

Technical and Bibliographic Notes / Notes techniques et bibliographiques

Canadiana.org has attempted to obtain the best copy available for scanning. Features of this copy which may be bibliographically unique, which may alter any of the images in the reproduction, or which may significantly change the usual method of scanning are checked below.

- Coloured covers /
Couverture de couleur
- Covers damaged /
Couverture endommagée
- Covers restored and/or laminated /
Couverture restaurée et/ou pelliculée
- Cover title missing /
Le titre de couverture manque
- Coloured maps /
Cartes géographiques en couleur
- Coloured ink (i.e. other than blue or black) /
Encre de couleur (i.e. autre que bleue ou noire)
- Coloured plates and/or illustrations /
Planches et/ou illustrations en couleur
- Bound with other material /
Relié avec d'autres documents
- Only edition available /
Seule édition disponible
- Tight binding may cause shadows or distortion
along interior margin / La reliure serrée peut
causer de l'ombre ou de la distorsion le long de la
marge intérieure.

- Additional comments /
Commentaires supplémentaires:

Canadiana.org a numérisé le meilleur exemplaire qu'il lui a été possible de se procurer. Les détails de cet exemplaire qui sont peut-être uniques du point de vue bibliographique, qui peuvent modifier une image reproduite, ou qui peuvent exiger une modification dans la méthode normale de numérisation sont indiqués ci-dessous.

- Coloured pages / Pages de couleur
- Pages damaged / Pages endommagées
- Pages restored and/or laminated /
Pages restaurées et/ou pelliculées
- Pages discoloured, stained or foxed /
Pages décolorées, tachetées ou piquées
- Pages detached / Pages détachées
- Showthrough / Transparence
- Quality of print varies /
Qualité inégale de l'impression

- Includes supplementary materials /
Comprend du matériel supplémentaire

- Blank leaves added during restorations may
appear within the text. Whenever possible, these
have been omitted from scanning / Il se peut que
certaines pages blanches ajoutées lors d'une
restauration apparaissent dans le texte, mais,
lorsque cela était possible, ces pages n'ont pas
été numérisées.



FATHER HENNING AT ST. ANN'S HALL.

It has been the custom for many years for St. Ann's Young Men's Society to hold a series of public entertainments during the winter season. The first of the series was held on Tuesday evening, at St. Ann's Hall and it was successful. The President Mr. John Whitty occupied the chair. In a few opening remarks he referred to the good work which the Society was doing. The programme included songs and instrumental selections, an address by the Rev. Father Henning, C.S.S.R., and the trial scene from the "Merchant of Venice," which was presented in an able and clear manner by the members of the dramatic section of the Society. Of course the feature of the evening was the address by the distinguished member of the Redemptorist Order.

Rev. Father Henning is no stranger to the public of Montreal. On former occasions he had spoken to delighted audiences in our city, but we venture to say, that on this occasion, when he dealt with the question of the "Papacy in History," he added new laurels to his reputation as an orator and scholar.

The eloquent lecturer said that ignorance and depravity were the two great sources of human misery. The Papacy had lent all its power, to the destruction of ignorance, and had fought depravity in its mightiest strongholds. He pictured Peter the chief of the Apostles on his way to Rome. In a vivid description, he followed the first Pope as he wended his way to the Eternal City. There were on all sides the signs of vice, of tyranny, of cruelty, of depravity. The very magnificence of the surroundings testified to a people enveloped in the depths of ignorance. Their temples were erected to all manner of gods and goddesses. Human passions were doctored. Everything was adored but the true God. Human life was not worth a moment's purchase, the slave was at the mercy of his master, and in the amphitheatro, tens of thousands of lives were offered up to the cruelty of a beastly mob. The ignorance and the depravity of the Roman people had thus to be encountered, in the first instance. Think of the task that lone wanderer without friend or assistant had before him! Yet in a few years later the Apostle of the Gentiles could write: "The Gospel of Christ is being preached throughout the world." The chief of the Apostles had suffered death and many of his successors had met with the same fate, but whether in the broad noonday sunshine or in the darkest recesses of the catacombs, they had never flinched. Their Gospel had always been the same, their indomitable antagonism to ignorance and depravity perpetual. The great Orders of the Church had been organized by the Papacy. They existed only by virtue of their charter from the Pope. Through these Orders, ignorance had been fought, in every land under the sun. The classics of the ancients had been preserved, as well as the sacred

deposit of Holy Writ, and in no library in the world were such treasures to be found, as beneath the roof of the Vatican, where the Popes had, with tender solicitude, preserved them for the benefit of mankind.

The reverend lecturer proceeded to deal with the struggle of the Papacy with human depravity. The pages of history furnished him with many apt and brilliant illustrations. How the Popes had combatted slavery, and preached the doctrine of the unity of the human race, as being all children of one common Father. They had not set the slave against the master, they had not broken down the barriers with cannon and grapeshot, but they had taught the true lesson to master and slave alike. The Popes had stood firmly for the sacredness of the marriage tie. They had preserved society, by protecting the family on which society rests. In dealing with this branch of the subject, from Lothair to King Henry the eighth, the audience was fairly spellbound by the splendid description of successive Popes, risking all for the sake of the vindication of right; taking the side of the weak against the strong, and allowing tyrants to drag away millions of people from the Church, rather than sacrifice a vital principle, or prove recreant to the teachings of the Master.

