

FAME.

What, Fame, art thou? An empty sound,
Ae, nothing more nor less,
Ae, nothing sought, and seldom found,

RELIGIOUS NEWS.

Senor Baptista, a devout Catholic, has
been chosen President of Bolivia.

Mr. Lawler, a Catholic, was nominated
by the democrats for governor of Minne-
sota.

The proposed improvements to St.
John's Cathedral, Milwaukee, Wis., will
cost \$30,000.

Archbishop Katzer has appointed Mon-
signor Zeiminger Vicar General of the
archdiocese of Milwaukee.

Thirty-one converts were received at
the Church of the Immaculate Concep-
tion, during the year from July '91-'92.

A parish for Italian Catholics is to be
formed in Omaha, Neb. Rev. Father
Pedillo, of Salerno, Italy, will be pastor.

Rev. Peter Havermans, of Troy, N. Y.,
is the oldest Catholic priest in the coun-
try. He has been a priest for sixty-two
years.

The Holy Father has nominated Car-
dinal Luigi Seipiaci to the Prefecture of
the Sacred Congregation of Indulgences
and Relics.

Mr. J. Pearson, one of the latest con-
verts to the Catholic Church, is one of
the best known ecclesiastical architects
in England.

St. James' Church in San Francisco
has as precious relics, a lock of the hair
of St. James, and a portion of a garment
worn by the beloved Disciple.

The splendid property which Arch-
bishop Kenrick, of St. Louis, has turned
over to the Lazarists for a diocesan sem-
inary originally cost \$400,000.

The Catholics of Indiana have selected
Rev. T. E. Walsh, C. S. C., the president
of Notre Dame University, to superin-
tend their exhibit at the World's Fair.

Mrs. Benjamin Harrison and the
Princess Louise are said to be the only
ladies who have ever been permitted to
enter the cloisters of the monastery of
Santa Barbara.

Dr. M. F. Howley, the new Bishop of
Newfoundland, is the first native of that
island to attain the honor. He is a pro-
lific historical writer, and is favorably
known to American fishermen who visit
Newfoundland.

The next Lord Mayor of London,
Knil, as a Roman Catholic has announced
the impossibility of his taking part in
the ceremonies attending his intro-
duction to the office as they are carried
out in Protestant churches.

Father Creton, an Indian Missionary,
recently stated his district embraced
70,000 square miles, and he had to
minister in sixty-five different stations
far apart, some so remote they could
scarcely be visited in a year.

The renowned bibliophile, Father
Cazza-Lazzi, has discovered in the library
of the Vatican a document establishing
the exact date of departure of Christo-
pher Columbus on the voyage which
eventuated in the discovery of America.

The Catholic Greek Archbishop of
Karlsruhe in Transylvania, Mr. Vane-
de Butte, has died suddenly at
Ragy-Bnyed at the age of seventy-two. A
rumor is current that he was poisoned by
Romanian fanatics because he made
concessions to the Hungarian Govern-
ment.

The Italian Minister of Public Wor-
ship has ordered the restoration of the
Church of St. Lawrence in Pansperna,
where Leo XIII. received episcopal con-
secration. Considerably over five hun-
dred pounds have been allocated for this
purpose.

Many strangers daily visit the new
Montreal Cathedral. The work inside
is being pushed with great activity.
The large vault will soon be finished.
It is a beautiful sight, and its glidings
remind one forcibly of the Vatican Basil-
ica.

Rev. Father Hugh McNamee, of Santa
Cruz, Cal., was faithful to Ireland after
nineteen years faithful service in the
Church on the coast. He will be absent
six months visiting old friends and
old scenes in his native land. He will
also visit Rome.

El Centenario is the title of a new
review started at Madrid and devoted to
the celebration of the Columbus cen-
tenary. It will publish a number of im-
portant documents bearing upon the dis-
covery, and its editor is very appropri-
ately Don Juan Valera, who was lately
Spanish ambassador to the United States.

The Holy Father is preparing an En-
cyclical Letter on his forthcoming epis-
copal jubilee. His Holiness is assisted
in the labour by his secretaries, Mgr.
Volpin, who compiles the briefs to Prin-
ces, and Mgr. Tarozzi, who takes charge
of the Latin letters. The document will
probably not be issued before September.

