

## THE TRUE WITNESS

AND CATHOLIC CHRONICLE

IN PRINTED AND PUBLISHED

At 761 CRAIG ST., Montreal, Canada.

ANNUAL SUBSCRIPTION: \$1 00

Country: \$1 50

If not paid in advance: \$1 50 (Country)

and \$2 (City) will be charged.

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

WEDNESDAY, JUNE 26, 1889

## CALENDAR FOR THE WEEK.

WEDNESDAY, June 26th, SS. John and Paul.  
 THURSDAY, June 27, St. Ladislau.  
 FRIDAY, June 28, Feast of the Sacred Heart.  
 SATURDAY, June 29, St. Peter.  
 SUNDAY, June 30, St. Paul.  
 MONDAY, July 1, St. Theobald.  
 TUESDAY, July 2, Visitation of Blessed Virgin Mary.  
 WEDNESDAY, 3, St. Phocas.

THE cable informs us that the Pope has directed Archbishop Fehan to take what measures he may deem proper against the Clan-na-Gael organization. The fact that it is a secret oath-bound society makes it inimical to the Catholic Church.

THE stand by Governor Hill of New York, in refusing to hand over two citizens to the Chicago police on a requisition of the Governor of Illinois, owing to insufficient evidence, was well taken. Too much attention is being paid of late by the authorities of Chicago to newspaper gossip.

SINCE Queen Victoria ascended the throne in 1837, according to Mulhall's statistics, there have died of famine in Ireland 1,225,000 persons; there have been expatriated 4,185,000; there have been evicted 3,568,000, and there have died of ship fever 57,000 Irishmen, women and children, driven by infamous laws from their own fair Isle.

EMIGRATION from Ireland still continues unabated, and if we are to believe the returns so far received this year, it promises to be even greater than the preceding years. In the first four months of last year, 22,992 persons emigrated from Ireland. This year, in the same period, the number was 24,528, of whom 15,427 left in the month of April.

THE people of Tallamore have initiated a movement to erect a suitable monument to the memory of Mr. John Manderville, the gallant Mitchellstown man, who was tortured to death before the eyes of the tyrannical Balfour. The project deserves the support of every Irishman who values the sacrifices which brave and true men are every day making for their country's cause.

## Prohibition Defeats.

Rhode Island and Pennsylvania have with- in the past ten days voted upon the question of retaining or abolishing that provision of their constitutions which forbids the manufacture and sale of intoxicating liquor. Prohibition in both instances received a most emphatic setback, the advocates of the measure being defeated by large majorities. In the case of Rhode Island it was the question of the reversal of a policy established only three years ago, the efficacy of which had been tested under peculiarly favorable circumstances, and its present action in repudiating it confirms the wisdom of other States which have refused to make the experiment. It now behooves the friends of temperance to accept the evidence they see before them of what the temper of the people is and to seek legislation tending to a regulation of the traffic in intoxicating liquor by the reasonable methods of high license and strict supervision.

## A Piece of Advice.

The mischief-makers and Confederation smashers still keep up the agitation against the Jesuits with unabated fury. The clergy of the various Protestant sects have registered their protests and the lodges Grand and otherwise have made their pronouncement. Where the Grand Lodge has been found fault with for too much moderation the less Grand have come forward and supplemented the utterances, even going so far as to hint that the central high colorations have sold the cause. All this is very threatening, but threatened people are proverbially long-lived. The agitation is no doubt mischievous and it may be productive of the results we briefly and in temperate language pointed out in our last issue. But there looms up another menace which is far more serious. In some of our French-Canadian contemporaries we find appeals made to their readers to get up counter demonstrations. More than that, what we must qualify as scandalous attacks have been made on some of the leading statesmen of the Dominion, who have shown the most manifest desire to respect the Constitution of the Dominion and the rights of the Provinces. Were the French-Canadian people to be misled by any such appeals and counter demonstrations to be held, the injury likely to ensue therefrom would simply be incalculable. The prospects are if the fanatics are allowed to howl away without any response that the agitation may die a natural death. The agitators have no good ground for complaint, and the want of fuel will cause the extinguishment of the blaze. Let the French-Canadian people only pay the least atten-

tion to the agitation which will be playing the game of the enemies of Catholicity. The Irish Catholics are keeping perfectly quiet on the subject throughout the Dominion. They look with contempt on the efforts of those who take upon themselves to represent the Catholics of other parts, and we sincerely trust our countrymen of other parts will do the same.

