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THE TRUE WITNESS AND CATHOLIC CHRONICLE, SEPTEMBER 30, 1891,

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THE GARDEN OF GOD.

THE HOSPICE OF MOUNT CARMEL

a Nagara Falls—A Historical Sketch of the Order-The Only Canadian House -An Appeal for Help.

Carmei- the garden of God "-rich in is growth of oaks, pines and olives, is the name of the Mount often alluded to in the imagery of the Prophets, and renowned in the history of the Jewish people, among whom it was proverbial as a throughout the world, and whose members still denote their birthplace by their 980 B. C. to A. D. 1891 would be the terminating points of their chronology if the history of the Carmelites were pubished. This is no mere assertion. It is lear to every student of Bible history that the claim for such antiquity is a The Carmelites do not justifiable one. claim to have existed as an Order from the days of the Prophets, since they were not recognized as such until two thoufamous University of Cambridge, England, concernd to the Carmelites their

HERE PROPHET BLIAS." One more proof will suffice. Popes Sixtus IV. Julius II. Gregory XIII. and Clement VIII. in their Bulls, declared that "the Bishop of Jerusalem, in the year 400, sared Orde, of the Blessed Virgin Mary Continued on third page." of Mount cormei, which now Hourishes in God's Charles, and the members of it, are the lawful successors of the Holy Prophets Ellis and Efficus," Besides, Pope Benefict XIII, allowed Father Gaspar Pizzolanti, the Father General of the order is 1712, to erect in St. Peter's Charcia in Romeja statue of St. Elias bearing the inscription, "Founder and Patriarci of Cormelites," which to-day a first place among the statues of their unders of religious orders. The most monament feature of the history of the Caraclites is the close relation which they year to the Blessed Virgin. It is a traditly a among them that their was funded in honor of the Imnother, treppently visited these sons of the Propincts, who were very much devoted to her. Knowing her future greatass, they had great veneration for her, and looked up to her as the mother of in the year 35, these same religious built the first chapel ever erected in her honor. On account of this intense devotion to their Queen they were generally known as the "Brothers of the Blessed Virgin

wonderful manner how TELASED SHE WAS

Mary." The Holy Virgin showed in a

with the title used by her brethren. In 1317 the Carmelites had a Convent at Chester, England. They assumed their usual title of "Brothers of the Blessed Virgin Mary of Mount Carmel." Many took offence at this, and treated the friars with contempt. Mary was not slow in coming to the defence of her favorite Order. A scourge, in the shape of a postilence, fell upon their enemies. The Abbot St. Bamburg, the governor of the city, ordered a solemn procession in order to appease the divine wrath. The Carmelites joined the procession and whilst passing a statue of the Blesed Virgin bowed their heads in veneration, saluting with an Ar Maria. As they did so, the statue bowed its head, stretched forth its finger and pointing to the Carmelites repeated thrive in a distinct voice: "Behold, these my brethren!" The Church approved of this honored title and encounged the faithful to use it when addressing those to whom it belonged. The crowning proof of Mary's love for her favorite: Order was given when, in the person of St. Simon Stock, she bequeathed to her children what she herself called "the sign of my confraternity," the Brown Scapular. During St. Simon's time many persecutions had been raised against the hely Order; some opposed its privileges, others disliked the title it enjoyed. St. Simon invoked the Blessed Virgin to come to the assistance of the Order, and begged her to give some special mark of her protection. As he was praying in the oratory of the Convent at Cambridge on July 16, 1251, the glorious Queen

APPEARED TO HIM.

