

MS. and all other communications intended for publication or notice, should be addressed to the Editor, and all business and other communications to the Managing Director, True Witness P. & P. Co., Ltd., P. O. Box 1138.

EPISCOPAL APPROBATION.
If the English speaking Catholics of Montreal and of this Province consulted their best interests, they would soon make of the "True Witness" one of the most prosperous and powerful Catholic papers in this country. I heartily bless those who encourage this excellent work.
† PAUL, Archbishop of Montreal.

LENTEN REGULATIONS.
For the Archdiocese of Montreal.

The following pastoral letter from His Grace Archbishop Bruchesi to his clergy was read in all the churches of the archdiocese last Sunday:—
By virtue of the powers conferred upon the Archbishop of Montreal, by an indult, dated 1892, I permit the faithful to follow, for the holy season of Lent, this year, the discipline which was authorized last year by ecclesiastical authority, as follows:—
Meat may be eaten on all Sundays.
Every Monday, Tuesday, Thursday and Saturday, except the Saturday of Quarter Tense and Holy Saturday, everyone may eat meat at the principal meal. And on these days persons lawfully prevented or dispensed from fasting may eat meat at the three meals.
The other days—that is to say, Wednesdays, Fridays, and the two Saturdays mentioned above, are fast days. The obligation of fasting must be observed as usual. But you will take care to enjoin the faithful to compensate by their prayers, their alms, their voluntary mortifications, and their good example, for the penance from which they have been dispensed. Exhort them to abstain from dangerous amusements, fashionable gatherings, theatres, and from everything that may be an occasion of danger to their virtue.
Recommend parents to exercise greater watchfulness over their children, remembering the account which they will have to render Almighty God. Repeat the instructions you have already given on attendance at Mass on Sundays and on the faithful observance of the day that God has made His day; on the evil of intemperance, which, alas! causes such ravages amongst our people; on reading bad books and newspapers, in which so many indulge with so little scruple; on clubs, which are a source of so much sin and so much domestic trouble.
Invite your parishioners to attend faithfully the sermons and other pious exercises of the holy season of Lent, and to make their Easter duty as early as possible.

You all, my dear co-laborers, know well the needs of the flocks committed to your keeping. Instruct them, enlighten them, direct them, with zeal, prudence, and fraternal charity.

DEAN CARMICHAEL'S PECULIAR SERMON.

It was with some surprise that we read the portion of his sermon on the recent Papal Encyclical which Dean Carmichael, of the Anglican Church of St. George, this city, delivered on Sunday last, and a report of which appeared in the Gazette, for the Dean is usually broad-minded and well informed in his pulpit utterances.
He complains that "Papal Bulls and Encyclicals are again becoming the fashion," and proceeds, as he says, "to examine their worth from a British standpoint." Now, Papal Bulls and Encyclicals have always been the fashion since Christ founded His Church. It has been the fashion to criticize them, and endeavor to minimize their importance, only since the heretical church of which Dean Carmichael is a member was established by Luther and Henry VIII. Up till the foundation of that church, the "British standpoint" in regard to documents issued by the Vicar of Christ was the Catholic standpoint; and the thousands and tens of thousands of conversions which are going on in England every season show that through the mercy of God, that country is returning to the household of the Faith and that the day is fast coming when "the British standpoint" will be the Catholic standpoint again.
The Dean then says that "we live under the British flag in a country

ruled by a Government which is open to criticism from the lowest Canadian, has a right to criticize, to agitate against its policy; and a wise Government would always weigh well the moral and political force of such Canadian agitation, but no Government worthy of the name of Canada could think for one moment of submitting to the interference of a foreign power, with regard either to the initiation, or the reconsideration of the annulling of laws connected with the social arrangements of the Dominion, above all when such interference might be connected with national privileges, in order to benefit itself."
In this passage there are two falsehoods and one ridiculous blunder. All creeds that are not opposed to law are not equal in every part of Canada. In Manitoba the Catholics have not equal educational rights with the majority of the Protestants there; and the church of which Dean Carmichael is a distinguished member has itself explained that it was not accorded equal educational rights in the same province. The worthy dean's view of equal rights is about the same as that of those who started the now defunct "Equal Rights" movement—that is, that all the rights should be given to the Protestants, and none to the Catholics. The second inaccuracy in the extract is the statement that the Catholic Church "has ever interfered with the national privileges, in order to benefit itself." If the Church has ever interfered with "national privileges" it has not been to benefit itself, but to benefit the souls of the people whose "national privileges" were inimical to the laws of God. To treat the Church as a "foreign power" is exceedingly ridiculous, and savors of the A.P.A. Why, you might as well, with as much reason, treat the Gospel as a foreign power, because Our Saviour was a foreigner! If Christ is to be regarded by Canadian and American bigots as a foreigner, and a Jewish foreigner at that, we cannot quarrel with them for regarding His accredited representative as a foreigner too. To be logical, they must treat both as foreigners; and reject the Gospel as interference from a foreign power. They have not yet gone so far as that; but that will be the legitimate outcome of their bigotry, if they keep on in their present path.