## The Scotch and the Irish.

The practice of the Irish Executive in bringing over Scotch troops to the troubled districts of Ireland to aid Balfour in carrying out his brutal work is beginning to cause considerable dissatisfaction and indignation. The Scotch forces have already entered a protest against this effort to embitter the Irish and Scotch people, one against the other. The North British Mail says: "There seems to be a design on the part of Government to use Scotch soldiers for the oppression of the Irish people. In Ireland at the present time there are eight Scotch regiments—the Scots Greys, Cameronians, Seventy-third Highlanders, Seventy-first Highlanders, Seventy-second Highlanders, Ninety-second Highlanders, Ninety-third Highlanders, and Scots Guards. These are leading, distinguished, and distinctively Scotch regiments—the Seventy-third being now linked as second battalion with the Forty-second Highlanders; and Scotland's finest troops are made the tools of Tory tyranny in Ireland. Every possible care seems to be taken to identify them with the Irish landlords and place them in hostility to the Irish peasantry."

The Mail further states its belief that it is the object of the Government to punish the Scotch troops for the Home Rule sympathies manifested by their countrymen. Perhaps a better reason would be that Balfour hopes for a riot in which some of the Scotch soldiers may be killed. It would be his greatest delight to see the persecuted Irish tenantry turn upon the instruments of his savagery. The spilling of a little blood would enable him to go before Scotland with a fine election cry.

## The New Cardinals.

At the consistory held on the 24th ult. seven new cardinals were created by His Holiness the Pope. Of these three are French, one is Belgian, one is Bohemian, and two are Italian. The French cardinals are Mgr. Richard, archbishop of Paris, who is a little over 70; Mgr. Foulon, archbishop of Lyons, who was 62 on St. George's day, and Mgr. Guilbert, archbishop of Bordeaux, who will be 77 in November next. The Archbishop of Malines (or Mechlin) will be 62 next year. The Archbishop of Prague, Mgr. Sobornov, is the youngest of the seven—one of the youngest in the college—having been born on the 24th of January, 1844, and being, therefore, only in his forty-sixth year. These four are cardinal priests. The remaining two, Monsignore Apollini and Monsignore Gattuso de Ruggiero, are aged respectively 66 and 73. They are both Roman officials, and belong to the class of cardinal deacons.

President Carnot, of France, presented the red *baretta* to the three new French cardinals on Tuesday last. In a brief speech, the Archbishop of Paris, speaking also for the other two prelates, said their hearts were full of concord and patriotism. They were thankful to the Pope, who had exalted them, and to the Government, which had commended them to the Pope's benevolence. M. Carnot, in reply, referred to the zeal the new Cardinals had shown in maintaining peace between the civil and spiritual powers. He eulogized the Archbishop of Paris especially for his recent eloquent appeal to all men to unite to secure the prosperity of France.

## Feast of St. John the Baptist.

The celebration of the feast of St. John the Baptist, in Quebec, on Monday, was one of the grandest that has ever taken place in the Ancient Capital. The procession took of a religious, national, literary and industrial character, and was an unequalled success in every particular. No more solemn sight could have been witnessed, and none could have better imbued the minds of those present with the beauty and grandeur of the rituals of the Catholic Church than that presented at the Mass celebrated in the open air by Cardinal Taschereau. The beautiful music contributed by the numerous bands and a choir of 600 voices, the booming of cannon and firing of a *feu de joie* by the 9th and 65th battalions at the solemn moment of the Elevation, together with the spectacle presented by the thousands of devout spectators kneeling with uncovered heads, will leave an indelible mark on the hearts of all those who had the pleasure and good fortune to be present. Our worthy friends of the Ancient Capital are deserving of all praise for the success which characterized the celebration of Monday last.

