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## BARRY O'BRIEN'S LIFE OF PARNELL.

FROM THE IRISH WEEKLY, BELFAST.

Messrs. Smith, Elder & Co. publish to-morrow "The Life of Charles Stewart Parnell," by Mr. R. Barry O'Brien, of the Middle Temple. The work is contained in two volumes, and embraces the period between 1846 and 1891. In the first volume, as a frontispiece, there is an admirable portrait of the late leader of the Irish Party. The author commences his work by tracing the genealogy of the Parnell family from the founder, Thomas Parnell, "mercer or draper," who became Mayor of Congleton, Cheshire, in the reign of James I., down to the date of the birth of Charles Stewart at Avondale, within ten minutes walk of the Vele of Avoca, on June 27, 1846. As a lad, it is stated, Parnell was delicate, very nervous but brave, reserved but affectionate, thoughtful and deliberate, but bright and cheery. He was fond of home life, and his favorite pastime was playing soldiers. According to his brother John he was very fond of fighting for fighting's sake, and was quite good friends afterwards with the boy whom he might have thrashed or who might have thrashed him. In 1853 he was sent to a girls' school near Yeovil, and remained there until 1855. Subsequently his education was continued at two private schools, Derbyshire and Oxfordshire. In 1855 he went to Cambridge University, being entered as a pensioner on the boards of Magdalene College. His career there was undistinguished, and indeed the place was utterly ungenial to him. The English he did not like. "These English," he would say to his brother John, "despise us because we are Irish, but we must stand up to them; that is the way to treat the Englishman, stand up to him." In 1859 he left Cambridge without taking a degree. He was in fact "sent down" on May 25 for the remainder of the term, in consequence of being concerned in a case of assault. He did not return to Cambridge. Up to this time, the author continues, Parnell had paid no attention to Irish affairs. It was the Fenian movement that first awakened his interest in Ireland. The event which was destined to turn Parnell's thoughts fully to Irish politics was the execution of Allen, Larkin, and O'Brien at Manchester. He did not, however, for several reasons after that event take any active part in Irish politics. He never did anything in a hurry. He looked carefully around before taking any forward step, but when once he put his hand to the plough he never turned back. His sympathies had gone out to the Fenians after the Manchester executions, but he did not see how Fenianism was to be practically worked. The Ballot Act first suggested to him a mode of practical operation. An independent Irish Party free from the touch of English influence was the thing wanted, and this party could be selected under the Ballot Act. The general election of 1874 was a great Home Rule victory, and while it was pending Parnell resolved to enter public life. At the public meeting at which he made his debut he broke down utterly, and many people on the platform prophesied that if ever he got to Westminster he would either be a silent member or be known as "single speech Parnell." He was defeated in his candidature for the representation of the County of Dublin, but in April, 1875, was returned for the County Meath, and took his seat in the House of Commons on April 22, 1875. There for some time Parnell remained chiefly a calm spectator, "watching, learning, biding his time."

By the end of 1876, Parnell regarded the movement led by Mr. Butt as an absolute failure. His faith was centred in a policy of "aloofness" from all English parties and, indeed, from all Englishmen. In the spring of 1877, he regularly opened the obstruction campaign. The author gives a full and graphic description of the obstruction tactics pursued by Mr. Parnell in the House of Commons during this memorable season, and declares that "Parnell was now one of the most universally detested men in England. In Ireland, and among the Irish in Great Britain, he was a hero." Parliament was prorogued on August 14, and another year of failure had been added to the record of the Parliamentarians. On September 1st the Home Rule Confederation of Great Britain, at their annual meeting at Liverpool, unanimously elected Mr. Parnell in preference to Mr. Butt as president. Mr. Butt felt the blow keenly and at once

left the meeting. A friend explained that the reason they had chosen Parnell—they wanted an advanced policy and Parnell was the man to carry it out. Mr. Butt's eyes filled with tears as he said in the most touching way, "Ah, I never thought the Irish in England would do this to me." This was the turning point in Parnell's career. "The Irish in Great Britain," Parnell said to X, "must take the lead. It is easier for the advanced men to push forward here than in Ireland. Ireland will follow."

During the autumn Parnell addressed a number of meetings in Great Britain and Ireland, and before the end of 1878, was virtually the master of the situation.

Mr. O'Brien next deals with Parnell's relations with the Fenians, and, quoting from the person whom he describes as "X," states that the Fenians helped the Parnell movement in the year following 1878, the heads of the I. R. B. were against Parnell, but many of the rank and file went with him, and that was just the cleverness of the man. He appreciated the energy and earnestness of the Fenians, but turned those qualities to the account of his own movement. His policy was to keep Parliamentarism in front and to mass the revolutionists behind it. He refused to be drawn into the ranks of the I. R. B., stating—"I think I can do good with the Parliamentary machine. Purely physical force movements have always failed in Ireland."

Parnell had now an established position in Parliament. There was, of course, obstruction in 1878, but fewer "scenes" than in 1877.

The next chapter deals with the establishment of the Land League. John Devoy arrived in Ireland from America in January, 1879, and was soon joined by Michael Davitt, who had preceded him across the Atlantic. "No one," the author states, "played a more important part in Irish politics at this crisis than Michael Davitt. He was the connecting link between the Irish Revolutionists and the extreme wing of the Constitutional party. Devoy had come to Ireland with a view to bringing about an alliance between Revolutionists and Constitutionalists for the common purpose of undermining English authority in the island. He had two interviews with Parnell, who entered into no compact, but simply asked for time to work the Parliamentary machine. He entered into no understanding with the Clan-na-Gael. Devoy returned to America, where, in defiance of the supreme council of the I. R. B., he threw himself heart and soul into the work of the "new departure," and Davitt stayed in Ireland to cooperate cordially and vigorously at his end with the American Fenians. Meanwhile the land agitation grew apace. On May 13th, 1879, Isaac Butt died, "Constitutional agitation, strictly speaking," writes the author, "disappeared with Butt. Revolutionary agitation followed." On October 21st the Irish National Land League was formed, and Parnell was elected president. The Land League was the organization of the new departure, and the fight between the League and the Government commenced in earnest.

The author next gives a detailed account of Mr. Parnell's visit to America and Canada in 1880. The tour was cut short by the sudden dissolution of Parliament, and Mr. Parnell returned to Ireland on March 21. Leader of the Irish Party in May he was elected Chairman of the Irish Parliamentary Party. The rejection of the Compensation or Disturbance Bill by the House of Lords was the signal for extreme agitation in Ireland. And Parnell made up his mind to wage relentless war against the Government. The Land League grew in importance and influence day by day, and in September or October Lord Cowper and Mr. Forster came to the conclusion that the Government could not be carried on by the ordinary law. The Government determined to prosecute the League, but this produced no effect on Parnell, for he knew that a conviction was practically impossible. The event proved that he was right, as the State trial ended in the jury being discharged as they could not agree to a verdict.

The next chapter, headed "Coercion and Redress," gives an account of the Parliamentary session of 1891, during which after the House of Commons had sat continuously for 41 hours the "speakers" closed the debate on the first reading of Mr. Forster's Coercion Bill. It contains a vivid description of

the exciting scenes that followed, including, of course, the suspension of the Irish members.

Then comes a history of the introduction of Mr. Gladstone's Land Bill, the action of Mr. Parnell in regard to it, and the establishment of the newspaper "United Ireland." The further agitation which followed is fully described, as also the circumstances leading up to and the arrest of Mr. Parnell. There is a full description of the prison life in Kilmalnaham, and extracts are also given from letters which passed between Lord Cowper and Mr. Gladstone in reference to the disturbed condition of Ireland. Full details are given of the well-known Kilmalnaham Treaty, and the release of Mr. Parnell.

Then comes a description of the effect that the news of the Phoenix Park murders had on Mr. Parnell. The author of the book states that Mr. Parnell read the news in a Sunday paper, and went immediately to the Westminster Palace Hotel, where he found Davitt. "He flung himself into a chair in my room," says Davitt, "and declared he would have public life. 'How can I carry on a public agitation if I am stabbed in the back in this way?' He was with me till the calm or calm Parnell. There was not much calmness or calmness about him that morning."

The remainder of the first volume deals with the Crimes Bill, the Arrivars Bill, and the formation of the National League.

The second volume treats of the later and more exciting period of Parnell's life. It opens with the arrest of the Phoenix Park murderers and the passing of the Crimes Act, saying the Lord Lieutenant of Earl Spencer, together with the circumstances of the strong Parliamentary attack when Mr. Forster, a former Chief Secretary, made up the first volume and is inferentially upon his own paper, and eventually, as shown that Mr. Parnell was not free from suspicion, it is rebited how anxiously he concerned himself upon one occasion in sleeping in a certain hotel room upon one occasion, simply because it happened to be numbered 17, which he thought unlucky. It is related, too, without committing himself upon the moral aspects of the revolutionary methods, Parnell regarded the dynamic policy as sheer lunacy, and he preferred the more constitutional plan of playing off one English political party against another in the hope of being able to outmaneuver both. An account is given of several memorable election contests, including that of Monaghan in 1883, and Tipperary in the following year; but these were soon overshadowed by the larger campaign called for by the general election of 1885—a period when Ireland was boiling with sedition. In describing the active part taken by his subject in these electioneering battles, Mr. Barry O'Brien does not conceal his own personal admiration for Mr. Parnell, of whom he remarks in somewhat exaggerated phrase, "There was a majesty about the man which fascinated and awed you."

It is noted that the Irish leader held Mr. Chamberlain in high esteem. He believed that no member of the Cabinet was more advanced on Irish affairs than that Radical leader who had indeed propounded a scheme of self-government which gave the Irish everything but a Parliament. The author adds that Mr. Chamberlain had always considered and often consulted the Irish Party, keeping himself in touch with the Nationalists when his cabinet colleagues shunned them as Pariahs. Another passage gives Mr. Chamberlain's opinion of Parnell, who it seems often dined with him. The right honorable member for West Birmingham is recorded as saying of the Irish leader, "He was a very remarkable man. I have often thought that Parnell was like Napoleon. He allowed nothing to stand in his way, and he stopped at nothing to gain his end." It appears that party for party, Parnell preferred the Tories to the Liberals as being more able to carry a Home Rule Bill through the House of Lords, and a full account is given of the various versions of his controverted private interview with the Earl of Carnarvon, who became Lord Lieutenant of Ireland, but could not convert his colleague to a practical policy of conciliation.

A description is given in due course of the genesis of Mr. Gladstone's Home Rule Bill, and here Mr. O'Brien does not accept the statement that it was the result of the general election at the end of 1885, which first led Mr. Gladstone to think of Home Rule, as the Liberal leader was contemplating it in August of that year. The circumstances of the introduction and the defeat of the Home Rule Bill, with the withdrawal of Mr. Chamberlain and other dissentients from the Liberal party, are so familiar as historical facts that the renewed narrative of them here need not be recalled. Mr. O'Brien does not think it any

part of his duty as Mr. Parnell's biographer to enter into the details of his "liaison" with Mrs. Parnell, as he has only to deal with the subject as it affected his public career.

The same remark applies to the O'Shea and Parnell divorce case in 1890, with regard to the result of which the views of the Irish Nationalist members, as expressed at the time, are quoted together with Mr. Gladstone's famous letter to Mr. J. Morley against Mr. Parnell's continued leadership of the Irish Party. The mystery as to how this letter came to be published is explained by a statement that it was communicated to the Lobby representative of the Press Association by Mr. Arnold Morley in the Chief Whip's room of the House of Commons, and then sent out at once to all the newspapers by the Press Association. The letter was published by the express order of Mr. Gladstone. "That letter," remarks Mr. O'Brien, "drove every Irish Nationalist who had not been demoralized by agrarianism or Liberalism to the side of Mr. Parnell." The Irish leader's famous manifesto is quoted at length, and account is given of the consequent division in the Irish Nationalist ranks upon the crucial question of leadership. Mr. O'Brien remarks that it would be a mockery to pretend that the Liberal leaders were influenced by moral considerations in their hostility to the Irish leader. He maintains that they thought only of the political consequences of Parnell's moral transgression, but admits that in the mind of Mr. Gladstone the interests of Liberalism and the interests of Ireland were inseparable. The anti-Parnellites, the author contends, were no more influenced by moral considerations than the Liberal leaders. With both the question was one of political expediency, pure and simple.

Then follows an account of various stormy scenes among the divided Irish Party in Committee Room No. 15, and finally the record of the circumstances of Mr. Parnell's death in 1891.

The work, it is said, contains many anecdotes touching the courteous side of the dead statesman's kindly nature. Among these is a story told by Mr. M. J. Horgan, the well-known soldier in Chief, who acted as returning agent for Parnell in the famous election of 1889, when the city was wrested from the Whigs. Mr. Horgan went to London to arrange for his forthcoming marriage and visited the House of Commons, where Mr. Parnell was carrying out his obstructive tactics at the time. Meeting the Chief in the Lobby he told him of his approaching marriage, saying how proud he and his future wife would be if Mr. Parnell would come to the wedding. Mr. Parnell accepted the invitation with such cordiality that Coroner Horgan was confident he might ask him still another favor. "Mr. Parnell," said he, "will you think it presumptuous of me if I ask you to be my best man?" Mr. Parnell looked amused, smiled, and said quickly, "With pleasure, Horgan." The marriage took place at the Redemptorist Church, Clapham, on August 5th, 1890. Mr. Horgan tells the story himself:—

"Eleven o'clock was the hour fixed for the ceremony. The rumor had got abroad that Parnell was coming to the wedding, and the church and the street were crowded with people anxious to see him. As the hour approached I felt very nervous, for I thought he might not turn up in time. Indeed, I thought he would be a lucky fellow if he arrived at 12 or 1 o'clock. I stood at the church door on the look out. At about ten minutes to eleven a carriage and a pair dashed up to the door, and there was Parnell dressed magnificently and looking so handsome and dignified. Every head was uncovered as he stepped out of the carriage, with the air of an emperor, and walked up to me. 'Ah, Horgan,' he said, 'you look nervous (which I was), come and have a glass of champagne; that's what you want. We have plenty of time!' We went to an hotel close by, and we had a pint of champagne which was what I wanted. We then returned to the church. He was very attentive during the ceremony knelt down, and showed every respect and reverence. Afterwards he signed the register. Then I thought he would dash off, glad to be rid of us. Not a bit of it. He came to the luncheon, entered quite into the spirit of the whole business, and did not leave until my wife and I drove away."

A despatch from Paris says:— There was a very narrow escape a few days ago, from a repetition of the terrible disaster of the charity bazaar fire. While a religious ceremony was in progress in the vestry room of the Church of St. Germain des Pres, where many girls from the schools were in attendance, the cinematograph lamps were suddenly extinguished and a fearful panic ensued, everybody instantly recalling the charity bazaar fire. The priests finally succeeded in allaying the panic, but not before forty girls were more or less injured by tramping.

## MISSIONARY WORK IN NEW ZEALAND.

At High Mass, on Sunday last, Mr. Grimes, of the diocese of Christ Church, New Zealand, occupied the pulpit of St. Patrick's.

His Lordship, who is the guest of the gentlemen of St. Sulpice, came to Montreal in behalf of his mission.

Bishop Grimes' labors extended years ago to the neighboring Republic, and he was for some time president of the New Jefferson College, 60 miles from New Orleans, on the banks of the Mississippi. He was also in Louisiana when the terrible yellow fever epidemic of 1878 ravaged that and adjoining states, carrying off many people, as well as a number of priests who ministered to their spiritual wants.

Eleven years ago, His Holiness called this zealous priest to the diocese over which he now presides.

His Lordship took for his text:—

"Jesus coming, spoke to them, saying:—All power is given to Me on earth and in heaven, therefore, teach all nations, baptizing them in the name of the Father, of the Son, and of the Holy Ghost, teaching them to observe all things whatsoever I have commanded, and behold, I am with you all days, even to the consummation of the world." These words are to be found in the Gospel of St. Matthew, 28th chapter, 18th and 20th verses.

These words as you know were first spoken by our Lord and Saviour Jesus Christ. By these divine words He imparted a divine authority and a divine mission to a mission and authority that towers above all others that was ever granted to man on earth or in heaven. For what can be greater than the power and mission in the wilderness? As the Father sent Me, so also I send you. By the power the Father has given Me on earth and in heaven, I have given you power to tread upon serpents and scorpions, and to tread upon all nations and upon all powers of the world. He that believeth and is baptized shall be saved, and shall inherit the kingdom of heaven. Do not be afraid, I will teach you, and that I, Jesus Christ, shall be with you until the end of time."

Am I not right in saying that this power, this mission, is far above any other? Was it not in virtue of the same power that St. Peter a poor fisherman, was chosen to be Christ's successor? It was in virtue of the same power that Catholicity was brought into these distant lands from which most of you have come. And it is in virtue of the same power that my beloved Archbishop has sent me to speak wherever a priest will allow me.

However, I have not come to unfold to you truths which have been transmitted to you as a glorious inheritance by your forefathers. You know already the wealth of his faith. Your ancestors gave their life's blood to hand down to you these truths without which you cannot be saved, the truths of the one Holy, Catholic Apostolic Church; but I come to speak to you of what has been done, and is being done at present, by some devoted missionaries in the far away diocese which has been confided to me by God and His Church.

Let me at once tell you, my brethren that my diocese is situated in far away New Zealand and is made up of a group of islands in the South Pacific Ocean. The extent of the islands are 1,100 miles long, and the south island upon which my diocese is situated, is larger than the whole of England. These islands are fertile with luxuriant vegetation. Grand, lofty snow-capped mountains, magnificent lakes, verdant forests of old and immense trees, combine to form the grandest of scenery. The natives are uncivilized men, savages—given up to every kind of cruelty, even to that of cannibalism. But they have souls to be saved, and the Catholic Church, in order to carry out her mission, which is not confined by any geographical limits, called upon a young Order in the Church, a congregation which started into existence in 1836, and which is known as the Society of Mary. At the very outset they were identical with the Sulpician Fathers and were united with them in the bonds of faith and love. These missionaries left France over fifty years ago, and before that time in New Zealand there was not a single resident priest nor any churches. Since then, New Zealand has four Bishops, one hundred priests, five hundred sisters, sixty teaching brothers and a Catholic population of one hundred thousand. The natives are a fine race physically, with strange customs, and, like most savage nations, they have a belief in God and the immortality of the soul. They believe in a two-fold God—the god of good and the god of evil. Their chief aims hold the power of life and death over their subjects;

and if they wish to preserve something it immediately became "tattooed." It was respected by everybody.

They had the custom of tattooing their persons. The whole nation had their bodies marked with lines and figures. They looked upon the chief-tain as one who became a god after his death, and believed that they would be rewarded or punished after death.

The first so-called missionaries were Wesleyans, and the natives, in speaking of them, tell us that these men used to show them heaven with one hand and appropriate their land with the other.

Among the first band of Catholic missionaries there was one who was put to death in the Island of Toulou; and today we honor him as a martyr. He had just been promoted to the episcopal rank, and when he took possession of the island he was struck down by the natives. He died a martyr for charity. Three other missionaries went and were devoured by the savages. Not daunted by the fear of death, others came, and some of them, too, were killed and eaten by the natives.