The love of learning has always been conspicuous among the virtues of Irishmen, as the chequered history of their country proves beyond the shadow of a doubt. It is unnecessary to recall the years—the early centuries of the Christian era—when Ireland was not only the famed university of Europe, but was also, in the words of that sweet singer, Denis Florence McCarthy, "Faith's foremost pharos to the benighted West." It is a matter of history. Nor is it needful to dwell upon the great, the marvellous progress made during the last half century by the masses of the Irish people—the vast majority of them Catholic and poor—in primary and intermediate education. Everybody who reads the newspapers is aware of this gratifying fact. It has been the result of the provision of facilities for quenching the thirst for learning which is characteristic of the race—a thirst which the cruel penal laws, which forbade under pain of a terrible death the education of Irish Catholics, lasting as they did for nearly two centuries, could not destroy.

CATHOLICS AND CHARITABLE BEQUESTS.

An official statement has been published showing the amount of money left for charitable or benevolent purposes by testators throughout the United States during the past three years. The figures, which are instructive, prove these bequests for the year 1897 were \$1,000,000 in excess of those for 1896. In 1895 the bequests amounted to \$9,401,500, in 1896 to \$13,122,800 and in 1897 to \$14,374,800. Of the more than \$14,000,000 bequeathed last year \$9,204,600 was designated for charitable purposes, \$2,678,000 for missionary purposes and \$5,292,200 for educational purposes. The principal testators in 1897 were William Lampton, Le Roy, N. Y., \$500,000; Lewis Crozer, Chester, Pa., \$750,000; George M. Pullman, Chicago, Ill., \$1,380,000, and Charles H. Conant, New York city, \$600,000. The figures are:

	1895.	1896.	1897.
Episcopal	\$736,099	\$737,200	\$1,236,000
Congregational	247,000	254,500	431,000
Baptist	101,500	210,800	312,200
Presbyterian	83,700	158,400	256,100
Roman Catholic	59,900	208,600	215,300
Methodist	17,900	122,200	87,100
Lutheran	30,000	67,500	77,000
R. Formed	18,700	17,200	73,500
Unitarian	59,800	61,500	17,200
New Jerusalem	14,000	20,000	13,500
Universalist	47,000	6,000	11,000
Christian	3,000	6,900	2,900
Friends	5,500	6,000	7,000
Hebrew	2,500	4,000	5,000

THE "DAILY WITNESS" JUBILEE.

The Star has evidently relaxed its rule regarding the mention of contemporaries, and has congratulated the Daily Witness upon its jubilee. If we thought that the Daily Witness would make its jubilee the occasion of turning over a new leaf in its treatment of Catholic matters we would felicitate it too. Its narrow, bitter, intolerant and bigoted comments on the Catholic Church has been so conspicuous in the past as to merit for it, on one occasion, Episcopal condemnation. Recently it has given evidence of a change of heart; although occasionally the old hateful spirit manifests itself, showing that the civilizing and harmonizing influences of this latter end of the nineteenth century have not yet completed their work upon its editor. Let us hope that it may yet join the forces which make for peace and good will.
We are now in the midst of what the old resident delights in calling "an old-fashioned winter."