## French Language in Schools.

The agitation inaugurated in Ontario by the Mail against the use of the French language in the schools is, like that started against the Jesuit Order, gradually dying out. There now only remains a few of these very loyal Ontario men who would, if they could, abolish that language in all these schools attended exclusively by French children. For the benefit of this select few we will quote from an exchange a precedent, by which they will be able to determine to what extent the stand taken by them is justifiable: "In its campaign against the Polish language the Russian Government is employing 'ways and means' that recall the 'brutalities of the dark ages.' At Wilna, where half the people know no other language, every one is absolutely forbidden, under severe penalties, to utter a word of Polish in public or in private. House-

servants, coachmen and other work people are ordered to refuse to inform against their employers' friends, and bribed to listen at keyholes for conversation in the forbidden tongue. Women have been dragged to prison and men fined for praying aloud in Polish at the altars of churches. 'If you want to talk of God,' said the Czar's officers, 'you must do it in Russian!' A mother was overheard talking in Polish to her 6-months-old child and was fined. A boy was flogged and expelled from school for writing his name in Polish in one of his books. In this way the Czar may suppress the Polish language, but he surely will not develop Polish loyalty to Russia."

## Imperial Federation.

Sir Charles Tupper, High Commissioner for Canada, in London, England, has just delivered a great speech before the Imperial Federation League. The cable despatches inform us that the Canadian Commissioner's utterances were received with great cheers, and we have no doubt that he made a good impression on the audience, as he appears to have spoken sound sense in connection with the trade relations of Canada and the Mother Country. Up to the present time the League appears to have been dealing with purely visionary matters, with which the Canadian people have no sympathy. Imperial Federation in the hands of any man would have but little chance in Canada, but the selection of Mr. Dalton McCarthy, M.P., as president of the association has killed any vitality it ever may have had. Messrs. McCarthy and Charlton represent fanaticism in Canada and nothing else. Speaking of Imperial Federation and the utterances of Sir Charles Tupper the Montreal Gazette, organ of our government very properly remarks:

"If anything is ever to come of the federation idea, yes a nebulous project, we imagine its advocates must demonstrate a real tangible advantage to the colonies as involved in it. Canada certainly will not consent to surrender one jot or tittle of self-governing power, or of fiscal independence, in return for a cumbersome and complex plan of Imperial union which would extend no substantial benefit, and which would be regarded with some distrust by a section of the people. But if it is to be a real thing, it must be in favor of colonial products, if discriminating duties were placed upon imports into the United Kingdom from all foreign countries, then the project would be worth serious consideration, and might even be made acceptable. We fear, however, that when the promoters of the movement in England come to suggest tariff discrimination, a storm of protest will arise, and the whole thing will be killed before it has a chance to get on its feet. Sir Charles Tupper's remarks fall upon friendly ears, it would be rash to attach much significance to their utterance and reception."

## The Anti-Jesuit Agitation.

If the Catholics of the Dominion are as one in resenting and opposing the Anti-Jesuit agitation, and such is most undoubtedly the case, how does it happen that the Catholic press has been at so little pains to state the reason of the position taken by Catholics and the unreason of the opposite side of the question. This would seem to be simply because the agitators have really made no case; they have not yet shown anything that requires consideration. They have very distinctly told us what their wishes are, but they have completely failed to show any reason at all why their desires should be acceded to; and therefore the Catholic press has waited until there was something to answer, has kept its pens dry till some argument appeared that demanded refutation.

Here is the position, as it seems to us: An Act of the Quebec Legislature is complained of, or rather the complaint is that the Dominion Government has not disallowed the Act, which provided for the payment of a sum of money to the Catholic Bishops, the Jesuits and the Protestant Board of Education, as a final settlement of the Jesuits' claims for restitution of their confiscated estates. Previous to the passing of the Act the revenue from these estates was devoted to Catholic education to a larger and to Protestant education to a smaller extent, on account of the disproportion between the two populations. The Bill was vetoed for both sides of the Legislature and passed, and long afterwards the present agitation was inaugurated in Toronto to effect the disallowance of the Act. Everything that could be said in favor of disallowance was strongly urged in Protestant papers, and on Col. O'Brien's motion the matter was exhaustively discussed in the Dominion Parliament, when by an almost unanimous vote, thirteen only dissenting, the House of Commons sustained the Government. This decision, arrived at deliberately by members of every shade of political opinion and every kind of the more varying hues of religious belief, from one end of the country to the other, was supported by the greatest constitutional authorities on both sides of the House, who maintained that the Act was well within the powers of the Provincial Legislature and that Parliament had no right to disturb it. But the Ontario agitators knew better, and they continued and still continue to demand disallowance. They are loud in their demands, the greatest out-cry in fact all the noise, comes from the Province of Ontario, for in Quebec the agitation is confined to a very small minority of the Protestant minority. Now if it were exclusively from Ontario that this demand came for the disallowance of an Act of this Province affecting our interests only, certainly there could be no other way to treat this foreign interference than with the contempt of absolute silence. But as a few Quebecers consider themselves aggrieved, they have a right, since they have an apparent interest, to be heard. They are not as guarded in Ontario, but in Quebec these agitators generally begin by assuring every body that their attack is not directed against the Catholic Church, but that the Jesuits only are the people it is aimed at. They say that the Jesuits are a bad Protestant and vice versa. It almost makes me sick to hear some men in Ontario talk about the Jesuits. I have come to the conclusion now that Protestants and Catholics in

