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MONTREAL, WEDNESDAY, OCTOBER 2, 18 PRICE FIVE CENTS.

THE ARCHBISHOP AND BISHOPS OF MONTREAL IN CON-FERENCE.

THE RECEPTION ON FRIDAY—IMPOSING CERE-MONIES AT THE CATHEDRAL ON SUNDAY -THE VAST EDIFICE THRONGED.

As announced in last week's issue, the first Provincial Council of Bishops for the Archdiocese of Montreal commenced on Friday last.

Shortly before four o'clock on Friday afternoon the Fathers of the First Council of the Ecclesiastical Province of Montreal arrived at St. James' Cathedral in carriages, having been escorted from St. Henri by Rev. Canon Martin and Rev. Abbe Bourgeault, vicar-general, who had been sent as delegates by the Archbishop. The visiting bishops were: Mgr. Moreau and Mgr. Decelles, of St. Hyacinthe; Mgr. Emard, of Valleyfield; Mgr. Larocque, of Sherbrooke, and the mitred abbot of Oka. As the bishops reached the cathedral they were received at the main entrance, and escorted to the main altar. There they knelt in prayer, and then were escorted to the parlor of the palace, where they paid their respects to the Archbishop, after which the visitors retired to their respective rooms. In the afternoon the council met, when the theologians were appointed. The next morning the Fathers of the Council, robed in their pontificals, will make their solemn entry into the cathedral, going from the palace along the west side of the cathedral. Pontifical High Mass was chanted at nine o'clock, and Pontifical Vespers at 3.15 in the afternoon.

The other meetings of the Council will be held with closed doors. Every morning there will be Low Mass for the bishops at eight o'clock. On Wednesday morning a requiem service for the deceased bishops will be chanted.

Though the ecclesiastical province of Montreal has been in existence since 1886 this is the first time that a council has been held. The object of holding this council is to decide upon uniform questions of discipline and to promote the general interests of religion. These Councils are generally held every five years. The archdiocese of Quebec has had seven in the last fifty years. It is Father to receive his approbation before binding on the faithful until approved

It is expected that the work of the Council will have an important bearing upon the religious progress and stability in the new province of Montreal.

The Opening Ceremonles on Sunday. The first public office of the Council consisted of a Pontifical High Mass, at the cathedral, on Sunday last.

Shortly after nine o'clock a long procession was formed at the Archbishop's palace and wended its way to the main entrance of the cathedral on Dorchester street. First came about fifty altar boys, followed by several hundred priests in cassock and surplice, chanting the Litany of the Saints. After these came, in full vestments and mitres. His Grace's four suffragan bishops, Mgr. Emard, of Valleyfield; Mgr. Larocque, of Sher-brooke; Mgr. Moreau and Mgr. Decelles, of St. Hyacinthe, and the Mitered Abbot of the Trappist Monastery at Oka, Archbishop Fabre bringing up the rear. The prelates were preceded by an acolyte, thurifer and cross bearer, the canons of the chathedral and the following theorem. logians: Rev. P. C. Lussier, of Beau-harnois; Rev. M. Mainville, of St. Regis; Grand Vicar Chalifoux, Canons O'Donnell, Duhamel, and Ouellette, Rev. P. J. A. Lefebvre, Rev. P. Duchaussois and Rev. J. A. Lemieux.

As soon as the archbishop ascended the steps of the high altar the clergy sang the "Agnus Dei." His Grace wore the pallium, the symbol of the archi-ep scopal office, which is worn only on very solemn occasions. It is worn round the neck, hanging down several inches over the breast. It is made from white lamb's wool blessed by the Pope on St. Agnes' Day, and is dotted over with black crosses. The white wool is emblematical of the purity and holiness of soul which should distinguish the prelate who wears it, and the black crosses sig-nify the cares and anxieties which attach to him who bears the burden of the government of the archdiocese.

