

The True Witness

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WEDNESDAY, APRIL 29, 1896

FRANCE.

It was undoubtedly a witty Frenchman who coined the phrase that "It is always the unexpected that happens." In so far as French Governments are concerned, all that has been changed. The expected is sure to take place in France, and what may invariably be looked forward to is a change of government in that country. The Bourgeois Ministry is now amongst the things of the past, and before its epilogue can be properly written, its successor, whatever it may be called, will have followed suit. The popular branch of Parliament voted supplies which were refused by the Upper Chamber. A dead-lock ensued, and after a brief struggle the Ministry gave up the fight and their resignations have been handed in to President Faure. It may well be asked, what will be the end of the state of affairs that is repeating itself every six months in the Parisian Capital? No country can stand so many changes of administration. There are scores of able men in France, but she cannot furnish material for a new Cabinet every six months. Statesmanship is not child's play, it requires training and long experience, and with new men at the helm in rapid succession, disintegration must necessarily ensue. Uneasiness at home will be followed by distrust abroad, and to use the expression of an American writer: a few more proceedings such as have taken place lately, and popular Government in France will have become "A dismal and dangerous farce." The lot of President Faure can hardly be a happy one. With the present complications in European affairs it would require the Chief Officer of the Executive to be surrounded by the ablest and most experienced men to steer the ship of state, whilst the greatest part of his time seems to be occupied in patching up administrations which are no sooner launched than they are shipwrecked in the most ignominious manner. The friends of France may well feel sad over the misfortunes that beset her and the grave dangers that surround her, threatening disaster. To this pass has that noble country been brought by the spirit forces that now control her destinies. The men who are at present dishonoring their country, whose infidelity is notorious, who are seemingly devoid of conscience and show a flagrant disrespect for the most sacred things, are thus arraigned by a Catholic contemporary in the United States:—

"Turn to the atheistic and masonic government of France. In twelve years it has had sixteen changes of ministry. It has openly mocked at God. It has branded religion with contempt. It has expelled religion from the school room and replaced it with impurity and unbelief. It has thus established an existence of youthful criminality at once unprecedented and alarming. It has tyrannized over priests; it has plundered religious; it has torn the ecclesiastical student from the seminary and planted him in the lewdness of the barrack room in order to try and demoralize those who yearn to minister at God's altar. It has exhibited over and over again corruptions that would have disgraced the reigns of Tiberius or Heliogabalus. It has debauched the political life of the country. It has caused that to the councils of the nations her pronouncements are spied without authority and are rejected without respect. It has embroiled France in ruin and expensive conflicts, yoked her to illusory projects, shattered the respect for law and order within her bounds and weakened her financial credit."

If France is to be saved from the dire consequences of such a series of injustices, perpetrated by her successive governments, it can only be accomplished

by a thorough awakening of the old Catholic spirit, the marshalling of forces against infidelity, and a genuine return to the principles that won for her in days gone by the title of Eldest daughter of the Church. If her affairs are long to be entrusted to the hands of men who have banished the Crucifix from the school room and whose aim has been to ignore the Supreme Being, inevitably will disaster overtake her. Let us hope that good men may be thoroughly aroused to the necessities of the situation and a merciful Providence guide them for their country's welfare.

A GOLDEN JUBILEE.

On the 19th of November next half a century will have elapsed since the foundation, in the city of Quebec, of the first Canadian conference of the Society of St. Vincent de Paul. During the fifty years of its existence amongst us this society—so admirably adapted to the practice by Catholic laymen of one of the highest of the Christian virtues, encouraging them, as it does, to give charity its noblest exercise and mercy its widest scope—has made very gratifying progress. There are at present over a hundred conferences in Canada, with a total membership of upwards of four thousand. The golden jubilee of the society will be celebrated with the solemnity befitting so important an event. A grand national congress will be held in Quebec to mark the occasion. The proceedings of the congress will open on Sunday, December 6, and will close on Tuesday, December 8, the feast of the Immaculate Conception. The programme has not yet been decided upon; but we understand that it will comprise the reading of papers upon such subjects as the recruiting of bright and intelligent young boys for the conferences which have been specially established for them, so as to accustom them in their early youth to the practice of charity towards their neighbors; workmen's associations; the care of Catholic immigrants arriving on our shores; patron work; the maintenance and education of deaf mutes, etc. There is every reason to believe that the congress will be successful in every respect, and to hope that one of its results may be a large increase in its membership.

