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WEDNESDAY, JUNE 10, 1885

The value of the late Cardinal McCabe's earthly possessions at the time of his death was \$700. The fact has been ascertained through the publication of his will. It was admittedly not a very cumbersome fortune for a Prince of the Church and the Archbishop of Dublin.

The Salvation Army showed very bad taste, to say the least, in their attempt to break through the *Fête Dieu* procession on Sunday last. The collision was evidently premeditated on their part, and they ought to thank their stars that the popular indignation did not deal more harshly with them. They owe a vote of thanks to the priest who shielded them from the danger which they invited by their unmitigated impertinence and braggadocio. The Salvationists should understand that they can neither "run" nor "boast" this town.

A prominent official of the State of Maine, Mr. J. B. Ham, who has been in charge of the State's interests at the New Orleans Exposition, writes that liquor shops are plenty and testotolars are in the minority in the southern city; but in the whole six months of his residence there he had not seen six drunken men within the city's limits. Mr. Ham, who is a strong prohibitionist, makes no attempt to explain this singular fact. He says: "It may be in the quantity or the quality of the beverage drunk, and it may be in the climate." Perhaps the Rev. Mr. Lucas can give a bull-pup solution of the problem.

The Montreal Horticultural Society have earnestly gone to work to establish botanical gardens in the Canadian metropolis. They have taken up this important scheme with a determination to carry it to a successful issue. It is very gratifying to see that the promoters are being met in a most liberal and encouraging manner by the local as well as the Federal authorities. The society has a promise of assistance from the agricultural department at Ottawa, while the city corporation and the provincial government are giving their active co-operation to the scheme. At a meeting of the society last evening a board of corporators was elected, to form a nucleus of the Botanic Garden Association. The gentlemen entrusted with its interests are the Hon. Louis Beaudin, Canon Norman, Ald. Holland and Mr. W. Evans. The scheme is thus placed in competent hands, and the public may count upon a steady and prosperous development of an institution which will be a credit not only to our city but to Canada.

The parliamentary return of evictions in Ireland during the three months ending the 1st of April last has been issued. From this return it appears that during the first quarter of the year no less than 720 families, numbering 3,446 persons, were evicted in the country. These evictions were distributed as follows through the four provinces:—Ulster, 227; Connaught, 228; Munster, 201; and Leinster, 64 families. One of the delusions created by the passage and working of Gladstone's Land Act, with respect to the state of affairs in Ireland, is a general impression that evictions had been abolished. Nothing could be more fallacious. The Act is both a fraud and a snare. People who live under the impression that the Land Act has made the landlords more humane and had done away with "these sentences of death," may be surprised to learn that there have been nearly 15,000 persons evicted during the past year.

The fact that the anarchist demonstration in Paris and the atheistic demonstration at Rome have both proved abortive and to be without popular support, has led our untractable but always esteemed contemporary, the *Montreal Daily Witness*, to evolve the following from the empty carcer of its brain and from the treacherous instinct of its poisoned nature:

"Likewise, the genuine sympathizers with Irish assassination and dynamite, we may hope, are few, [although] from the fact that

so many Irish Catholics feed, apparently without hindrance, from their advisers, on the criminal and lying class of newspapers, and are by provided, practically, excluded from loyal or even honest sources of information, half sympathy with these abominations must be more or less common."

What pitiful exhibitions of one's self will not a misguided mind and heart lead to. Unbridled prejudice fills its victim with unnatural sentiments and scoffs at the decency of language. The only religious daily is very much the victim of that sort of prejudice. We do not think that any man would run the danger of more perversion to feed on the fiercest dynamite organs than to digest such literature as the religious daily so frequently serves up to its readers. The one is fiendish, the other is Satanic,—that is, the extremes meet.