High Mass was then sung, Archbishop

Fabre pontificating.
Bishop Emard, of Valleyfield, at the conclusion of the Mass, preached a short sermon, taking for his text Acts of the Apostles chapter 15 weres 6. In fulfil-Apostles, chapter 15, verse 6. In fulfilment of the promise of Christ, he said, the Holy spirit descended upon the apostles, who were gathered together in Jerusalem, and their hearts and souls, intellects and wills, were miraculously changed, and they went forth immediately and undertook the conquest of souls for God, preaching the Gospel, floating the standard of the Christian, and appointing pastors to every new flock. The descent upon them of the Holy Ghost was the establishment of the Catholic Church. To the newly con-

had taken place at Jerusalem, the cradle of the Church, had been repeated many times since in different parts of the globe; and these deliberations of the bishops were ever inspired by the same Holy Spirit, since Christ had solemnly promised the Church that He would always be with it: "Going forth, therefore teach all nations, and, behold, I am with you all days, even unto the consum-mation of the world." The decrees of all these councils, whether plenary or provincial, began with the same words: "It hath appeared good to the Holy Spirit and to us." The holding of these councils was rendered necessary from various causes—sudden and unforeseen attacks upon the Church, the jeopardizing of its interests, new needs that made themselves felt, etc. The council which was about to be opened in that cathedral would be held under the influence of the Holy Spirit, and under the authority of the supreme and visible head of the Church on earth, the successor of the prince of the apostles, St. Peter—Leo XIII. The holding of these councils was part of the Divine mission entrusted to His Church by Christ, who suffered and died through His love for all mankind, of all generations. With that Church He was always, as He had solemnly de-clared that He would be, and consequently it possessed all truth, and its faith was one and unchangeable, and its teachings were infallible, since they were the teachings of Christ Himself; and it was one, and holy, and catholic, and apostolic Having been established by Christ, the church was a perfect society, and was proof against the attacks of the powers of darkness: "Portae inferi non prevalebunt adversus eam." From these considerations it would be seen how important was this council that was on the point of being opened-the first council ever held in Montreal.

The prelates and priests knelt at the altar and intoned first the antiphon 'Exaudi Nos, Domine," and afterwards the 68th Psalm, "Salvum me fac, Deus," etc. The prayer "Adsumus, Domine Sancte Spiritus" was next chanted, and after reciting a short prayer the president of the council, Archbishop Fabre, gave the benediction, and the Deacon of the Mass chanted the ninth chapter of the Gospel of St. Luke. This was foldenied that the Council is going to discuss the Manitoba school law. Whatever decisions are reached by the Council have to be forwarded to Rome in a special report, which is submitted to the Holy Father to receive his approphrion before Father to receive his approbation before were successively read in the pulpit by they are promulgated. They are not the secretaries of the council.

> The first session of the council was then closed by solemn benediction.

In the afternoon pontifical vespers were sung and Benediction of the Blessed Sacrament was given. The cathedral was crowded both in the

morning and the afternoon, many hundreds being obliged to stand, as all the sents were occupied.

The proceedings of the international council are divided into four divisions: Special congregations (committees), general congregations, congregations of the bishops, solemn sessions. At the special committees are arranged the matters which the council is to take into consideration. The general committees receive and discuss the reports of the spe cial committees and put them into the form of decrees. These committees ar composed of the bishops, the bishops' procurators, the chapter's delegates, the officers of the council and the theologians and the canonists. The committee of bishops constitute the Fathers of the Council. In the solemn sessions the decrees drawn up by the committees are read. The officers of the council are: A promoter, a vice-promoter, a secretary. an under-secretary, a master of cere monies and a notary.

The decrees of the council will be promulgated in the cathedral on Sunday morning next, after which they will be

sent to Rome for approval.