THE POPE AND THE ITALIAN PREMIER.

A cablegram published in the daily press informs us that the Marquis di Rudini, the Italian Premier, has requested the Pope to permit Italian Catholics to take part in parliamentary elections. This is not the first time that the Marquis has broached the subject, and those who take an intelligent interest in European politics know that his motive is a friendly and patriotic one. But the request is none the less an insult to the Sovereign Pontiff, who is the best judge of what the interests of the Church require in this as in every other respect. After Victor Emmanuel, the robber-king of Sardinia, had usurped authority over the Papal States, his Holiness Pope Pius IX. forbade Catholic Italians to take any part in parliamentary elections. His successor, Leo XIII., has seen fit to continue the prohibition. That is sufficient reason for loyal Catholics in Italy to abstain from voting. They do not question the wisdom of the Vicar of Christ in pursuing such a policy. When his Holiness, or his successor, deems the time opportune for Italian Catholics to exercise their franchise, he will tell them so. And until he considers the time opportune for taking such a step, it may be taken for granted that he will not permit himself to be influenced by suggestions from the head of the government founded by the spoilers of his dominions.

KEEP THE CHILDREN AT SCHOOL.

The question of vacancies in schools that ought to be occupied by children has been attracting the attention of authorities in England. For some years past, this peculiar form of absenteeism is on the increase. The same may be said of the United States. It is a very serious matter for the future of any country, and more especially for a free community, that its rising population should grow up with proper religious and secular training. The following figures are significant:—

"In the State of New York, in 1851, the total attendance at the public schools comprised 75.6 per cent. of the school population. In 1861 it was 65.6 per cent.; in 1871 it was 68.4 per cent.; in 1881 it was 61.4 per cent., and in 1891 it was 57.8 per cent."

There is here food for serious reflection. If the children who ought to attend school be employed in the street selling newspapers, or in the factory, where, possibly, the sweating system is in vogue—or, worse still, if they be allowed to roam about with the certainty that they will find the occupation invariably furnished for idle hands—what will be the mental and moral condition of that large percentage of population when they reach the period for the discharge of

citizen's duty? In this country the clergy are doing all in their power to make parents feel how necessary it is that their children should not only attend school, but remain there long enough in order to fit them for the battle of life. Under present conditions, the fate of the uneducated is sure to be a hard one, and with the facilities that are offered there is no excuse for parents neglecting the most important duty of providing their offspring with the means of becoming good and useful citizens without being hewers of wood and drawers of water.

DUTIES OF ELECTORS.

Now that Parliament has been dissolved and the general elections are approaching it is appropriate to recall to our readers the timely and very instructive pastoral letter recently addressed to the clergy and laity of his diocese by the erudite young prelate who occupies the See of Valleyfield. The subject to which his Lordship, Bishop Emard, drew the attention of his flock was the importance of the duties which it is incumbent upon the Catholic laity to perform in their quality of electors. "In polling your votes," he says, "you are in truth exercising a royal prerogative, compassed after many a wearisome, distressing and unflinching struggle. You are performing a serious and delicate duty, closely linked with the destinies of the country. But you are, above all, acting in full responsibility to God, who gauges human life by the nature and results of our deeds. An election makes you legal co-operators in a solemn proceeding by which to a specified person is committed the rightful exercise of that temporal power emanating from God alone, which you behold from Him, and which you permanently retain as a substantial, inalienable and sacred trust. Judge then, beloved brethren, of your exalted function as electors, and of the significance of your vote when viewed in the light of these great principles."

