ten feet distant from them. The trees about them groaned loudly, as they were tossed about by the fury of the blast. The branches fell around them, and sometimes struck them; and they were often dashed against each other, in their impotency to resist the strength of the storm.

"By—D'Arcy," said Butler, recovering himself from the blow of a swinging branch, "it is a fearful night to be out for such a purpose. Methinks it is a bad omen of our success." "Omens are the fool's excuse for fear," returned he addressed sharply. "If you fear to advance, you are at liberty to leave us. I will relieve you of your promise to accompany me. I wish for none but true and brave men."

Butler bit his lip to restrain the sudden reply of anger which arose to his lips at D'Arcy's insinuation. Had the words been spoken in other circumstances he would have demanded an explanation; but he justified his forbearance with the thought that D'Arcy was in trying circumstances, and that it would be dishonourable to take advantage of them for any purpose which would please his humour, much more when this humour could not be indulged without injury to the interests of D'Arcy, or even to the entire destruction of his plans, for he fancied that he himself was the great prop of the adventure. However, as a salute to his honour, he resolved, when all had succeeded, to ask D'Arcy for an explanation of his words. It would have been fortunate for D'Arcy had he a more fiery spirit for his companion; it would have disconcerted his plans, and saved him from their results. In silence the party followed their guide as well as they could, through the underwood, over the swamps, and other obstacles of rock and felled trees which intervened. D'Arcy had cautioned them to come on in silence; and when they stood in the esplanade which fronted the hermit's dwelling, he told them to remain under cover of the trees, until they received his signal.

There was no change from the first appearance of the hermit's dwelling which I have described. The rough walls of the cabin, the cross of hewn stone, were there, the same as first described; the stream murmured on, with only the change, that it was more swollen, more impetuous, and darker. The scene was not as silent as it was at D'Arcy's last visit to it. The wind howled around the little house, chafed, as if in anger at it, that it should obstruct its free career through the far woods, its lawful domain; the bare branches groaned and screeched loudly and louder; the stream, far above this particular point, and far below it, brawled and roared in many waterfalls; the thunder rolled from hill to hill in the distance, with lengthened peals, and then came nearer. Just as D'Arcy had separated from his companions, and stepped across the green to the hermit's door, a gleam of lightning burst along his path, and encircled him, running from tree to tree, shattering and destroying what it struck in its wilderness; and then came, sudden and quick the sharp crack of thunder above his head, howling and rumbling towards the lake. D'Arcy was spared the blow. He was not grateful to Providence; it effected no change in him; and he advanced hardened with the same purpose of evil.

The front of the hermit's dwelling was dark. D'Arcy knew that the inmates were still up; but he did not wish to give a signal of his presence without examining. He went to the rear of the house, and there, through a small square hole, which was familiar to him, he could see into the larger room. The hermit was standing with his back to the fire, and his arms crossed upon his breast, watching the muffling of a young woman, who, with the assistance of another young woman, dressed like the peasantry of the country, was preparing herself against the inclemency of a night walk. The dumb boy was seated near the fire, regardless of everything; and a tall and stout man, enveloped in a great frieze coat, leaned upon a heavy stick, near the door, engaged in looking upon the attendant female. D'Arcy felt an unusual thrill run through his blood. It was not fear—it was not hope—it was not desire; it was a mixture of all. He breathed short, whilst he thought: "My good fortune follows me here. I did not fancy such an easy victory. I shall have them soon in the woods. But is it so?"

The sudden turn of the young woman's face towards him, revealed the features of Eeveleen O'Halloran. They had not the bloom of health and peace with which D'Arcy had seen them covered at his first meeting with Eeveleen. Her beauty was still there, but paleness and melancholy impressed their colour and expression. D'Arcy thought she looked more interesting than when he met her in the wood. An unobtrusive admiration seized him; he should have Eeveleen at the risk of life—of eternity he thought not. Before this, D'Arcy had never thought of woman but with the feeling that dissoluteness suggested; now, respect and esteem were mingled with his admiration of the hermit's daughter. But the feeling was only momentary; his heart was too hardened by vice and passion to retain any vestige of honourable love; like the parched earth after a long drought, which, for a moment, and only for a moment, is moistened by the kindly shower, but instantly swallows it up, and is more parched and hardened than before.

"Ha! the old villain speaks to her. I must listen," said D'Arcy, to himself. He could distinctly hear the old man say: "Eeveleen, my daughter, though I do not command, I wish you not to go to Portarah on this stormy night. You will have my couch; I seldom use it. We will make it soft for you; and I will be at ease whilst you take your rest." "My dear father, do not ask me," said Eeveleen, soothingly. "You know I will obey and please you in all things; but, for reasons, you have promised Connel that I would return to him this night. As a second father, he is next in my affection to you. Do not ask me to obey you, my dear father, in this."

of my wild adventures and escapes; but you must not be vexed with me, though Connel was often so." She forced a smile to the work cheek of her parent. Her smile had not the life or light of its former self. Eeveleen could not smile from the heart. She had heard that day that Fergus, her more than brother, was in a dungeon; her first and best beloved was alone and suffering.

"As it pleases you, my love, go forth, and may God's angels protect you! I will have no rest until I see you in the morning." "You need not fear, my dear father," said Eeveleen, giving a parting salutation to the hermit, and assuming a forced manner of gaiety. "As errant damsel's are said, in the tales we read, to be always attended by a sturdy squire, who protects them against all evil, I have mine, who is able to defend me with heart and limb against all danger, and you not Eugene More?—say it to him."

"Lady," said the young man, with strong emphasis, as he raised himself erect, "I may not understand your words, but I will defend any of your family, and much more you, against all evil, with my latest breath. But you had better take the old man's advice, and stop here for the night. The way, I mean the shortest and safest way to Portarah, is not over good to travel in a stormy night. You have heard what happened to ugly Shelagh?"

"The story of the interference of the powers of the fairy world with the person mentioned, was known to Eeveleen and to her father; and as it was the strongest reason which Eugene More could adduce for the delay of Eeveleen, it did not strengthen her father's argument in favor of her stopping with him." "You may go, my love and my all," he said, in a voice which betrayed the strong conflict in his mind between the judgment which said "Eeveleen should stop," and the judgment which said "I must give my long lost daughter her will."

D'Arcy had seen and heard enough to form his plans from the dispositions of the party. He rejoined his companions in the wood, and bid them to prepare for the coming of his victims. "She comes," he said to Harrison, "attended by two companions—one is afraid of ghosts; the other is a maid, I suppose, afraid only of men. Come with me, Harrison; we will play upon their fears." It was just as Harrison desired. An adventure was promised where a young girl was concerned. This was sufficient. Eeveleen, Eugene More, and the attendant crossed the stream which flowed between the hermit's dwelling and the woods of Knockshanbally. They had great difficulty in passing the swamps which intervened, and only for the assistance of Eugene More, Eeveleen, with all her knowledge of the locality, would have gone astray. Just as they had escaped from the dubious footing of a swamp, Eeveleen thought she heard the moaning of some person in pain near her. She heard it again—it was at a greater distance than she first conceived. She remarked it to her guide.

"Come on, Mistress Eeveleen," said the young man; "my ears are more accustomed than yours to the noises of the wood. I have heard many sounds which I fancied human, and was deceived by them. Come on; those sounds which I have heard before you, are caused by the wind and trees." "No, Eugene More. For heaven's sake, stop!" cried Eeveleen, as a low wail, rising into a loud screech of pain, fell upon their ears. The voice was behind them; it arose from the morass which they had crossed. "Let us hasten back, Eugene. Oh! it may be my father, who has followed us, and is perishing!"

"I will go, mistress, replied Eugene, losing all his fears of supernatural agency at the earnestness of Eeveleen. "You must remain here—you can do no good. I will be with you immediately." "I will remain; but call to me—tell me that he is safe. Fly to him, Eugene, and I will reward you. Oh! heavens! if it be my father?" The young man descended the hill quickly, considering the darkness and the many obstacles of rock and trees which opposed him. Eeveleen followed too, contrary to the remonstrance or her attendant, though more leisurely, yet as ardently. Eugene More was in the swamp; the cry of woe continued, and as he advanced towards it, it seemed to be at the same distance from him—even to be retreating. He called aloud—there was no answer; he passed the dangers of the lower grounds—the cry was in the wood, in the direction of the hermit's dwelling. Eugene's fear of ghosts again returned. It was no wonder, from the circumstances. He halted at the first trees, uncertain to advance or return. "By my faith!" he thought, it is curious. I should have let Mistress Eeveleen come with me. I will return, for it can be nothing good that does not answer a friendly voice. Well, I will give one more chance—"

"Halloo there!" he called, at the highest pitch of his voice. "Who are you? and what is the matter with you?" The loud voice would have aroused a dying man. When its echo passed off, Eugene heard an answer not twenty yards from him: "Help here, for mercy! I am dying!" Eugene sprang forward, and in the act he received a blow from a powerful arm upon the head, which left him stunned at the foot of a tree.

"Shall I despatch him?" said the boy, Lewis Carew, with as much composure as if he were about hamstringing game. "We must know your master's will," said Harrison. "We will secure him though; he appears a powerful fellow." Eugene was senseless under the operation of trying and gagging him. He was left cold, and bleeding profusely, whilst his captives hastened to join their companions. Eeveleen carried forward by the agonising thought that her father was suffering, followed Eugene with too much carelessness and precipitancy. She knew the danger of crossing the swamp, but she did not care about it. At the first step which she made upon the muddy ground, she sank above her ankle. "We cannot cross in this direction, mistress," said her attendant, who met with the same accident.

"I am afraid not, Kathleen," said Eeveleen; "but we must pass over. Oh! there is the cry again." "Call to Eugene," said the girl; he will return for us, and direct us." "No, no, Kathleen; it would prevent him from giving speedy assistance, and he would insist that we should return." They listened eagerly, hoping to catch some sound from Eugene which might direct them to the pith he had taken. They heard nothing; he had passed over quickly, stepping lightly from tuft to tuft of rushes and long grass, which arose here and there in the swamp. Kathleen had found a safer footing and they were some fifty yards in the bog, when they heard Eugene's loud call to the suffering person. They heard not the answer, not any sound which might make them uneasy about Eugene's fall, they were in the wood, and in the hands of ruthless men.

sons with him nearly as wicked as himself, who would second every purpose of his villainy, and that your friends were far from you, none near you, not one to feel for you who had power to raise an arm in your defence—it would have cost you your life; your gentle spirit would have burst from your body, under the oppression of its feelings of desolation and despair. Not so your companion. Though she, too, had a loving, gentle heart, it was of a sterner mould than yours.

"Villains! who are you?" cried Kathleen. "It is my mistress, Eeveleen, Connel of Portarah's daughter. Let us go. Help! Eugene, help!" she bawled, at the top of her voice. "Connel—Fergus—"

Her mouth was quickly stopped by a strong hand and he in whose grasp she was said: "Young woman, you must be quiet, if you desire to be treated well. You are now mine, pretty one. By—D'Arcy owes you to me, to atone for this night's disappointment." "Hell and Juries! Harrison," cried D'Arcy, "why mention names? Gag the wench, and, if it please you, throw her into the next lough, for what I care. But keep silence."

"As you will be master here," replied Harrison, "whither go we now?" "Where we had intended, if we had succeeded. You know you and I cannot return to the city for some time. We will ask our companions to help us to horse with our burdens; we will be thankful to them; they may return. Is the fellow yonder dead?" "I would have secured that sir," said Lewis, excitedly, "had the gentleman allowed me. Shall I do it now?" "No, not your hand, Lewis; let there be no blood on you. He cannot recover from the blow. However, bind him and gag him."

"It was done, sir," said Lewis. "Well, leave him there to rot," returned D'Arcy. "Onward, gentlemen; let some of you give me assistance to bear this fair one. But where is my guide?" The peasant was not to be found, none remarked marked him since they came in front of the hermit's dwelling. This circumstance alarmed some of them; but D'Arcy told them not to fear, that he knew the fellow, and that he dared not act contrary to his wish. Though D'Arcy said this, to quiet the fears of his companions, he was uneasy on account of the departure of the guide; it made him waver in a purpose he had formed of entering the hermit's dwelling, and there glutting his desire of triumph over the poor old man, by exulting over the misery which his daughter's situation would cause him.

"No matter what danger our delay may bring," thought D'Arcy, making up his mind, "I will have this last satisfaction of torturing the old hypocrite, of making him feel the penalty of breaking his faith with me. We will rest at the hermit's cabin for a moment, gentlemen," said D'Arcy to his friends. "We want some refreshments; his cupboard is never empty of good drink, and we can better there prepare our fair companions for their journey." "Be it so," said they all, upon whom the mention of refreshments had a sudden effect. It was the best argument which D'Arcy could use to induce them to accompany him.

"May there not be a danger of pursuit?" asked Harrison, with more inducements than his companions to be on their journey again. "No," replied D'Arcy. "Those who would have an interest to pursue us, are many miles distant from us, and they know not that we are here." The hermit, with trembling hands, undid the unfastenings of the door. He feared some misfortune, for he had heard the confused sound of many voices on the outside. The first object which presented itself to him was the seemingly lifeless form of his daughter, borne in by men in frieze garments. He recognized her instantly. He looked not to the others who had entered. If he could think of them, his conviction would be that they were his friends—peasants of the country—who had rescued his daughter from danger, and had borne her, through kindness, to the shelter of the house, and to the bosom of her parent. Poor old man! he rushed frantically forward—he seized his daughter in his arms. D'Arcy had allowed him to bear her to the rough bench; and there, supporting her upon his breast, he cried, aloud: "My Eeveleen!—my child!—you are not dead!—It cannot be! God would not have punished my crimes so severely, to take you from me just when I found you. Eeveleen, my darling—the love of my heart—my life, speak, or I shall die. O God! it is so! No! heavens by praised! she moves—she has life! Water—water, my friends, water—the blessing of an old man be upon you—give me the water. Oh! my love—my love! God be thanked!"

He placed her on the bench; he knelt by her to thank Heaven. She had moaned—had opened her eyes, and asked, in a weak, trembling voice: "Where am I?" "Here my daughter—here, my Eeveleen—on the breast of your own father. Are you hurt, my love—my only child?" said the hermit, fondling her to his heart.

D'Arcy knew human feeling too well to allow this scene to continue much longer. From the attitudes of his companions, and the glimpses of their countenances which he could catch, he saw that those stern men were moved in favor of Eeveleen; and he heard Harrison, the sternest and boldest of them, say to Kathleen, whilst he unlocked the shawl with which he had covered her mouth: "Go to your mistress, girl." At this moment, Reginald D'Arcy stepped forward, and throwing the covering from his head, revealed to the hermit, and to the no less astonished Eeveleen, who had quickly recovered her consciousness, the well known countenance expressing the most malign hatred.

"Ha!" he said, with a laugh such as we may suppose devils would use in mockery of human woe. "Ha! ha! you have thought, Lambert O'Halloran, that you were blessed. Ha! ha! I promised your old man, at our last meeting, that our next would be one of misery to you. Ha! ha! You thought then in deceiving me about the papers, that misery would fall upon me; it has recoiled your own head. Ha! ha!"

REVEREND FATHER BURKE. GREAT SERMON ON THE LATE POPE.

On the 15th February the Catholic capital of Catholic Ireland did supreme honour to itself, and to its old renown, in its magnificent homage to the memory of Pius IX.

But whilst the holy influence of the place are making themselves felt, we are withdrawn from meditative thoughts by a stir within the Church, and the clatter of horses' hoofs and the noise of a cavalcade outside the doors inform us that the Chief Magistrate of the city is coming for the function. In a moment his lordship, in his robes of office, and accompanied by the Lady Mayoress, with the usual array of civil officers, and joined by several of the municipal representatives, is conducted along the nave, and led to the seats that have specially provided for his lordship and the Corporation. The civic mace is placed on a raised cushion in front of the Lord Mayor, and the Sword of state is held aloft close at hand. Immediately after the Lord Mayor leaves his seat and is conducted to the Chapel of St. Kevin, where the Cardinal Archbishop, the prelates, and clergy have formed in procession to enter the church. At this moment a funeral march is softly and sweetly played by Professor Glover upon the noble organ of the Cathedral, and to its solemn tones, at a few minutes past eleven, the long array of priests begin to walk in procession towards the altar. It is a notable and a significant procession. There are there the representatives of the oldest as well as of the youngest orders in the Church. The secular clergy—oldest of them all—are there in mighty strength, clad in simple soutane and white surplices, and numbering (almost exclusively of the diocese of Dublin) nearly three hundred. The regulars are there—Franciscans, with their traditions of so many centuries, and with their memories of Assisi and Portinuncula, bringing them all, so to speak, to lay them on the coffin of Pius IX. Augustinians, with the gone glories of the Eastern Church, coming to testify their inheritance, at the death of Pius IX, of the faith and principles of their illustrious founder of Hippo-Jesuits—present to attest that the spirit of him who conceived their creation in the cavern at Maurea—the spirit of love and loyalty to the Pope is with them still after three centuries of their existence, as fresh and earnest as it was with Ignatius of Loyola on that eventful day. Carmelites, with splendid memorials of their antiquity and their fame. Dominicans, with their glorious deeds accomplished for the Church and for its Pontiffs. Passionates and Oblates, still young, but full of promise—all these—to cast the radiance of their renown and of their sanctity, of their learning and their zeal, around the remains of Pius IX, and to manifest their unbroken allegiance to the chair which his departure to a better world has left for a short time vacant. Following close upon the priesthood came the Bishop of Ferns the Coadjutor Bishop of Kildare, the Bishop of Gadara, the venerable members of the Metropolitan Chapter, and last of all, His Eminence the Cardinal Archbishop of Dublin.