holding the holy Scapular in her hands, and said to him: Receive, most beloved son, the Scapular of thy Order, a sign of my confraternity, a privilege both to thee and to all Carmelites, in which he that dieth shall not suffer eternalfire; behold the sign of salvation, a

in his hands and disappeared. It is unnecessary to explain this promise of the Blessed Virgin contained in the above words. Nor need I speak of the propagation of the Scapphar among the faithful, the miracles wrought by it, or the numerous Indiagness attached to the scapphar and the person of Miss Kennedy, and numerous Indiagness attached to the scapphar and the person of Miss Kennedy, and numerous Indiagness attached to the scapphar and the person of Miss Kennedy, and numerous Indiagness attached to the scapphar and the person of Miss Kennedy, and applied to the person of Miss Kennedy, and the person of Miss Kennedy and the pers numerous Indugences attached to it. Let it suffice to refer the reader to the ably written series of articles on "The Meaning of the Scapular," which appeared in the Messenger in 1889. The chief end of the Carmelite order was, and is, the cultivation of the life of prayer-a life interior, hidden and contemplative. At the request of the Sovereign Pontiffs the Carmelites joined the active to the contemplative life, but only where necessity ple among when it was proverblat as a place abounding in all good things. Joint Carnel is likewise the prolitic soil in which the great Prophet Elias planted in which the great Prophet Elias planted great mendicant orders, they still retain that vine which as yet never ceased to the Oriental customs in their liturgy. In bloom, whose branches have spread the celebration of Mass and recitation of the Divine Office, they conform to the ancient rite of the Church of Jerusalem. imehonored name — the Carmelites. Their habit is distinctly Oriental. It is of brown wool, and comprises a tunic and cincture. Over this, subsequent to St. Simon Stock's time, they wear the Scapular, similar in form to the one worn by St. Simon, and of which the small Scapu-

COMPLETED BY A COWL

lar worn by the faithful is an imitation;

of similar material. In addition to this, and and sixty-seven years after their patriarch St. Elias. Then, at the first general chapter held on Mount Carmel Prophet Elias, and is worn on particular and straight was closed the first and save also a white cloak. in 1141, St. Berthold was elected the first and solemn occasions, such as in choir general of the Order. What the religious on great festivals, in processions, when of the Order of Mt. Carmel claim, is that giving missions, etc. Hence it is that the disciples of St. Elias persevered on they are distinguished among the other Mt. Carnet and put into practice the regulars as the White Friars. Parochial Mr. Carn.e. and put into practice the regulars as the White Friars. Parochial rule of life hald down for them by the lad duties are not the calling of the Carmelloly Proposet and their successors imitated them, and continued to lead the country like our own, may for a time desame life mot! with the sanction of Holy | mand their services in that direction, but Church they became an Order, compact it is only for a time. The province of Church they locatine an Order, compact and organized. Proofs are plenty. The claim was disputed in 1374. After a to direct souls called to a higher state of careful examination of the question, the famous University of Cambridge, Englers. As regards their Rule, the Carmelland, concered to the Carmelites their ites can be said to have had three: The est claim, and declared that they were first began with the order itself. It was institled in syling themselves "the sue-of the lives of the Prophets in which the religious persevered until the time of the Apostles. Then they embraced the Evangelical Counsels. The Carmelites obtained their second rule from John,

FATHER ELLIOT

Of the Paulist Fathers at St. Patrick's

-Will Return shortly. and lawyer in the U.S.A., now a priest and distinguished member of the Paulist Fathers of New York organized by Father Hecker, and the author of a new life of the founder, preached in St. Patrick's on Sunday last on the subject spoke more practically on the subject make further studies in the French language. He is to lead a band of learned preachers of his order, and, as he himself remarked, will spend four weeks next Lent in St. Patrick's Church their congregation. More than this, in detailing the principal mysteries of Daring the lintime of the Blessed Virgin, our faith and divide these weeks into our faith and divide these weeks into the four categories of people of a parish: married men, married women, young men, young women. In the afternoon he gave a practical instruction to the children of the Catechism, numbering 1000 under the leadership of the Rev. Martin Callaghan. Although Father Elliot said he was not in the habit of addressing children from the pulpit, yet those who heard him went away profoundly impressed and with the hope of hearing him again. Father Elliot won the hearts of all his hearers.

C. Y. M. S.

Opening of the Winter Senson-A Promising Programme-Mr. Coleman's Wedding.