The great Catholic meeting which was recently held in the Mansion House, Dublin—the official residence of the Lord Mayor of the city—to demand equal rights in regard to higher education with Protestants, was a unique event in the way of public demonstrations, even in the Irish capital. As the lengthy report which we published of the proceedings in our previous issue showed, it was a meeting of laymen, although Archbishop Walsh was present; and it was also an essentially Catholic meeting, although Lord Powercourt, a Protestant peer, attended it and made a manly speech in favor of justice to Catholics in the matter of university education.
The love of learning has always been conspicuous among the virtues of Irishmen, as the chequered history of their country proves beyond the shadow of a doubt. It is unnecessary to recall the years—the early centuries of the Christian era—when Ireland was not only the famed university of Europe, but was also, in the words of that sweet singer, Denis Florence McCarthy, "Faith's foremost pharos to the benighted West." It is a matter of history. Nor is it needful to dwell upon the great, the marvellous progress made during the last half century by the masses of the Irish people—the vast majority of them Catholic and poor—in primary and intermediate education. Everybody who reads the newspapers is aware of this gratifying fact. It has been the result of the provision of facilities for quenching the thirst for learning which is characteristic of the race—a thirst which the cruel penal laws, which forbade under pain of a terrible death the education of Irish Catholics, lasting as they did for nearly two centuries, could not destroy.

It is with respect to university education that the Irish Catholics suffer a grievous injustice today. They have borne this injustice, indeed, for many centuries. The Irish hierarchy have on several occasions denounced this injustice, and demanded its removal. When that illustrious statesman, Mr. Gladstone, made an honest endeavor, many years ago, to remove it partially—so far as he dared, considering the bigotry that existed amongst his followers and the Tory opposition, his measure was declared by the hierarchy to be altogether inadequate; and the consequence was that the Irish Catholic members of parliament, ever obedient to the behests of their spiritual leaders, voted against it, and put the Gladstone party out of office by their votes. Recently the Salisbury Government has declared its willingness to take up the question again; and Mr. A. J. Balfour has acknowledged that Irish Catholics have a grievance in this connection. But there is no sign of any practical step being taken to accede to the just demand of the Irish Catholics for a state-aided University; for a university supported out of their own taxes. The Protestant minority have for centuries had their own university, that of Trinity College, founded by Queen Elizabeth, and endowed with the confiscated property of Irish Catholics, and founded for the express purpose of destroying the Catholic faith in Ireland. They have also their Protestant Queen's Colleges, maintained by the taxes of Catholics as well as Protestants. But the Catholic majority have been treated all along as if English law still recognized the odious principle of Protestant ascendancy in Ireland, and as if Mr. Gladstone had not abolished that infamous known as the Protestant Church Establishment in that country; and it would seem that, notwithstanding the professions of the Salisbury Government, the granting of justice to the Irish Catholic majority is as far off as ever. It was this consideration which led to the organization of the great demonstration at the Mansion House, Dublin, and to the adoption by the meeting of the following resolutions:—
"That it is the constitutional right of all British subjects to adopt whatever system of collegiate or university education they prefer.
"That perfect religious equality involves equality in all educational advantages afforded by the State.
"That a large number of Irishmen are at present precluded from the enjoyment of university education, honors and emoluments, on account of conscientious religious opinions regarding the existing system of education.
"That we therefore demand such a change in the system of collegiate and university education as will place those who entertain these conscientious objections on a footing of equality with the rest of their fellow countrymen as regards colleges, university honors and emoluments, university examination, government and representation."
These resolutions were adopted unanimously by perhaps the most representative gathering ever held in Dublin before, comprising Catholics in every walk of life and of every shade of politics. Catholic Ireland is united, thoroughly and determinedly united, on the subject, and this being so, we may all say, in the eloquent words of Lord Emly, a Tory Catholic, at the meeting:

"From the mountains and dells of Kerry; from the surf-beaten shores of Clare; and on and on to distant Donegal; let one mighty voice arise, swell, echo and re-echo, with plaintive melody

the loudness for sensational headlines, even with newspapers that are not of the "yellow" type, is increasing. A few days ago the New York Sun had an article, the heading of which includes these lines: "Fled from a Convent," "Pupil of St. Ursula takes Refuge with Her Mother," "She is a Protestant and Didn't Like the Catholic School's Discipline." Yet the article closes with this statement from the girl's mother: "My daughter simply left the school, because she thought I was ill. I have always visited her on Sundays, but last Sunday I did not because I had wrenched my knee. I sent my maid instead. Mabel concluded that if I was too ill to come to her I must be pretty sick, and she worried so that on Tuesday she just decided to come to me. She walked out of the convent and went to my old address on Fifth Avenue, not knowing that I had moved. When she found I wasn't there she went to a friend's house and they hunted me. That's all there is to it. The girl merely disobeyed the rule of the school about not leaving without permission, and this because she was anxious about me. Owing to the notoriety which has been caused us, I shall take the girl South for a little trip, and then I shall send her back to the school."
In view of this explanatory statement it will be seen that the caption of the article was altogether unjustified.