His Lordship goes on to exhort the Catholic voter to spurn all corrupt offers which may be made to him for the purpose of inducing him to cast his vote in a direction indicated by any other than a conscientious motive to fulfil, in perfect liberty, and with a due sense of his responsibility to God, his onerous duty as a qualified elector.

Too much publicity cannot be given to these wise and opportune utterances of the Bishop of Valleyfield. In the course of the electoral campaign which has begun angry passions will be aroused on both sides, and the judgment of many will be in danger of being warped by prejudice and excitement. If the Catholic voters would only lay to heart the words that we have quoted, which summarize the responsibility and, therefore, the duty which are imposed upon them by the political circumstances of the present time, they would, we feel sure, run no risk of acting in a manner deserving censure or reproach.

A SERIOUS ISSUE.

The silver question in the United States is becoming every day more serious. Influential organs of public opinion are discussing the matter in tones that indicate genuine apprehension for the future. The greatest danger they foresee is in the trimming policy of political parties, and they call for action independently of caucuses and conventions. It is boldly stated in one of the most prominent periodicals that the attitude of waiting in face of a danger of such magnitude is calculated to suggest misgivings as to the popular capacity for self-government. The case is put in the following terms:—

Every solvent business man in the country knows, and every savings bank depositor and wage-earner in the country ought to know, that the free coinage of silver at a ratio of 16 to 1 would be simply legalized robbery, of which he would be one of the victims. Yet we hear of no great public uprising to avert a danger beside which all other public perils are insignificant. Capitalists and producers alike sit idly by while politicians scheme how they can best palter in a double sense with a disturbing issue.

In the face of public apathy on-lookers, who are not wedded to the interest of any political party, vainly ask themselves, what is to be done? All the same the prediction is made that the issue must be met; it will force itself to the front, and the lament is that there exists no independent organization to take hold immediately and guide the people in the proper direction. As for the prospects of the political parties they are indicated as follows:—

"The free silver cause is strong enough to threaten the disruption of one national convention, and to compel a half-way recognition from the other. Against it there is no clearly defined or thoroughly united sentiment to bring into the field of conflict. The silver men do not conceal their intention of adopting the policy of rule or ruin. Speaking for only a minority of the people, they are able to drive the representatives of the majority to a policy of weak invasion and most perilous compromise. The sound money sentiment of both parties is more or less subordinated to the prospects of getting votes in the convention for this or the other candidate, and being able to count

on electoral votes enough to win. Never in the history of the country has the irresponsibility of party organization as a means of securing the ascendancy of great principles been more conclusively demonstrated."

MARY, QUEEN OF MAY.

May is pre-eminently the month of flowers. In pagan days it was called Flora. Life and growth, youth and gaiety, and whatever there is of loveliness or that hath in itself a budding promise, are all associated with May, and at this season are regarded with an especial tenderness and affection. It is the season of growing grass and unfolding leaf and budding flower, of renewed vitality and vigor throughout the domain of nature, the season when earth and air teem with throbbing life, and the season when the icy hand of winter hath relaxed its grasp and nature thrills beneath the genial touch of Spring, and man's pulse beats in harmony with the newness of life that is abroad—this season of full blossom and rich promise is consecrated to Mary, whom the nations call Blessed.

Nature is decked in her newest and her brightest, and whatever is best in nature we lay at the feet of this spotless Virgin and Mother with reverent hand and loving heart; we decorate her shrine, and proclaim her Queen of May, blessed among women and fairest of God's creatures.

EDITORIAL NOTES.

THE Holy Father is appealing for harmony among the Irish leaders. May the voice of the venerable Pontiff be heard.

OMAHA has a curious law compelling children to be home at 9 nine o'clock at night. The wives of that city want the ordinance extended to husbands.

A new book from the pen of Cardinal Gibbons is soon to appear under the title of "The Ambassador of Christ." It will treat of the dignity and duties of the priesthood.