When his Eminence had taken his seat upon the Throne the solemn Office of the Dead, and was recited with marvelous impressiveness by the body of priests and prelates. The three psalms and lessons of the first Nocturn, and the psalms of the Lauds were said, and it was not till the Benedictus at the Lauds that there was any noticeable singing. The singing of this exquisite canticle by the choir of priests in harmony was exceedingly beautiful, and visibly impressed the entire congregation.

FATHER BURKE. At the conclusion of the Mass Father Burke ascended the pulpit and preached the sermon of the day. He spoke as follows:—"He was beloved of God and men, whose memory is in benediction. He made him like unto the saints in glory, and He magnified him in the fear of his enemies, and He sanctified him in his faith and meekness, and He chose him out of all flesh, and he gave him commands before his face, a law of life, and instruction to teach Jacob His covenant and Israel His judgments. These words, dearly beloved, are taken from the 45th of Ecclesiasticus. May it please your Eminence, my Lords, rev. brothers, and dearly beloved, the inspired one tells us that it is better to go to the house of mourning than to the house of joy. There is something peculiarly holy in Christian sorrow, and you, dearly beloved, who so often enter into this house of God, generally find it a house of joy. To-day it is a house of mourning—to-day the Church has put on the robes of her recent widowhood—to-day her heart is made as it were desolate, and our grieving tears of sorrow are upon our mother's face, for the great father, the great Guide, the great visible Head of the Church of God has passed from his militant spouse here to his appointed place amongst the triumphant Church in Heaven. And as it was written of old, all the earth mourneth; it is not like any other sorrow that falls upon the hearts of men; it is not a mere family affliction or a mere national sorrow; it is not like that mourning of old, when they mourned family and family apart, and their women apart; it is not like unto the mourning of the Israelites when for thirty days they wept when Aaron, the great priest, was taken away; it is not like the sorrow of the Israelites when for thirty days all Israel mourned on the plains of Moab for him the great one who had found his mysterious grave on the mountain summit; it is not a mere national grief as when the great King Josias died in Jerusalem, and all Judea and Jerusalem mourned for him; it is not like these because these were but partial griefs. The outer world knew nothing of the sorrows of the Israelites as they wept for the death of Aaron the high priest—the nations around rather rejoiced at than sympathized in the grief of the Israelites when they lamented for the great lawgiver. The enemies whom He had met at Magdala sent up shouts of joy while Jerusalem and Judea were weeping over the great King. But to-day sorrow has overspread the whole earth; a note of grief and lamentation comes forth from hundreds of millions of hearts; wherever the sun shines there he finds the Catholic Church, and everywhere afflicted, a universal sorrow, bounded only by the limits that circumscribe the whole world in which we live, ceasing only at the golden gates where that which for us is as a motive of our deep sorrow is, we believe and hope, the subject of a mighty joy. And why this universal sorrow? Because the Head of the Church has been taken away from us. And why this deep sorrow? Because it is the sorrow of children mourning over their father—the deepest form perhaps that human sorrow can take, for the sorrow of a son weeping over his father is not a mere passing sentiment, but it is a sorrow that springs out of the very depths of the mind, out of the hidden and innermost chambers of the soul—a sorrow that is grafted upon the memory recalling, so many tender traits of paternal care and love, and kindness. Even such is our sorrow to-day as we stand mute around our Mother who is here grieving while she stands by the death-bed of Pius IX. In truth, my dearly beloved brethren, the occasion requires us to consider the position, the office, and character of him who is dead, and we are brought face to face with something that is a great mystery—namely, the Papacy. The headship of the Catholic Church, whether we consider the Pope exercises, their extent, their greatness, or whether we consider the extent and the limits of his jurisdiction, I say his position is a most awful and mysterious one. What are the powers that the Head of the Catholic Church exercises? Oh, very

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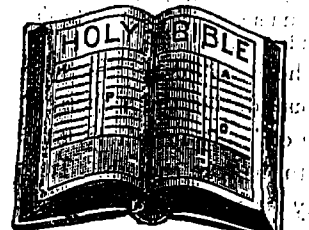
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(To be continued in our next)

(CONTINUED ON THIRD PAGE)

FATHER BURKE'S SERMON.

dearly beloved brethren, if we would know we must go back to that day when Christ said to Peter, "All power in Heaven and on this earth is given me, and even as the Father sent me so do I send you." We can only limit his powers by the eternal principles of Law, Justice, and Sanctity as they are in the mind of God, and in so far as they are reflected in the legislation and the action of man. We must not limit the powers that Christ the Omnipotent, who was unlimited in His power, conferred so largely and so mysteriously. Every ecclesiastical law is under the immediate power of the Pope of Rome. Every jurisdiction exercised in the Church is under the power of the Pope at Rome. There are divine institutions in this Church of God—the Episcopacy is a divine institution, so is the priesthood; but no bishop can grasp his crozier with legitimate jurisdiction—no priest can preach or stand upon the altar lawfully unless from Peter, from the Pope of Rome, and from the Pope comes that blessing of communion and that faculty of jurisdiction. Consider again the extent of this enormous power. It extends wherever the Church is to be found upon this earth—it is to be found active, living, and in full exercise wherever a Catholic man listens to the word wherever a Catholic altar is erected. Does this power stop here? Oh, no. Go out beyond this earth—pass the terrible portals of death—go down into the place of expiatory suffering—there the Pontiff's power is still in the full exercise of its mercy—there the hand of the Pope can touch the suffering souls—lift them out of their place of expiation—hasten their delivery, anticipate their joy, and send them—I was about to say—before their time into the presence of their God. Is his power limited by even those two words? No. Even in the Church triumphant the Head of the Church militant exercise his power. He sets upon the heads of the faithful servants of God that accidental but great addition to their glory which is the canonization in which he places them, and he fills Heaven with joy. With one word from his powerful lips he places on the heads of those wise men of the Church the aureola of their doctorship, and he gives the martyrs the additional glory of acknowledged homage on this earth. And now, dearly beloved, if you ask me what is the source, what is the origin of this vast power, so great in itself that we almost fail to realize how it can be centred in one man—so great in extent—say that the whole Christian world should submit to it, should accept and should obey it so joyfully—is one of the most astounding miracles of God in this world, and one of the strongest proofs that the Church is the bride and spouse of God. If you ask me the origin and cause of all this, I answer—if you wish to understand what the visible Head of the Church, the Pope, is—what he must be, what his functions and his office are, we must go back to consider the invisible Head of the Church, what He is in relation to His Church, what office he fulfills, what profits out of the infinite treasury of His greatness He pours out of His love for her as her head. And who is this Head? He who from all eternity was the very figure of that Father's substance and the splendour of His glory, He who came down from heaven incarnate of the Holy Ghost and of the Blessed Virgin Mary, but still remaining God, true God, infinite, omnipotent, and holy—living upon earth—the all-glorious and adorable Jesus Christ, He is the head of the Church, and as such He enters into special relation with her, for amongst the privileges, if I may use the word, conferred upon Him by the Incarnation, was this, that as Man He became the Head of the Church. We know that as man He inherited the eternal priesthood—that He was a priest as soon as Mary spoke the fiat, and God became man in her immaculate bosom. As man He was Head of the Church; and it is worthy of remark how often and how lovingly the Apostle puts Him before us in this particular office as Head of the Church. To the Ephesians he says the Father of Glory hath subjected all things beneath His feet, and He has made Him Head over all the Church. To the Colossians again He repeated the same word, "And now, dearly beloved, there are times and moments when this Headship really abiding, unfeeling though invisible, comes out more emphatically and distinctly before us, and especially such a moment as the present when the Church has lost her visible Head, and when Christ our Lord remains still the Head of the Church, so that this living body is not headless, for Christ is there. And what are these attributes that the Vicar of Christ as Head of the Church brings out especially? Principally they are four, as Head of the Church, Christ the Son of God is the Infallible Guide of the Church's teaching—preserving her in the truth—not permitting her to err in that teaching even by the slightest admixture of one iota of dogmatic error. "You shall know the truth," he said; "I am the truth, and I am with you all days, even to the consummation of the world." Dearly beloved brethren, when we consider that the purpose for which the Son of God instituted this Church was that man should be instructed in the truth—that truth, without which there is no faith, and which should be known to all men—it follows of necessity that the Church which was to be the one teacher of that truth, must be infallible—in capable of telling a lie, lest men might believe a lie concerning Him who is essential Truth. There is the first office of Christ as Head of His Church. The second office of the Lord as Head of the Church is that He is the wise, the prudent Guide of His Church in her government and in her administration. One of the popular errors of our day is to say that Christ is the God of truth indeed, and consequently that His Church cannot err, but that from time to time He allows this Church of His to do unwisdoms—to speak the truth at inopportune moments—to bring out some dogma or great truth or principle, and give it a prominence, when it would be wiser and more prudent, if not to compromise with error, at least for a time to hold back the stern prominent announcing of that which is true. But those who thus think or speak seem to forget that Christ our Lord not only as the God of truth keeps His Church in eternal truth in her teaching, but that also, as a God of infinite wisdom, He guides His Church in the ways of wisdom in her administration and in her government. Do we not find Jesus Christ instructing his Apostles, and saying to them "If they persecute you in this city fly to another," and again, "Whilst you are prudent as the serpent you must still be simple as the dove," and elsewhere laying down rules for their management and government? "When you are brought before kings and princes," He says, "do not think or meditate upon what things you shall say, for in that hour it will be given you what to say, for it is not you who speak but the Spirit of the Father, that speaketh in you." And, dearly beloved, the third office of the Saviour as Head of the Church is that He is the invincible strong defender and champion of His Church; that His omnipotent arm is for her like to a shield—"His truth and power shall surround you, as a shield," exclaims the psalmist—"thou shalt not be afraid of the things of the night." Terrible things of the night, terrible storms of persecution, terrible essays of all that this earth has of power and all that hell has of malice. Oh, my brethren, these terrible onslaughts may arise; there may be thick clouds over the sky, and the storm may lash the sea into fury; the angry waves may appear to the land, but He who is omnipotent is there, and it is the destiny the fate of the Church to thrive all persecution, for the strength of God is her defence. The fourth office the Son of God fulfills towards His Church is that of the true-hearted and faithful lover—for, as the apostle says—"God loved His Church"

And what proof did He give of His love for her? He never denied her the aid of His teaching and the guide of His wisdom. He never held back any grace, any favour. He lived for her and He died for her. He gave himself up for His Church. Behold then, the four great relations of the Invisible Head of the Church—the infallible guide in doctrine—infallible wisdom in government—omnipotence and power in defence—and love stronger even than death. But, dearly beloved, if this be the invisible Head of the Church, then these four attributes must belong to him, who represents Christ—who is the visible Head of the Church, for this Church was founded amongst men for men. It was to appeal to the senses of men—the word of faith to their ear, that by hearing should come their faith, which comes by the Word of God—the splendor of her ceremonial appeals to their eyes; every sense helped on by external action, external ritual; and therefore it was necessary that the invisible Head should be represented, and that Christ, who is the abiding invisible Head of the Church, should have His Vicar and Vicerey governing her before the eyes of man. And He called St. Peter, as we know, among His Apostles, and He conferred on him and upon his successor the sacred office of that headship in His Church, and all the powers that were necessary for it. All the faculties, without which it would not adequately exist—all the honour that belonged to it—all these were conferred upon Peter in the day when Christ, having put him to the test, said to him—"To thee beyond all others, to thee in its fullest and most special sense, do I give the keys of the Kingdom of Heaven. Feed My lambs, feed My sheep. Nay, more, for what I am to the Church thou shalt be as My Vicar and Vicerey. Fear not for that faith. I have prayed, and will live in thee. A thousand may fall at thy left hand and ten thousand at thy right hand, but thou shalt not waver, much less perish, and thou shalt confirm thy wavering brethren."—The traditions of Peter's powers, of Peter's office and of Peter's graces has passed on from Pope to Pope for nearly 2,000 years. The hands that received this great depository were some more, some less worthy of it, but the deposit itself was never violated; never did Pope speak to his Church in virtue of his office one word of falsehood; never did Pope refuse to defend the Church committed to him; never did Pope neglect the administration and government of that Church; and let us hope never was Pope found wanting in his love for the Church. But although that long and magnificent list brings before us the names of some of the greatest saints that God ever gave to His Church—brings before us historic names whom the world has even canonized with its own evanescent canonization of fame—even though the roll recall a Gregory the Great, and a Gregory perhaps still greater, the immortal Hildebrand, Boniface VIII., so magnificent in his triumph Pius V., so terrible in his prayer, who commanded the elements on that dreadful day at Lepanto, never perhaps in the annals of this Papacy has a name been written in brighter characters both as a man and as a Vicar of Christ, than the name that is inscribed over the catafalque in St. Peter's to-day—the name of Pius IX. Speaking of the Blessed Virgin, St. Bernardine of Siena tells us that whenever Almighty God raises any being to any particular office or dignity in His Church, and imposes upon him any specific responsibilities, God, in His mercy, always gives graces in proportion to the work which is to be borne, and truly, when we look upon the days of our century and recollect what is now history in the life of Pius the Ninth from his earliest day, we find a man to whom Almighty God had given graces to enable him to bear the mighty burden of the responsibilities and glories of the Papacy. He was born in 1792; the nobility of his birth, which was very noble, is but the least of the greatness and the beauties of his exalted life. He grew up from childhood into youth surrounded by the blessing of sweetness so that when he presented himself in 1818 to be ordained a priest he was found worthy of the priesthood, because he brought into the sanctuary of God a virgin heart unsoiled for service and virgin hands for consecration. He was distinguished in the schools as a theologian and canonist, but he was far more remarkable and distinguished for the tenderness of his piety, for the wonderful spirit of prayer which has been the secret, the soul of all his greatness, and for the gentleness and compassionate feelings of his heart. Of this he gave a proof immediately when he was ordained priest. His learning, the circumstances of his birth, his surroundings, all might have prompted in his young mind a career of office, of dignity, of nobility. What was the first act of Pius the Ninth? Upon being made priest, he went into an obscure street in Rome, he found there a large orphanage, but recently founded; he entered there, selected a little room for himself, and for seven years he remained teaching the orphans, providing for them, seeing to all their wants, and happy as their father. Behold how the career of this great priest began, and from what humble beginnings come such an uprising of glory. Who would have imagined that a heart that was satisfied with an orphan's love was destined one day to be dilated, and to take in the love of the whole Christian Church? Who would imagine that the mind cultured, highly trained as it was yet so unambitious as to be willing to expend itself on the government of a small institute of orphans, was destined one day to be what the mind of Pius the Ninth has been for the last 32 years—the light of the world, the consolation, the strength, and the glory of the universal Church of God? But he was not destined to remain in the quiet and prayerful calm of his orphanage; troublesome times were coming; the nations were fermenting and disturbing themselves; the spirit of irreligion was beginning to appear abroad; and the Sovereign Pontiff of the day, found it necessary to send a mission involving liberty and danger far away to the State of Chili, in South America. The moment the office of danger and labour, the thankless office that involved residence in an unhealthy climate, banishment from home and friends, an exile from his dear Italy, that he loved so well, cutting off any prospect, if he entertained any, of promotion or dignity, the moment this difficulty offered and he was called upon, he joyfully rose up, left his humble home, and went out upon that mission that was so heavy and dangerous, that actually before he reached it he was obliged, for the Church of God, to undergo imprisonment. Returning after two years, he was made Archbishop of Spoleto. The moment he reached his archiepiscopal see, what was the first thing that Pius the Ninth did? There, close to his archiepiscopal palace, that they might be under his eyes and hands, his first care was to build an orphanage. Five years later, translated to Imola, his first care again was to build two orphanages, and to erect what was then almost unknown in Italy, refuges for fallen sinners. Thus dearly beloved, the works of mercy multiplied under his hands, according as his faculties for being merciful increased. Arriving in Rome, he who was anxious to hide himself from all men, he who among the sons of Jesse seemed to be a very David, the least of the youngest of all, over him rested the Spirit of God, and pointed him out; and then began the pontificate of Pius the Ninth. That pontificate has closed to-day. A double record remains of it—the record that this world has taken of him; and that the Church militant has preserved; a record that may be read by future generations, and called history; the record which in the case of so many Pontiffs, who had gone before him, has been a strange and unequal mixture of a grain of truth and a bushel of calumnies; that history which loves to calumniate and find fault with them because they