The winter session of the Catholic Young Men's Society was opened last week, in their hall, St. Alexander street. The Reverend Father James Callaghan occupied the chair and delivered the opening address. He first referred to the good financial standing of the society, it having some \$500 in cash, besiders owning \$1,500 worth of immoveable property, in the gymnasum, lecture room and reading room. He proposed that there should be monthly academic conferences given by the society and lectures given alternately by clergy and laymen on the current topics of the day. The reverend gentleman will discourse on the Holy Cont of Treves so much spoken of in all the journals of the period. The subject will be treated in all its aspects. Last Sunday the society held its first monthly religious meeting the president Mr. J. J. Ryan, beying returned from his vectors. having returned from his vacation. He spoke of the various improvements which with the new year should be

introduced to the society communion in the morning. A stone. The Archbishop was presented vote of congratulation was afterwards with an address and a beautiful silver vote of congratulation was afterwards moved by Mr. J. J. Ryan, seconded by Mr. M. Brittan, on the approaching marriage of Mr. Arthur Coleman of the Water Department, 1st. V. P. of the Society, Father James said he united in the left, Father James said he united in the left. Six Telep Meader J. Left. Six praises which had been lavished on the late Sir John Macdonald last week. future bridegroom, and added that no

Christian and he (Father James) conon him the favor of a good, conscientious niece of Alderman P. Kennedy, and advised any other young gentleman of the society who would follow his example to prepare for the sacrament of matrias the young gentleman congratuiated had done, by years of sobriety morality and honesty. At the conclusion of the address a special committee was appointed to present to the young couple a magnificent clock, which doubtless will keep time with the many blessings which Providence has in store for that happy pair.

In a Delicate State.

A special cable from London to the National Liberal Federation at Newcastle | how soon you would be a priest! next week. It is many months since he strife. People who have recently visited the Grand Old Man at Hawarden say that while his physical preservation is still marvellous, he is obviously not the same man he was a year ago, and that the days of his political usefulness are almost over.

Despite the caution of his doctor, Mr Gladstone is determined to make a great speechat Newcastle meeting, which is really the opening of the campaign of the general election. In this speech Mr. Glad-stone is expected to amplify the guarded statements of Mr. John Morley's speech at Cambridge, which speech has been the leading event this week in the political world. Mr. Morley was very emphatic on one point in the Liberal programme. Nothing can take precedence of the claims of Ireland. The Liberals, he said, would be the meanest of mankind if they allowed anything to interfere with their pledges to the Irish people. The flag which the Liberals will carry the highest at the coming general election will be that of Home Rule. Mr. Gladstone is expected to emphasize this important statement and to define clearly the position of the Liberals to the quarrelsome Irish factions,

The Chicago Convention.

The Memphis Catholic Journal is not in favor of the "National League Convention" to be held at Chicago, on the -Will Return shortly.

The Rev. Walter Elliot, once a soldier gauization as the Irish National League and lawyer in the U.S. A., now a priest legitimately in existence in this country; legitimately in existence in this country: therefore they should not use this honored name in calling a convention. 2. Those who were officers are strong Parnellites, and will endeavor to have of "Anger." No lecturer ever before leader. 3. It is an inopportune time for an Irish convention to assemble in this and brought out in more vivid colors the true life of a family when disturbed by the appalling influence of anger. The Journal adds: "We do not think the limit to account the downfall of their power, and have a great hold upon the people. 5th. The difficulties in the downfall of their power, and have a great hold upon the people. 5th. The difficulties in the downfall of their power, and have a great hold upon the people. 5th. The difficulties in the downfall of their power, and have a great hold upon the people. 5th. The difficulties in the downfall of their power, and have a great hold upon the people. 5th. The difficulties in the downfall of their power, and have a great hold upon the people. 5th. The difficulties in the downfall of their power, and have a great hold upon the people. 5th. The difficulties in the downfall of their power, and have a great hold upon the people. 5th. The difficulties in the downfall of their power, and have a great hold upon the people. 5th. The difficulties in the downfall of their power, and have a great hold upon the people. 5th. The difficulties in the downfall of their power, and have a great hold upon the people. 5th. The difficulties in the downfall of their power and the downfall of their power are the downfall of thei Order was funded in moner or one managed in moner or one managed in moner or one managed in the appalling influence of anger. The managed in this world. The habitation of peated in this world. The habitation of the habitation of St. Patrick's clergy for three days and the hermits being three miles from the started for Oka, the summer residence of home of St. Anne, it is said that the started for Oka, the summer residence of started for Oka, the summer residence of cool and true Irishmen who love the old the province is cut up to a number of streams and bays which form land and hope to see it free.'