The Council of Bishops have elected the following canonists:
For the Archbishop—Rev. Abbe Colin.

superior of the seminary; Rev. Fr. Nan-tel, Rev. Abbe Proulx and Rev. G. Filia-

trault, S.J.
For Mgr. Moreau—Father O'Donnell and Rev. G. Duchaussois. For Mgr. Emard-Rev. Fr. Lussier and

Rev. Father Mainville.
For Mgr. Larocque—Rev. Fr. Chalifoux and Rev. Fr. Letebyre. For Mgr. Decelles-Rev. Fr. Duhamel and Rev. Fr. Lemieux.

For the Right Rev. Dom Antoine, Mitred Abbot of Oka—Rev. Fr. Levoq. P.S.S., and Rev. Father Letebyre, O.M.I. The officers of the council are-Promoter, Canon Bruchesi; vice-promoter, Rev. Lussier; secretary, Canon Archau-

bault; assistant secretary, Rev. Fr Lefebvre; notary, Rev. Fr. Dauth; master of ceremonies, Rev. Fr. Perron; assistant master of ceremonies, Rev. Fr. Marsolais; procentors, Rev. Fathers Charpentier and Belanger.

The Fathers of the Council.

The following short sketches of the principals in the Council will be of interest:

MGR. FABRE, ARCHBISHOP OF MONTREAL. Archbishop Edouard Charles Fabre, metropolitan, third bishop of Montreal. Born in Montreal on Feb. 28, 1827; orverted people, however, as was but Born in Montreal on Feb. 28, 1827; or tised, in many bloody battles; and of ism would involve the establishment of caused my defend and their extension, with of your opponent, I should say.

was, there came times of dispute and | bishop of Gratianopolis and appointed discord and questioning, and in order to allay these and to safeguard the interests of the people, the apostless met and consulted together the direction of the Hely Spirit under the direction of the Holy Spirit. That meeting was the first council of the Church, the council of Jeruselem. What See of Montreal was erected in 1836, with Mgr. Jean Jacques Lartigue as first bishop. His successor was the late Bishop Bourget, who ascended the episcopal throne in 1840 and died in

MGR. MOREAU, BISHOP OF ST. HYACINTHE.

Mgr. Louis Zephirin Moreau, fourth bishop of St. Hyacinthe. Born at Becancour, April 1, 1824, ordained priest December 19, 1846; elected bishop of St. Hyacinthe, November 19, 1875; consecrated January 16, 1876. The See of St. Hyacinthe was erected in 1852, with the late Mgr. Jean Charles Prince as first bishop. He died in 1860 and was succeeded by Mgr. Joseph Larocque, who resigned in 1865. Mgr. Chs. Larocque was the third bishop of St. Hyacinthe and held office from 1866 to 1875.

MGR. LAROCQUE, BISHOP OF SHERBROOKE.

Mgr. Paul Stanislas Larocque, second bishop of Sherbrooke. Born at Ste. Marie de Monnoir, October 28, 1846; ordained priest May 9, 1869; elected bishop of Sherbrooke, Sept. 24, 1893; consecrated on Oct. 30 of the same year. The See of Sherbrooke was erected in 1874, with the Mgr. Antoine Racine as first bishop.

MGR. EMARD, BISHOP OF VALLEYFIELD.

Mgr. Joseph Medard Emard, first pishop of Valleyfield. Born at St. Constant, April 1, 1853; ordained priest June 10, 1876; elected bishop of Valleyfield April 5, 1892; consecrated June 9 of the same year. The Sec of Valleyfield was erected in 1892.

MGR. DECELLES, COMPJUTOR BISHOP OF ST. HYACINTHE.

Mgr. Maxime Decelles, coadjutor bishop of St. Hyacinthe, with right of succession. Born at St. Damase, April 30, 1849; ordained priest July 24, 1872; consecrated March 9, 1893, with the title of Bishop of Druzipara.

VERY REV. DOM. ANTOINE, MITRED ABBOT OF THE TRAPPISTS.