sum allotted to the Bishops. They speak of the whole amount as paid to the Jesuits, and disallowance that payment without reference to the division of the money. As to the constitutional aspect of the question, these agitators cannot pretend to know more than the great constitutional authorities who have pronounced themselves against disallowance, and so the agitation goes now upon these lines. They say the Jesuits are a bad body, composed, however—strange as it may appear—of individuals who admittedly are very learned and personally are good men, but who as a body teach immorality, are a danger to the country, as is shown by the fact that they have been banished from several other countries and were suppressed by Pope Clement XIII. However, let the enemies of the Jesuits not pretend that they are not also the enemies of the Catholic Church, for the very works of the Jesuit theologians, which in the Mail case have been relied upon by the defence, are text books in such schools as the Seminary of St. Sulpice at Montreal. It is judging too hastily to say that because the Jesuits have been banished from other countries they are a danger to this. We shall not imitate the hasty performance we condemn by attempting to examine in a newspaper article the pretended causes for the expulsion of the Jesuits from France and other countries, only we think that if they are immoral in their teachings we would see them expelled from those countries where the state of morals reached a high standard and welcomed where the standard was low. But who would say that the morality of the people of this Province is not very much superior to the morality of France. If, however, there are among those who in learning their mother-tongue were taught that in Protestant English the word 'Jesuitical' was a synonym for dishonest cunning, men who want to know whether the Jesuits deserve the treatment they have received, let them read Oretineau-Joly's work which has been translated into English. This much may here be said the infamously dishonest means resorted to by the Minister of Public Instruction in France, M. Paul Bert, who brought about the expulsion of the Jesuits from that country, shows that he knew no case could be made against these men and so he invented one, publishing what he called a translation of Father Gury's works, but filling it up with several hundred deliberate mistranslations.

Much reliance is placed on the fact of the suppression by Clement XIII., but were it not that he lived only for a short time after this act he might have been satisfied that the information on which he based his action was as false as a later Pope found it to be. The next Pope was not free, but as soon as Pius VII. came to the throne he reinstated the order, and every succeeding Pope has approved at it. The word *Pope* is so obnoxious to these agitators that the wonder is they do not love the Jesuits because one Pope suppressed them. Their staple objection to the Act, the reason for which they would upset the government, abandon their political party, wreck confederation if necessary to achieve its disallowance, is that this Act after achieving the settlement of the Jesuit claims by the payment of money and proceeding to define how much is to go to the Catholics and how much to the Protestants, provides that the apportionment of the amount awarded to the former shall be made by the Pope. This we are told in the most violent language is an affront to the Queen; this is disloyalty and treason! Surely no one need consider seriously such rapid nonsense. We know our duties as Canadian citizens, and these duties we perform and will perform as well and as loyally as these monopolists of loyalty; and for all that, and despite the reference to the Pope, we find no difficulty in approving the Act. When these people in Ontario and the few malcontents in Quebec succeed in inducing Protestants generally to side with them, then they will also have succeeded in changing to hatred the friendship and good-feeling that exists in this Province between English-speaking and French-speaking Canadians. Do Protestants want this? The Catholics of the Dominion approve of the Act, although they have not exhibited any of the violence that has marked most of the utterances of the anti-Jesuits. If the Act had not been passed there are vast numbers of Catholics who perhaps would not have concerned themselves on the subject. But if because of an anti-Catholic cry in Ontario the present Government or any other Government were to supply the means of annulling the Act, then the Catholics of the Dominion would understand that this thing had been done to please people who hate them, and every vote of every Catholic, from Prince Edward Island to Vancouver, would be given against that Government whenever the opportunity offered to turn such an enemy from power.

## CORRESPONDENCE.

What a Highland Scotch Protestant Thinks of the Latest Phase of the Agitation in Ontario.