are Popes. But there is another record for that Pontificate, which has gone forth, and it is that which the hand of the dying Pontiff brought with him to his judgment, and what he submitted to the all-seeing eyes of Jesus Christ, to stand or fall by the issue of it, to make it either his passport to heaven, or to make the condemnation of his own unworthiness. Which of these two records shall we take to-day in commemorating his Pontificate? I love the one, that is the one which the Pope took to God; I love it. It was my privilege to know something personally of him, for twelve years to live under the light almost of his presence, to behold him in the moment of supreme trial, as well as in moments of supreme glory, to behold him when kneeling before the altar of God, in the presence of Jesus Christ, he instantly, and apparently without an effort, fell into that wonderful abstraction of prayer, so that the very sight of him at prayer was a most vivid moment of him. Whilst I love the one I am not afraid of the other; the world has spoken as well as the Church of this man; the world has passed its sentence on him, and forth from the very bitterness of his enemies has come the unwilling testimony of the virtues and greatness of Pius the Ninth. Not a dissenting voice is heard, not a vice or a fault of the long catalogue of human weakness and errors have they been able to take and fix upon his ecclesiae, not a single day or act of that long and wonderful Pontificate are they able to bring up as a reproach upon his memory. Yes, it is the special and peculiar glory of this man that after the Pontificate, wonderful in its greatness and glory, over the earth has canonised him by the voice of human praise. For, in truth, he fulfilled in a remarkable manner the four great offices and duties which belonged to him as the Vicerey of the Invisible Head. He was guide of the Church's doctrine, fearless in the assertion of the truth, clear and emphatic in the definition of her Divine faith. His position as head of the Church, its well-known it was the understanding and the mind of the Church since the day that the Council of Jerusalem heard Peter and acquiesced in his decisions, since the day that the Fathers of Ephesus cried out, "Peter has spoken, the cause is finished, Christ has spoken in Peter," the mind of Christ ever apprehended, the action of the Church was ever governed by the great principle that her visible Head was her infallible guide, the only infallible witness to the Church's truth, the only infallible guardian of the deposit of her faith, and that all men might err, even the holiest and the best, but that the Pope of Rome cannot err when he imposes his word upon the Church *ex cathedra*, as her visible Head on earth. Oh, how he loved the Church! His heart was weighed with age; many a winter and stormy year had passed over his venerable head; his heart, so loving, was bruised and broken by ten thousand acts of ingratitude; his strong, natural sense of right was outraged by ten thousand forms of national as well as individual treason and falsehood. What sustained him—what made him pass beyond the mystic years of Peter, the first Pope that ever crossed the sacred boundary? What sustained him during the seven years of his enforced imprisonment in the Vatican? What upheld him amid so many terrors? The same principle that enabled the Son of God to outlive the hours of agony on the Cross—the same principle that enabled Mary to stand, and, without dying, to witness the awful agony of her Son. Every other passion, every other influence, every other power, all fades away before death. At the sight of death the ambitious man abandons the designs of his soul for ever. At the sight of death the successful man forgets his honours. At the sight of death the victor, ever flushed with triumph, weeps when he beholds through how many waves of destruction he has waded on to glory. There is but one sentiment, one feeling, which the Holy Ghost declares to be as strong as death, and that feeling was love, it was his love for the Church that fed his great heart, that was the consolation of his mind when every other consolation was gone, that enabled him to spend seven years of such trial that the very fact of his outliving them so long made him the wonder of friends and enemies alike. And when he was dying, and the very agonies of death were upon him, forth from his dying lips came the words to the Cardinals a round him, "Guard the Church that I love." Now he is gone. On earth he did not witness much of the Church's glory. Other Pontiffs lived in different ages, and they saw the triumphs of the Church, sometimes in one country, sometimes in another. Pius the Ninth saw not its triumph anywhere; every hand was raised against him; every Government had turned upon him; every element of the so-called progress of our day considered that it could not establish itself even as a scientific principle until it first denied his position. And he passed away in the midst of these sorrows, but oh, dearly beloved, what must have been his joy, as we hope and believe that joy is already his, when he beheld the glories of the Church Triumphant, when he saw there all that he had already seen, exalted though he was, dimly as through the glass of faith, on earth! Oh, what has his joy when every class of saint come forth to greet the great Pope! The martyr of Japan and Holland, whom he had canonized, rose up to meet him. St. Mary Alacoque, the victim of love in the Sacred Heart, rose up and headed the Holy Virgins, for he had beatified her; St. Francis de Sales, and St. Alphonsus Liguori, who had received at his hands who was approaching heaven's gates, the bright aureole of their doctorship—they rose up to meet him. Mary, his Queen and Mother, met him who had proclaimed her glorious title of the Immaculate Conception. Peter and his glorious following of Crowned Pontiffs came to meet him, every element of incidental glory Heaven could administer seems to have been waiting him, and in the Sacred Heart of Jesus, the devotion to which he had awakened in every land, he found the essential glory of the beatific vision of the Lord. This we hope, this we believe, and looking back upon that glorious life, we have every reason to be confident that he, who was a father on earth, now enjoys endless glory with the Father in heaven. The Church's sorrow, dearly beloved, must soon change to joy—the Church cannot remain long without her visible head; she never remained for an instant without her invisible head; the Church's councils of the world will assemble in the halls of the most venerable palace on earth, the Vatican. And there—there amongst those who will have to decide the solemn and the grand questions, there will I turn to the Irish race and this poor down-trodden people, there will they find a voice, for, for the first time in any Papal conclave does history record, an Irish cardinal goes out from Ireland to take a part in its decisions and have a voice in the election of a Sovereign Pontiff. This also did he do from the same love that prompted him to empty his already scanty treasury that the people of Ireland, famine-stricken might be relieved and fed in their misery; this also did he do as a crown and testimony of love that he gave to his people, for one of his latest utterances when he was approaching his end was his answer to the Irish deputation when he said—"In all my afflictions Ireland has been always faithful to me, and has never deserted me." Oh, father, wherever thy spirit is this day, whether, as we hope and believe, shining in the bright light of God, or, perhaps, expiating by a brief purgatory some little spot or stain that may be upon thy soul, that suffered so much—wherever thou art, Pius the Ninth, the heart of Ireland follows thee to-day in grief and in mourning, and that Ireland, which was so faithful to thee and all thy predecessors before thee will await in joy the appearance of thy successor, and bow down in love at his feet!

ARCHBISHOPS OF SCOTLAND.

Up to the year 1468 there was no Archbishop in Scotland which had till then been always immediately subject to the Holy See. This was considered a special privilege by the Scottish Bishops, and the introduction of an Archbishop was opposed by them. In Abernethy's *Marital Achievements*, or History of Scotland, published in 1711—15, vol. I, p. 434, he says: King Alexander II, to put the matter out of all doubt, applied to Pope Honorius III, who renewed the Bull of Clement III, and declared that the Church in Scotland is, and ever was, an Immediate Daughter of the Holy See, and subject to none but the Pope. The same Pope by another Bull, still extant in the Chartulary of Aberdeen, empowers and commands the Bishops of Scotland to hold Synods, and elect a President in the place of a Metropolitan Archbishop. Accordingly such were held, and it appears by the Canons of some of them, still extant, that the Scottish Church was as well regulated as any in Europe. Why a Primate was not appointed I cannot tell, nor do I see any reason for this omission, except that the Church in Scotland gloried, it seems, in being called in all Papal Bulls, "The Immediate Daughter of Rome" (vol. II, p. 414). James Graham, Bishop of St. Andrew's, went to Rome, and returned to Scotland with a Bull granted by the Pope in 1468, by which St. Andrew's became an Archbishopric and Primate of Scotland. Passing over remarks about the claim of the "Archbishop of York, which he opposes by the declarations of Clement III, Celestine III, Innocent III, and Honorius III, that the Church in Scotland should remain, as she had ever been, the Immediate Daughter of the Church of Rome, subject to none but themselves and their successors," our author continues: "This is the true reason why none of the Bishops of Scotland did till now aspire to that dignity, which no doubt they might have introduced at any time but they were so far from being desirous of it that they considered it an innovation derogatory to their Sees; so much so that when the decree of the Pope in favor of Archbishop Graham was intimated to them, they opposed it both at home and abroad, and would neither call nor own the Archbishop to be such. The Bishops sent agents to Rome with letters containing such charges against him that at last the Pope condemned him, and William Schever, Archdeacon of St. Andrew's was appointed in his place, to which the Bishops cheerfully submitted." The Archbishopric of Glasgow was created in favor of Bishop Blackadder—1486-1508—probably not without a growl from St. Andrew's, and thus we see two Archbishoprics established within twenty-five years, where no such dignity was known before. The archives, &c. of Glasgow were carried to Paris by Archbishop Beaton, and what have survived revolutions and accidents are supposed to be at Blair College or in the custody of the Bishops. The interest Scotch Catholics naturally feel in the restoration of their ancient Hierarchy may induce those who have access to the ancient records we may still possess to afford us some further historical information.

CATHOLIC NEWS.

MARSHAL McMAHON has ordered two months mourning on the occasion of the Pope. ONLY THREE POPES died at a more advanced age than Pius IX. did: John XII., 90; Clement XII., 92; and Gregory IX., who was 100 years old. The oldest Catholic prelate since the death of Pope Pius IX., is Monseigneur Feron, bishop of Clermont. He has been forty-five years in the Episcopacy. The Catholic Library at Warsaw, consisting of 50,000 volumes is to be removed to the Catholic Seminary at St. Petersburg. The collection embraces many works in the Polish language of inestimable value. WE LEARN THAT ONE of the latest acts of the deceased Pope was to raise the Very Rev. Dr. Russell, President of Maynooth College, to the highest rank of the Roman Prelacy, as "Cameriere Segreto Sarranumitorio." The fact has been communicated, through the Bishop of Down and Connor, by the Magliordomo. We need hardly say that the honor could not have been more worthily bestowed than upon its distinguished recipient. THE CATHOLICS of New York have fifty churches, the monetary value of which is two and a half million pounds sterling. Most of this money has been subscribed within a quarter of a century, and the greater part has been subscribed by the poor, hard working class. Besides, there is a list of convents, colleges, schools, asylums, and hospitals, not included in the returns, but representing, at the lowest calculation, another million. Can men wonder, with such facts before their eyes, that the Church is the most vital power of our time? If the Irish emigrants are not the best customers of the savings banks, they at all events appropriate a reasonable proportion of their earnings to their religion and the loved ones at home. MISSIONARY WORK IN AFRICA.—In 1848, the first Catholic missionary in Gambia, on the west coast of Africa, landed at Bathurst. He found but a single Catholic there. Since then, through almost incredible hardships and labors, and at a cost of many devoted lives, one-fourth of the whole population have been converted to the true faith. The people are mostly very poor, and can lend but little aid to the missionaries, who are supported by the Society for the Propagation of the Faith. The nuns of the Congregation of the Immaculate Conception are efficiently co-operating with the missionary fathers in their work of zeal. The Rev. Mother Augustine, of the Sisters of the Immaculate Conception, who has laboured in Africa for the last twenty-two years, is now visiting England, under the authority of her bishop, for the purpose of collecting alms in aid of the mission. LORD LYTTON and THE JESUITS.—One day in December last the Vicerey of India, Lord Lytton, accompanied by Lady Lytton, presided at the distribution of prizes at the College of the Jesuit Fathers, at Calcutta, a number of persons of distinction, both Hindu and European, being present on the occasion. The Vicerey distributed the prizes, two of which—those for good conduct—had most generously been given by his Excellency himself to the College. An address was presented and read to him by one of the senior students, and the noble visitor replied in a short speech, which was a model of good sense and good taste. We exact a few lines, which are of interest, as showing the sentiments of her Majesty's representative in the Government of her vast Indian Empire. Speaking of intellectual culture, Lord Lytton said to his youthful auditors;—"No doubt reason is a power, and like all other powers, has its flatterers and its toadies. Religion and morality are the best friends of reason; and on the other hand, its worst enemies are those who would persuade it that it has nothing to do with this twofold authority, and may with impunity set itself free from their influence over it. You have no doubt read something of the history of France; you will therefore remember that it was in one of its fits of unreason that the French nation raised reason to the rank of a goddess, and worshipped it as such. But no sooner was reason proclaimed a goddess than reason went mad; and having made its worshippers fit subjects for a mad-house, it then sent them to the slaughter-house." CATHOLICS IN URUGUAY.—Editor of *The Pilot*.—It is gratifying to note that in every city and country village of America, where a Catholic Church exists, honors have been paid to the memory of Pius IX., by his faithful children. In Salt Lake City, the centre

of Mormonism, where a few years ago no Church existed, and but few Catholics resided, a Solemn Requiem Mass was celebrated on Sunday, the 24th ult., which for pomp and grandeur could scarcely be exceeded. The whole interior of the church was draped in rich and costly mourning. A catafalque was erected at the entrance into the sanctuary, with a picture of the Pope placed at its head. Over the picture hung an arch containing wreaths of fragrant flowers, with the words "Pio Nono" emblazoned by a half dozen lights, all of which were most artistically arranged by the Sisters of the Holy Cross. Long before the services commenced the church was densely crowded by loving and curious admirers. Immediately after the Parochial Mass, the Requiem Mass was begun, Rev. L. Scanlon, celebrant, assisted by Revs. L. Bulotzer, and D. Kiely, as Deacon and Sub-Deacon, respectively. On either side of the altar were four altar boys with costumes suitable for the occasion. Mozart's Mass was sung by a full and well-trained choir. After the Mass Father Scanlon preached an eloquent and logical sermon, on the Paschy, proving from reason its necessity, and from Holy Writ its Divine origin. In conclusion he referred to the late occupant of the Papal Chair, the illustrious Pio Nono, whose memory was then honored. He delineated those virtues which shone forth so conspicuously in his whole life and merited for him the applause of the whole American press: even those who were opposed to the cause of which he was the faithful head for 32 years were so charmed with his life, as to breathe blessings over his hallowed grave. After the Absolution a hymn composed and set to music in honor of the memory of Pius IX. by Miss D. Veto was sung in grand style by the gifted chorists. During the whole service which lasted over two hours everything was solemn and orderly. The congregation, many of whom had never before witnessed Catholic services went to their homes deeply impressed with what they had seen and heard.

IRISH NEWS.

THE COUNCIL for the preservation of the Irish language is progressing favorably. THE LAST REPORT of the Council of the Edenderry Home Rule Club is not of a very cheering character. A few weeks since, it will be remembered, the council took the laudable step of directing its secretary to ask the co-operation of the Catholic clergymen of the King's County in holding a meeting to select a candidate to be put forward on the national platform at the next election in place of Sergeant Sherlock. The secretary duly complied with the order he received, but on Sunday he had received only three replies to his circular, and two of those were decidedly hostile to the holding of the projected meeting. This circumstance is not encouraging. THE MOST REV. DR. McEVILLY.—We are informed that the Brief appointing this distinguished Prelate Coadjutor to the illustrious and venerated Archbishop of Tuam, *cum jure futuræ successione*, has reached this country. The life of the prelate has been so long before the Irish public as the fearless asserter of everything appertaining to country and religion that we should regard it as an idle waste of time to dwell on his well-known merits. We have no doubt that in his future career, his moderation and kindness of disposition, combined with becoming firmness, will be such as have already won for him golden opinions, and secured the love and respect of all, lay and clerical, in the dioceses confined to his pastoral charge for a lengthened period of years.—*Freeman*. MR. JAMES LOWTHER—Mr. Jimmy Lowther, as he is familiarly known in the House of Commons—is to be our Chief Secretary, in place of Sir M. H. Beach, removed to the Colonial Office. Well qualified as Sir M. H. Beach was to govern Ireland, he seems to have been infinitely less fit for the post than "Jimmy." The latter, it appears, knows nothing whatever of Ireland and is not very apt to learn. The reference to Poland in his recent speech in the House of Commons on the Eastern question has brought to Mr. A. M. Sullivan a very gratifying expression of thanks from the Polish exiles in England, and in reply, Mr. Sullivan, as one of the National representatives of Ireland, has expressed once more his warm sympathy with the cause of Poland's freedom. IRELAND IN DAYS GONE BY.—From the seventh to the tenth century Ireland was the centre of learning. The great Alfred of England was a student at one of the famous Irish seminaries, along with other royal and noble youths, and there formed a life long friendship with the famous Adamnan, who was often afterwards a welcome visitor at the Court of King Alfred. Other eminent Irishmen are known to history as the teachers and evangelizers of Europe. Alcuin, the Irish monk, became the friend and secretary of Charlemagne, and founded at Aix-la-Chapelle, the first grammar school in the Imperial dominions. And the celebrated Clemens and Albinus, two Irishmen, of distinguished learning and ability, aided the emperor not only in educating the people, but also to found a school for the nobles within his own palace. THE DUBLIN CORPORATION has added its voice to the call now raised by the Irish municipal bodies for the release of the remaining political prisoners. At the meeting of the Corporation on Saturday last, Mr. Dawson, a Catholic and a Home Ruler, moved, and Sir John Barrington, a Protestant and a Tory, seconded, a resolution in favour of an amnesty, and after some discussion, the resolution was adopted without even the semblance of opposition. An analogous expression of opinion in England or an English question would be certainly effectual for its object; but things are managed differently by the British Government when it is the wishes of Ireland that are concerned. To judge from the accounts which we publish in another column of the condition of two of the prisoners, one thing is certain—they must be immediately released, if they are not to become insane. SIR CHARLES DUFFY and "THE BELFAST MAN."—The following letter (says the *Ulster Examiner*) from Sir Charles Gavan Duffy has been received by the secretaries of the committee for publication of the works of Francis Davis. "The Belfast Man"—Parliament House, Melbourne, Dec. 20, 1877. GENTLEMEN—I shall be very happy to become a subscriber to the collected poems of Francis Davis. I enclose a couple of pounds. Pray send me as many copies as the sum will pay for and prepay to Australia, where I shall distribute them among men who will know how to relish them. It is a quarter of a century since I saw Mr. Davis last, but I have a vivid remembrance of the simplicity of his spirit.—Believe me to be, gentlemen, very faithfully yours, C. GAVAN DUFFY. THE REMAINING FENIAN CONVICTS.—It is expected that several Home Rule members of Parliament contemplate the presentation of a petition to the Crown for the discharge of the eight remaining prisoners. We append the names of the prisoners and indicate their respective offences. Though it will be seen that the crimes actually perpetrated involved the loss of life and other serious consequences, still it is not improbable that the Government may ultimately remit a part of the unfulfilled sentences on these men, whose discharge could not possibly cause any national peril. On these grounds we are sure thousands of Irish Conservatives would heartily and thoroughly complete amnesty with a feeling of relief, as they must deplore the agitations which are got up from time to time which only tend to foster a spirit of discontent in the country.—*King's County Chronicle*, (Conservative paper).