An Agreeable Surprise.

Catholic circles in France are surprised and pleased at the reported result of the first experiments under the new law compelling students for the priest-hood to serve in the army. The law, when it passed, was deeply resented by the church and regarded as the gravest feature of the whole anti-clerical crusade It was taken for granted that service in the ranks would debauch the young seminarists, or at least wean them from their holy vocation; but things have come out quite differently. The seminarists have returned from the maneuvres to the diocesan colleges rather improved than otherwise. So far from there being any defections they are described as more pious than ever, and it seems that their presence has exerted an excellent influence upon the rank and file of their comrades, with whom they are very popular.

The Church and the Young.

On Sunday morning in St. Mary's Cathedral, Kingston, Rev. Father Kelly read a document from Archbishop Cleary, which referred at some length to the responsibility of the Church in connection with the education of the young, and after announcing that His Grace would lay the corner-stone of the new St. Vincent Academy for girls during the afternoon, he called on the members of the congregation to assemble in large numbers, inasmuch as there would be present representatives of those whose desire it was to turn this province into a wilderness of unbelief, and who would scan the proceedings with an evil eye and interpret an indifference on the part of the Catholics as favorable to the cause. He trusted that there would be no indifference shown on the occasion. A large assemblage would prove beyond doubt that the teachings of atheists, intidels and agnostics had no effect what-over upon the Catholics of Kingston. The Rev. James Callaghan congratulated the members on the large attendance at the general large attendance at the laying of the corner-

safeguard in danger, the covenant of peace and everlasting alliance." Having said these words she left the sacred habit always proved himself a worthy with his wing.

MISSIONS IN BURMAH.

PRIEST'S HARD EXPERIENCES.

An Appeal for Aid-Millions in Need of the Presence of the Church's Missionaries.

Mr. R. Callahan, of this city, has received the following interesting and instructive letter from Father Peeters, Missionary Apostolic in Burman :-

I believe it is almost a year and a half since you have written to me, and you must have been uneasy in regard to my long delay in not writing to you sooner; but I have not forgotten you. Every day I remember you in the Holy Sacrifice of the Mass, praying the Giver World says: Great anxiety is left as to of all Good that you may become a plous and whether Mr. Gladstone's feeble health virtuous young man and a holy and zealous will prove equal to the demand of the priest afterwards. Were you here and of age

What a terrible want there is here for appeared in public. His attack of priests! To the Diocese of Dacca, Bengal, be-influenza left him in a very low state. longs also the Province of Arrakan, in Burlongs also the Province of Arrakan, in Bur-Sir Andrew Clarke positively forbids man, celebrated all over the world for its rice, active participation in any partisan which grows here as thick and abundant as which grows here as thick and abundant as wheat in Dakota. This province is 400 miles long and about 150 wide (60,000 sq. mi.), and the spiritual care of this great province, almost as large as the Province of Quebec, is entirely trusted to me alone; there is no other priest at present to help me. There are about one million (1,000,000) of heathens, mostly Buddhists, worshippers of Silvan Spirits, several thou-sand Hindoos, Mahomedans and Chinese; in

FROM ALL OVER ASIA.

In my church here, in Akyab, I have Arakanese, Burmese, Bengalose, Cingalose (Ceylon), Tamil. Chinese, English and Portugese

I assure you, to hear their confessions in their own ranguage is no easy task for me. Our other priests in Bengal can help themselves with one language; but Burmah, standing in many points in the same relation to other parts of India a- Canada to Europe, that is, the fertile fields for natives to make, is overrun with all sorts of emigrants; the lowest and most ignorant are the Mahomedans, so that, as you see, I have to be a polyglotist to deal with these people. I have many stations to visit in order to carry the light of the Gospel to the different tribes; but there are numerous obstacles in the way. Ist. Prejudice against English rule, and as the natives take every European or American for an Englishman or Anglalk, as they call them, you can understand that we have a great deal of prejudices to overcome. Buddhism used to be the national religion, and King Thee-Bau, who in 1886 was detarened by the English, the kingdom annexed to Great Britain, and the Pro-The language of the natives have all the possi ble terms for commercial affairs, but