When the first bishop was appointed it took twelve months to reach the district; now we can go in seven weeks. When I first went there, I was told that a son of Ireland had brought his child 3,000 miles to receive baptism. This was the first-born of European parents in New Zealand. Another took his child 2,000 miles to Australia to be baptized. Most of our white population are emigrants, or children of emigrants from Ireland. They came in great numbers after the famine of '48, and they are the mainstay of the Catholic Church in New Zealand.

Eleven years ago I was appointed to take charge of a new diocese. It may interest you if I tell you that certain persons of influence with the Home Government asked the Bishops of Ireland to send out Catholic colonists, and, happily, the bishops did not see their way to adopt the idea. These men of wealth, influence and education, then turned to the Home Government, and obtained permission to establish a Church of England settlement. They purchased about 2,500 square miles of land for a nominal sum, a district two hundred miles long by one hundred and fifty broad, and they said—We will call this the Province of Canterbury; we will call the stream that waters this territory the Avon, and we will name the site for the future city, Christ Church.

Continuing His Lordship said some people would think such a name strange, when applied to a Catholic diocese; but it was not, because, before the so-called Reformation, there were a great many Catholic churches of that name, and Ireland possesses a great cathedral, built by our forefathers, to which they gave the name of Christ Church.

Speaking of the difficulties of travel, His Lordship said that it took him two days to go from his residence to the next diocese, and it required six days journeying on horseback to visit the extremities of his diocese.

"One of my devoted priests," said His Lordship, "has to go nearly eighteen miles to say two Masses on a Sunday. When a sick-call is sent in it often takes six days for the people to announce the fact to their pastor, and it takes him six days to answer it. On the way he has to journey on horseback over dangerous rivers and streams, huge cliffs and boulders, or along the sea-beaten shores of the Pacific, or by bridle tracks through the virgin forests."

After enumerating some of the difficulties that his flock have to overcome, and the trials they undergo in order to practice and preserve their faith, His Lordship referred to his desire to secure the means to erect a Cathedral in his diocese.

A collection was subsequently taken up and presented by Rev. Father Quinlivan to His Lordship.

In the evening, Bishop Grimes visited St. Ann's Parish and preached to a large congregation.

The inevitable cost of a colonial empire is well demonstrated in the French army statistics for 1895, recently published. They show that while the mortality among French officers in France in 1895 was 6.07 per thousand, in the colonies it was 89.8. Among the troops the mortality per thousand was:—France, 8.08; Algiers, 12.27; Tunis, 11.14; marine, 11; colonial army, 42.95; Madagascar, 103.1; West African Sudan, 107.1.

Indolence must be shunned, or we must be content to yield up whatever we have acquired by the nobler exertions of our lives.



# NOTE AND COMMENT

Now that we are beginning to experience the stormy blasts of winter, the zealous members of the St. Vincent de Paul Society of Montreal are entering into active work and are preparing themselves to meet the numerous cases of poverty and destitution that come under their notice.

Winter always presents to our wild and desolate scenery which makes it the least attractive of the four seasons; but the present Canadian winter that is already upon us with its cold and piercing winds, its frost and snow, promises to equal if not surpass in severity that of former years. The St. Vincent de Paul Society, familiar with the unrelenting severity of winter makes annual provision against its merciless attacks upon the poor and needy, who, owing to the depression of trade and the great many who are unable to obtain employment, will exceed in number those of other years.

The Society Magazine says:-- "While acknowledging the blessings of Heaven conferred on its members, the Society is not unmindful of the indigent neighbor whose family is in abject want. The members fully understand how the negligent laborer enters upon winter with reluctance, because he made no provision against its rigors. With a scanty supply of clothing for himself and family, a miserable house to dwell in, and little or nothing to subsist upon, he does not see how he can endure its severity, so to ward off starvation he appeals to the St. Vincent de Paul Society and to the charity of his neighbors.

We must, then, urge upon the well to do the necessity for generous giving during the winter months. Those who are well housed, clothed and fed, should have great compassion on our less favored brethren. Many housekeepers will find cast-off clothing of husband, children or brothers which, if given to the St. Vincent de Paul Society, could be disposed of easily. Never send any poor creatures from your door hungry; and always give for God's sake, no matter how their wants were brought on. The truly charitable give aid first and ask questions afterwards.

The overweening vanity which finds expression and gratification in newspaper publicity is becoming so prevalent amongst all classes of society that it is time that it should be held up to disapprobation, which it deserves.

The Daily Witness continued some sensible opportune remarks upon the subject last week which, we think, are sufficiently interesting to be quoted:--

"The desire for publicity is probably like the desire of having, one of the elementary conditions of the human mind. It is usually put down by moral philosophers as the desire for approbation. As that desire is sane, and is easily accounted for, they do their best to bring the mere desire for publicity under that category. But how on that score can we account for the obvious love of prominence which some have in being the subject of criminal proceedings? 'It was worth all its cost,' said the mother of a boy who had got badly hurt, 'to see the account of it in the newspaper.' We doubt if the average mortal is above a certain sense of pride and self-importance in being in the place of chief mourner at a funeral. The pure desire for publicity, apart from any question of approbation or even of sympathy, is so general that it can hardly be spoken of as insanity, but in many cases it has the appearance of mental disease. Many will remember cases of men, naturally modest and retiring, and having in their youth none of the turkey-cock in their nature, who, having been thrust in early life into some unexpected prominence before the world, could never enjoy a quiet moment thereafter when out of the public gaze."

"This desire," our contemporary goes on to say, "is in no sense the product of the newspaper press. The press, however, ministers to it. By far the greater part of those general notices, notices of strictly private entertainments or movements, and other matters which have no public quality, which appear in the newspapers, are furnished, directly or indirectly, by the persons who are the subjects of them, whose liking for publicity is naturally in the inverse ratio to their own importance. The newspapers print these because they know that to

a large proportion of readers items of news are interesting in the inverse ratio to their importance.

"The most trifling detail in the life of Mrs. Smith is of more interest to Mrs. Jones, who does not perhaps know Mrs. Smith, than the rise and fall of empires or the change of a national policy. There are two reasons for this. One is that it is a human interest; as far as that goes it is good, but it does not count for much. If the story was about a hen or a poodle of some person unknown the interest would not be much less. The chief reason is that it comes altogether within the comprehension of both Mr. and Mrs. Jones and of their friends. It is the paragraph about Mrs. Smith that is selected from the whole mass of reading in the paper to be read out at the breakfast or tea table. To read anything affecting the world's interest would be instinctively felt in most homes to be a sort of intrusion upon the pleasant intercourse of the table. The desire to be so talked about is quite apart from any question as to whether the comments will be agreeable or, as is oftener the case, otherwise. It remains a question whether the printing and the reading of it is entirely wholesome to the readers, and again whether they are wholesome to those they are about."

A remarkable lecture was delivered in the City of Limerick, recently by the Right Hon. Lord Emily, on "If we do we Catholics Stand in Ireland Today?" After graphically describing the agitation which led up to the forcing of the British Parliament to grant Catholic Emancipation, and dwelling upon the efforts, successful for many years, which maintained the Protestant Ascendancy in Ireland, Lord Emily proceeded:--

"It was between the years 1854 and 1874 that the high-water mark of Catholic relief was reached. We labored then under great disadvantages in securing redress. There was the Crimean war, there was the Indian mutiny, and both absorbed the time and attention of Parliament. Notwithstanding these disadvantages the obnoxious Catholic oaths were abolished; the burial grievances were removed; the provisions for the religious wants of Catholic soldiers and sailors were improved; Catholic children in regimental or military schools were no longer to be compelled to attend Protestant prayers, etc.-- most of the defects in the primary educational system were got rid of; an excellent reformatory act was passed; an attempt to provide for Catholic University education was made, which failed through a technical objection admitted by the Law Courts. By the establishment of competitive examinations, the Civil Service, from which they had been almost altogether excluded, was opened to Catholics. By the Ballot Act Catholic voters were emancipated from the control of their Protestant landlords. Most of the crying grievances to which Catholic prisoners and paupers were subject in England were redressed. A Jury Act was passed, which emancipated the Ulster Catholics from Orange juries; an attempt was made to deal with the outskirts of the land question; it was probably a well meant attempt; it was, however, of course, a grossly defective piece of legislation, and therefore inoperative. The only possible solution of the land question is, without injustice to either, to make the occupier of the soil the owner of the soil. And he should have added, the monstrous injustice of the Irish Protestant Church Establishment was removed.

But, Lord Emily added, unfortunately every measure of relief obtained by us was wronged from a tyrant, and not freely given to us by a sister. What was given with one hand was always well nigh taken away with the other hand. Thus we find Dr. Whately, the Protestant Archbishop of Dublin, boasting that "the education supplied by the National Board is gradually undermining the vest fabric of the Irish Roman Catholic Church." Thus, in a letter from Cardinal Cullen, and which is now in my possession, the Cardinal, criticising the Poor Law Act, complains: "The resolution putting guardians in loco parentis will enable bigoted boards, or nearly all the boards of Ireland, to tamper with the religion of children, and to change the registry of Catholic children." That sentence "will enable bigoted boards or

honorably remind you of the honorable spirit in which for some time the Poor Law Acts were administered by our honorable gentry. Next came the days when pious Catholics and safe Catholics, and Catholics who were very good fellows--you know the type I mean, men who would sell their birth right for even less than a mess of pottage, for a pat on the back from some Protestant shoneen-- were nominated on public boards, first one or two, as a very dangerous experiment then as a gigantic concession, and as the limit of concession in equal numbers with the superior Protestants. This perpetual double-dealing, this insane attempt to galvanize into life the rotting carcass of Ascendancy, explains in a great measure the utter contempt and irradicable hatred which English rule inspires among our people. Do English statesmen really doubt the intensity of this hatred? Ah, then they do not know the country. I say it, and I know the country. I say it not as a figure of rhetoric, not hastily either. I say it advisedly-- were to-morrow another Hucho to anchor his fleet off Bere Island he would be welcome as even Roche himself would not have been welcomed.

Discussing the claims for a Catholic University he said:--

"Let Governments come and go, this cause goes on for ever. Do not content yourself with occasionally dusting the laurel wreaths of your fathers. Emulate their deeds rather than sing their praises. Only thus will you be worthy of them. Is it Ireland or is it England that blocks the way? If it be Ireland, then are we to understand that Dr. Kane holds the present ministry in the hollow of his Orange hands? If it be England, then the moral is obvious, as plain as a '98 pick-staff. What do we care about that hypocritical quantity, the Nonconformist conscience? How can Orangemen provide for our interests? Protestant members of Parliament have never given themselves any trouble to learn Catholic principles, and they cannot legislate on matters of which they know nothing. A Catholic University would make learning accessible to a whole people who are naturally and traditionally devoted to it; it would open out the higher way of life to the children of genius-- the village Hampdens who now are lost; it would raise up and refine the professional classes; it would, more than all, promote that large and many-sided activity in an atmosphere congenial to the Catholic faith and Celtic genius, and thus, while safeguarding Ireland's secular interests, would help to maintain and strengthen her priceless inheritance in the Catholic Church."

Lord Emily concluded as follows:--

"What about the sectarian bitterness that has mangled the Local Government Board with three Protestants and one Catholic? What about the sectarian bitterness that has practically excluded Catholics from the resident magistracy and the ordinary magistracy of Ireland. What about the sectarian bitterness of the Irish representative peers who have never yet elected a Catholic? What about the sectarian bitterness that excluded Catholics from the County Grand Juries. But sectarian bitterness was the plea advanced by Mr. Balfour to justify the exclusion of the Irish clergy from boards on which they can be elected in England. Who are your clergy? Bone of your bone, flesh of your flesh, Irishmen to the core. Who won Catholic Emancipation for you? Your priests. Who disarmed the landlord? Your priests. Who begged in foreign lands in summer's heat and winter's parching cold to build the many churches now dotted through the land? Your priests. And your bishops--whose opinion is of such little consequence to Mr. Balfour-- who are they? Ay, remember, you men of Limerick, the martyr story of Terence O'Brien, the martyred Bishop of Emy. He refused Ireton's offer of forty thousand golden crowns to leave Limerick to her fate. He refused, and as the troops entered the city they found him in the place of danger-- the place always coveted by a Bishop of Limerick-- they found him in the pest-house ministering to the wants of the people. As he passed to his death, "Preserve the faith," he said, "keep the Commandments; do not complain of God's will." Remember the Bishop of Ross. He had been taken prisoner and laden with chains. They brought him to a high place overlooking his town. "Tell them to sur-

Then spake that warrior Bishop old-- 'Remove these chains that I may bear My crozier, staff, and stole of gold, My judgment then will I declare.' They robbed him in his robes of state, They set the mitre on his head, On tower and hall was silence great, The hearts that loved him froze with dread.

He spake-- "Right, holy is your strife, Fight for your country, king and faith, I taught you to be true in life, I teach you to be true in death."

Such as those bishops were are your bishops to-day."

## Our Observer's Notes on News.

The Chicago correspondent of the New York Herald, in referring to the fight now going on in that city to secure franchises in connection with the street railway, makes the astounding statement that fifty million dollars or more are at stake in the biggest franchise fight ever waged in Chicago--the contest of the street railway magnates to obtain fifty year franchises from the city under the terms of the Allen law, passed by the State Legislature.

The writer says ordinances granting these franchises must be passed over the Mayor's veto, if they are to hold good, for Mayor Harrison will not approve them. It is asserted, he continues, that the street railway lack twelve of the necessary number of votes in the Common Council, and that certain members of that body are demanding from \$40,000 to \$75,000 each for their votes. It is said, too, he remarks, that at least a million dollars, and perhaps two millions, will be used in the effort to make the ordinances the law.

Another statement he makes is, that it is alleged that most of this large amount of money came from New York, and that shrewd lawyers are handling it, and they will see that no man receives any of it until he has "voted right."

Rev. Dr. Charles H. Parkhurst, a Presbyterian minister of New York, whom the New York Sun, styles the "Maligner of America," in a sermon on Thanksgiving Day made some very spirited comments regarding the expansion policy of the Washington administration, and severely criticized President McKinley. It appears many of the congregation left the church during the sermon.

A local reporter called upon Mr. Parkhurst to ascertain if he had anything to say in reference to the action of the members of the congregation who gave such evidences of disapprobation of his remarks. Dr. Parkhurst in reply said:--

"This is a free country. We never lock the doors of our church during services, although it has been said that this precaution is taken in some churches previous to the passing of the contribution box. Everybody has a right to his own opinion. If persons who heard me speak last Sunday did not agree with my sentiments, no rea-



Biliousness, dyspepsia, loss of appetite, disturbed sleep, nervousness, headache, giddiness and drowsiness, wind and pain or fullness of the stomach, indigestion, chills and flushings of heat, shortness of breath--these are the blank cheques of physical bankruptcy. Take them to a physician and he will fill them up with the name of some more or less serious disease. Every time that you carry one of them to him you draw out some of your funds in the Bank of Health. Keep it up, and there will soon be no funds in the treasury.

The man who suffers from these disorders and neglects them will soon be in the relentless grasp of some fatal disease. If he is naturally narrow chested and shallow lunged, it will probably be consumption; if his digestion is weak, he will have an anæmia or some nervous trouble, it will probably be nervous exhaustion or prostration, or even insanity; if there is a taint in the family blood, it will be blood or skin disease; if he lives in a new or a low, swampy country, it will be malaria; if he lives a life of exposure, it may be rheumatism. There is just one safe course for a man to follow who finds himself out of sorts and suffering from the symptoms described. It is to resort to Dr. Pierce's Golden Medical Discovery. This medicine makes the appetite keen, corrects all disorders of the digestion, renders the circulation perfect, invigorates the liver, purifies and enriches the blood and builds firm, healthy flesh and nerve tissue. It cures almost all diseases that result from insufficient or improper nourishment of the brain and nerves. Bronchial, throat, and even lung affections, when not too far advanced, will yield to it. I look Dr. Pierce's Golden Medical Discovery for Eczema," writes J. W. Barnhart, of No. 46 De Witt Street, Buffalo, N. Y., "and it completely cured me."

# Finlayson's Linen Thread.

IT IS THE BEST.

son existed which compelled them to remain, glad as I should have been to have them to do so." Presbyterian ministers are the same the world over. There are a few of the Parkhurst stamp in Montreal, and they were the greatest howlers against "no priestly domination," as they termed it, when some of our pastors felt it to be their duty to express their opinions upon some matters regarding Catholic education.

The news comes from Topeka, Kansas, that the district is experiencing the worst coal famine ever known in the State. Hundreds of small towns are without coal and dealers are begging shippers and mine owners to send them even small lots. Missouri and Illinois coal is being shipped into the State, but without the Kansas supply the demand cannot be met.

The railroads are charged with being responsible for this state of affairs. The managers admit that they confiscate coal and use it in locomotives, later paying the mine owner. They argue that they are justified in taking the coal in order to run their trains. The shortage of coal among the railroads is due to the unprecedented rush of stock and grain through Kansas. They cannot supply cars for this business, to say nothing of the demand for coal cars. There promises to be no change in the present condition until the roads have a falling off in business. When a train carrying stock and grain runs short of coal the train hands take possession of the first coal they can reach, whether it is the property of the company or in transit from mine to dealer.

The London County Council has upheld, by a vote of 62 to 39, the decision of the Licensing Committee to refuse licenses to halls where Sunday concerts are given for profit.

The postmaster general has decided upon the design of the stamp which is to be used in the inauguration of the penny postage between Canada and Great Britain. It will be of the size of the Jubilee stamp of last year, the color not being yet finally fixed. The main feature of the new stamp, is to be a map of the world distinguishing in red the several parts of the British Empire; at the top is Canada Postage. Beneath this is a crown, oak, and maple leaves. Beneath the map are Christmas, 1898, and the words "We behold a vaster empire than has been."

Last week the secular press with scarce headlines announced the rather unusual occurrence in a Catholic church in the United States, of a young woman deserting a young man at the altar, preparatory to the marriage ceremony. It now turns out that the young woman has repented, as a despatch on Friday last says:-- She appeared at the parochial residence in company with her young man (who by the way must be exceedingly amiable) and informed the pastor that she desired the marriage to be solemnized. The despatch goes on to say that the priest had a talk with them and being satisfied that the young woman was repentant performed the marriage ceremony for the couple.

The circulation of the report concerning the young woman's action in the first instance, with all its wealth of sensational drapery in the form of big black headlines, and pointed little remarks bristling with insinuation, is another evidence of the fact that yellow journalism, which so disregards the law of decency, will, soon or later, have to face a day of reckoning.

The "Patrie" makes a strong appeal in favor of heavy taxation upon the money lenders known under the name of "shavers," and after making the remark that while the state makes laws to protect the people against themselves in the matter of gambling and lotteries these same people are helplessly in the hands of the modern Shylock, it adds: "On Monday last the charter committee decided to impose upon them a mere tax of a hundred dollars. What is a hundred dollars for a usurer? It is a trifle; nothing at all. He plucks that from a victim in the twinkling of an eye; he sweats that out of an unfortunate being in a short time, without any effort, without any work, without any trouble. We demand large, heavy taxes upon the shavers and we claim the protection of the state for their poor victims."