The "Church House" in London sanctioned the performance of an Ecclesiastical play entitled the "Conversion of England," which was to take place last Saturday, and the fact has drawn forth a most indignant protest from the Secretary of the "National Protestant Church Union," firstly, because plays in any form are highly objectionable to so many of their members, and secondly, because such a large body of churchmen repudiate the idea that the "Conversion of England" was the work of St. Augustine, or, as he says, "Augustine." He says he is constrained to ask, especially in view of Cardinal Vaughan's published utterances, whether churchmen are wise in going out of their way to forge arguments for the furtherance of Papal claims and pretensions.
FREEDOM of speech is not enjoyed in the great city of London to the extent that one would expect in the land of the free Briton, judging, at least, from a recent occurrence. About a fortnight ago a meeting was convened at the Tavoli, Vauxhall, "to protest against the manoeuvres of the Dreyfus syndicate." From the first there were signs of disturbance among the five thousand people who had assembled. A band of Anarchists, gathered in front of the platform, refused to allow any speeches, and until the chairman succeeded in retiring, one continuous noisy disturbance was kept up. The speakers had to reach the platform by a ladder, and the removal of this ladder kept them unwilling prisoners for a couple of hours. Meanwhile in the streets a crowd of students, reinforced by the unruly elements of the population, made riotous demonstrations, which were at last ended by the action of the police, who made several arrests. During these disturbances the enterprising gentlemen who were high and dry on the platform, without any means of getting down, were treated as targets for eggs; that had seen better days, vegetables in

London is to be treated to an auction sale of a wonderful collection of corpses which was advertised to take place on Monday, the 31st of January. A despatch says:—
A wonderful collection of corpses will be sold at auction in London on Monday. The authentic remains of Ptolemy II. Philadelphus, King of Egypt; Antiochus Soter, King of Syria, and Alpina, wife of Seleucus, Queen of Babylon, will come under the hammer. These distinguished remains were imported from Egypt thirty-five years ago.
Whether any of our big-hearted millionaires will have thought of our Laval, our McGill, or any of the Museums of the Dominion, and give their countrymen an opportunity of contemplating the bones of an Egyptian King or a Babylonian Queen, is yet to be seen.
REV. JAMES L. SMITH sent the Providence Visitor \$100 to mail copies of the paper for a year to fifty persons in his parish, each of whom, after reading it, was to send it to his neighbor and to become a subscriber at the close of the year. Father Cronin of the Buffalo Catholic Union and Times, commenting on this, says:—
"Instead of encouraging their people to take a Catholic paper, which defends the Church from manifold attacks, we have heard of instances which show not only cold pastoral indifference in this respect, but an actual hostility. As if a vigorous Catholic paper circulated in the parish was not among the most desirable aids a pastor could have."
MARCH appears to be again in favor with those who direct the political elections of Ontario, as, according to recent accounts, those for the Local or Provincial House are to take place on the first of that month. The Liberals are organizing for the campaign and arrange meetings for meetings to be addressed by Mr. Hardy and his colleagues are being already made. The Liberals of Kingston have again nominated Hon. Mr. Hardy as their candidate.
We extend a cordial welcome to the Monitor, which is published in Ottawa, and which is devoted to the "interests and work of the Separate School Teachers" of Ontario. There is plenty of room for our newly established contemporary; and we wish it success in its important mission, for fulfilling which it seems to be admirably equipped.
THE Ave Maria states that there are in the States 1000 lay Catholics for every Priest, while there are hardly 300 Protestants for every Parson. The Baptists claim that they have 6,000 pastors without churches. These facts do not seem to argue that the Catholics of America are a "Priest-ridden" people.
"It's an ill wind that blows nobody good" was never more thoroughly illustrated than during the big snowstorm, when several hundred men found employment as snow shovelers.
Strange, what decided disinclination for our company some people show after they have borrowed money.
A curious case lately came before the court at Lille, in France. A very fat man, weighing 24 stone, rode in a first-class car with a third-class ticket and was brought before the court to answer to the charge. His defence was that he could not get into either a third or second class carriage, and no other resort, unless he went in a cattle car or a baggage van, to which he objected. The court did not uphold the defendant's view of the case and he was fined. It seems hard, but it is one of the penalties of being burdened with too much adipose tissue.
The reply of the English Catholic Bishops to the letter of the two Anglican Bishops on the question of the Bull "Apostolicum Curie," has elicited the fact that two months ago the Pope sent a reply to the Archbishop of Canterbury and York, in which he dealt with their argument. This reply has never been publicly alluded to, and seems to have been carefully kept out of sight. Silence is the truer policy, in presence of unanswerable logic, such as Leo XIII. knows how, when and to whom to dispense