SOME progress is being made with the Franchise Bill. The bitter feeling which has existed on both sides of the House has been somewhat tempered by mutual concessions. An important and very necessary amendment to the clause governing the locality where the voters' list should be prepared and made up in each constituency was adopted by Sir John A. Macdonald. The clause, as it originally stood, provided that the revising officer should hold sittings for the revision of the lists at but one place in the electoral district, and wherever it suited his convenience. The Opposition at once pointed out the ruda and the injustice this clause would give rise to. Voters could have their names struck off by the revising officer without their being in a position to watch and superintend his work, as they might be tens and hundreds of miles distant from his court. Then, even if voters did find out that their names were struck off, they would be left powerless to rectify the error, as in nearly every case such voters would be unable to bring witnesses, or even to go themselves, a day's journey to prove their title to the franchise. It was clear that the clause invited fraud and injustice to be practiced against the voter, without any practicable or available means being given to protect his rights. After considerable discussion Sir John agreed to modify the clause by directing the revising officer to accept and note all proposed additions, changes and objections to the list at the preliminary sitting, and to publish the lists in that shape for final local inspection and adjudication in every municipality. This modification of the clause made it acceptable to all parties, and it was adopted by the House.

#### IMAGINARY HORRORS.

AFTER all that the special war correspondents in the North-West have written about the barbarous treatment accorded Mrs. Delaney, Mrs. Gowanlock and the other white prisoners in the hands of Big Bear, it now turns out that there were no horrors, no indignities, practised upon them by their savage captors. The correspondents have wronged the Indians most grievously and have needlessly angered and sickened the Canadian public with minute and specific details of barbarities that were never committed. Many an eloquent article has lamented the terrible fate of those white female prisoners, which it appears was none of the most unpleasant. General Middleton has wired the authorities that he has received information from reliable and authoritative sources that Big Bear's white prisoners are well treated and well cared for. Through the assistance of friendly Indians the Rev. Mr. and Mrs. Quinney, Mr. Cameron and other prisoners made their escape from Big Bear and reached General Strange's camp in safety. Mrs. Quinney has made a statement "that none of the women have suffered indignities of any sort or kind." Mr. Cameron, in a formal deposition, distinctly states that Mrs. Delaney and Mrs. Gowanlock have been well treated, reports to the contrary being absolutely foundationless, nor had Mr. McLean's family been ill-used. All the prisoners were comparatively well treated and no indignities were offered them." It is now amply evident that the correspondents have shamefully erred in their reports in this case, and that they have supplied "hearsays" and "on dits" as reliable information on delicate questions in the most reckless fashion.

#### THE ENGLISH DEMOCRACY.

It is more than probable that, with the two million new voters who will pay their first visit to the polls at the coming general elections in Great Britain, the Radical party will receive such an accession of strength as to swamp the old time Whigs and Liberals and to come forth the great English Democratic party. The Whigs and Radicals cannot hold much longer together. The former are afraid of the coming revolution in the political atmosphere of England. The latter are ranging themselves on the side of the advancing democracy. The Radicals will give their support to the Liberal platform only on condition that the foremost and principal plank shall include a reduction in the number of life title lords, division rather than concentration of land titles, general reform in the land laws to the end that no holding in fee may be increased and titles to land more easily got; for Ireland the widest possible measure of self-government consistent with the unity of the British Empire. The Whigs so far positively refuse to adopt any of these principles. If they persist, the split will be irrevocable, and the Radicals will stand on their own merits and try to win the day without the aid of these stubborn and non-progressive allies. It will not be much of a surprise if the Queen will have to send, at the issue of the general elections, for Democratic Joe Chamberlain to form a Ministry that will be able to command the confidence of the next House of Commons.