Throughout the lecture quotations were given from the most eminent Protestant historians, as to the benefits conferred upon mankind by the Papacy, more especially, in connection with the espousal of the cause of downtrodden woman. It is with the deepest regret that we cannot publish a fuller account of the great oratorical effort of Father Henning. His peroration was magnificent. He pointed to His Holiness, now in his ninetieth year, a prisoner in the Vatican. The worldly possessions of his predecessors had been taken from him. From the convents and colleges his children had been driven into the street or into exile. Everything that human malice could devise, had been done against him, by an infidel and usurping government. Still the Holy Father kept on, blessing the world, enlightening it; sending forth his missionaries to convert it. Some of those present and listening to his voice, might live to see the day, when the territory of which he had been despoiled would be restored to him. Whether or not, a bright dawn was already manifesting itself. To the Catholic with his faith in Christ's promises dark days or bright ones were alike. The Pope would continue to enlighten the world, combat ignorance, to stamp out depravity, whether he be seated in the Pontifical chair or wandered into exile, or was again obliged to seek refuge in the darkness of the catacombs. A vote of thanks was proposed by Mr. Justice Doherty, seconded by Mr. Justice Curran and carried amidst long continued applause.

dividual; one of the greatest of evils that could enter the home; one of the greatest and deadliest of enemies that could strike at the heart of a nation. These axiomatic truths, in the course of a powerfully developed argument, he declared to stand out like shining lights on the pages of the Sacred Scriptures; to be confirmed and strengthened by the testimony of history, to be sadly borne out by the experiences of daily life; and to be forcibly brought home to our minds by the example of thousands of our fellow beings yearly going down to drunkard's graves, while their mortal souls are, perhaps, forever lost to heaven.

After developing each of these evidences in an admirably clear and forcible style, the reverend preacher thus closed:—"It is eminently fitting that the closing shades of the nineteenth century should see us gathered together in this grand old church of St. Patrick, whose walls have for generations rung with pleas for the abating and preservation of fallen man. It is fitting that here we should renew our allegiance to the grand old principles of total abstinence as laid down by the sainted and illustrious Father Matthew. Our fathers held the principles to be wise and sacred. Has the day come when we their descendants need to have them proven? Not so. These principles still are true, and working themselves out they must and will rescue the individual, restore joy to the family and save fallen society. And

here I must refer to a noble organization which is united with us in this grand old cause; in the van of the battle against intemperance is borne aloft the spotless cross-embazoned banner of the great Total Abstinence Catholic Union of America. Under its majestic folds is marshalled a mighty host. Devoted Archbishops and Bishops, zealous priests and brave laymen are there; Catholics who realize that duty to God and their country summons them to arms. In all quarters of this great city let the struggle go on bravely, and faithfully, especially during the days of the mission. Discouraged by no difficulties, daunted by no dangers, let every Catholic do his duty and our grand old church shall be glorified and our noble race exalted."

The sermon was followed by solemn Benediction of the Most Blessed Sacrament. The Rev. Father Savard, C.S.S.R., of St. Ann's officiating, and Rev. Father P. McDonald of St. Gabriel's and Rev. Father J. McGrath, of St. Patrick's, as deacon and subdeacon respectively. Rev. Father J. T. Spellman acted as Master of Ceremonies. Rev. Frs. Quinlan, P. P. M. Driscoll were also present in the Sanctuary. The altar was beautifully decorated with tapers and flowers and presented a very imposing sight. The choir under the able direction of Prof. J. A. Fowler, organist, and Mr. G. A. Carpenter leader, rendered a number of choruses in its usual efficient manner.

FATHER DONNELLY'S DISCOURSE TO THE HIBERNIANS.

Below we publish a summary of an eloquent and practical discourse delivered by the pastor of St. Anthony's Church, the Rev. J. E. Donnelly, to the members of the Ancient Order of Hibernians on the occasion of their annual church parade last Sunday. We regret very much that we cannot give a fuller report of the sermon, because it deals with a number of subjects that are vital to the well being of the Irish Catholics of Canada, and especially this city of Montreal. For several years the "True Witness" has endeavored, week after week, to arouse our people to a recognition of the necessity of union for union strikes at the roots of all other questions which intimately concern us, religiously, socially, commercially, and educationally.

Father Donnelly's utterances, addressed as they were to one of the strongest Irish national organizations in our midst, come to us as a kind of approval of the course which we have for years pursued. They are words of wisdom; and it would be well for Irish men and women to lay to heart the great lesson they convey.

The "True Witness" has always upheld the contention that in order to be good citizens our people must be good Catholics and good Irishmen first of all. If we are not good citizens, good Catholics, and good Irishmen, it will be impossible for us to enjoy and to retain the respect of other sections of the community in which we live.

We shall always gladly hail such expressions as those that fell from the lips of the zealous and patriotic pastor of St. Anthony's Church. Our readers cannot receive too much of this kind of advice which his discourse contained; and we feel sure that our position in every walk of life would be infinitely better if our people would put it into actual practice.