Mgr. Boujann, of the Oblates of Mary
Immaculate, Archbishop of Colombo,
has succumbed to a malady which has
been undermining his health for several
months past. He was in his sixty-ninth
year, and had been engaged on the mis-
sion in Ceylon since 1865. He was the
first Archbishop in those regions, having
been appointed by Leo XIII. in 1855.
R.I.P.

It is consoling to notice the religious
stamp given to the celebrations in hon-
our of Christopher Columbus in Catholic
Spain. In Switzerland we have to sig-
nalize a kindred feeling. An industrial
exhibition has been started at Fribourg
in Switzerland, and the ecclesiastical
authorities were officially invited to bless
it. There at least science does not put it-
self before God.

The Silesians have founded a new agri-
cultural colony in Galicia, in the district
of Miejsce, under the auspices of an ex-
emplary Polish priest, Father Bronislaw
Markiewicz. There are rich mines of
petroleum in the neighborhood, which
may make it a sort of European Pennsylv-
ania some day.

ORANGEISM.

ITS WORDS AND ITS DEEDS

A History of Its Career During the Last
Century - Its Profession of Loyalty
and Acts of Disloyalty.

(From the Dublin Freeman, July 20)

In the history of Orangeism there is
nothing more amusing than the loud-
rebounding bellying of the brethren of
the lodges on the eve of every reform
during the last century, and the complete
absence of performance which followed
on these storms of words. The path of
the "institution" is strewn with broken
vows, just as much as with sackcloth and
pillaged Catholic homesteads. It is curi-
ous how history repeats itself in Ireland.
(Generation after generation, since the
Union, we have had the same perfor-
mance, the same old Orange, stock-piece,
the same truculent threats, the same
vows of "No surrender," the same pro-
tests before high Heaven that they never
never would submit, and the same grand
old finale—the eating of the leek, and
the acquiescence, with surlily and scowling
looks, to the law's decrees. In fact the
only change in the piece at each perfor-
mance is the actors.

The game of bluff began with the
Union. "The gallant Orange Yeomanry
who fought in Ninety-Eight"—as one of
their songs has it—helped to crush the
Rebellion because, probably, they con-
sidered its success would mean the end
of their unbridled ascendancy over their
Catholic fellow-countrymen; but when
the Union was proposed they thought
they saw in the absorption of Ireland
into England the extinction of their sup-
remacy in this country, and so they gave
the measure their opposition. The Dublin
lodges, at a meeting held on March
3rd, 1800, declared—

"That we consider the friends of that
abominable measure—the Union of Great
Britain and Ireland—as the greatest en-
emies of our most gracious Sovereign—a
measure which would destroy our exist-
ence as a nation, and eventually involve
the rights and liberties, and even the
lives of the people of Ireland."

It was, however, in the Church Dis-
establishment period that the Orange-
man was seen in all his glory as a
mouther of words "of sound and fury
signifying nothing," as a wielder of a
pointed sword, and as a vower of vows
made only to be broken. The Orange
agitation of these days has given us that
historic phrase, "Kick the Queen's
carriage into the Boyne," which happily
illustrates the flexible nature of the
Orange man's loyalty. The Rev. John
Finnagan was rector of Killeavan, Co.
Monaghan. He published some little
pamphlets called "Voices of the Past,"
in which he dealt, with characteristic
Orange bluster and rhodomontade, with
the great question of the day. He wrote—

"We are arrived at a stage of thrilling
interest in the fearful crisis through
which we are passing, from the reckless
and unprincipled conduct of a states-
man, who, having sworn to advise his
sovereign 'for her honor,' may shortly
dare to advise her for her dishonor, and
in such a way as to shake the very founda-
tions of her Majesty's throne, and im-
pair the succession in her illustrious
house."

And he concludes:—
"May God grant our gracious sover-
eign strength to do her duty. If ever a
traitor Minister induces her to sign the
Spoilation Bill, the brightest jewel in
her crown is gone, and more than a mil-
lion of Protestant hearts are irrecover-
ably alienated from England."

