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CATHOLIC CHRONICLE.

VOL. XXVII.

MONTREAL, FRIDAY, SEPTEMBER 29, 1876.

NO. 7.

JUST RECEIVED,

Table listing various books and their prices, including 'Glories of the Sacred Heart' and 'Internal Mission of the Holy Ghost'.

AGENTS FOR THE DOMINION.

CATHOLIC PERIODICALS.

Table listing Catholic periodicals such as 'New York Tablet', 'Boston Pilot', and 'Dublin Nation' with their respective frequencies and prices.

JUST RECEIVED, SERMONS BY THE LATE REVEREND J. J. MURPHY,

Text describing the sermon collection by Rev. J. J. Murphy, including details about the author and pricing.

THE LION OF FLANDERS;

THE BATTLE OF THE GOLDEN SPURS.

BY HENDRIK CONSCIENCE.

CHAPTER VI.—(Continued.)

Main text of the story 'The Lion of Flanders', starting with 'No!' cried Breydel, 'that must not be! They are already beginning to be insolent and despotic more than enough.'

do not let your blood boil over: here we are at Clothworkers' Hall."

As Breydel had said, a considerable group of clothworkers stood about the door. All had gowns and caps of the same form as their Dean, though here and there might be perceived a young journeyman, with longer hair, and something more of ornament about his apparel.

CHAPTER VII.

The Lilyards had made unusual preparations for giving a magnificent reception to their new prince whose favour they hoped by this means to earn.

In the middle of the great square stood a lofty throne, erected by the Carpenters' Company, and covered with blue velvet, its double seat adorned with gold fringe, and furnished with richly worked cushions; two figures, Peace and Power, stood by, which with united hands were to place crowns of olive and laurel on the heads of Philip the Fair and Joanna of Navarre.

At the entrance of the Stone Street stood four columns painted in imitation of marble, and on each of them a trumpeter, dressed as a figure of Fame, with long wings and flowing purple robes.

Over against the great stables, at the beginning of the Lady Street, was erected a magnificent triumphal arch with Gothic pillars. Above, at the apex of the arch, hung the shield of the arms of France; lower, on each pillar, those of Flanders and the city of Bruges.

At the entrance of the Stone Street stood four columns painted in imitation of marble, and on each of them a trumpeter, dressed as a figure of Fame, with long wings and flowing purple robes.

The Cathelene Street was hung throughout its whole length with snow-white linen with long festoons of foliage, and every house of a Lilyard bore an inscription of welcome. On little four-cornered stands burned all kinds of perfumes in beautiful chased vases, and young girls strewed the streets with flowers.

In the great square stood the companies, armed with their good days, and drawn up in deep file along the houses. Deconinck, at the head of the Clothworkers, had his right flank covered by the egg market; Breydel, with his Butchers, occupied the side towards the Stone Street; the other companies were distributed in lesser bodies along the third side of the square.

At eleven o'clock, the angels who were stationed upon the gatehouse gave the signal of the king and queen's approach, and the royal cavalcade at last passed through the Cathelene gate into the town.

First rode four heralds on magnificent white horses from whose trumpets hung the banners of their master, Philip the Fair, with golden lilies on a blue field.

Some twenty yards after the heralds came the king, Philip the Fair, on a horse of majestic figure and paces. Among all the knights about him there was not one that approached him in beauty of features.

At last, the king's consort, the imperious Joanna of Navarre, upon a dun-colored palfrey, her apparel all of blue, gold, silver, and jewels. A long riding-dress of gold-stuff, secured in front with a lace of silver cord, fell in heavy folds to the ground, and glistened as she went with its thousand ornaments.

Behind her rode her consort, the imperious Joanna of Navarre, upon a dun-colored palfrey, her apparel all of blue, gold, silver, and jewels. A long riding-dress of gold-stuff, secured in front with a lace of silver cord, fell in heavy folds to the ground, and glistened as she went with its thousand ornaments.

tenance that the pomp of her entry had filled her heart with pride. Fullblown in insolence, she cast her haughty looks over the conquered people, who filled the windows, and had even climbed upon the roofs of the houses in order to look on at the magnificent show.

On the other side of the king rode his son, Louis Hutin, a young prince of good dispositions, and who carried his greatness unassumingly. He regarded these new subjects of his house with a compassionate air; and the eyes of the citizens ever found a gracious smile upon his countenance.

Immediately after the king and queen came their personal attendants, gentlemen of the chamber and ladies of honour; then a numerous cavalcade of nobles, all magnificently arrayed. Among them might be distinguished Enguerrand de Marigny, De Chastillon, St. Pol, de Nesle, De Nogaret, and many others.

Last of all came a body of men-at-arms, or heavy cavalry, some three hundred strong, all of them armed from head to foot in steel, and with long lances projecting above their heads.

The citizens, every hero and there gathered into groups, looked on in solemn silence; not a single cry of welcome ascended from all that multitude, no single sign of joy could any where be seen. Stung to the soul at the coldness of this reception, Joanna of Navarre was still more irritated at the looks of scorn and hate which she could perceive from time to time were turned upon her.

As soon as the procession reached the marketplace, the two figures of Fame, planted on the pedestals, put their trumpets to their mouths and blew a blast of welcome that resounded throughout the square; upon which the magistrates and other Lilyards (of whom, however, there were but few) raised the cry, "France! France! Long live the king! long live the queen!"

Still more intense was the inward rage of the proud queen, when not a single voice from the people or the companies joined in this cry, and all the citizens stood motionless, without giving the slightest sign of respect or pleasure!

A little on one side of the throne was stationed a group of noble ladies, mounted on the most beautiful palfreys; and all, in honour of the occasion, so bedecked with jewelry that the eye could hardly bear to rest upon them.

Matilda, the fair young daughter of the Lion of Flanders, had her place in the front row, and she was the very first that fell under the queen's eye. She was most magnificently attired. A high pointed hat of yellow silk, copiously trimmed with ribbons of red velvet, sat lightly and gracefully upon her head; from under it fell a flowing mantilla of the finest lawn, which, shading her cheeks, covered neck and shoulders, and reached down behind her low her waist; while, suspended from its point, and fastened there by a golden button, fluttered a transparent veil bespangled with thousands of gold and silver points, which hung down upon her palfrey's back, and waved to and fro, following her movements as she turned her head.

Underneath this vestment descended a robe of green satin, of such length that it not only covered her feet, but reached down over the flank of her palfrey so as at times even to sweep the ground. An almost magical effect was produced by the stuff, which changed its colour with every movement of the wearer; at one moment it would seem, as the sun shone upon it, all yellow, as if it were woven of gold, then it would turn to blue, and then, again, it would shade off into green.

The harness of the palfrey, profusely enriched as it was with studs, drops, and tassels of gold and silver, corresponded in magnificence with the dress of the rider; and with like splendour were the other ladies attired in changing stuffs of every varied hue under heaven.

The queen, with her retinue, rode slowly up, and turned her eyes with spiteful curiosity upon these Flemish dames, who glittered so brilliantly in the sun's rays. As soon as she had arrived within a certain distance, the ladies rode up to her at a stately pace, and greeted her with many courtly speeches; Matilda alone was silent, and regarded Joanna with a stern unbending countenance.

It was impossible for her to show honour to a queen who had thrown her father into prison. Her feelings were plainly traceable on her features, and did not escape Joanna's notice. She looked Matilda imperiously in the face, thinking to make the Flemish maiden quail beneath her frown; but in this she found herself mistaken; for the young girl proudly threw back glances of defiance, without lowering her eyelids; even for an instant, before the angry queen, whose displeasure at the sight of so much magnificence had now become intolerant to the point of being insupportable, she turned her head, and exclaimed, while casting a look of scorn upon the band of ladies.

"Look you, gentlemen, I thought that I alone was queen in France; but methinks our Flemish traitors whom we hold in prison are princes one and all; for here I see their wives and daughters, dressed out like queens and princesses."

These words she spoke aloud; so as to be heard by the nobles about her, and even, by some of the citizens; when, with ill-concealed resentment, she inquired of the knight who rode next her, "But, Messire de Chastillon, who is this insolent girl before me? With the Lion of Flanders upon her breast, she dares to show her face in the presence of the queen!"

De Chastillon, drawing nearer to her, replied: "It is Matilda, the daughter of Robert de Bethune."

And with these words he put his finger to his lips, as a sign to the queen to dissemble and keep silence,—a sign which she well understood, and accepted with a smile,—a smile full of treachery, hatred, and revenge.

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Any one who might have been observing the Dean of the Clothworkers at this moment could not have failed to perceive the steadfastness with which his eye was fixed upon the queen; not the slightest shade had come or gone upon her brow, but Deconinck had noted it down upon the tablet of his memory. In her features he had plainly defined her anger, her wishes, and her plans; he knew moreover, that De Chastillon was chosen to be the instrument of her designs; and he immediately occupied himself in devising the readiest means for defeating their attempts, whether made by stratagem or by force.

The king and queen now dismounted from their horses, and ascended the throne which had been erected for them in the middle of the great square. Their equires and ladies of honor arranged themselves in two rows upon the steps; the knights remained on horseback, and drew up round about the scaffolding. When every one was in his place, the magistrates came forward with the maidens who were to represent the city of Bruges, and offered the foreign rulers the keys of the gates upon a costly velvet cushion. At the same moment the two figures of Fame blew a fresh blast upon their trumpets, and the Lilyards again cried, "Long live the king! Long live the queen!"

All this time a dead silence reigned among the citizens; it seemed as though they affected indifference, that their dissatisfaction might be only the more thoroughly apparent; and in this they fully attained their aim, for Joanna was already turning in her mind how she might most effectually punish these insolent and disloyal subjects.

King Philip, who was of a less irritable temper, received the magistrates most affably, and promised to bestow his best consideration on all that might tend to the prosperity of Flanders. And this promise was no mere feigning; he was a generous prince and true knight, and might, under other circumstances, have been the blessing of his people both in France and Flanders. But there were two causes which completely neutralized all his good qualities. The first and worst of these was the influence of his imperious wife, who, whenever his better nature was about to prevail, came in like an evil spirit to turn him from good to evil. The other cause was his pride, which drove him on to use all means, whether good or bad, in order to provide for its gratification.

After the delivery of the keys, the king and queen remained for some time listening to the addresses of the magistrates; after which they left the scaffolding. They immediately took to horse again; and the cavalcade rode slowly through other streets on their way to the building called the Prince's Court, where a banquet was prepared for them, to which the chief men of Bruges and the principal Lilyards had also been invited. Meanwhile, the members of the companies returned to their homes, and the public festival was at an end.

Night had now set in; the guests had long since departed, and queen Joanna was alone with her waiting-woman in her chamber. Already she had laid aside a great part of her cumbersome magnificence, and was busied in disarranging herself of all her jewellery. The hasty movements of her hands, and the irritable expression of her countenance, evinced the most violent impatience. The attendant in waiting could do nothing aright, and got from her mistress only sharp and angry words; necklaces and earrings were thrown hither and thither, as things of naught; while expressions of annoyance flowed incessantly from her mouth.

In a loose white robe the enraged queen kept pacing her chamber and to and fro in deep thought, while her flaming eyes wandered fiercely around. At last her attendant quite disconcerted at her strange manner and violent gesticulations, approached her, and respectfully inquired:

"Will your majesty be pleased to remain up any longer? Shall I go for a fresh light?"

To which the queen answered impatiently: "No, there is light enough! Cease to annoy me with your tiresome questions. Leave me alone; begone, I tell you! Go to the anteroom, and wait there for my uncle De Chastillon. Let him come to me forthwith—go!"

While the dame proceeded to execute the orders thus rudely given, Joanna sat down by a table and rested her head upon her hand. In this position she remained for some minutes, thinking upon the insult she had received; then, rising, she paced the room with hasty steps, at the same time violently gesticulating with her hands. At last she spoke in a suppressed voice:

"What! this paltry insignificant people to put scorn upon me, the queen of France! an insolent girl to stare me out of countenance! And shall I quietly put up with such an affront?"

A tear of anger glistened upon her burning cheek. Suddenly again she raised her head, and laughed with the malicious joy of a fiend as she continued:

"O ye insolent Flemings! you do not yet know Joanna of Navarre! you know not how fearfully her vengeance can fall! Rest and sleep without dread in your rash security! I know of means that will give you a fearful awakening. What a cup of bitterness shall my hand mix for you! What tears shall I not make you shed! Then at least you shall know my power! Crawl before me you shall, and supplicate me, insolent slaves! but you shall not be heard! With joy shall I set my foot upon your stubborn necks. In vain shall you weep and cry, for Joanna of Navarre is inexorable. That you know not yet,—but you shall know it!"

Heaving her attendant's steps in the passage, she now hastened to compose herself, and standing before a mirror she gave her countenance a calmer expression, while her whole bearing assumed a more tranquil air. In the act of dismounting, that she might be able to attend to her toilette, she was interrupted by the entrance of a young man, who, in a low voice, said: "Soon De Chastillon entered the room, and bowed one knee to the ground before the queen."

"Messire de Chastillon," she said, giving him her hand to rise, "it seems that you do not pay much attention to my wishes. Did I not appoint you to come to me long ere this?"

"True, madam; but I was detained by the king my master. Believe, I pray you, my illustrious niece, that I have been upon burning coals, so earnest was my desire to fulfil your royal pleasure."

"I thank you for your good will, Messire; and I am desirous this very day of rewarding you for all your faithful services."

"Gracious princess, it is itself a great boon to me to be permitted to follow and serve your majesty. Only let me always and every where accompany you. Let others seek office and power; for me, your presence is my best joy;—I ask for naught besides."

