

EDITORIAL NOTES.

In CHINA the Jesuits have founded a one cent newspaper, which was a monthly at first, and is now a semi-weekly. The Chinese Catholics read it with eagerness. Another evidence of Jesuit enterprise.

News from Barcelona: tells of fourteen conversions, in a few months, of foreigners holding positions as representatives of other countries in their consulates, or connected with business houses. News of a similar kind comes from Valencia. It is thus that the work of Catholicity advances.

MGR. MAGNANI, Vicar-Apostolic of Patagonia and Terra del Fuego, has been on a visit to Rome. Under his jurisdiction there are three thousand five hundred Catholics, while the number of Protestants in all the country is about eight hundred. Even out in that far and barbaric region the Church of Christ flourishes.

A STRAW roofed edifice at Lisgriffin, in the County Cork, Ireland, built in 1741, still does service as a chapel for the people of the district. One hundred and fifty odd years have not sufficed to destroy the old thatched chapel; no wonder that centuries of persecution could not uproot the faith of the people who worship before the altars of our religion.

A DESPATCH says that assassins made an attempt on the life of President Alfaro of Ecuador on the Sunday before last. The attack took place in his palace at Quito, but he escaped uninjured. That is nothing new, especially for Ecuador. They generally have a revolution every six months, an assassination every month, and an attempted assassination every week. That is their way of getting up sensational and political news.

IN A VAULT under the choir of the Cathedral at Angers, in France, two coffins have been found containing the remains of King Rene, of Anjou, and of his wife, Isabella of Lorraine. The crown and sceptre are in the lead coffin that holds the remains of the King. The Queen's coffin is made of a special mixture of silver and pewter. The bones have crumbled into dust, but the King's skull is intact. *Sic transit gloria mundi!*

A GREEK CATHOLIC priest in Southern Hungary recently induced his whole congregation to swear in church that they would not touch liquor for three years. The liquor dealers and revenue collectors thereupon protested against his action to the Minister of Finance, asking him to declare it illegal. As yet we have not heard what answer the minister has given. If it were in Canada we could pretty well guess what the reply would be.

THE ceremony of creating the head of the Dominican Order a Grandee of Spain has been introduced. The honor was conferred the other day on the Most Rev. Father Fruhwirth at Madrid. Not only in Catholic, but even Protestant countries are the heads of religious Orders and the eminent prelates of the Church being recognized, in a marked manner, by the State. Their Catholicity in no way takes from their greatness—rather does it add dignity thereto.

DEEZ, the painter, is said to have recently found at Honfleur an old canvas representing two street boys. It turns out to be a Murillo. He secured it for sixty francs and has been offered seven thousand francs for it. This event illustrates two facts: firstly, that great works command full value only when the author or artist is gone, and secondly, that hundreds of people possess most valuable objects, the worth of which their ignorance, or want of training, prevents them from realizing.

CARDINAL VAUGHAN has just received into the Church—the Rev. J. Stansfield, Rector of Downham, and the Rev. Rawport Le Tely, curate of Christ Church, Beckenham,—both Anglican clergymen. Every now and again are such indications of the progress of Catholicity in England exhibited. There is no loud or universal upheaval, no spasmodic efforts taking place; but the deep under-current of Catholicity is gradually and silently, yet with irresistible force, swelling and bearing onward the people.

REV. FATHER CARRIER, of the Congregation of the Holy Cross, and professor of natural and applied sciences at St. Laurent College, has undertaken to erect a fire-proof, octagonal-shaped edifice, to consist of three stories, one for the Canadian Library, the second for the museum and the third for a cabinet of physical science and the observatory. Owing to the costly collection of books, specimens and scientific appliances stored away in the College, such a building has become absolutely necessary—particularly to provide against fire. Father Carrier has appealed to the more wealthy citizens to aid him in raising eight thousand dol-

lars required for the purpose. So far he has been well encouraged and we trust that his circular letter will meet with such replies as may enable him to lay the first stone on the 19th March next. Next week we will speak more fully on this subject and will explain the great necessity and utmost importance of the undertaking.

THE Catholic University, at Washington, seems to be absorbing all the most brilliant men of the day. Mr. Charles P. Neill, graduate in the historical department of Johns-Hopkins University, has been appointed an instructor in political economy. He is a graduate of Georgetown College in 1891, and an A.M. of Notre Dame University in 1893. He also studied at the University of Chicago. He comes from Austin, Texas. It is to be hoped that the University at Washington may succeed to the fullest extent of the most sanguine expectations.