Very Rev. Father Dom. Antoine, first Mitred Abbot of the Trappist Monastery at Oka. Consecrated in the Church of Notre Dame, Montreal, on June 29, 1892 The monastery of Oka was founded in 1881, and crected into an abbey in 1891.

AN ABLE ARTICLE.

The "Catholic Standard" of Philadelphia on the "New Irish Movement,"

The following, coming from an American Irish Catholic organ, is, perhaps, one of the fairest expositions of the subject from the American stand-point:

There is being held this week in Chicago a convention of men who believe that only physical force, directed to the complete severance of Ireland from the British Empire, ought to be looked to by the Irish people as the scheme of their political efforts. In other words, there is to be an attempt to revive Fenianism. This is a manifestation that was of course to be expected from the failure of the Home Rule cause in the

collapse of the Liberal party. Gladstone some years ago predicted this sort of revival in case the English refused to accept the Home Rule propositions. It is the natural impulse of nations as of individuals to resort to force for the vindication of their rights when thes cannot be obtained by argument. And certainly no people would be more justified than the Irish in taking up arms, if there were more hope of success in arms than in argument.

The aspiration for freedom is innate in the Irish breast, and has been fostered by the memory of wrongs endured for centuries. This spirit has made heroes in every movement for liberty that even a section of the people have undertaken. Not to speak of the uprising of the United Irishmen, the latest of a really serious character, like that of the Ulster Earls under Elizabeth, and of the last great O'Neill in the struggle between Charles I. and his Parliament, we have striking incidents in later movements of less formidable character. Who does not admire the bravery of Robert Emmet, of Thomas Francis Meagher, of the Manchester Martyrs, and others who took part with them? And even to-day there is in the Irish race, both at home and abroad, plenty of the stuff out of which heroes are made.

But there are two very serious objections to a reliance on the physical force idea in Irish affairs. The first is the practically insurmountable obstacles to success, so that these ideas, if worked out in reality, would only produce useless loss of life and many other hardships not necessary to enumerate. The history of Fenianism between 1865 and 1870 is a history of failures. And yet, it ever physical force had a chance of success, it was then. The arms of that day were simpler and less expensive than those of the present, and therefore more easily procured; besides, no such elaborate instruction in the use of those arms was necessary as would be the case with the arms of to-day. At that time there were many thousands of active young veterans of our own civil war, men who had worn either the blue or the gray, and were inured to cam-

paigning and had thoroughly learned

the science and art of war, as then prac-tised, in many bloody battles; and of

birth or descent, and would gladly have put themselves in the front of battle for men, whose enthusiasm, that might be the cause of Irish nationality, it that cause were taken up in seriousness by the majority of the people of Ireland. And in fact a large number of these veterans did go to Ireland for that purpose, and with what result? Complete failure.

It is true that Mr. Gladstone has declared that it was the blowing up of one of the English jails by Fenians for the purpose of rescuing one of their number who had been imprisoned there, that worked upon English fears and made them agree to the disestablishment of the Protestant Church in Ireland. That was a great measure, no doubt, for it both removed the sentimental injustice of maintaining at the expense of all a church establishment for the benefit of a few, and it relieved the people of a large burden of taxes. And yet there are many who doubt that this act of justice was really the result of the Fenian scare. For what was the fact? The great mass of the Irish people kept wholly aloof from Fenianism, while, on the other hand, most of those who gave utterance to their sentiments denounced

Fenianism in bitter terms.