#### CHURCHILL AND CHAMBERLAIN.

It is rather a remarkable and significant coincidence to find the two men who are to be the future leaders of the Conservative and Liberal parties in England, Lord Randolph Churchill and the Rt. Hon. Joseph Chamberlain, respectively making at one and the same time, but amid very different surroundings, the momentous and cheering declaration that England must acquiesce in the demand of Ireland for self-government. Addressing a meeting of Tories in London last night, Lord Randolph promised that if the Conservatives were returned to power, their first efforts would be to inaugurate a policy of reform which would include "a large scheme for the local Government of Ireland and England." What a stride for the great unmovable Tory party of England? But Ireland's prospects do not halt there. The President of the Board of Trade, Joseph Chamberlain, in a speech at Birmingham, also delivered last night, dealt with the Irish question in equally plain and forcible terms. The pacific state of Ireland, according to Gladstone's great rival, is not to be attributed to coercion, but to the reform of the land laws and the removal of agrarian grievances. This is a direct slap at Earl Spencer and his coercion colleagues. "The task of the new Parliament," added Mr. Chamberlain, "would be to give the widest possible self-government to Ireland consistent with the integrity of the Empire and to find a safe mean between separation, disastrous to Ireland and dangerous to England, and excessive centralization, which would impede legislation." Who will now say that Mr. Parnell and his party have labored in vain for the rights of their country, and that the agitation under the auspices of the National League has been fruitless? English statesmen will have to keep knocking down until every demand of the Irish people for liberty and justice is fully and irrevocably satisfied.

#### HONOR TO THE HERO OF THE ST. LAWRENCE.

The merits of our well-known and popular Montreal boatman, Joe Vincent, are at last about to receive due recognition at the hands of the authorities. Joe Vincent's name is identified with the saving of life on the St. Lawrence River. During the last thirty years he has rescued, oftentimes at imminent peril to his own life, no less than thirty-six persons from watery graves in or around the port of Montreal. Probably no other man in the Dominion, and but few on the Continent, can show such a record either for bravery in the performance or for the number of the saved, and certainly no hero who ever rendered service to humanity could show less public testimonials than Joe Vincent. Up to the present he has received recognition from neither the Federal, the Provincial, nor the Municipal powers, nor the Royal Humane Society. He has, it is true, received letters of thanks and private gifts from individuals, some of them distinguished. The town of Havre, in France, honored him on one occasion with a medal. Joe Vincent is too modest and unassuming a man to press his claims or to have his exploits talked about for his own profit, in fact he has repeatedly refused generous offers of money for his services. Independent of any effort on his part, his claims are now being brought to the attention of the Dominion Government, and we hope they will deal handsomely by the hero of the St. Lawrence. The following record of his brave deeds would justify the most generous recognition on the part of the authorities. In 1854, when Joe was but 15 years of age, he saved twelve persons from drowning while at work on the Victoria Bridge; in 1855 he rescued a sailor named Stewart; in 1863, a soldier and a sailor; in 1864, he saved Capt. Macpherson, an officer of the 30th regiment; in 1866, a son of the late Mr. Furniss; in 1867, a young boy named René Lafrenière, who had fallen into the Jacques Cartier Basin. In 1869 Joe accomplished a daring and exceedingly perilous feat, when he personally rescued two young men, the Lallamie brothers, who had been surprised on the ice bridge by a shove, and were in imminent danger of being crushed to death by the heaving ice, or of being swept under it. During the visit of Prince Arthur to Canada, Joe was also instrumental in saving one of the Prince's officers, a Major Lindsay, from drowning, while on a pleasure excursion. In 1871 he saved a man named Chas. Leuzon and an unknown man; in 1872, Capt. Turner, of the barge R. C. Cook; in 1873, three men who were drowning near the Victoria Bridge; in 1875 he saved seven persons, whose boat had foundered in the middle of the swift current on returning from St. Helen's Island.

In this record of invaluable and distinguished services, rendered to humanity, Joe Vincent has something to be proud of, and for which national recognition and honor are not too great.

#### THE LADIES' BANNER FOR THE SIXTY-FIFTH.

A number of Montreal ladies hit on the happy idea of presenting a banner to the gallant Sixty-Fifth Regiment on their return from the front. Loving hands were soon at work, and in a very short time they completed a rich and handsome banner. It is beautifully designed and is made of white silk, trimmed with gold lace flowers. On one side the words *Adventum Regnum Tuum* are worked with gold letters, and in the centre there is a heart pierced with a dagger. On the reverse side, the shield of the 65th Battalion is placed in the centre of the banner, and around it are the words "65th Mount Royal Rifles" in French, also the words worked in gold, "Dieu et Patrie," and "Nunquam retrosum."