The True Witness

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MONTREAL, WEDNESDAY, MARCH 13

CALENDAR—MARCH, 1878.

WEDNESDAY, 13—The Forty Martyrs of Sebaste (March 10). Ember Day.

THURSDAY, 14—Feria. Six Thousand French under Lauzanne, entered Kinsale, 1689.

FRIDAY, 15—The Holy Crown of Thorns. Ember Day.

The American army of the Revolution, disbanded at Newburg, N. Y., 1783, Maine admitted into the Union, 1820.

SATURDAY, 16—Ember Day. Military Academy founded at West Point on the Hudson River, 1892.

SUNDAY, 17—SECOND SUNDAY IN LENT. ST. PATRICK'S DAY. St. Patrick died, 464.

MONDAY, 18—St. Gabriel, Archangel. King John granted a charter to Dublin, 1207.

TUESDAY, 19—St. Joseph, Confessor, Spouse of the Blessed Virgin Mary, and Patron of the Universal Church. Monster: Repeal Meeting at Trim, 1843.

THE VOLUNTEERS.

ST. JEAN BAPTISTE VILLAGE INFANTRY COMPANY.

CHURCH PARADE.

The members of the above Company will assemble at same place, on Sunday morning 17th inst., at 8.45 sharp, for the usual monthly Church Parade.

All English speaking Catholic Volunteers who receive permission from their commanding officers are invited. Colonel Bond, has, we are informed, given permission to the Catholics in his corps to attend.

The fife and drum band of the Company will attend.

M. W. KIRWAN, Captain Commanding.

REVIEWS.

We hold over a number of Reviews for next week.

ST. PATRICK'S, MONTREAL.

On next Sunday evening a series of Lenten lectures will be commenced in St. Patrick's, Montreal. The lectures will, we believe, be principally upon "THE PROGRESS OF THE CHURCH."

"VETERAN."

Some one styling himself "Veteran" has attacked the Captain of St. Jean Baptiste Company in the Witness. Who is "Veteran"? What is "Veteran"? What is he a "Veteran" in? No one knows, and he is evidently ashamed of himself or he would write above his name. Of one thing we may be assured, that he is a "Veteran" in cowardice, or he would not assail his antagonists under the cover of a *nom de plume*, nor is it honourable journalism of the Witness to publish his letters at all.

THE "INFORMER" DISCOVERED.

The "Informers" of this world when they pass into the next are, it is said, placed where they can "behold heaven yet feel hell." To such a doom we, however, would not wish to consign even an informer. Last week we said that whoever could suspect the men of St. Jean Baptiste Infantry Company of harbouring unmanly feelings towards any class of their fellow-citizens should have hearts framed for falsehood; and this week we find that we were not much astray. We have found out who the piteous informer about the Company is, and when his name is known, the public will once more smile at his bigotry and his folly. At present, however, we shall not give his name. Pending the official investigation which has been demanded, we shall be silent.

"PROTESTANTS AND CATHOLICS."

We regret to notice that some people appear to think that the riots which are now every day disgracing Montreal, are fights between Protestants and Catholics. It would be mischievous and unreasonable to think so, for they are no such thing. Protestants and Catholics who would enter into street brawls because they differ from each other in belief, would furnish illustrations of irreligious frenzy and fanaticism, and not of Christian tolerance. There can be no such thing as "hating each other for the love of God," and men who quarrel with their neighbour because of difference in belief, must be either unreasonable fanatics or irresponsible fools. Men are never converted by the bludgeon, and every Irish Catholic is a living exemplification of this truth. There are, unfortunately, too many reasons to enable us to understand Catholic dread of Orange ascendancy, but to Protestants, fair-minded and conscientious Protestants, Catholics have had many reasons to look to them for the impartial administration

of justice and fair-play. Catholics have no quarrel with their Protestant friends, or if there are a few madmen who disgrace the Church by blasphemously saying that they have such a quarrel, the Protestants may be assured that those men are repudiated by every Catholic authority in the land. We can discuss our differences without breaking each other's heads. Where Orangeism is rampant, we believe there never can be peace, but let no one fancy that Catholics regard Protestantism and Orangeism as synonymous. It would be an evil day for us all if we had any reason for doing so.

GETTING HOT.

John Gunning—or as he is known because of his step-father's name—John Gunning Bell—was walking along Papineau Square, on Sunday night between 8 and 9 o'clock. He was walking quietly along, not noticing anybody and had no reason to apprehend an assault. A car passed him, from which the strains of "The day we celebrate" greeted his ear. Then a stone was thrown at the car by one of a crowd who were until then quietly following him, and Gunning knew that he was followed by Orangemen. He was alone and there were 10 or 12 in the crowd who followed him. He turned around to look at the crowd when he saw "the flash of the fire" and "he was hit on the left side with a bullet which is now in his back." The man who shot him "was only three feet" off. "Immediately" after he was hit other shots were fired at him, to the number of two, certainly. After he was shot a man in the crowd "stepped out" and hit him "on the head with a stick or piece of iron." However Gunning is a powerful man and he kept on his feet until some kind hearted man came to his rescue. He was brought to the hospital where at present he lies in a precarious condition. There was a good deal of excitement in Montreal on Monday morning in consequence of this outrage, and Catholics began to ask themselves—what next? Here was a cold blooded attempt at assassination in the public thoroughfare, and that too for no reason but that the intended victim was a Catholic. In the Hackett shooting affair—Hackett drew his revolver first and fired, not one but two or three times, before a shot was returned. Hackett would have been beaten, badly perhaps, but no Catholic would think of killing him in cold blood. It was a shooting affair, but it certainly was not premeditated murder. But here is a young man, walking quietly along the streets, suddenly fired at and struck by a deadly weapon, and for no reason but because he is a "Papist." This is a dangerous game to play in Montreal. It would be imprudent and vicious in any place, but it becomes dangerous here. It is tempting Catholic forbearance too far. We can understand street fights in which both parties may be more or less to blame, but when cold-blooded and attempted assassination such as this attack upon Gunning is attempted the affair assumes a graver aspect. Heretofore we knew that orangemen were bad, with a bad history, and with a bad purpose, but that they could coolly and deliberately attempt to assassinate the Catholics we could scarcely believe. But this last outrage has undeceived us. We hope, however, that all good Catholics will control their passions, and remember the wholesome saying of O'Connell: "He who commits a crime gives strength to the enemy."

LAST NIGHT

another cold-blooded attempt at assassination took place last night. David Carry, a Catholic, was going home when he was shot by some men who were evidently waiting for him. This looks like a broad-cast conspiracy upon all our lives. It looks as if orange ruffians were sworn to assassinate. If so, it is in keeping with their history. It is work such as this that drove the Catholics of the North of Ireland to desperate measures, and unless this work is stopped it will for a certainty have the same effect here. At present orange ruffianism is rampant, and we hope it may not tempt the Catholics of this city to retaliate. Forbearance has its limits, God grant that those limits are not already reached. We are no advocates for a craven front towards the ruffian crew, but we ask our Catholic friends to remember, that public sympathy is with them and we urge them to restrain their indignation for awhile.

ORANGEISM.

Day by day orangeism is assuming a graver aspect. The time is fast approaching when thoughtful men must ask themselves where all the broil and hatreds which this institution causes, are to end. The revolver is becoming a play toy and is handled and used with as much complacency as a Thug strangles a victim in his native jungle. Hate, fierce and determined, is assuming control over rival combatants, and religion is outraged by irreligious men who dare speak in its holy name. One of the most singular characteristics of the orange institution is that while pretending to

be somewhat religious in its aims, yet it is composed of men who scarcely ever enter a church from one end of the year to the other. They "duly celebrate" the 12th of July by attending service, perhaps, but that one peace offering to God is, in nine cases out of ten, the only time they ever enter the precincts of a house erected to God's glory. Another singular feature in the order is that while it amusingly assumes to speak in the name of "Civil and Religious Liberty" yet since its formation it has consistently opposed every measure that was ever framed by which "Civil and Religious Liberty" were likely to be obtained for all classes and for all creeds. And what it has been, it is, and what it is, we fear it will remain. "No Surrender" is its motto, and "No Surrender" will be written upon its tomb. Orangeism has been a curse and a disgrace to Ireland, and we fear it will become a curse and a disgrace to Canada. It cannot be otherwise. Constituted of ignorant fanatics, who, lacking nothing of the bravery of the land in which it unhappily originated, it is combative with a vengeance. Like the trusty Toledo blade of which Buttler sings, orangeism would

"Eat into itself for lack Of somebody to hew and hack."

This is its history, and it is not an edifying one. Like a brawling bully it bestrides the thoroughfares and vaunts and boasts and threatens until good citizens grow disgusted at the sickening spectacle. Respectable men avoid it, and from the gutters alone it receives its nutriment and its raiment. A few politicians indeed may use it for political purposes, and some of them may even believe in its mission, but most of them must loathe the vicious thing the while. It is, too, a remarkable thing that in the North of Ireland, orangeism is day by day losing ground, and that while the Catholics are increasing, orangeism, like a noxious vapour, is evaporating from the land. It has failed in its mission of staying the tide of Catholic progress and civil liberty, and it stands confessed, a delusion and a snare. It was framed to destroy Catholicism and it is not likely to succeed. We have often said that such was its object and its only object, and it is by no means a difficult thing to prove. From their own mouths we condemn them, and from their own organs establish that "Civil and Religious Liberty" is one of the last things they would wish to see perpetuated where Catholics are concerned. We have now before us two of their papers—one the *Sentinel* of Toronto, and the other the *Orangeman* of Sydney, New South Wales. The *Sentinel* dates from the 7th inst., the *Orangeman* from Dec. 15. In its first leader the *Sentinel* ridicules the idea of "Romish representation" and says that Roman Catholics in this country, which amounts to nearly one-half of the whole, should have no representation whatever in the assemblies which frame the laws of the land. We are all aware that this policy has been carried out in Great Britain where 2,000,000 of Catholics are without a representative in the Imperial Parliament. This is precisely what the *Sentinel* would like to see in Canada. Here is what it says:—

The fever of Rome's representatives we have in our Legislative halls the better not only for Protestants but for Romanists. We would be very sorry, to deprive any class of men of their just rights; but all the past history of Romanism in free countries leads us to the conclusion that the only safety to free institutions is in keeping Romish influence at as low an ebb as possible.

This is frank of the *Sentinel*, and as it professes, in the same leader, to "speak the sentiments of the orange institutions" we may accept it as a fair index of orange opinion towards the church, for the destruction of which the order was formed, and for which object it appears it is still labouring. But not only does it incite to tyranny and evil deeds, but orangeism causes social demoralization with startling effect. Young men who might remain good Protestants and continue their career with credit to themselves, and with benefit to their fellow-citizens are ruined and debauched by contact with their vicious association. In illustration of this we publish the following letter which appeared in the *Witness* of last week:—

ORANGE YOUNG BRITONS.

(To the Editor of the Witness.)

Sir,—I have often wondered what necessity there was for the existence of such an organization, and, judging only from its outward results, have felt that it would have been as well had it never been created. A few Sunday evenings ago I met a young man somewhat intoxicated, who called me by name. Not recognizing him at first, he said his name was —, when I at once recalled him as a lad whom I had known in a prominent Sunday school in this city. He expressed a wish that he were dead, rather than continue such a miserable life. He displayed a "five-shooter," which I thought best to take possession of, in the meantime I understood to see him home, and on the way asked him some questions about the society of which he was proud to be a member. "Their object," he said, "was to uphold the Protestant religion." On enquiring further as to what the Protestant religion was, he frankly confessed that he did not know. I fear, Mr. Editor, that there are a good many in this organization who, like this young man, do not know what the Protestant religion, which they profess to uphold is. My belief is that it does not require any Orange Young Britons, or other society having a form of godliness, but denying the power thereof, to uphold its doctrines. What it does require, however, is that those who profess to be followers of Christ should walk up to their profession, and display the mind and spirit that was in Christ

I learned from this young man's mother that he was a steady, industrious lad until he joined this Society, and since then he had on different occasions come home somewhat intoxicated. I do not mean to say that all their members are given to drinking, but I would suggest that the leaders set the example of temperance, and use their influence in its behalf, and would recommend for their study Prov. 23: 31-32. The evil results which flow from a company of young men carrying about firearms is painfully set before your readers almost every week.

PROTESTANT.

There is a significance in this letter which Protestants might well give consideration to, and which if studied with the deliberation it demands, might induce the guardians of Protestant youths to protect their charges from coming into contact with the debasing influences of the orange order. But as it is here, so it is, wherever it has secured a local habitation. Of this "The Orangemen" of Sydney provides us with a few illustrations. Like its confrere of Toronto, *The Orangeman* is easily duped where Catholics are concerned. It will believe any story so long as it assails the Church. Just fancy a journal—even an orange journal writing about Chiniquy thus:

The last mail brought us a fraternal communication from the great Canadian Reformer, 'Father Chiniquy,' whose praise is in all the Protestant Churches. And as the letter carries public interest, we have much pleasure in publishing it. Protestants and Orangemen will therefrom learn that Father Chiniquy joined the Institution about two years ago, but for many years he has been doing "a great work" among Romanists, hundreds and thousands of whom, through his instrumentalities, have been delivered from 'the fatal errors' of the Church of Rome and brought into 'the glorious liberty of the Sons of God.' Our esteemed Brother deserves the fraternal gratitude, esteem, and affection of every genuine Protestant.

The "great Canadian Reformer whose praise is in all the Protestant Churches" This is the severest piece of sarcasm we ever read. It is satire in disguise. The "great Canadian Reformer." Even orangemen should be ashamed to admit this unfortunate and miserable debaucher into their order. And yet we learn that his "praise is in all the Protestant churches." What say you my lord bishop of Montreal? What say you Rev. Mr. Carmichael, Rev. Dean Bond, Rev. Mr. Woods, Rev. Mr. Dumoulin, and all ye honest and fair minded Protestants to this implication? We believe that respectable Protestants despise the creature as much as Catholics do, but Australia is a long way from Montreal, and dupes may be found there who believe it all. In his letter Chiniquy appeals for "pecuniary" help. It is quite natural that he should do so; he must live, so he carries on the game of deceit into far off Australia. Of his letter "The Orangemen" further says:

In our columns this month, our friends will find a letter specially addressed to Rev. Dr. Beg by the well-known Father Chiniquy, of Canada, who was once a Priest of the Church of Rome; but who has been a Protestant Minister for the last 20 years, and who joined "The Institution" two years ago. Our "Father" and "Brother Beloved" has been abundantly instrumental in bringing many of the sons and daughters of Rome to the feet of the only Mediator between God and man. His "hall" is crowded with Romish inquirers from eight o'clock in the morning till 10 o'clock at night, seeking the way of salvation, through "the blood of the Lamb of God," and not through Romish "penances," "confessions," "genuflections," or "indulgences." Father Chiniquy "wants funds" to carry on his "great work," and Lodges and Brethren will do well to help him. We will gladly receive "donations," and transmit them to one of the greatest Reformers of the day.

After the *Court* pamphlet this is news for the people of Montreal. But it is useless to continue, and yet it is amusing to see how people are duped because they hate Catholics, and how lies like serpents fangs, open the sources for poison and death.

LENT—ASH-WEDNESDAY.

Lent is the name applied to the forty days' fast instituted by the Church as an atonement for the sins committed during the rest of the year, and as a preparation for the worthy celebration of Easter, when being renewed in spirit, we shall rise, as did our Divine Lord, to a holier, higher and better life.

Lent was undoubtedly an institution of the Apostles, and we know that it was observed by the early Christians, as the writings of St. Basil, St. Augustine and Origen abundantly prove. St. Jerome, who lived in the 4th century, says in one of his epistles: "We fast by apostolic tradition, and the whole world agrees with us in the observance."

The word Lent in most languages signifies forty. It is easy to understand why this period of penance consists of forty days. Our Blessed Saviour fasted forty days and forty nights in the desert, and it was but natural that this number, which He had consecrated by His own fast, should be preferred. But besides this there is a deep mystical signification in the number forty, which as St. Jerome observes denotes punishment and affliction. The Deluge, which all but obliterated the human race, lasted forty days and forty nights. Before they were permitted to enter the Promised Land, the Hebrew people wandered forty years in the desert. God commanded the Prophet Ezekiel to lie forty days on his right side as a figure of the siege, which was to bring destruction to Jerusalem: "Moses before going up to commune with God on Mount Sinai prepared himself by a fast of forty days; and

Elias, who conversed with God on Mount Horeb, did the same.

Anciently, the Lenten fast was observed with the greatest rigor, but now a days, be it said with shame, the number of those who observe this fast strictly, even in its present mild form, is comparatively small. We hear of wholesale dispensations, and those who are not dispensed by proper authority, dispense themselves. How easy it is to find excuse for not doing what is irksome! You hear people say, "Fasting always gives me a headache; it interferes with my occupation; it weakens the stomach," and so on. The burden of their lamentations is simply this; "We feel it." And that is just what it is for. The very object of penance is to make these bodies of sin suffer. And have we no need of penance? Are we more holy than David? Is our conversion more solid than was St. Paul's? And yet, he wrote to the Corinthians; "I chastise my body, and bring it into subjection; lest, perhaps, when I have preached to others, I myself should become reprobate." "Be not without fear about sin forgiven," says the inspired writer, "and add not sin upon sin." Well may we cry out with the Psalmist: "The sins of my youth and my ignorances do not remember. From my secret sins, O Lord deliver me, and from the sins of others spare Thy servant. Pierce Thou my flesh with Thy fear, for I am afraid of Thy judgments."