There are a great many types of shyllocks in Montreal. It is not the individual who hangs out the three gold-papery wooden balls over his front door, nor is it the note shaver, who are the worse offenders.

An incident in the financial world which occurred a few days ago at Waterbury, Conn., recalls a somewhat similar occurrence in this city. An incipient, unwarranted run on a bank, says the Catholic Standard and Times, which threatened to cost de-

postors the loss of their interest money, was neatly stopped last week by Rev. Father Blocum, pastor of the Immaculate Conception Church. Knowing that the bank was thoroughly sound, Father Blocum, as soon as he heard of the run, went to the institution and ostentatiously deposited \$1,000, and this action arrested the run at once, for the depositors argued that if Father Blocum had confidence enough in the bank to put \$1,000 into it, they would run no risk in leaving their money there.

## DIOCESAN SYNOD'S WORK AT CINCINNATI.

A diocesan synod for the diocese of Cincinnati was held in that city at St. Peter's Cathedral recently. All the priests of the diocese, together with many members of religious communities, were in attendance. Additions and modifications to the existing disciplinary laws of the Catholic Church in Southern Ohio were discussed. One new decree has reference to the former establishment of Catholic schools, and a commission on education was appointed, which will yearly institute a teacher's examination, and all Catholic teachers will be henceforth obliged to yearly pass this examination. This will undoubtedly unify and systematize and place on a broader basis the standard of parochial schools.

Higher grades will be encouraged in all Catholic schools. Another new decree establishes parish limits, and the jurisdiction of every pastor will be henceforth limited to his own parish. Pastors of parishes where Catholic schools are maintained will receive an increase of salary from \$600 to \$700 a year.

To church music is directed another new decree, and a committee was appointed to eliminate the secular innovations in mass music, and hereafter the character of church music will be more devotional and less operatic.

A new decree forbids sisters of religious communities, such as the Sisters of St. Francis and Sisters of the Precious Blood and Sisters of St. Joseph, to act as sacristans, sextons, bell-ringers, or to any labor in the churches or about the altars. They will not be hereafter permitted to act as organists or choir directors, except for their own school children.

New legislation was also provided, which will make the dispensation for mixed marriages more difficult to secure, and will unquestionably lessen the frequency of such unions. The Synod also conferred upon the archbishop's secretary a new title, and Dr. Moeller will henceforth be known as the "officialis curae" that is the custodian of all diocesan affairs. The only appointments made in the synod were the synodical examiners, who will serve until the next diocesan synod. Their duties will be to examine applicants for vacancies in irreparable parishes, also to examine yearly all young priests who have not been ordained five years, also to examine all theological students who present themselves for ordination in seminaries. Catholic Citizen, Milwaukeee.

## ASK YOUR DOCTOR.

He will tell you that Scott's Emulsion cures poverty of the blood and debility of the nerves. He will say that it is the best remedy in the world for delicate children.

No one can be altogether wretched for long together who has the charge of a healthy, happy, loving child.

Dr. Adams' Toothache Gum is sold by all druggists. 10 cents a bottle.

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TAKE ONLY the best when you need a medicine. Hood's Sarsaparilla is the best blood purifier, nerve and stomach tonic. Get HOOD'S.



FATHER LEMOYNE'S SILVER JUBILEE.

Some time ago the esteemed pastor of Gower Point, Ont., Rev. T. N. Le Moynes, celebrated the silver jubilee of his ordination to the priesthood.

His Lordship Bishop Lorrain, and a large number of the clergy from other districts, assisted at the ceremonies—amongst whom may be mentioned—

Rev. O. Berubé, P.P., Montserrat; Rev. A. Brunet, P.P., Fortage Du Fort; Rev. A. Chabre, P.P., Arnprius; Rev. I. Champagne, P.P., Gatineau Point; Very Rev. H. A. Constantineau, Rector, Ottawa University; Rev. V. Ferrer, P.P., Vinton; Rev. F. L. French, P.P., Brudenell; Rev. B. J. Kiernan, P.P., Quyon; Rev. J. P. Kiernan, P.P., Sheenboro; Rev. A. A. Labelle, P.P., Aylmer; Rev. E. A. Laulippe, Rector, Pembroke; Rev. D. Ledue, P.P., Chapeau; Rev. H. S. Marion, P.P., Douglas; R. J. McEachern, P.P., Mount St. Patrick; Rev. G. A. Picotte, P.P., Calumet Island; Rev. S. Rouleau, Professor of Philosophy, Sts. Therese College; Rev. P. T. Ryan, Pembroke, and many others.

The religious ceremony was held at the parish church, Solemn High Mass, at which his Lordship the Bishop assisted, was chanted by Rev. T. N. Le Moynes assisted by Rev. E. A. Laulippe and Rev. H. S. Marion's deacon and sub-deacon respectively. Rev. S. J. Kiernan and R. J. McEachern, acolytes, and Rev. F. L. French, T. P. Ver, Very Rev. H. A. Constantineau, O.M.I., and R. A. Chabre assisted to bring the master of ceremonies was Rev. P. T. Ryan. A sermon in French was preached by Rev. S. Rouleau, professor of Philosophy in St. Therese College, and in English by Rev. J. P. Kiernan, P. P., Sheenboro, who is well-known to the parishioners of St. Patrick's, Montreal, where for many years he was associated with that Church. Father Kiernan said in part—

"I have not run in vain nor labored in vain." (Philippi II., 16). St. Paul counselled his people of Philippi not to be deprived by the wickedness of his time, so that in the judgment they might be found to His glory and show that he had not labored in vain. It is God's will that we should get as much profit as possible for His glory out of the talent He has confided to us; to Him also the Alpha and the Omega, who worketh in us both to will and to finish, must success be attributed. But the thought of success is at the same time encouragement for the laborer. Consequently we find St. Paul rejoicing that he has run his race successfully, that he has labored and not in vain; and he finds in his success a pledge that he has won the friendship of God the just Judge who will reward him with a crown of justice (II. Tim., IV., 7, 8). As St. Paul rejoiced at his success, so may the venerable priest who to-day celebrates the 25th anniversary of his priesthood, the "crown of justice" is not only for St. Paul, but for all those "that love His coming," and the past twenty-five years have not been without fruit.

The salvation of souls is the ambition of the priest as it was of Christ. As Christ was the light of the world, so is the priest. From the time that Jesus gave the commission "Going therefore teach all nations, etc.," the priest has enrolled souls in the royal family of Christ by Baptism, and developed them for their eternal crown by the administration of the other sacraments, by the word preached in season and out of season. From his lips, as from those of the Apostles, the people learn the faith and practice of Christianity. "I will give you pastors according to my own heart, and shall feed you with knowledge and doctrine" (Jerem. III., 16).

To these obligations the priesthood has ever been faithful. With regard to their preaching, the Apostles declared that God should be obeyed rather than men; and when punished for fidelity to their mission, they rejoiced that they had been found worthy to suffer reproach for the name of Jesus (Acts IV., 19; V., 41). Persecution has never availed against priestly zeal. The spirit of Jesus and his Apostles has been with the priest to make him true to his mission in spite of all the pleadings of worldly self-interest.

The priest in Baptism has the sublime function of making children of God of the children of men, enrolling them in the great family of Christ, and giving them a right to spiritual blessings.

In the mass he offers that clean sacrifice by which according to Malachias God's name was to be great among the gentiles, and which was to be offered from the rising to the setting of the sun; by which also the child of God gives to the Heavenly Father the only homage worthy of His acceptance; by which in fine, Jesus—Christ is called down upon our altars to be the food of our souls.

Following out the commission "Whatsoever you shall loose upon the earth shall be loosed also in heaven," (Matt. XVIII., 18). "Whosoever you shall forgive them, I will forgive them," (John XX., 23) the priest, in the sac-

rament of Penance, restores the spiritual life which sin after Baptism destroyed.

The same spiritual work is continued and completed in the other sacraments, and in that preaching and watchfulness whereby the priest enforces the commands of God and His Church, whose "yoke is sweet and whose burden is light" to those who bear it lovingly.

As Jesus in His transfiguration ascended the Apostles that beheld it, so do the functions of the priest even astonish the angels. For not to the angels but to the priest has been given the power of forgiving sins, of consecrating the Blessed Eucharist, of preaching the Word which bears fruit that remains. Not to the angels but to the priest has been said: "He that heareth you, heareth me." We can understand why St. John Chrysostom could see nothing more venerable than the priesthood and its functions.

NT hese have been the functions of Father Le Moynes for the past twenty-five years. The task has been an honorable, but at the same time an exciting one. What study, labor and solicitude that he might be the father, physician and friend of his people. To him they came for words of wisdom; from him they sought oil for their lamps and the nuptial garment of grace. Children were instructed by him; youth revived; manhood encouraged, counsel, sympathized with. The living were sanctified by him, the living went into eternity with his blessing. From the cradle to the grave the priest has charge of the people of God.

As St. Paul was glad when looking back upon his life he found that he had not run in vain, and that the success which he had blessed his labors was of a glorious crown that awaited him in eternity, encouraging him to still further efforts, making him willing to become a victim for his people, so may Father Le Moynes read the reward of the future in the light of his past success, and by it be stimulated to continue the self-sacrificing labors that have marked the twenty-five years of his priestly life. Even in the early days of his ministry he was known as the father of the poor. He has always been eager for the welfare of the missions he attended; like Paul he has planted, like Apollo he has watered, and God has given the increase, blessing his labors with abundant fruits. The presence here to-day of his Bishop and confreres is a testimony to the regard in which they hold him, and to their appreciation of the work he has accomplished. The past twenty-five years then have been years of merit, they are a pledge of future successful ministry, they will be gems in that crown of Justice with which the Just Judge will eternally reward the labors of His faithful priest.

After Mass, Rev. A. Brunet, on behalf of the clergy, read an address, and presented a beautiful chalice and an eight-day clock. Mr. Edward Finn, of Gower Point, and H. Gauthier, M.D., of Coulonge, read addresses in English and French, respectively, from the people of Gower Point, Coulonge and Boisfranc. After the replies to the addresses, a grand banquet on the presbytery grounds, tendered by the ladies of the parish to the visiting clergy, brought the festivities to a close.

A PROTESTANT'S VIEW OF THE CATHOLIC CHURCH.

Last week we alluded to the series of sermons preached some time ago by Rev. Dr. De Costa, a minister of the Anglican Church in New York, in which he pointed out the feebleness of Protestantism and that it was fighting a losing battle.

Now comes Rev. Dr. J. A. Chamberlain, pastor of the First Congregational Church of Newark, N. J., who in a sermon delivered last week gave an idea, and it may be said, a very good idea in regard to "What the Roman Catholic Church can teach the Protestant Church." He said in part—

"First of the lessons that she may teach her Protestant sister is magnificent devotion to the external forms of faith. The Catholic is true to the forms of his Church. He believes in his Church, reveres her services, honors her priests, attends her worship. The Catholic servant is up before day that she may go to early mass, returns and provides breakfast, deafens herself ringing the rising bell for her Protestant employer, who, in spite of the noble example of the servant, rises too late to attend an eleven o'clock service."

"Again I turn to the same devout worshippers and I find a lesson to sacrifice for the services of faith. Do they build a church, the rich and poor pay for it. Together they rear the temple of the Lord. The servant girl gives her mite, and oft times, like the widow's mite of old, it is all that she hath. The laboring man gives up his wages, and the rich man out of his abundance. Look at the Catholic church's organized charities—hospitals, founding

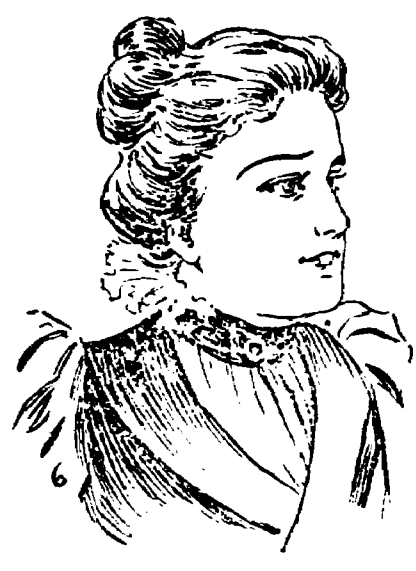
MRS. PIERRE FORTIN

Was So Sick and Weak, She Nearly Died—Was Dizzy and Could Hardly Walk—Now She Does Her Own Housework and is Perfectly Well.

The noblest, grandest duty of a wife is the bearing of children. The ordeal ought not to be accompanied by fear or pain. Recovery ought to be quick and complete. If a mother breaks down after her child is born, it is because she did not take proper care of herself during gestation. Nature never intended that the bearing of children should wreck the health.

There is a most wonderful medicine that gives comfort and strength to women before and after the little one comes. The following letter from Mrs. Pierre Fortin tells about this medicine, and every woman who reads this paper can do just what this lady did. Mrs. Fortin writes as follows to the Franco-American Chemical Co., Montreal, Canada:—

"My sickness began after the birth of my last child, four years ago. I became so weak that I had a great hemorrhage, from which I nearly died. I was a long time in bed, and could not regain my strength. I was dizzy, and could hardly walk. I had palpitation of the heart, and my body ached all over. I saw in the newspapers how so many women had been cured by Dr. Coderre's Red Pills for Pale and Weak Women, and I resolved to write your specialist. He gave me most valuable advice. Then I bought and took Dr. Coderre's Red Pills, and Dr. Coderre's Purgative Tablets, and followed the hygienic rules of your specialist. The result is that today I am perfectly cured of all my troubles. I eat and sleep well, and can do all my work without the help of anybody. No one could induce me to take any other remedy than Dr. Coderre's Red Pills. I recommend them



to a great many of my women friends, and know of a large number who are already much benefited." (Signed) Mrs. Pierre Fortin, Wakeham, Ontario.

they did not relieve. After all other medicines fail, these grand Red Pills bring about complete recovery.

Dr. Coderre's Red Pills are just what nature needs to help her. They reach the distinctly feminine organs alone. They act upon that part of the body only. They are far better, cheaper and easier to take than liquid medicines sold at St.

Sick girls and women are invited to write for the best professional advice, to our celebrated specialists, as Mrs. Fortin did. We give all advice absolutely free by mail. Personal consultation can be had at our Dispensary, 274 St. Denis Street, Montreal.

In buying Dr. Coderre's Red Pills, always beware of worthless imitations. The genuine are always sold in 50-cent boxes containing fifty pills. A box lasts longer than 50 liquid medicines, and the pills are sure to cure. Never take red pills sold by the dozen, the hundred, or in 25-cent boxes. They are dangerous counterfeits. All honest druggists sell Dr. Coderre's Red Pills for Pale and Weak Women at 50 cents a box, or six boxes for \$2.50. Or you can send the price in stamps, or by registered letter, money order or express order to us. We mail them all over the world free of charge. The greatest book ever issued for mothers, wives and daughters is entitled "Pale and Weak Women." It will be sent free to all readers of this paper who send their names and full post-office address to us. Address all letters for medicine, for advice and for the free book to the Franco-American Chemical Co., Medical Department, Montreal, Canada.

Ready

We are ready for business now; our alterations and improvements are all finished; our stock of fine furniture is all ready for your inspection in our large show rooms, which now cover over 21,000 square feet of floor. Our new factory is also ready for business, fitted up with all the latest machinery and improvements for cabinet-making, upholstering; making, purifying and re-making mattresses and bedding. One of our specialties is repairing furniture—repairing it equal to new. Come in and let us show you some of our goods; it will be a pleasure for us.

Renaud, King & Patterson, CRAIG STREET, [near Bleury], MONTREAL.

homes, rescue homes for those whom society in cold blood casts out, orphanages. And no man knows the number of her good works.

"Does not the Protestant church do the same? Yes, in a measure, but you all know how meagrely. The weakness of Protestantism is her divisions. One Catholic Church, 143 Protestant denominations in the United States; divisions on most trivial lines—even things absurd. Competition is life. Churches are placed like stores, with the idea of competing. Denominations which work in the same general methods, even of the same name and doctrine, are in the same block and striving for the same people.

"Infinitely worse than all this is a division that is both weakness and wickedness. The rich and poor do not meet together in the Protestant Churches, as they should. They do meet together in the Catholic Church. Rich men in Protestantism have their churches, and there, once in a while, dole out a small contribution to keep up a mission for the poor. "In the Catholic Church rich men and beggars do meet together, kneel on the same stool and partake of the sacred elements from the same hand. The Catholic Church has a power here that is not to be found elsewhere. "The Protestant is not potent to change this, for, say what we will, we must admit that we do foster the

FRIENDS PREVAILED

A Nervous Toronto Woman Walked the Floor During the Night for Hours at a Time—She Makes a Statement.

TORONTO, ONT.—"I was troubled with nervousness. It was impossible for me to keep still and if the spells came over me during the night I had to get up and walk the floor for hours at a time. My blood was very poor and I was subject to bilious attacks. My feet would swell and I was not able to do my own housework. I treated with two of the best physicians here but only received relief for a time. I became discouraged. One day a friend called and advised me to try Hood's Sarsaparilla. I laughed at the advice but I was prevailed upon and procured one bottle. Before I used it all I began to feel better. I took several bottles and also several boxes of Hood's Pills. Now I can eat and drink heartily and sleep soundly. Hood's Sarsaparilla has entirely cured me and also strengthened me so that I now do all my own work. I cheerfully recommend Hood's Sarsaparilla to all sufferers from nervousness, weakness or general debility." Mrs. H. F. PARK, Degras Street.

divisions by an unwritten and unholy law that puts asunder those whom God hath joined together for worship.

"The Catholic Church can do more to-day for the settlement of social problems than all the others combined. When she sees fit to enter the temperance war with a will it will be settled, and not till then. When she undertakes to teach men the arts of industrial life, conformable to justice for capital and labor, progress will be made."

DEATH OF SIR STUART KNILL.

Sir Stuart Knill, of London, head of the firm of John Knill & Co., and Lord Mayor of that city during the year 1892-'93, died a couple of weeks ago.

He was the first Catholic for many years to hold the office of Lord Mayor. Baron Herschell, the Lord Chancellor, on receiving him into the House of Lords with other city officials, commented on the fact that the election of Knill had been received with determined hostility in certain quarters, owing to the creed in which he believed. The Lord Chancellor said that undoubtedly the times were past when it was impossible for a Catholic to hold office without paltering with his religious convictions. Happily, the battle of the religious liberty had been fought and won, and the creed in which a man believed was no barrier to privileges, rights and honors.

He was born at Camberwell seventy-four years ago, and was educated at the celebrated Blackheath proprietary school and afterward at the University of Bonn, where he graduated. He succeeded his father as head of the firm of John Knill & Co., wharfingers and warehouse keepers of Fresh Wharf, London.

He entered the Corporation of London in 1866, as alderman of the Ward of Bridge, and served in the office of sheriff in 1889-90. He was a member of several of the city companies and despite the scheming and plotting to deprive him of the chief civic honor, he was always held in the highest respect among his fellow citizens. Intellectually he was superior to many of the city fathers, and he brought to the duties of the office qualities which have not always distinguished lord mayors.