To the Editor of THE TRUE WITNESS:

SIR,—Having travelled through a considerable portion of Ontario and Quebec during my eight years' sojourn in Canada, and having mixed indiscriminately among English-speaking and French-speaking Catholics and Protestants, I have watched the present agitation in Ontario with an impartial eye. While I am opposed to the Jesuit Bill for the same reason that I am opposed to the establishment of the Presbyterian Church of Scotland and the Episcopal Church of England, I can have no patience with men calling themselves Protestants raising a race and language cry as some of the Ontario agitators are doing. Men that cannot discuss a religious question without making it a race and language question are not good company. I believe that a good Catholic is better than a bad Protestant and vice versa. It almost makes me sick to hear some men in Ontario talk about the Jesuits. I have come to the conclusion now that Protestants and Catholics in

Montreal have a great deal to be thankful for that their minds are, in places, that I have visited in Ontario. Just fancy men calling themselves Christians saying that they would like to have a whack at the Frenchmen in Quebec. I would much rather have the Jesuits of Quebec for neighbors than such a set of fellows as these English-speaking Protestants. As a Highland Scotchman, I protest from the bottom of my heart against such ideas. Anglo-Saxon supremacy, forsooth! Where is the reason that the Highland Scotch can get along so well with the French than the English? I think the reason is obvious now to all. There is always a calm after a storm, and I have no doubt that this agitation will teach a lesson to a good many, and it will help some to find out where the honest men are among Catholics and Protestants. If there was less of the public money of the country given by the Dominion Government for party purposes there would be less to so many rogues looking for their share of the spoils.

N. MURRAY.

To the Editor of THE TRUE WITNESS:

SIR,—The sentiments expressed by Rev. D. F. McMenamin, in your issue of last week, regarding THE TRUE WITNESS, should find an echo in the heart of every Irish Catholic priest who desires to see placed in the families under his spiritual care a truly Catholic newspaper, unhampered and unfettered by any political considerations. With an excellent example and defender of their holy religion, and moreover, considering the very small charge for yearly subscription, those who are already subscribers to your journal have reason to congratulate themselves.

There is no need for the English-speaking Catholics of Canada going outside their own country for a good weekly newspaper. THE TRUE WITNESS can be had at such a low rate and its present high standard of excellence is kept up. It should receive the support of the whole Catholic clergy and laity of this Dominion.

A. T.

## LITERARY REVIEW.

Messrs. Benziger Bros. of New York, are now issuing a new and enlarged edition of the "Parnell Movement." It is a history of the greatest political movement of modern times, with a sketch of the career of Parnell, and an additional containing a full account of the great trial instigated by the London "Times," and giving a complete history of the Home Rule struggle from its inception to the suicide of Parnell. By Thomas Power O'Connor, Member of Parliament.

The Jesuit Fathers are to publish a monthly review of current thought touching on questions of religion and education. Some time since an editorial notice of some of the Fathers named to organize the work. They have already sufficiently completed their arrangements to announce the publication after some months. It will conform more closely to the general type of the *Forum* and *North American Review* than any of the existing periodicals, with the addition of a special book department.

Anson D. F. Randolph & Co. will publish immediately, by arrangement, Unknown Switzerland, by Victor Schlegel, translated by Mrs. Wilson. "Fubbin' Jimmy," by Annie Trumbull Slosson, with illustrations. "Stepping Heavenward," by Mrs. E. Prentiss. A new illustrated edition, octavo, in paper. "The Imitation of Christ," by Thomas Kempis, now for the first time set forth in rhythmic sentences according to the original intention of the author, with a preface by the translator and an introductory note by Canon Liddon, of St. Paul's.

"Germany's Debt to Ireland" is the title of a new pamphlet written by Rev. Dr. Stang and published by Messrs. Fr. Pustet & Co., of New York. It demonstrates in an interesting way how Germany is indebted to Ireland for their faith. The author quotes the saying of the Abbot of St. Gall 1,000 years ago: "How can we ever forget the Isle of Erin, from whence the Sun of Christ's radiance of so glorious a light has risen for us." Dr. Stang's pamphlet is a valuable contribution to ecclesiastical history, and can be read with profit by both Germans and Irish.

