

THE TRUE WITNESS

AND CATHOLIC CHRONICLE

IS PRINTED AND PUBLISHED

AT 761 CRAIG ST., Montreal, Canada.

ANNUAL SUBSCRIPTION: \$1.00 City... \$1.50 Country... If not paid in advance: \$1.50 (Country) and \$2.00 (City) will be charged.

All Business letters, and Communications intended for publication, should be addressed to J. P. WHELAN & Co., Proprietors of THE TRUE WITNESS, No. 761 Craig street, Montreal, P.Q.

DECISIONS REGARDING NEWSPAPERS

- 1. Any person who takes a paper regularly from the post-office, whether directed in his name or another's or whether he has subscribed or not, is responsible for payment. 2. If a person orders his paper discontinued, he must pay up all arrears, or the publisher may continue to send it until payment is made, and then collect the whole amount, whether the paper is taken from the office or not. 3. In suits for subscriptions, the suit may be instituted in the place where the paper is published, although the subscriber may reside hundreds of miles away. 4. The courts have decided that refusing to take newspapers or periodicals from the post-office, or removing and leaving them uncalled for, while unpaid, is prima facie of intentional fraud.

WEDNESDAY.....MARCH 13, 1889

CALENDAR FOR THE WEEK

- WEDNESDAY, March 13th, St. Gerald. THURSDAY, March 14th, St. Matilda. FRIDAY, March 15th, St. The Lance and Nails. SATURDAY, March 16th, St. Abraham. SUNDAY, March 17th, 2nd Sunday in Lent, St. PATRICK. MONDAY, March 18th, St. Gabriel, Archangel. TUESDAY, March 19th, St. Joseph.

St. Patrick's Day.

Irishmen will celebrate the national festival this year with more than usual spirit and enthusiasm on account of the great strides made by the Home Rule cause since the last anniversary.

High mass will be celebrated in St. Patrick's Church, on Sunday the 17th, by His Grace the Archbishop, when a sermon appropriate to the day will be preached. The following day, Monday, the procession will be held, in which all the temperance and national societies will participate, excepting, as last year, the Young Irishmen's L. and B. society. This association has not been assigned a position in the ranks, as they have not come to the terms offered by Rev. Father Dowd. The societies will march at St. Patrick's Church at 10 o'clock, where High Mass will be celebrated, after which they will proceed along the route chosen. In the evening the different societies' concerts will take place.

The Salvation Army Collapse.

In this issue we reproduce, from the Toronto News, a scandalous exposure of the inner workings of the Salvation Army, by which it appears that "General" Booth and his family have amassed a colossal fortune at the expense of the public and the ignorant enthusiasts who have done their work in every quarter of the globe.

It is somewhat curious that the Salvation Army, which has had so extraordinary a success among the Protestants of these days, is but an imitation of a similar movement suppressed by the Pope in the early part of the seventeenth century. According to Tierney, the people of England in those days were amazed with the concoction of a new order of religious ladies who sought affiliation with the Catholic mission in England. Their project was to live in community, under certain vows, but without any obligation of enclosure, to ramble over the country, even to the Turks and Infidels, in order to "gain souls." They became notorious, and went by various names, just as the "Salvation Lassies," and "Hall-liljah Ladies" are known to-day. They were called "Wardites," from Mrs. Ward, their founder; also, "Expectatives," from their expecting the Papal approval of their Order, and likewise rejoiced in the appellation of Apostolic Viragoes and "Gallopers."

The last name was given with reference to certain "improper behaviour" in those who were permitted to wander abroad on the pretense of carrying on their interest. Mrs. Ward, like "General" Booth, knew how to enjoy life and dignity as well as to win souls. In spite of opposition they besieged the Pope with petitions for confirmation of their Order, and it was then they offered a vow for the conversion of Turks and Infidels. But so many "odd histories" were told of them that Pope Urban VIII., in 1630, suppressed the sisterhood, which speedily dissolved and was never heard of again till revived under Protestant auspices by Booth under the name of the Salvation Army.

The accounts we copy from the News show an amount of greed, accompanied with heartlessness, on the part of those who control the Salvation Army, which is a disgrace to humanity. Particularly distressing are the stories of the way poor French girls have been inveigled to Canada on the stupid, futile mission of "converting French Canadians." The whole thing is a record of hypocrisy and avarice, taking advantage of weak-headed enthusiasm. Long ago Mr. Labouchere, in Truth, exposed the true character of "General" Booth and challenged him to render an account of the monies he obtained. Needless to say, no account was ever rendered. But now the facts are known, the "General," if he cannot be made to disgorge, should be shamed as a nuisance, shown up all over the world in his true colors, and further imposition on the public and misguided young men and women prevented.