The queen looked with a contemptuous smile upon the flatterer; for she knew too well how much his heart belied his words. With a peculiar emphasis, therefore, she continued:

"But what if I were to set you over the land of Flanders?"

De Chastillon, who had not reckoned on so speedy an attainment of his great object, almost repented of his words; and for the first moment knew not what answer to make. He soon recovered himself, however, and said:

"If it should please your majesty to give me so great a proof of confidence, I should not for a moment venture to oppose myself to your royal will; but should thankfully, and as a good subject, accept the gift, kiss your gracious hands with love and reverence."

"Listen, Messire de Chastillon," cried the queen impatiently; "I did not send for you to hear fine speeches; you will therefore greatly oblige me if you put all such aside, and tell me without circumlocution or disguise, what you think of our entry to-day. Has not Bruges given the Queen of France and of Navarre a reception beyond all she could have looked or hoped for?"

"I pray you, my illustrious niece, leave these these bitter jests, for the scorn that has been done you has touched me to the very heart. A vile and contemptible people has defied you to your very face, and your dignity has met with a grievous affront. But be not troubled; all is in our power now, and we shall soon find means to tame these insolent subjects, and bring them to their senses."

"Do you know your niece, Messire de Chastillon? Do you know how jealous is Joanna of Navarre?"

"In truth, madam, with the noblest and most laudable jealousy; for to wear a crown, and not to maintain its dignity, is to deserve to forfeit it.—Your princely spirit is the object of universal admiration."

"Do you know, too, that it is no paltry vengeance that satisfies me? The punishment of those that have affronted me must be commensurate with my dignity. Both as a queen and woman I must be revenged; that is enough for you, to whom I am about to commit the government of Flanders, and who will have to execute my will."

"It is needless, madam, for you to trouble yourself further about this matter; be assured that your vengeance shall be complete. Peradventure I shall even exceed your wishes; for I have to avenge not only the affront to you, but also those which are daily offered to the crown of France by this rebellious and headstrong people."

"But, Messire de Chastillon, do not, I pray you, lose sight of sound policy. Do not too hastily in drawing the noose fast about their necks; break their spirit rather by gradual humiliation. Above all, flee them bit by bit of the wealth which supports their obstinacy; and then, when you have them fairly in the harness, press down the yoke so tight upon their necks, that I may be able to feast my eyes upon their slavery. Be in no hurry; I have patience enough, when the end can be more effectually reached thereby. And the better to succeed, it will be advisable to take first opportunity of removing one Deconinck from his place of Dean of the Clothworkers in this city, and to take care that none but our friends are admitted to offices of power."

De Chastillon listened attentively to the queen's counsel, and secretly admired her skill in the crooked ways of policy; and as his private revenge was equally interested in the establishment of despotism, he was highly delighted at being able to gratify at once his own passions and those of his niece. With evident joy he replied:

"I receive with gratitude the honor which your majesty confers on me, and will spare nothing to carry out the counsels of my sovereign lady as a true and faithful servant. Have you any further commands for me?"

"In putting this question he had the young Matilda in view. De Chastillon knew that she had drawn upon herself the queen's enmity, and was convinced she would not be long without feeling its effects. Joanna answered:

"I think it might be as well to have away that daughter of Messire de Bethune into France; she seems full of Flemish pride and obstinacy; and I shall be pleased to have her at my court. Enough said;—you understand me. To-morrow I leave this accursed land; I have had more than enough of their insolence. Raoul de Nesle goes with us; you remain here as Governor-General of Flanders, with full power to rule the land at your discretion, and accountable only to ourselves for your fidelity."

"Say rather at the discretion of my royal niece," interposed De Chastillon, in a tone of flattery. "Be it so," said Joanna; "I am gratified by your devotedness. Twelve hundred men-at-arms shall remain with you to support your authority. And now it is time for us both to go to rest, my fair uncle; so I wish you good night."

"May all good angels watch over your majesty," said De Chastillon, with a profound bow; and with these words he left the chamber of the evil-minded queen.

(TO BE CONTINUED IN OUR NEXT.)

A member of a club objected to the publication of the list of the meeting nights of the club, "because," said he, "if its publication, we married men will have to account for the off-nights." The motion to publish was lost.

SAINT BERNARD AT CLAIRVAUX.

By J. F. L. D.D.

Vix dabat assiduo vomere fructum. Sic locus hic steretis imperioque fuit.

One of our saints' biographers does not hesitate to say, that of all the miracles wrought by Bernard, the founding of Clairvaux was the most stupendous.

It is the glory of Clairvaux that it owed nothing to the favor of princes. It was firmly established before the world heard of it.

We are, I think, sufficiently well acquainted with the person, home and companions of St. Bernard; allow me now to introduce you to his friends in the order of their introduction to him.

The first great man who enjoyed the saint's friendship, was William of Champeaux, Bishop of Chalons, famous in the history of philosophy as the champion of Realism.

The good Bishop was deeply concerned for the saint's life. He saw him rapidly sinking under the weight of his labors and penances.

William's charity was praiseworthy, but he made one mistake which spoiled the whole affair. The physician to whom he confided Bernard was an ignorant, tyrannical quack, who solely taxed the saint's patience, and annoyed him more than his bodily sufferings.

It was at this time that Bernard became acquainted with another great man of that day—William, Abbot of St. Thierry—who became his most intimate friend, and to whom we are indebted for nearly all we know of our saint's early years.

"I remained several days with this great saint, although I was unworthy of such a favor; and, wherever I turned my eyes, it seemed to me that I beheld a new heaven, and a new earth, and I thought I saw recent footprints in the paths once trodden by our Egyptian fathers.

"Then was seen an extraordinary spectacle. Pius IX., robbed of the two thirds of his dominions, declares himself the protector of oppressed nationalities; he twice convokes the bishops of the universe to the foot of his throne; and when all is ended, when nothing more remains to him, he suspends the Council; and Pius IX. is still the conqueror of conquerors: ask Prince Bismarck and Cardinal Hohenzollern!

"The future historians of Pius IX. will ask themselves: Had the Council of the Vatican any reason for its existence? Should the Pope remain at Rome in 1870? I will not venture to answer these indiscreet questions. Let it suffice for me, in taking the Catholic ground, to assert that without the infallibility, Catholic dogma would entirely fall to pieces.

"There will be wanting to the Eternal City something which I cannot describe, which will not be seen again for a long time. There will be great Popes, doctors, and confessors; will there ever be over the world so splendid a pastor? The splendor of the times will yet illuminate the world; will such pleasant rays ever be reflected on the Roman Campagna?

Let the balance be just, and the weights equal, the bushel just, and the sextary equal. (Levit. xix. 36.)

A PANEGYRIC ON PIUS IX.

BY AN ENGLISH PROTESTANT DIPLOMATIST.

The Paris Journal, not long ago, published a remarkable article on Pius IX., from the pen of an English Protestant, who begins by saying—

I was sent, in 1849, to Pius IX. by Lord Palmerston. The sympathies of the English accompanied the Pope to Gaeta. Those sympathies are always the same for the man. England does not acknowledge his priority as Vicar of Christ, she salutes in him the priority of the most exalted virtues.

When I had the honor of approaching the spiritual chief of the Catholics, Pius IX. was just passing, without transition, from being the idol of the people to very general unpopularity. I have never seen a figure more serene than that of the proscribed Pope.

A sweet and slightly defiant serenity is the chief characteristic of the physical and moral physiognomy of Pius IX.

I was in Ireland when Cardinal Mastai was elected. Several of my colleagues were in Rome. It is from their lips we should hear the story of what then took place. It was not joy, it was frenzy. The Roman ladies, and the English Protestant ladies, had not enough of flowers to strew on the passage of the young and brilliant Pontiff. These were glorious days for Catholicism, and I dare say for Christianity. In imitation of Christ walking through the streets of Jerusalem, he who called himself His Vicar, daily traversed the Eternal City; as the pastor in the midst of his flock.

The white vision appeared in the Piazza Navona, at the Coliseum, in the gardens of Augustus. The Papacy felt as if it had grown young again by eighteen centuries. Mazzini was on the watch.

No serious historian has refused to the Papacy the glory of having been the sentinel of Italian liberty. The Popes were Gaelic kings. The Papacy has gone still farther. It made an attempt, at it, foresaw, Italian unity centuries before the House of Savoy. It followed the destinies of Italy with its alternate successes and reverses, without boasting, as well as without discouragement. And to-day the vanquished in the supreme contest between liberty and the Revolution does not yet despair. Pius IX. is as serene as ever.

So, then, when Cardinal Mastai sat in St. Peter's chair the clamor of the sectaries were drowned by an all-absorbing "Hosanna."

The movement for complete Italian independence was spreading. The heir of Gregory VII. and Julius II. unfurled his sails. But where was the port? What would result from the heroic attempt? Would it be a modification or a confederation of the States of the Peninsula? If the Austrians were hunted from Italy would the problem be solved? No matter how disappointing might be the results of this double campaign in favor of the liberties of peoples, God has made a fresh title to the justice of history come from this twofold trial. Was there any one in Europe, then, more generous and liberal than the Pope?

Pius IX., vanquished along with the liberties of his country by the cosmopolitan revolution, re-entered Rome, bringing pardon along with him. But if the Pontiff forgave the men, he did not spare the doctrines. The combat of dogma and speech began. Was the moment propitious for Encyclicals and Councils? I am not competent to judge! Only this question has had to be put, since the time of Christ, ten times in each century at least. "And then Pius IX., with his meaning smile, might add: 'You are right! Make no laws until there be no more robbers and assassins, or you will stir up the passions of these rather sensitive men.'"

Our journals have often received the words of the Vatican with sarcasm. In reality, England and Russia are well aware that these words of Divine morality and justice are the only ones that appeal to the reciprocal duties in the consciences of both peoples and kings; they know that the day on which they will be no longer heard there will be the silence of social death.

The policy of the reign of Pius IX. may be called the policy of souls.

Faithful to his solemn oath, he defended inch by inch, first by diplomacy then by arms, the patrimony of the Church. It was rather a duel between Cardinal Antonelli and Count Cavour, between Piedmont and the volunteers of Catholic Europe.

Then was seen an extraordinary spectacle. Pius IX., robbed of the two thirds of his dominions, declares himself the protector of oppressed nationalities; he twice convokes the bishops of the universe to the foot of his throne; and when all is ended, when nothing more remains to him, he suspends the Council; and Pius IX. is still the conqueror of conquerors: ask Prince Bismarck and Cardinal Hohenzollern!

The future historians of Pius IX. will ask themselves: Had the Council of the Vatican any reason for its existence? Should the Pope remain at Rome in 1870? I will not venture to answer these indiscreet questions. Let it suffice for me, in taking the Catholic ground, to assert that without the infallibility, Catholic dogma would entirely fall to pieces. When Catholics, who, for eighteen centuries, acknowledged the Pope to be their infallible teacher, taught that this acknowledgment was a dogma, they were not astonished at it; the dogma was already in their hearts as well as in their reasons; they were consoled by it. In the domain of mystery and the supernatural, faith could be strengthened only by the aid of faith. The definition of the dogma is, then, for the Catholic Church, a dogma, a dogma, a dogma. As to the sojourn of Pius IX. at Rome, this is the answer the Pope makes to those who interrogate him on the matter: "When Peter left Rome to fly from his executioners, he met Jesus Christ on the way. 'Lord,' he said, 'whither art thou going?' 'I am returning to Rome,' says the Saviour, 'to be crucified a second time.' Peter understood, and returned to Rome."

What is certain is that when this mild Pontiff, who has reigned for more than thirty years, shall have disappeared, there will be a lamentable void in the world. No one has loved humanity more than Pius IX. No one has loved Rome and Italy more. There will be wanting to the Eternal City something which I cannot describe, which will not be seen again for a long time. There will be great Popes, doctors, and confessors; will there ever be over the world so splendid a pastor? The splendor of the times will yet illuminate the world; will such pleasant rays ever be reflected on the Roman Campagna?

Let me hope that for the future you will not spend your sympathy on your Protestant friends, and the communists of Spain, and that the Catholics of Germany, and other countries will receive their share of your good wishes.

PROTESTANTISM IN SPAIN.

LETTER FROM VICAR-GENERAL BRUYERS.

To the Editor of the Free Press.

DEAR SIR.—In a short paragraph of yours in the Free Press of the 16th inst. you ventured to read a sharp lecture to the Spanish Government on account of some real or imaginary intolerant measures taken by it against Protestants in Spain.

Now, permit me, dear sir, to read also to you a lecture, for what I consider a total disregard of that justice and fair play which are due to people of all nationalities and creeds. To be plain, I wish to remind you that Catholics as well as Protestants are entitled to their share of justice and impartiality. For over five years the German Government has been enacting and enforcing with an iron hand the most tyrannical and oppressive measures against the Catholic subjects of the Empire. In virtue of these cruel edicts, known as the "Falk Laws," the Catholic Church in that country has been put under the ban of proscription; churches built by the worshippers of the ancient faith have been taken away from their rightful owners, and handed over to a handful of sectarians styled "Old Catholics," represented by such wretches as the lascivious ex-Monk Hyacinthe; convents and monasteries without number have been suppressed, and their peaceful inmates have been cast upon a cold world to die of starvation. Hundreds of holy bishops and priests have been torn away from their devoted flocks, and incarcerated along with the vilest criminals in the dungeons of the tyrant Bismarck, worthy imitator of Diocletian.