NONE FOR RELIGION.

and. The ignorance of the people, many being the convention to indorse the deposed unable to read their own languages. 4th. The great opposition and religious fanglicisms we meet with when we encounter the Buddhist travelling. All our travelling is done in small canoes, there being no such thing even like a by a number of streams, and bays which form a number of islands, which are difficult to reach in rainy weather, when storms and high seas generally provail. 6th. The frightful rains or rainy seasons we have here, when work practically comes to a standstill for 4 or 5 months. On two consecutive days last week we had 1.3 inches of rain. Our fall of rain is between 180 to 200 inches annually. Sometimes it does not stop pouring for 14 days; nobody risks himself outside; the fall and spring are the worst seasons for rain. Dame Fever makes her appearance and prostrates more than half of my people for months; so that even the most robust come out of a 14 days' trial reduced to mere skeletons. Nowhere in the world could you find a more malarious climate than in Burmah, and all that on account of the

STAGNANT WATER

in the rice-fields. 7th. The last, but not the least, of all our troubles are of a financial char-Our means here are so small and our ex-

penses for travelling, catechists, etc., so high. and demands for building churches, schools, support of orphans, etc., so heavy upon our empty purse, that if Providence did not look after his servants, all would have miserably perished by this time. People that live in countries where priests and churches are supported by the congregation and bishops, such as in Canada, do not know what the poverty of a heathen mission means. We have to live principally upon the charity of the people, and especially upon what the Europeans and Americans send us. There is often great and very great need of everything. I do not yet speak of churches. I have to build three churches this fall if the Lord is willing and means are forthcoming. Do not think they are of stone or brick, not even of wood, but very, very modest ones made of bamboo-cane, costing 200 rupees. They are covered with pali leaves, no shingles or tiles, and we are quite satisfied even with them. Had I a bamboo church and school wherever they are needed, I would be the happiest man on earth, and the conversion of Burmah would be only a question of time. But no, my dear Robert, on account of our poverty much good has to be LEFT UNDONE.

I want teachers, eatechists, etc., and I have none. I for myself cannot personally attend to the instruction of so many converts scat-terd over so many hundreds of miles. A part of this work is depending upon the arrival of more priests, most of whom will be left to the catechists, and I have none; so you see in what a state I am in. At present I am trying to train a few catechists, but those men cannot be expected to work for the love of God aloae; they must be fed, travelling expenses and salary paid, and although their salary is but 15 rupees (\$5.00) a month, it is simply beyond our means. Who will help us in this difficulty? Maybe you know of some charitable persons who would be willing to help us and pay monthly 15 rupees, or a few persons could combine together, or else you may succeed in Jamaica.

taking up a collection amongst your Irish and French companions, friends and other charitable persons. You may show this letter to all your acquaintances, and I am sure any person that reads it will surely have pity upon poor Missionary Father and his converts, who are suffering from poverty.

ou! REMEMBER US

when you sit down to your sumptuous meals. your enjoyments and soft bed, that we eat our rice on the bare ground; no tables, no knives, no forks, no spoons, no chairs, no milk, no confectionaries; in fact, nothing at all except our wooden-bowl of rice, which we cat with Adam's forks. We sleep on the floor: we have no beds.