The Jesuits' Action Against the "Mail."

Wisely and properly the Society of Jesus has taken an action in the courts of law against the Toronto Mail for slander and libel. This is in perfect keeping with the institutions and customs of Canada, where individuals, companies and corporations always appeal for redress to the law when suffering from malicious or libellous attacks by newspapers.

There is no reason in the world why the Society of Jesus, being an incorporated body, should not defend its reputation the same as any other constitutional institution, mercantile concern, railway company or private person. Indeed the necessity in the case of the Jesuits is greater because those who have started the agitation against them threaten to involve the country in civil war. It is not, therefore, the Jesuits alone who are concerned, but the whole commonwealth and every individual comprising it.

As citizens the Jesuits stand in precisely the same position before the law as the Mail Publishing Company. They are endowed with the same civil rights and possess an equal claim to the protection of their property, liberties and life as any other subjects of the Queen. Forgetting this great fact, which marks the fundamental difference between the present controversy concerning the Jesuits and all previous agitations of the same kind, the Mail and other newspapers have ventured an appeal to passion and prejudice for the destruction of the civil rights of a section of their fellow-citizens with whom they happen to disagree concerning matters of religion and history. Nay, more, they have been guilty of a worse crime than slander or libel. They have actually incited to murder, for it was boldly stated by one of them that no one could be legally punished under British law for killing a Jesuit!

Surely when matters have come to this extremity—when civil war and assassination are openly advocated in the press—it is time the civil law were invoked to save the country from such calamities and punish the men who would stir up the passions of the ignorant and fanatical, before some overt act plunges it in bloodshed and misery. What, we ask, would be the condition of the country were the Jesuits and their friends on the press to imitate the course pursued by the Mail, the World and the correspondents of those papers, flag back defiance and accept the challenge to civil war? What a terrible picture rises before the imagination at such a contingency. Fortunately, as the Toronto Globe observes, "It should be frankly acknowledged that the agitation in Ontario might by this have become vastly more senseless and dangerous had not the great number of Canadians who believe the Jesuits Estates Act to be not only a perfectly proper, but a righteous one, displayed great self-control. It is really wonderful that some of our Roman Catholic fellow-citizens here and in Quebec have replied violently to the fanatic and brutal howlers who have been telling Ontario that British law permits Jesuits to be shot at 'night.'"

But the action taken by the Jesuits to bring their traducers into court, there to answer for slander and incitements to sedition, bloodshed and civil war, will let in a flood of light on the darkened understandings of the Ontario fanatics. The rude-awakening they must receive may doze them for a while, but they will come to a consciousness in time that they are living in America in the nineteenth century, not in Europe in the seventeenth century. They will also come to the conclusion, slowly perhaps, and not without amputation, that the age when questions in theology were sought to be settled by pikes and guns has passed away forever. It may also astonish them at first to learn, but they must learn it nevertheless, that British liberty, about which they have been raving in their Rip Van Winkle sleep, does not mean Protestant ascendancy, and that in Canada, at all events, it means equality of all men before the law whether they be Jesuits or not. Furthermore, they must be taught that no man or body of men can be permitted to advocate murder, preach sedition, use language calculated to cause a breach of the peace, or even speak ill words of other men, without being brought to book and punished.

This is the law and the logic of the situation, and the much maligned, much enduring Society of Jesus has taken the right way to enforce respect thereto.

The Despair and the Hope of Protestantism.

The Toronto Mail continues its attacks on the Jesuits. The editorials and, indeed, the greater part of the correspondence with which its columns are flooded are mere rehashings of the old, threadbare charge, by which certain writers, Catholic and Protestant, have sought to cast discredit on the Order.

These effusions are creditable to the reading of some of the writers, but monuments to the absence of the critical faculty, while painfully suggestive of one-sided mental development. The Mail writers, taking them in a lump, are like hounds who have caught the scent and are in full cry. They smell a Jesuit and make the welkin ring with their baying. They are in dead earnest, but, like hounds, are unaware that those who ride to them are merely enjoying sport. The only fear is that some of these brave fellows may find themselves in the ditch before the hunt is over.