Now, let me ask, what are the crimes laid to the charge of the Catholics of Germany, to deserve such cruel treatment at the hands of their rulers? I will tell you.—Staunch attachment to their church and faith; fidelity to the Holy See; refusing to submit to laws and measures, destructive alike of religion and of the rights of conscience. What crimes were they guilty of, these pure and holy women, forced away from their peaceful retreat by the bayonets of the minions of the Government? I will tell you.—The crime was serving God and doing good to their fellow creatures. Let me add, these Catholics, so cruelly treated by their rulers, were the firmest support of the State, among the bravest of the army in defence of the national flag; they gave their blood and money for Germany in its late war with France. At the very moment I am writing these lines, hundreds of priests and pious women are expiating in the dungeons of the model Empire the unpardonable crime of refusing to sacrifice the rights of conscience to the behest of the tyrant.

I might add here that the same system of unrelenting persecution has been carried on for years past by the Protestant Government of Switzerland. Holy bishops and priests are at present undergoing a long and tedious exile on the soil of Catholic France, far away from their sorrowing flocks; Catholic churches, and asylums devoted to Catholic purposes, have been turned over to the new sect, the mis-called "Old Catholics." In Switzerland, as in Germany, unswerving attachment to their faith and religion is the cause of this direful persecution!

Now, Mr. Editor, what these outrages have been perpetrated for years in the Empire of Germany, and the neighboring Republic, not a word of sympathy has been uttered by you, not a tear of compassion has been shed by you upon the sufferings of the noble victims of oppressive measures and tyrannical laws. Whilst these crying injustices have been committed on the other side of the Rhine, in violation of liberty of conscience, not a line of condemnation has been penned by you on behalf of the hundreds and thousands of persecuted Catholics in those Protestant countries.

What is the cause, let me ask you again the unpleasant question, of this ominous silence? I will tell you.—The sufferers in Germany and Switzerland are Catholics; the pretended victims of persecution in Spain are Protestants or Communists. You dare not call the attention of the world to the shocking outrages perpetrated by the Bismarckians of Germany and Switzerland. A timely lecture given by you to the persecutors of Catholics in those countries would be unpalatable to the bigoted portion of your readers. You reserve your crocodile tears for a handful of Protestants and Communists whose revolutionary spirit is probably well known to the Spanish Government, the natural guardian of the peace and of the prosperity of the country. Spain is well aware of what Protestants did in France, who, whilst encouraged by the money of England, and patted on the shoulders by the virgin (?) Queen Elizabeth, covered that country with ruin and desolation, every where despoiling Catholic Churches, slaughtering Priests and Nuns, in order, forsooth, to assert liberty of Conscience as understood by themselves—liberty to kill every one who chose to differ from them. Allow the Protestant propagandist and communists of Spain their own ways; you will soon witness the scenes of plunder and bloodshed which were enacted in France and Ireland and other countries by the followers of the new gospel.

Like the Protestant emissaries of Mexico, who some years ago inaugurated the work of converting that nation to the Protestant faith, by hawking about indecent caricatures of the most sacred mysteries of our holy religion, thus provoking this simple and faithful people to deeds of reprisal, the apostles of the new-fangled faith in Spain would soon raise, by similar means, a storm of indignation which would not fail to be followed by riots, incendiarism, &c. The sensitiveness of chivalrous Spaniards would never tolerate in their midst, scandalous insults to their religion and Priests; they would resent offences offered to the national church, and to their most religious feelings. War, civil and religious, would soon follow in the path of the apostles of the new faith.

It is to ward off such sad calamities that the Spanish Government has, in its own opinion, wisely introduced an exceptional legislation, which would be unnecessary in our country. The oppressive measures mentioned by you are simply regulations enacted by the Government for the maintenance of order and peace, by preventing fanatic fire-brands from inaugurating in Spain a reign of terror and bloodshed. Let me tell you *en passant*, the Spaniards are intelligent, and probably as wise as yourself—they know, probably, better than you, what measures are conducive to the welfare of their country. They are better judges than any of us of what concerns them personally. With all due respect, I question your right to dictate to them what they should do for their country.

You are a clever scholar who can learn much without labor or study. The eternal laws of justice are immutable, and cannot be altered by circumstances of religion or nationality. They are applicable to Protestants as well as to Catholics. What is unjust in a Protestant cannot be right in a Catholic, and vice versa. What you consider wrong in Spain cannot be praiseworthy in the German Empire, and in Switzerland. I have yet to learn that Protestantism would be a blessing to the people from their homes, divorced from their property, and cast into a dark dungeon. We Catholics are extremely sorry to see you, unless some of the more fervent among us who aspire to the honors of martyrdom. Attempt to deprive a Protestant of his conscientious rights, he will protest and resist if he can. He will supply dear sir, if the Catholics fast and pray, and protest against violence, when offered to us.

Let me hope that for the future you will not spend your sympathy on your Protestant friends, and the communists of Spain, and that the Catholics of Germany, and other countries will receive their share of your good wishes.

I have the honor to be, dear sir, Your obedient servant, J. M. BRUYERS, V. G.

London, Oct. 18th, 1876.

WHO INVITED THE TURKS INTO EUROPE.

The following letter, which appeared in the London Tablet, 26th August, tells on unquestionable authority the true story of the introduction of the Turkish tyrants into Europe. It is certainly strange that in so many cases it has been by the invitation of the races who were to suffer most cruelly from their despotism that foreign invaders have first descended upon a country. The British monarch Vortigern brought the Anglo-Saxon hordes of Hengist and Horsa into Britain; the treason of Count Julian led the Moors into Spain; the renegade "Morrogh" brought the Norman or, and a Greek Emperor invoked that barbaric aid which was to destroy the Greek Empire and its Servian assailants alike. After all, is not the moral of the whole sad story the one and the same, that foreign tyranny is only possible through domestic dissensions?

THE PAPACY AND THE EASTERN CHRISTIANS.

To the Editor of the Tablet.

SIR.—The Servian Government has thought fit, according to the manifesto read by Mr. Farley at the meeting a couple of weeks ago in Willis's Rooms to put forward an utterly unfounded charge against the Papacy by way of appealing to the sympathies of British Protestants. This charge is contained in the opening sentences of the manifesto in question—

"Every student of history, indeed every educated man, well knows that the Servian people, which previous to their period of suffering possessed a large civilized State, including Bulgaria and extending to the frontier of Aquis, shed their blood and lost their liberty while acting as the bulwark of Western Europe against the invading onslaught of Mussulman barbarians. Even at that time it was the jealousy of neighbouring Christian States which allowed this bulwark to fall, hoping thereby to gain some advantage for themselves. The Roman Papacy, especially, which formerly sent forth crusaders against the infidels, hoped that the Turkish invasion would bring about the total destruction of its rival, the Greek Orthodox Church, and committed the most unchristianlike act of preventing others who were not so short-sighted from coming to the help of the Servian Empire."

Upon this extraordinary paragraph—which might be left unnoticed by Catholics, but for its being made a text for systematic misrepresentation—it is sufficient to observe that, it is incorrect in the following particulars:—

1. The Servian nation did not act as the bulwark of Western Europe against the invading onslaught of Mussulman barbarians. On the contrary, until the Turks actually attacked the Servian State, the main energies of the Servians were devoted to wars of conquest and ambition, at the expense of their Christian neighbours, as well of the Greek as of the Latin communion. The reign of their great ruler, Stephen Dushan, the self-styled "Tsar of the Serbs and Greeks," was divided between attempts to oust the Greek Emperors from Constantinople, and to overthrow the Magyar supremacy in Hungary. After defeating the Hungarians in several battles, and wresting the entire province of Macedonia from the Greek Empire he died, in 1358, while on his march at the head of the united Servian armies to conquer Constantinople itself.

2. Not the Roman Papacy, but the Greek Emperor directly, and the Servian ruler indirectly, introduced the Turkish invaders into Europe. The story is fairly summarised in the *Sclavonic provinces*, recently written by Mr. Forsyth, M.P., and it can be quoted here.—"In the contest for the Imperial purple between John Palaeologus, and John Cantacuzene, the latter had invoked and obtained the aid of Stephen. The Servian ruler was at this time a powerful monarch, and he made it a condition of his alliance that whatever towns were taken should have the liberty of choosing either himself or Cantacuzene as their sovereign. Gibbon does not mention this stipulation, but he describes the attitude of the two monarchs. The *erat*, or despot of the Servians received him, with generous hospitality; but the ally was insensibly degraded to a suppliant, a hostage, a captive; and in this miserable dependence he waited at the door of the barbarian, who could dispose of the life and liberty of a Roman Emperor." The ill-assorted alliance, however, did not last long. Jealousies broke out, and Cantacuzene mistrusting Stephen sought for other support. He called to his aid the Osmanli Turks, who had invaded Asia Minor, but had not yet crossed the Bosphorus, thus came about the passage of the Ottomans into Europe, the last and fatal stroke in the fall of the Roman Empire." (*Decline and Fall*, chap. 63.)

3. The internecine struggles of Greeks and Servians rendered Turkish conquest easy, and a generation after the death of the ambitious Stephen Dushan the Turks won the victory of Kousova, over the Servian nation. An attempt of Latin Christendom, under the leadership of Sigismund, King of Hungary, aided by the flower of the French chivalry, to rescue the Greeks and Servians from the lot their own miserable divisions, had brought upon them, was defeated on the disastrous field of Nicopolis, seven years after the defeat of Kousova, by the Sultan Bajazet I.

4. It would be easy to show, that besides organising the crusades which prolonged the existence of the Greek Empire for centuries, the Popes never ceased down to modern times to insist upon the necessity of opposing the settlement of the Mussulmans on the confines of Europe. Though thwarted by the jealousies of the Christian Governments, the Popes would certainly have achieved their object at last but for the calamitous event, which in the sixteenth century caused Western Christendom to present a spectacle of disunion and anarchy exceeding the wretched plight of the schismatic populations of the East. Since that event, while defending itself against a militant Protestantism in the North, Catholic Europe alone maintained the contest against Ottoman invasion, and, blessed and encouraged by the Popes, won those victories under the walls of Vienna and in the waters of Lepanto which finally stemmed the torrents of infidel conquest. The Popes, say the West, from being induced to the condition of Bosnia and Bulgaria, and

they would have saved the East but for the schismatic rancours, and above all, the mutual hates of the Eastern Christians themselves, notably the two rival stocks of the Slavs, and the Hellenes.— Faithfully yours, F. O'DONNELL.

THE DISCIPLINE OF DRINK.

It is evident that men are becoming appalled at the hold which drunkenness is taking upon our population generally. It is required to be sex, age or condition, of life, and the statistics annually published show that it is gaining, not losing, ground, despite of the efforts made to meet it. Whether legislation could make a people temperate will probably never be known. For the interests involved are so enormous that it is dangerous for any party in power to meddle with them. There are, however, other means not less powerful which may be employed, such as the banding of men together in societies of total abstinence, who by their own lives and the influence of their example upon others may help greatly to curb this evil habit. In addition the Catholic Church has means of her own, in the sacraments, in the authority of her Bishops and Councils, &c., which she has constantly employed to curb her children and restrain them from this detestable vice. And it is to this part of the subject that Father Bridgett has so ably addressed himself, pointing out the action of the Church generally in early times, and then more particularly with regard to these islands; and showing with what effect, without any help from the legislation of the temporal power, she strove to make those committed to her from making "a god of their belly, and themselves enemies of the Cross of Christ."

Father Bridgett's book opens with a short account of the teaching of the early Church with regard to voluntary abstinence from strong drinks, in order to show that in her teaching she has always discountenanced the Manichean idea that wine and other intoxicating drinks were the production of an evil principle, proving that she would not tolerate that those who abstained should pass censure on those who used their liberty. He then rapidly reviews the doctrine of the Church on drunkenness, and her discipline with regard to the clergy; to ascetics, the laity in general, and drunkards, quoting largely and effectively from St. Augustine and St. Cyprian of Arles to show how in those early days the same vice was infecting the flock of Christ. From this point to the close of his book Father Bridgett employs himself in tracing the action of the Church on this subject in our own land only, and a most minute, interesting research it has proved. Canons of the old British Church, of the times when Saxon, Dane and Roman fought successively for its fair green fields; of later times, when the Kingdom was under a settled rule, down to the sixteenth century, mingled with quaint details of old drinking customs, form altogether a book full of interest and show at the same time most unimpeachably, how untruly the Church labored to bring our rude forefathers under the Christian law of sobriety. That she has been only partially successful he acknowledges, but that she had a success beyond doubt; and Father Bridgett points to it, not perhaps in so many words, but by inference, as a proof of her divinely appointed mission. The only quotation which we can allow ourselves in on this subject, and we will, therefore, give it entire. He has already pointed out the license and excess which followed the Reformation, when the influence of the Church was set aside, and then he proceeds:—

"The question arises as to what would have been the state of England in regard to this vice, independently of the Church's action. If the answer was not to be a mere conjecture, it was necessary to ascertain what was the intemperance before her influence was removed. That the Angles, the Saxons and the Danes were mighty drunkards in their heathen state and continental homes we know. The Church had, therefore, a difficult work to do. We know also; that her efforts were only partially successful, for drunkenness to some extent continued to characterize the Christian inhabitants of England. But that she labored zealously has been proved by abundant evidence, and that she labored not without success is already made evident by the rapid and continued increase of drunkenness as soon as her influence was withdrawn. For, what is there to account for the change which followed the Reformation, but the absence of the old repressive powers of the Church! There was no great increase of population, no sudden affluence, no new relations with the Continent making the importation of liquor cheaper. Yet our statute book bears witness that drunkenness made a rapid and startling progress from the very beginning of the Reformation, and that, in spite of every effort of the Legislature, it continued to spread throughout the realm."