On Monday a special High Mass was celebrated at the Church of the Gesù to ask the blessings of the Almighty on the Sixty-Fifth.

At the conclusion of the Divine service, His Lordship Mgr. Fabre, at the request of the ladies, blessed the Banner, which was the work of their love and admiration for our citizen soldiers.

This little ceremony could not be allowed to pass without a sneer and a grunt from our esteemed religious contemporary, the *Montreal Daily Witness*. In its issue of yesterday the *Daily Witness* thus alludes to the event:—

"There is surely some limit to the inscription of party and sectarian emblems on military banners. The Church of Rome seems determined that the country shall pay it homage for every Roman Catholic that serves it, but we are not sure that our brave volunteers wish to be made capital of after this fashion. One would think that the Sixty-Fifth was a Jesuit regiment to see the banner of the Sacred Heart blessed for its use. The Jesuits would thus be able to lay claim to a controlling interest in both armies."

The spirit which prompted the above comments is as contemptible as it is mean. We suppose the next thing the only religious daily will have to complain about will be the fact of the volunteers wearing scapulars or being provided with a pair of beads or a prayer book, or even being accompanied by a chaplain. But we ask the *Daily Witness* what party and sectarian emblem is there on the banner to be presented to the Sixty-Fifth? Let us see. The words *Adventum Regnum Tuum* are a quotation from the Lord's Prayer, which is common to all Christians; then there is the heart pierced with a dagger, which is common to all humanity; next there is the motto "God and country," which is common to all nations, and finally there is the device *Nunquam Retrosum*, which means "Ever Forward," which is common to the entire race. We make no mention of the shield of the 65th, which completes the number of emblems that the unholly religious daily terms "party and sectarian." Our contemporary is too much afraid of the Church of Rome and the Jesuits for its own peace of mind, and for the harmonious feelings of the community. Its fear is childish and unreasonable, for we can assure the only religious daily, that neither the Jesuits nor the Church will ever attempt to eat it up. It would be too hard a dish to relish and digest.

#### THE ROLE PLAYED BY THE WHITES.

During the troubles in the North-West great sympathy was expressed on all sides for the "loyal" white settlers who were suffering, and would suffer, from the half-breed rebellion. Facts are now being brought to light which show that that sympathy was uncalled for and was misdirected. The white settlers have not been the lambs they were supposed to be. They have played an equally guilty and cowardly rôle in the setting up of the strife which has been so destructive of life and property. The *Mail* correspondent, who is with General Middleton, has been gathering some evidence concerning the attitude of the whites, and it is far from establishing innocence of intention on their part. We are told that when Riel first entered the North-West and began to hold meetings throughout the country, the white settlers signed a requisition calling upon the half-breed leader to make a demonstration at Prince Albert. Riel accepted the invitation, held a meeting among the white settlers and received their applause, as his plans received their approbation. They led Riel to believe that they were heart and soul with him in his agitation against the Government, and he in turn told his people they had the sympathy and support of the whites. Thus was the agitation fanned, until it broke out into open rebellion, and resort to arms was unavoidable. The correspondent says his authority for those statements is a "leading Conservative resident of Prince Albert."

In answer to a direct question about the guilt of the whites in the matter, this gentleman states that "had the white agitators among us not encouraged Riel by their petitions to him and attendance at his meetings and by supplying him with money, thus misleading him into the belief that the whole white population was at his back, his subsequent action might have been confined to constitutional methods. The agitators here encouraged his campaign among the half-breeds by every means in their power."

Here we find the half-breeds and their leader encouraged by petitions and by money to "go ahead." They were actually pushed from the constitutional platform into the field of open revolt.