But, dropping metaphor, we must remind these zealots that interests far more momentous are involved than any of them seem to imagine. Whatever room for dispute there may be in the accounts given of the Jesuits as they existed previous to their suppression, there is no disputing the fact that that suppression was one of the great causes of the

series of revolutions which began a century ago in France and have not yet ended. The Holy Alliance recognized this when that famous compact hastened to re-establish an Order whose principles kings and governments had misunderstood, but were glad to uphold when they discovered the terrible mistake that had been made.

Are the Protestants of Canada going to make the same mistake, only to learn the same bitter lesson. If they but knew it the Jesuits are their best friends, unless, indeed, they are prepared to join the Revolutionists. Do they not know that a great change has been wrought in the attitude of men towards religion since the Jesuits undertook to roll back the tide of the Protestant Reformation? Are they so ignorant of the nature and the character of that change that they cannot see in the Jesuits of to-day their most powerful allies for the preservation of that Christianity they profess so much to love? If they do not know these things, experience will teach them, as it taught the governments of Europe, after they have paid the penalty of their ignorance.

If, contented in their easy-going, comfortable Protestantism in religion and constitutionalism in government, they shut their eyes to the fact that the Jesuits have been raised up in these days to combat a movement which has the destruction of Christianity and the subversion of all government, as now understood, for its object, they must not be astonished when the storm bursts upon them. Nevertheless, we would assure them that the Jesuits have long ceased to regard Protestantism as dangerous to religion. They know that it has expended its vitality in giving birth to a new movement, and that for some time Protestantism in its various forms has become in reality so many buttresses to the one Catholic Church.

The movement to which we refer is intellectual, and carries with it possibilities so stupendous that he would be a bold Protestant, or a foolish one, who would assail the Jesuits after he has fully comprehended it, providing always that he prefers the preservation to the destruction of every form of Christianity. The most concise statement of the character of this new foe to Religion at hand will be found in an article by Mitot J. Savage in the March number of the North American Review, as follows:—

"We might as well face the fact—the Churches might as well face it—that freeminded, well-informed people no longer believe in any 'fall of man.' Not only do they doubt it as many might doubt something that nevertheless has some strong proof in its favor; for the case is much stronger than this. It is demonstrated, beyond all intelligent question, that no such fact ever occurred in the history of man. What follows? Why this follows as inevitably as day follows night—that the very cornerstone of popular theology has crumbled, and that the whole superstructure totters to its fall. If man is not 'fallen,' then he is not lost, and, in that case, he does not need to be 'saved.' Take away the fall of man, and there is no need of 'the scheme of Redemption,' no need of a 'supernaturally-inspired Revelation,' no need of an Incarnation, no need of a supernatural or infallible Church, no need of a Trinity, no need of heaven for the chosen few, no endless hell for the doomed many. All these doctrines found their reason in the supposed fall, and with it they pass away."

Here at last Protestantism has reached what in Ireland is called the Devil's Armpit, or final jumping-off place.

Now, if we look about the world we will find that the only religion which is expanding on all sides—among the rich and educated as well as among the poor and ignorant—is the Catholic Church. Make a practical test. Go into any Protestant Church in this or any other city during Sunday services, and you will find them half, or more than half, empty. Go into any Catholic Church in the same way and you will find them crowded. Why is this? Because Catholicity is a living faith whose church doors are always wide open; not like the luxurious padded, cushioned, carpeted palaces where Protestantism dozes for an untold hour or two on Sundays.

How can a thing so rapid as this hope to combat the unbelief described by Mr. Savage? No! That is a mission reserved for the Jesuits under the direction of the Catholic Church, and if Protestantism would escape being crushed to death in the conflict, its only hope is in union with Catholicity.

Revolution Breeders in Italy.

There are reports from Italy of a project on the part of the government for a gigantic act of spoliation against the Catholics. The government is in bad financial straits, its revenue having fallen \$20,000,000 within a year, and its war and naval expenses grown so as to create a deficit of \$70,000,000, while it has been decided by the Parliament that \$100,000,000 more must be devoted to the perfection of the national defenses in the next three years. In such a situation a bill is to be submitted in the chambers for the confiscation and sale of the immense possessions in Italy of the various monastic and religious orders known by the name of "Opere pie." The value of this property is estimated at \$600,000,000, yielding an annual revenue of \$30,000,000. It has been contributed from Catholics in every part of the world to be devoted to religious and charitable uses. The prime minister claims that it has been diverted from the purposes of the donors, that \$20,000,000 of the income is swallowed up in the expenses of management and the remaining \$10,000,000 devoted to propaganda by the Vatican against the government. It is safe to predict that if the confiscation is attempted by the government, it will precipitate some most dangerous international complications.