Some may not see in this, as we do, the divinity of the Catholic Church; but to all who read Father Bridgett's book they cannot fail to come to the conclusion that she was able to cope with drunkenness in England for more than a thousand years; and only when her influence was removed did the vice, like the waters of a torrent long pent up, burst over the face of the land. The means she had of old are still in her hands; and though she no longer issues severe edicts of penance against those who sin, her voice will still be heard, and we trust, as of old, obeyed. And this book, showing as it does the way in which the Church acted in olden times towards this vice, will make men see that she is still true to her calling and standing upon the old ways, and will therefore help men to obey her.

We cannot better show our appreciation of the reverend author's work than by echoing at the close of our notice the words with which his Eminence Cardinal Manning compliments him: "I thank you for your excellent book, and trust that it may powerfully help the work of saving souls from the pestilence of drink."—London Tablet.

Wonders of the Deep Sea.

In her scientific cruise of three years and half, the Challenger sailed 69,930 miles, crossing both the Atlantic and Pacific—the former several times. The deepest soundings were 4575 fathoms, in the Pacific, between the Admiralty Islands and Japan; and in the Atlantic 3875 fathoms, ninety miles north of the Island of St. Thomas, in the West Indies. We have noticed the principal movements of the expedition from time to time. Its return to England has revived public interest in the work of Professor Wyville Thompson and his associates, and many interesting details concerning it, have appeared in the English journals. Many curious crabs were brought home. One very odd specimen, which came to the surface only at night, is described as having a head which is nearly all eye, and a body so transparent as to render visible all the nerves, muscles, and internal organs, while another more lobster-like creature, had no eyes at all. Near Amsterdam Island, in the South Indian Ocean, the ship encountered a belt of gigantic seaweed, of which single plants are said to attain a length of a thousand feet, and a thickness equal to that of a man's body. A gale of snow, to which the vessel was exposed in the Antarctic Ocean, consisted of exquisite starlight crystals, which burned the skin as if they were red hot. The history of the expedition abounds with similar unique experiences.—Scientific American.

"One often repents of saying too much, but never of saying too little."—Our remembering an injury often does more hurt than receiving it.

THE ENCHANTED LAND. When a child, an innocent child, playing in rich deep meadows, sweet with clover bloom...

standing to a friend. The latter, from some cause, broke down, and Sir John found himself called upon to pay £230,000 in hard cash...

THE BRITISH VESSEL DANICING WAVE has been captured by savages from Florida Island. The crew were murdered and eaten.

Gen. Terry and staff have arrived at Bismarck, en route for St. Paul. They report that the Indians have escaped to British territory...

log the first locomotive ever built in this country, and also managed a company of laborers on the first railway project in this State.

IRISH INTELLIGENCE. The Rev. Michael Gleeson, P.P., Templeberry, acknowledges the receipt of £20 from the Right Hon. Viscount Dunally, Killybeg, in aid of the erection of the new chapel at Templeberry.

A special meeting of the Dublin Corporation was held on the 26th ult., for the purpose of considering a resolution that application should be made to Parliament next session for an act to enable the Corporation to purchase, by compulsion, the estate of the Commissioners of Stephen's Green...

THE CHURCH IN SCOTLAND.—An interesting ceremony took place at Balleoch last week. The small chapel which once served as an Episcopalian place of worship in the neighbourhood, but which had been closed for more than a year, was opened for Catholic service...

CONVERSION OF A BITTER ANTI-CATHOLIC ON HIS DEATH-BED.—There is quite a sensation among the Catholics of Ripon, Wis., over the death of Capt. Randall Fraser McDonald, father of the quite celebrated Gen. John McDonald, which occurred Tuesday, the 1st inst., at his son's home in Darford.

THE WONDERS OF THE DEEP.—In her scientific cruise of three years and a half, the Challenger steamed and sailed 68,930 miles, crossing both the Atlantic and Pacific—the former several times.

Various small notices and advertisements at the bottom left of the page.

Various small notices and advertisements at the bottom middle-left of the page.

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Various small notices and advertisements at the bottom right of the page.

Various small notices and advertisements at the bottom far right of the page.

The True Witness

CATHOLIC CHRONICLE

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MONTREAL, FRIDAY, Sept. 29, 1876.

ECCLIASTICAL CALENDAR

SEPTEMBER, 1876.

Friday, 29—St. MICHAEL, ARCHANGEL. Saturday, 30—St. Jerome, Confessor and Doctor of the Church. OCTOBER, 1876. Sunday, 1—SEVENTENTH SUNDAY AFTER PENTECOST. Solemnity of the Holy Rosary. Monday, 2—Holy Guardian Angels. Tuesday, 3—Of the Feria. Wednesday, 4—St. Francis of Assisi, Confessor. Thursday, 5—Office of the Blessed Sacrament.—SS. Placidus and Companions, Martyrs.

PASTORAL LETTER

OF HIS

GRACE E.-A. TASCHEREAU,

ARCHBISHOP OF QUEBEC,

PROMULGATING THE BULL INTER VARIAS SOLLICITUDINES WHICH CANONICALLY ERECTS THE LAVAL UNIVERSITY.

ELZEAR-ALEXANDRE TASCHEREAU,

By the Mercy of God, and the favor of the Holy Apostolic See, Archbishop of Quebec, Assistant at the Pontifical Throne, Apostolic Chancellor of the Laval University,

To the Clergy Secular and Regular, to the Religious Communities, and to all the Faithful of the Archdiocese of Quebec, Greeting and Benediction in Our Lord.

For the last eighteen centuries, Our Dearly Beloved Brethren, Rome presents to the gaze of humanity a truly admirable spectacle. There, from all parts of the world, intellects as well as hearts meet, and there find light and strength. What Christian work, in effect, but has loved to solicit its words of encouragement? What pious association but has wished to expand under its tutelary wing? What religious order would presume to reckon upon a long existence, were its constitutions not examined and approved by Roman wisdom? What doctrine, in fine, would count upon a durable increase, were it not the faithful echo of the Vatican oracles? All Catholics, therefore, at all times, seem to have heard the invitation which St. Augustine puts on the lips of the successors of St. Peter: "Come, my brethren, come ye all, if ye want to be grafted on him who is the vine."

This appeal of the Vicar of Jesus-Christ we, Canadian people, have had the happiness to hear, at all epochs, and by our deeds, we have very frequently repeated to him what the Apostle St. Peter, one day, said to the Son of God himself: *Lord, to whom shall we go, thou hast the words of eternal life?* (St. John VI., 68.) Behold Our Dearly Beloved Brethren, how from the dawn of this colony to the present day, God has been pleased to direct events; admire with us the ways of Providence; the facility given to our Church to communicate with the Holy See; the eagerness with which the Bishops of Quebec have gone *ad limina Apostolorum*, when circumstances permitted; the respect and veneration they have brought thence for the sacred person of the Sovereign Pontiff; the filial care to submit to him, as a Father, the solution of all their difficulties. Has not the time come to proclaim it aloud: all, we have followed therein the precious example bequeathed to us by the first bishop of New France, the illustrious Francois de Laval-Montmorency! It is he who, guided by the lights of his bright intellect, the intuition of his faith, his profound knowledge of the constitution of the Church, it is he who has willed that the cradle of our faith should be placed even by the side of the chair of St. Peter. It is he who displayed an energetic vigilance against the introduction of certain propositions, tyrannically imposed to the teaching of French Seminaries by the will of Louis XIV.; it is he who, making his clergy accept the beautiful Roman Liturgy, has spared us the vexations of a painful struggle which has but just died away in France. It is he, in fine, who the first has made our catholic people acclaim this word for ever engraven upon all our hearts: *Ubi Petrus, ibi Ecclesia*; Where is Peter, there is the Church.

Faithful heirs of the catholic spirit of their founder, the members of the Quebec Seminary, having, at the request of the Canadian Episcopacy, taken upon themselves to establish the Laval University, had nothing more at heart than to secure therefor the protection of the Holy See. They well knew that from Rome would come their most solid hopes of success. How could they have been ignorant of this, when they called to mind that during the fine ages of faith in Europe, the Universities were founded by the united authority of Popes and Sovereigns? History recounted to them the glory which had shone on the schools of Paris and of Bologna, and the names of Popes Innocent III and Honorius covered with their protection those institutions, which gave so many doctors to the Church, and to the State so many eminent men.

The first Rector of the Laval University, M. Louis Jacques Cassault, of illustrious memory, repaired therefore to Rome, and solicited the favor of a canonical erection. Every thing seemed to favor his wishes. Her Majesty Queen Victoria, on the recommendation of Lord Elgin and his ministers, was about to grant a truly royal charter. Rome applauded the project of the foundation, encouraged it with benevolent words, and even gave a Rescript permitting the collation of diplomas in theology; but the granting of the Bull of erection, prudence required to delay. The civil government had been willing to sanction upon the future; Rome preferred to have to sanction a past full of merit. The State consented to sanction a past full of merit, and gave to the University full power to make itself known, and to move in the bosom of society; the Church would see the University at work, and await the moment when she could have the happiness to reclaim: "You have well merited both of religion and of your country; to me now it is my duty by my authority, to confirm the good which has been per-

formed, and to secure, throughout Canada, the future and prosperity thereof. The trial has lasted twenty-four years, and this space of time has sufficed to permit the University to settle on a truly solid basis. It has been given to us, Our Dearly Beloved Brethren, to contemplate its birth and growth, and when we recall its progressive development, we feel that in our inmost hearts, we towards the divine goodness of Providence, which you do not fail to share with us. *Deus, incrementum dedit.* Truly it is God alone who gives the increase (I. Cor. III., 6). Judge for yourselves, Our Dearly Beloved Brethren: More than a million dollars expended on this work; edifices erected on proportions which are the wonder even of strangers; six new museums established, and the others considerably enriched; the library tripling the number of its volumes; the faculties of theology, of law, of medicine and of arts presenting a complete course of more than five thousand three hundred lectures; public courses attended by an audience frequently numbering more than five hundred persons; six prizes founded by the munificence of generous benefactors; six little seminaries or colleges, and three grand seminaries affiliated; regulations so well matured that we have sometimes seen them adopted by institutions even of the old world; the taste for study, and the laws of morality safeguarded by the establishment of a boarding school where the foundation of twenty semi-scholarships gives to a greater number an easy access; more than fourteen hundred and forty students who have attended the courses in the four faculties of theology, law, medicine, and arts, and who figure for the most part on the list of the seven hundred graduates; and besides this prosperity, which we may call temporal, and for which we acknowledge ourselves indebted to Providence, there is another signal favor for which we can never be sufficiently grateful, we mean the assistance which God has been pleased to give to the teaching of our University. We proclaim it aloud; the Laval University has never deviated, and shall never deviate, we are firmly convinced, from its fidelity in following, in all things, the direction which comes to it from Rome. It is too strongly persuaded that no where else can a truly catholic University find a solid support.

Such, Our Dearly Beloved Brethren, is the noble result produced by devotedness and patriotism, the desire of good, and attachment to the faith. But what our eyes have contemplated, Rome also could behold. Yes, owing to a succession of difficulties, which entered no doubt into the views of Divine Providence, Rome, for the last twenty-four years, could follow step by step, as it were, the course pursued by our University. Its teachings she has known, exacting a particular account thereof; its regulations she has studied; the advantages it offers to studious youth she has appreciated; its right to citizenship, out of Quebec, she has decreed and maintained. Truly can we say that the University has grown under the eye of Rome, as well as under our watchful solicitude. Oh! on this day when the Sovereign Pontiff Pius IX, so well informed, solemnly acknowledges our Laval University as worthy of all the privileges conferred upon the most celebrated Universities, what should not be our joy! Our happiness was great, no doubt, when the State granted it civil existence, how far greater our happiness to-day, when the Church, in her turn, admits it to live of her very life! Its academical grades had hitherto an incontestable value, but this value shall be enhanced far more still, for they shall be conferred by a hand authorized both by the Church and the State. Before all the subjects of the whole British Empire, our graduates could proudly set off their diplomas; with far greater pride still shall they, in future, enabled to say to the catholics of all countries, that these diplomas have been given to them by virtue of a power which comes from Rome itself, the centre of catholicity.

Let us therefore unite, Our Dearly Beloved Brethren, to convey to the feet of His Holiness a concert of gratitude and love. Despite the multiplicity of his difficulties and labors, Our Holy Father the Pope has found time to bestow on our University: frequently, the questions concerning it, were submitted to his high wisdom; frequently he has put forth his supreme opinion on the means to solve them, and ever has our submission to his orders been full and complete. One more act alone could His Holiness perform in behalf of our University, that of conferring upon it, in a definitive manner, the right of citizenship among Catholic Universities, and this act His Holiness has just accomplished by directing to us, and to other Bishops of the Ecclesiastical Province of Quebec, the Rector and Professors of the University, the solemn Bull *Inter varias sollicitudines*, which erects it canonically.