After referring to the old classic authors, who speak of ancient Hibernia and her people, emphasizing their just claim to antiquity, Father Donnelly heartily welcomed the members of the Order to St. Anthony's. He congratulated them on the proud position they held as the premier national organization in the great neighboring republic, how fostered and encouraged by the Hierarchy because of their loyalty to Holy Church; they had endeared themselves to the people by their staunch charity, and brotherly love towards one another, a charity which, in many instances had gone far beyond the restrictions of the constitution to aid an afflicted brother. This benevolent feature was one from which kindred associations might well take a lesson for in the major number of cases benevolence was narrowed down to the strict and cold rules of ordinary business. This spirit of benevolence, that permeated the rank

and file of the great Hibernian family, was the means which secured that unity, that oneness of purpose, by which the national aspirations and rights might more readily be attained. If anything were ever to be achieved, this must be by presenting a solid united front to the world. The strength of a chain was the resisting power of its weakest link, and so it is with the societies. How jealously they should guard their public utterances when called upon to give to the world their opinion on certain questions of general interest. Speak rarely, but wisely, and only after mature deliberation, remembering that you may be engaging the responsibility of an entire organization. What a scandal to all the world and a display of weakness when members of the one association publicly contradicted each other on subjects of vital and burning import. A society when forced to speak and only then, should be prepared to do so in no faltering tones, nail their colors to the mast and stand or fall by their opinions. This course of disunion has been our misfortune time and again in the past, and will necessarily deprive us of many advantages in the future, unless we wisely adopt a different course. How are we to secure our fair representation and influence in things political, how safe-guard our interests in municipal affairs, unless we stand side by side and battle for our rights. What we require is men who represent our opinions and aspirations, not individuals who would shape and form them for selfish purposes. When we find such, and they are to be found, let us give them our undivided support, our loyal sympathy and co-operation that they may be encouraged to labor in our behalf.

We have unfortunately the peculiar mania of discovering and exaggerating the defects of those who by education or wealth attain any prominence in our midst and who by their prestige and influence might render to their countrymen valuable services. The reason of this peculiarity may be traced to the mother-country. My authority here is the lamented John Boyle O'Reilly, one of Ireland's purest patriots and most talented sons. In the Old Country, he tells us the magistracy was recruited amongst a class who were not in sympathy with the masses. "At the present time (1890) Ireland with 4,000,000 Catholics has only 700 Catholic magistrates, and with only 1,000,000 of Protestants, has 3,500 Protestant magistrates. And the Catholics who are magistrates are selected because they hate the people and the people hate them." Wealth, position and in some parts, superior education, were the exclusive privilege of the landed gentry in Ireland and every child had grown to look upon that class as the worst enemy of their unhappy country; the

cause of their poverty and hardships. This explains the distrust of the people so markedly expressed towards the classes. But how different the condition amongst the 40,000,000 descendants of Irishmen, scattered throughout the world to-day. How different should be our attitude towards those, who, by their ability and industry, have secured a place amongst the successful candidates for honor or position. The confidence and generous support of their fellow-countrymen should be the lever that would aid in advancing their common interests. Here in Montreal, some few years ago our position was a much more honorable one than it is to-day. Indeed one may read a more glorious page of our history upon the monuments of the necropolis on Mount Royal at the present, than among the ranks of our people in the city of the living. Union should be our watchword. Almost the first word as a journalist, of the late John Boyle O'Reilly was one of rebuke to the wretched spirit of faction that has ever been the bane and ruin of our people. So also his last word after 20 years of untiring services was a condemnation of their foolish and dangerous dissensions.

The Ancient Order of Hibernians is essentially a Catholic organization. Its reputation in this respect has long since been made, and its past record has been one of fealty to Holy Mother Church. While staunchly upholding our rights in this regard, let it ever be in a spirit of fairness towards those who differ from us in the things that appertain to faith. There can never be a compromise in what relates to doctrine, but there are many common interests for which we may contend side by side. We cannot forget the lessons of history and history tells us of an Emmet, a Grattan, a Wolfe Tone, a Harvey, a Fitzgerald, a Mitchell, and a Parnell, who were not of our faith and yet sacrificed all on the altar of patriotism to secure the constitutional rights of Ireland. These men were sincere and true. There are many such and there are many things we may achieve together.

To sum up, labor for union and mutual charity. Choose for your officers wise and prudent men whose mature judgment you may trust and whose lead you may safely follow. Abide by your constitution, it was framed to secure and will secure the objects for which you are banded together. Then when the day comes to write the history of your association your biographer may say as Cardinal Gibbons did of him whom I have frequently quoted to-day, "The world is brighter for having possessed him."

Solemn Benediction of the Most Blessed Sacrament followed and the choir of the church, under the able direction of Mr. Ed. Casey, rendered a most impressive programme of solos, duets and choruses. Miss Donovan presided at the organ in her usual efficient manner. Mr. Casey, who holds a high rank amongst the Catholic choirmasters of this city, has succeeded in organizing a well drilled corps of musicians for the parish which is very much appreciated.

cause of their poverty and hardships. This explains the distrust of the people so markedly expressed towards the classes. But how different the condition amongst the 40,000,000 descendants of Irishmen, scattered throughout the world to-day. How different should be our attitude towards those, who, by their ability and industry, have secured a place amongst the successful candidates for honor or position. The confidence and generous support of their fellow-countrymen should be the lever that would aid in advancing their common interests. Here in Montreal, some few years ago our position was a much more honorable one than it is to-day. Indeed one may read a more glorious page of our history upon the monuments of the necropolis on Mount Royal at the present, than among the ranks of our people in the city of the living. Union should be our watchword. Almost the first word as a journalist, of the late John Boyle O'Reilly was one of rebuke to the wretched spirit of faction that has ever been the bane and ruin of our people. So also his last word after 20 years of untiring services was a condemnation of their foolish and dangerous dissensions.

The Ancient Order of Hibernians is essentially a Catholic organization. Its reputation in this respect has long since been made, and its past record has been one of fealty to Holy Mother Church. While staunchly upholding our rights in this regard, let it ever be in a spirit of fairness towards those who differ from us in the things that appertain to faith. There can never be a compromise in what relates to doctrine, but there are many common interests for which we may contend side by side. We cannot forget the lessons of history and history tells us of an Emmet, a Grattan, a Wolfe Tone, a Harvey, a Fitzgerald, a Mitchell, and a Parnell, who were not of our faith and yet sacrificed all on the altar of patriotism to secure the constitutional rights of Ireland. These men were sincere and true. There are many such and there are many things we may achieve together.