Approps to this colonial scheme of robbery, we find in the Roman correspondence of the Liverpool Catholic Times, a quotation from the Osservatore Romano:—"It is impossible and yet to this pass has the new legislation brought in the new

Golden Age! Nineteen years of annexation have given to Rome liberty and hunger. The former is transitory, and manifests itself only in the facilities for doing mischief; the latter is deplorable and real." It then goes on to cite cases of robberies at bakeries, and gives one case of a poor old man who begged a bit of bread at a baker's shop for himself and his family, and, being refused, left some articles of his clothing in barter for a piece of bread, saying that he would rather die of cold than of hunger. Whilst thousands of men who are able and willing to work, and men and women whose working days are done, are starving, five by the million are spent in foolish enterprises from which no good can come; from which a few effect indeed can eventually come but empty coffers and national disaster. Whilst the disreputable mixture of legislative carpet-baggers, designing ne'er-do-wells, and political feather-heads are dressing and prating about extending the way of the bianca cross abroad and squandering millions on a new parliament house at home, the people are crying for bread! "I know nothing like it," continues the correspondent, "except the conduct of a deserted father and husband who sports his earnings as a generous fellow in the gin-palace or beer-shop whilst his broken-hearted wife and little ones are famishing in one of our city alleys of hunger and cold. We blame revolutionists! and so we may, of course; but let us, for justice sake, begin by blaming the political devilry that breeds them."

STRIPPED of the laborious of verbiage special pleading, the Budget speech, of which a synopsis will be found elsewhere, is a record of folly and extravagance, made more suspicious by what Sir Richard Cartwright correctly described as fraudulent bookkeeping. The great facts presented with crushing force are the enormous increase of the public debt, and the hopelessness of its ever being extinguished. At the same time there is a falling off in trade, decreasing value in farm property, and a constant outflow of population. These things prove that the country is badly governed and that a radical change of policy is necessary to induce a return of prosperity. The amendment offered by Sir Richard Cartwright contains the only apparent care for the evils that afflict the country. Indeed it is now generally admitted that there can be no prospect of permanent improvement till these provinces are brought into line in spirit and purpose with states of the republic alongside them.

It is gratifying to be told that there is to be no tinkering of the tariff this year. This determination has been arrived at no doubt through fear of the retaliatory measure pending in Congress should our Government further pursue their policy of senseless, irritating exaction on importations from the United States. Some correspondents at Ottawa go so far as to say that the Government contemplates stealing the Opposition thunder and going in for reciprocity. But we think this is hardly probable. Ring and Combine rule is supreme at Ottawa and has too good a grip on the means for fleeing the public to resign it till compelled to stand and deliver.

We commend to our readers' attention the exceedingly able and propitious sermon by Father Hand on the Jesuits question in this issue. Perusal of it will give a clear and correct idea of the legal status of the Jesuits in Canada and the unjust manner in which they were deprived of their property.

The death is announced of the Rev. Aubert de Gaspé, which sad event occurred at Lévis, Que., last Sunday. It is stated that deceased has left fifty or sixty thousand dollars to Lévis College.

The report which we give in this issue of the Orange meeting at Toronto to protest against the Jesuits' estates settlement furnishes very amusing reading. The spirit and character of Orangemen, its truculence, its subservience, its loud-mouthed fury, were well displayed. The Globe describes the affair as "a big gun loaded to the muzzle that fizzled off slowly and harmlessly through the touch-hole." It says further:—

Positively it was pitiable to see a great number of intelligent-looking and presumably sincere men guided unprofitably to approve of a most glaring piece of humbug. How wonderful that no Orangeman stood up in the Pavilion and shouted "What are you giving us?" The question would instantly have led all present to take thought, and a moment's reflection would have shown them that they were being deluded by illusory, cut-and-dried notions. They were really induced to agree that nothing at all should be done to procure disallowance, but that a vague "poopy gin"ly all round" demonstration should somehow be made some time by some body against the Roman Catholic citizens of Canada.