But the means to testify our gratitude to the Holy Father, is it not to hear his advice and submit to his exhortations? Nothing will rejoice his heart more than to learn that his word has rallied all wills around the Laval University. What then can impede this move? Is it the unreasoning excitement by inopportune discussions? But, Our Dearly Beloved Brethren, a fact has always struck us: it is the attitude full of submission to the Holy See, which the Laval University has kept at all times. What have we to fear since it rejects what Rome condemns, since it is ever ready to submit its teaching to the teaching of Rome? Let us not forget it, and the time has now come to recall it to the dear flock confided to our care: in Rome, as well as here, to get an Institution condemned, one must have to reproach it with the teaching of some proposition, erroneous, ill-sounding, contrary to the common doctrine of the Doctors of the Church. And, can it be believed, Our Dearly Beloved Brethren, that in the presence of error, we ourselves, could remain silent? Why then, about questions in which religion is in no wise concerned, why come and impinge the minds of men, by making them believe that faith and morals are in danger? Why utter those vague accusations, accusations without precision, which can but throw unjust doubts upon the doctrine of a whole faculty of a whole school? Why awaken suspicions unworthy of christian charity? Why shake the confidence which the public must repose on deserving men? St. Augustine has long since marked out our line of conduct: *in certis unitas, in dubiis libertas in omnibus caritas*. Let us attentively study the questions in which we must stand united, let us loyally admit those in which liberty of opinion may be maintained without endangering faith, and the most perfect charity will soon reign in our hearts.

It is, no doubt, to bring about this happy result that the Bishops of Canada, and the Holy Father himself, have already enjoined on our public prints the most strict reserve, when there is question to drag before public opinion, our establishments of education.

We deem it necessary, Our Dearly Beloved Brethren, to recall here the words of the Pastoral Letter of the Fathers of the Fifth Council of Quebec, dated 22nd May, 1873. "And we shall profit by this occasion," say the Fathers of the Council, "to say a word of a great catholic institution, which is the glory of the city of Quebec. We have seen with grief the Laval University exposed to most grave accusations, in point of doctrine. By request of the directors of this institution, we have demanded of them, explanations on many important and fundamental points of catholic teaching, and at its own joy, they have publicly declared that their answers, have appeared to us altogether satisfactory, with respect to orthodoxy, and to their fixed determination, to submit, in all things, to the decisions of the Holy See. Without referring to the past, we ordain, that in future, any one having conscientious grounds, of complaint against this catholic institution, or any other, shall not appeal to the incompetent tribunal of public

opinion through public prints, but to those whom the holy laws of the catholic hierarchy have appointed the judges and guardians of faith. We are not, we catholics, so strong that we may, without danger, render our separated brethren, the witnesses of our intestine divisions, and besides, charity, which must unite together the members of the great catholic family, prescribes rules which we cannot violate without offending God. We have said, Our Dearly Beloved Brethren, that this wise reserve prescribed by the Bishops of the Ecclesiastical Province of Quebec, the Holy Father himself, strongly desires, in effect, in a decree, directed to us by His Holiness Cardinal Franchi, dated 10th March, 1876, and approved by His Holiness, His Eminence demands that in treating the affairs of the University, no recourse be had to the press, which adds his sentence, "whith' usually, as a sad experience has proved it, in the present case, serves more to imbrute minds and questions than to remedy the evil, and ends in doing prejudice to the honor of the University, and frequently even to the honor of the catholic cause."

Besides, Our Dearly Beloved Brethren, the Bull *Inter varias sollicitudines*, contains a clause which is well fitted to calm the inquietude of minds, that which gives, for ever, in Rome itself, a protector to the University in the person of the Cardinal Prefect of the Propaganda. This high ecclesiastical dignitary, in frequent communications with the authorities of the University, will make it his duty not only to protect its interests, but if need be, he would redress the grievances, and would take cognizance of the accusations borne against it. We are happy here publicly to state, how we congratulate ourselves on seeing this honorable charge first, occupied by His Eminence Cardinal Franchi: his prudence, his high wisdom, his singular knowledge of affairs, the confidence which with the Sovereign Pontiff honors him, are a warrant of the ability and impartiality with which he shall fulfil his important duties.

Our Holy Father the Pope demands also, in the Bull *Inter varias sollicitudines*, that the Bishops of the Province of Quebec and of the whole Dominion, invite parents to send their sons to the boarding school of the University. We, Our Dearly Beloved Brethren, who know what guarantees to the faith and morals of young men, the sojourn in that house offers, we are truly happy to comply with this desire. We most earnestly exhort the pastors of souls, and the directors of educational establishments, to use all their influence to enter into the views of His Holiness. They will thereby contribute to give to the bar, to medicine, and to the other liberal professions, instructed men, men full of honor, and attached to all their duties of citizens and of christians.

Before concluding, Our Dearly Beloved Brethren, we permit ourselves to join our feeble voice to the voice of the Sovereign Pontiff, in order to testify our gratitude towards Her Majesty Queen Victoria and towards the Government of Ottawa and that of Quebec. Thanks to the good will of all our civil authorities many difficulties, for the last twenty-four years, have been smoothed, and a perfect understanding has always reigned between the various ministries which have succeeded one another, and the University itself. Shall we be allowed to point out one of the causes of this blessed harmony? Undoubtedly Her Majesty's Government, as well as the Government of Ottawa and that of Quebec, have always been persuaded that the Laval University labors, with all its might, in the sacred cause of education, and this partly explains their good will towards it. But what has conciliated to it the minds of most men, is it not the strict neutrality it has maintained towards the various political parties of our country, attitude, moreover, which Rome has deigned to approve! Thirteen years since, all the catholic members of both houses of Parliament, without distinction of political banner, united to present to the Seminary of Quebec an address of congratulation on its two centuries of existence. To-day also; we have no doubt, all public men, in whom the Laval University will always acknowledge full liberty of opinion, on purely civil matters, all our public men will rejoice to learn the signal honor just conferred upon the first Institution of the country.

For all ranks of society, Our Beloved Brethren, the day on which the voice of Our Holy Father the Pope will be heard, and will confirm the existence of our University, shall therefore truly be a great day. At the sound of this solemn voice, Quebec, above all cities, will exult, Quebec, that ancient capital which the Sovereign Pontiff is pleased to style the metropolis of catholicism in North America. Let her rejoice, like Zion formerly, when David sang the blessings of the Lord: *Laudabo ego super, eloquia tua, sicut qui invenit spolia militis. I will rejoice at thy words, as one that hath found great spoil.* (Ps. CXVIII., 162.) In fine, let her bless the Immaculate Virgin, patroness of the Laval University. She it is who has obtained so many signal favors. To our Mother and Benefactress, praise and thanksgiving for ever and ever!

Wherefore, having invoked the holy name of God, we have ordained, and do ordain, as follows:

- 1st. Shall this present Pastoral Letter, with the translation of the Bull *Inter varias sollicitudines*, be read on this very day, in solemn sitting to which shall be convoked all the professors, members and students of the Laval University;
2nd. It shall be likewise read and published at the front of all Parochial Churches or Chapels, and others where public service is performed, and in Chapter, in all Religious Communities, on the First Sunday after its reception; and a solemn Te Deum shall be sung after the mass or the service, where this reading shall have taken place;
3rd. And as this signal favor of the Sovereign Pontiff tends, in a special manner, to the happiness of youth, we invite the pupils of our University, of our Seminaries and Colleges, of our Religious Communities, and of the schools of our Archdiocese, to receive holy communion in thanksgiving for this benefit, and to draw down God's blessing and protection on Our Holy Father the Pope, on all the Cardinals of the Holy Roman Church, and, in particular, on the Cardinal Protector of the University. Given at Quebec, under our signature, the seal of the Archdiocese and the counter-signature of our Secretary, the thirteenth September, one thousand eight hundred and seventy-six.

E.-A. ARCH. OF QUEBEC. By His Grace's command: C.-A. OUELLET, Par. Secretary.

PIUS BISHOP SERVANT OF THE SERVANTS OF GOD

To our Venerable Brothers Elzear-Alexandre Tachereau, and the other Bishops of Canada, to Our Well-Beloved Sons, Thomas-Etienne Hamel, Rector, and other Professors of the Catholic Laval University, in the City of Quebec.

Among the various sollicitudes, which the exact fulfillment of Our Apostolic charge presses upon us on all sides, one do we accept most willingly; that which tends every where to provide all desirous to apply themselves to the study of letters, with the occasion and opportunity easily to master them; that the errors which usually spring from the ignorance of letters, and which disfigure the sacred doctrine of the Christian Republic may, if possible, be thoroughly destroyed; well! this object, the excellence of all ages, proves that Universities have fully contributed to obtain it. Long since, Our Venerable Brothers, the Archbishop of Quebec, Pierre-Louis Tassinon, and the other Bishops of Canada, had made known to us, through the Sacred Congregation charged with the

propagation of the Christian name, the desire that a Catholic University be canonically erected in the city of Quebec, placed under the protection of the Blessed Virgin Mary, conceived without stain, which was founded twenty-four years since by the Seminary of Quebec, which had secured the approbation of the Holy See, and the full support of the civil power. Our Venerable Brother Elzear-Alexandre Tachereau, Archbishop of Quebec, and Our Well-Beloved Son, Thomas-Etienne Hamel, Rector of the said University, have presented to Us a petition to obtain the canonical institution thereof. By the testimony of Our Venerable Brothers, the Cardinals of the Holy Roman Church, attached to the Sacred Congregation charged with the propagation of the Christian name, and united in general assembly, on the 8th of May, 1876, We have assured ourselves, of the certainty of the following facts, namely: the city of Quebec must be regarded as the metropolis of the Catholic Religion in North America, since she is the mother of sixty dioceses; this city offers an easy access to the inhabitants of all parts of Canada; the University, the canonical institution of which is solicited, is abundantly supplied with most extensive edifices worthy of admiration in regard both to art and to costliness; it contains, moreover, a rich library, varied and well chosen museums, fitted to aid in the acquisition of all sciences; it is under the control and direction of men full of wisdom, many of whom have drawn learning and doctrine, in this very city of the holy apostles Peter and Paul, in Our Gregorian University of the Society of Jesus, and the classes of St. Apollinaris; it has already produced the most abundant fruits both for the christian religion and civil Society itself, protecting the students against the corruption of morals, by the construction of vast edifices where they reside under the watchful eyes and discipline of experienced priests; far greater advantages still may be henceforth expected for religion and morals: wherefore, We have decreed canonically to erect, institute, and confirm the said University on the basis, with the titles and the importance of the most celebrated Universities.

According to the desire of these Our Venerable Brothers, We ordain and decree that this institution be established on the following conditions, to wit: The Protector of the said University shall be the Prefect pro tempore of the above mentioned Sacred Congregation of the Propaganda, function performed at the present day by Our Beloved Son Alexander Franchi, Cardinal Priest of the Holy Roman Church, bearing the title of St. Mary in Trastevere; the Archbishop of Quebec shall hold the office of Apostolic Chancellor: the said University shall possess the right to confer the honors of the Doctorate and the other inferior academical degrees in each of the faculties, according to the ordinary rules of Universities; the high superintendence over doctrine and discipline, that is, over faith and morals, shall be entrusted to the Archbishop and to all the Bishops of the Province of Quebec, or Lower Canada; every thing else shall be regulated according to the decision given by the Sacred Congregation of the Propaganda dated 1st of February 1876, and according to the rules of the said University, the wisdom and utility of which a long experience has proved.

But as the Sovereign of Great Britain, Queen Victoria, has long since endowed and enriched the University with a Charter containing the most ample privileges, and from which We want nothing to derogate; and as Her Majesty has given to the said Institution full liberty of self government, following the advice of Our Venerable Brothers, We are happy, for the above given reasons, to bestow well merited praises on Her Majesty, the Queen, the Federal Government, and the Government of the Province of Quebec.

Finally, We strongly exhort the Bishops of the Province of Quebec to procure the affiliation of their Seminaries and Colleges to the Laval University, which has given and still gives so many proofs of the soundness of its doctrine and the integrity of its faith; that the students may be more and more fitted to frequent the Institution. We exhort also all the Archbishops and Bishops of the Dominion of Canada to do all in their power to send to this University young men of good promise, there to go through their studies; to persuade parents not to allow their sons to enjoy their own liberty, by permitting them to wander through the City of Quebec, but rather to send them to this boarding school, exclusively built to guard their morals, and to facilitate their progress in the acquisition of sciences; boarding school erected by the Seminary of Quebec at the price of so great and so many sacrifices; boarding school to the support of which the professors and directors themselves, after the example of their predecessors, have contributed with so great liberality, and solely for the good of studious youth.

We decree that the present letters and their contents, in no way, be noted, impugned, infringed, withdrawn, suspended, restrained, lessened, derogated in any point, either because persons interested in this matter or pretending to be so, had not been called, summoned or heard, or for any other reason, occasion or pretext, arising from subreption, obreption, nullity, or want of intention on Our part. We moreover will that the present letters, be in no way comprised in the constitutions, revocations, restrictions, derogations, modifications, ordinances, declarations either general or particular, even which this Apostolic See might make of its own accord, by its sure knowledge and plenitude of power; but that they be, and remain perpetually valid, stable and efficacious; that they take and produce full and entire effect, and be perpetually and invariably observed by all those whom it concerns, or may in future concern, in any way whatever; that they be for ever and ever a sovereign support to the University erected as above said, as well as to all its members; and as already said, it must be thought, judged and defined by all judges, whatever, either ordinary or delegated, even by the Auditors of the causes of the Apostolic Palace, as well as by the Cardinals of the Holy Roman Church, all power and authority to judge and to interpret otherwise being taken from all and every one of them, so that should any one, knowingly or through ignorance violate what has been above decreed, his judgment would be null and void, no matter what his authority.

Wherefore, We enjoin, by Apostolic Rescript, on Our Beloved Son Alexander Franchi, Cardinal Priest of the Holy Roman Church, Prefect of the Sacred Congregation of the Propaganda, and on his Successors pro tempore, to see that Our present letters and their contents be executed, and to that purpose, we give and accord to them full faculty, authority, and jurisdiction of any kind, that they may efficaciously support and defend the University and all its members; that they may take care that These Our present letters, and their contents, be invariably observed by whom it concerns, or it may concern later; that they may see that the University itself and its members enjoy in peace the present letters and exist; and that they may repress, if need be, all contradictions, observing what is of right.