CATHOLIC AUTHORS' GUILD.
An organization called the Catholic Authors' Guild has been formed in New York for the purpose of bringing together "Catholic authors of New York and vicinity, and to establish better acquaintance and more intimate relations with Catholic authors throughout the country." This is a laudable project, which will, we hope, meet with the success which it deserves. The example will doubtless be followed in other large cities, and finally there will be a sort of national, or even international, union of Catholic Authors' Guilds, which will hold annual conventions and become a great power for good.
We notice with surprise that one or two Catholic newspapers are opposing the project.

SENSATIONAL HEADLINES.

The fondness for sensational headlines, even with newspapers that are not of the "yellow" type, is increasing. A few days ago the New York Sun had an article, the heading of which includes these lines: "Fled from a Convent," "Pupil of St. Ursula takes Refuge with Her Mother," "She is a Protestant and Didn't Like the Catholic School's Discipline." Yet the article closes with this statement from the girl's mother: "My daughter simply left the school, because she thought I was ill. I have always visited her on Sundays, but last Sunday I did not because I had wrenched my knee. I sent my maid instead. Mabel concluded that if I was too ill to come to her I must be pretty sick, and she worried so that on Tuesday she just decided to come to me. She walked out of the convent and went to my old address on Fifth Avenue, not knowing that I had moved. When she found I wasn't there she went to a friend's house and they hunted me. That's all there is to it. The girl merely disobeyed the rule of the school about not leaving without permission, and this because she was anxious about me. Owing to the notoriety which has been caused us, I shall take the girl South for a little trip, and then I shall send her back to the school."
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Archbishop Bruchesi's sympathy with the Cure and Parliamentarians—Nette Dame Hospital saved by the Prompt Action of the Nuns—The Firemen Work Manfully in the Bitter Cold Weather.
Widespread sympathy is felt for the Rev. Curé Magloire Auclair in the sudden and severe loss he and his faithful flock have sustained in the burning of his church, chapel and presbytery on the bitter morning of Saturday, 29th ultimo. These several buildings were situated in the large lot bounded by Drolet, Rachel and Sanguinet streets, in the northern portion of the city, and their destruction will involve a loss of from \$150,000 to \$200,000, and Father Auclair would not have parted with them for twice that amount. The chapel on Sanguinet street was the private property of good Father Auclair himself, and he valued it at \$40,000 or thereabouts. Mr. Walter Kavanagh, the well known manager of several insurance companies, has kindly given us the particulars of the insurance on St. Jean Baptiste Church, which are as follows:—National, of Ireland, \$51,000; Queen, \$30,000; Phoenix, \$15,000; Alliance, \$1,000; total, \$97,000.
THE FIRE BROKE OUT AT A VERY EARLY HOUR
In the morning and the immense quantity of snow the engines had to go through on their way to the scene combined with the terribly bitter cold made it a singularly hard fight for the brave firemen, who nevertheless behaved heroically, aided and encouraged by the willing hands of the six good curates who lived in the presbytery with Father Auclair. Great anxiety was felt for a time at the absence of Father Auclair, who, it was known, had gone into the presbytery to save some papers and property he specially valued, and it was not until one of the priests and several firemen rushed in and dragged him out by force that he was brought from the building, though much overcome and well-nigh suffocated. The good Father was taken to the Hospice Auclair, where he remained quietly all day, sending comforting assurances to the numbers who called that the work of