And the men who got up the petitions, supplied the sinews of war and did the pushing, retired into their shells to await and watch the result. This conduct was as cowardly as it was treacherous towards the half-breeds, and was eminently disloyal to the Dominion. The *Toronto Mail* is forced to thus characterize the action of these white settlers: "It appears that these persons not only countenanced Riel during his stamping campaign among the whites and Metis, but supplied him with money for carrying on the movement. It is not at all likely that they contemplated taking up arms themselves. They simply duped the half-breeds, and at the first shot cut connection with them and ran. The Government should make a thorough investigation into this matter. Riel could not have raised a following among the half-breeds had it not been for the active sympathy displayed by whites; and punishment should be meted out equitably."

Too much light cannot be thrown on all the principal causes and incidents of this North-West rebellion, and we agree with our contemporary that a thorough, impartial and searching investigation should be instituted. If punishment is to be meted out, let it follow all those who are to blame. We want no scapegoat business in placing the responsibility, in bearing the blame, or in suffering for the guilt.

#### LESS FIERY THAN USUAL.

Last week we had the pleasure of reviewing the high-sounding and frothy utterances of the Orange Young Britons, assembled in convention, and of assuring that honorable organization that its power for mischief and harm had been almost completely curtailed in this Canada of ours. To-day it is the big ones, the full-grown and full-blooded Orangemen, that make their bow to the Canadian public. They are not so fiery as the "young ones," they do not connect Pope Leo XIII. with Louis Riel in the matter of the North-West Rebellion; they do not heap denunciations on the Jesuits. Perhaps this tameness of language and spirit was due to the fact that a minister of the Crown, Hon. Mr. Bowell, M.P., was present. In any case the fifty-sixth annual session of the Most Worshipful Grand Orange Lodge of British America was marked by comparatively little explosion of bigotry and intolerance. Now and then there was, it is true, a slight indication of smoke and fire from the smothered volcano of Orangism; but there was no deluge of abuse and froth as in past years. The only thing that excited the ire of Grand Master Parkhill in his annual address was an allusion to the recent visit of the Prince of Wales to Ireland. Here his temper got the better of his judgment, and the old instinct led him to give Popery a whack. He said: "And we have regretted that the visit of the Prince was attended, at least in the South, with 'loyal demonstrations on the part of the so-called Nationalists, led on by a member of the Imperial Parliament. Such conduct 'proves that where Popery predominates rebellion and treason are supreme. We turn with pleasure to a perusal of the accounts of the enthusiastic reception accorded to the heir apparent and his consort during their progress through the Loyal North, and in the cities of Belfast and Derry, where addresses were received by his Royal Highness from our brethren.'"

If Brother Parkhill had said, "Where Popery predominates there hatred of tyranny and love of country are supreme," he would have struck a truer key note and one more in harmony with the facts. Brother Parkhill's talk about enthusiasm and loyalty in the North is equally unfounded. As a matter of fact there was more hooting and a greater display of black flags in Derry than in the rest of Ireland. The worthy Grand Master has attempted to give a favorable complexion to the attitude assumed by the Prince of Wales towards the Orangemen of Canada at the time of his visit in 1880; but all the world knows that His Royal Highness ignored them as a pack of disturbers of the peace and refused to have communication with them.

Altogether, the address was harmless when compared with the efforts of previous years. The only incident of importance in the proceedings of the session was the passing of a resolution condemning the Gladstone Government for having dared to give a prominent Orange official in Ulster a "ticket of leave" on the demand of a Parnellite. We append the resolution as exhibiting the decadence and impotence of Orangism:—

"Resolved,—That this Grand Lodge has learned with feelings of deep regret the action of the Imperial Government in dismissing Bro. William Johnson, Deputy Grand Master of Ireland, from the service of the Government as fishery inspector, his only offence being a speech made in the synod of his own church in defence of that Protestantism established by the revolution of 1688, and expressed the hope that the worthy member may be long spared by the Almighty to defend those principles of civil and religious liberty now enjoyed by her Majesty's subjects in this Protestant Empire. This Grand Lodge cannot but further express its sense of humiliation at the act of a British Ministry in yielding to the dictates of an intolerant party which, under the specious pretext of liberalism, is seeking to overthrow our Protestantism."