But the Rev. John Finnagan did not
confine himself to publishing pamphlets.
He appeared at several Orange meetings
in Ulster, and delivered the most belif-
esc utterances. Here is the famous
extract from his speech at Newbliss, Co.
Monaghan, on March 20, 1868:—

"If they dare to lay unholy hands on
the Church, 200,000 Orangemen will tell
them it shall never be. Protestant
loyalty must make itself understood.
People will say, 'Oh, your loyalty is
conditional.' I say it is unconditional,
it must be explained as such. Will you,
Orangemen, endorse the doctrine of un-
conditional loyalty? (Repeated cries of
'no, never!') It appears wonderful that
there is one thing upon which we can
confidently throw ourselves, and which
has been overlooked by all speakers—I
mean the Queen's Coronation Oath. She
should be reminded that one of her an-
cestors, who swore to maintain the Pro-
testant religion, forgot his oath, and his
crown was kicked into the Boyne. [The
speaker then read the oath, taken by the
Queen, in which her Majesty swore to
'maintain and preserve inviolably the
settlement of the united Church of Eng-
land and Ireland, and the doctrine, wor-
ship, discipline, and government thereof,
as by law established.'] Will any Min-
ister (he continued) dare to ask the Queen
to perjure herself? Will any Minister
come and ask us to surrender our rights?
We must tell our gracious Queen that if
she breaks her oath she has no longer
any claim to the Crown. Let us not put
our trust in man, but trust in God and
ourselves—

"Put your trust in God, my boys,
And keep your powder dry."

The Coronation Oath was the great ar-
gument of the Rev. John Flanagan. But
after all it was merely a compact between
the Queen and the nation, and by pos-
sibility the Irish Church Disestablishment
Act the nation released her Majesty from
the compact.

The Rev. Mr. Flanagan was also in
magnificent form at a meeting at Bally-
bay, on June 2nd, 1869. Dealing with
the effect of Disestablishment on the Act
of Union, he said:—
" We must have the Act of Union in its
entirety or not at all; and I contend that
the minute the obnoxious Disestablish-
ment Bill receives the sign-manual from
the Queen the solemn compact is repeal-
ed, is broken, and is therefore in all
equity void. We will reject the iron
hoop of England, and get rid of Papacy at
the same time—driving two serpents out
of the island at once.

These utterances of the Rev. John
Flanagan are excellent specimens of the
vaporizing indulged in on hundreds of

Orange platforms during the Disestab-
lishment agitation. But then and now
the Orangemen were joined in their crus-
ade against Mr. Gladstone's Bill by the
"loyal Protestant minority" through
Ireland, who were unconnected with the
Orange institution; and then, as now,
the orators of that "loyal minority" riv-
alled the Orangemen in the brag and
bluster of their speeches. Mr. Plunkett,
Q. C. (now known as the Right Hon.
David Plunkett, M. P., First Commis-
sioner of Works), made a celebrated
speech at a great Diocesan Conference
held in the Chapter Room of St. Patrick's
Cathedral, Dublin, on March 21st, 1869.
His grandfather, the famous orator of the
Irish Parliament, in the course of a
speech on the Union, in the Irish House
of Commons, declared that if the nefar-
ious measure were carried he, like Han-
nibal, would bring his sons to the altar
and make them swear eternal enmity to
the Union, and, if necessary, transmit
the oath to his children's children and
to the children of his children's children
until Ireland's ancient liberties were once
more restored. "Hannibal Plunkett's
promise" was never fulfilled. He ac-
cepted the Union, for it brought him
office. His grandson, however, went
almost to the altar of St. Patrick's Ca-
thedral to vow that he would take the
field if the Church Disestablishment Bill
were passed. He said—
" We appeal to our brother Protestants
in England, Scotland and Wales to stand
by us in this last awful hour of our
futures. * * * * *
We call upon them not to allow these provisions
to be made law which are calculated to
hamper and injure our organization in
the future; and we call upon them not
to drive us again to that old kind of ma-
terial, physical resistance, which accom-
panied the protestings of our forefathers."

The Irish Church was disestablished,
but Mr. Plunkett followed the example
set by his grandfather, accepted the in-
evitable, and with it office in a Tory ad-
ministration.

Nobly who knows the estimable Rec-
order of Dublin (Mr. Falkner, Q. C.) would
suspect him of ever having entertained
the notion of taking to the hills against
England. Yet, at a meeting of the Cen-
tral Protestant Defence Association, in
the Metropolitan Hall, Dublin, on April
15th, 1869, he declared—
" We must tell Mr. Gladstone that if
we cannot valiantly succeed we can nobly
die."

All over the country at that time pro-
phesies were freely indulged in that
" fearful scenes of bloodshed and carnage
in a civil war " would inevitably follow
Disestablishment. But these prophesies
have happily never been fulfilled.

The present threats of civil war are
certain to go the way of the others and
swell the huge category of unfulfilled
Orange vows. We shall have no civil
war after Home Rule.