The first day of Lent always falls on Wednesday, and takes its name of Ash Wednesday, from the impressive ceremony performed on that day. When our first parents transgressed the Law of God, the punishment which quickly followed was a sentence of death. God forgave the sin, but imposed a lifelong penance of which death was to be the accomplishment. This was the form of the Divine sentence: "Dust thou art, and into dust thou shalt return." Ashes are therefore a memento of death and an emblem of penance. When the thunderbolt of God's vengeance was about to fall on the unhappy city of Nineve, the voice of the Prophet Jonas gave warning: "Yet forty days and Nineve shall be destroyed." The Ninivites did penance in sackcloth and ashes and God was appeased. The destroying angel sheathed his sword and the destruction of Nineve was averted.

The solemn rite which ushers in Ash Wednesday the penitential season of Lent, begins with the blessing ashes. For this purpose four beautiful prayers are employed. One of these, which contains touching and eloquent appeals to the Divine mercy, runs as follows: "O God, who desirest the conversion, and not the death of sinners, graciously consider the weakness of human nature, and mercifully vouchsafe to bless these ashes, which we design to receive on our heads, in token of our humiliation, and to obtain forgiveness: that we, who know that we are but dust and ashes, and must return to dust because of our wickedness, may obtain, through Thy mercy, pardon of all our sins, and the recompense promised to penitents. Through Christ our Lord. Amen." After blessing the ashes the celebrant, having first received them himself, proceeds to give them to the people. He signs the forehead of each one with the ashes in the form of a cross, repeating meanwhile those words wherewith God sentenced us to death. "Remember, O man, that thou art dust, and into dust thou shalt return. *Memento homo, etc.*" The sign of the Cross, which is so frequently employed in all the ceremonies of the Church, is to remind us that it was by the instrumentality of this sacred symbol we were redeemed from eternal death and elevated to the sublime dignity of the children of God, and that no work of ours can have any efficacy except by virtue of the Passion and Death of Our Blessed Redeemer.

The use of ashes as a symbol of penance is frequently mentioned in the Old Testament, and is recommended by the example of David, holy Job, Judith, Esther, and many others. When the Church more than a thousand years ago enriched her Liturgy with this ceremony it was intended only for those who had committed great crimes, from which scandal had resulted and for which public reparation was demanded by the rigorous discipline then in force. Such penitents presented themselves in the church on the first day of Lent, and after the priests had heard their confessions and sprinkled them with ashes, a procession was formed and on arriving at the door of the church, the Bishop addressed the penitents in these words: "Behold we drive you from the church by reason of your sins and crimes, as Adam the first man was driven out of Paradise because of his transgression." The doors were then closed and the penitents were not permitted to cross the threshold until Thursday in Holy Week, when, having done exemplary penance, they were readmitted to the assembly of the faithful.

What depth of feeling, beauty of allusion and sublimity of sentiment are to be found in the ceremonies of the Catholic Church! What a pity it is that this our Mother is not better known, even by her own children, and her ceremonies better understood! Well might the great Saint Augustine exclaim, after his conversion, "O Beauty ever ancient and ever new, too late have I known thee, too late have I loved thee!"

SECULARISM.

It may be instructive, in the present alarming condition of European affairs, to pause and regard the current of religious sentiment in Europe for some years past.

But now Europe and Asia are menaced with the long expected erection of a colossal empire extending over the East such as was dimly imagined by the first Napoleon, and what are the prospects therein in regard to the spiritual interests of mankind?

The memorandum addressed by Cardinal Simeoni, to Prince Gortschakoff treats under fifteen heads of different justices under which the Catholic Church in Poland suffers.

I. The interdiction renewed under the severest penalties of a free communication of the Bishops and the faithful of the churches with the Sovereign Pontiff.

The decree of November, 1843, recently put in force with regard to the seminaries, removing those establishments from the jurisdiction of the bishops, and subjecting them to Government regulations in matter of doctrinal teaching as well as discipline.

3. Religious instruction is taken away entirely from the control of the bishops, to the prejudice of catholic worship and ecclesiastical authority.

4. The ukase of December, 1861, establishing a Commission of Worship and Public Instruction in the kingdom of Poland, is in open opposition to the fundamental principles of the Catholic Church, and to the solemn conventions of the Concordat, and its dispositions refer to religious and holy persons and things.

5. The administration of the dioceses has been especially deranged by the decree of December, 1865, relative to the organization of the secular clergy and the property of the Catholic Church in Poland.

6. Catholics are forbidden to join, in procession out of their churches, and ecclesiastics are only allowed to perform their spiritual

functions in their own parishes. They cannot leave their parishes without express written permission.

7. Preaching is very much interfered with in the churches, and is severely forbidden outside the sacred edifices. The priest is not allowed, under serious penalties, to refer to any Catholic dogmas and truths which the Government censure has excluded from the catechisms.

8. Priests are forbidden to hear the confession of an unknown person or one belonging to another parish, without a special attestation.

9. Catholic priests are forbidden to baptize the offspring of mixed marriages, or to admit to any sacrament a person who has once communicated according to the Greek rite.

10. By a manifest injustice the Archbishop of Warsaw, his Vicar General, the Bishop of Luck and Zitoun, the Bishop of Wilner, and many other ecclesiastics are kept in exile.

11. The episcopal sees of Plosk and Saniogetic have been left vacant.

12. In 1875, by means of an ukase of the Synod of the dominant church, the Greek united diocese of Chelm was suppressed, and converted into a schismatic eparque, though the inhabitants protested their desire to remain faithful to the Pope.

13. The state of the regular clergy in Russia and Poland is extremely sad. The different laws which dispersed the inmates of the monasteries and convents, and confiscated their property, oppress the clergy, and usurp the authority of the Holy See, are in formal opposition to the treaties and promises of the Imperial Government.

14. The attempt to introduce the Russian language compulsorily into the supplementary worship in the churches.

15. The College of St. Petersburg continues to interfere in the affairs of the diocese, notwithstanding the prohibition of the Holy See. Here then is a statement of authentic character as to the intolerance of religious liberty in the abstract to be enjoyed by different communions under the Russian constitution fully developed within the last twenty years!

Such being the future religious situation foreshadowed in the East, how, we ask, have political conditions changed during that period? Sebastopol only indirectly and remotely menaced the integrity of the Turkish Empire in Europe; yet the ukase ran through the "Crimean" juncture, delenda est, at all hazards of life and treasure. Now the Russian Eagle is flaunting before Constantinople, and how are former political conditions changed upon the face of Europe? The member for the University of London even declares that the occupation of the Turkish capital is of no importance to Englishmen!

Is there nothing beyond this? Alas, the hidden working of the secret societies of Europe are now revealing themselves. We have the official and responsible authority of the First Minister of the Crown for the statement that the war in the East is but the outcome of secret societies stirring up the populations, and we know from Eastern correspondents that the Bulgarians, whose sufferings under the Ottoman Government were the sentimental stock in trade of English politicians to rouse the phlegmatic Briton, are one of the most degraded populations in the globe, and have themselves outherded the Turks in fiendish atrocities.

But if the policy of England has held in check revolutionary projects upon our soil, the secret agency has directed its efforts to poison and pollute the public mind. Even the coming King deems it expedient to court and defer to the secret societies of Continental revolution.

Whilst men of the Tyndal and Huxley type dazzle us with subtle theories exalting the human understanding and appealing to our pride; whilst materialism obtains among savans, the middle classes and lower strata who cast a thought beyond the "Almighty dollar" are every day more and more engrossed in mere Secularism.

Exclusion of every thought of future existence is a comfortable frame of mind for men desirous of living in unrestrained license. Secularism is rampant in England, it is a science in Germany, and Russia will now extend it over the East. Unhappily France, notwithstanding the experiences of the Commune, has not yet recovered the shock, reaction and revulsion against hollow, hypocritical, libertine and treacherous Imperialism, and well might "angels weep" at the melancholy spectacle of the civil burial of Raspail!

War is now being waged between Secularism and the Episcopal element in the globe—it was so nigh 2,000 years ago when mankind rose up against the august personal presence of the Deity, whose Vicar now may well brave the brunt of the shock. His Divine Master submitted to the temporal overthrow, but the Eternal Faith towered the more majestically resurgens vege tior assurgit.—From an Irish Exchange.

CAUGHNAWAGA.

HOW THE IROQUOIS ELECT THEIR CHIEFS.

(FROM OUR OWN CORRESPONDENT.)

DEAR SIR,—It may be interesting to your readers, particularly to your political readers, to learn how the Iroquois of Caughnawaga attend to their political matters. At the close of Divine service on Sunday, 24th February, one of the Grand Chiefs announced in the Iroquois tongue, that on Tuesday, 26th day of February, a general council would assemble in the School-house for the purpose of electing a new Chief in the place of the Grand Chief Joseph Sky, who had resigned.

One of the leading orators, on coming forward stated that the warriors of the Boteskerawakewona (or big bear band, as this is the name of the tribe), should not be in a hurry, and advised all present to consider the matter over well before they would decide, as the choice of a chief was of great importance not only to the tribe that he was wanted in but to the reservation at large.

The old orator then went into detail on the Government of the Apostolic Church of God, and explained how God made choice of his good Bishops and priests to take charge of his children, turning his subject in order to illustrate it, he stated that the government of the white man was composed of educated men, and it was by these means that the government of the white man was good and would stand forever, but the government of our chiefs of old seems not to be of use to us to-day.

Our chiefs gloried so much in war, and in the chase, and depended upon their memory for the establishment of their laws. All this has passed away, we must try and become like the white man, we have the same chances to do so, we must do away with old Indianism, and cultivate our land and educate our children. Our Indians have withered from the land, our arrows are broken, our springs are dried up, our wigwams are in the dust, our council fire has long since gone out on the shore, and our wacry is fast dying to the untrodden west.

By this time, Mr. Editor, your readers will understand that nothing is concluded hastily with the Indians, and that self-interest which so often corrupts the senator of civilized nations, never prevail in the Indians when they discuss affairs which relate to the public good. They seem to possess the highest degree of the art of concealing their proceedings; for the most part, for the glory of the nation, and the motives of honour, are the chief objects at which they aim: As to what relates to private persons and the particular concerns of the village these things are soon decided among themselves but in regards to something which does not come under their reach to settle, trifling though it may be,

is sometimes a long time under deliberation, every thing is treated with a great deal of circumspection, and nothing is decided till they have heard the opinion of all the warriors.

What can be more impressive, than to see a man, that the present age of the world looks upon as a useless member of society, raising in the council room to address those who bow the same dignified stature, the easy repose of limbs the graceful gesture, the black speaking eye, excites equal admiration and expectation.

There is a mine of truth in this old orator's speech, where he says you must not look for a man that will teach you how to run foot races or play Lacrosse, but you must look for a good Boman Catholic, not one of those make-shifts that profess his creed inwardly, but he must become that professes it outwardly, I am trying your good patience Mr. Editor but please bear with me a little longer. There are not many Indians speeches on record, but even in this one there is a rich view of the characteristics of true eloquence that we have to raise from its purusal with regret that many others were not preserved. E. R. A. F.

THE ST. JEAN BAPTISTE INFANTRY COMPANY.

The above Company paraded at the Quebec Gate Barracks last evening, at 7 30 p.m., under the command of Captain Kirwan, Lieutenant Barry, and Ensign Warren. The number on parade was 41 rank and file. The object of the parade was the distribution of prizes won by the members of the Company at rifle matches last autumn. At 8 30 p.m. Lieutenant Colonel Harwood, D.A.G. 6th Military District, accompanied by his staff made his appearance and was received with the usual salute.

The prizes were then handed to the winners as follows:— 1st prize, P. Coghlan, 26 points, cruet stand, presented by Col. Harwood. 2nd prize, John Holly 24 points, dessert set, presented by Mrs Col Bond.

The three last prizes were not presented, as the winners were not present. There were a great many spectators present, not a few of whom were of the fair sex. Amongst others were the Misses Kirwan Mrs. Frank Bond, Mrs. Barry, &c. The officers of the sister corps present were Lieutenant Colonel Stevenson, Field Battery; Lieutenant Colonel Bond, Prince Wales Rifles; Lieutenant Colonel Whitehead, Victoria Rifles; Captain Tatlow, Prince Wales Rifles; Captain Davis, Victoria Rifles; Lieutenant Colonel Cavendish, Fifth Royal Fusiliers; Captains Lapointe, Malepart, Du Plessis, Bourdon and Terroux of the 65th Mount Royals. After orders were given for the company to parade at an early hour on Sunday morning next, for a little instruction preparatory to the burial with military honours of a comrade who died in the General Hospital yesterday, the band played "God Save the Queen," and the parade was dismissed.—Witness 8th inst.

A TERRIBLE CONSPIRACY.

ATTEMPT AT REVOLUTION.

CANADA SAVED BY A REPORTER.

FULL PARTICULARS.

(From the Wasp.)

Through the patriotism and prescience of a Witness reporter Canada, and perhaps the British Empire have been saved from a terrible civil war. It seems that Captain Kirwan has since his arrival in this country been nurturing a deep plot for overturning the Government, establishing a republic and proclaiming himself dictator at one fell stroke.

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His intentions were to effect a rising on the night of the Emmett Concert and while Montreal was thrown of its guard by the turmoil incidental to the occasion to fall upon the Witness office, seize the press, gag the editor and issue his proclamation. Right rifles were stored away in each house friendly to his cause, and mountain howitzers in certain advantageous places. When the attack on the Witness succeeded it was next resolved to march upon the Spectator office and force the Rev. Mr. Bray to act as army chaplain. Then the Montreal Bank was to have been sacked, next the Y. M. C. A. the members of which were to be pressed into the service. But why go on? Are we not now all aware that by the foresight, the patriotism, the keenness of smell of a heroic Witness reporter the whole scheme has been frustrated, McKenzie still reigns while the gloomy conspirator sits in his cold prison cell with a brown loaf and a pitcher of water beside him?

SAVE A NATION.

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PERSONAL.

SERVIA.—7,000 men of the Servian army have been disbanded.

CZAR.—It is now said the Czar consents to Greece being represented at the Congress.

BEAUDRY.—Mayor Beaudry, was inaugurated on Monday last.

ANGLIN.—The Hon. Mr. Anglin will speak at the St. Patrick's Concert in Ottawa.

WHELAN.—The Witness says Mr. J. P. Whelan will oppose Mr. Ogilvie in Montreal Centre.

INFIDELS.—A Bill is said to be pending before the Legislature of Virginia excluding infidels from holding any office in that State.

HUNGARIA.—The Hungarian delegations profess themselves ready to enter upon a war (with Russia) should it prove unavoidable.

MURPHY.—Mr. George Murphy, enters upon his duty as Chief of the water police on the 21st of next month.

O'BRIEN.—The County of Quebec will probably be contested in the Liberal interest by Mr. O'Brien, Mayor of Beauport.

REDEMPTORIST.—The Redemptorist Fathers are conducting a mission this week in the Notre Dame Cathedral.

KIRWAN.—Mr. M. W. Kirwan True Witness is to lecture at Perth to-morrow Thursday evening. Subject, "Irish Soldiers in Foreign Lands."

ROSSA.—O'Donovan Rossa said recently in New York that in some respects the Canadians had more liberty than Americans have.

DOUGHERTY.—Judge Dougherty has decided that moveables exempt by law from seizure cannot be hid for rent.

FORTE.—The Forte has assured the British Ambassador at Constantinople, that it is powerless to help the 250,000 starving refugees now crowding the Capital.

BURKE.—General Burke in his lecture at Toronto on the 4th inst said: "I am no lover of annexation, and I only wish that you may remain faithful subjects of Canada."

GRAY.—Mr. C. Gray, late of the Shamrocks was Captain of the Elmira Lacrosse team that played the Onondago Indians last week in New York. The Indians won.

BISMARCK.—The Chancellor is ill once more. It is said that when in a fit of meeting a deat in the Reichstag, so nervous has he become, he suffers from an attack of dyspepsia.

McSHANE.—Mr. Michael Farmer, entered a protest in form against the election of Alderman McShane Jr., St. Anne's ward, at the meeting of the City Council on Monday.

VARRITY.—Rev. Father Varrity, of Chatham, N. B., is in Ottawa soliciting subscriptions to assist in re-building the cathedral and college at that place recently destroyed by fire.

KENNEDY.—The St. Patrick's Catholic and Literary Society of Quebec have passed resolutions of condolence on the death of the late Mr. James Kennedy, their Vice-President.

EMMANUEL.—A well informed contemporary says: It is a curious fact, and one that is not generally known, that King Victor Emmanuel was by the strict law of succession, the rightful King of England. He was descended in a direct line from Charles I.

O'HART.—From a proof sheet of the interesting work on "Irish Pedigrees" says the Freeman's Journal of Dublin, we find that the second and concluding series of Mr. O'Harts "Irish Pedigrees" is far advanced in the Press, and will soon be published.

NOVA SCOTIA.—The Nova Scotian Bar Society has adopted the draft of a Bill for presentation to the Legislature to abolish trial by jury in civil cases except where cause is shown why there should be a jury.

PALLISER.—Sir Wm Palliser, the inventor of the rifled converted cannon, has offered to present to the Canadian Government a seven-inch and an eight-inch rifled gun, to be delivered at Quebec free of cost.