The great trouble with the promoters of these physical force movements for Ireland is that they do not take sufficiently into account the peculiarities of Irish conditions. They seem to expect to secure among a nation of farmers a "rising" such as secret agitation has at times brought about in the cities of the continent. Moreover, they completely ignore the most significant fact that, although Ireland has had in her day plenty of fighting and of war, and that, though the whole world acknowledges the extraordinary courage and military aptitudes of Irishmen, yet the whole people of Ireland have never, under any provocation, taken up arms against the English power. The nearest approach to an exception to this astounding fact was made more than two hundred and fifty years ago, in the civil war-for that it was-between 1641 and 1649. Even then the Irish people were not in arms for the assertion of their national independence. They had eight armies at once, and, as Father Murphy, in his history of Cromwell's Irish expedition, shows, each of these armies was fighting for a cause of its own, only one of them all, that under the great Owen Ruadh O'Neill, seeming to recognize the existence of sy, b a thing as Irish Nationalists. The fighting of 1689-90 was for the Stuart dynasty. The fatal insurrection of 1798 covered only a very limited part of Ireland. The affair of 1848, viewed as a manifestation of physical force in behalf of Irish independence, was absurd from beginning to end. So slight seemed the response of the Irish people to the Fenian appeals that finally the Fenians hit upon the extraordinary strategy of winning Irish independence withouthaving to rely upon the support of the Irish people—attacks were to be made on the English

power in Canada and elsewhere; anywhere but in Ireland. To one who loves Ireland, and knows her history, and perceives her great capabilities, it seems a pity that all who are desirous of promoting the real interests should not be willing to put aside preconceived notions and look at the reality of Ireland and her people. Unless it is to be assumed that the Irish are a nation of cowards, or are destitute of love of country, either of which assumptions is so opposed to the truth as to be out of the question, it must be acknowledged that the history of Ireland shows that the Irish people do not really desire to be separated from the destinies of Great Britain. Any unprejudiced person who considers the map and studies the geographical situation of the two islands, Ireland and Great Britain, with the smaller islands clustering about them, who remembers that the inhabitants of these islands are substantially related in being a commingling of about the same language, and, in point of fact, more or less united for hundreds of years, can come to but one conclusion, and that is that this group of islands ought to be bound together by a common political

For these reasons the mass of the Irish people rallied at once to the Home Rule idea, and rejected, as was shown by their abstention, Fenianism. It is a mistake, then, for the promoters of the Chicago Convention to imagine that Home Rule is dead, or bound to die. The Home Rule idea is the one by which Ireland can aspire to her proper place among the nations, though delays may come, probably must come, before that desirable consummation is reached. Perhaps it will not be reached until the Home Rule idea has been taken up for their own benefit by the Scotch, and Welsh, and the English themselves, to be expressed at last for the good of all in some form of confederation.

But even if the promoters of the new Fenianism could convince the Irish that their five millions at most of farmers could be roused and armed and drilled and then be successful in a war against the British Empire with its great financial resources, its immense naval force and an army of a hundred thousand men or more, backed up with the sympathy of the united populations of England Scotland and Wales, we would still be justified in asking, would it not be a mis-take for Ireland to abandon the advantages destined to come to her as part of the Empire of the sea, when once the aristocratic obstacles to the Home Rule idea are broken down, as they will be, in

But there is the consideration of religion and morality that deserve attention in this matter. This revival of Fenianism would involve the establishment of

all the demoralizing results, among young more usefully applied, would be frittered away in will-o-the-wisp chases after the unattainable. It was the secret societies that took possession of and then wrecked the legitimate aspirations of the people of Europe for a reform of their political institutions. A notable instance of this was the perversion for the time being of the patriotic hopes of the Italians, misleading them into the unnatural and only temporary "unification" that required the unjust seizure of Rome to make it seem complete. Every political plan of reform that has emanated from secret-society agitation has turned out to be disastrous for the people it professed to benefit and has, in every case, made an attack on religion one of the means for the accomplishment of its purposes. The millions of dollars that would have to be collected to carry out the physical force propaganda had better be left in the pockets of the poor men who would be called upon to subscribe, or else be appropriated to some really feasible and beneficial scheme.

ST. PATRICK'S CHURCH.

Special Announcements for the Coming Season.

The regular meetings of the different confraternities will commence to be held, as usual, after the first of October. The reverend pastor is anxious that the parents should see that the children attend regularly to the Catechism classes.