Knill was not the first Catholic Lord Mayor of London. Sir Polydore de Keyser was, it is believed, a Catholic, but he conformed with all the customs incident to the office, and the question of his religion was never raised. Richard Swift, who was sheriff in 1852-

53, was, it is understood, the first Catholic who had filled that office since the Reformation. Swift for a time represented an Irish constituency in Parliament.

Truth is the property of God; the pursuit of truth is what belongs to man.

Fear nothing as much as sin, and your moral heroism is complete. C. Simmons.

Men—and young men—seldom look ahead as women do.

CARPETS.

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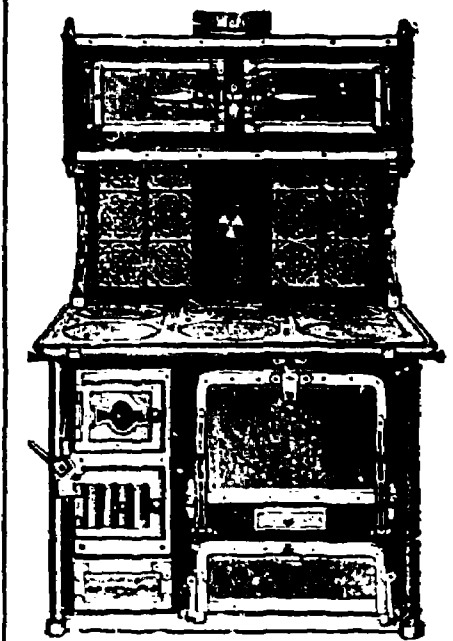
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To this important department we have added a Drapery work room under the management of a skilled artist in Drapery Decorations. Our Mr. Couture will submit designs and furnish sketches and estimates by appointment.

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SCHOOL BOOKS.

During the coming School Term of 1898 we respectfully solicit the favor of our orders for the following Catalogue Editions and other Text Books, both in English and French, also School Stationery and School requisites.

SADLER'S DOMINION SERIES.

- Sadler's Dominion Reading Charts, 26 Reading Charts and one Chart of Canada's position on 14 boards, size 8 1/2 x 11 inches. Sadler's Dominion Speller, complete. Sadler's Dominion First Reader, Part I. Sadler's Dominion First Reader, Part II. Sadler's Dominion Second Reader. Sadler's Dominion Third Reader. Sadler's Dominion Fourth Reader. Sadler's Dominion Grammar, History. Sadler's Dominion Tables of the History of Canada. Sadler's Dominion of English History, with colored maps. Sadler's Dominion of Modern History, with Illustrations and 200 colored maps. Sadler's Dominion of Catholicism. Sadler's Dominion of Sacred History, Old Testament, Part I. Sadler's Dominion of Sacred History, New Testament, Part I. Sadler's Dominion of Sacred History, large edition. Sadler's Dominion of Grammar, Illustrated. Sadler's Dominion Elementary Grammar, Blackboard Exercises. Sadler's Dominion of Grammar, Elementary Part I. Sadler's Dominion of Grammar, French and English and English and French Dictionary, with pronunciation. Sadler's Dominion Copy Books, A and B, with tracing.

D. & J. SADLER & CO., Catholic Educational Publishers and Stationers, 1600 Notre-Dame Street, Montreal, Que., 123 Church Street, Toronto, Ont.

CANADA: PROVINCE OF QUEBEC, SUPERIOR COURT, DISTRICT OF MONTREAL, No. 1576.

DAME MARGARET JANE TAYLOR, of the City of Montreal, wife of DANIEL JAMES CLARKE, hereof of the same place, traveler, now of parts unknown, Plaintiff.

vs. The said DANIEL JAMES CLARKE, Defendant.

An action for separation from bed and board has been this day instituted in the above cause. Montreal, 4th November, 1898.

JULY B. ABBOTT, Attorney for Plaintiff. The Defendant is ordered to appear within one month. L. D. GARREAU, Judge of the County Prothonotary. Montreal, 5th November, 1898. 175

SPECIALTIES OF GRAY'S PHARMACY.

FOR THE HAIR: CASTOR FLUID.....25 cents

FOR THE TEETH: SAPONACEOUS DENTIFRICE 25 cents

FOR THE SKIN: WHITE ROSE LANOLIN CREAM 25 cents

HENRY R. GRAY, Pharmaceutical Chemist, 122 St. Lawrence Main Street. N.B.—Physicians' Prescriptions prepared with care and promptly forwarded to all parts of the city.

La Banque Jacques Cartier, DIVIDEND No. 66.

NOTICE IS HEREBY GIVEN THAT A Dividend of Three Per Cent, (3 p. c.), for the current half-year has been declared upon the capital stock of this Institution, and that the same will be paid at its Banking House, in this city, on and after

Thursday, the First Day of December next.

The Transfer Books will be closed from the 10th to the 30th of November, both days inclusive. By order of the Board, TANCREDE BIENVENU, General Manager. Montreal, 18th October, 1898. 16-5

BANQUE VILLE MARIE.

NOTICE is hereby given that a dividend of three per cent (3 per cent) for the current half year equal to six per cent per annum on the paid-up capital stock of this Institution has been declared and that the same will be payable at the head office, or at its branches, on or after Thursday, the 1st day of December next. The Transfer Books will be closed from the 10th to the 30th November, both days inclusive. By order of the Board, W. WEIR, President and General Manager. Montreal, Oct. 20th, 1898. 16-5



# Successful Journalism, And Its Lessons.

The Montreal Star has been very jubilant during the past few days, over the fact that it has reached the high water mark of newspaper circulation in Canada—50,000 copies of its daily edition, and 100,000 copies of its weekly edition. The pride with which our secular contemporary plants to this splendid journalistic achievement during a period of about three decades is perfectly legitimate; and we join in the congratulations which its proprietor is being made the recipient of over so notable a demonstration of administrative ability.

In the building up of the circulation of the Star, on whose occasional production of matters anti-Catholic we have felt ourselves obliged to admonish from time to time, and in making it the success which, according to modern ideas of newspaper management, it is to-day, events in which the English-speaking Catholics of Montreal figured—events which the proprietor of the Star skillfully manipulated to his own benefit—have contributed to no small extent. That success, it appears to us, as we believe it ought to appear to all thoughtful English-speaking Catholics in this city, constitutes for them an object less a moral and a moral. If they had concentrated their efforts, and had been contented with small things in connection with their own journalistic ventures until the goal of success had been reached they would not occupy what seems to us, to speak plainly, a somewhat secondary position in this community in all that relates to social, financial, commercial and educational matters.

There can be no gainsaying the fact that we are poorly equipped in educational establishments that are distinctively English-speaking Catholic, and calculated to inspire a strong sentiment of unity of which the practical result would be the energetic promotion of the material interests of our people. And whose fault is it that we are so badly equipped in such all-important institutions? It is the fault of our own people, whom it seems almost impossible to rouse from the lethargic condition in which they have so long been content to remain, and to which they owe their present backward position in all that goes to make a people strong in a mercantile community like that in which we live.

An instance of this lethargy is furnished by the High School for the English-speaking Catholic boys of Montreal and the district, the movement for the erection of which was suggested by Rev. Father Quinlivan, the indefatigable pastor of St. Patrick's Church, several years ago, and which has recently been put into practical shape, as may be seen by the work now going on. For nearly a quarter of a century a small section of our people have realized the urgent necessity for the establishment of such an institution, so that our young men might enter the commercial arena fully qualified to hold their own there against competitors of all other races and creeds. Now that the step has been taken to supply

that crying want, and the building is in course of construction, there seems to be an utter lack of interest in the project on the part of the great majority of our men and women, whose manifest duty it is to come forward spiritedly and patriotically, and stand by the side of the pastor of the parent English-speaking congregation of Montreal, who has given proofs of his devotion and attachment to all that concerns our people in religious and temporal matters.

We are loth to believe that when the disabilities from which we have suffered in the past through the absence of such a distinctively English-speaking Catholic institution, and the effects of which are apparent, even now, to every thoughtful man, are recalled to mind, the heavy burden of carrying out the project will not be left upon the shoulders of such a worthy religious guide as Father Quinlivan, and the few devoted men and women who have so far come to his aid.

The interests of the English-speaking Catholics of Montreal, and the surrounding districts in the future, the interests of their race and their religion in the future, are in no small degree bound up in the High School.

It is not the work of any particular parish, Father Quinlivan was the first to suggest that representatives of the other four English-speaking parishes should have a voice on the advisory board in connection with the work of building the school and the proposal was carried out.

It cannot be said that our people are not financially equal to the task of contributing to such an important work for if the books of our banks and other financial institutions could be opened to public gaze the evidence would be overwhelming in this regard. Let the English-speaking Catholic men and women, and particularly those of them who are of Irish birth or descent, strike off the shackles of selfishness and each contribute their mite to this noble work. Let it not be said that we are less proud of our religion and nationality than our sturdy forefathers who came to this country in the first half of this century and laid the foundations of the sacred edifices in which we worship to-day.

Let the parishioners of St. Ann's, St. Gabriel's, St. Mary's and St. Anthony's stand shoulder to shoulder with those of the elder parish of St. Patrick's, under the roof of which all English-speaking Catholics in the early days worshipped, and not only have their names inscribed upon the roll of contributors to this work which will stand as a monument to inspire the men and women who are to follow in their footsteps to carry on the task of promoting the cause of the English-speaking Catholics, but also to take an active interest in maintaining it as an institution which will teach the lessons that will bring about that solidarity of the rising generation so sadly needed in our ranks at present.

## A SLANDER ON IRISH GIRLS.

A leaflet bearing in large type the heading, "The Young Irish Girl," and in a small type a second heading—"Or, Going Direct to Heaven,"—is being distributed in some of the Protestant churches in this city. Its object is to throw discredit upon the Catholic doctrines of Purgatory and Confession; and in seeking to do this a fictitious story is told concerning the death of a young Irish girl named Maria, who died without confessing her sins because her brother Patrick, who had had his "eyes opened" by reading some passages from the Bible, quotes these passages to her. A few extracts from this leaflet will suffice to show its character:—

"I have often thought, mother," said the poor dying girl, "of my cousin Catherine. She was so happy when she was dying, and yet, for all that, she had never confessed to a priest or received absolution. She did not believe in Purgatory. . . . I cannot help thinking it would be so much better not to go to Purgatory at all, but to go direct to Heaven, when one dies."

"Here comes your brother Patrick," said the mother. "He will stay beside you and comfort you, while I go to my work."

Patrick entered at that moment. He

sat down beside his sister and was greatly pained to see how she had changed. The physician gave them no hope that she would recover, and he had come from a distance to see her before she died.

"Maria," said he when they were alone, "what were you saying to mother about our cousin Catherine? 'Oh Patrick, I was saying, I wish I was as happy as she before she died. She had not confessed to a priest or received absolution. She said it was not necessary, and was not afraid because. . . .'" "Because she had believed in and trusted the Lord Jesus Christ," interrupted Patrick, "and that is why she had no reason to fear, the Lord Himself had spoken to her heart, Maria. He confronted her by the assurance of his love and the pardon of all her sins, what need had she of the priest to assure her of that?"

Maria looked at her brother with astonishment. "Why, Patrick," cried she, "are you also a heretic?" "Do not trouble yourself about that, Maria; I do not deny the truth. I have read the word of God for myself and I have found it so full of love to poor sinners, and that is more to me than anything else."

"Have you a Bible?" asked Maria. "How did you get it?" "I met a Bible reader, as they called him, and he said that in this country every one had per-

mission to read the Bible," I said to him, why may I not have a Bible? And the good man gave me one, and I have read it and have seen how poor sinners may be pardoned. I too, have been pardoned and I am happy."

After Patrick has been made to quote some scriptural texts the leaflet proceeds:—

"The young man ceased speaking; very solemn and blessed were the few moments that passed in the room, where, a short time before the poor victim of ignorance and superstition lay under the power of the enemy, who was ready to seize upon her and make her his prey forever.

"Oh, Patrick!" said she, "now I understand it all. Catherine might well be happy. I am happy also; Jesus has pardoned my sins. He has borne my sorrows. Our mother need not wear herself out with work to save my soul; I am saved." And in this happy assurance, after languishing a few more days, she departed from this world to be "forever with the Lord."

To make the fictitious story of this dying young girl the vehicle for propounding the ridiculous Protestant doctrine that mere belief in the divine inspiration of the Scripture will secure pardon for sins committed and to be committed throughout life, is a slander upon young Irish Catholic girls.

## A TIMELY EXAMPLE.

Lord Mount Stephen has placed the sum of \$2,500,000 in the hands of trustees in Montreal, to be used for the benefit of his relations and friends in Canada, where he laid the foundations of his success, so that they may enjoy his benefactions during his lifetime, instead of waiting until he has passed away. This is an example that ought to be followed by other men of wealth. Many people possessing considerable means seem to take a particular delight, if we are to judge by recently published wills, in clinging to the possession of their money until death comes and disposes of them of it. In acting thus they often inflict hardship and suffering upon those whom they desire to befriend by post-mortem bequests, and to whom the legacies, if paid at the present time, would be a source of happiness and success. In some cases these wills are drawn up in such a way that the intended beneficiaries never at all reach those for whom they were intended.

Lord Mount Stephen must experience real joy in reflecting upon the good that he has done to his relatives and friends in Canada, and upon the sincere feelings of gratitude which these beneficiaries will always entertain for him. That joy will be increased if other wealthy people will follow his example.

## THE SHIP FEVER MONUMENT.

The efforts of the "True Witness" to prevent the desecration of the burial-ground which contains the remains of the six thousand Irish victims to the ship fever half a century ago, are being crowned with success.

Our secular contemporaries have deemed the subject of sufficient importance to break their long silence upon it. The latest and most spirited protest against the proposed desecration comes from the Huntingdon Gleaner, which is all the more effective because the Gleaner was once an outspoken advocate of a movement inaugurated by Protestants sometime ago, and misnamed "Equal Rights Association."

The Gleaner says:—

"The Grand Trunk covets the bit of land at the North end of the Victoria bridge, wherein lie buried over 6,000 victims of the ship fever. The company seek possession of the land and the removal of the monument that preserves the memory of that awful year. The demand is not simply a shocking one, it is an irreligious proposal. There are occasions when regard for the health of the living necessitates the removal of remains from old burying grounds and these are justifiable, but for no other reason is it lawful to disturb the resting-place of the dead. The mystery of death invests the departure of the meanest-of-mankind with dignity and solemnity, and it is an ungenerous nature that would deny decent burial to the remains, or grudge the few feet of earth they need to cover them. Except the dreadful sepulchre on Grande Ile, there is no more awful spot in the wide Dominion than that acre on the North bank of the St. Lawrence where rest all that is mortal of the poor exiles who sought in Canada a home and

landed upon it only to die. The victims of cruel landlords, of brutal ship captains, and of the imbecile government that sat in Montreal, they perished from a disease the result of hunger and of ill-usage.

Of all the tragedies in Canadian history surely that was the greatest when a host of men and women and little children, who came to build up our country by their labor, perished on its threshold from preventable causes. No question of creed enters into this subject, for the outrage was upon that humanity which is alike in Protestants and Catholics. It was the greed of the landlords that drove those that rest in that sacred spot from the island of their birth, it was the greed of the ship-owners that starved and suffocated them on the voyage across the Atlantic, it was the greed of the wretched government that then represented Canada which diverted from the relief of the sufferers the bounty of the Imperial Treasury, and now that half a century has elapsed are we going to allow it to be said that the greed of a railway company is going to rob the poor sufferers of their last resting-place and to desecrate it with its mammon making devices of steel and steam? No wonder the better nature of the people of Montreal has been stirred by the proposal, and we sincerely trust the generous sentiment that has been awakened will be given such a form of expression that this God's acre will be saved from the ruthless hands that now threaten it and be preserved as it is for all time."

We are glad to note that the Irish societies have taken the matter up and intend to work until some satisfactory settlement of the question has been reached.

At a meeting held on Tuesday evening in the Hibernian Hall, the following resolution was adopted by the delegates of the various organizations:—"That we, the delegates from the Irish societies of Montreal, do most solemnly protest against the proposed desecration of the remains of 6,000 Irish immigrants, victims of the ship fever of 1847, interred in the cemetery at Point St. Charles, and pledge the organizations we represent to prevent by every means in their power the carrying out of such a project, and that we denounce as unauthorized and unworthy any action by individuals presuming to act on behalf of Irish Catholics who may favor the proposed desecration."

Committees were appointed to take steps to carry out the wishes of the meeting, which was unanimously opposed to the proposed removal of the remains of the emigrants or the monument erected to their memory.

It is stated that the Protestant Bishop of Montreal, who is the trustee of the cemetery, refuses to sell it; but even if he desired to do so the sale would not be legal. For, as Mr. Henry J. Kavanagh, Q.C., points out, the Civil Code declares in one of its articles that "everything may be sold which is not excluded from being an object of commerce by its nature or destination." This is old French law, and Pothier in his commentary mentions a cemetery as one of those things which cannot be sold.

There is no doubt that the plot of land in question is a cemetery, for it was dedicated to that purpose. This being the case it ought not to be difficult to obtain an injunction restraining the Protestant Bishop from selling it to the Grand Trunk Railway Company, and an injunction restraining the Company from taking possession of it.

## EDUCATION IN QUEBEC AND ONTARIO.

With the intemperance of language and the insistent uncharitableness which characterize its members, as a rule, a Mrs. Thornley, of the Dominion Prohibition Alliance, Toronto, delivered an address recently in which she attributed the anti-prohibition majority in the Province of Quebec to "the illiteracy and ignorance" of its people. Thereupon the Rev. Father Minehan, pastor of St. Peter's Toronto, wrote to the Hon. Boucher de La Bruere, superintendent of education in this province, asking him if there was any truth in the woman's statement; and he received a reply which has been published in the Toronto Globe, and from which we extract the salient points.

After thanking Father Minehan for "his desire to reply to the insulting statements that certain fanatics hurl against us on account of the recent plebiscite," Mr. De La Bruere points

out that the average attendance of pupils in our schools in this province in 1898-99 was 78 per cent of the enrollment, while in Ontario the average attendance for the same year was only 88 per cent, according to the report of the Hon. Mr. Ross. Our present system, he remarks, dates not further back than fifty years, "owing to misfortunes in public matters and national trials." Yet during that time our province has made more substantial progress in education than Ontario. Comparing, for instance, the census of 1871, with that of 1891, we see that Quebec has outstripped Ontario by 5.44 in the rate of progress. Bulletin 17, of the last census, states, on page 48, that "the population of Quebec between 10 and 20 years of age has made more considerable progress than any other similar group in any of the other provinces." As to higher education, Quebec, the same census, volume 4, shows, is far ahead of Ontario, the number of pupils in colleges and universities in Ontario being 8.07 for every 10,000 of its population, while that in Quebec was 37.61.

In conclusion, Mr. De La Bruere says:—

"I console myself, after the lucubrations of the ladies of the W. C. T. U., by observing that in 1893 (Report of the Royal Commission concerning liquors), the admissions per thousand to the insane asylums of Ontario was 0.31, and of Quebec, 0.26, and by the reflection that, after all, we are not more mentally afflicted than the prohibitionists of our sister Province. I account for the zeal displayed in Ontario by the fact that the arrests for drunkenness in 1893 in the City of Toronto represented eighteen per hundred of population, while in the City of Quebec the arrests were only six per hundred."