To sum up, labor for union and mutual charity. Choose for your officers wise and prudent men whose mature judgment you may trust and whose lead you may safely follow. Abide by your constitution, it was framed to secure and will secure the objects for which you are banded together. Then when the day comes to write the history of your association your biographer may say as Cardinal Gibbons did of him whom I have frequently quoted to-day, "The world is brighter for having possessed him."

Solemn Benediction of the Most Blessed Sacrament followed and the choir of the church, under the able direction of Mr. Ed. Casey, rendered a most impressive programme of solos, duets and choruses. Miss Donovan presided at the organ in her usual efficient manner. Mr. Casey, who holds a high rank amongst the Catholic choirmasters of this city, has succeeded in organizing a well drilled corps of musicians for the parish which is very much appreciated.

WEDDING BELLS.

The marriage of Miss Lillian McShane, daughter of the Hon. James McShane, to Mr. Henry M. Tracey, of Philadelphia, son of Mr. James Tracey one of the leading citizens of that city, took place on Wednesday morning at St. James' Cathedral, in the presence of a large gathering of friends. His Grace Archbishop Bruce, assisted by Mr. Loughlin, of Philadelphia, officiated.

The bride was the recipient of hundreds of costly presents from the leading families of Montreal and many other cities. Immediately after the ceremony Mr. and Mrs. Tracey left for New York, Baltimore, Washington, and Old Point Comfort. They will reside at the Walton, Philadelphia, for the winter.

WEDDING BELLS.

NAZARETH ASYLUM FOR THE BLIND.

In this city of churches and charitable institutions no good work appeals with more force to the sympathy and generosity of the public than the Nazareth Asylum for the Blind. The work of helping helpless blind children to become good citizens and useful members of Society surely commends itself to all classes and conditions of men. An erroneous opinion exists among a great number of our people that the Nazareth is for the French pupils exclusively. A visit to the Home at 23 Mance St. would soon dissipate any such illusion. The good Sisters in their mission of love know no nationality, creed or color.

The chief revenue towards the support of this work is the annual banquet. The one to be given this year, on November 28th, promises to be a greater success than former ones, as it will be the inauguration of the new apartments. The foregoing is an extract from an interesting sketch of the institution which we received from a well-known contributor to the "True Witness," Miss S. Sutherland, too late for publication in this issue.

YOUNG IRISHMEN'S SHOKER.

The Young Irishmen's L. and B. Association will hold one of their rattling oldtime smoking concerts on Monday evening in their own hall, Dupre Street, to which admission will be free. Mr. H. J. Kavanagh, C. C. has been invited to address the members on the subject of the removal of the Emigrants' Memorial at Point St. Charles, and a well arranged programme of songs, recitations and readings will be given by well-known performers.

OBSTACLES TO MANLINESS

Annually the St. Ann's Young Men's Society holds a religious festival—a pious reunion—that works each year a fresh departure for the twelve months to follow. Last week was the time fixed for this important event, and, as usual, it was a most edifying as well as successful celebration. The Mass of the morning was attended by all the members of the Society, and their officers; the entire body approached the Holy Table and received the Blessed Eucharist. This Communion is offered up for the repose of the souls of departed members of the association. It is also usual to have an annual sermon on such occasions; and this year the eloquent and zealous Father Strubbe delivered one of his practical and telling addresses. In the evening the Society met again in the church, and before the Benediction of the Blessed Sacrament, Rev. Father Strubbe, ascended the pulpit and entertained the young men with an admirable and appropriate instruction on "The Three Obstacles to Manliness."

It is to be regretted that we are unable to publish a verbatim report of that sermon. It was filled with an abundance of sound advice, and it bristled with illustrations on the minds and hearts of the young men. These three obstacles the preacher said, are "Human Respect, Sensual Pleasures, and Intemperance." Any one of these might constitute the subject of a dozen sermons; and, when treated by the eloquent Redemptorist, we might say that there is scarcely a limit to their possibility of development. Yet, it

was necessary, to combine all three on such an occasion when the young men, to whom "manliness" is a cherished quality, were about to form serious and pious resolutions for the year to come. "Human Respect," is that fear of offending the world by declining to follow its maxims which has led thousands of noble youths to the brink of destruction. "Sensual Pleasures," sap the energies of the physical system and undermine the grand fabric of the mind. "Intemperance" is the fruitful mother of almost every other evil that prevails in our days. The placing of these three enemies of manliness before the eyes of a young men's Society, is to awaken each one to a sense of the dangers that lurk in his path. It was Thomson, the poet of the seasons—who wrote that: "were we to see and feel and understand all the ills that flow from such sources,

"Vice, in its high career, would stand appalled, And heedless, rambling impulse learn to think."

It is exactly to attain this end, to make that youth reflect upon such ills and misfortunes, in order to cause them to think, that Father Strubbe unfolded this grand subject for his congregation. May a blessing attend his fervent words and fall upon St. Ann's Young Men's Society,

WEDDING BELLS.

The marriage of Miss Lillian McShane, daughter of the Hon. James McShane, to Mr. Henry M. Tracey, of Philadelphia, son of Mr. James Tracey one of the leading citizens of that city, took place on Wednesday morning at St. James' Cathedral, in the presence of a large gathering of friends. His Grace Archbishop Bruce, assisted by Mr. Loughlin, of Philadelphia, officiated.