The hours of the week day Masses are changed on and after the 1st October, and instead of being at 5.30, 6, and 7 a.m. in future they will be at 6, 7, and 7.30

The Sunday evening instructions will be resumed on Sunday next, and continued on through the winter.

The Rosary devotions—all through the

nouth of October—will be held at half ast seven in the evening, every day. The collectors for the coming three Sundays are Messrs. Thomas Alty Thomas Gorman, Peter Lynam and

CANONIZATION.

Michael Maloney.

Venerable Jean Jacques Olier.

For the first five years the ecclesiastial measures instituted to promote the Senerable Jean Jacques Olier, founder of he Order of St. Sulpice, have been proceding in this city. One hundred and wenty-two meetings have been held. In he absence of the Archbishop in Decemper, 1890, the late Rev. J. D. A. Maretevenou, and Rev. G. Bourassa. Among the other members of the clergy who took part in the work were Rev. P. de Fovilie, Rev. Canon Racicot, Mgr. J. M. Emard, Rev. Canons W. C. Martin and L. E. Cousineau, and G. Dauth. Twenty-five witnesses were heard. The record of the case covers over two thousand Foville is going to Rome shortly to place the authentic documents in the possession of the Sacred Congregation of Rites.

CATROLIC SEAMEN'S CLUB CONCERT.

"Such a fine treat!" was the expression heard on all sides at the close of the Concert of the above Club on last Thursday evening, as the large audience rose to leave the hall, after being exceedingly well entertained by the St. Ann's Tennessee Minstrels, under the able direction of Mr. P. J. Shea, organist of St. Ann's Church, who had so kindly given their talented services in aid of the Club. Their entertainment was certainly a very hoice musical one, consisting of songs, thoruses, mandolin, etc., and every member called on in turn acquitted himself in fine style. This Minstrel troupe, indeed, reflects credit on the good old parish of St. Ann's. The chairman, Mr. J. P. Curran, introduced the troupe in a few complimentary words, and on the conclusion of their part of the programme, he was requested to convey to Mr. J. P. Shea and his company the hearty and well deserved thanks of the andience for the splendid entertainment provided for them. Messrs. Read and Milloy, as usual, assisted, as well as Mr. Traynor and a few seamen.

APPOINTMENTS.

Mgr. Fabre has made the following appointments: Rev. O. Lachapelle, Cure of St. Ignace de Loyola; Rev. J. O. Labonte, Cure of St. Janvier; Rev. A. Bourgeois, Vicar at St. Cuthbert, and Rev. J. C. Robillard, Vicar at St. Charles of Montreal.

It was a pleasant event for the parishioners of Notre Dame to see Rev. Abbe Sentenne, their former pastor, occupy once more the pulpit of their church, on Sunday last. Having recovered from his long and serious illness, Abbe Sentenne can once more attend to his sacerdotal duties. He thanked the congregation for their prayers, and also expressed his gratitude to the Grey Nuns, to whose fender care, in Notre Dame Hospital, he feels greatly indebted for his recovery.

ST. PATRICK'S NEW ORGAN.

A Splendid Instrument Inaugurated by Mr Archer.

One who remembered 'St. Patrick's Church as it was ten years ago, to enter it last evening would hardly realize that he was in one of the architectural landmarks of Montreal when he viewed the extent of the alterations. In fact, in spite of the solidity and permanent appearance of the exterior of the church, the interior has undergone almost as great a transformation as though the structure were new, and in place of the heavy and sombre colors of former years the fints are fresher and lighter, and the woodwork of a much lighter and more modern style.

The organ, however, is just at presenthe point of attraction. This is now the third of the great Roman Catholic churches of Montreal that have been equipped with first-class organs, and all from the same maker-Casavant Freres, of St. Hyacinthe. Such instruments, it need hardly be said, are expensive, and the three referred to, that is, the organs of Notre Dame, St. James Cathedral and St. Patrick's, represent a cost of not very far short of \$100,000.