For ourselves, we have only to ask one question. If the anti-prohibitionist majority in Quebec is to be attributed to "illiteracy and ignorance," to what does Mrs. Thornley attribute the anti-prohibitionist majority in self-righteous Toronto, in Ottawa, in Kingston, in Hamilton, and in the other parts of Ontario?

## ST. MARY'S BAZAAR.

The bazaar in aid of the church decoration fund of St. Mary's Parish will open on Monday evening, with a grand banquet under the auspices of the esteemed pastor, Rev. Father O'Donnell, and the local branch of the C. O. F., Rev. M. L. Shea, the enthusiastic assistant of Father O'Donnell, who has had the direction of the arrangements for the bazaar, and especially the inaugural night, in the course of an interview said, that the opening night is certain to exceed in its attractions and other features any social event ever held in the parish. Father Shea is deeply impressed with the generous responses which have come from a large circle of Protestant business men who have donated various costly articles to the bazaar. The committee of ladies who are working with the indefatigable assistant pastor are also very sanguine of the success of their undertaking.

There are many departments in the bazaar and judging by the preparations which a representative of the "True Witness" witnessed this morning in the large hall in the basement of the church, there will be many new and novel features to attract young and old, who will visit it during the week. It is expected that there will be a large attendance at the banquet as leading citizens in all walks of life have signified their intention of being present.

The bazaar is for a most worthy object, and the efforts which the pastor and his assistant, and the ladies of the parish have put forth should meet with a hearty response from Catholics from all parts of the city.

## ON FREEMASONRY.

A Protestant minister of Boston, Rev. S. Blagden, has written an "open letter" to the American press, in which he strongly inveighs against Freemasonry. In the course of the letter he says:—

"What is Masonry with everything that can be said in favor of it, when compared to and with 'the glorious Gospel of our blessed God' and His Church, both militant and triumphant? I am more and more convinced every day I live that 'Masonry' has kept, and is keeping, thousands of men from entering the Kingdom of Christ Almighty. Because it keeps them out of the Church. I know this by many years' actual, and practical, and experi-

ence. Masonry, with its unchristian influence, is to speak, upon all its members, and especially upon those who are unconverted, and not members of any Church, and to substitute Masonry in the place of Almighty God's divine institution, which is the Church of Jesus Christ, the bride of the Lamb of God. And 'it is written': 'Neither is there salvation in any other, for there is none other name under heaven given among men whereby we must be saved.' (Acts, iv, 12).

Masonry unconsciously substitutes itself for and in place of the Church of the living God. This is why Masonry is antagonistic to the Catholic Church and why the Catholic Church is against Masonry. For it is written: 'No servant can serve two masters; for either he will hate the one, and love the other, or else he will hold to the one and despise the other. Ye can not serve God and mammon.' (Luke, xvi, 13).

And as long as you have been a Mason I doubt if you can give me one single case where masonry was the means of converting a man to love and obey the Gospel of Jesus Christ, and then to join the Church of God, unless such a one had to get out of and abandon Masonry in order to do so. And I have met men—Methodist and of the Church of England—who have left Masonry for the Church of God."

The Catholic Church has other and stronger grounds on which it bases its condemnation of Masonry besides that mentioned by the Rev. Mr. Blagden—as, for instance, the active hostility of many branches of the sect to Christianity itself. His arraignment of the craft, however, is a valid one; and points out one of its dangers to society.

In reference to this subject, it is amusing to read the interpretation placed by non-Catholic journals upon the recent decree issued by the Pope in regard to the burial of Freemasons who were once Catholics. These journals construe the decree into an approval by the Pope of Catholics joining the Masonic sect. The decree has not yet been officially published; and until it has been it is, to say the least, unwise to comment upon it. This, however, we know to be certain: that the Church has not withdrawn her condemnation of Masonry and other secret sects. From the garbled reports of the decree all that appears to be probable about it is that a Freemason who was once a Catholic, and desires to be reconciled to the Church before he dies, but is unable to carry out his good intention, may be buried in consecrated ground. Such a decision would be in harmony with what has always been the teaching of the Church—namely, that a dying man receives the benefit of his good intentions.

According to the New York Herald, Archbishop Corrigan, at a recent meeting of the clergy of the archdiocese announced a new departure in the government of the parochial schools in the diocese. He said that a movement is now on foot for the incorporation of each school apart from the church to which it is attached. In this way, it is expected that the parents of the pupils, through the Board of Trustees, may have a greater control of the schools' affairs and that the institutions themselves will not have the appearance of being only church schools.

Archbishop Corrigan said that 60,000 children are in attendance upon the parochial schools of the city. There is still a demand, he said, for more schools, although thirty-five new ones have been built since the assembling of the preceding synod, in 1895. He said that there are present opportunities in seventeen parishes for new parochial schools.

When the project of our Catholic High School for English-speaking boys of Montreal and district, was first spoken of, the promoter, Rev. Father Quinlivan, had the principles embodied in the announcement of Archbishop Corrigan in view, because he had an advisory Committee named consisting of representatives of the five English-speaking parishes of this city.

In commemoration of the fiftieth anniversary of the accession to the throne of His Imperial Majesty Francis Joseph of Austria-Hungary, the Imperial and Royal Council, Mr. Ed. Schultze, has arranged for a solemn Mass to be held at the St. James' Cathedral, at which his Grace the Archbishop of Montreal, will be present, on Friday, the 2nd of December, at 10 a.m.

The flag will be hoisted over the consulate during that day.



# The Advent Reunion Of Temperance Societies.

On Sunday evening the members of the various temperance societies associated with the English-speaking Parishes of Montreal assembled in St. Patrick's Church in large numbers to renew the custom which has been in vogue for many years in this city of uniting in a religious celebration on the first Sunday of Advent each year.

Every portion of the sacred edifice was filled by the members of the different organizations and their friends, many of the former wearing the silver medal placed upon their breasts by that great Apostle of temperance Father Matthew. The spectacle was a most edifying one to behold, during the recitation of the Rosary by Rev. Father Driscoll. It spoke most eloquently of the magnificent work which hundreds of Irishmen are doing to promote the good cause of total abstinence in Montreal.

The societies present were:— St. Gabriel's Total Abstinence and Benefit Society, of which Mr. P. Burns is President; Mr. O'Brien, Vice-president and Mr. W. Ford, Secretary. St. Anne's T. A. & B. Society, Pres., Mr. John Killeather; Vice-president, Mr. Shanahan, and Secretary, Jas. Brady. St. Patrick's T. A. & B. Society, Pres., Mr. Jas. Walsh; Vice-president, Mr. J. H. Feeley; Sec., Mr. W. P. Doyle; asst.-sec., J. I. McCaffery, and Mr. J. J. Costigan, Chairman of Committee.

Rev. Father McDermott preached an eloquent sermon, during the course of which he said:—

The occasion that draws us here this evening is one that is worthy not only of the Catholic and the Christian, but worthy too of every rational being. It is to meditate briefly on one of the most common vices in our midst, namely that of intemperance, and to fortify ourselves against its alluring temptations as well as to make us more impressed with the desire of checking its onward course if we are unable to suppress it entirely. This evil is deserving of censure and condemnation, because it is opposed to the divine law. The man of reason who will not admit the existence of a God sees in intemperance nothing but wickedness. But for us Catholics we have another motive, another reason, to condemn and suppress intemperance. We are the chosen ones of the Most High, we have been washed in the re-

generating waters of baptism, and we have been made the salt of the earth, to preserve it and keep it holy. In a word to stand out as an example to the whole world in the fulfilment of every Christian virtue; and it is in discharging this duty that we see this gathering here this evening.

Continuing, Father McDermott praised the efforts to swell the ranks of those that had espoused the cause of temperance, and exhorted them to continue their noble work although their path was strewn with numerous obstacles. He then portrayed intemperance as an evil, which destroys the well-being of the individual, of the home, of religion and of society. His closing words were:—

Let us therefore fight when we can this cursed vice of intemperance; let us take to heart and meditate on the miseries of this evil and if we do so we will never give in to the temptation of intemperance. Let us be missionaries in saving souls, let us be up and doing and perform our duty by helping our neighbor."

After the sermon, solemn benediction of the Blessed Sacrament took place. Rev. Father Flynn, C.S.S.R., Spiritual Director of St. Anne's T. A. & B. Society, officiated, with Rev. Father McCallen, S.S., and Fallon, S.S., of St. Patrick's Church as deacon and sub-deacon respectively.

The altar which was most beautifully decorated with plants and flowers, and numerous lighted tapers artistically arranged, in the form of hearts and crosses, lent a most pleasing effect to the ceremony. Great praise is due to the sacristan, Mr. Stephen Young, who is also a member of St. Patrick's T. A. & B. Society, for the taste he displayed in the decoration of the altar.

The choir under the able direction of Prof. Fowler, surpassed themselves, the rendering of Rigza's Tantum Ergo was a finished piece of choral work.

Mr. F. Cahill's rendition of Prof. Fowler's beautiful and prayerful "Salve Regina," did credit to that young enchanter's vocal talents. Messrs. J. J. Rowan and J. Warren also rendered a duet with much expression. Prof. Fowler, who occupies the proud position of being the senior organist of the English-speaking parishes, is certainly deserving of great praise for the enthusiastic and unalloyed devotion which he has always displayed in maintaining his choral organization to such a high standard of excellence. Mr. G. A. Carpenter, wielded the baton with all the grace of a veteran.

the only institution of the kind in the city which does not receive the per-capita of \$8 a month from the municipal treasury.

About three years ago Archbishop Corrigan decided that the time had come when it would be wise to think of removing the asylum to the upper part of the city, where there was more room. The welfare of the children is always associated with the country. Of course if the asylum were removed the old property would be sold.

And then the question of title arose. There was no doubt that the asylum could retain the ground to the end of time, but it did not hold the land in fee simple. It could not give a purchaser a clear title, so that it was practically worthless as an estate.

The Church authorities went to the Board of Aldermen with an ordinance which was passed upon by the Corporation Counsel, and which was practically a deed of sale, transferring the property outright to the asylum for \$1. The ordinance passed and was signed by Mayor Strong.

Able lawyers said that this gave a perfectly clear and legal title. But the Church authorities wanted no possible question. A bill was sent to the Legislature in 1896, so framed that it gave the asylum power to dispose of the property as it saw fit, and made the title absolutely valid. This became a law.

Now the property can be sold with a clear title, and therefore can command its normal value. How much this is a matter of opinion. There are thirty-four lots in one block and thirty-two in the other. It has been said that the property is worth from \$2,000,000 to \$3,000,000. That it will be sold there seems to be no doubt, as a site for a new asylum has been selected at a recent meeting presided over by His Grace Archbishop Corrigan.

The Sunday Democrat, N.Y., says of the proposed new location:—

It is a tract of about 28 acres of land on Fordham Heights belonging to the estate of Nathaniel P. Bailey. The price paid for the land is \$12,000 an acre. The final contracts in the deal will be signed to day by the Archbishop as president of the Board of Management of the Orphan Asylum.

The new site has been highly recommended by all the experts who have gone over the ground, and will, it is thought, be admirably adapted to the needs of the institution. The tract lies along the summit of the high ridge immediately east of the Harlem, and is from one hundred and forty to one hundred and ninety feet above tidewater. It extends along the easterly side of Sedgwick avenue, from the land of the Webb Academy and Home for Shipbuilders, on the south, to Kingsbridge road on the north. The easterly boundary is somewhat irregular, but follows pretty closely the line of the new aqueduct and the proposed Tee-taw avenue. Two of the proposed parks for Bronx borough are close to the southerly line of the property. Much of the ground figures in revolutionary history and tradition, and near the northerly end of the land bought of the orphan asylum was located a British fort, known as King's Battery.

Plans for the new buildings of the asylum have not yet assumed definite form. In the near future, however, a number of leading architects will probably be invited to submit competitive designs, after which a selection will be made and work begun as speedily as possible. The amount to be expended on the buildings is roughly estimated at \$1,000,000. The present number of the inmates of both sexes is about eleven hundred, and the expenses of the institution amount annually to \$100,000."

His Eminence Cardinal Gibbons, in discussing the race troubles in the South, last week, said that they could be largely traced to two great causes—the one-sided and ill-directed system of negro education and the indiscriminate exercise and consequent abuse of the ballot box.

"The colored race," continued the Cardinal, "are naturally kind and gentle, affectionate and grateful, with religious emotions easily aroused."

"But the education they are generally receiving is calculated to sharpen their mental faculties at the expense of their religious and moral senses. It fosters ambition without applying the means of gratifying it. It feeds the head, while the heart is starved."

"No education is complete that does not teach the science of self-restraint."

"The abuse of the ballot box is chargeable more to white demagogues than to the blacks themselves. The politicians use the negro vote for their own selfish purposes."

"I am persuaded that a restriction of suffrage by property qualification would be a wise measure. It would be an incentive to industry, and as men are instinctively disposed to protect their own property they will naturally vote for those rulers and public officers who, in their judgment are more qualified to protect their property from unjust and exorbitant taxation and to promote the material prosperity of the commonwealth."

An American journal in referring to the difficulties in connection with the administration of public affairs says there is a commercial democracy, busy in making money, rather sick of "politics," and very ready to leave to any one who is willing to take the trouble the management of their affairs.

# ST. ANN'S TOMBOLA.

## Official List of Winning Numbers.

No. Ticket.	No. Prize.	No. Ticket.	No. Prize.
207	137	21427	180
399	103	21621	156
862	61	21832	54
1162	69	22155	152
1306	81	22573	136
1559	85	22830	57
1839	131	23019	68
1860	139	23340	139
2019	62	23404	83
2626	110	23490	125
3072	116	23573	170
3162	185	24103	161
3263	5	24313	71
3321	94	24530	120
3576	107	24571	164
3584	36	24784	60
4331	127	25350	163
4365	158	25391	140
4727	180	25483	70
5083	53	25728	55
5184	37	26394	115
5257	14	26439	15
5119	92	26697	175
5478	156	27172	32
5643	168	27216	105
5723	77	27277	80
6089	6	27390	30
6226	143	27496	114
6324	2	27549	21
6556	25	27632	179
6683	17	27723	145
7406	23	27792	98
7545	4	27983	149
7674	174	28610	165
7682	9	29207	142
7986	118	29380	20
8319	74	30060	173
8543	31	30228	49
9570	8	30338	108
10033	184	30564	50
10512	113	30573	43
10639	95	31146	62
10822	25	31769	111
10880	170	31941	182
11114	187	32000	137
11133	199	32380	139
11284	172	32345	96
11490	78	32529	102
11739	103	32508	64
11946	145	32770	76
12131	121	33220	28
12156	44	33303	7
12175	135	34246	143
12271	13	34421	49
12352	66	34457	18
12467	11	34577	123
12582	82	35290	34
12605	24	35364	51
12802	72	36948	87
12911	147	36961	100
13117	124	36993	19
13319	75	37037	119
13414	144	37088	93
13629	162	37831	129
13949	47	38116	116
14084	139	38283	134
14122	35	38397	1
14338	97	38469	36
14452	150	38944	73
14448	104	39290	89
14949	167	39373	153
14859	189	39409	3
14974	41	39524	45
15024	177	40063	87
15153	128	40167	39
15276	65	40810	123
15296	141	40994	125
15585	29	41413	145
15649	46	41531	46
15894	112	41707	151
16344	151	41858	166
16403	51	42307	58
16896	171	42317	12
17851	111	42749	133
18316	67	42839	89
18339	84	43081	176
18635	59	44382	25
18532	181	44406	86
19649	150	44436	42
19691	33	44632	130
19862	10	45150	88
19866	155	45938	22
19942	99	46409	109
20377	132	46449	134
20570	178	46651	101

Holders of Winning Tickets may receive their Prizes at No. 28 Chaboulez Square, between the hours of 10 a.m. to 10 p.m., on or before Saturday, December 3rd.

## LETTERS TO THE EDITOR.

Sir,—I was not a little interested on reading the deed of sale from Thomas Brassey to the Most Reverend Ashton Oxenden, Anglican Bishop of Montreal, of the piece of ground made sacred by the bones of our Irish brothers and sisters who fell victims of the ship fever in 1847-48. I was eleven years old at the time the Victoria Bridge was finished, in 1859, and remember quite distinctly when the great tubular structure was opened, in 1860, by H.R.H. the Prince of Wales. Myself and other boys played around the monument erected by the workmen of Messrs. Peto, Brassey & Betts, contractors of the bridge. Now, the point which fixed itself upon my attention regarding the proposed desecration of the burying spot referred to, was this:—

The land in the vicinity of the bridge, on the north and west sides, was a common, the property of the City of Montreal, particularly where the sheds were erected to shelter the poor stricken emigrants.

How could the contractors of the bridge claim proprietorship of land the property of the city? Is it possible that the Irishmen of Montreal, with all their influence and

prestige, can be imposed upon by such a document without making a search to ascertain how the said Mr. Brassey got his title to the land in question? I have no hesitation in saying that the deed referred to in this case contains a large quantity of "brass," and I think when we examine it closely, the "bottom" will fall out of "that deed."

This matter should be taken up immediately by St. Patrick's League, and thoroughly sifted to the bottom. There is not an Irishman in all the world over who is not interested in this question.

These poor people were driven from their native homes by oppression and famine—only to find their graves on the cold bank of the St. Lawrence, and we cannot stand idly by and see their ashes desecrated, even by a powerful railway corporation.

We desire to live in peace with our "separated" brethren, but we want our rights respected in this Canada of ours.

BRO. FRANCIS JOSEPH.  
Montreal, Nov. 28th, 1893.

A quiet but pretty wedding was solemnized on November 22nd, at the Bishop's Palace, by the Rev. J. E. Donnelly, parish priest of St. Anthony's, the contracting parties being Mr. N. Lapointe, merchant, and Miss

Ellen Dineen, daughter of Mr. M. Dineen, contractor. The ceremony was private owing to recent bereavement in the family, and none but the immediate relatives were present. The bride wore a handsome travelling costume of gray cloth with hat to match. The presents were numerous and costly, and testified to the esteem in which the young couple were held. Immediately after the ceremony the happy pair proceeded to the G. T. R. for Boston, New York, Philadelphia and other American cities.

## OBITUARY.

### MR. JAMES CASEY.

The death of Mr. James Casey, father of Rev. Father Casey, who is in charge of the English-speaking section of the Parish of St. Jean Baptiste of Montreal, has been announced.

The sad event occurred at Sherrington, P. Q., where Mr. Casey had resided for more than three generations. Deceased had reached the ripe old age of three score and ten, and was highly esteemed, not only in the district where he had so long and so successfully carried on business, but also in the surrounding towns. The funeral, which took place on Tuesday was one of the largest ever witnessed in Sherrington. A solemn Requiem Mass was chanted at which Rev. James Lonergan, P.P. of St. Bridget's, Montreal, officiated, assisted by Rev. Father O'Meara, P.P. of St. Gabriel's, Montreal, and Rev. M. L. Shea, of St. Mary's Montreal, as deacon and sub-deacon respectively. Rev. J. E. Donnelly, P.P. of St. Anthony's, Montreal, and a large number of the clergy of the surrounding districts of Sherrington were present in the sanctuary.