I will dedicate one of our new churches to your patron, Saint Robert. Now that you are In vacation you can do a great deal for me in making a collection. You can interest some of your friends in the office with you. Our need is very great; the sooner we receive help the better. There is certainly no more Godpleasing work than to work for the salvation of souls and the conversion of heathens, be it by directly preaching the Gospel to them or trying to support the missions by giving a small offering in money. Let me now relate to you, in short, one of the adventures I had lately:-A few months ago I opened a new mission at Kyouk (Pyn) on the Island of Ramree. I had no place to put up at and had to stop in

AN OLD WAREHOUSE

of the government. This warehouse was divided into two parts; one part was taken up by a noisy family of Murulman; the other was full of old iron, etc. In the latter I took up my abode. I put a table at the end of the place for an altar, two candlesticks and a crucifix, with altar cards, and the altar was ready. There were no seats for those who came to listen to the preaching. So I took four little empty barrels and a couple of long boards and they supplied the place of the pews. While I was offering up the Holy Sacrifice of the Mass, this family of Muruiman kept up a constant talking and laughing, to the great disturbance of all present. This was really a mission with difficulty; but did not the glorious mission of our Lord in Bethlehem commence under similar poor circumstances, and did He not triumph in the end over the world ? How glad was I indeed to be at least not more than the Great Master in poverty? I have had always great faith in an humble and poor beginning, and God blessed my humble poor efforts: so from that day 20 joined us and are now pre paring for baptism. Their number is now

DAILY INCREASING,

and thanks to the wonderful aspiration of the Sacred Heart of Jesus, this mission is very promising. This is the very church I wanted o build at Kyouk (Pyn), for you see well how sadly it is needed, and if you succeed in raising a collection for this church. I am going to dedicate it to St. Robert in your honor. The rest of the donors will also share in the prayers of the taithful here that they may practise their religion, and become faithful and pious Catholles while they are living, and dle in the embrace of Jesus, Mary and Joseph. At all events I am going to give one of my heathen convert children the name of Robert in baptism. The other donors may have their names given to the converts also. You see, therefore, how necessary churches are here. As in Bethlehem, so here-there is no place here. What we need is a poor little church in all slmplicity. We cannot think of grand and magnificent churches here; we have so many more urgent wants to attend to, that we must do the most necessary one first.

What an immense barvest there is here for missionaries! The children cry for the

SPIRITUAL BREAD

and there is no one to break it. What an im mense good could a few young missionaries. either brothers or priests, do here? I am training four Burmese boys now for the priest hood. They are studying Latin now and making their novitiate with me. Of what a great service could even a young man of your age be to us here! Study therefore well that you may soon follow us. I hope to see you some day as my helper here to sacrifice your life for the conversion of the heathers. Think of it-a province 400 miles long and but one priest with one convent, a number of mission places to visit and hundreds of unconverted heathens. Priests and money are the most necessary for the present. I'ray therefore dear Robert, and pray much that the God o goodness and mercy may raise up many zealous priests for this poor benighted country which is still in the depths of the great abysi of idolatry and superstition, and try to do your best-you and your friends-to raise a subscription for

OUR POOR MISSIONS

May the Sacred Heart of Jesus, who has never been deaf to my supplications, inspire Catholics with that generouity towards the heather missions which this great work deserves. The heart of a zealous missionary bleeds at the sight of so much infidelity and sin, and still be can do but little. God alone gives the increase. Pray, therefore, much for me and my poor people that God may show mercy to us all and bring us all to Heaven.

H. P. PEETERS, C.S.C., Miss. Ap.

Akyab, British Burmah.

[All contributions will be kindly received for the benefit of this Mission by Robert E. Callahan, St. Laurent College, St. Laurent,

Mr. Gladstone has written a letter to the British Temperance League saying that the defeat of the measure introduced by the Government and practically enlowing publicans, was in its first effect ineffective, but it created a movement "which has already grown powerful and which will grow in vigor." "The present system." Mr. Gladstone adds, "is a discredit and a calamity to the country and ou can depend upon the Liberal leaders using their most earnest endeavors to alter it.

The Kingston, Jamaica, Gleanner of September 7 contains no less than fourteen advertisements in which Canadian goods are offered for sale. The goods include polatoes, butter, cheese, tweeds, fire extinguishers, furniture, fish of various sorts, whiskey, buggies, harness, whips, saddles, flour, cormeal, crackers, paper, and many other articles. Canada appears to be doing some trade in

MERCIER'S ANSWER

TO THE LIEUTENANT-GOVERNOR,

In Reference to the Bale de Chaleurs Railway Charges-He Lays It all on Pacaud.