RE-BUILDING WOULD GO FORWARD AT ONCE
Notwithstanding the exceptional difficulties to be contended with, within a quarter of an hour twenty-one streams were playing on the fire. A high wind was blowing and sparks and large embers were showered in every direction, but they fell upon snow-covered roofs and did no damage. Tons of freezing water that turned to solid ice were thrown upon the buildings, and the brave men, who looked like living icicles, had the sympathy and undoubtedly the heartfelt admiration of the thousands of interested citizens who were looking on. The fire was discovered about one o'clock a.m. At four o'clock the towers of the church fell in, and the work of destruction, so far as these buildings were concerned, was complete. A picture of sad havoc was presented, and thousands left it with sorrowful hearts and minds, which could hardly take in the fact that such a complete transformation scene had taken place between the singing of the Vesper Angelus on Friday and the matin bells of Saturday.

Mgr. Bruchesi was present at Mass, which was celebrated at the Hospice Auclair Sunday morning, and during the course of the service His Grace made a few remarks encouraging the citizens of St. Jean Baptiste not to despair in the great affliction which had fallen upon them in the destruction of their parish church. To start the fund for the reconstruction of the church His Grace subscribed \$200 out of his private purse.
FIRE AT NOTRE DAME HOSPITAL.
After the cruel night the firemen had gone through in their battle with the burning church, chapel and presbytery of St. Jean Baptiste, it was hard that they should be again called out before they had time to recover from the severity of the trial; but they answered promptly to the alarm from private box No. 24, for it called out the entire eastern and central sections of the brigade, being from a hospital, and that the well-known institution of Notre Dame. They responded quickly but not a whit too soon, for, when they came upon the scene, dense volumes of smoke were pouring from the windows, and appearances all favored a serious fire, but the water pressure was good and did effective work. To the presence of mind of the doctors, nurses, and general attendants, is due the fact that

A PANIC WAS AVERTED.
and, with the exception of ten or twelve patients in a ward adjoining the operating room, in which the fire broke out, and whom it was thought advisable to move to another ward, no disturbance of the patients was made necessary. This fact is the ore to the credit of the management when it is stated that the extension ladders were raised to the windows, numerous streams were playing upon the building, and all the appliances and guards for a serious fire were in full operation. The fire, however, was soon brought under control, and the main building not seriously affected. Five thousand dollars will probably make good the damage. Building and contents are fully insured.
The well known firm of John Gordon & Sons, 17 and 19 de Breseilles street, are sole agents for the sale of Finlayson's celebrated linen thread. The threads of this Scotch home grown, well known and too largely inferior with the trade in Canada need any extended notice.

The St. Jean Baptiste Church, Chapel and Presbytery a Total Loss.
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Notwithstanding the exceptional difficulties to be contended with, within a quarter of an hour twenty-one streams were playing on the fire. A high wind was blowing and sparks and large embers were showered in every direction, but they fell upon snow-covered roofs and did no damage. Tons of freezing water that turned to solid ice were thrown upon the buildings, and the brave men, who looked like living icicles, had the sympathy and undoubtedly the heartfelt admiration of the thousands of interested citizens who were looking on. The fire was discovered about one o'clock a.m. At four o'clock the towers of the church fell in, and the work of destruction, so far as these buildings were concerned, was complete. A picture of sad havoc was presented, and thousands left it with sorrowful hearts and minds, which could hardly take in the fact that such a complete transformation scene had taken place between the singing of the Vesper Angelus on Friday and the matin bells of Saturday.
Mgr. Bruchesi was present at Mass, which was celebrated at the Hospice Auclair Sunday morning, and during the course of the service His Grace made a few remarks encouraging the citizens of St. Jean Baptiste not to despair in the great affliction which had fallen upon them in the destruction of their parish church. To start the fund for the reconstruction of the church His Grace subscribed \$200 out of his private purse.
FIRE AT NOTRE DAME HOSPITAL.
After the cruel night the firemen had gone through in their battle with the burning church, chapel and presbytery of St. Jean Baptiste, it was hard that they should be again called out before they had time to recover from the severity of the trial; but they answered promptly to the alarm from private box No. 24, for it called out the entire eastern and central sections of the brigade, being from a hospital, and that the well-known institution of Notre Dame. They responded quickly but not a whit too soon, for, when they came upon the scene, dense volumes of smoke were pouring from the windows, and appearances all favored a serious fire, but the water pressure was good and did effective work. To the presence of mind of the doctors, nurses, and general attendants, is due the fact that