THE Catholic Telegraph says wisely and well that, "If an angel from heaven came down and edited a Catholic paper, there would be critics to say that he didn't know how to make it worthy of support."

BISHOP HARRISS, of the Providence Diocese, shows how active is his sympathy with the Catholic press by assigning to one of his priests the task of preaching every Sunday at different churches in the diocese in its favor.

THE Rev. Dr. John J. Glennon, Vicar-General, and pastor of the Cathedral in Kansas City, has been appointed co-adjutor to Right Rev. John J. Hogan, Bishop of Kansas City. Father Glennon was born in County Westmeath, Ireland, June 14, 1862, and went to Kansas City in 1882.

LAST week in New York, at the close of a special term of the Supreme Court, Justice Pryor, who occupied the bench, said: "It is a singular thing that out of more than forty-five divorce suits tried by me this term, in no single instance was either the plaintiff or the defendant an Irishman or Irishwoman."

THE new magazine of the Paulist Fathers, the Missionary, has received the endorsement and good wishes of Cardinal Satolli, Cardinal Gibbons and Archbishop Corrigan. It will be a record of the progress of Christian unity and of the labors of the Paulist Fathers in their missions to non-Catholics.

A JAPANESE newspaper announces that the Emperor, Mitsu-Hito, will visit Europe during the course of the year. He will travel in his own yacht, accompanied by a Japanese fleet. He will be the first Mikado who has ever travelled outside of his own country, and there have been Mikados of the present dynasty for over 5,200 years.

PRESIDENT FAURE has summoned M. Meline to the palace and requested him to undertake the formation of a cabinet. In the event of the latter's failure to do so, it is believed that M. Dupuy or M. Freycinet will be entrusted with the task. The Radicals and Socialists protest against M. Meline being at the head of a ministry and demand a Goblet cabinet.

THE decree made by the Queen five years ago, that all mixed marriages in Malta should be solemnized legally by the Catholic clergy only, has been revoked, the Government having declared mixed marriages celebrated by Protestant ministers are also legal. The action has aroused the indignation of the Maltese Catholics, and the question bids fair to become a source of bitter contention.

THE OUTLOOK announces that, beginning in the autumn and continuing throughout the ensuing year, it will pub-

lish a life of Rt. Hon. W. E. Gladstone, which is now being written for the magazine by Justin McCarthy. The biography cannot fail to be both accurate and interesting, coming from the pen of Justin McCarthy, whose long and close association with the subject, as well as his experience in that line of work, fit him peculiarly for the task.

In Toronto it appears the members of the Church of England are not very zealous in attending divine worship. The wealthy members take pews and do not frequently occupy them. Those who are too poor stay away altogether. This state of affairs has aroused the wrath of at least one of their clergymen, Rev. Canon Dumoulin, who exclaimed at the vestry meeting last Sunday: "I wish a bolt from Heaven would strike the old pews and destroy them and their cushions, and abolish the pew-renting system forever."

The death of Bishop Ryan, of Buffalo, removes one of the warmest supporters of the Catholic Press. He was the father and founder of the Buffalo Union and Times. Its editor, Father Cronin, in announcing the silver jubilee of the paper, bears testimony to the fact that the support and inspiration of the Bishop was always with him in his arduous work. When we remember that the Union and Times is one of the best religious papers, Catholic or Protestant, in America, we can understand the value of this testimony to the dead prelate.

MAJOR PATRICK MACMATHON, Duc de Magenta, who has won the hand of the daughter of the Duc de Chartres, Princess Marguerite d'Orleans, was born in 1855, and has served for more than twenty years in the army. The Princess Marguerite is just twenty-seven. She has the typical Bourbon features, and looks strikingly distinguished. She is credited with possessing a cultured intellect. Her great desire was to marry a soldier and a good Catholic, both of which qualifications are united in her husband.