A circular has just been received by us stating that a prize of \$500 is offered for the best essay on the title of the miracles of our Lord to credence. One of the conditions is that it answers the arguments against the miracles presented in the book *Edmore's Elements*. An essay of \$1,000 is offered for the best essay on Prayer. One of the conditions is that the latter essay prove that supplication is not merely a vehicle for aspiration; that objective as well as subjective benefits are realized from prayer. The circular is signed by F. S. Abik as secretary of the Committee of Award, 131 Tremont St., Boston.

Messrs. Benziger Bros. of New York, are publishing an excellent edition, portrait of the late Laperle of Molokai. The photograph, of which this is a faithful copy, was sent by Father Damien himself to one of his friends, and bears his autograph signature. This picture is offered to the public in the belief that it will be prized as a memento of the martyr priest not only by Catholics, but by the persons who, irrespective of creed or race, admire devotion and suffering humanity. The proceeds from the sale of the photograph will be given to aid the Leprosy Mission, over which for sixteen years Father Damien was a ministering angel.

Donahoe's Monthly Magazine, for July, among its table of contents, has the following articles: Gen. Boulanger, his policy and his aims; Educational Grievances of Catholics; History of the Church of Our Lady of Perpetual Help, in which is detailed the miraculous cure of Miss Grace Hanley; A Sketch of a Country Priest's Life; The First Catholic Bishop of Philadelphia; The Irish in South America; Irish Ballads; Washington's medal for driving Gen. Howe from Boston on the 17th of March, 1776; A full history of the late Father Damien, the martyr-leper; The Revue of the Catholic University; The Election of Dr. Cronin; The Scotch-Irish (?) Congress, etc., etc. Besides a great variety of other interesting matter. Two dollars a year; one dollar for six months. Address Donahoe's Magazine, Boston, Mass.

The first number (for June) of the *Sacred Heart Library* is just out. It is designed to supplement the American Messenger of the Sacred Heart (Philadelphia, Pa.) with standard exposition of devotional theology which can hardly find place in a general magazine. The present number forms a thick 12mo volume of 200 pages, handsomely bound in paper (the series is issued quarterly as a periodical, \$1.00 a year). It comprises the first part (complete in itself) of Father Ramiere's classical treatise—"The Apotheosis of Prayer." A glance at the table of contents shows that we have here a clear exposition of a main part of religion, namely, the relations of the soul of man with God through grace and prayer, and of the real union of all Christians with Christ their Head in one Body, by the Communion of Saints. Such chapters as "Grace," "the life of the soul," "The promises of Jesus," "The power of association in the supernatural order," "Holy Communion," a means of renewing the life of Jesus Christ in us, and of uniting our prayers more closely with His own—show it a wonderful eloquence as well as the thoroughness of this work. The former English edition has long been out of print, being a rare and costly treasury of many respects. The present is a new translation, with much new matter added in the way of analysis to help the mind in following the thought, and with notes from the later writings of the venerated author, as well as recent applications of his words. It is especially adapted to the wants of those who need to know their religion, in order to instruct others.

PROVIDENCE, R.I., June 20.—The fifth amendment to the constitution of Rhode Island, the prohibitory amendment, was today repealed by a vote of 5,468, more than three-fifths of the total vote. The total vote in the amendment was 10,936. The total vote in the amendment was 10,936.

## CORPUS CHRISTI.

The Feast Celebrated by a Solemn Procession Through the Principal Streets.

One of the most solemn and imposing sights that could be witnessed was the grand procession on Sunday last in this city on the occasion of the celebration of the feast of Corpus Christi, the most magnificent festival of the Catholic Church. The ceremony was attended with all the pomp and pageantry that is customary on such occasions and the number of persons who participated in the procession was larger than on any other occasion of the kind. From early morning the streets were filled with people hurrying to take their places in the procession or to secure good positions from which to view the solemn pageant. Notre Dame Church, from whence the societies started was profusely decorated with flags and banners. Within the sacred edifice solemn high mass was celebrated at 9 o'clock by the Rev. Mr. Tremont, after which His Grace Archbishop Fabre in full pontificals approached the altar steps to receive the sacred host. The processions had by this time taken their places, the parades following each other in this order: Parish of St. Louis, Notre Dame du Bon Conseil, St. Jean Baptiste, Sacre Coeur, St. Bridget, St. Joseph, St. Anne, St. Jacques, Notre Dame, St. Patrick.