KING HUMBERT conferred the Collar of the Annunziata on the Mikado's uncle. The Grand Collars are called "cousins" by the King. The Observatore Romano points out that, by the statutes of the order, the recipient of the degree should "swear to defend the Holy Catholic Church and the Sovereign Pontiff of Rome." Imagine the uncle of the Mikado taking an oath to defend the Catholic Church and the Holy Father. Yet it is not more anomalous than the presenting of such an oath by Humbert, the violator of the Church's rights and the jailer of the Pope. Custom often produces strange contradictions and statutes are responsible for odd situations.

MISS ABBIE GARDNER, the only living survivor of the great Sioux massacre at Lake Okoboji, Iowa, in 1856, has secured seven thousand dollars from the Iowa Legislature, for a monument to mark the spot. The dedication will take place this autumn. It is a fitting custom that the scenes of great and imposing events should be marked by some monument or other; these memorials are the milestones along the highway of a country's history. Within the last month Canada has erected two such monuments—recalling the thrilling scenes of 1812-14—one at Chrysler's Farm and the other at Chateaugay. Long may they stand to commemorate the deeds of patriotic heroism performed by Canadians!

WHILE red flags were being flaunted in the Roman Capitol a couple of weeks ago, Signor Toroni, a Radical Deputy, delivered one of his wild speeches. He quoted Mazzini's declaration, that his bones would tremble with delight when the Republican flag should wave over the Capitol. As far as authentic reports are concerned the phenomenon did not take place. No person is mentioned as having been made aware of Mazzini's bones rattling. It is quite possible, however, that the dead brigand's remains are no more liable to such peculiar action than are the ashes of his victims. At all events the world does not take much stock in Mazzini's bones; nor has it paused for a second to reflect upon the broken repose of the "Knight of the Dagger."

WE HAVE just received the October number, the first of the new series, of the Angelus Magazine. It comes to us from its home in Cincinnati, and is replete with most interesting and instructive contributions. Mr. Charles J. O'Malley, the talented editor and brilliant litterateur, presents the readers with several of his own able contributions. We notice our good friend Walter Lecky in the pages of the Angelus. "The Decadence of Corkey Slithers" is one of the very best sketches that we have read from the pen of Walter. There is a splendid moral to be read between the lines; it is a very striking contribution to the anti-humbug literature of the day. We wish the Angelus all manner of success and trust that such a worthy magazine and such an able editor will receive that encouragement which is so well merited.

THE Bombay Catholic Examiner has been authorized to state that there is no foundation for the report that his Excellency Mgr. Zaleski, the Delegate-Apostolic in the Indies, was about to replace Mgr. Satolli in the Apostolic Delegation at Washington. It is wonderful how anxious some people are to have a successor appointed to Mgr. Satolli. Leo XIII. is one of Europe's most knowing statesmen, and he is likely to estimate the value of the Delegate's services by the amount of anxiety expressed for his removal. If Mgr. Satolli were a figure-head no body would bother with his appointment or his disappearance. But the A. P. A. class does not like to see a great man at the head of Catholicity, and a great representative holding the important post of Apostolic Delegate in a country like the United States. But Rome cannot accommodate them.

A LITTLE volume of about 180 pages entitled "Chapters of Bible Study; or A Popular Introduction to the study of the Sacred Scriptures," by the Rev. Herman J. Meneer, Professor at St. Charles Sem-

inary, Overbrook, Pa., has come to our table. It bears the imprimatur of His Grace the Archbishop of New York, and the sanction of Rev. D. J. McMahon, the official censor. The work is one of the most convenient and most useful that could be placed in the hands of Catholic readers. The Bible is considered in every imaginable light, as a work of history, philosophy, of Divine Law, and of inspired teachings. The material contained in the book is the substance of a series of lectures delivered, last summer, before the Catholic Summer School, at Pittsburgh, and which created a great degree of interest and excited universal admiration. The American Ecclesiastical Review for October says of them: "There is certainly no other book of this description in Catholic English literature." The Cathedral Library Association of New York has to be complimented on putting forth this volume and on thus securing the lectures in a more permanent form. All our readers should peruse the volume.

WE publish elsewhere correspondence regarding the parish of St. Gregoire le Thaumaturge. Our friend of La Verite seems to have totally misunderstood the question. Even were the school trustees of the new parish willing to exempt the Protestants from school-taxes the law will not allow them to do so. Besides there is a *quid pro quo* that does away with the idea of an injustice. If the Protestants have no children to send to these schools they have property in the parish, which property is augmented in value by the erection of the schools.

THERE is question of erecting at Belley, in France, a statue to Lamartine. Many ecclesiastics have joined in the movement and the thousands of Lamartine's admirers will certainly contribute to the success of the undertaking. As a poet Lamartine is certainly one of the sweetest and truest that France has produced. His "Memoires" are simply entrancing; his minor poems all breathe the air of inspiration; his poetic address to Napoleon is perhaps one of the richest and most faithful pieces of word-painting that we have ever read. It is as a poet that they intend honoring the gifted writer. As an historian we cannot claim the same rank for him. Certainly his "History of the Girondists" is anything but a well-inspired work—yet it is his most elaborate and pretentious one. However, his ideas changed with maturing years, and in his sketches of travel he has left some wonderfully beautiful pages. That Lamartine was a poet worthy of public recognition no person can deny, and the movement, above-mentioned, is an evidence that his grand conceptions and noble productions have been appreciated.