The bride was the recipient of hundreds of costly presents from the leading families of Montreal and many other cities. Immediately after the ceremony Mr. and Mrs. Tracey left for New York, Baltimore, Washington, and Old Point Comfort. They will reside at the Walton, Philadelphia, for the winter.

WEDDING BELLS.

NAZARETH ASYLUM FOR THE BLIND.

In this city of churches and charitable institutions no good work appeals with more force to the sympathy and generosity of the public than the Nazareth Asylum for the Blind. The work of helping helpless blind children to become good citizens and useful members of Society surely commends itself to all classes and conditions of men. An erroneous opinion exists among a great number of our people that the Nazareth is for the French pupils exclusively. A visit to the Home at 23 Mance St. would soon dissipate any such illusion. The good Sisters in their mission of love know no nationality, creed or color.

The chief revenue towards the support of this work is the annual banquet. The one to be given this year, on November 28th, promises to be a greater success than former ones, as it will be the inauguration of the new apartments. The foregoing is an extract from an interesting sketch of the institution which we received from a well-known contributor to the "True Witness," Miss S. Sutherland, too late for publication in this issue.

YOUNG IRISHMEN'S SHOKER.

The Young Irishmen's L. and B. Association will hold one of their rattling oldtime smoking concerts on Monday evening in their own hall, Dupre Street, to which admission will be free. Mr. H. J. Kavanagh, C. C. has been invited to address the members on the subject of the removal of the Emigrants' Memorial at Point St. Charles, and a well arranged programme of songs, recitations and readings will be given by well-known performers.

ANNUAL CELEBRATION OF TEMPERANCE SOCIETIES.

The annual religious temperance demonstration of the St. Patrick's T. A. B. Society was held in St. Patrick's Church, on Sunday evening, Nov. 19th. At 7.30 p. m. the officers and members of St. Patrick's St. Ann's and St. Gabriel's T. A. B. Societies, with full regalia, entered the church which was crowded, and whilst taking their places in the seats reserved for them in the centre aisle, a selection of Irish airs was rendered by Prof. J. A. Fowler, the talented organist of the church.

There was a very large turnout of the members and amongst those occupying seats of honor were Mr. John Walsh, president of St. Patrick's T. A. B. Society; Mr. John Killfeather, president of St. Ann's; Mr. P. O'Brien, president of St. Gabriel's; Messrs. J. Costigan, W. C. Doyle, J. L. McCaffrey, J. H. Kelly, J. Howard Jas. Milloy, P. Duhan, M. Sharkey, R. J. Reddy, M. O'Connell, E. Collins, P. Friend, J. P. Gunning, W. E. Costigan, J. Bolster, Harry Kelly, J. Kirby, J. Blanchard, J. C. Reynolds, J. Easton, P. Conolly, J. Conolly, and P. McLaughlin. St. Patrick's Messrs. J. Brady, G. O'Brien, T. Rodgers, J. Moore, M. O'Connell, T. Crane, O. Murray, J. G. Kelly,

of St. Ann's; Messrs. J. Burns, J. Wheeler, P. Polan, J. McCarthy, W. J. Boyle, C. J. Sweeney, M. McCarthy, J. O'Neil, J. Lynch, E. Colfer of St. Gabriel's. When the societies were seated the Rev. Father Driscoll ascended the pulpit and recited the Rosary.

The sermon of the evening was preached by the Rev. Father S. C. Hallissey, reverend director of the St. Patrick's T. A. B. Society.

The Rev. Father took as his text the following words, from Isaiah, chap. v., verse 22: "Woe to you that are mighty to drink wine and start men at drunkenness—therefore as the tongue of the fire devoureth the stubble and the heat of the flame consumeth it; so shall their root be as ashes and their bud shall go up in dust." A synopsis of this admirable sermon can by no means do justice to either the theme or the powerful method of treating it which Father Hallissey displayed. Three distinct and unquestionable propositions did the preacher lay down. He spoke of drunkenness as a misfortune for the individual, an evil in the family, and an enemy of the nation. He also declared it to be one of the greatest of evils that could enter the home; one of the greatest and deadliest of enemies that could strike at the heart of a nation. These axiomatic truths, in the course of a powerfully developed argument, he declared to stand out like shining lights on the pages of the Sacred Scriptures; to be confirmed and strengthened by the testimony of history, to be sadly borne out by the experiences of daily life; and to be forcibly brought home to our minds by the example of thousands of our fellow beings yearly going down to drunkard's graves, while their mortal souls are, perhaps, forever lost to heaven.

ANOTHER EMANCIPATION NEEDED

WRITTEN FOR THE TRUE WITNESS

Outside the Thomond Gate of Limerick, stands the historic stone of the "Broken Treaty"; around its sacred enclosure hover the spirits of Ireland's heroes. One day, in the last months of memorable '48, a vast crowd surged in tumult around the historic spot. Before that mass of people stood the patriot Thomas Francis Meagher; and the echoes of the ancient town were awakened by his magnetic eloquence on that day. In the fervor of his impassioned appeal, he cried out: "What have we been doing? Battalions into faction, drilled into disunion, we are striking each other above the graves that yawn beneath us, instead of joining hands and snatching victory from death." The faction and disunion which provoked such an outburst from the heroic orator of fifty years ago, are alive to-day, and twining their baneful roots around each other, they grow like the poisoned tree of Java, which spreads its branches to the sky, but withers and blasts the soil that gave it birth.