The procession was preceded by a platoon of police, and the order of the bodies was as follows:

School of the Congregation de Notre Dame; Orphelin de St. Joseph; Congregation of Mary Immaculate; Congregation of Notre Dame de la Victoire; Congregation of the Holy Name of Mary; Ladies of St. Anne de Bonne Morte; Ladies of the Holy Family; Ladies of daily devotion; The Grey Nuns and School of Notre Dame; The Christian Brothers and their school; Ligue du Sacre Coeur; Temperance societies; Dry goods clerks; The Normal school; College of St. Mary; College of Montreal; Congregation of men of Notre Dame; Choir of Notre Dame; The clergy in full vestments; The canopy; The trustees; The Bar.

The procession went long St. James to Victoria Square, up Radebonne street to Lagache street to St. Patrick's church, where a repository for the blessed sacrament, and there the Host was deposited. The procession returned by Alexander, Dorchester, Bleury, St. Catherine and St. Urban streets to the church. So enormous was the number of participants, all this route had been traversed, and the leading part had returned to Notre Dame church before the rear portion had fallen into line. Over all, there was an air of the utmost religiousness. Here and there little bands recited the rosary, then again others chanted in loud clear tones the Ave Maria Stella, the Magnificat and Tantum Ergo. The procession marched smoothly and quietly; there was neither crowding nor struggling. The whole spectacle was beautiful as well as impressive, and not a thing occurred to mar the harmony of the event. Music was furnished by various bands, solemn and slow. The line of march was rich with decorations, and at points on St. Urban street, massive flowers were erected and young trees placed in rows between which the worshippers passed. After returning to the church the Te Deum was chanted and solemn benediction of the Blessed Sacrament given by Archbishop Fabre. No finer weather than that which prevailed could be desired.

## TOPICS OF THE DAY

As Discussed by our Contemporaries.

## A GOOD IDEA.

It seems to us there should be a big convention called together to try to induce every one to mind their own business.—*Paris Star-Transcript*.

## THE LEADING BIGOT.

Maybe it does not prove anything, but it is worth thinking about, that Leo H. Davidson, the most active anti-Jesuit agitator in Montreal, was a year ago doing his little best to prevent the election of a Protestant candidate of the Quebec Legislature. It is generally safe to inquire into the motives of such men.—*London Advertiser*.

## FLEEING THE MILLIONS.

The stories of the enormous gains of the trust, extravagant as they seem, are probably not much exaggerated, although some accounts put them as high as from \$30,000,000 to \$40,000,000 a year on a capital of \$50,000,000. And these unreasonable and unjust profits are made out of the necessities of the people. The millions to whom an advance of 2 or 3 cents a pound on sugar means serious inconvenience, if not actual deprivation and suffering, are the victims from whom the gains of the millionaire monopolists are extorted.—*New York World*.

## WHY NOT?

We have no hesitation in saying that the laborer has just as much claim to have his labor protected as the manufacturer has to have the products of his industry protected. Here are two men, standing side by side, each having equal rights with the other. One of them, a manufacturer and vendor of cotton cloth; the other, a vendor of labor. What right has the manufacturer of cotton cloth to demand that he may have protection on the cloth that he has made, while the laborer is denied protection on the labor he has to sell? If foreign cotton is taxed 30 per cent to protect the home manufacturer, why should not foreign labor be taxed 30 per cent, also? Can our contemporary tell us why the one should not be protected as well as the other? They both have equal rights in other respects as citizens, why should they not have equal rights under the tariff laws?—*New Glasgow Eastern Chronicle*.

## THE QUESTION SETTLED.

The statement made yesterday by the Montreal Gazette, to the effect that the Dominion government had "determined to leave the Jesuit bill to the courts," was misleading. The government have not decided to refer the act to the Supreme court, and as they control the only channel through which the question as to the constitutionality of the act can be referred to the courts, there is little reason to believe that a judicial opinion upon that question will ever be obtained. The difficulty the ministers foresee is that even if the act should be pronounced ultra vires by the court that would not nullify it; because an opinion expressed by a court or a judge on a referred question has not the force or effect of a formal judgment, and the responsibility of disallowing the act or allowing it to go into operation would still rest with the Dominion executive. And probably the minister of justice does not like to run the risk of having his reputation as a great constitutional lawyer shattered by a judicial opinion declaring the Jesuit bill ultra vires. Instead of allowing the act to go into effect by lapse of time, the government have decided to refer the question to the Supreme court. The total vote in the amendment was 10,936.