Mr. Mercier's answer to the Lieut. Governor's demand for explanations-dated September 15, begins as follows: -I have the honor of replying to your Honor's communication of the 7th. My duty is to give you explanations with reference to the Baie des Chaleurs Railway, and secondly, as regards the pro-posed royal commission. As to the first point Mr. Mercier begins by advising his Honor to convoke the Legislature with the smallest possible delay. He questions the jurisdiction of the Senate Committee and denies the justice of its proceedings. He then proceeds with an elaborate justification of the action of his government in disposing of the subsidy of his \$280,000, which he points out was voted not to be paid when earned but to pay the privileged debts, and as Mr. Armstrong's claim was a privileged debt, and as it was endorsed by Mr. Thom in the name of the new company, its payment by the Government was perfectly honorable and in the interest of the pub-lic. He quotes Mr. Armstrong's evidence that he saw no members of the Government. Regarding the Pacaud incident, he says only for this matter the transaction would not have been questioned, and continues:—"This incident is most to be regretted. It is my duty to condemn in the most severe terms the strange bargain made between Messrs. Pacaud and Armstrong, and if my col-leagues or myself had had any cognisance of it, all negotiations would have been stopped, and no doubt it was this knowledge that caused them to bide this transaction with such great care to keep it secret when it would have been so easy from Mr. Armstrong to notify some of the Ministers of exaction of which he was the victim. Your Honor seems to believe that notes paid by Mr. Pacaud were made by him, Hon. Mr. Pelletier, Hon. Franci Langelier and Hon. Charles Langelier and myself. Your Honour should not lose sight of the fact that those parties were jointly responsible for the payment of the notes as endorsers.

MR. PACAUD WAS THE MAKER

and the only promiser. The product of these notes was not destined to be applied to personal uses, or to anything connected with the politics of the Province of Quebec, but was to be used, with the exception of one or two of the notes, to make the necessary deposits in Dominion election protests, counter petitions and disbursements which would become necessary following the general elections of March 5, 1891. As to the proceeds of one or two of these notes which I have accepted, they were to pay certain expenses incurred during the said expenses incurred during the said Dominion elections for the benefit of one of the political parties, members of which were endorsers on the notes. I had endorsed these different notes in lank before leaving for Europe March and left them with Senator Pelletier for the object already mentioned.

Coming to the statement that he himself got \$5,000 out of the \$100,000 while in Panis, he says:—I am informed that this amount was raised from one of the notes I had endorsed in blank and left with Senator Pelletier. Mr. Lafrance of the Banque Nationale swore this sum came out of the proceeds of the Valliere note guar-anteed by one of the Armstrong \$20,000 checks. I have not had the opportunity of verifying which of these statements is the correct one. Be that as it may, being in Europe and being in need of the money, I asked for it, convinced that this all could be raised with one of the notes used I had left, and naturally my intention was to retire the note used to so raise this amount, as it was for my personal expenses. I affirm, moreover, that when I asked for this sum was in ignorance of this Baie des Chaleurs transaction and for long afterwards: and it was only by the proceedings be-fore the Senate that I became aware c the Pacaud-Armstrong \$100,000 transac

MR. GARNEAU'S POSITION. Your Honor quotes a conversation had with Mr. Garneau, acting Premier, in April last, in which Mr. Garneau is stated to have said that he was being sub-jected to strong pressure by parties who wanted him to do certain things repugnant to him, that they were threatening to telegraph me and that he wanted to resign. I have asked explanations from my colleague, Mr. Gameau, and he says your Honor repeats his words exactly enough, but that without explanation these words would create an impression contrary to the one he intended to convey. Continued on fourth page.

By a decision of the Archbishop of Montreal Rev. R. A. Roberge has been named cure of Ste. Agnes de Dundee.

The office of the Missions Catholiques at Lyons has received advices from China to the effect that natives had attacked. the monks at Northern Chansi. Fears, are entertained for the safety of the monks and inmates of the Chansi orphan-

The French bishops have received instructions requiring them to report to Rome as to the growth of socialism in their diocess. It is regarded at pionable that the Vatican will summore in 1898 a universal council the program for which will include discussions of the relations of capital and laborated.