Orange riots have occurred at regular
periods—about every four or five years—
since then. In 1857 the rioting was so
terrible in Belfast that a Royal Com-
mission was appointed by the Government
to inquire into its causes. Here is an
extract from the Commissioners' re-
port:—
" The Orange system seems to us now
to have no other practical result than as
a means of keeping up Orange festivals
and celebrating them, leading as they do
to violence, outrage, religious animosities,
hatred between classes, and too
often bloodshed and loss of life."

There were riots in 1830, riots in 1864,
riots in 1872, riots in 1875, riots in 1880,
riots in 1886. It is easy however, for the
authorities—if they lend themselves ab-
solutely to the task—to curb these out-
breaks of Orange ruffianism. It was ad-
mirably done by Thomas Drummond
while he was Under-Secretary for Ireland
to the Melbourne administration.

" I am busy with the arrangements for
the 12th of July—the day on which the
Orange demons walk (Drummond wrote
to his mother on July 10th, 1836). It
is very difficult to allay their fiendish
spirit, but we are improving."

It may be that in the event of Home
Rule we shall see the fulfilment of Mr.
F. W. Russell's prophecy that the Catho-
lics will be driven out of the mills of Bel-
fast; we may have some weeks of blood-
shed and pillage in Belfast; but in time
the Orange rabies will work itself out;
and seeing that an Irish Parliament will
have no more effect on their fate and
fortunes than a Disestablished Church
—that the possession of their prosperous
commercial towns and thriving agricul-
tural districts will remain undisturbed,
the Orangemen will engross themselves
for ever more in money-making and in-
dustrial enterprise, and leave Ireland,
after her long centuries of misgovern-
ment and disturbance, to the placid en-
joyment of constitutional freedom.

When weak, weary and worn out, Hood's
Sarsaparilla is just the medicine to restore
your strength and give you a good appetite.

Australia has one Cardinal Arch-
bishop, 1,000 priests, 405 Brothers, 2,806
Sisters, two ecclesiastical seminaries
and a Catholic population of 700,000.
The Church has found their land a rich
and kindly soil.

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The four cardinal points of health are the
stomach, liver bowels and blood. Wrong
action in any of these produces disease. Burdock
Blood Purifier acts upon the four cardinal points
of health at one and the same time, to regulate,
strengthen and purify, thus preserving health
and removing disease.

Signor de Rossi, the renowned arch-
eologist of the Catacombs, has been re-
quested by the Holy Father to publish a
description of his discoveries and conclu-
sions. They will be embodied in a series
of articles and will shortly appear in the
Osservatore Romano.

How THEY COME UPON US.—During the
green-apple season, cramps come upon us like
a thief in the night, and remain with us until
the nearest physician is called in, or the pain
is driven away by a dose or two of Perry
Davis' Pain Killer, the celebrated cure for all
summer complaints, from simple cramps to
the most aggravated forms of cholera, morbus
or dysentery. No household should be without
the Pain Killer, unless there is a drug-store
near door. Every reliable druggist sell the
medicine. Only 25c. New large size.

The congregation of the Holy Propa-
ganda has just published its report for
the year 1891. Altogether the propa-
ganda received 6,694,457 francs (1,888-
891,600); of this sum France alone con-
tributed 4,884,474 francs (816,894,800);
Italy only 800,000 francs (72,000,000).

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The Stockholders of La Banque du Peuple are hereby notified that a semi-annual dividend of THREE PER CENT. for the last six months has been declared on the capital stock, and will be payable at the office of the bank on and after Monday, the 5th of September next.

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The following steamers will run as under and call at the usual intermediate ports. TO QUEBEC—Commencing about 26th April, the Steamers QUEBEC and MONTREAL will leave Montreal daily [Sundays excepted] at 7 p.m.

TO TORONTO—Commencing Wednesday, 1st June, leave daily [Sunday excepted], at 10 a.m., from Leaside at 12.30 p.m., from Coteau Landing at 4.30 p.m.

TO THE SAGUENAY—About 3rd May will leave Quebec every Tuesday and Friday at 7 a.m., and from 28th June to 15th September four times a week—Tuesdays, Wednesdays, Fridays and Saturdays.

TO CORNWALL—When canal ready, Sir. BOHEMIAN will leave every Tuesday and Friday at noon.

TO THREE RIVERS—Every Tuesday and Friday at 1 p.m.

TO CHAMBLEY—Every Tuesday and Friday at 1 p.m.