The "True Witness" offers to Rev. Father Casey and members of the family its sincere condolences in their loss.

## UNSOLICITED TESTIMONY.

Visitation Academy,  
1, rue de Notre Dame, City.

Messrs. D. W. Karn & Co.,  
Dea Sirs,—Accept my thanks for the excellent Karn Piano that you sold me. Its mechanism is perfect and its tone is of a purity that has no equal. Kindly receive my best wishes for the success of your most superior instrument.

Rev. Sister St. Dositheé,  
Superior,  
Montreal, November 2, 1893.

Our seven years guarantee, which accompanies each piano, not only insures to the purchaser the soundness of its construction but places beyond any doubt the assurance of the instrument giving perfect satisfaction.

Such guarantee is an important consideration to the buyer.

Karn Piano Co.,  
St. Catherine St.

Louis Stuyvesant Chanler, who went on a tour through Ireland with Mr. John Redmond, M.P., during the summer of last year, in a recent address before the Irish Independent League at Dublin, said he must deprecate the attitude of Irishmen who threaten to use the Irish vote in the United States against any American government that would enter an alliance with Great Britain.

"Irishmen," said Mr. Chanler, "ought to appeal to America on better grounds. America has become a great nation by Ireland's aid. I do not believe she intends to form an alliance with Great Britain, though naturally she is grateful to the nation that offered to help her. Should England, however, eventually propose an alliance it is safe to say that the American sense of justice would never sanction such a union until Ireland's claims had been adjusted and settled."

## HIGH GRADE FURS.

A visit to our Show Room will convince you that the Furs we carry in stock are the finest.

We have always in stock a large assortment of skins, which you can select from, and have made up in the latest style. Fit guaranteed.

Circulars, Scaques, Jackets, Capes, Collarettes, Tippets, Muffs, in Russian Sable, genuine Alaska Seal, Hudson Bay Sable, Chinchilla, Stone Marten, Persian Lamb, Ermine, Beaver, etc.

Soliciting the favor of a call, and in pricing our goods you will find that they are the highest grade goods at moderate prices.

A. DOIN,  
1584 Notre Dame St.  
Opposite Court House.

Mgr. Legal, Coadjutor to Bishop Grondin of St. Albert, N. W. T., arrived by the steamer Dominion a few days ago. He reports that His Holiness is in good health and apparently full of energy.

According to Vatican organs the next consistory will meet in February, when seven new cardinals will be appointed. The names of two well-known American prelates are mentioned in this connection.

All states are full of noise and confusion; only the Valley of Humiliation is that empty and solitary place. Here a man shall not be so let and hindered in his contemplation as in other places. He is apt to be.

## ECHOES FROM AMERICAN CENTRES.

According to the Catholic Standard and Times, a monument is to be erected at Sacramento, Cal., in memory of its first Bishop, the Right Rev. Patrick Manogue. The monument will take the form of a mortuary chapel, with a burial vault below. The mausoleum will be covered and lined with marble. The base course itself and the roofs of the side niches will be in rock granite. The arched ceiling is to be mosaic. Over the altar will be a stained glass window. The total height of the structure to the top of the cross will be twenty-six feet. The contract for the construction of the mortuary chapel has just been let, and it is expected that the work will be completed in January.

The story of the career of Bishop Manogue makes an interesting chapter in the history of the Catholic Church in California. He was one of those noble pioneer missionaries whose toil and self-sacrifice can scarcely be appreciated in these later days. Bishop Manogue was born in County Killybeg, Ireland, in 1831. At the age of 23 he drifted to California and Nevada, and for three years earned his daily bread by hard work in the mines at Moore's Flat. He saved enough money to defray the cost of a seminary education and was ordained priest at Paris on Christmas, 1851. He immediately returned to Virginia City to act as pastor among the men with whom he had labored. His first Mass on the Comstock was said in a canvas church.

A complete history of the dangers Bishop Manogue has faced would form a volume as large and as exciting as the story of the Crusaders. Among the rough men of the mines and mountain passes, Catholic and Protestant, white and red, Bishop Manogue was greatly beloved and revered.

In 1881 he was appointed coadjutor of Grass Valley and in 1884 succeeded Bishop O'Connell. In 1886 the Diocese of Sacramento was established, and the Cathedral, which was dedicated in 1889, remains as a monument to the Bishop's energy.

When the Sacramento Cathedral was built there was discovered a crypt-like space under the main altar. It was taken for granted by a good many that the purpose of the receptacle was to receive the body of the Bishop after his death. They regarded it as appropriate that the mortal remains of the primate should be laid away in the house of worship which he had caused to be reared. One of the members of

the episcopal household spoke to the Bishop on the subject.

"No," replied the Bishop, "when I die I do not wish to be buried in the Cathedral, but out at the graveyard among my people."

And it is in the graveyard among his people that Bishop Grace is erecting a monument to his revered predecessor's memory.

It can be said of a few plots of land in New York, remarks the Herald of that city, that they have been used for one purpose only ever since it was settled by the white people. But this is true of the Roman Catholic Orphan Asylum, which extends from Fifth to Park Avenue, and from Fifty-first to Fifty-second street.

When the Dutch controlled the lower end of the Island no one paid any attention to the lands lying as far north as Fiftyth street. It was left to the Indians, to wolves, to bears, to panthers. It was a good hunting ground.

In those days real estate speculation was an unknown thing. There was a deal more land than any one wanted. A man with \$3,000 was looked upon as richer than a man with \$300,000 is now.

When the English took possession of Manhattan and the Duke of York became the lord, he claimed possession of all unoccupied land on the island, and in this was included the site of the Roman Catholic Orphan Asylum and St. Patrick's Cathedral, together with nearly all the territory in that vicinity.

When the Revolution ended the City of New York succeeded to the ownership of all lands which the Duke of York had not disposed of, and these were known as they are to this day, as the common land of the city. Robert Lyburn bought the present site of St. Patrick's, but the site of the Roman Catholic Orphan Asylum was never sold by the city. The city later leased the property to the church authorities. At that time it was nothing but a great mass of forbidding rocks.

When the asylum was built great jagged rocks had to be blasted away and a high hill cut down, and the big structure and the smooth turf succeeded them. But a part of the playground is artificial stone that is as smooth as the primeval rocks were rough.

William H. Vanderbilt always resented the presence of the orphan asylum. So did other rich men having houses in the vicinity. Time and time again Mr. Vanderbilt tried to buy the orphan asylum. He offered sums which the church authorities frankly admitted was more than the property was worth.

But they would not sell. They held that there were many advantages in having the asylum next the church. The Roman Catholic Orphan Asylum is



# An Irish Outlaw.

In the old days when Dublin was a Norman city and fortified, it was perpetually harassed by the Irish sept of O'Byrne and O'Toole, who were always sweeping down from the mountains, seizing the cattle and crops of the Palemen, and battering at Dublin's gates till the comfortable merchantmen within were fairly distracted. The hills of Dublin and Wicklow, with their narrow glens and deep passes, their gorges and ravines, were no places in which to pursue a fleet and sure-footed enemy; one, too, who knew every cavern and hiding-place of the hills, every morass to which to lead the pursuer.

In 1798, these same hills served other outlaws. There was Holt, of course, who was practically impregnable against the redcoats; but Michael Dwyer, the outlaw, was a far finer and heroic figure than Holt the soldier of fortune, who, when the day came, made what terms he could and saved his skin.

Michael Dwyer was the son of a small farmer at Balinglass, on the borders of Wicklow and Kildare. He was twenty-five or twenty-six when the United Irish Society began to be reasonable, and he was already, as they say in Ireland, "on his keeping;" that is to say, a hunted man.

In the spring of that year of fate he married a neighbor's child, Mary Doyle, who was as ready as the Nut-Brown Mayde to go to the greenwood or anywhere else with a banished man. As a matter of fact, she shared his hunted life for six years, and at the end of that time went with him into exile.

He fought through the Rebellion, and escaping without a wound, he retired at its close into the fastnesses of the Wicklow mountains, and from thence waged a guerilla warfare on the Government men and loyal inhabitants.

Legend and story gathered thick upon his track. But he was not by any means lawless and bloody as it is the way of outlaws to be. He had been a boy and young man excellently well conducted, and as a guerilla chief he seems to have remained simple, God-fearing, gentle, and affectionate.

Some attempt was made at the time to associate him with acts of midnight robbery, but unsuccessfully. He waged war daringly and with great presence of mind, resource, tirelessness, and capacity for command.

He and his men and Mary Dwyer lived in the caves of the mountains. These they had stocked with provisions, and lined against the cold with moss and herbage. Their principal retreat of this kind, their home in fact, was in the Glen of Imaal, a purple mountain gorge, where the thrushes sing all the day long. The entrance to the cave was hidden by a great sod, and here the outlaws rested and fed during the day, while at night they took to the mountains.

Other hiding-places they had, such as the hollowed-out interior of a turf-stack, and these dotted here and there where they could retire to them if too hotly pressed.

Once Dwyer had entered a hospitable cabin for warmth and food, and was surprised there by the Highlanders under Colonel Macdonald, while the cabin was asleep, an hour or so before day. There was with Dwyer one M'Alister, a deserter from the Antrim Militia. Dwyer was called upon to surrender. "We came in here without these people's permission," he said, "will you let them pass out unharmed?" The answer was "Yes," for the Highlanders fought like true soldiers and humane men, and left the devious of that day to the Yeomen and the Hessians. The peasants fled out one by one. As the last passed Dwyer slammed the cabin door, and shouting, "Now I will fight till I die," prepared to stand a siege. There was a good deal of firing on both sides, and at last M'Alister was wounded. "I'm done," he said to Michael Dwyer, "and the house is on fire," as it was. "Prop me up in the doorway," he said, "and open the door. They will all fire at me. Then when the blunderbusses are empty let me see what a spring you'll make."

It happened as this heroic fellow and comrade anticipated. Dwyer sprang over M'Alister's riddled body into the open. A little ice had formed on a pool by the door, and he slipped and fell on it, but was up in an instant. A shot went through the collar of his shirt; he was almost naked as he had slept. He was off like a hare, with the Highlanders in pursuit, and another corps of soldiers who had come up. He ran through the Glen of Imaal, forded the river, and in the wintry night led the soldiers a weary drape, till at Slaney, which he crossed, the soldiers gave up the pursuit. Because the river was in flood.

He ascribed his escape in the first instance to the pursuit of a Highlander, who covered him—perhaps that friend of his, Cameron, a sergeant of the Highlanders, who fished to give him warning when the scent was keen.

Another time he crept under a mountain waterfall, and sat in the spray of it while the redcoats rode by. A police barrack was placed at the entrance to his glen, but it did not seem to affect Dwyer. Perhaps he

held a small opinion of the police, or he would have served it as he did the barrack at Glenmalur, which he allowed to be built almost to the last stone, and then, laying a train of powder under it, blew it sky-high.

They took into their hands the law of Judge Lynch. "Billy Byrne of Ballymanus," the hero of the most distinctive of all the '98 songs—and to him it to this day in the ear of an Orangeman is to provoke to bloodshed—was betrayed by some persons belonging to the village of Greenane. These the outlaw's men tracked down ruthlessly. One, who went on crutches and was called cripple Doyle, hid in the walled orchard of a Mr. Allan, which had a locked door facing his cabin. As he stole from door to door one night he was shot dead. So was Mathew Davis, so was Dixon; and of all the informers against Billy Byrne of Ballymanus only one, and she was a woman, known as Croppy Biddy, escaped. About the same time Patrick Grant, a farmer of Greenane, for refusing evidence against Billy Byrne, was hanged in Wicklow Jail, and his body mutilated.

An adventure of some of Dwyer's men is worth telling, though the chief was not with them. In December, 1800, crossing a river near the seven Churches, their arms got wet. They had reached one of their hiding-places, a hollow turf-stack, when a party of cavalry in search of them drove up. These passed at first, but returned and began demolishing the turf-stack. A man named Thomas, who was concealed there, fired at the yeomen, but without effect, as his powder was wet. "It's the first time she failed me," he said; and with the others made a rush for it. They broke through the mounted men safely, and since there may be neighborliness even between yeos and rebels, the only injury was to Thomas, from a blow of the butt-end of a pistol of one Manby, a yeoman. But it is believed that Manby would have got out of Thomas's way if he could. However, an amateur of the sport, one Weekes, out duck-shooting, joined the pursuit, and shot Thomas in the thigh, and being down, he was despatched and the head chopped from the mutilated body was spiked in the Flannel Hall, at Rathdrum.

Another man, Harman, who was stark naked and a giant in build was pursued by one Manning, his equal in stature and strength, but the mountain man soon began to sink in the bog-water, while the rebel knew where the footing was to be had. At length, after a chase of three miles, Harman coming to a narrow bridge was confronted by Darby, a yeoman, who had the thought of riding round to catch the rebel at this point. But Harman sprang at him with his wet blunderbuss, in his hand, shouting, "Now, Darby, it's you or I for it." Darby swerved aside at this extraordinary apparition, and Harman, passing him, got safely away.

A little later the yeos at Rathdrum had information that a house between Rathdrum and Hacketstown was to be robbed on a certain night. Hoping that Dwyer or his men might be in the plot, the yeoman surrounded the house in ambush, and one Williams, a sure shot, was hidden within the house, with orders not to shoot unless in great danger, for they hoped, no doubt, to catch Dwyer or his men alive. The robbers came in due course, and one man made the entry of the house alone. Williams, who was a pretty shot, and could hardly be restrained from using his firearms, shot the man dead. His comrades got off scot-free. On examination he proved no rebel, but one Mundy, of the Hacketstown Yeomanry, so to be impartial his head flanked that of Dwyer's man on the Hall in Rathdrum.

An exciting adventure of Dwyer's was when he and his brother-in-law, Byrne, intercepted a letter offering terms to Holt. At this time they were forming part of an outpost of Holt's army. Dwyer himself carried the message to Holt, and taking him aside out of earshot, but within sight of his army, said to him, "But that you are a Protestant"—that is to say, of naturally alien blood—"I would shoot you dead; as it is, show your face no more among the people." Holt took him at his word, left his men, and wandered about, being for some time in great danger from both sides, as he had not concluded his treaty with the Government.

Dwyer was in Emmet's rebellion, which, of course failed. After that, abandoning hope, he surrendered to Captain Hume. After imprisonment in the Castle of Dublin and in Kilmahnam he was transported for life.

As one might expect from his character, this redoubtable outlaw, who had intercepted and killed with his own hand three traitors of his following, made an exemplary colonist in the new land. His wife had followed him there, and later he was High Constable of Sydney for several years, and farmed a considerable slice of land.

"He was, before his outlaw days, well-behaved, and good-natured," says a contemporary record, "moral in his conduct, civil and obliging to his acquaintances, and very true to his friends. He could read and write. He went to school at Bushfield."

And for his person, says an enemy, "Dwyer was an active, vigorous fellow, about five feet three inches high, with something of a stoop about his shoulders. He has a ruddy complexion, with

lively, penetrating eyes, and said to be wonderfully patient of fatigue, and fearless of every kind of danger.

I have some where in a book's form from his grave, sent to me by an Irish exile in Australia, whose heart is where Dwyer's was—among the hills and the singing streams of Ireland—Katharine Tynan, in the Westminster Gazette.

## NOTES FROM THE OLD COLONY.

Having recently made a tour of the United States and Canada—coming back to St. John's from Cape Breton, by St. Bruce and the Cross Country Railway, I am more than ever convinced of the unique position of Newfoundland as a sportsman's paradise and the playground of America. The views along the railway track possess every element of interest. The surface of the country is varied and about it there is nothing dead or flat. Winding rivers, calm lakes, level plains, covered with wild grass—the natural feeding ground of flocks and herds innumerable, seas of swelling hills, and piercing peaks, and bold mountain chains, such are the main features for the tourist passing through Newfoundland. With such scenic resources it is no wonder the country has such interest for the artist and general pleasure-seeker.

On the morning of the 6th November we landed in Port aux Basques, the southwestern terminus of the Newfoundland Railway, having made our six hours run from Sydney, C. B., over a perfectly calm sea, a matter of interest to the indifferent sailor.

Port aux Basques is a typical Newfoundland sea-port. Semi-circled by a perfect sea wall of cliff and defended at the entrance by an inlet, it gives a perfect shelter to ships. In from this our train strikes the Cod Bay River and Valley, famed for fertility. Smiling farms along there show the energy of the settler and the excellence of the soil. There is no finer mountain scenery in the world than the high range known as Table Mountain, stretching along here for many miles. A slight mist capped the mountain as we passed and the effect of the rising sun, and the effect of the rising sun dissipating the haze was magical. The mountains stand like a dark wall of rock, and between them and the train lies a level track of splendid meadow land, yellow with natural grass. Such grass regions are to be found all over the island, and go to make it equal to the most favored countries for stock-raising. Wild grass grows man high, in many of the valleys. From the train grand visions of prairie land rolling away to the horizon impress one with the vast extent of the country, the area of which is 42,000 square miles.

Here we might ask why a land so prolific, and so extensive, should be limited in population to 200,000 souls, fringing the coast? Historic reasons may be given for this disproportion. The fisheries have always been so great as to absorb the settler's energy, and so the people looked seaward instead of landward for a livelihood. Thus for centuries things went on and so the interior of Newfoundland remained untitled. Meanwhile, following neglect, came misapprehension, and people finally accepted it as an article of belief that Newfoundland simply had no resources within. However, of late years the progress of scientific research, the completion of the railway, and also actual experiment, have gone to prove that the soil of this country when tured to account is capable of giving a good living to the husbandman's family.

After some time on the train we reached Bay St. George, an immense gulf opening on the Western side of the island. The railway runs around the bay, and the greater part of it is visible from the train windows. We are now in what is known as the French shore of Newfoundland, the well known place of contention between the British colonist and French fishermen. Along here you find a curious state of things, viz.—The French power driving out the Newfoundland fisherman from his own shores, and English naval officers acting as a police force for France against their own people. All

the next large station is Bay of Islands, now become famous for its scenery, and tourist traffic. The entrance of this bay is occupied by islands, and as by train you follow the bend of the shore, and look out across this noble sea arm, flanked by green banks sloping down to the water, you form a very good estimate of the landscape and coastal beauty of Newfoundland, and of the unequalled facilities it affords for sea-side pleasure, such as yachting, etc. Into this splendid arm slopes the water of the "Newfoundland Rhine," the river Humber. This water course seems to take the lead for beauty of scenery, and that according to the opinion of all travellers. Those who pass along it become quite enthusiastic in its praise, and camera owners get as many views of it as they can. The conductor of the "Cross Country" train told me that last summer the Humber excited the interest of every passenger, and no wonder that it should. It slopes into the bay amid a great hill system. The banks are thickly overhung with foliage. At places it makes some fine cascades; again it winds deep and dark around a lofty peak; and in another place stretches away in silvery "steadies." It affords every variety of river scenery, and may be seen at frequent intervals from the train window, as the track follows for miles the bank of the river.