WE are glad to be able to give the following denial to a false report that the widow of the first Catholic Lord Chancellor of Ireland since the Reformation, and a member of an old Catholic family, the Townleys, apostatized. A correspondent of the Irish Times says: "Owing to the many recent reports in circulation regarding the alleged secession of Lady O'Hagan and her family from the Catholic religion, I thought it right to send her some newspaper cuttings on the subject, and on Saturday last received from her an absolute contradiction of them. She says 'there is no truth in the report that she has seceded from the Catholic religion,' and 'as for the Plymouth brethren, which the paragraph said she had joined, she does not even know their religious doctrine.'"

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THE Toronto Globe in a recent issue refers to the pastoral letter of Mgr. Emard, of Valleyfield, in the following terms:—

"This letter is worthy of note for its freedom from partisanship and its earnest advocacy of purity and honesty in elections. The doctrine of the authority of the clergy in political matters is stated strongly, and the attempt to carry it out might result in grave abuses. If the clergy have the right to use their authority in politics wherever politics involve religion, and have also the right to judge when that occasion arises, their political power would appear to be absolute. But Mgr. Emard does not himself seem inclined to push this doctrine to extremes, and the general tone of his letter is excellent."

MONTH OF MARY.

RELIGIOUS EXERCISES IN THE VARIOUS PARISHES.

The devotions of the Month of Mary will be solemnly inaugurated, by His Grace Archbishop Fabre, at the Bonsecours Church, on Thursday, the eve of the first day of May, at 7 p.m. Each Saturday of the Month of Mary the Holy Sacrifice of the Mass will be celebrated in the aerial chapel of the Church of Notre Dame de Bonsecours. At St. Patrick, St. Mary's, St. Ann's and St. Anthony Churches the devotions of the Month of Mary will be opened on Friday night, at 7.30.

The man who is suspicious lives in a constant state of unhappiness. It would be better for his peace of mind to be too trustful than too guarded.

FROM OLD AND NEW.

[MONTREAL GAZETTE.]

Among the Notes appended to Charles Guerin's "Romance of Canadian Manners," by the late Hon. P. J. O. Chauveau, a curious document is reproduced regarding the National Anthem. The Note (Note B) has reference to an account of the planting of a *Mai* in front of the house of M. Wagner, who had recently been promoted to the rank of Major in the provincial militia. The description of the scene thus concludes: "A second volley, more energetic and better sustained than the first, followed the two speeches, and the *Mai* was raised triumphantly amidst the joyous shouts of a crowd of women and children who had gathered from all directions, and to the music of *God Save the King*, which Guillet, the clerk, executed *tant bien que mal* on an old hunting horn borrowed for the occasion. This strange music, the simple exclamations of the spectators, the lively fusillade, the picturesque costumes of the *hablants*, the *bonnets rouges* and *bonnets bleus* waved above their owners' heads, the streamers of the *mai* floating in the fresh breeze of the morning, the gaiety and good humor of the numerous actors in the scene, the grotesque seriousness of M. Wagner and the Captain—formed a charming *genre* picture, framed in a magnificent landscape and brightened by the rays of a spring sun." It is one of the features of this animated scene that note B is intended to illustrate. "The national songs of a people," writes Mr. Chauveau, "play an important part in its history. It is seldom that they do not harmonize with its character. Nevertheless the adoption of a national song of a nation is sometimes due to circumstances of slight importance." Then after mentioning *Yankee Doodle* and *Hale Columbia*, the annotator pauses a moment affectionately over *A la Claire Fontaine*—"that beautiful song of our voyageurs that we have so happily adopted as our national air." He then speaks of its mingled gaiety and sadness, of its thrilling effect on the hearts of Canadians away from their own land. And yet, he adds, it is not Canadian. M. Xavier Marmier mentions it in his *Chants du Nord*, and M. Monstrelet in a novel, as an old French ditty.