WILLIAMS.—Henry Williams, a private of St. Jean Baptiste Infantry Company was buried with military honours on Sunday last. The 75th Mount Royals kindly attended the funeral at which there were two bands about 200 volunteers, and about 1,000 citizens.

ROSSA.—The owner of the Royal Opera House, at Toronto, at which O'Donovan Rossa was to lecture, has refused his sanction. Opinion is divided, but it now thought the promised lecture will not be given. If it was for some traducer of the Church or of the Irish, the Opera House would not be refused.

McGRATH.—Father McGrath, of New York, who has been preaching a retreat to the English speaking portion of the male congregation of Cathedral parish, Ottawa, was presented with an affectionate farewell address on Sunday, previous to leaving for home. His labors were very successful.

ST. PATRICK'S DAY IN LONDON, ENGLAND.—St. Patrick's Day this year will be celebrated in London with more than usual eclat. The Agricultural Hall, one of the largest buildings in the metropolis, has been engaged for a ball and concert, and there will be a number of commemorative dinners.

ROBINSON.—At an orange meeting held recently at Belleville, Mr. Tom Robinson said that he had made arrangements with the Grand Trunk to carry the brethren from Kingston to Montreal at \$2 for the round trip, and the fare from Belleville would be about \$2.50. We thought that Mr. Tom Robinson had been cautioned not to address any more public meetings of orangemen.

McCARTHY.—A Colonel McCarthy, has become a traitor to the cause of Cuba Libre. He offered to sell his compatriots for \$5,000, a Colony in the Spanish army and a royalty upon a patent torpedo. His offer was miffed and accepted, and it was owing to the information he gave that the "Estrella" was detained and the last hope of the insurgents was defeated. Whatever men may think of the long protracted rebellion, there can be but one opinion of the traitor who sold his friends.

O'LEARY.—Mr. P. O'Leary will soon leave Montreal for Quebec, en route for Liverpool. Mr. O'Leary's travels are somewhat remarkable for the fact that they were commenced without prestige and with very little means, and were successfully carried out by individual resources. He has travelled the whole of North America, from ocean to ocean and may be said to have worked his way, by lecturing and writing. He is to give an address at the dramatic performance of "Emmett," which is to be repeated in the Theatre Royal on Monday night.

MACGARVEY.—A. Mr. MacGarvey, moved the following resolution at a meeting of the North Frontenac County orange lodge: "Whereas the Orange Association is founded upon the principles of equal rights and liberation, and also on the Word of God as revealed to us in the Holy Scriptures; and whereas certain rights and privileges have been conceded by the Legislature of Ontario to Roman Catholics which have hitherto been withheld from the Orange Association." We would like to know what rights and privileges have been conceded by the Legislative to one religion that is not conceded to another.

THE MAMMOTH.

JOHN RAFTER & CO. 450 NOTRE DAME STREET.

The stock of Dry Goods held at the above address comprises a full assortment of useful and cheap lots, as will prove by the following price list, and for quality and value we defy competition in the trade of Canada.

CATALOGUE OF PRICES:

Flannel Department: Canton Flannels, 10c, 13c, 14c, 15c, 16c, 17c. White Saxony Flannels, 17c, 23c, 25c, 27c, 30c, 32c.

Blankets For Man And Beast. Stock of White Blankets, selling from \$1.75 to \$5.00.

Table Linen Department. Grey Table Linen, price from 14c to 50c. Unbleached Table Linen, price from 25c to 60c.

Roller Towelling. Heavy stock of Towelling, prices, 5c, 7c, 9c, 10c, 12c, 14c.

White and Grey Cottons. Horrocks White Cottons, full stock. Water Twist White Cottons, price from 5c.

Tweeds, Coatings, &c. Large lot of Tweeds for Boys, only 30c. Large lot of all wool Tweeds, only 50c.

Underclothing Department. Men's Canada Shirts and Drawers, prices, 35c, 50c, 65c, 75c, 85c, \$1.00.

Infants' Syrup. PREPARED BY DR. CODRRE. "THE INFANTS' SYRUP" is prepared with the approbation of the Professors of the Montreal School of Medicine and Surgery.

Dr. J. Emery Coderre's Tonic Elixir. THIS TONIC ELIXIR is prepared under the immediate direction of Dr. J. Emery Coderre, and has been administered with the greatest success for more than 20 years.

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

OWEN M'GARVEY, MANUFACTURER OF EVERY STYLE OF PLAIN AND FANCY FURNITURE.

Orders from all parts of the Province carefully executed, and delivered according to instruction free of charge.

M. FERON, Undertaker, 21 ST. ANTOINE STREET, MONTREAL.

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

WEEKLY TEST.

Number of purchasers served during the week ending March 9th, 1878: 4,189. Corresponding week last year: 3,482. Increase: 677.

FOR THE MILLION.

Useful Umbrellas for the million at only 28c each. Good Patent Twill Umbrellas, with cups, at only 50c each.

Sold the Best.

The following lots sold the best yesterday: Lot No. 2—Ladies' Twilled Silk Umbrellas, in several colors, at \$1 each.

Gents' Umbrella Department. Good Strong Patent Twill Umbrellas at only 65c and 75c each.

Our Price is only 7 1/2c for the same quality White Striped Muslin as credit stores are selling at from 9 to 10c.

S. Carsley's Silk Department. Useful Grey and Black Striped Summer Dress Silk at only 55c per yard.

Beautiful Blue and Black Striped Dress Silk at only 58c per yard.

Beautiful Grey and Black Striped Dress Silk at only 58c per yard.

Beautiful Quality Grey and Black Striped Dress Silk at only 75c per yard.

Beautiful Quality Green and Black Striped Dress Silk at only 75c per yard.

A large assortment of Plain Colored Dress Silks from 75c per yd.

Good Quality Black Dress Silk at only \$1 per yd.

S. Carsley's Prints. Fast Color American Prints at only 5 1/2c per yd.

Fast Color Cashmere Prints at only 8 1/2c per yd.

A few of the leading novelties in French Cambrics have arrived.

Eleven Hundred Pieces more of the best French and English Prints, are now on the way, and hope to receive them in a few days.

S. CARSLY. 393 and 395 Notre Dame Street.

INSURANCE. NORTH BRITISH MERCANTILE INSURANCE COMPANY. ESTABLISHED 1800.

CAPITAL TWO MILLION POUNDS STERLING. CANADIAN BRANCH. Head Office Montreal.

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DIRECTORS: R. B. ANGUS, General Manager Bank of Montreal, DAMASE MASSON, Esq., GILBERT SCOTT, Esq.

FIRE DEPARTMENT. All classes of Property insured at Current Rates. Special arrangements may be made for the insurance of private dwellings and public buildings.

LIFE DEPARTMENT. Tables of rates and prospectuses may be had on application at any of the Company's offices.

W. M. EWING, Inspector. MACDOUGALL & DAVIDSON, General Agents for Canada.

INSURANCE. DEPOSIT WITH DOMINION GOVERNMENT \$50,000. NATIONAL INSURANCE COMPANY MONTREAL.

FIRE INSURANCE ONLY. ALEX. W. OGILVIE, M.P.P., President. HENRY LYE, Secretary. C. D. HANSON, Chief Inspector.

J. G. PARKS, PHOTOGRAPHER, and publisher of STEROSCOPIC AND OTHER VIEWS, LANTERN SLIDES, &c.

195 1/2 St James Street, Montreal. Catalogue of views sent by post; prompt attention to engagements.

ST. LAWRENCE ENGINE WORKS. NOS. 17 TO 29 MILL STREET. MONTREAL. P. C.

W. P. BARTLEY & CO., ENGINEERS, FOUNDERS AND IRON BOAT BUILDERS.

AGRICULTURE.

THE USE OF TOOLS.

The Western Farmer says: "One of the first things to be taught a boy upon a farm is the use of tools. He should be a good carpenter and blacksmith—in fact, able to make or mend most any implement upon the farm."

WEIGHING STOCK.

Let every farmer where it is practicable, periodically weigh his stock this winter. Sheep and pigs especially, and let him rest assured, when he finds their weights at each successive weighing stationary or nearly so that he is losing money and wasting his feed.

TURNIPY BEEF.

A correspondent of the New England Farmer writes: "Several years ago, I had quite a lot of rutabaga turnips, and having a two-year-old heifer that I wished to feed for beef, I concluded to try the experiments of fattening her upon them."

TEST SEED BEFORE SOWING.

Mr. Bowick, the English author, urges that where there is the slightest reason for doubting the germinating powers of seed grain it should be tested before sowing much more generally than is often done. His directions, though too late for our fall crops and much in advance of spring seeding, may well be put on record for future use.

COAL ASHES.

I consider coal ashes one, if not the best fertilizers we have. Have got all I could gather for several years, but now some others speak well of them. A professor in Miami University made his walks in his garden with the ashes from the college; he found that when he dropped turnip or other seeds, they grew finer than any other.

CULTIVATING ORCHARDS.

An Ohio farmer says: "I have an old orchard on my farm that is probably fifty years old, which had hardly any cultivation for the last twenty years when I moved on the farm five years ago. The orchard was then rapidly on the decline. I concluded three years ago, to cultivate the old orchard and plant young trees in the vacant places where trees formerly stood."

SALT IN AGRICULTURE.

Few persons realize the value of salt in agricultural operations. In large quantities it is, of course, an injury, destroying everything vegetable it comes into contact with. In heavy soil it is also an injury, as the tendency is to make it still heavier, and thus whatever good it might have in one respect is outweighed by the other.

herbage to dry, coarse and often (nutritious) fodder a severe tax is laid on her system. Yet, on many farms, it is the practice to feed to cattle, in early winter, only coarse and inferior fodder, and the poorest hay, because these articles have been stored last in the barn, or on the tops of the mows, and must therefore be disposed of, before the better portions of the supply can be reached.

TO LET—Farm of 180 acres, at Longue Pointe, 3 1/2 miles from Montreal. Very suitable for milk selling. Possession first of May next. Apply on the premises to Mrs. E. QUINN, or to F. A. QUINN, 31 St. John the Baptist street, Montreal.

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

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

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

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

BURY & McINTOSH, ASSIGNEES AND ACCOUNTANTS, MOLSON'S BANK CHAMBERS, Corner St. James and St. Peter Street.

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

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

P. DORAN, UNDERTAKER AND CABINET-MAKER 186 & 188 ST. JOSEPH STREET. Began 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 PROMPTLY ATTENDED TO. [47-52] NEW AND VERY ELEGANT PATTERNS OF BRONZED AND CRYSTAL GASALERS, SETTEES, TABLES and STOOLS for GARDENS, New Designs. UNION WATER METER COMPANY METERS AT CHANTELOUP'S

BASKERVILLE & BROS. Previous to their removal first May next to the large Brick Store now occupied as furniture shop, two doors east of their old stand, on Rideau Street, offers their ENTIRE STOCK AT COST PRICES. All are invited to see the reductions that are going. They also guarantee the choicest Wines, Liquors, Teas, General Groceries and Provisions. Their spring importations, now ordered, are the largest yet made, and the premises that they are going into the first May next cannot be surpassed in the Dominion for convenience to themselves and customers. Families desiring supplies don't miss the opportunity. No. 1 ZABRADOR HERRINGS, the cheapest in the market. [Feb 29, '78-1318]

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

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

STORE TO LET. ONE OF THE FINEST STORES IN THE CITY. CAN BE ARRANGED TO SUIT ONE OR MORE TENANTS. APPLY ON THE PREMISES. H. SHOREY & CO., 23 ST. HELEN STREET, May 30, '77.

WILLIAM HODSON, ARCHITECT, No. 59 & 61 St. Bonaventure St., MONTREAL. Plans of Buildings prepared and Superintended at Moderate Charges. Measurements and Valuations Promptly Attended to.

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

WE KEEP IN STOCK and MAKE TO ORDER THE LATEST FRENCH, ENGLISH and AMERICAN STYLES. ROLLAND, O'BRIEN & CO., MANUFACTURERS OF BOOTS AND SHOES, 333 St. Paul Street, MONTREAL.

A Large and Well-assorted Stock constantly on hand May 2, '77. RICHARD BURKE, Custom BOOT and SHOE-MAKER, 689 CRAIG STREET, (Between Bleury and Herme Streets) Montreal.

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

MULLARKY & CO., MANUFACTURERS OF BOOTS AND SHOES, No. 8 St. Helen Street, MONTREAL. May 2, '77.

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

FOGARTY & BRO., BOOT & SHOE MANUFACTURERS, 245 St. Lawrence Main Street, CORNER ST. CATHERINE STREET, Dec 5, '77.

D. BARRY, B.C.L., ADVOCATE, 12 St. James Street, Montreal.

CANADA, PROVINCE OF QUEBEC, District of Montreal. SUPERIOR COURT. Philomene Provencher, of the City of Montreal, wife of Edouard Barsolo, Culler, of the same place, duly authorized to enter an appeal, Plaintiff, against the said Edouard Barsolo, Defendant. An action for separation as to property has been this day instituted.

F. X. THIBAUT, Attorney for Plaintiff, Montreal, 4th March, 1878.

NOTICE. THE COUNTY OF HOCHELAGA BUILDING SOCIETY will apply to the Parliament of Canada, at its next session, to obtain a special act of incorporation, giving it power: 1st. To become an ordinary loan and investment society, with the privileges accorded to Permanent Building Societies according to the laws in force.

2nd. To discontinue and abandon the system of allotments. 3rd. To reduce its capital to twenty per cent of the amount now subscribed, except in so far as respects the holdings of present borrowers, who will remain shareholders for the full amount advanced to them. And if they prefer not to retain such shares, power to make arrangements with them for the repayment of what is due on their loans will be asked.

4th. To increase its capital stock from time to time; to create a reserve fund; to continue to issue temporary shares, if thought advisable; to create a lien on the shares for the payment of claims due to the Society; and to invest its moneys in public securities, and to accept personal, in addition to hypothecary guarantees as collateral security for loans made by it.

And generally for any other powers necessary for the proper working of the said Society. H. JEANNOT, N. P. Sec.-Treas.

CANADA, PROVINCE OF QUEBEC, District of Montreal. SUPERIOR COURT. Dame Hermine Mathieu, wife of Louis Arthur DesRosiers, of the City and District of Montreal, Notary, Plaintiff; vs. The said Louis Arthur DesRosiers, Defendant.

An action in separation as to property has been instituted in this case, the twenty-first of February, one thousand eight hundred and seventy-eight. A. MATHIEU, Attorney for Plaintiff, Montreal, 21st February, 1878.

PROVINCE OF QUEBEC, District of Montreal. SUPERIOR COURT. Dame Marie Louise Theististe Anselina Provost, of the Parish of St. Philippe, in the District of Montreal, wife commune en biens of Francois Edmond Huboux, dit Deslongchamps, a farmer, of the same place, duly authorized to enter an appeal, Plaintiff; vs. The said Francois Edmond Huboux dit Deslongchamps, Defendant.

An action for separation from Bed and Board and from property, has been instituted this day by the Plaintiff in this cause. LACOSTE & GLOBENSKY, Attys for Plaintiff, Montreal, 19th February, 1878.

HIS HOLINESS, POPE LEO XIII.

The Ecclesiastical Supply Co.

A Magnificent Roman Gold Locket, on which is a handsome Medallion in his relief of His Holiness, POPE LEO XIII.

On receipt of this Order, together with 75 Cents in Currency or Postage Stamp, we agree to forward, all charges prepaid, one of our 87 Roman Gold Medallion Pope Leo XIII Locket in our Elegant Locket Caselet. In writing write plainly your name and full directions.

BRANCH ECCLESIASTICAL SUPPLY COMPANY.

THIS ORDER will not be received by us in payment for our 87 Roman Gold Medallion Locket, after July 1st, 1878.

On receipt of this Order, together with 75 Cents in Currency or Postage Stamp, we agree to forward, all charges prepaid, one of our 87 Roman Gold Medallion Pope Leo XIII Locket in our Elegant Locket Caselet. In writing write plainly your name and full directions.

No. 27 BOND STREET, NEW YORK.

To all your order, all orders must be accompanied by the above Order, that we may know you are a reader of this paper. We have taken this special manner of introducing an article of our manufacture, well knowing, by your doing direct with us, we will receive the same on credit of other goods. Remember, the above order will be received for our Locket only. Where persons order together and order five Lockets at one time, we will receive a Special Discount from our retail price of 25 per cent. on the whole. Gold Medallion Locket Caselet, packed in our elegant Locket Caselet, as shown in cut above, for \$28.00. Catalogue of our goods sent free with all our shipments. Address: **FRANK STOCKMAN, Manager, No. 27 Bond Street, New York.**

HAVE YOU RECEIVED YOUR PREMIUM?

A \$6.00 NEW-YEAR'S GIFT

COIN-SILVER TABLEWARE GIVEN AWAY

To Every Subscriber of this Paper!

Consisting of an Elegant Extra Coin-Silver Plated Set of Tea-Spoons that retails at \$4.50 and an Elegant Extra Coin-Silver Plated Butter-knife that retails at \$1.50; thus making both the Set of Tea-Spoons and the Butter-knife a valuable and useful New-Year's gift, and a gift that all should accept at once.

We have made arrangements with the old established and reliable EAGLE GOLD AND SILVER PLATING CO., Cincinnati, O., to supply every subscriber of this paper with this valuable Silver Tableware as a New-Year's gift.