#### THE MONTREAL COLLEGE CONVENTION.

##### MEETING OF THE EXECUTIVE COMMITTEE.—A NEW CIRCULAR TO THE OLD STUDENTS.

The executive committee of the Montreal College convention held their regular fortnightly meeting in the Cabinet de Lecture on Notre-Dame street. The Rev. Father Leclerc, vice-president, in the absence of Hon. Mr. Beaujeu, president, occupied the chair. Several important points bearing on the organization of the feast were discussed. The commemorative medal of the event was received from Paris, and was much admired for its artistic finish and design. The secretaries announced that some fifteen hundred invitations had been issued to the old pupils whose addresses are known. They still remain several thousand whom it is impossible to reach by letter, and the committee have not their addresses, and are unable to locate them. It is desired that all those who will not happen to receive a formal invitation on this account will respond to the general call made through the medium of the press, which is the only means left of reaching them. The following is a copy of the circular adopted, after it was decided to postpone the convention until the 9th of September next. It reads:—

SIR,—The Convention of former Pupils and Professors of the Montreal College has been definitely postponed to Wednesday, the 9th September next. This change of date, brought about by circumstances, will in no way detract from the pleasure we will have at meeting once more, in memory of our boyish and youthful days and of greeting one another after years of separation. The Gentlemen of the Seminary, as you are aware, have extended their kind hospitality to us all and desire that all should enjoy the projected meeting; a cordial welcome is extended to all, and the Convention will open with a Low Mass, which will be said at 9 o'clock, in Notre-Dame Church, which is surrounded by so many religious remembrances for most of us, and especially for the Pupils of the Old College; after Mass, we will adjourn to the College to spend the day. We feel that this respectful invitation will meet with a sympathetic echo from all our friends and that we will soon hear from you in reply. Rest assured that all the Professors and Pupils will meet together on that day will be deeply pleased at your presence among them. We remain, yours truly and respectfully, on behalf of the Invited Committee,

A. MARGHAL, President, *Comité des Anciens Élèves.*  
A. SÉNÉCAL, Secrétaire, *Comité des Anciens Élèves.*  
REV. Z. RACIOT, P. CHAUVAUD, Secrétaire.

A banquet was given to Col. Robbins, the retiring United States Consul at Ottawa, last night. The leading citizens of Ottawa were present.

#### DEATH OF ARCHBISHOP BOURGET.

(Continued from first page.)

He inaugurated his episcopate by the institution, before his predecessor's death, of the Society for the Propagation of the Faith, of which he continued to be the president during the remainder of his life. He initiated the system of stated ecclesiastical retreats for the purpose of meditation and prayer, and established novenas in honor of the Blessed Virgin. In September, 1841, he welcomed that noble prelate of France, Mgr. Monseigneur Forbin Janson, Bishop of Nancy, who has left an ineffaceable recollection of his good deeds and lofty aims in this province. And while the latter was prosecuting his missionary labors, Monseigneur Bourget was not idle. He traversed a territory of eighty leagues, preaching the Word of salvation in huts and dwellings, and giving consolation and encouragement to the humblest and most obscure members of his flock. Already, in the year 1840, a chapter had been created, in accordance with the desire of Bishop Lortie, who had received the necessary authority from Pope Gregory. The first canons appointed were the Rev. Mgrs. A. G. Manseau, W. G. Hudon, J. C. Prince, H. J. Trudeau, E. Lavioie and I. O. Pare. In 1841 His Lordship visited Rome and obtained special privileges and favors from the Holy Father. In his voyage he showed a peculiarity of his character in refusing abundant offers of assistance, and, of the small subsidy which he considered necessary for his expenses, he applied a great part to the benefit of missions in France, especially one which was concerned in the propagation of the faith in the forests. On his return he brought with him the Oblate fathers, who subsequently founded a mission in the Quebec suburbs, and in 1842, at his invitation, the Jesuits and the ladies of the Sacred Heart arrived in this country. In the same year he gave canonical confirmation to the temperance society which the Bishop of Nancy had established in the course of his missions, and from that time till his death he never ceased to give encouragement to a cause whose aim is to save men from misery and degradation. He also supported the Christian Brothers in the erection of their schools, and urged on the work of education with all his influence.