THE sudden and sad event of Mgr. O'Brien's death has cast a deep gloom over the whole Catholic community. Elsewhere we give an account of the great prelate's unexpected end, as well as of the imposing obsequies that took place last week. We also give our readers, from the pen of Mrs. Sadlier, a very beautiful tribute to the memory of the departed churchman. Mgr. O'Brien was as well known in Canada, and particularly in Montreal, as in Rome. He has visited this city year after year, spending his vacation in our midst. In 1886, when he carried the Cardinal's hat from Rome to Quebec, and presented the same to His Eminence Cardinal Taschereau, he conceived a great admiration for Canada and a deep affection for the people of this country. At St. Patrick's Presbytery he was ever a welcome guest, and there, amongst kind friends, he felt perfectly at home. It was given to him to close his grand and useful career under the shadow of St. Patrick's Church, on the altar of which he offered up the last Mass of his life. He is one more of the great Irish Catholic prelates whose lives have adorned the story of this century. Long will his name and fame be cherished amongst the poor of Liverpool, the faithful of Rome, and his hundreds of friends and admirers in Canada. May his soul rest in peace and glory!

THE CHRISTIAN ADVOCATE, a Methodist publication, in its issue of October 3rd, has the following very pertinent item concerning figures represented in glass windows and on walls of Catholic Churches:—

"The Congregation of Rites of the Roman Catholic Church has many things to settle. One is as to what character of persons may be represented on the walls or on stained glass in Catholic churches. There has been no question about persons beatified or canonized. They can be placed on the altars or represented with the aureole; but the difficulty has related to what can be portrayed upon the windows and walls. Now the Congregation of Rites has decided that if they died in the odor of sanctity, representations of persons and of their actions and works may be placed on the walls or on stained glass. Protestants have no central authority to appeal to; consequently the faces of those who did not exalt the order of sanctity, and in some instances scarcely of decency, are sometimes to be seen in Protestant churches—the result of the giving of money to the church by their relatives or friends, or in some instances by themselves."

CORRESPONDENCE.

JUSTIN MCCARTHY, M. P.

To the Editor of THE TRUE WITNESS.
SIR,—In an editorial paragraph, in your issue of the 23rd inst., you say, in reference to Justin McCarthy: "We are confident. The Catholic world will have additional reason for being grateful to the distinguished Irishman." Many of your readers are, no doubt, at a loss to know how and where Mr. McCarthy has ever before distinguished himself in the cause of Catholicity. It is a notorious fact that his religion was so much in doubt a few years ago that he had to be interviewed by a newspaper man to settle the question. A doubt of this kind about the religious convictions of a man who has written and spoken so much as the present leader of the Irish National party, can only be accounted for on the supposition that he has kept his religious light pretty much "under a bushel." From what I have been able to gather from the perusal of the speeches and writings of the Irish Catholic parliamentarians of to-day, their Irish is strikingly more in evidence than their Catholicity. How different from the German Centrists—the men whom Windthorst led!

CATHOLIC.

It seems to us that Mr. McCarthy's writings—except his "Maid of Athens"—perhaps—have been more political than religious. His historical contributions to the literature of our day are all marked by a fairness and impartiality that few would gainsay. Consequently we conclude that he would treat the subject of Pope Leo's life in an equally high and unprejudiced style; and this is all that is necessary. The life of the Great Pope needs no special pleading; it is a living eulogy, particularly if traced in the words of exact truth.—Ep. T. W.

SAINT GREGOIRE LE THAUMATURGE.
A Timely Correspondence on the Vexed Question of the Parochial School Taxes.

Montreal, 29th October, 1895.

To the Editor of THE TRUE WITNESS:

DEAR SIR,—For the last few months you may have noticed in some of the English Protestant papers in this city some very strange remarks, in very strong language, on the trustees of the school municipality of Saint Gregoire le Thaumaturge. I would beg of you to publish in your paper the following letter of Mr. Gustave Lamothe, the lawyer of our municipality. We really believe that any reasonable man who will read the following conclusions of our lawyer must admit that we had nothing else to do but to sue our friends the Protestants, who refused to pay the school taxes which were legally due to us and which we were bound to collect. Moreover, your readers, after perusing this letter, will be able to understand, later on, the answers to every accusation that has been brought forth against us by our Protestant friends of this city.

Yours truly,

The Trustees of the School Municipality of Saint Gregoire le Thaumaturge.