Notwithstanding, as much as need be, Our Bulls and that of Our Chancery *de jure quoad non tollendo*, notwithstanding the general edicts of Our Predecessors the Roman Pontiffs, or their special constitutions and ordinances, notwithstanding the regulations of the said University, or the Indults and Apostolic Letters of whatever tenor and form, which have been issued, and every one of them, we derogate, as largely and fully as possible, for the carrying out of the present letters, for this once only, even were it necessary, thereto to insert here the words *in hoc*, to make special mention of the present letters, and to make special mention of the individuals mentioned in them, and not only by general clauses, but by the names of the individuals, and of the way, and of the

any particular form; we ordain by the tenor of the present letters that all the said tenor, mentions, clauses, expressions, and forms, while they remain elsewhere in force, be regarded as fully and sufficiently expressed and inserted, notwithstanding all things contrary thereto.

We moreover ordain that the copies of the present letters, either manuscript or printed, provided they bear the counter-signature of a public officer, or the seal of an ecclesiastical dignitary, be given absolutely the same faith that would be accorded to the present letters, if they were exhibited and shown.

Let no man then dare to infringe or contradict, by an audacious temerity, this writing by which we erect, institute, confirm, submit, accord, exhort, ordain, derogate, and express Our will. This should any one presume to attempt, let him know that he will incur the indignation of the Almighty God, and of the Blessed Peter and Paul, His Apostles.

Given at Rome, near St. Peter's, on the 15th day of May, the year of the Incarnation of Our Lord one thousand eight hundred and seventy six, of Our Pontificate the XXX.

F. CARDINAL ASQUINI, C. GOM. SUBDARIUS.

VISA.

J. DE AQUILA, one of the Viscounts of the Curia, Place of the leaden Bull.

I. CUOSOLI, Registered in the Office of the Briefs.

NEWS OF THE WEEK

The Roman correspondent of the *Univers*, referring to the various statements in the English papers about the regulations of a future Concave, quotes the words of a French physician addressed to himself immediately after an audience at the Vatican. "The Pope," he said, "is healthy and vigorous; he has no disease; all his organs are in perfect harmony with each other, and his look, voice, and gesture, are those of a man of sixty, and not of a man of eighty-five. He may live and even ought to live, barring unforeseen accidents, for ten years longer." This, observes the correspondent, did not surprise me, for it is only what all the other doctors say, and we may ourselves add that such is also the impression which the robust old age of the Supreme Pontiff makes upon those of our countrymen who have recently been admitted to his presence.

The Republic of Ecuador, certainly offers the most curious contrast to all other Governments of the present day. When its late excellent President, Don Gabriel Garcia, was murdered by political fanatics, the Anti-Catholic Press throughout Europe prognosticated the overthrow of Catholic principles in that State. "Reaction" was to be succeeded by the purest Liberal "progress." But the new President, Don Antonio Borrero, has just written a letter to the Pope, in which he implores his Holiness to interfere and prevent the withdrawal of the Jesuit Fathers from the professorial chairs of the Polytechnic School at Quito. Their removal would, he writes, render vain the sacrifices made by that nation to draw hither the Fathers expelled from Germany, and the enlightened classes of Ecuador would be deprived of all the benefits which they have been expecting from the labours of the Fathers in the interest of the rising generation. A letter from Quito to the *Reichszeitung* of Bonn states that the Father General of the Society has revoked the order of recall.

The Princess Costanza, daughter of Prince Lucien Bonaparte, has died in Rome. She was a nun in the Convent of the Sacred Heart.

The theological seminary at Peiplin, Germany, has been summarily closed by direct order of the Minister of Worship. A retreat for the clergy was going on at the time within the building, but it had to be abruptly terminated.

Yellow Fever infections at Savannah, Ga., on Saturday, 30. There are 600 cases of yellow fever at Brunswick, Ga. People are in the most destitute condition; no food, physicians or nurses.

A marriage is arranged between the Count de Bardi, brother of Duke Robert of Parma, and Donna Maria Aldegonda, Infanta of Portugal, daughter of Donna Adelaide Duchesse de Braganza. The betrothed couple are aged respectively 25 and 17.

There has been established in Belgium a society called the Guild of St. Luke, the members of which are at present occupied in exploring some of the ecclesiastical places and objects of interest which their country possesses in almost inexhaustible abundance. The *Gazette de Liege* gives an account of an excursion made by the guild the other day to the district around Liege.

Mar. Dupanloup the illustrious bishop of Orleans, France, has been heartily complimented by the Pope on his successful opposition to the University Degrees Bill. His Holiness writes: "We congratulate you on the suffrages accorded to your speech by the Assembly, the illustrious Assembly which has just given so noble an example of gravity, prudence, and firmness, and which, amid so many evils which afflict the Holy See and the Church, has not allowed a fresh blow to be struck at the liberty of the Church and its authority. We doubt not, moreover, that the zeal and activity displayed by you and your distinguished colleagues are the better appreciated by all, inasmuch as experience has shown to what a degree the attitude you held in that great discussion, was at once the wisest, and that which best answered to what the dignity and interest of your nation dictated."

Russian journals are taking a pacific view of the situation in the East, and not to impede the chances of a prolongation of the armistice, the despatch of Russian soldiers to Servia is to be stopped.

It is great comfort to German Catholics to know that the sufferings which await all Catholic priests in Prussia do not defer young men from going into holy orders. In Treves, 25 out of 36 students who passed the matriculation examination at the Gymnasium, declared their intention of studying for the Church, and in the diocese of Limburg, eleven candidates announced themselves as students of divinity for the next term. Unfortunately the Seminary of Limburg is closed by order of the Government, so that the Bishop will be obliged to send his pupils to some other Seminary. This does not look as if the generation of priests would die out in Prussia, but possibly the Bismarckian Government may soon be wanted for Germany.

A letter in the Paris Univers from Brazil states that the recent Encyclical addressed by the Holy Father to the Episcopal and Catholic of that country had caused great joy and encouragement to the friends of religion.

The official despatch from England transmitting the necessary authority and the money for the construction of the new gate on the site of St. Louis gate, Quebec, has been received at Ottawa from the Horse Guards, London, and the work will be proceeded with forthwith.

The special despatches report that yellow fever is certainly epidemic in Charleston, South Carolina, a half-dozen new cases were reported on Friday. Previous to that date there had been about a dozen cases, six of which died.

ARE CATHOLICS INIMICAL TO EDUCATION?

"But we Protestants have always been taught to look upon you Papists as an ignorant lot and that you and your church are inimical to education." Inimical to education? To what kind of education? Teaching that man is sprung from an ape; yes: that faith, revelation and spiritual things must be measured by human reason and interpreted by each one's ideas of things?

We Catholics may be an ignorant lot but we have a far more exalted idea of education, than you Protestants. We look upon education as the knowledge of God and created things in as much as they are God's. Now if God in himself and his creatures is the object of education, and if God in teaching man has revealed Himself to man by a special and inspired revelation, all education must be in perfect accord and must not clash in one tittle with revelation.

And if we are so ignorant as you would make us, whose fault is it, we pray? With all your presumed learning, it is astonishing how ignorant you Protestants are of Protestant history. Since the first inception of Protestantism what has been its whole end and aim? nay, what is its very essence? Protestantism. And against what? Against Catholicity. And how has it protested? By moral influences alone? We fear not. But even supposing that it had protested only by moral and intellectual influences alone, it is paying a very small compliment surely to Protestantism: to expect us to be anything else but ignorant. For if Protestantism has had no effect upon Catholicity, what virtue can there be in Protestantism? This accusation of ignorance therefore; in other words, this expecting us not to be ignorant is a virtual acknowledgment of the impotency of Protestantism.

(the rack, the thumbscrew, and the gibbet) in her endeavors to crush out the Catholic mind, but even in these years of grace—the 19th century years—the endeavour to crush out the Catholic mind is as persistent as bitter and we fear as likely to be successful as ever. When that noble Catholic bishop in the United States, speaking for his people, the other day, declared that Catholics would pay for the education of both Protestants and Catholics, if allowed to educate their own children, he struck the key-note of modern Protestant persecution of Catholicity—and gave the lie direct to your charge of the enmity of the Catholic Church towards education.

Inimical to education forsooth! If we are inimical, we have a strange way of shewing our enmity. So anxious are we, so deeply do we value education that we are willing to pay your taxes and our own, if you will grant us the privilege (an inalienable right indeed) of educating our own children. Does this look like being inimical to education, we pray you. Let us alone, and we will educate our children better and cheaper and higher, than you can. But no! you will not let us alone. You will insist upon educating our children for us as you like, not as we like. In the interests doubtless of that stamping out of the Catholic mind, which you have been striving at ever since the inception of Protestantism down to the present moment, you take our children away from us—you claim that you know better what our children want than we do ourselves and blaspheming the sacred names of liberty, toleration and progress, you force our children into your schools and emulating the conduct of those Egyptian task masters, who forced the chosen people of God to make bricks without straw, you give them a Godless education—an education that has no element of cohesion, and then you taunt them with their ignorance. It is you who are the enemies of education not us. It is us, who are the truest friends of education in the highest signification of the term.

CONSTITUTIONALISTS, CONSERVATIVES AND ULTRAMONTANES.

Under this heading the Witness of the 26th inst discourses to the extent of half a column, and with that strict economy of truth for which it is proverbial, on the different schools of political opinion in our province of Quebec. By "Ultramontanes," it means the party in power; by "Conservatives," the opposition who call themselves, and are known to the common herd as, "Liberals," and by "Constitutionalists," that party, as small in numbers as it is weak in intellect and morals, of which the Witness is the English, and the Recell the French organ.

It is nothing new to hear the supporters of the present administration sneeringly called "Ultramontanes" by mischief breeders in this province. But to call the gentlemen composing her Majesty's loyal opposition "Conservatives" is a departure that, to say the least, is startling, and has caused no little sensation and amusement in political circles. "There is an anomaly," says the Witness, "in styling Liberal or Reform the party hitherto bearing those names, and now in opposition to the ruling party. They do not propose to reform anything, and their newspapers are very careful to disclaim any sympathy with Liberal principles. This party is simply clinging to the statu quo, and is therefore the proper Conservative party of the Province."!!! But that is mild sentimentalism as compared to this:—"There remains a third school of political thought which is known as the Liberal school. This school comprises the only men who have sufficient manhood and patriotism to make any show of resistance to the revolutionary Ultramontanes. They are generally supposed to be in favor of popular and secular education for the masses, and separation of Church and State, and are consequently opposed to the encroachments of the Church upon the civil domain, which are at present becoming intolerable. As these aims are all strictly constitutional, and therefore conservative of all that is good in our institutions, this party might very properly be called the Constitutional party."

"Constitutional" party indeed! A party having for object the plunder of religious corporations!—the suppression of the existing system of education!—and the extinction of civil and religious liberty!—A party that would set creed in mad warfare against creed, and race against race!—that threatens revolution, invites anarchy, and imperils the very existence of Constitutional Government! The Lord preserve us from such "Constitutionalists!" The Witness professes to be hostile to the DeBoucherville Government, and yet no paid organ of that administration is doing more to keep it in power. It is this continual ranting about "Constitutionalists, Conservatives and Ultramontanes" that is weakening the opposition day after day, so much so that we do not believe there remains a single constituency with a Catholic majority, in which an opposition candidate would have the ghost of a chance. And thus we fear, in Quebec as in New Brunswick the violent sectarianism of a few fanatics will prevent rival parties from being judged according to their merits—a state of affairs to be deplored by every honest citizen.

ST. PATRICK'S ORPHAN ASYLUM.

Annual Bazaar. Of the many institutions of which our fair city boasts, there are few, if any, that should so successfully appeal to our sympathy as the St. Patrick's Orphan Asylum, and the St. Bridget's Refuge. In the one, the first steps of fatherless, motherless children are guided by "ministering angels" in the path of virtue and innocence; in the other, besides offering a permanent home to aged and infirm refugees, hundreds of our fellow creatures, homeless and friendless, are, during the long, wintry months, provided with a comfortable meal in the day, and a warm shelter for the night. To carry out this benevolent object, money is necessary, and it is to furnish this that the annual bazaar is held. It opens on the 9th of November, and though as yet some weeks off, we make this announcement in hopes that, when called on by the Ladies of Charity, each and all will give their mite. In our next issue we will publish some of the prizes which we have heard, are unusually fine. In the meantime we entreat our readers to lend a helping hand.

PROTECTION WANTED!

Several of our American Catholic contemporaries have cautioned the public against an unhappy priest, calling himself "Father Boylan," but whose real name is Rogers, and representing himself as being duly commissioned to collect money for the Cathedral of Clogher, Ireland. The venerable Bishop of that diocese, in a letter to the Pilot, declares he never authorized him, or any one else to collect in America for such a purpose, and moreover that he has not received a single penny from him for that object. It is then established on unquestionable evidence that this fellow is a swindler and all the more rogue because he is really a priest.

About eighteen months ago we were present at the delivery of a lecture by him in a neighboring city. Although everyone present, after hearing his rigmorole introduction, felt that as a lecturer he was a failure, not one, we believe, left that hall with the least suspicion, he was also an impostor. Why should they suspect him? He had been received by the city clergy as a priest, bearing letters (forgeries of course) from the Bishop of Clogher; he had preached in one or two churches; and warm-hearted Irishmen and women, hearing that he was collecting for a church at home, rushed in hundreds to his lecture, not so much to hear what he had to say and how he said it, as to contribute their "quarters" to the good work he pretended to represent. His shuffling, stammering and general rigmoroling went dead against him as a public speaker, but nothing that passed on that platform would ever suggest to the shrewdest amongst them that he might after all be an impostor.