When the rank and file think calmly over the way in which they were humbugged, and induced to applaud impracticable propositions and send home with nothing but a bellyful of cheap "No Popery" oratory, they will, we are pretty sure, make things warm for their adroit Tory "masters."

Don't let us agree to do anything in particular, but let us agree to do something tremendous some time if the majority of the Dominion will agree—that's the meaning of resolutions proposing a Protestant League for amendment of the B.N.A. Act, instead of insurrection against the Jesuits' estates measure.

What a farce! And how comically Sir John and Sir Hector will laugh over it. Now the point of all this is that common sense is getting the better of fanaticism even among Orangemen, and that men of thought and responsibility wisely shrink from the bloody war propositions of those who are raising the hue and cry against the Jesuits. If, as the Globe alleges, the Orange masters were able to satisfy the wrath of the Yellow Boys with buncombe resolutions, all we can say is that they deserve commendation for their good sense, while hoping that the bigots who have labored to get up the row will see by it what consummate asses they have made of themselves and subside into repentant silence.

LITERARY REVIEW.

THE ART AGE. Art Age Press, West Twenty-fifth street, New York.

The present number of this publication is dedicated, so says its editor, "to the project of a congress of delegates from all our artistic associations meeting annually in convention, a general exhibition of American art works being held in conjunction therewith." This Art Congress is to have for its object the proper encouragement of art, providing prizes, scholarships and degrees for competitors at an annual exhibition. The scheme is so far allowed to be feasible of achievement as to have set different American cities vying for the honor of being the place in which said convention shall be held. The Art Age has always bestowed marked attention on architectural art, as witness "A Cathedral without an Exterior"; "The Smallest Church in England"; the "Little Church of Thau"; "Nuremberg"; "Perigoeux"; "Segovia"; "Tangiers"; "The S. P. Hinckley Houses"; "Design for Army"; "Privy to Library, New York City"; "Church of St. Croix"; "An Apartment and Business Building"; "New Building of the Grolier Club"; "Carved Wood"; "Two Modern Dwellings—An English Moura House and a Washington House"; "Door Caps of Old Boston." There are also art criticisms, and Literary Gospel for the general reader. The number also contains a pen and ink supplement by Bruce Oran.

PARIS ILLUSTRÉ International News Co., New York.

The number of Paris Illustré for March 2nd shows on the cover "The Milliner" after a painting by F. H. Kaemmerer. The opening engraving represents "Egalmaux at the Jardin d'Acclimatation." Paris, "Mademoiselle Trubot," a deeply thrilling story with a tragic ending, from the pen of Henri Bouchot, occupies most of the available reading space, even the sprightly "Paris Gospel" being relegated to make room for it. "In the Olden Time," after a painting by E. Munsler, represents a chateaux teaching her little girl how to read. "An Enigma," by Al. Agache, suggests the Sphinx in style and treatment. The chief feature, however, of this number to general readers will be the large full-page portraits, beautifully finished in colors of the new Vice-President of the United States and his wife, by that most indefatigable and successful of artists, P. Toussaint.

THE AVE MARIA. New Series, Vol. 77. July-December, 1888. Notre Dame Indiana.

This beautiful volume of a standard American publication gives a good idea of the artistic and literary excellence attained by those engaged in its production. We know of no Catholic paper or more elegant visitor to the Catholic home than the Ave Maria. In these days, when frothy literature is flooding the world, it is like getting a breath of pure air to open these pages. Those who are so fortunate as to possess the series of its volumes, have a library to which young and old can turn, not only for instruction and amusement, but also for those promptings to higher aspirations which so powerfully effect the formation of character and the direction of conduct. We are glad to note, from the evidence presented in the get-up of this volume that the Ave Maria is meeting with great and deserved success.

THE ENGLISH ILLUSTRATED MAGAZINE. Macmillan & Co., 112 Fourth Avenue, New York.

The engraved frontispiece to the March number is from a portrait painting "Portrait of a Tailor" by S. A. Fazio, by F. Moran Crawford reaches its fourteenth chapter, "Leads," is the subject of an article by S. Byler, with illustrations by G. C. Ferrer. "The House of the Wolf" by Stanley J. Weyman reaches its conclusion. "Kenilworth Palace," by Barbra Clay Finch, with illustrations by Holland Tringham and J. F. Rance, comes next. "A Woman's Story," is told in verse by Lady Lindsay, and Katherine S. Macquoid contributes "Success, a Story in Six Chapters." "Carpe Diem" is illustrated by Henry Ryland. In "Et Ostrera" N. D. Trull discourses of "Spring," "A First Night of Macbeth," "Witchcraft," "Irish Bulls," "William Wordsworth."