On the 29th of March, 1844, the Asile de la Providence, the work par excellence of Bishop Bourget, was brought into being—an institution which has given a tranquil, happy home to many poor creatures, whose gratitude is the best reward of their benefactors. In connection with this admirable charity, it would be impossible to forget or omit the name of Madame Gamelin, who so graciously seconded the Bishop's efforts by her own munificence, so fruitful in its results.

In 1845, when a large portion of Quebec was reduced to ashes, the Bishop made an appeal to the people to assist the unfortunate sufferers, which received a most generous response, and, when a like catastrophe overwhelmed the village of Laprairie, he also successfully urged the duty of rendering aid to the poor victims. When His Lordship was in Dublin, in 1846, he had the gratification of learning from the Archbishop of that city that his example and precepts had not been vain, and that, even in his absence, his flock were not unmindful of those who were distressed. He heard of the generous subscription that Montreal had sent to the starving people of Ireland, in whose welfare he, personally, took a deep and constant interest. During the terrible days of the ship fever he encouraged his clergy in their work of rendering material aid and spiritual solace to the perishing crowds of immigrants, and how well his precepts were obeyed may be recalled in the fact that eight priests and ten nuns succumbed to the fearful plague while attending on the sick and the dying.

Bishop Bourget was much interested, during his whole career, in the projects formed, from time to time, for the re-settlement in their native land of those of his compatriots who had been induced by exaggerated reports to go in search of fortune to the United States. He favored especially the colonization of certain of the Eastern Townships by such of them as chose to return. In his desire to see this repatriation accomplished, he was naturally influenced by a regard for their spiritual welfare. He thought they would be safer under the ministrations of their own spiritual directors than exposed to the infidelity which so abounded in some of the cities on this continent. He was also guided in this course by a generous patriotism. No man had a sincerer, more affectionate love for the land that gave him birth than the deceased prelate. He loved its scenery, its customs, its wealth of old associations. He was proud of its past, hopeful for its future, and it was his constant aim to infuse the same sentiments into the minds of his beloved people. He spoke with rapture of Canada's noble forests, fertile valleys and magnificent rivers, and he firmly believed that those to whom Providence had given such a country were foolish and ungrateful to let their hearts go a longing after any other. Nor were his aspirations and endeavors in this direction vain or fruitless. He lived to see his cherished plan of repatriation adopted by the Provincial Government; to see townships settled with returned wanderers, glad and thankful for the advice which had suggested and the means which had made possible their return.

The interest which His Lordship ever took in all that concerned the church abroad as well as at home, and especially at its centre of power, made him a direct as well as indirect sharer in many of the notable events which marked the important period of his episcopal career. In 1854 he was present at the ceremony of the proclamation of the dogma of the Immaculate Conception, and wrote a great number of letters on the definition of that doctrine. During his visit he again took the opportunity of travelling through a large part of Italy, and also of France, and, in particular, made it his duty to learn all he could concerning the various religious communities of those countries. One result of his investigation was the establishment of the Society of St. Vincent de Paul in this province. He also wrote and dedicated to the bishops of France, a work on the "Céramoniale des Evêques," as a testimony of the sympathy of the French-Canadian clergy with the Mother Country. His return was celebrated with more than ordinary pomp, the various societies of the diocese sending banners as souvenirs of the proclamation of the Immaculate Conception, at which he had been present. In 1857 he was again in Rome, and, on his return, instituted the "Forty hours perpetual devotion," which are celebrated in many of the parishes, mission and religious communities of the diocese.

In 1858 began the troubles between his Lordship and the Institut Canadien, to which, however, we need not refer at any length. Suffice it to say that in the course of which the Bishop, as the chief pastor of a great diocese, charged with the spiritual oversight of many thousands of souls, considered it his duty to take in that relation, he suffered as much mental pain as those who underwent correction at his hand. It was, indeed, to him a source of keenly felt unhappiness and the only cause of conscience which he was called upon to decide that caused division among the members of his flock. As to his