The settlement of Bay of Islands has also a thriving look. Prominent in the place is a fine Catholic Church. Leaving here the train turns eastward across the country. At one place it travels 1,700 feet above the sea level. There you pass what is called the back bone of the country. It is grand in its austere ruggedness, great ridges lightly clad with fringe are in view, and four lofty peak like cones, called the Topsails, rise above the train. The surface of the country is dotted with lakes, and one of them is 60 miles long and known as Grand Pond.

Coming toward the Northeast side of the country the train descends the picturesque and fertile valley of Exploits, taking its name from some shameful incident, in early colonial history—when the white man contended with the luckless aborigine—fire-arms versus bow and arrow. Need we tell the issue? It is simply the old story, and to-day none survive to show the curious what sort of a being was the Newfoundland Boethuck. A picture of one Indian woman hangs in the St. John's Museum. She was captured, brought on to St. John's, and afterwards died of consumption. She was known as Mary March, and a melancholy interest attaches to this poor creature, who was all but the last of her tribe.

Coming along the Northeast shore of the country you pass a series of bays and sea arms, presenting every feature of coastal scenery, the finest and boldest along this side of the Atlantic. Friends in the States and Canada have asked me "What sort of a place Newfoundland is for a vacation?" Should this notice be read by them, I would reply:—1st, its climate in summer is just perfect. The heat is always tempered by breezes straight in from the Atlantic. 2nd, As a sea-side resort, it is the most ocean-ward part of the American world, and such a position gives an interest of a unique kind to its coastal scenery. The island is a "half-way house" between Europe and America. 3rd, its sporting resources are boundless. The country is one vast deer park, and travellers often fire at the deer from the platform of the railway car. It is not an unusual sight to see a dozen or more caribou calmly grazing as the train passes. The fishing resources are also abundant. The lakes and rivers teem with trout and salmon. The best season to visit Newfoundland would be any time from June to October—July and August are probably the best angling months. Travelling accommodation is first-class, both on the S. S. Bruce and the Cross Country Railway.

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The excellence of the Kid Glove stock is amply shown by all the great increase in its business, of course all our kid Gloves come direct from the maker to the wearer through the Big Store.

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Ladies' 7 Hook Lacing Kid Glove, in newest shades, special price, 75c.

Ladies' French Kid Glove, splendid finish, perfect fitting, 60c.

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turing and mechanical industries, 5,081,398. Considerably more than four-fifths of the illiterate male population of the country, and over one-fourth of the illiterate female population, are working. Over 50 per cent. of the workmen are married, over 27 per cent. single, over 3 per cent. widowed and one-quarter per cent. divorced. In manufactures and mechanics the carpenters and joiners, numbering 611,482, make up the greatest element, with dressmakers and milliners following with 499,900. There are a little over 1,000,000 bookkeepers, clerks and salesmen, 690,658 merchants and dealers, 5,281,557 farmers, planters and overseers, and 8,034,071 agricultural laborers, 349,582 miners, and only a little over 60,000 fishermen and oystermen. Professors and teachers aggregating 347,344, form the most numerous of the professional classes. Physicians and surgeons, 104,905, come next; then lawyers, 69,330; clergymen, 83,203; government officials, 39,664; musicians, etc., 62,155; engineers and surveyors, 48,239; artists and art teachers, 22,496; journalists, 21,849, and actors, 9978.

The words of praise bestowed upon Hood's Sarsaparilla by those who have taken it prove the merit of the medicine.

Waste not thy substance profusely; for the profuse are brethren of the devil; and the devil was ungrateful to his Lord.

Toothache stopped in two minutes with Dr. Adams' Toothache Gum. 16 cents.

Don't fail to thoroughly analyse yourself, to find out what you can and what you cannot wear, and grasp your good and bad points.

Trial by jury will be established in Siberia after Jan. 1st, by a recent ukase of the Czar.

**AVALONICUS.**

Interesting data about the occupations of the American people are given in the bulletin of the eleventh census, recently made public. It shows that the total number of people engaged in occupations of all kinds in 1890 was 22,785,931. Of the whole number of working people the females form 17.92 per cent. Divided by classes, the working people of the country are as follows:

Agriculture, Fisheries, and Mining, 9,013,886; professional, 944,888; domestic and personal services, 4,860,777; trade and transportation, 3,326,122; manufacture

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Men's Navy Blue Beaver Overcoat, extra good quality, lined stylish tweed and interlined fibre chambray, sewed with silk, velvet collar and best finish. Special price, \$12.50.

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Men's Kid Gloves, lined with warm fleecy wool, well made of good reliable kid. Special prices, 70c, 95c, \$1.10 pair.

Men's Lined Buckskin Gloves, splendid quality, desirable shades, special prices, \$1.25, \$1.65, \$2.55.

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# RANDOM NOTES For Busy Households.

Every age produces work that is destined to last, remarks a writer, and if we read nothing of contemporary literature we shall not keep up to the time in which we live. We would not, therefore, confine anybody to the classics. In books, as in other things, what pleases one does not nourish another; and so the reading question must, in a great measure, regulate itself.

However, a great deal depends upon proper guidance when we are young in order to form our taste for good literature. The class of reading that does the most harm and which destroys all desire among boys, for sound works, is that known as dime novels. They are written in a very attractive style, and are replete with the most thrilling and impossible adventures that the inventive genius of the writer can describe.

Formerly the adventures of Jesse James, Old Sleuth, and other such celebrities were the all-absorbing topics, but latterly, new fields have been discovered under the titles, names suggested by the late Spanish-American War, and the discovery of the gold fields. These works, written with a regard even to morality, instruction or grammar, are eagerly read by the average boy and thus established in their minds a taste for vicious subjects and they consider everything else to be dry reading.

Again, another class of books that can be greatly censured is the society novel which has many readers among the young women of to-day. These are equally as bad as the former, because the imaginative scandals, which are invariably their subjects, tend to corrupt the morals of the young.

House owners contemplating the joy of having a new roof may be glad of an expression of opinion from an expert as to the best roof from an economic standpoint. A gravel roof, says the one who knows, is unquestionably better and cheaper than tin. A tin roof costs eight or nine cents per square foot, and ought to be painted every year or two. A gravel roof costs five cents a square foot and can be guaranteed for ten years at least.

Besides this, says the same authority, the gravel roof is a non-conductor, and the rooms under it can be kept warmer in winter and cooler in summer.

The life in a non-Catholic woman's college, where attention to the "evils of Popery" is more absorbing than in colleges for boys, remarks Dr. O'Malley, in his excellent article to the Catholic World Magazine upon the subject of College Work for Catholic Girls, is not the best atmosphere in the world for the growth of a Catholic girl's faith. The devotion to religion is often firmer in a girl's heart than in a boy's, but the girl in the non-Catholic college is exposed to stronger temptations than those experienced by a Catholic boy in a similar position, because the emotional preacher is more potent in the girl's college than in the boys'.

Every woman who desires to live a real, earnest, useful life should set before herself an ideal, and direct all her energies to the attainment of the ideal. Now-a-days we do not want a Joan of Arc, but we want the qualities which such women showed. We want the courage to do right; we want an active interest in the well-being of others; we want a noble scorn of all that is mean, and cowardly, and false; we want a deep sense of the solemnity and reality of life; and we want resolution to do our duty. One hears and reads of heroic women. Every woman and girl is heroic who strictly does her daily duty lovingly, tenderly, cheerfully.

Women now-a-days attach too much interest to the development of their physical and mental powers, and not sufficient to their duties at home. They devote too much time to outside occupations and do not always exert the influence they possess to make the home happy and contented. What contributes most to the happiness of the

home is the cheerfulness and good temper of the mother and sisters. It is an important duty for a mother of a family to acquaint herself with the interests of her children, and to cultivate the companionship between herself and her children which is so pleasant a feature of many homes, and so lamentably lacking in others.

Sisters should also be attentive to humor the whims of their more careless brothers, which setting will help considerably to preserve the harmony of the family circle.

## Talks to Boys And Girls.

### I'LL TAKE WHAT FATHER TAKES.

"Twas in the flowery month of June, The sun was in the west, When the merry, blithesome company Met at a public feast.

Around the room rich banners spread, And garlands fresh and gay; Friend greeting friend right joyously Upon that festal day.

The board was filled with choicest fare; The guests sat down to dine: Some called for "bitter," some for "stout," And some for rosy wine.

Among this joyous company A modest youth appeared; Scarce sixteen summers had he seen, No specious snare he feared.

An empty glass befell the youth Soon drew the waiter near: "What will you take, sir?" he enquired, "Stout, bitter, mild or clear?"

"We've rich supplies of foreign port, We've first-class wine and cokes." The youth, with quizzical look, replied, "I'll take what father takes."

Swift as an arrow went the words Into his father's ears, And soon a conflict deep and strong, Awoke terrific fears.

The father looked upon his son, Then gazed upon the wine: "O God," he thought, "were he to taste, Who could the end divine?"

Have I not seen the strangest fall? The fairest led astray? And shall I on my only son Bestow a curse this day?

"No, God forbid: Here, waiter, bring Bright water unto me. My son will take what father takes: My drink shall water be."

It is of vast importance to a boy or youth who has just left school and who is about to enter on a business career, that he should receive from his parents or guardians sufficient help and encouragement to make a right start in life. He should be taught that success is the reward of diligence and a continual desire to advance his position in life should be carefully fostered.

An exchange publishes the following opinion of a successful business man of Boston, who attributes his success to the fact that he made a right start in life.

"If more fathers would take a course with their sons similar to the one my father took with me," observed one of the leading business men of Boston, "the boys might think it hard at the time, but they'd thank him in after life."

"What sort of a course?" we asked. "Well, I was a young fellow of twenty-two, just out of college, and I felt myself of considerable importance. I knew my father was well off, and my head was full of foolish notions of having a good time and spending lots of money. Later on I expected father to start me in business, after I'd 'swelled' a while at clubs and with fine horse-flesh."

"Like a wise man, father saw through my folly, and resolved to prevent my self-destruction, if it were possible.

"If the boy's got the right stuff in him, let him prove it," I heard father say to mother one day. I worked hard for my money, and I don't intend to let Ned squander it and ruin himself besides."

"That very day father came along and handed me fifty dollars, remarking, 'Ned, take that money, spend it as you choose, but understand this much; it's the last dollar of my money you can have till you prove yourself capable of earning money and taking care of it on your own account.'"

"I took the money in a sort of dazed manner, and stammered out, 'Why-- I--I want to go into business.'"

"Business!" exclaimed the father contemptuously, "what do you know about managing the mercantile business? Get a clerkship and learn the alphabet before you talk to me on business." And father left me then to ponder on his words. And that fifty dollars was the last money my father ever gave me, till, at his death, I received my part of the property by inheritance.

"I felt hard and bitter then, felt my father was a stingy old fogey, and mentally resolved to prove to him that I could live without his money. He

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"That very day father came along and handed me fifty dollars, remarking, 'Ned, take that money, spend it as you choose, but understand this much; it's the last dollar of my money you can have till you prove yourself capable of earning money and taking care of it on your own account.'"

"I took the money in a sort of dazed manner, and stammered out, 'Why-- I--I want to go into business.'"

"Business!" exclaimed the father contemptuously, "what do you know about managing the mercantile business? Get a clerkship and learn the alphabet before you talk to me on business." And father left me then to ponder on his words. And that fifty dollars was the last money my father ever gave me, till, at his death, I received my part of the property by inheritance.

"I felt hard and bitter then, felt my father was a stingy old fogey, and mentally resolved to prove to him that I could live without his money. He

# SURPRISE SOAP

A pure hard Soap which has peculiar qualities for Laundry Uses. 5 cents a cake.

had roused my pride--just what he intended I suppose. For three days I looked about for a place to make lots of money. But I found no such chances, and at length I accepted a clerkship in a retail store at \$400 a year. Another bit of father's 'atingness' at this time was demanding two dollars a week for my board through that first year. At the end of my first year I had laid aside \$200, and the next year, my salary being raised \$100, I had \$500 laid by. One hundred cents meant more to me in those days than \$100 had previously. At the end of four years' clerking I went to my father with \$1,500 of my own, and asked him if he was willing to help me enter business. Even then he would only let me hire the money, \$2,000 at six per cent. To-day I am called a successful business man. And I have my father to thank for it. Those lessons in self-denial, self-respect and independence which he gave me--though hard at the time--put the manhood into me. Years afterward, father told me it life to be so hard with his boy. But he felt it to be so hard with his boy. But he felt it to be the only course to make a man of me. Many a time we laughed heartily over that two-dollar board-bill."

## BUSINESS CARDS.

### DANIEL FURLONG,

Wholesale and Retail Dealer in CHOICE BEEF, VEAL, MUTTON, Pork 541 Prince Arthur Street.

Special Rates for Charitable Institutions. Telephone, East 474. 11-6-08

### THOMAS O'CONNELL

Dealer in general Household Hardware, Paints and Oils.

137 MCGORD STREET, Cor. Ottawa

PRACTICAL PLUMBER. GAS, STEAM and HOT WATER FITTING. Rolland Lining, Steam Sizing. Cheap. Orders promptly attended to. Moderate charges. A trial solicited.

### C. O'BRIEN

House, Sign and Decorative Painter. PLAIN AND DECORATIVE PAPER HANGING. Whitewashing and Tinting. All orders promptly attended to. Terms moderate.

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HATTER - AND - FURRIER 21 ST. LAWRENCE STREET, MONTREAL.

### J. P. CONROY

(Latter with Paddon & Nicholson) 228 Centre Street, Practical Plumber, Gas and Steam Fitter, ELECTRIC and MECHANICAL BELLS Etc. Telephone, 8552.

### CARROLL BROS.,

Registered Practical Sanitarians. PLUMBERS, STEAM FITTERS, METAL AND SLATE ROOFERS. 785 CRAIG STREET: near St. Antoine, Drainage and Ventilation a specialty. Charges moderate. Telephone 1834.

### SURGEON-DENTISTS

Valentine & Aluminum Plates Bridge & Crown Work Gold, Silver & Enamel Filling PAINLESS EXTRACTING DR. J. G. A. GENDREAU Surgeon-Dentist 20 St. Lawrence St. MONTREAL

### DR. BROUSSEAU, L.D.S.,

SURGICAL DENTIST, No. 7 St. Lawrence St., MONTREAL. Telephone, 6201.

Teeth in the afternoon. Elegant full gum sets; Rose Pearl (pink colored). Weighted lower sets for shallow jaws. Upper sets for wasted faces. Gold crown (plate) and bridge work, painless extracting without charge if sets are inserted. Teeth filed; teeth repaired in 30 minutes; sets in three hours if required.

### PROFESSIONAL CARDS.

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Accountant and Trustee, 180 ST. JAMES STREET. Telephone 1182. Montreal.

Personal supervision given to all business. Rents collected, Estates administered, Books Audited.

### J. ALGIDE CHASSE,

ARCHITECT. 153-157, Shaw Street, Montreal.

Plans and Estimates furnished for all kinds of buildings. MERCHANTS' TELEPHONE 1463.

Province of Quebec, District of Montreal, Superior Court. No. 1571.

DAME ADELE BROSSARD, of the City and District of Montreal, wife common as to property of EDMOND LEFEBVRE, agent, of the same place, duly authorized a ester en justice, has taken an action in separation as to property from her said husband.

Montreal, November 3rd, 1908.

BEAUDIN, CARDINAL, LORANGER & ST. GERMAIN, Attorneys for Plaintiff.

### COLEMAN'S Salt

THE BEST

# We Do A Good Business In Roofing

Because we do good work. We sometimes make mistakes, but when we do we make things right. We'd like you for a customer.

### GEO. W. REED & CO.,

784 & 785 Craig Street, MONTREAL.

Society Meetings. Young Men's Societies. Young Irishmen's L. & B. Association. Organized April 1874. Incorporated, Dec. 1875. Regular monthly meeting held in its hall, 18 Dupre Street, first Wednesday of every month at 8 o'clock, P.M. Committee of Management meets every second and fourth Wednesday of each month. President, RICHARD BURKE; Secretary, M. J. POWERS; all communications to be addressed to the Hall, Delegates to St. Patrick's League: W. J. Hinch, D. Gallier, Jas. McMahon.

### St. Ann's Young Men's Society.

Organized 1895. Meets in its hall, 157 Ottawa Street, on the first Sunday of each month at 2:30 P.M. Spiritual Adviser, REV. F. STUBBINS, C.S.S.R.; President, JOHN WHITTY; Secretary, D. J. O'NEILL; Delegates to St. Patrick's League: J. Whitty, D. J. O'Neill and M. Caser.

### Ancient Order of Hibernians.

DIVISION NO. 2. Meets in lower vestry of St. Gabriel New Church, corner Centre and Laprairie streets, on the 2nd and 4th Friday of each month at 8 P.M. President, ANDREW DEAN; Recording Secretary, THOMAS SMITH; Financial Secretary, J. O'NEILL; Delegates to St. Patrick's League: A. Dunn, M. Lynch and B. Cunningham.

### A.O.H.—Division No. 3.

Meets the 2nd and 4th Mondays of each month at Hibernia Hall, No. 202 Notre Dame St. Officers: B. Wall, President; P. Carroll, Vice-President; John Hughes, Fin. Secretary; Wm. Rawley, Rec. Secretary; W. P. Stanton, Treas. Marshal, John Kennedy; P. Erwin, Chairman of Standing Committee. Hall is open every evening except regular meeting nights for members of the Order and their friends, where they will find Irish and other leading newspapers on file.

### A.O.H.—Division No. 4.

President, H. T. Keenan, No. 32 Dolorimeter ave. Vice President, J. P. O'Hara; Recording Secretary, P. J. Glynn, 15 Kent street; Financial Secretary, P. J. Tomlity; Treasurer, John Traynor; Sergeant-at-arms, D. Mathewson, Sentinal, D. White; Marshal, F. O'Leary; Delegates to St. Patrick's League: J. Donnelly, J. O'Hara, F. O'Leary; Chairman Standing Committee, John Costello. A.O.H. Division No. 4 meets every 2nd and 4th Monday of each month, at 1115 Notre Dame street.

### C. M. B. A. of Canada.

### C.M.B.A. of Canada, Branch 74,

Organized March 14, 1888. Branch 74 meets in the basement of St. Gabriel's New Church, corner of Centre and Laprairie streets, on the first and third Wednesdays of each month. Applicants for membership, or any one desiring information regarding the Branch, may communicate with the following officers: Rev. Wm. O'Meara, P. P., Spiritual Adviser, Centre street. Capt. Wm. Deegan, President, 15 Fira Station, MARVIC MURPHY, Financial Secretary, 77 Fira street. Wm. O'Leary, Treasurer, Bourgeois street. JAMES TULLY, 217 Prince Arthur street.

### C.M.B.A. of Canada, Branch 26

(ORGANIZED, 13th November, 1883.) Branch 26 meets at St. Patrick's Hall, 93 St. Alexander Street, on every Monday of each month. The regular meetings for the transaction of business are held on the 2nd and 4th Mondays of each month, at 8 P.M. Applicants for membership or any one desiring information regarding the Branch may communicate with the following officers: MARTIN EAGAN, President, 577 Cadieux St. J. H. FEELEY, Treasurer, 719 Sherbrooke St. J. A. GARDIOLA, Fin.-Sec., 511 St. Lawrence St. JAS. J. COSTIGAN, Secretary, 325 St. Urbain St.