It is thus that our people are every year swindled by clerical adventurers, collecting for that church and that school-house in the old country—swindled out of thousands of dollars which are, God knows, far more needed here in the new. It is high time that a stop should be put to this kind of thing. We want protection. We are a hard struggling community. It costs us many a sacrifice to build a decent chapel, and many a one to give our children the education they require in a country like this. We are bound in conscience to pay our lawful debts before we dispense our means in charity, and there is many a debt of ours as Catholics and as parents, that yet remains unpaid. Therefore we want protection, and not only against such men as this "Father Boylan," but against all priests and laymen, "collectors" from old countries, no matter what credentials they bear and however genuine they be, who would take from us in charity what we owe to our own institutions—who would make us generous before we are just—and build, or pretend to build, as the case may be, with our means for their use vast and grand edifices which we would not dream of building for our own.

This is a matter that deserves the immediate and serious attention of our hierarchy and clergy. To many of the latter—parish priests having the interest of their flocks at heart—we have already expressed ourselves via voce as above, and it is on their advice and with their approval that we have become the public mouth-piece of the Catholic Irish in Canada in asking from our bishops and priests protection for our urgent home wants—wants that can never be supplied as long as the present system of encouraging "collectors" from abroad—some of them impostors—is continued. Give us protection, and you make us builders of churches worthy the name, and school-houses where our children may breathe without inhaling poison, and study with pleasure and not as now with antipathy and disgust. Give us protection, and you spare us the pain and humiliation of seeing a man consecrated to the service of God's altar exposed as this Boylan—Rogers has been.

DISGRACING THE SERVICE.

The Ottawa field Battery went into camp last week for annual drill, and a band of music went with it. We never before heard of a band being attached to a field Battery, and we were surprised to hear of it in the present case, and simply astounded when we learned that the band was an Orange Young Briton's band. There is, or ought to be, a Minister of Militia in the country, and we would like to know has he had any knowledge of this affiliation between the militia and the Young Britons that has brought disgrace on the service as well as destroyed the confidence of all Catholics in it as a protecting power. We do not complain of the insult offered thereby to the Catholic body, because the repeated yielding "by kind permission" of court-houses in Ontario to Orangemen for Grand Lodge purposes has accustomed us to that kind of thing. But there is more than insult here. There is a menace of injury, and until that menace shall be removed by a separation, ordered from headquarters, of these new and unnatural allies, we must continue to look on the whole volunteer system as an armed ruffianism.

Crowded Out—The lengthy pastoral of His Grace of Quebec, in this week's issue, prevents us from publishing a statement kindly furnished us in answer to an article on the Catholic Cemetery which appeared in our last issue.

The Stratford Herald.—We have much pleasure in noticing the improved appearance of our respected contemporary, the Stratford Herald, which has been enlarged to 40 columns. With the addition of a new dress our contemporary presents a fine appearance. We wish the Herald renewed prosperity.

The Irish Vindicator.—We have received the first number of this new weekly paper, published at Cincinnati, in the Irish interest. It is a handsome eight-page paper well made-up and clearly printed. "It will be the organ of no party or faction, but devoting its entire resources to the vindication of the Irish character, and seeing that justice be accorded to Irishmen in every department of government and politics." We welcome this new aspirant for public favor and hope for a long and prosperous career. It is published by Messrs. McShane & Co., and the subscription price is \$2.50 per annum.

DOMINION ITEMS.

ECCLESIASTICAL CHAMBERS.—The French papers publish a list of some forty three changes that it is said will be made this month of the Roman Catholic clergy in the diocese of Quebec. The report published by us several weeks ago, is corroborated. We are told that "Monsieur Ignace Persico, Bishop of Bolina, in partibus, is recalled to Rome by the Sovereign Pontiff, who desires to confide to him an important mission." M. George Drolet, cure of St. Michel, takes his place at St. Colombe de Sillery. M. Charles Ballargeon, vicar of St. Roch, is to be transferred to St. Malachie, Frampton, and his place will be taken by M. David Gosselin of N. D. des Eboulements. Rev. Mr. Maguire, cure of Valcartier, is to be removed to St. Edward, Frampton, and M. Napoleon Honore Leclerc, vicar of Bala St. Paul, is to be appointed to his place.—Quebec Budget.

COAL.—The coal dealers of Montreal anticipating a considerable diminution in their business should they continue to charge so much, have made a further reduction of 50 cents per ton in prices of American coal, and are now delivering it for less than this same coal originally cost at the barges, and have to pay for double cartage besides.

NEW PAPER.—A new paper has been started at Eganville called the Freeman.

About Pembroke fall wheat in some places is pretty light, being affected by the changeable weather last winter, and subsequently by the frost. The other crops are generally very good.

SMALL-POX.—ST. CATHARINES, September 25.—It is reported that small-pox has broken out in Welland. Considerable excitement is caused in that vicinity over it.

On Saturday night last two workmen were walking along the track of the Canada Central Railway as a train was approaching, and one was caught by the cow-catcher and thrown off the track. He escaped serious injury.

It is announced that the Supreme Court Act will be allowed, the Imperial authorities having decided to advise Her Majesty not to exercise her power of disallowance.

Monday afternoon His Grace the Archbishop of Quebec, went out to Beauport, to officiate at the consecration of three new bells in that parish. The ceremony passed off in a most imposing manner.

CARRIAGE.—A large force of men are employed by the New Brunswick Railway Co. laying rails from Fort Fairfield to Carribon. This will open up a splendid country, and afford considerably more traffic on the road of this enterprising company. Our merchants may expect an excursion to the above thriving town some time this fall. In a short time the iron horse will doubtless plunge into Grand Falls.—Reporter.

His Lordship Bishop O'Brien was entertained at a complimentary lunch at the Roman Catholic Bazaar at Brockville on Friday. After justice had been done to the spread the health of His Lordship was proposed and drunk with that enthusiasm which denotes the deep respect with which His Lordship is held by the citizens of Brockville. Mr. McGlade and the ladies deserve the greatest credit for the marked success which characterized the affair.—Kingston News, 22nd inst.

The rails on the line of the Western Counties N. S. Railway have been laid to a point within five miles of Weymouth River. The next thing in order, pending the completion of the small section of road-bed that still remains unfinished, will be the upper halting of the track from the Yarmouth County line upwards. The construction of the Siasibou River Railway bridge has been progressing for some time, and will probably occupy the contractor until next spring. Ground has been broken on the section of the line between Digby and Annapolis, and a strong force of hands is advertised for by the contractor having the work in charge.

IMPOSTORS.—Two young men, named Devere and Stinson, hailing from the States, were arrested on Saturday, at Hamilton, Ont., on the charge of obtaining money under false pretences; they visited all the manufacturers and merchants in the city, and obtained a large number of advertisements to be inserted in a sheet which they promised to circulate to the number of 20,000, and only got 500 printed, and then collected the price of the advertisements; they were brought before the Police Magistrate on Monday, when a large number of the victimized witnesses were examined. The prisoners were committed for trial.

A WISE MANAGEMENT.—Mr. W. J. Spicer, of the Grand Trunk, has issued a circular to his men, which concludes as follows: Moderate drinking too frequently induces drowsiness and sleep, or perhaps a foolhardy indifference or recklessness, either of which conditions are alike dangerous in connection with the movement of trains. I have seen too much of this during my twenty-two years of railway service in this country, and have no hesitation in saying that the greatest amount of safety and satisfaction, both for yourself, the Company, and the public, is to be obtained by not touching spirits, beer, or any description of intoxicating drinks. The importance of total abstinence particularly among railway employees, cannot be over estimated; the experience of the past three years, has so convinced me of its good effects, that I have determined to renew my pledge for another year, and I do hope that the Assistant Superintendents, agents, trainmen, and the traffic staff generally will join heartily with me in the movement. We may all depend upon the result, that the work may go along more smoothly and satisfactorily, and with less risk and anxiety. I ask you to bear in mind in this as in every other cause where a little self-denial is required—"Example is better than precept."

From this forth all Letters and Communications intended for this office should be addressed "to the Publisher."

OPEN STOCK EXCHANGE REPORTS.

Table with columns for STOCKS, Montreal, British North America, Ontario, City, People's, Molson's, Toronto, Jacques Cartier, Merchants, Hochelaga, Eastern Townships, Quebec, St. Lawrence, Nationale, St. Hyacinthe, Union, Villa Maria, Mechaules, Royal Canadian, Commerce, Metropolitan, Dominion, Hamilton, Exchange, and Montreal.

TO OUR SUBSCRIBERS.

We do not wish in these hard times to be calling on the pockets of our subscribers; but they must be awakened some how. To send our agent around to each person who has not paid us for the present would force us to an expenditure that is inconvenient. We try to do our duty; we endeavour to give good value for our subscriptions, and as there are many, very many, in both city and country now much indebted to us, we require some money from every body who is as honest as our purpose is to serve them. We therefore, request those so indebted to pay up quickly.

Greenbacks bought at 10 dis. American Silver bought at 12 to 15 dis.

MONTEREAL WHOLESALE MARKETS.—(Gazette.)

Table listing market prices for Flour, Superior Extra, Fancy, Spring Extra, Superfine, Extra Superfine, Fine, Strong Bakers, Middlings, U. C. bag flour, City bags, Wheat, Oatmeal, Corn, Oats, Pease, Barley, Lard, Cheese, Pork, Dressed Hogs, Beef, Ashes, Firsts, Feasils, Seeds, Butter, etc.

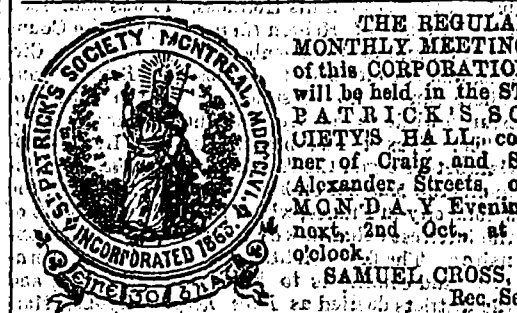
TORONTO FARMERS' MARKET.—(Globe.)

Table listing market prices for Wheat, Barley, Oats, Peas, Rye, Dressed hogs, Beef, Mutton, Butter, Eggs, Apples, Onions, Turnips, Potatoes, Hay, Geese, Turkeys, Cabbage, etc.

THE KINGSTON MARKET.—(British Whig.)

Table listing market prices for Flour, Family, Grain, Rye, Peas, Oats, Wheat, Fall Wheat, Meat, Mutton, Ham, Veal, Bacon, Pork, Hides, Calf Skins, Deken Skins, Lambskins, Tallow, Poultry, Geese, Ducks, Fowls, GENERAL—Potatoes, Butter, Eggs, Cheese, Hay, Straw, Wood, Coal, Wool, etc.

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



THE REGULAR MONTHLY MEETING of this CORPORATION will be held in the ST. PATRICK'S B.C. SOCIETY, corner of Craig and St. Alexander Streets, on MONDAY, 4th OCTOBER, at 8 o'clock. SAMUEL CROSS, Sec. Rec.

FOREIGN INTELLIGENCE

The state of health of Cardinal Antonelli... source of serious apprehension.

Reverend Marquis Bizzozzi, September 22.—A despatch to the Times says a manifesto of the advanced Republicans signed by Seneca Soriano...

A telegram from Rome to the Times announces that Mgr. Giacomo, the titular Neapolitan bishop, who lately gave such offence to the Vatican by taking his seat as a member of the Italian Senate...

One of the peculiarities of the illness from which Cardinal Antonelli is suffering is the inability to sweat. All sudorifics have failed, and this one of relieving the acute rheumatism by which he is attacked is rendered unavailable.

The French Quinquennial Census will be taken on the 1st of January next, the Minister of the Interior has requested the local authorities to arrange for the necessary outlay.

The Jesuits in Science.—Father Schreiner, Professor of Mathematics at Ingolstadt, observed the "spots" on the sun in 1611, and proved in a work, published in 1610, that the retina is the organ of sight, and that the humors only serve to refract on the optic nerve.

By order of Dr. Falk the Alt-Catholics of Breslau have been authorized to use Corpus Christi Church as joint property.

story about Bismarck and Moltke. During the war General de Olney, who has just come to be French Minister of War, was a prisoner, and while he was in captivity his wife became fatally ill.

The German Government has refused to grant an armistice, and the Russian Government has refused to grant an armistice.

The Russian official Gazette formally contradicts some alarmist reports, according to which the "Czar" is about to return to St. Petersburg because of threatened implications of the prospects of peace.

The struggle between the Church and State, is thus pictured by Prof. Hergenrother in the last chapter of his new work, "The Catholic Church and the Christian State."

Religion and Art. As you curve the bend of the Seine, there you have before you on a vast projection, or rather eminence, the lovely chapel of our Lady of Good Help.

A Valuable Invention.—A Man Lies Down in a Fire. The facility of remaining in the water for a greater or less period of time, which has been enjoyed by mankind ever since the existence of the element itself, seems likely to be extended to fire.

Useful Hints For Servants. A good character is valuable to every one, but especially to servants, for it is their bread.

only to be poor, for a rolling stone gathers no moss. Above all things, take care with whom you associate, for persons are generally the worse, the better for the company they keep.

She Knew the Beast. M. Quad relates this. "To see this horse, don't you call on a woman about forty years of age, as she drove up to a Grand River Avenue blacksmith shop yesterday."