It was but the other day that we heard the opinion expressed, by an Irishman that O'Connell, did not secure emancipation for the race in 1829, because the Irish people still suffer from the same causes which awakened the energies of that immortal patriot. We agree in one sense, with the gentleman in question. It was Catholic emancipation that the great Liberator achieved; it was the breaking of religious fetters that had been forged in the days of the Pale; it was the securing for those millions of Catholics the freedom of worship which is not denied by civilized lands, to the most barbaric of subjects or dependents. But there is another emancipation needed, and the day may yet come when the Almighty will raise up a leader capable of securing that boon for our people.

We want emancipation from prejudices; from the jealousies that prejudice creates; from disunion that blights and from faction that paralyzes the national cause. We want emancipation from petty critics and their malign influence upon the destinies of our race; from back-biting, chronic discontent, perpetual fault-finding, and unbridled censures. We want emancipation from the rule of suicidal stubbornness, under the shadow of which some of the brightest hopes of the Irish people have been effaced for all time. We want emancipation from all that tends to deprive us of being successful at home and prosperous abroad. We want emancipation from intestine strife and self-destroying enmities. Let some new Moses arise to free us from this Egyptian bondage of our own creation, to lead us through the desert of disunion, and while he prays upon the mountain tops of the future, the people will triumphantly enter the land of promised freedom.

If there be one evil more terrific in its effects than another, it is that of our extremeness. There is no appreci-

ation of the old maxim of Horace that places strength in the mid-course. We are extreme in every sense. We allow ourselves to be carried away by every impulse of the moment, and we jump at conclusions—not based upon argument or reason, but gushing out of our over-charged sympathies, and super-excited sentiments. With us a man is either a hero or a villain; a policy is either heavenly or infernal. To-day we fall down in hero-worship at the shrine of some new patriot, to-morrow we curse him as a traitor to the cause that he advocates. We can see no medium, no half way between the sublimity of patriotism and the degradation of national betrayal. Led by our own momentary impulses we praise or we censure without compromise, gainsay, or excuse. We are deaf to every word that does not harmonize exactly with our preconceived—and often erroneous—judgments; we hearken to no warning, howsoever sage, honest and timely, the moment it serves to open our eyes to a situation that by our enthusiasm, our prejudice, our fancy, or our antipathies, we seek to hide from ourselves. We can brook no awakening from the fevered dreams in which we delight to deceive our own reason, and wherewith we love to create a fictitious happiness that must eventually vanish as the opiate of self-deceit evaporates.

From this extreme spirit we want to be emancipated.

These lines may not be palatable to many who read them; but such are the people whom the cap fits. Every sincere patriot, every true Irishman, every reasonable, studious, earnest, lover of Ireland, every honest advocate of her cause, will agree with us that were we emancipated years ago from these few shackles of our own fabrication, in all probability, Ireland would today enjoy that full measure of autonomy for which so many lives have been sacrificed, so many noble hearts have beaten in vain, so many gifted orators have thundered, so many inspired bards have sung, so many saints have prayed.

We like not to look at ourselves in the mirror of truth; we do not want any one to hold up for us the glass in which we may see reflected our shortcomings. But, in order to correct our errors, to efface our blemishes, to strengthen our cause, and to render our efforts invincible, we must tear away the veil that the hand of self-deception has woven to our prejudice, and see exactly where in we require improvement, amendment, or change. It is a treacherous deed to deceive a people; it is a patriotic, but hazardous act, to undecieve a race. The former will bring its punishment someday, no matter how cleverly detection may be avoided; and, just as surely, will the latter, some time or other, have its reward, even though motives may be for a time misjudged and actions misunderstood.

EDUCATION FOR BREAD-WINNERS.

Under this heading Collis P. Huntington, has a contribution in the New York Herald, and while the writer lays down many sane and reasonable propositions, yet he is tinged with a degree of error that renders his article more dangerous than beneficial. The subject is one that especially belongs to the domain of social economy; but it may likewise be classed amongst those pertaining to religious principles. We would like to analyze this significant essay, for portion of it is very timely, and equally as timely would be a criticism of other portions of it. He says:

"Too many young men are educated to do the things that they are not fitted to do. Boys should rather be taught to use the tools that they will be most likely to need in their life-work in order to support themselves and those who will be dependent upon them for their living, and largely for their happiness. This is an age of specialities, and those who confine themselves to one kind of work and become as nearly perfect in their particular line as it is possible for a man to become, are the ones who will succeed best."

With the truisms contained in this paragraph we have no quarrel. As far as it goes the statements made are perfectly true and very appropriate in this day of extraordinary earnings and worldly competition. But we cannot readily acquiesce in the last paragraph—which seems to be

an amplification or an explanation of the first one. He says:

"Real happiness is based upon success in something, and as a man rises in intelligence and knowledge, he feels more acutely the misery of failure. How important then, is it, in the scheme of life, which is intensely practical in these days of competition, that in getting knowledge (and by 'knowledge' I do not mean the education of the schools alone), a boy should gather it, not simply for the enlarged view it gives him, but for its adaptation to the needs of his future life and work."

From the mere utilitarian standpoint all this is admirable; but if logically carried out it means the practical exclusion of religion from the system of education. We dispute the proposition that "real happiness" is based upon success. "By this I obviously intended success in trade, in society, in politics, in 'something' or anything, except in the attaining the only true and last good and only real source of happiness—eternal life. He was more than a poet—he was a philosopher—that Irish bard who sang:

"There remains in this down-trod temple of dust,
But faith in God alone."