It is, however, a good thing that in this way so many people can be brought into touch with such perfect instruments, in an age when so many poor forms of art abound to deprave and vitiate the taste.,

This new instrument, which is said to have cost \$20,000, contains 47 complete stops, besides 10 combinations of stops, the whole being worked by pneumatic electric apparatus of the most improved style. The organ is, or course, divided into three, the grand, swell and choir organs, and the console containing the manuals and apparatus is a perfect gem.

The effect of the instrument appears to be very satisfactory. It is not an organ of great power, for such was not needed in St. Patrick's Church, in which, owing to its form, sound can circulate freely, although the space is large, but it is of great sweetness, and a point which was remarked upon generally by musicans was that even when the full force of all the organs is on there is no confusion or blurring of the sound, but the clearness is sustained in the heaviest as well as in the lighter passages.

Of individual stops, time would not suffice to speak, but the clarionette, flute, and vox humana in particular are very cartification and canonization of the fine, indeed, and the piccolo is most effective, and, in fact, there is not a harsh or a strident tone in the instrument.

Mr. Frederic Archer handled it in a manner that showed he has not lost any of his old-time command of the instruchal, V.G., had presided over the first ment. Mr. Archer is probably the cool-meeting. Rev. Florent Bourgeault, V. est man at the keyboard in the ranks of great organists, and it is just the place chal on the death of the latter. The other judges in the case were Rev. Canons Leblanc and Bruchesi, Rev. Father Eschdowed with. With three manuals, 47 where that attribute is needed as well stops, ten combinations, stop and pedal couplers, and pedals, one is apt to get more or less confused in passages requiring great effects, but this is where Mr. Archer shines. To sit near him when he is playing the overture to Tannhauser, for instance, one would not imagine the terrible difficulties and profound study pages of manuscript. Rev. Father de that has been put into it, from the ease with which his handles it. His programme was a very fine one, and varie, and displayed the organ in all its phase.

The other soloists were Messrs. Han mill, baritone of the church; LeB I, tenor of the cathedral, and Egan, bass or Hamilton, and the chorus of St. Patrick's and St. James' sang most beautifully three selections under the respective leaderships of Prof. Fowler and Centure. After the concert a presentation of a very handsome gold-headed cane was made to Mr. Archer as a memento, which was both gracefully given and received, and made a very fitting ending.

The programme to-night will be entirely new.

A MUSICAL RECEPTION.

In the Recital Hall on Frida noon, under the auspices of Mrs. Thrower, a pleasant musical rewas given to Mons. Charles Let prode. the talented violincelist. Mac , well known people responded to the writetions, and were well repaid by the exedlent musical programme. Accordst others present were Mr. George Louinmond, Mrs. Archie Parker, M.s. Co i r (of Philadelphia), Mrs. Sutherland Taylor, Mrs. Granger, and M. de St. Phalle, of the French Consulate. Mons. Le Simple played several high class selections, which were heartily appreciated by the critical audience. The musician displayed marvellous technique in the Tarantella, and succeeded ex := lently in preserving the singing ton two the Andante, revealing the hand of the reaster in a wide range. Mons. Le Simple storied in Cologne and Paris, and began ris career as a virtuoso in London, Ergland. In his musical tours he has delighted audiences in Germany, France, Relgiona and other centres, playing before many royalties. Mons. Le Simple intends shortly giving a concert in Montreal, and is sure to attract many music lovers.

ANOTHER TRICK.

ROME, Oct. 1.—To-morrow being the twenty-fifth anniversary of the publiscite in the Papal territories on the question of union with the kingdom of Italy, in which 133,681 votes were cast in favor of the union to 1507 in opposition, the Government has decided to grant amnesty to all persons guilty of having evaded military service, whether Candidate: I can't imagine what such persons are undergoing punish-caused my defeat. Friend: The election ment at home or have taken refuge in foreign countries.