This Elegant Set of TEA-SPOONS and BUTTER-KNIFE are of the latest style pattern, and each article is to be engraved with name or initials of subscriber, thus making the most useful and beautiful gift ever presented. Don't neglect to send your initials or name with order to be engraved.

Subscribers will therefore cut out the following premium order and send it to the Eagle Gold and Silver Plating Co., Cincinnati, O., for redemption, together with the sufficient to pay packing, postage, or express charges. Under our contract this Silverware is to cost you nothing except the packing, postage, or express charges, which you are required to pay, and the Silverware is then delivered to you free.

Orders on Eagle Gold and Silver Plating Co. Cincinnati, O.

We assure all subscribers that the goods contracted for are first class in every respect, and that our retail price for the Spoon and Butter-knife is \$6.00. We will in no case recall them at a less price or send them to any one who does not send the receipt of the order in a plain paper.

All orders must be sent to above firm.

Please cut out the following New-Year's Gift Premium Silverware order and send same to EAGLE GOLD AND SILVER PLATING CO., Cincinnati, O.

CUT OUT THIS ORDER, AS IT IS WORTH \$6.00.

New-Year's Gift Silverware Premium Order.

On receipt of this order and \$1.25, to pay postage, packing or express charges, we will mail or express you one set of Extra Coin-Silver Plated Tea-Spoons worth \$4.50, also one Elegant Butter-knife worth \$1.50, with your monogram initials engraved upon the same in gold or silver, according to the Elegant Set of \$6.00.

TEA-SPOONS AND BUTTER-KNIFE

A free New-Year's Gift to every subscriber of this paper, sent for Silverware at once, together with \$1.25, stating name in full, with post-office, county, and State. Address all orders to: **Eagle Gold and Silver Plating Co., Cincinnati, O.**

Remember, none but subscribers of this paper are allowed this \$6.00 New-Year's Gift of Coin-Silver Tableware. Cut out the above order and send for the gift at once, together with \$1.25 to pay fully packing, postage, or express charges, so that the article can be delivered to you free of any expense.

EAGLE GOLD AND SILVER PLATING CO., Cincinnati, O.

OUR NEW-YEAR'S GIFT.

THE STEINAU JEWELRY CO.'S FOR ONE DOLLAR! IMPERIAL CASKET.

And New Illustrated Catalogue, with instructions how to become Agents.

OUR IMPERIAL CASKET CONTAINS THE FOLLOWING ARTICLES:

1 Lady's Roman Neck-chain and Locket.	1 Fair Lady's Fine Gold-plated Bracelet.	1 Fine Gold-plated Cameo Ring.
1 Lady's Fine Gold-plated Ring.	1 Set Fine Studs.	1 Fine Gold-plated Ring "Friendship".
1 Fair Lady's Fine Gold-plated Button.	1 Fine Gold-plated Collar Button.	1 Fine Gold-plated Ring.

We warrant to be exactly as represented by the engravings, and to stand the test of solid gold. We will send this grand array of elegant Jewels, securely packed in a beautiful Imperial Casket, to any Free Office in the United States, free of duty and other expense, on receipt of One Dollar, and Twenty-five Cents to pay cost of packing and Custom House duties. The most wonderful collection of jewelry ever before offered for \$1.—Will you?

Receive the Imperial Casket promptly, and highly delighted with the contents, and consider them worth double the money.—JAMES HAZARD, Dresden, Ont.

Casket received, it answers your description and my expectations.—P. G. McGRONER, Halifax, N. S. I am happy to say that your Imperial Casket just as represented.—M. WILLIAMS, St. Marys, Ont.

An honorable house whose superior facilities and system entitles them to the confidence of their patrons.—CHRISTIAN ADVOCATE.

The responsibility and standing of the Steinau Jewelry Co. is unquestionable.—JOHN McLELLAN & Co.

STEINAU JEWELRY CO., No. 5 Arcade, CINCINNATI, O., U. S. A.

QUINON LINE.

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

MONTANA	4320 Tons.
WYOMING	3716 "
WISCONSIN	3720 "
NEVADA	3135 "
IDAHO	3132 "

CABIN PASSAGE.....\$55, \$65, \$75
INTERMEDIATE—or Second Class. \$40
SPECIALS—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.

POPE LEO XIII. An excellent, highly approved and near life size engraving of His Holiness Pope Leo XIII., (from a photograph by Alessandro, Rome). Agents wanted throughout the Dominion, at \$100.00 per copy. Our Agents sell \$100.00 to \$300.00 per copy. Our retail price for this engraving we have placed very low, being only \$1.00, and on receipt of 25 Cents, from those wishing to secure Agents, we will send by return mail, securely packed and all charges prepaid a Sample Engraving of Pope Leo XIII., with our SPECIAL TERMS TO AGENTS.

ATLANTIC EAST TRADING, 255 Broadway, New York.

March 13, 78

St. LAWRENCE MARBLE WORKS, 91 BLEURY STREET.

CUNNINGHAM BROS., Wholesale and Retail. Cemetery Work a Specialty. Mandles and Plumbers Slabs, &c., made to order.

GOLD Any worker can make \$12 a day at home. Costly outfit free. Address **Trus & Co., Augusta, Maine.** Jan 30 '78-25

NATURALISTS' PORTFOLIO.

AN OLD PONY.—There died last week at the farm of Yondertown, in the neighbourhood of Bauff, a pony which had nearly completed its Yondertown by the late W. Barclay, was a piebald, and was in its day a very beautiful creature. It was exhibited in the extra class at the show of the Highland Society at Aberdeen in 1847, when it was awarded the silver medal.

A GREAT DOG FISH.—A dog-fish became entangled in the net of some French fisherman near Cape Agoo lately, and after having dragged their boat about during the entire night at the rate of twelve miles an hour, was finally captured and brought to land. It measured over sixteen feet in length, and weighed about two thousand five hundred pounds. Its enormous stomach contained the head, feet, and other portions of a mule, as well as two half-digested tunny fish.

THE SNAIL IN FRANCE.—In France the snail is becoming a fashionable article of diet, and for some time past a particular place has been appropriated for their sale in the parish fish market. "Snails," says one of the French journals, "were highly esteemed by the Romans, our masters in gastronomy and are now raised in many of the departments with success in the sixteenth century, the Capuchins of Fribourg possessed the art of fattening snails—an art which is not lost in our day, for in Franche Comte, Lorraine, and Burgundy they raise excellent snails, which find a sure demand in the Paris market. There are more than 50 restaurants, and more than 1,200 private tables, in Paris where snails are accepted as a delicacy by from 8,000 to 10,000 customers. The monthly consumption of this mollusc is estimated at half a million. The proprietor of the snailery near Dijon is said to net over 7,000 francs annually.

THE HUMAN FAMILY.—The late exhibition in America having brought together people of all nations, it occurred to Professor Richardson of Pennsylvania that it would not be a bad idea to get individuals of the several races to give him a little of their blood for investigation. It is reported that he carried out his idea very satisfactorily. Blood was produced from individuals hailing from Japan, Spain, Belgium, Zurich, Turkey, Copenhagen, Russia, Christiania, Sweden, Italy, France, America, and likewise from Cherokee Indian and a "nigger." It is well known that blood consists of a clear liquid and of millions of little red circular discs called corpuscles. These are too small to be seen by the naked eye, but under a microscope they can be distinctly observed, and by the means of an instrument called a micrometer can be accurately measured. This was what Professor Richardson did. He passed the different samples of blood beneath the micrometer of his microscope, and he was thus enabled to say whether they differed in form or size. And what was the result? In form there was one common plan, and in size the differences were almost all nil, but in a few were exceedingly slight.

BATS IN TEXAS. There appears to be a rich store of guano in certain caves of Texas inhabited by bats. The Commissioner of Agriculture has, according to the *New York Tribune*, reported on samples of this guano. He considers the material as worth from 15 to 80 dollars per ton, and holds that it compares favourably with fish guano for fertilising purposes. There are several caves containing such deposits in Texas, and the estimated amount of guano is very great—15,000 tons for a simple cave. As to the bats, they are represented as being "simply innumerable." A traveller, who accompanied General Ord in a late visit to a cave near the little town of Selma, computed the bats there are not fewer than 30,000,000. It must be an interesting spectacle to see the bats come forth from the caves for an airing. They blacken the air, it is stated, as if a great volume of smoke were pouring out from the opening of the caves, and as they issue forth extend like a dark pall thrown across the sky. Bats hitherto been looked upon as eccentric and unpleasant creatures, spending the greater part of their lives in ignominious repose; but now that bat guano is likely to come into fashion, their position in Texas will be improved.

A CLEVER "FAKE."—During the present hard times the sellers of birds in the London streets are sadly put to it to make a few shillings. Necessity being the mother of invention, an old but very ingenious device may be sometimes observed, especially in the streets where the poorer classes mostly reside or go to market. It is the making up of common birds so as to make them appear new and most extraordinary creatures. The process of dressing the birds is called "faking." We have lately had the opportunity of carefully handling and examining a "Faked Bird"—an admirable specimen of arts as applied to bird millinery. An ordinary greenfinch is the subject of this transformation scene. The costume worn by the greenfinch in question when analysed, appears to be composed as follows: On the head a flat wig neatly made of white Ptarmigan feathers, under the Ptarmigan feathers are the huckle feathers of a woodcock so arranged that when the bird bobs his head down to feed or drink, the feathers represent the rising crest of a cockatoo. In the middle of the back are seen two jet-black feathers curling upwards and outwards; these are the tail feathers from a common wild drake. Besides his own proper tail, the greenbird's tail is supplemented by the hackles from the neck of an ordinary fowl, so that his pendulous tail somewhat resembles the tail of the glassblower's peacock of our juvenile days. The breast, cheeks, and neck of the bird are most artistically painted with chrome or ultramarine. This is, of course, only one kind of dress that can be applied to birds. Spare brightly-colored feathers are bought from the ladies' bonnet shops and utilized for decorating the birds, hardly any two of them being dressed alike. These "faked" birds are so artfully made up that they might occasionally deceive even connoisseurs in ornithology. When the bird is properly dressed, great cleverness is shown to obtain a quick market for him. The vendor of the bird is dressed as a gentleman's servant in livery, and the bird is left at the bar of a public-house to be taken care of; here it is generally much admired for its beauty. The man then leaves for some time till the customers round the bar attracted by the colors and curious bright feathers of this strange bird, and begin to discuss its nature and origin. The bird milliner anxious to secure an immediate sale, tells his story thus: "He has brought the bird all the way from South America" (a place always selected, because gaudy-colored birds are found naturally in South America); "even in its native country this kind of bird is considered a very rare and valuable specimen. He brings matters to a climax by saying that "his master will not allow him to keep his little pet bird, on account of the noise it makes singing." The curiosity of the people assembled is so excited, and their judgment as to what bird it is so questioned, that the gentleman's servant from South America is sure to sell his bird, the price being, according to the class of persons present, averaging generally from four to ten shillings. The bird once at home and thoroughly settled down begins to take his bath, and then, of course, the artificial color and feathers vanish. In a few hours this valuable South American singing bird is transformed into a common greenfinch, worth three shillings a dozen. It is a professional secret as to how the adventuresome feathers are jotted on to and fixed in among the original feathers of the "faked" green bird. We can assure our tender-hearted readers that there is no cruelty whatever in dressing up the bird.—*Daily News.*

STOVES, &c.

NEW, ATTRACTIVE AND USEFUL.

The Latest and Most Suitable Goods for

BAZARS & TIN WEDDING PRESENTS,

—ARE—

Sherwood's White Lustre Wire Goods

in all shapes and forms. A call to view the article is requested

L. J. A. SURVEYER,
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SOLE AGENT FOR THE DOMINION.
May 23-'77-ly

JODOIN & CO.,

IRON FOUNDERS,

STOVES, MACHINERIES, &c.

SALES ROOMS,

309 ST. PAUL STREET, Montreal.

FOUNDRY AT

LONGUEUIL, Prov. Quebec.

Oct 17, '77-ly.

FIRST PRIZE DIPLOMA

QUEBEC PROVINCIAL EXHIBITION, SEPT. 1876.

THE IMPERIAL FRENCH COOKING RANGE

FOR HOTEL AND FAMILY USE.

Over 200 in Use in this City.

FOR SALE AT

JOHN BURNS, 675 CRAIG STREET.

—:—

IMPERIAL FRENCH COOKING RANGE.

HENCHEN'S HOTEL,
QUEBEC, 18th October, 1877.

M. JOHN BURNS:

DEAR SIR,—The Cooking Range which I have purchased from you has given me the most entire satisfaction. I can highly recommend it to persons who are in want of such, also, the Broiler which I am much pleased with. You can use this certificate with my entire approbation.

Respectfully yours,
P. HENCHEN.

April 2, '77

COAL COMBINATIONS.

WE ARE OPPOSED TO THEM:

They are injurious to both Retailer and Consumer, and only serve to enrich Wealthy Corporations, at the expense of the poor man.

SCOTCH GRATE COAL.

"No family should be without it."

"CROSS CREEK LEHIGH."

WOOD OF ALL KINDS:
LOWEST PRICES.

FRANK BRENNAN & CO.
135 & 237 Bonaventure Street.

MATTHEW GAHAN,

PRACTICAL PLUMBER, &c., &c.,

61—INSPECTOR STREET—61

MONTREAL.

Jobbing Carefully Attended to.—[March 16, 12m

ENGLISH BEDSTEADS AND BRASS FRENCH CURTAIN BED RINGS,

and other consignments, Ex Steamship "Ontario," at

652 CRAIG STREET,

NEAR BLEURY

Oct. 17-10

MEILLEUR & CO

NEW DESIGNS AND NEW STYLE WINDOW CORNICES.

A large Stock to be sold cheap at

652 CRAIG STREET,

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Oct 17-10

MEILLEUR & CO.

GRANITE TEA AND COFFEE POTS.

The real thing. Also Copper-bottom TEA POTS, at

652 CRAIG STREET,

NEAR BLEURY

Oct 17-10

MEILLEUR & CO.

WILLIAM DOW & CO.

BREWERS & MALTSTERS

Superior Pale and Brown Malt; India Pale and other Ales, Extra Double and Single Stout, in wood and bottle.

Families Supplied.

The following Bottlers only are authorized to use our labels viz.:

Thos. J. Howard	175 St. Peter Street
Jas. Vitue	30 St. Vincent
Thos. Ferguson	289 St. Constant Street
Jas. Rowan	152 St. Urban
Wm. Bishop	173 Jagauchetiere
Thos. Kinsella	144 Ottawa Street
C. J. Malouane	185 St. Dominique Street

May 30, '77

THE MIC-MAO REMEDY

A SPECIFIC FOR SMALL-POX.

ANOTHER VICTORY FOR MAJOR LANE.

A HOPELESS CASE OF SMALL-POX CURED BY THE MIC-MAO 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 85 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.

NO CURE NO PAY

Catarra, Bronchitis, Consumption, Asthma, Epilepsy, Piles, all Blood Diseases, permanently cured. Pay after it is made. State your case, including a cit. stamp to Howard Medical Institute, Providence, R.I. (17) June 2

OUR RETAIL ESTABLISHMENTS.

THE EXTENSIVE CLOTHING HOUSE OF

J. G. KENNEDY & CO.

It has been the aim of the *Commercial Review*, in the exhibits we have made of the various branches of industry with which our city abounds, to mention only those establishments that can be fairly called representatives of their trade. And while as a general rule we have taken only those which do a wholesale business, we have not overlooked those in the retail trade which, from the magnitude of their operations, deserve especial mention. Within the last few years a great change has taken place in the clothing trade. Ready-made goods are now produced in as fine fabrics and as good styles and make as the most of custom-made suits. In fact there are many of our best citizens who buy ready-made clothing entirely, and none of their acquaintances are aware that their stylish suit do not come from a fashionable tailor. Especially has this feature of the trade been apparent during the hard times and when economy was a necessity. The most extensive retail clothing house in this city is that of Messrs. J. G. Kennedy & Co. No. 31 St. Lawrence st. We had the pleasure of visiting this establishment a few days since, and we can safely assert that a larger finer or more stylish stock of clothing would be hard to find. The building occupied by them is four stories in height and is filled to repletion with every class of goods in the clothing line, comprising men's boys' and youths' ready-made clothing in every variety, Canadian and Scotch tweeds, cassimeres, doekings, &c. On the first floor is the stock of over coats, suits, &c., in the latest styles and makes, and sold at prices to suit the most exacting. Indeed it would be difficult to find a customer who could not be suited in his department. The measuring and cutting department is also on this floor. Here the finest custom-made clothing can be obtained at minimum prices. The 3rd and 4th floors are devoted to clothing of every description. They carry at all times a fine stock of tweeds, broadcloths, &c., in bales. Their clothing for excellence of quality and first class workmanship and finish cannot be surpassed. We commend any of our readers who really want superior, well fitting, stylish, and durable custom or ready-made garments at bottom prices to pay this house a visit they are sure to be suited by going to this fine establishment.—Advt.

GRAY'S CASTOR-FLUID,

A most pleasant and agreeable Hair-Dressing—cooling, stimulating and cleansing. Promotes the growth of the Hair, keeps the roots in a healthy condition, prevents dandruff, and leaves the Hair soft and glossy.

Price 25c per bottle. For sale at all Druggists.

HENRY R. GRAY, Chemist,
144 St. Lawrence Main Street
(Established 1859.)

DR. A. C. MACDONELL,

90 CATHEDRAL STREET, MONTREAL. [46-52

J. P. NUGENT, MERCHANT TAILOR

AND CLOTHIER,

157 ST. JOSEPH STREET (Sign of the Red Ball.)

1st CLASS FIT and WORKMANSHIP Guaranteed.