The moment an education limits its work and its results to the purely temporal, no matter how astounding, the success that may be a consequence thereof, it is after all but vanity of vanities. In other words

ought that tends, even indirectly to exclude the formation of the heart while it expands its wealth of resources in forming the physical faculties, is calculated to sow the seed of an evil that is already too general in the world. Therefore making all due allowance for the special object that the writer has in view, we can take the following paragraph—in as much as it applies to ordinary life—as a sound statement concerning work and the sense of time. He says:

"But it is not alone the work a man does in the world which gives him his status; it is the way he does it, and what he does with his wages and time after his day's work is done. Those after hours are the ones that determine very largely a man's joys or sorrows, whatever may be the grade of his daily work, whether high or low, according to the proper classification of it. There may be much personal satisfaction in knowing more about the so-called heavenly bodies than others do, and one may seek gratification in his en-

deavor to learn something of the great beyond which is not known by anyone upon the earth. For the teaching of these things one needs a higher education than the man who saws wood or digs fish bait for a living, but the latter may be the better man; for it is not the character of the labor that determines honor and personal satisfaction, but the way a man uses his money and his time outside of his day's labor, and how he threatens others—the poor and the rich—which makes him great and small, in the true sense of the term."

Here we have a great truth, which in life and practice, is not often recognized. No labor is degrading; every kind of honest work is elevating. It is the laborer who incurs by his lack of principles or morals, whatever disgrace may attach to his life. Therefore, we conclude that the moral and religious training is even more indispensable than the technical training of the man.

IRELAND AND SCOTLAND.

In Glasgow the Donegal men—for in that city there are thousands of Irish residents, principally from Donegal—hold an annual festival, which has become a yearly event of considerable importance. This year the festival was held in the city hall, and the edifice was thronged. On this occasion Cardinal Logue delivered a beautiful address upon "unity," and Bishop Maguire, of Glasgow, pronounced a magnificent oration. As the history of the Donegal festival is told in those discourses, and as they contain many salutary lessons for the Irishmen and Scotchmen—apart from Donegal and Glasgow—we do not feel that we are over-loading our columns in reproducing them both.

CARDINAL LOGUE'S ADDRESS.

"His Eminence who was received with a great ovation on rising, said: My first duty this evening is to thank the members of the committee who, on their own and your behalf, have presented to me this very eloquent and flattering address. It is a beautiful tribute offered by the people of Donegal, through the committee of the Donegal reunion, to the Bishop, whom they reverence through his sacred office. This is a proof that the grand old faith of Ireland still lives fresh and strong amongst the hearts of the people of Donegal, that they are prepared to honor a blief of the old church, no matter how humble he may be. The only regret I have is that the very many good things for which I have got credit are due rather to the kindness of their hearts than to anything done by the person receiving the address (No, no). There is one thing I can say from my heart. I have always been proud of old Donegal, and I can assure you that I have never been prouder of being amongst Donegal people than I am this evening in the face of this magnificent assembly, the sons and daughters of old Tyrconnel, a credit to the county which gave them birth.

Some have been born here, but they are more attached to the old country than those born in it. I have had the happiness of being conducted by His Grace your Archbishop through the college at Downhill, and in the school attached I met a little boy whom the nuns accused of being a Scotsman. He was the most indignant little man I ever saw. That was a proof to me that the descendants of Donegal men have the spirit of patriotism most fully developed in them. No Irishman here in Scotland, in the midst of prosperity, is prepared to deny his country, when even the children born here become indignant at the idea of being reckoned Scotsmen.

Continuing, His Eminence said he didn't like to preach on an occasion of that kind, but he had a few remarks which he thought would be useful. He thought that that reunion typified a spirit, he would be delighted to see amongst Irishmen in every part of the world—that spirit that would move all the sons of St. Patrick to make any cause they had taken up worthy of them: They were there in Scotland, and he must say they were not amongst strangers. He felt they were amongst a kindred people, because the great body of Scots and Irish were bound together in the olden times by the bond not only of faith, but of relationship. They were not only amongst a kindred people, but a kindly people. Every visit to Scotland left this more distinctly on his mind. He never experienced more kindness nor hospitality than he found from all denominations in Scotland, so that if the people of Donegal didn't get on well there they could not attribute it to any want of sympathy amongst the Scottish people.

They had a splendid opportunity before them. In order to take their places amongst the Scotch people

upon for them they must have good conduct and diligence, which would render them well worthy of trust on the part of those amongst whom they had dealings. There was one point especially to which it was useful to direct their attention. Many of them getting old could not be made much better, but they had the rising generation, before whom there were innumerable possibilities. If they wished to raise the people of Ireland generally, and the people of Donegal above all, they must attend to the young people. Give them a good, solid education—prepare them for the battle of life. There was no place where education was more facilitated than in Scotland. The Bishops there endeavored to make provision in the old days for the education of their people, and when times became more prosperous they redoubled their efforts. There was no better provision made for education in the Catholic Church than amongst the Bishops and priests of Scotland. They must take advantage of these facilities placed within their reach. This was his fourth visit to Scotland. He did not believe that in the Church of God there was a more zealous priesthood than in the Church in Scotland. On their part they must be careful and attentive to the duties Almighty God imposed on them; they must show the strong fellow-feeling manifested by that magnificent gathering to-night. One of the greatest evils of their people was the want of co-operation in everything that was good for the Church and country. They might not feel it there, but they found it in Ireland. The only thing he could compare the condition in Ireland to was when the machinery went wrong—the parts flew about in all directions, especially if anything was the matter with the fly-wheel. There was nothing but fault-finding and dissension and want of charity and fellow-feeling. He depended on the Irish people outside Ireland to restore the old feeling they should have, and which was necessary, if they would make progress either in the political or religious world. This spirit of dissension was fatal. One of the chief bars to success was due to the fact that the politicians were of different opinions. If anything would contribute more than anything else to the unity required it would be assemblies such as they had this evening. If the people of Ireland took example from the people of Donegal the spirit of friendship would spring up, and they would have very little disputes amongst them. He trusted that the spirit manifested that night would create the world over a unity in promoting everything for the welfare of the race, and they would be a power that no kingdom on earth could resist. They had people in Scotland, England, South Africa, America—all the world over—all having the old love for their country, and he thought if they united for the two great causes—faith and fatherland—the union would be a distinct success. The best means of promoting the welfare of the Church and country was by banding themselves together as people of Ireland.