TO BOUCHERVILLE, YARROUVER VERCIERES and BOUT DE LISLE—Daily [Sundays excepted], per Steamer "EUREKA" at 8.30 p.m.—Saturdays at 2.30 p.m.

LONGUEUIL FERRY—From Longueuil 5 a.m. and every subsequent hour. From Montreal commencing at 5.30 a.m. Last trip 8.30 p.m. See time table.

TO L'APRAIRIE—From L'aprairie—From 18th April to 2nd May, 7 and 10 a.m. From Montreal—8 a.m. and 1 p.m.

EXCURSIONS—Commencing Sunday, May 1st, by Steamer "TERRONE" every Saturday at 4.30 p.m. for Vercheres, and Sunday at 7 a.m. for Contrecoeur, returning same evening at about 8 p.m.

For all information apply at Company's Ticket Office, Richelieu Pier, Windsor Hotel, Balmoral Hotel. ALEX. MILLOY, JULIEN CHABOT, Traffic Manager, General Manager.

CARDINAL TASCHEREAU.

A SKETCH OF HIS LIFE.

His Youth, Education, Ordination, Consecration, and Final Elevation to the Cardinal's Hat.

His Eminence Cardinal Elzear Alexander Taschereau, whose golden wedding, or 75th anniversary of his ordination, has been celebrated with so much eclat last week at Quebec, comes of a distinguished family.

The head of the family in Canada was Monsieur Thomas Jacques Taschereau, originally of Touraine, France, who settled in New France at the beginning of the eighteenth century and who in 1736 obtained the concession of a seignior on the banks of the Chaudiere river. In 1728, the first Canadian member of the family married at Quebec Marie Fleury D'Eschambault, grand-daughter of Joliet, the explorer of the Mississippi. He died in 1747, leaving eight children to survive him; five, with the exception of Gabriel Elzear, either died without issue or returned to France. The Monsieur Taschereau who remained in Canada had four children, the youngest of whom, Jean Thomas, married Marie Panet, daughter of the Hon. Jean Antoine Panet, first president of the Legislative Assembly of Canada. He was raised to a judgeship and died of cholera in 1812.

Two of his sons added fresh honor to the family name, one the Hon. Justice Jean Thomas Taschereau, judge of the Supreme Court, and the other the Cardinal.

His Eminence Cardinal Elzear Alexander Taschereau was born at St. Marie de Beauce, at the manor house of the family seignior, February 17th, 1820, and is now consequently in his 73rd year. At the early age of 8 years he entered the "Little" Seminary of Quebec, and was early begun that religious training that in later life was to bring him such distinguished honors. When he was only 16 years of age, after completing his classical course with distinguished success he sailed for Europe in company with the Rev. Abbe Holmes, heading Rome, the young Canadian defied to embrace an ecclesiastical life. In the Eternal City at this time was the illustrious Abbe Dom Guéranger, who was then commencing his work for the re-establishment of the order of Benedictines in France. To him was introduced the young Canadian, who, imbued with religious zeal, expressed a strong desire to enter the Benedictine order. Abbe Holmes, however, induced him to forego his designs, and with him to return to Canada, to consult his parents as to his intentions. Following the advice of his parents, he decided not to enter the Order of Benedictines, but instead he entered the Seminary of Quebec, where his theological studies were none the less brilliant than his classical ones, and he was ordained priest September 10, 1842. From this time onward his life became more and more intimately connected with the history of the Seminary of Quebec, to him it was the parental roof, and none could tell more truly its history than he, who was at times both its father and son.

Up to the time of his elevation to the episcopal dignity in 1871, he never left the Seminary except, temporarily, for the most urgent reasons. The first time was to nurse the fever-stricken Irish immigrants at Grosse Ile, where he, too, contracted the dread disease, and narrowly escaped death; the second time to gain study Canon law, when he returned with the degree of doctor. At the Seminary he was professor of rhetoric, philosophy, moral, dogma and canon laws. He has held all the posts of honor in the gift of the Council of the Grand Seminary. He was one of the founders of the Laval University, in which he has always taken the deepest interest. When raised to the episcopal dignity and called upon to preside over the Archdiocese of Quebec, it was with the deepest regret that he left his seminary. His regret at the separation was fully told in the eloquent and feeling words of his first mandement, in which he said farewell to the institution of which he had been the head for so many years.

After the lapse of ten years, during which he made many trips to Europe and Rome, largely in the interest of the church in Canada, he was again selected