THE CANADIAN HORTICULTURIST. Publishers: Fruit Growers' Association of Ontario, Grimsley, Ont.

This nicely got-up little publication well deserves its alliterative title "a journal devoted to fruits, flowers and forestry," and will be warmly welcomed by all interested in the growth of a horticulture essentially Canadian. Besides containing much interesting reading matter of moment to native fruit-growers, concerning productions suited to our climate, it is well printed on cream-tinted paper, and from time to time presents illustrations in landscape gardening, etc., together with a beautifully colored frontispiece, the one in the present number, "The Vergennes Grapes," being equal to anything of the kind to be found in American publications of the kind.

THE JESUITS: THEIR APOLOGISTS AND THEIR ENEMIES—A letter delivered in St. Patrick's Church, Ottawa Feb 24th, 1889, by R. V. M. J. Whelan.

We are glad this able refutation of current slander against the Order of Jesus has been put in pamphlet form and thus made available for general circulation and distribution. Protestants as well as Catholics could not do better than obtain a copy and learn from it facts which bigotry and prejudice have either suppressed or distorted.

MASSEY'S ILLUSTRATED. Published by Massey Press, Massey street, Toronto.

This journal, published in the form of a magazine, seems intended to supply a want long felt in many rural homes, that of obtaining instructive and interesting reading occasion for the younger members of the household circles whilst the elders will be chiefly attracted by the acquaintance with the practical details of agriculture which its columns display.

THE DOMINION ILLUSTRATED. G. E. Desbarats, Montreal.

The Dominion Illustrated for March 9th has the following list of engravings: "The Fanny Drive"; "A Medley"; "Four of the Cars in the Fray Drive"; "The Otisban's Drive"; "The Ice Castle"; "Storming of the Ice Castle"; "The Living Arch."

THE NEW MOON. New Moon Publishing Co., Lowell, Mass.

The contents of the New Moon for March are: "Kate, the Tomboy"; "Rough Tom"; "Tried to Economize"; "First Use of Gas"; "Leader in Society"; "Lots of Chances"; "Thames and Conkling"; "Slovening Flattery"; "The Tenants of My Shanty"; John A. Andrews' Eloquence.

FEAST OF ST. THOMAS AT LAVAL UNIVERSITY.

Had one wended his steps towards the Laval University yesterday afternoon he could have seen something that would have amply compensated him for his trouble. It was the Feast of St. Thomas, the patron of Catholic theology, and the University authori-

ties spared no pains to render the token of filial affection as imposing as possible. Hence a grand theological display was the means employed this year to manifest the great affection the University has for the angelical doctor. Mr. W. Foley, of Halifax, N. S., who, by the way, is a full blooded Irishman, was selected by the faculty to meet all comers in all points of theology, history, scripture, etc. The doctors of the various colleges, entered the list against him. For two hours Mr. Foley ran many a course against his adversaries and never lost lance or saddle. Objections of all kinds, shapes and sizes were hurled against the talented young Irishman, but they struck harmlessly against the armor of logic that covered him. He received an ovation at the end from the numerous clergy-men present and the students of the University. Mr. Foley was ordained priest on the 16th inst. Cardinal Taschereau presided at the discussion, Quebec Telegraph March 8.

JESUITS' DECLARATION.

FULL TEXT OF THEIR LIBEL CASE DECLARATION ASKT TO TORONTO.

The following is the text of the declaration prepared by Messrs. Trudel, Charbonneau and Lamotte in the libel suit for \$50,000 of the Society of Jesus vs. the Mail Printing Company, of Toronto, and forwarded for signature last evening: "That the defendants print, edit and publish" in the city of Toronto, in the Province of Ontario, a daily paper, called the Toronto Daily Mail, "That said paper has a very large circulation in the Province of Ontario, in the district of Montreal, particularly in all the provinces of Canada and even abroad." "That on the eleventh day of February, one thousand eight hundred and eighty-nine, with the malicious and premeditated intent of doing harm, and causing damage, and ruining the plaintiffs in their reputation and to foment against them hatred and prejudice, principally among Protestants, and said journal, the Toronto Daily Mail, published the following defamatory article: (Then follows the article published.) "That the word 'Jesuits' in said article signifies the members of the Society of Jesus, and that the words 'when he enters the order' signify when a person joins said society and becomes a member thereof.