LEGAL OPINION OF GUSTAVE LAMOTHE, Q.C.

To the President and Trustees of the School Municipality of Saint Gregoire le Thaumaturge:

At the beginning of your school municipality, I was asked if the properties belonging to Protestants located within the limits of your municipality were subjected to taxes.

I then studied the law on the matter, and came to the conclusion that all those properties had to be put on your assessment roll. For, if they had not been put on that roll, that roll would have been declared irregular and incomplete. The school trustees have no right to exempt from taxes properties, which, by the law, are liable to be taxed. The order-in-council which has given life to your municipality is of the 8th of November, 1890. Due notice of it was published in the Official Gazette on the 15th November, 1890. Now, this order-in-council was of a general character. No exceptions whatever are made for the properties belonging to the Protestant minority, although the Lieutenant-Governor-in-Council had the power to declare that such change would only apply to the religious majority. See 53 Vic., Cap. 28, Sec. 1, sanctioned on the 2nd April, 1890.

Before giving my opinion, I have carefully examined the Statutes relating to the Protestant trustees of the formerly town of Saint Jean Baptiste, in order to establish what the bearing of these Statutes was, and I feel assured that these Statutes are simply declaratory and do not contain anything to deprive the Lieutenant-Governor of the right of erecting new municipalities.

In virtue of our school laws, each municipality of a city, town or village forms a school municipality. See art. 1971, 1972, 1974 S. R. P. Q. Such is the common law. At the time of the annexation of St. Jean Baptiste Ward to Montreal, the school trustees of St. Jean Baptiste were exempted from this general law in order to continue to form a separate corporation, and the Protestants of the same territory have been subject to the common law, that is to say, they were joined to the City of Montreal for all school purposes. See 47 Vic. Cap. 89, Sec. 58, 59. The same applies to St. Gabriel and Hochelaga wards.

In 1890, the Protestant school trustees of Montreal applied to the Government in order to obtain the right of selling a certain property; they took advantage of the circumstances to obtain an act of confirmation and ratification of the union of St. Gabriel and St. John the Baptist dissidents. In the preamble of the act, it was stated that there had been doubts with regard to the validity of the union. The object of the law was only to destroy that doubt, and nothing else. Some one might pretend that the right of the Lieutenant-Governor to divide school municipalities is to be used only in the case of municipalities erected by Statutes. I am entirely of a different opinion. Nothing justifies such a pretension. The art. 193 S. R. P. Q., such as it is now and such as it stood in 1890, is of a general character. The Lieutenant-Governor-in-Council has the right to change the limits of all existing municipalities. There are no reservations nor exceptions. If it is true that the Govern-

ment has the right to erect municipalities or to declare the union of two municipalities, it is also true that after that erection or union, the aforesaid municipalities fall under the common law which governs all school municipalities. And the Lieutenant-Governor, if he deems it advisable, in the interest of education, may, afterwards, divide these municipalities, giving them other limits, etc., etc. That right can only be taken away from the Lieutenant-Governor by a special statute declaring expressly that such or such a municipality shall be divided no more. But, nothing of the kind is to be found in the laws applying to the dissidents of the St. Jean Baptiste town. It is true that in those laws it is stated that on account of the annexation of the town of St. Jean Baptiste to the city of Montreal, the Protestant dissidents are united to the same city of Montreal for school purposes. But it is not said that they could not be detached from it by virtue of Act 1973 R. S. P. Q. if the interests of education should require it. To an act merely declaratory of a union, it is impossible, whether you take it by law or by common sense, to give it the character of an act prohibiting a future division.

Such are the reasons which induced me then to give you the opinion just above referred to, viz: that it was the duty of the school trustees to include in their annual assessment all the properties belonging to non-Catholics as long as the same have not taken the means of becoming a dissident corporation. I now reiterate that very same opinion.

If the Protestants wish to pay no taxes to your municipality, they can do it very easily. Let them establish for themselves a dissident municipality. And if, afterwards, they should like to make some agreement with the school trustees of the city of Montreal, the law puts into their hands the right and the means of properly doing so.

I know for a fact that the school trustees of the Protestant municipality of Verdun, near Montreal, take in almost \$300 a year of school taxes from one Catholic religious corporation. And that, because the Catholics of Verdun are not as yet formed into a dissident corporation. There is no reason why we should, on account of that, accuse the Protestants of Verdun of taking money from the Catholics; since the same do not think fit to use the means which the law gives them. The law is equitable and just; everybody may take advantage of it.

Now, to conclude, I see no reason whatever why you should exempt from taxes properties belonging to Protestants, or why you should not exact the payment of the same. On the contrary, you are bound by the law to tax those properties and to collect this tax.

(Signed) G. LAMOTHE, Q.C.

December, 1894.



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