M. Chauveau then goes on to speak of *God Save the King*, as a song which has a twofold claim on the good will of Canadians—as subjects of a British sovereign and as descendants of Frenchmen. "This hymn," he continues, "at once religious and monarchical, had been composed by Sully for the celebrated *pe sionnat* of St. Cyr, and was afterwards carried to England. Indeed, in listening to that music, so grave and impressive, one can easily believe that it was composed for the Court of the *grand monarch*." Then M. Chauveau gives the document which is intended to prove the correctness of this view. It is entitled: "Declaration de trois dames de Saint Cyr relativement à l'origine de la musique et des paroles du *God Save the King*."

It is dated September 19, 1819, and is signed by Anne Thibault de La Noraye, 17, de Monstret and Julienne de Lagrèze, and the Marquis de Lalonde, Mayor of Versailles, certifies to the signatures of the above-mentioned ladies, formerly *cellulars* and dignitaries of the royal Convent of Saint Cyr. They state that their object is nothing profane or frivolous, but solely to testify to the truth, and they declare that the music of *God Save the King* is absolutely identical with that which has been handed down in their community from the time of Louis the Great, their august founder, and that the music had been composed by the famous Baptiste Sully, who had also composed *noctets* for the use of their house including an *Ave Maria Stella* of great beauty. It was a tradition of the convent that, whenever Louis le Grand entered the chapel of Saint Cyr, all the young lady pupils sang the song in chorus. One of them had heard it sung on the occasion of a visit from Louis de Martyr. They have the fullest assurance that the air is an exact agreement with that of the British national air. As for the words they had always understood them to have been composed by Madame de Brinon, superioress of Saint Cyr, who had also written other songs for the use of the community. The words in part were:—

Grand Dieu, sauvez le Roy!
Grand Dieu, sauvez le Roy!
Vengez le Roy!
Que toujours glorieux
Louis victorieux
Voye ses ennemis
Toujours soumis.
Grand Dieu, sauvez le Roy!
Grand Dieu, vengez le Roy!
Vive le Roy!

Grand Dieu, sauvez le Roy!
Grand Dieu, sauvez le Roy!
Vengez le Roy!
Que toujours glorieux
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Voye ses ennemis
Toujours soumis.
Grand Dieu, sauvez le Roy!
Grand Dieu, vengez le Roy!
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Louis victorieux
Voye ses ennemis
Toujours soumis.
Grand Dieu, sauvez le Roy!
Grand Dieu, vengez le Roy!
Vive le Roy!

DEATH OF MR. L. W. MARCHAND, Q.C.

HE WAS A PROMINENT FIGURE IN LEGAL AND LITERARY CIRCLES. The Province of Quebec has just lost one of its oldest, most prominent and most esteemed public officials in the person of Mr. L. W. Marchand, Q.C., Clerk of the Court of Appeal, who died Sunday evening, at the Deaf and Dumb Institute, St. Denis street.

Louis Francis Wilfrid Marchand was born in the Parish of St. Mathias, on the Richelieu river, on Jan. 27, 1833, and was consequently sixty-three years of age at the time of his death.

On his mother's side Mr. Marchand was related to the Ceres de la Colombe. One of his mother's sisters, the Rev. Sister Ceres, was foundress of the Convent of the Holy Names of Jesus and Mary, and another, Sister Mance, was at one time superioress of the Hotel Dieu Convent. Mr. Marchand took his course of studies in the College of St. Hyacinthe, where he was a contemporary of Archbishop Fabre, and afterwards studied law under the late Sir George Etienne Cartier, being admitted to the Bar on Feb. 6, 1854. He practised for a few years with the Hon. Gédéon Ouimet and the late Hon. S. Morin, the firm being known under the name of Ouimet, Morin & Marchand, and in 1859 was called to fill the duties of Clerk of the Court of Appeal, in the place of the late Hon. Judge Beaudry. Mr. Marchand was a litterateur and occupied his leisure hours in historical and scientific pursuits.

Dare to change your mind, confess your error, and alter your conduct, will convince that you are wrong.