Eppe's Cocoa.—GRATEFUL 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 doctors' bills.

CALLAHAN & CO., GENERAL JOB PRINTERS, No. 195 FORTIFICATION LANE, (Under "True Witness" Office).

SEND 25c. to G. P. ROWELL & CO., New York, for Pamphlet of 100 pages, containing lists of 3000 newspapers, and estimates showing cost of advertising.

\$12 a day at home. Agents wanted. Outfit and terms free. TRUE & CO., Augusta, Maine.

PROVINCE OF QUEBEC, in the SUPERIOR COURT District of Montreal. The Twelfth Day of September, One Thousand Eight Hundred and Seventy-six.

LA COMPAGNIE DE PRET & CREDIT FONCIERS, a body politic and duly incorporated according to law and in the Statutes in force in this Province, doing business and having its place of business at Montreal, in the District of Montreal.

DAME EUGENIE LENOIR, heretofore of the City and District of Montreal, wife, separated as to property, of ARTHUR E. VALOIS, Esquire, Advocate, heretofore of the same place, and the said Arthur E. Valois, party to these presents for the purpose of authorizing his said wife, the said Eugenie Lenoir and Arthur E. Valois, now absent from the Province of Quebec and also of the Dominion of Canada.

IT IS ORDERED, on the motion of Mr. E. Charpentier, Esquire, of Counsel for the Plaintiff in as much as it appears by the return of Noel Roy, one of the sworn Bailiffs of this Court, on the writ of summons in this cause issued, written, that the Defendants have left their domicile in the Province of Quebec and cannot be found in the District of Montreal, that the said Defendants, by an advertisement to be twice inserted in the French language, in the newspaper of the City of Montreal, called "National," and twice in the English language, in the newspaper of the said City called "The True Witness," be notified to appear before this Court, and there to answer the demand of the Plaintiff, within two months after the last insertion of such advertisement, and upon the neglect of the said Defendants to appear and to answer to the said demand within the period aforesaid, the said Plaintiff will be permitted to proceed to trial and judgment as in a cause by default.

THE COLLEGE OF OTTAWA. CHARTERED IN 1866. UNIVERSITY COURSE.

THE COLLEGE OF OTTAWA, under the direction of the Oblate Fathers of Mary Immaculate, is situated in one of the most healthy localities of the City. The play grounds are vast, and so the students have ample room for healthy out-door exercise.

Tuition and Board, Medical Attendance, Bed and Bedding, Washing and Mending, per Term, \$80.00. Day Scholars per Term, 12.00. Drawing and Vocal Music entail no extra charge.

Music Lessons on the Piano per Term, 13.50. Use of Piano per Term, 5.00. Use of Library per Term, 2.50.

The students who wish to enter the College Band make special arrangements with its Superintendent, who will be glad to furnish a prospectus, and in Gold. For further information consult the printed Prospectus and Course of Study which will be immediately forwarded on demand.

DE LA SALLE INSTITUTE, Nos. 18, 20 & 22 Duke Street, Toronto, Ont. DIRECTED BY THE CHRISTIAN BROTHERS.

COURSE OF STUDIES. The Course of Studies in the Institute is divided into two departments—Primary and Commercial. PRIMARY DEPARTMENT. SECOND CLASS. Religious Instruction, Spelling, Reading, First Notions of Arithmetic and Geography, Object Lessons, Principles of Politeness, Vocal Music.

COMMERCIAL DEPARTMENT. SECOND CLASS. Religious Instruction, Reading, Orthography, Writing, Grammar, Geography, History, Arithmetic, (Mental and Written), Book-keeping (Single and Double Entry), Algebra, Mensuration, Principles of Politeness, Vocal and Instrumental Music, French.

SCRAP BOOK.

Will Malja. Pompey, what am dat dat goes when de waggon goes...

Two neighbors had a long and venomous litigation about a small spring, which they both claimed.

The Scotch tolerate no pleasantry in connection with Sabbath breaking, as was proved recently to one Jacob King...

She was an angel blonde, and she tripped through the market until she reached a stall where a handsome butcher stood.

The POLAR BEAR.—The polar bear is found throughout the whole of the Arctic region which has as yet been explored...

The DIFFERENCE.—There was a man who said to himself whenever I devote a dollar to pleasure I will devote 10 cents to charity.

JUST PUBLISHED. THE LAST LECTURE DELIVERED BY THE LATE FATHER MURPHY, GRATTAN and the Volunteers of '82.

IRELAND—DUBLIN. THE "EUROPEAN" Bolton Street, is one of the LARGEST AND BEST SITUATED HOTELS in the City.

GENUINE CRAB ORCHARD SALTS. THE MILDEST AND BEST GENERAL PURGATIVE IN USE.

WILLIAM MURRAY'S. THE MOST PERFECT AND MOST RELIABLE OF WATCHES.

GRAND LOTTERY.

TO AID IN THE COMPLETION OF THE HOSPITAL FOR THE AGED AND INFIRM POOR OF THE GREY NUNS ON MONTREAL.

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- 1. 1 Lot of ground, near the Village of Chateaugay, south-east side of the river, 45x120 ft., with a handsome stone residence, valued at \$1,200 00

ST. MARY'S CONVENT AND ACADEMY, Newcastie, Miramichi, New Brunswick. CONDUCTED BY THE LADIES OF THE CONGREGATION OF NOTRE DAME.

ST. MICHAEL'S COLLEGE, TORONTO, ONT. UNDER THE SPECIAL PATRONAGE OF THE MOST REVEREND ARCHBISHOP LYNCH, AND THE DIRECTION OF THE REV. FATHERS OF ST. BASILS.

THE LADY SUPERIOR OF THE CONGREGATION OF NOTRE DAME, NEWCASTLE, MIRAMICHI, N. B.

ST. MARY'S CONVENT AND ACADEMY. This Institution, situated in a healthy and elevated position in the vicinity of the Intercolonial Railway Station, offers rare advantages to parents desirous of procuring for their children a solid, useful and refined education.

BYMYER MFG CO. CHURCH LUNCH ROOM FIRE ALARM. Fine toned, low priced, fully warranted.

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JOHN HATCHETTE & CO., LATE MOORE, SEMPLE & HATCHETTE, IMPORTERS AND GENERAL WHOLESALE GROCERS.

GRAY'S CASTOR-FLUID, A most pleasant and agreeable Hair-Dressing—cooling, stimulating and cleansing.

THE MENEELY BELL FOUNDRY, ESTABLISHED IN 1826. THE Subscribers manufacture and have constantly for sale at their old established Foundry, their Superior Bells for Churches, Academies, Factories, Steamboats, Locomotives, Plantations, &c.

JOHN BURNS, 675 Craig Street. PLUMBER, GAS and STEAMFITTER, TIN, AND SHEET IRON WORKER, HOT AIR FURNACES, &c.

McSHANE BELL FOUNDRY. Manufacture those celebrated Bells for CHURCHES, ACADEMIES, &c. Price List and Circulars sent free.

GO TO HELLANS BOOT STORE, 242 ST. JOSEPH STREET, Montreal.

HEARSE'S HEARSE'S. BEGS to inform the public that he has prepared several new, elegant, and handsomely finished HEARSE'S, which he offers to the use of the public at very moderate charges.

HEARSE'S HEARSE'S. BEGS to inform the public that he has prepared several new, elegant, and handsomely finished HEARSE'S, which he offers to the use of the public at very moderate charges.

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WILLIAM H. HUDSON, ARCHITECT.

No. 69 & 61 St. BONAVENTURE STREET, MONTREAL. Plans of Buildings prepared and Superintendence at Moderate Charges.

McGOWAN'S DENTIFRICE. To my Patients and the Public: In transferring the entire manufacture of my "DENTIFRICE" to Mr. B. E. McGALE, Chemist, of this city, I may add that I have used the above in my practice for the past twenty-four years, and conscientiously recommend it as a safe, reliable and efficient cleanser of the Teeth, and a preparation well calculated to arrest decay and render the Gums firm and healthy.

CONVENT OF THE SISTERS OF THE CONGREGATION OF NOTRE DAME, WILLIAMSTOWN, (near Lancaster), Ontario. The System of education embraces the English and French languages, Music, Drawing, Painting and every kind of useful and ornamental Needle-Work.

THE LORETTO CONVENT, Of Lindsay, Ontario, IS ADMITTED TO BE THE FINEST IN CANADA.

THE LORETTO CONVENT. Of Lindsay, Ontario, IS ADMITTED TO BE THE FINEST IN CANADA. The Sanitary arrangements are being copied into the New Normal School at Ottawa, the Provincial Architect having preferred them to those adopted in any Educational Institutions in the United States or elsewhere.

PROVINCE OF QUEBEC, DISTRICT OF MONTREAL, IN THE SUPERIOR COURT. DAME JANE SMITH, of the City and District of Montreal, wife of JAMES INGLIS, of the same place, Trader, and judicially authorised a *ester en justice*, Plaintiff;

PROVINCE OF QUEBEC, DISTRICT OF MONTREAL, IN THE SUPERIOR COURT. DAME PHILOMENE SAUVE, of the City and District of Montreal, wife of PIERRE POULIN, of the same place, Trader, duly authorized a *ester en justice*, Plaintiff;

PROVINCE OF QUEBEC, DISTRICT OF MONTREAL, IN THE SUPERIOR COURT. DAME CATHERINE PIEDALU, of PRAIRIE, wife common as to property, of CLEOPHAS ADOLPHE CHARTIER, Inn-keeper, of the Village of the Canton of Chambly, said District, duly authorized to sue, Plaintiff;

PROVINCE OF QUEBEC, DISTRICT OF MONTREAL, IN THE SUPERIOR COURT. DAME SOPHIE DOROTHEE BRUNEAU, of the parish of Saint-Bruno in the district of Montreal, wife of TANOREDE BOUCHER, of Grosbois, of the same place, esquire, physician, and duly authorized to sue, Plaintiff;

PROVINCE OF QUEBEC, DISTRICT OF MONTREAL, IN THE SUPERIOR COURT. DAME CATHERINE PIEDALU, of PRAIRIE, wife common as to property, of CLEOPHAS ADOLPHE CHARTIER, Inn-keeper, of the Village of the Canton of Chambly, said District, duly authorized to sue, Plaintiff;

PROVINCE OF QUEBEC, DISTRICT OF MONTREAL, IN THE SUPERIOR COURT. DAME SOPHIE DOROTHEE BRUNEAU, of the parish of Saint-Bruno in the district of Montreal, wife of TANOREDE BOUCHER, of Grosbois, of the same place, esquire, physician, and duly authorized to sue, Plaintiff;

PROVINCE OF QUEBEC, DISTRICT OF MONTREAL, IN THE SUPERIOR COURT. DAME CATHERINE PIEDALU, of PRAIRIE, wife common as to property, of CLEOPHAS ADOLPHE CHARTIER, Inn-keeper, of the Village of the Canton of Chambly, said District, duly authorized to sue, Plaintiff;

PROVINCE OF QUEBEC, DISTRICT OF MONTREAL, IN THE SUPERIOR COURT. DAME SOPHIE DOROTHEE BRUNEAU, of the parish of Saint-Bruno in the district of Montreal, wife of TANOREDE BOUCHER, of Grosbois, of the same place, esquire, physician, and duly authorized to sue, Plaintiff;

PROVINCE OF QUEBEC, DISTRICT OF MONTREAL, IN THE SUPERIOR COURT. DAME CATHERINE PIEDALU, of PRAIRIE, wife common as to property, of CLEOPHAS ADOLPHE CHARTIER, Inn-keeper, of the Village of the Canton of Chambly, said District, duly authorized to sue, Plaintiff;

1876. PREMIUM LIST OF ELEGANTLY BOUND CATHOLIC BOOKS SUITABLE FOR ROMAN CATHOLIC COLLEGES, CONVENTS, SUNDAY SCHOOL CLASSES, PRIVATE CATHOLIC SCHOOLS, AND ALL CATHOLIC INSTITUTIONS.

Persons ordering will please take notice that we have marked before each book the lowest net price from which No Discount will be allowed, as the following List of Books with its Special prices has been made expressly for the Premium Season of 1876.

Father Jerome's Library, 32mo, paper covers, 12 vols in box..... 1 00 per box. Father Jerome's Library, 32mo, fancy cloth, 12 vols in box..... 1 60 per box.

Catholic Youth's Library, first series paper bound, 12 vols in box..... 1 68 per box. Do do fancy cloth..... 2 64 per box.

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FARMERS' COLUMN. The seed of sunflowers is the most healthy feed that can be given to horses in winter and spring...

Thomas Methan lays down the following rule:—The proper distance to sow or plant anything is so that the roots of the plants, whatever they are, should about touch each other.

TOP-DRESSING ORCHARDS.—The London Garden says: "Top dressing can be applied to orchard trees on grass with perfect confidence that improved crops will follow, although the grass itself may be the first to show the benefit of top-dressing."

A correspondent writes to the Country Gentleman:—"A year ago last January I was on a farm where about twenty-five cows are kept, which were then eating hay in an open lot."

INDIAN CORN AS FOOD.—Indian corn is one of the most important and healthy articles of human food that a beneficent Providence has bestowed upon man; and to its high nutritive value is due in a large degree the strength and vigor of the race of men who laid the foundation of this great republic.

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H. J. JOHNSON, M.D., L.R.C.S. Ed., Medical Referee. [Montreal, January 2]

W. H. HINGSTON, M.D., L.R.C.S. Ed., Medical Referee. [Montreal, January 2]

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