THAT THIS SO CALLED OATH does not exist in the constitution of the Society of Jesus; that no member of the society takes it.

"That the so-called oath is an odious fabrication, prepared and published with the object of exposing the Society, whose members are all Jesuits, to the prejudice, contempt, and hatred of a large portion of the citizens among whom they reside.

"That the said journal, the Toronto Mail, of the eleventh of February last, 1889, was published and circulated by the defendants very largely in the city of Montreal, in the district of Montreal, and in the whole of Canada.

"That the defendants persisted in affirming the authenticity of this so-called oath, notwithstanding the denials published on behalf of the members of the Society.

"That said publication has caused irreparable harm and incalculable damage to the plaintiffs in the esteem and consideration which they enjoy in all their works, and principally in their missions and institutions of learning, which damages, for the purpose of the present case, the plaintiffs fix at fifty thousand dollars.

"Wherefore the plaintiffs conclude that the defendants be condemned to pay to the said plaintiffs for damages, real and exemplary, the sum of fifty thousand dollars currency with interest and costs *distracte* to the undersigned."

ST. PATRICK'S DAY.

PROGRAMME AND ORDER OF PROCESSION.

St. Patrick's Day will be celebrated with great eclat in St. Patrick's Church on Monday, March 17. The musical portion of the morning service will be unusually grand. Mercantile's Mass will be rendered in three parts by the choir, under the direction of Prof. J. A. Fowler at the Organ; Peruzzi's "Salve Regina" will be sung by Mr. J. P. Hammill. On Monday, the 18th, when the procession will be held, the choir will repeat Mass, and at the Offertory a tenor solo, O Salutaris, with organ and orchestral accompaniment, composed by Prof. J. A. Fowler, and dedicated to Rev. Father Dowd, will be rendered by Mr. Hewitt. At the evening service on Sunday, solos will be given by violin obligatos by Rev. M. Callaghan. Mr. P. McCaffrey will act as leader on these occasions. It is rumored that Bishop Mahoney, V. G., of Toronto, will preach the St. Patrick's day sermon. The parade of the societies, it is expected, will surpass that of last year. The following will be the order:

- Hackmen's Union. Band and Banner. St. Gabriel Congregation. St. Gabriel T. A. & B. Society. St. Anthony's Congregation. St. Anthony's Young Men's Society. Band and Banner. Children of St. Ann's School. St. Ann's Congregation. Band and Banner. St. Ann's Young Men's Society. Band and Banner. St. Ann's T. A. & B. Society. Children of St. Lawrence School. Band and Banner. Irish Catholic Benefit Society. Catholic Young Men's Society. Band and Banner. St. Patrick's T. A. & B. Society. Band and Banner. St. Patrick's Society. Mayor, Clergy and invited guests. Mr. John Dwyer will act as marshal-in-chief. WILL NOT TAKE PART.

An adjourned meeting of the Young Irishmen's L. & B. Association was held in their hall Friday evening, when there was a large attendance of members. The association decided, as they could take no part in the St. Patrick's Day procession, to hold their annual entertainment in the Victoria Hotel on Monday night, March 18, when "The Colleen Bawn" will be produced. The scenic effects are grand, and the cast being well up in their respective roles, the piece will undoubtedly be a success.

TORY TOLERATION.

ANTI-FRENCH, OR ULTRA-PROTESTANT, GERRANDS IN ONTARIO.

Toronto, March 8.—The sensation in political circles here to-night is the attack made today in the Provincial Legislature by Meredith and Craig against the Mowat Government for allowing the French language to be used in the schools of Eastern Ontario, and because all the books used in the separate Roman Catholic schools were not issued with the authority of the Education department. Extracts from the French Catholic catechism were read by Craig, showing the character of the religious instructions in the schools, and pronounced by him, amid cheers of the Tory party, as something that should not be tolerated in Ontario. This is regarded as the beginning of an anti-French and ultra-Protestant crusade by the Tory leadership in Ontario. The speech of Hon. W. Ross in reply to the criticism is pronounced the most eloquent deliverance in the Legislature since Confederation.

The official statement that the Samon conference is expected to open shortly is doubted as being owing to the cautiousness of Mr. Peardleton, who represents America.