### C. M. B. A. of Quebec.

### GRAND COUNCIL OF QUEBEC

Affiliated with the C.M.B.A. of the United States. Membership 43,000. Accumulating Reserve of... \$3,000,000. Present Reserve... 500,000. Branch No. 1 meets every 2nd and 4th Monday of each month, at 8 P.M. in their hall, 93 St. Alexander St. For further particulars address JOHN LAPPIN, President, 15 Brunswick street. F. C. LAWLER, Recording Secretary, 28 Shaw St.

### Catholic Benevolent Legion.

### Shamrock Council, No. 320, C.B.L.

Meets in St. Ann's Young Men's Hall, 157 Ottawa Street, on the second and fourth Tuesday of each month, at 8 P.M. M. SHEA, President; T. W. LESAGE, Secretary, 447 Berri Street.

### Catholic Order of Foresters.

### St. Gabriel's Court, 185.

Meets every alternate Monday, commencing Jan 31, in St. Gabriel's Hall, cor. Centre and Laprairie streets. M. P. MCGOLDRICK, Chief Ranger. M. J. HEALEY, Rec. Sec'y, 48 Laprairie St.

### St. Patrick's Court, No. 95, C.O.F.

Meets in St. Ann's Hall, 157 Ottawa street, every first and third Monday, at 8 P.M. Chief Ranger, JAMES F. FORBES, Recording Secretary, ALAN PATTERSON, 197 Ottawa street.

### Total Abstinence Societies.

### ST. PATRICK'S T. A. & B. SOCIETY.

Established 1841. The hall is open to the members and their friends every Tuesday evening. The society meets for religious instruction, in St. Patrick's Church, on the second Sunday of each month at 4:30 P.M. The regular monthly meeting is held on the second Tuesday of each month, at 8 P.M. in their hall, 93 St. Alexander St. For further particulars address JOHN WALSH, J. H. Feeley, or MCGOLDRICK, 93 St. Alexander street. W. P. DOYLE, Secretary, 254 St. Martin street. Delegates to St. Patrick's League: James Walsh, J. H. Feeley and William Rawley.

### St. Ann's T. A. & B. Society

ESTABLISHED 1842. Rev. Director, REV. PATRICK FLORES; President, JOHN KIRKPATRICK; Secretary, JAS. BRADY; Treasurer, J. McLaughlin; Recording Secretary, J. McLaughlin; Delegates to St. Ann's Hall, 157 Ottawa street, at 8 P.M. St. Patrick's League: James Walsh, J. H. Feeley and William Rawley.

## AN ESSENTIAL IN ALL HOMES.

SIMPLE STRONG



SILENT SPEEDY 14 Millions Made and Sold Always Improving. Never better than now. See the Latest Model.

THE SINGER MANUFACTURING CO.

A writer in the New York "Post" dwells upon the importance of observing special anniversaries in the household. The "coming of age" of young men brings an opportunity of joyous congratulation, he says, and though the boy may not have kept the promise of his earlier years, and shadows may lurk about his path, it is good to set fears aside and let this day be the manhood just attained a new beginning. Casting aside those things which are



**ST. VITUS' DANCE.**  
**A TROUBLE THAT CAUSES IT**  
**VICTIMS MUCH INCONVEN-**  
**IENCE.**  
**WINFRED SCHOFIELD, OF GASPÉREAU, N. S.,**  
**TELLS HOW HE OBTAINED A SPEEDY**  
**AND PERMANENT CURE.**

From the Acadien, Wolfville, N.S.

The many cases brought to his notice of residents in this vicinity being cured from physical disorders through the agency of Dr. Williams' Pink Pills, have created in the mind of the Acadien representative a sincere belief in the healing powers of this remedy. Yet withal he was a little incredulous the other day when he told of a young man who had been cured of a very serious and deplorable disease by the use of only some two boxes of these miracle workers. It seemed impossible that such a remarkable healing could be wrought even by Dr. Williams' Pink Pills in such short order. Accordingly he was possessed of a strong desire to investigate. Mr. Winfred Schofield, of Gaspereau, was the address given us by our informant, and were not long in hunting him up. We found Mr. Schofield to be a bright young man of about twenty years of age and of more than ordinary intelligence. His air of candor and straightforwardness dispelled any doubts we may have had. In a very few words he stated to us his case. "Two years ago," he said, "I was taken with an attack of St. Vitus Dance. Sometimes when at work I found that my fingers would all at once straighten out and I would be compelled to drop anything I was holding. One day I was using an axe when seized with one of these attacks. The axe slipped from my hands and in falling struck my foot and gave it a nasty cut. After that you can depend upon it I left axes alone, and it was not long before I had to give up using any kind of tool. My complaint rapidly grew worse and I was soon unfitted for any sort of work. Everything possible was tried by me in order to get relief, but I got no better. At last one day a neighbor of mine, Mr. Fred Fielding, who had been cured by the use of Dr. Williams' Pink Pills, advised me to give them a trial, offering to pay for them himself if they did not help me. As it turned out he was safe enough in making the offer. I followed his advice, but had scarcely begun to use them when I began to feel very much better. After using two boxes I was perfectly cured and have never been troubled with the complaint since. I am confident that to Dr. Williams' Pink Pills alone I owe my cure.

Dr. Williams' Pink Pills create new blood, build up the nerves, and thus drive disease from the system. In hundreds of cases they have cured after all other medicines have failed, thus establishing the claim that they are a marvel among the triumphs of modern medical science. The genuine pills are sold only in boxes, bearing the full trade mark "Dr. Williams' Pink Pills for Pale People." Protect yourself from imposition by refusing any pill that does not bear the registered trade mark around the box. If in doubt send direct to Dr. Williams' Medicine Co., Brockville, Ont., and they will be mailed to you post paid at 50c a box, or six boxes for \$2.50.

A correspondent in "Church Bells" relates "as a fact," says the London "Universe," that "a few years ago in Hert's the vicar's wife appeared one Sunday with bonnet and shawl within the communion-table rails, and addressed her husband thus:--  
 "Sit down, my dear, your rheumatism is very bad to-day. I'll finish the service." And so she did. This actually took place within the last two years." We trust, with "Church Bells," that the whole thing is a fabrication. But when "Church Bells" goes on to warn its readers against "giving credence to anecdotes which are circulated with a malicious object," we, Catholics, cannot but remember the words, "Physician, cure thyself," as also the exclamation of Hugh, in "Barnaby Rudge," "See the hangman when it comes home to him."

The extremes of human emotion are not so far apart as they seem.

**From ..**  
**Sickness**  
**to Health**  
 is but a short step if you take  
**Wilson's**  
**Invalids' Port ..**  
 Rare old port wine with Peruvian Bark in quantity prescribed by the English and French Pharmacopoeias.  
 This is the most efficacious, the standard with leading physicians.  
 AT ALL DRUGGISTS.  
 Wholesale Agents: LAWRENCE A. WILSON & CO., MONTREAL

# Why Shouldn't We

Make as good Clothing in Canada as they do in the States?

## WE DO,

And have done so for the last three years. Of course the demand for GOOD CLOTHING READY-TO-PUT-ON was limited. It took a while to get the people to look at it and credit us with making and carrying such fine goods in stock, but to-day we are pleased to say that the public realize and appreciate our efforts to supply them with fine clothing. We have told you of our Fine Winter Overcoats out by our custom cutter out of the finest imported materials and made by custom tailors in our own workshop. They are working on them steadily, and we are selling them as fast as they can make them, but we wish particularly to call your attention in this ad to our

### Winter Suits for Men.

All well made and trimmed, from the cheapest to the most expensive. If you want a business or every day Suit, take a look at what we can show you, as follows:

- MEN'S Single and Double-breasted All-wool Serge Suits, good trim, our own special cut and make, at \$5.00 and \$6.00 per suit.
- MEN'S Heavy All wool Browns and Dark Grey Mixed Tweed, good trimmings, single and double breasted, at \$7.50 per suit.
- MEN'S Tweed Suits, Scotch Effect, in plain or checks, large facings, single or double breasted, at \$9.00.
- MEN'S Extra Quality Navy Blue and Black All wool (Imported) Serges and Cheviot, tailor made, best trimmings, for \$10.50.
- MEN'S Scotch Tweed Suits, heavy weight, well made, best trimmings and stylish cut, splendid value for \$10.50.
- EXTRA Fine Quality Imported Tweeds, Serges and Cheviots, both double and single breasted, equal to custom make, at \$12.00.
- MEN'S Black Suits, All-wool Venetian Worsted and Clay Twill, tailor made, well lined, neat cut, latest fashion, can be had in either sack or morning coat style, for \$13.50.
- SEE our special line of Imported All wool Scotch Tweed and Fancy Worsted Suits, beautifully made and trimmed, at \$13.50.
- THEN comes our best line of Men's Suits, made of Scotch Tweeds, Imported Hopsacks, heavy weight, in different shades, equal in every respect to a custom suit for \$15.00



**COME IN AND SEE OUR STOCK.**  
 "My Hatter,"  
**Allan** Clothier and Outfitter,  
 2299 St. Catherine St.  
 657 to 665 Craig St.

**WAR ON THE SALOON.**  
 Rev. Father Jeremiah Curtin, rector of the parish of St. Francis Xavier, Waterbury, Conn., is now carrying on a crusade against liquor selling on Sunday in his parish.  
 The reverend father, according to reports, has struck terror to the hearts of the saloon-keepers who are violating the law by complaining against twelve saloon-keepers who are members of his own church. He is doing everything in his power to prevent licenses from being renewed to them.  
 For a long time Father Curtin has pleaded with the saloon-keepers to close their places on Sunday. He has told them that he does not care to take drastic measures. He declared that the saloons were stripping the homes of food and clothing.

# Piano Bargains!

We want space in our Warerooms more than ever. The list of Used Pianos and Organs we publish to-day must go. We have made prices less than one-half in all cases. Terms from \$2 and \$3 per month. Full allowance in case piano is exchanged for a new one within 2 years. LINDSAY-NORDHEIMER CO.

**SQUARES.**

MANLEY & SON, was \$150; now	85
FOX & SON, was \$300; now	75
STODART & SON, was \$300, now	75
HALE & CO., was \$300, now	100
HAINES BROS., was \$350, now	125
ERNEST GABLER & SONS, was \$400, now	140
GEO. STECK & CO., was \$500, now	150
GABLER & BRO., was \$450, now	150
CHICKERING & SONS, was \$550, now	165
CHICKERING & SONS, was \$600, now	175
CHICKERING & SONS, was \$650, now	190
DECKER BROS., was \$700, now	200
STEINWAY & SONS, was \$800, now	250

**UPRIGHTS.**

SEAW & CO., was \$200, now	100
WILLIAMS & SON, was \$300, now	150
HEINTZMAN & CO., was \$350, now	195
HEINTZMAN & CO., was \$350, now	200
HEINTZMAN & CO., was \$450, now	225
NEWCOMBE & CO., was \$400, now	250
NORDEHEIMER & CO., was \$400, now	225
NORDEHEIMER & CO., was \$425, now	250

**GRANDS.**

COLLARD & COLLARD, was 500; now	100
HALLBT & DAVIS, was \$1000; now	200
DECKER BROS., was \$1200; now	450

**ORGANS.**

ESTEY CO., was \$150; now	85
NEW ENGLAND, was \$100, now	25
DOHERTY (Chapel), was \$150, now	75

Any instrument ordered from above list packed free and shipped to any point in the Province of Quebec or Ontario on approbation. We have also a superb stock of new Steinway, Nordheimer, Heintzman, Williams, and other standard makers. Call on, or address,  
**LINDSAY-NORDHEIMER CO.,**  
**2366 ST. CATHERINE STREET, MONTREAL.**

**PERSIAN CREDITOR**  
**LECTS HIS BILL.**  
 In Persia when a creditor fails to get his money in any other way, he appears in the debtor's house, and sits down. Then he does not move away until the delinquent pays up. He enters the debtor's sleeping apartments, if possible, and has his meals brought in. A few years ago a Persian held an unsatisfied claim against the British Government, and he presented himself before the British minister one day and camped out in his private office. The minister did not see the joke and sent for a policeman. That made a lot of noise and trouble, and the Russian representative in Teheran evidently learned a lesson from it, for he managed a case of the same kind much differently only a few weeks ago. The Persian who demanded money from the Russian (Count Kolomeisow) was a holy man--a dervish--and when he sat down in the Russian's ante-room; to wait until the latter paid his disputed claim, Count Kolomeisow knew that he could not get rid of him without much fuss and explanation. It is against the laws, or at least the custom, which is just as firm, to touch a creditor who takes this means of collecting money, so the count did not throw him out. He thought over the matter, and one morning he sent for a lot of masons. Then he ordered the men to build a wall around the dervish who was sitting in the middle of the room. The dervish watched them placidly at first, but when the wall grew, and it became apparent that it would be completed soon, he jumped over it, ran away and has not been seen since.

**JOHN MURPHY & CO.'S**  
**ADVERTISEMENT.**  
**A Great Opportunity**  
 FOR CHEAP BUYING BEFORE THE HOLIDAYS.  
**DON'T MISS IT!**  
 Exceptional "Chances" in Mantles, Millinery, Dress Goods, Silks, Linens, etc., etc.  
**REMEMBER** our wonderful offer in Richly Printed Wrapper Flannelettes, new designs and lovely colors, worth 20c per yard, for only 10c  
 Also, our Great Bargain in Ladies' and Children's Flannelette Underwear, marked from 25 to 50 per cent below regular prices.

**Our Great Holiday Department**  
 is now open, stocked with an immense collection of the World's NOVELTIES in XMAS GOODS.  
 We are showing a beautiful assortment of Xmas Cards, Xmas Booklets, and Art Calendars.  
 Country Orders Filled With Care.  
**JOHN MURPHY & CO.,**  
 2343 St. Catherine Street,  
 Corner of Metcalfe Street.  
 TERMS: Cash. TELEPHONE UP 933.

**Leaders in Skating Boots.**  
 Ladies' Fine Skating Boot, wool lined, in black and chocolate, \$1.75.  
 Men's Light Weight but very strong Skating Boot, in black and tan, \$1.75.  
 We guarantee these Boots to be the best value ever offered and warrant every pair.  
**SKATES PUT ON, FREE OF CHARGE.**  
**E. MANSFIELD, The**  
**Shoelist,**  
 124 ST. LAWRENCE STREET, Corner Lagachetiere.

**FURS! FURS!**  
**Seal Jackets a Specialty.**  
 Thousands of FUR CAPS and MUFFS to choose from. Buy early and get first choice. Fine line  
**ELECTRIC SEAL JACKETS AND CAPES.**  
 200 RACCOON JACKETS made of the best skins. Shoulder Capes made of all kinds of furs. Large assortment of FUR LINED CAPES. FANCY NECKWEAR.  
 FUR LINED COATS TRIMMED WITH OTTER AND PERSIAN LAMB. SEAL, PERSIAN LAMB and RACCOON COATS a specialty. Any kind of furs to order to suit the customers. Fit guaranteed; best hands employed.  
 All we seek is that you satisfy yourself as to the QUALITY and LOW PRICES of our goods.  
**E. A. STE. MARIE,**  
 NO. 1499 ST. CATHERINE ST.  
 (2nd Door East of Amherst Street)

**P. WRIGHT,**  
 1327 and 1329 Notre Dame Street.  
**CONTINUATION RETIRING SALE.**  
 Extraordinary Bargains in all Departments.  
 40 Pieces Navy Blue Melton Cloth, only 7c per yard.  
 40 Pieces Brown and Black Melton Cloth 7c per yard.  
 25 Pieces Dark Brown Melton Cloth, worth 25c, at 14c per yard.  
 25 Pieces Black Worsted Cloth, worth 30c, at 19c per yard.  
 30 Pieces Double Width Melton Cloth, Blue and Black, worth 40c, at 19c per yard.  
**Velvets. Velvets.**  
 10 Pieces Black Striped Silk Velvets, all the latest style, worth \$1.75, at 75c per yard.  
 Black and Colored Velvetines, from 15c to 40c per yard.  
**Carpets, Rugs, Floor Oil Cloths.**  
 It will do you good to see the prices and compare them with others.  
 Canadian Floor Oil Cloths 15c to 10c per yard.  
 Best Quality Canadian Floor Oil Cloth, only 25c per yard.  
 English Floor Oil Cloth, 4 yards wide, only 35c per yard.  
**Carpets. Carpets.**  
 A Grand Opportunity to Furnish Your House with NEW CARPETS at Half Price.  
 Good Serviceable Tapestry Carpets, at 19c per yard.  
 Good Tapestry Carpets, nice bright colors, only 25c per yard.  
 Extra Heavy Carpets, all new patterns 35c to 60c per yard.  
 Brussels Carpets, from 40c to 55c per yard.  
 A Great Variety Stair Carpet, all widths, all reduced.  
**Blankets. Blankets.**  
**Comforters. Comforters.**  
 A large assortment to select from, from 50c to \$1.25 and upwards. You can save from 50c to \$2.00 on every pair of Blankets purchased from us during our RETIRING SALE.  
 Exceptional Value in **Men's Underwear.**  
 Men's Lined Kid Gloves. Men's Shirts and Drawers. Men's Half Hose. Men's Cardigan Jackets.  
**LADIES' UNDERSHIRTS AND WAISTS--3 dozen Black Quilted Skirts, only 50c on the dollar. All kinds of Ladies' Underwear in stock and reduced 25 and 30 per cent, during our RETIRING SALE.**  
**DON'T MISS THIS GREAT OPPORTUNITY** to secure your Fall and Winter Dry Goods at Half Price. Call and Examine our Stock before purchasing elsewhere.

**P. Wright, 1327-1329 Notre Dame Street, East.**  
**THE CITY ICE COMPANY**  
**NOTICE.**  
 THE MONTREAL ICE EXCHANGE having dissolved, the undersigned beg to notify the public that they continue their business as before and will resume their former name of  
**THE CITY ICE COMPANY.**  
 The office continues at 26 Victoria Square, where all orders will receive prompt attention.  
**R. A. BECKETT & CO.,**  
 Tel. Main 70. 26 Victoria Square.  
 Montreal, Dec. 1st, 1908.  
**MONTREAL**  
**City and District Savings Bank**  
**NOTICE IS HEREBY GIVEN** that a dividend of Eight Dollars per share on the Capital Stock of this Institution has been declared; and the same will be payable at its Banking House, in this city, on and after TUESDAY, the 3rd day of January next.  
 The Transfer Books will be closed from the 15th to the 31st December next, both days inclusive.  
 By order of the Board,  
**H. Y. BARBEAU,**  
 Manager.  
 Montreal, 30th November, 1908.

**The True Witness**  
 AND CATHOLIC CHRONICLE.  
 PRINTED AND PUBLISHED BY  
**The True Witness Printing & Publishing Co.**  
 (LIMITED.)  
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