A large assortment of Gents' Haberdashery constantly on hand.

NOTICE.

MR. JAMES COTTER,

Practical Electrotyper & Sterotyper,
Open for order. Work promptly attended to.
761 CRAIG STREET, Montreal.

LAWLOR'S CELEBRATED SEWING MACHINES.

PRICE \$35 with attachments.

THE NEW LAWLOR FAMILY MACHINE

Is unequalled in light running, beauty and strength of stitch, range of work, stiffness of motion and a reputation attained by its own merits. It is the cheapest, handsomest, best technically constructed Machine, most durable and the least liable to get out of order of any Machine now being manufactured. A complete set of Attachments with each Machine.

Examine them before you purchase elsewhere.

J. D. LAWLOR, MANUFACTURER,
AGENT FOR
New York & Paris Fashion Co's
"ROCHERON'S" PAPER PATTERNS.
365 NOTRE DAME STREET, Montreal.

WALKER, PALLASCIO & CO., DESIGNERS

AND Engravers on Wood, —CORNER OF—

CRAIG & BLEURY STS., MONTREAL.

May 10, 77

BUCKLEY BELL FOUNDRY.

Superior Bells of Copper and Tin, mounted with the best Rotary Hangers, for Churches, Schools, Farms, Factories, Court Houses, Fire Alarms, Pump Cylinders, &c. Fully Warranted.

Illustrated Catalogue sent free. V. ANDRESEN & SONS, 102 and 104 East Second St., Cincinnati.

MENEELY & KIMBERLY, BELL FOUNDERS, TROY, N. Y.

Manufacture of a superior quality of Bells. Special attention given to CHURCH BELLS. Illustrated Catalogue sent free. [Feb 20, '78-23-ly

MOSHANE BELL FOUNDRY Manufacture these celebrated Bells for Churches, Academies, &c. Price List and Circulars sent free.

HENRY MOSHANE & CO.,
Aug. 27, 1875] BELLEVILLE, MO.

CAPITAL AND LABOUR.

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

Capital, therefore, is produced by labour. Labour is simply toilsome work, which is generally performed under the direction of bosses or task-masters, and is rewarded by drafts on the fruits of previous labour or Capital.

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

New Goods Opening Up Daily.

- New Dress Goods, 12 1/2c. New Dress Poplins, 25c a yard. New Scarlet Flannels, 25, 30, 35, 40.

NEW HOSIERY,

- NEW GLOVES, NEW CLOUDS, NEW FANCY WOOLENS.

- Mens' Cardigan Jackets. Ladies' Sleeveless Jackets. Ladies' Wool Cuffs. Ladies' Wool Mitts.

- Tailoring! Tailoring!! Tailoring!!! ULSTER TWEEDS. SCOTCH TWEEDS. ENGLISH TWEEDS.

- Mantles made to order. Ladies' Dresses made to order. Ulsters made to order. For stylish Dressmaking Go to CHEAPSIDE.

- New Mantle Cloth, \$1, \$1.25. New Ulster Cloth, \$1, \$1.25. New W. Prof. Cloth, \$1. New Ulster Tweeds.

- Colored Cashmeres. In all the new colors, Seal, Navy, Myrtle, Drab, Grey, Prune, Plum, &c.

AT CHEAPSIDE, 37 & 439 NOTRE DAME STREET, A. A. MURPHY, PROPRIETOR. May 2, '77; Established 1819.]

NEW CATHOLIC CHURCH ON SHEERBROOKE STREET.

The Sisters of the Good Shepherd, of Montreal, Sherbrooke Street, are decided, provided they are helped, to build immediately a public Chapel which will allow the population of this City to assist at the Religious ceremonies of their Monastery.

A contribution, however small it might be, for this purpose, would be accepted with a profound gratitude. The names of those generous persons whose contribution would amount to the sum of fifty dollars (\$50), will be precious preserved in the Annals of the Community; and those benefactors during their life shall have a particular claim to the prayers of the Institution, and after their death shall have in the future Chapel a service for the repose of their soul.

This all has received the high approbation of His Lordship Monsignor Fabre, Bishop of Montreal. Should it happen that our project should not succeed, the sums received would be returned to the Donators.

ANNUAL REPORT OF THE COUNCIL OF THE ST. PATRICK'S SOCIETY OF QUEBEC.

Your Council have the satisfaction of reporting that the prosperity of the Society has been such as to enable it, as it has done for several years past, to present the annual contribution to the St. Bridget's Asylum Association and to the Irish Protestant Benevolent Society.

At a meeting of the St. Patrick's Society held at St. Louis Hotel, on Saturday, 2nd March instant, the following gentlemen were elected officers for the current year:

President, Simon Peters, Esq. 1st Vice-President, Alfred H. White Esq. 2nd Vice-President, R. J. Bradley, Esq.

Treasurer, M. F. Walsh, Esq. Secretary, F. D. Tims, Esq. Recording Secretary, Thos. Holt, Esq.

Council—Messrs E. H. Pemberton, O. Murphy, Jao Lane, Jr, R. Allen, M. P. P. Hon John Hearn, Wm Quinn, M. Miller, Jao Roche, James Connelly, P. Henchey, L. Stafford, M. O'Leary, G. W. Colfer, Wm Lee, T. H. Grant, Wm Kirwan, T. Hethrington, S. Drum, S. Kennedy, E. H. Harbeason, and C. Sullivan.

Dinner Committee—Messrs E. H. Pemberton, O. Murphy, Jas McGorkill, W. A. McDonald, D. Murray, Alfred H. White, T. Hethrington, jr., and John Giblin.

Auditors—Messrs, J. E. Murphy, and J. B. Duggan.

CITY ITEMS.

ACKNOWLEDGEMENT.—The Young Irishmen's L. & B. Association at their last monthly meeting passed a vote of thanks to the Shamrock Brass Band for their services at the Mulcahy lecture.

ST. BRIDGET'S REFUGE.—Report for week ending 2nd instant:—Night lodgings, with breakfast, 558; males 438; females, 123; Irish 352; English, 27; Scotch, 9; French-Canadians, 170; Catholics, 443; Protestants, 115; extra meals to the aged and infirm, 350.

ST. PATRICK'S NATIONAL ASSOCIATION.—At the quarterly meeting of the St. Patrick's National Association on the 6th instant, a vote of thanks was passed to M. C. Mullarky, Esq., the retiring president, and to the officers of the Association, for the efficient manner in which they performed their duties during the past year.

STEEPLE-CHASE.—The annual monthly steeple-chase over the mountain, under the auspices of the Emerald Snow-Shoe Club, took place on Saturday afternoon last, the races starting at 4.15 p.m., although the track was in very poor condition, owing to the thaws, every man that entered his name, toed the scratch. There were eight runners to start, and four valuable prizes to be awarded to the winners.

ST. PATRICK'S NATIONAL ASSOCIATION.—At the quarterly meeting of the St. Patrick's National Association on the 6th instant, a vote of thanks was passed to M. C. Mullarky, Esq., the retiring president, and to the officers of the Association, for the efficient manner in which they performed their duties during the past year.

EPPE'S COCOA.—GRAVEFUL AND COMFORTING.—By a thorough knowledge of the natural laws which govern the operations of digestion and nutrition, and by a careful application of the fine properties of well selected cocoa, Mr. Eppe has provided our breakfast tables with a delicately flavoured beverage which may save us many heavy doctor's bills.

A good assortment of Hats and Caps in all the leading styles are to be found at Robertson's. He keeps in stock, and makes to order Silk Hats that cannot be excelled for style, quality or price.

MONTREAL MARKET. Superior Extra, \$6 85 to 5 80 Canada Wheat, 0 00 to 0 00 Extra Superfine, 6 65 to 5 05 Corn, 60 lbs, 0 00 to 0 00

TORONTO MARKET. Wheat, \$1.17 to 1.18 Butter, large rolls, 0.10 to 0.13 Fall, per bu., 1.00 to 1.02 Butter, tub d. best 0.15 to 0.17 Spring, per bu., 1.00 to 1.02 Butter, store, 0.15 to 0.17

THE OTTAWA MARKET. Oats, \$1.10 to 1.12 Partridge, 10c to 15c Peas, 6c to 8c Eggs, per doz., 14c to 15c

HAMILTON MARKETS. White wheat per bush, \$1.15 to 1.16; Treadwell, \$1.15 to 1.14; red winter, \$1.07 to 1.08; spring, \$1.09 to \$1.05.

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

WANTED—Three Teachers, holding first-class Elementary Diplomas for the Scholastic Municipality of St. Jean Chrysostom, Co. Chateauguay; one must be capable of teaching French and English; reference required.



IRISH CATHOLIC UNION! A SOCIAL ENTERTAINMENT WILL BE HELD IN THE CITY CONCERT HALL, MONDAY, MARCH 18th, 1878.

UNDER THE AUSPICES OF BRANCH NO. 11, I. C. U. Proceeds for charitable purposes. 31-1

SEND US YOUR NAME AND ADDRESS, and in return we will send you, Free of Expense, Postage Paid, a copy of our BEAUTIFUL BOOK OF POEMS, entitled "MOSES, THE GREAT LAW-GIVER,"

a collection of Poems illustrating the Life of Moses, being selections from Mrs. Hemans, W. Cullen Bryant, and other celebrated authors. Beautifully illustrated.

ON RECEIPT OF TWENTY-FIVE CENTS to pay expense of mailing, &c., we will send you a CHOICE PAIR of Engravings, after the old Masters. Address NATIONAL BUREAU OF ENGRAVING 51-3 512 Pine Street, Philadelphia.

MEETING—For the Chair of Botany and Medical Jurisprudence in the School of Medicine and Chirurgery of Montreal, the Faculty of Medicine of the Victoria University College of Montreal.

The Chair of Physiology become vacant by the death of Dr. Peltier, having passed according to the rules of the School to Dr. Brossseau, and the latter having resigned the Professorship of Botany and Medical Jurisprudence, there will in consequence be a meeting of the School of Medicine on SATURDAY, the 16th March, at THREE O'CLOCK P. M., for the purpose of naming a Professor for those two Chairs.

(By order), THOS. E. DODET D'ORSENNES, M. D., Secretary. Montreal, 8th March, 1878. 31-1

F. B. M'NAMEE & CO., GENERAL CONTRACTORS, 444 St. Joseph Street, MONTREAL.

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

A BOOK FOR ALL IRISHMEN.

IRELAND: AS SHE IS; AS SHE HAS BEEN; AND AS SHE OUGHT TO BE. (with numerous illustrations).

By JAMES J. CLANCY. Sent by Mail for \$1.50. Also other Irish and Catholic Publications. Address, JAMES McARAN, Book Agent, Over No. 24 Cathedral st., Montreal 31-1

CANADIAN ITEMS.

The St. Patrick's Societies at St. Catharines have decided to forego a procession on the 17th, mainly because of the recent death of Pope Pius IX.

IRISH CATHOLIC UNION.—At a meeting of the branches of Irish Catholic Union in Quebec, it was decided to celebrate the anniversary of St. Patrick by a grand procession on the 18th of March.

The Charitable Irish Society of Halifax has decided to have no public dinner on St. Patrick's Day, but will have the usual procession on Monday the eighteenth and attend service at St. Mary's Cathedral.

ST. PATRICK'S DAY AT THOROLD.—At a special meeting of St. Patrick's T. B. A. Society of Thorold held on March 4th, the following resolution was unanimously carried:—Resolved that this Society forego the usual processional demonstration on St. Patrick's Day out of respect for our late Pontiff Pius IX.

ST. PATRICK'S DAY.—Procession at Leclaire.—The Workingmen's Temperance Society and others will meet at Reilly's Crossing, on Sunday, March 17th, at 2.30 P. M., and proceed by the Ville Marie Band, will march to the College of the Oblates from thence will parade beyond the Upper Station, and return to St. Ann's Church.

News has reached Ottawa of the terrible death of a man named Paquette, a former resident of Gatineau Point. He had been working in a shanty on the upper Ottawa, and was discharged for some fault, when he left the shanty to walk home. It seems he lost his way, and seven days afterwards was found by a priest in a helpless and starving condition. He was taken to a house and provided with food, but on being left alone he ate so heartily that he was seized with convulsions, and expired in a few minutes.

VALENCE COLLEGE.—This institution beautifully situated on the St. Lawrence River about fifteen miles from Montreal is not inferior to any Commercial College in Canada. While it affords incontestable advantages for the students' health, every opportunity is offered of acquiring a complete Commercial Education. This latter assertion was verified by the brilliant Public examination the business class underwent a short time ago. The prompt and accurate answers given to the most complicated questions in Book-Keeping, Mathematics, Commercial Law, &c. claimed the admiration of all present. All left highly delighted with their visit to the college, hoping that the knowledge of the inestimable privileges therein enjoyed might be more extensively circulated.

IRISH CATHOLIC UNION QUEBEC.—At a numerously attended meeting of No. 6 Branch held this week the following officers and council were elected:—President, Mr. Richard Swindle; Vice-President, Mr. John Doherty; Treasurer, Mr. Edward English; Secretary, Mr. P. Lane; Asst. do, Mr. D. O'Connell; Tyler, Mr. M. Cottrell. Council—Messrs M. Connelly, P. Mares, P. Foley, and P. Kelly, Marshall John O'Connor. The best of good feeling prevailed during the balloting for the different candidates and a full determination clearly evinced to celebrate Ireland's national festival in a becoming manner by a public procession. The next meeting takes place to-morrow evening for admission of members and reception of important reports.—Saturday Budget.

THE IMMIGRATION to Canada during 1877 was somewhat larger than the previous year. According to the report of the Dominion Minister of Agriculture, the number of immigrants who arrived during the last three years, and who were reported by the Agents of the Departments having stated their intention to settle in Canada, were as follows:

Table with 3 columns: Year (1875, 1876, 1877), and rows for various locations like Quebec, Suspension Bridge, Halifax, N.S., St John, N.B., Portland, Me., Manitoba, arrivals from United States, distinguished from those entered as immigrants at other ports in Canada, and immigrants from Canada.

Reported with settlers goods by Custom Houses..... 8,139 11,134, 11,750

Total settlers..... 27,382 25,624 087 7, De La Salle Institute, Toronto, Canada.—The American portion of the students of this Canadian Institute, gave a very pleasing entertainment on the evening of Feb. 22d, to a highly appreciative audience.

A well-selected programme of recitations, songs, orations, and instrumental music, was excellently rendered to the great satisfaction of the immense throng which crowded the Institution Hall to excess. Mr. J. D. Hayes delivered a patriotic oration on "Washington," the hero of the day. Master J. Dunne also favored the audience with an appropriate recitation entitled the "Name of Washington;" and musical selections, both vocal and instrumental, were given by Master Jas. O'Brien and the Ivers Brothers. The entertainment concluded with a laughable farce the orchestra being under the leadership of Professor Fleck. It may be well to add that the De La Salle Institute, formerly under the guidance of Rev. Brother Arnold, is now being directed by Rev. Brother Tobias whose persevering energy has already proved him equal to the stern responsibilities of his high office. Under strict discipline and experienced professors, the student of La Salle enjoy educational advantages not surpassed by those of any similar institution in the Dominion of Canada.

FUNERAL OF THE LATE JAMES GRANT, SR., OF BELLEVILLE.—The last tributes of respect was paid to the remains of the late James Grant, Sr., this morning at ten o'clock. Long before that hour friends and acquaintances of the deceased, and many old residents, began to assemble in the vicinity of his late residence and before the hour announced for the funeral the thoroughfares of that neighbourhood were densely peopled. At the time advanced the number was largely augmented, so that when the procession formed it occupied a very large space. The funeral cortege moved along in the following order: The Physician of Deceased, Bearers and Pall-Bearers, Hearse Containing the Remains, Sons and Relatives of Deceased, Members of the City Council, City Officials, Intimate Friends, Citizens on Foot, Carriages.

The route was down Moira Street to the Upper Bridge, thence to Church Street to St. Michael's Church where a solemn Requiem Mass was celebrated, after which the procession reformed and proceeded to the R. C. Cemetery, where the remains were interred. The streets through which the funeral cortege passed were visited by large numbers anxious to obtain a glimpse of the procession.

DIED.

McEACHERN.—At his residence in Bromley, on the 3rd inst., after a long illness, Simon McEachen, Esq., aged 68 years and 1 month. May his soul rest in peace. Amen.

MATHEWS.—In this city, on the 12th inst., Mr. Wm. Mathews, engineer, aged 67 years. The funeral will take place from his late residence, No. 378 William Street, on Thursday, the 14th inst., at 8 o'clock a. m., to St. Ann's Church, thence to the R. C. Cemetery. Friends and acquaintances are respectfully invited to attend.

LIST OF BOOKS.

DEVOTIONAL AND INSTRUCTIVE, FOR THE SEASON OF LENT AND HOLY WEEK.

- The office of Holy Week according to the Roman Missal and Breviary in Latin and English; containing Instructions when to kneel, stand, etc. 24 Mo. Cloth 830 pages..... 50

LITTLE CHILDREN.

- The Child Jesus..... 08 On Temptation and Sin..... 08 On the Holy Communion..... 08 On Prayer..... 08 On Confession..... 08 On Pity..... 08

PROTESTANTS AND CATHOLICS!

30,000 COPIES SOLD IN ONE YEAR!

FAITH OF OUR FATHERS!

PLAIN EXPOSITION AND VINDICATION OF THE CATHOLIC CHURCH.

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