In conclusion His Eminence said that he had the right to claim jurisdiction over the people of Ireland, being the successor of St. Patrick, who made the Irish people what they were. He retained his claim to his rights, and therefore he claimed a sort of loose jurisdiction over them, though he could not baptize or hear confessions in Scotland, but he had a general care over the people of Ireland as St. Patrick had a general care over the whole of them. Therefore nothing gave him greater pleasure than seeing the Irish people doing what they ought to do. They had lost many poor souls in the cities of England; and perhaps also in

Scotland, because they had not kindly priests to receive them and look after them. There they had zealous priesthood to look after them, so that if anything went wrong with St. Patrick's children it was due to their own carelessness; and not to want of zeal amongst the clergy. He hoped that Irishmen generally, and above all, the people of Donegal, would obey the directions of their clergy implicitly. He trusted they would have God's blessing on them, and that they would be a source of delight to the Bishops and Priests who had charge of them; and a source of pride to the people of Ireland—and Donegal.

BISHOP MAGUIRE'S ADDRESS.

His Lordship on rising met with a most enthusiastic reception. He said: I must be excused from rising without being invited by the chairman to do so, but the manager of the concert, Mr. J. A. Macready, came and whispered that this was the interval, and that as the singers must rest their voices, and as there was nothing better to be done he (the Bishop) might say a few words. On entering the hall one might have made a mistake—the green was hardly above the red that night. He looked around at the gaudily-ornamented committee and fancied that he had dropped into a meeting of the Primrose League—especially as the first words he heard were about union. But when the Cardinal went on speaking he found that after all he was at a meeting of what was called "the natives of Donegal." His Eminence claimed jurisdiction over all Irishmen. He did not understand him to say that he claimed jurisdiction over those of Irish descent. None of them denied being of Irish descent, and no doubt, that night, at any rate, none would deny they were natives of Donegal. He was willing to be, as they said in the theatres, a native of Donegal "for one night only"—though he reserved for himself his right to return to his allegiance to Antrim or Fermanagh, he didn't know which. He claimed even to keep his allegiance to the county he loved best, the County of Louth. They were proud of their Irish descent, but it was not unnatural that the soil which was dearest to them was the soil which gave them birth—which gave St. Patrick birth—and they trusted that the sons and daughters of St. Patrick would do for Scotland what St. Patrick did for Ireland—convert the country. Those with Irish blood in their veins yet born in Irish soil, had a wider patriotism than that possessed by any Irishman or Scotsman—they felt that they were citizens of a great empire. No people worked harder for the welfare of Ireland than the Irish of Great Britain. It was unsafe for them to touch on politics—they were perfectly content to let men like Cardinal Logue sail their ship in their own way. The Irish people had their good wishes and their prayers, and he trusted that union would come again. There they were united. It was owing to that union that they were able to do so much. The Archbishop had been praised for what he had done, and he had done much, but he thought the thing he had done most was that he had helped them to unite, not only by what he said, but by what he left unsaid. His grace had never thought it necessary to force his opinions or make his authority evident. He never asked people to go further than they were willing to go. They felt that outside their faith the Archbishop did not watch them too closely. Above all in matters concerning politics, as long as movements were legitimately conducted and above board, His Grace had never felt himself called upon to break up unity by insisting upon points on which people agreed to differ. They could not expect any number of men, any two men, to agree upon everything, sometimes no man can agree with himself. How can they expect people to think if they are not allowed to think for themselves. In Glasgow they had been content to feel (to use an American slang phrase) "that a man was sound on the goose," that was that he adopted the platform in the general way. That was a lesson they might offer to their fellow-countrymen wherever they belonged. They felt indebted to His Eminence in coming that night—even if he had not spoken a word his presence would have been an encouragement to the natives of Donegal. They were the first to get up those reunions, and he was satisfied that through them much good had been done. He confessed that he had looked upon them at first with suspicion, but that had entirely died away. He trusted that the prosperity of these reunions would go on increasing from year to year."

The D. & L. Emulsion of Cod Liver Oil, will build you up, and make you fat and healthy. Especially beneficial to those who are "all run down." Manufactured by the Davis & Lawrence Co., Ltd.

THE TWO SCHOOLS.

Some days ago one of the leading New York "dailies" published a number of letters from prominent men and women, in which the writers contended that the public school was superior in every way to the parochial school. The "Catholic Universe" of Cleveland, contains a very amusing little article which may serve as a reply "in bloc" to these interested correspondents. As an evidence of the so-called superiority that newspaper gives the following:

"About a week ago one of the graduates of West High School presented a written application to one of the large wholesale houses of the city, for a position. Without the formality of addressing the firm by name and without even the conventional 'Dear Sirs' the honored representative of an honored system wrote the following:

"Writer has spoken for employment in this company, hoping to obtain such.

"I take pleasure in this business, although being in it but a short time, that is, in a retail store.

"Behavior can be obtained from Principle Johnston, of West High school, from which I graduated last June."

Commenting on the above the "Universe" humorously remarks:

"There it is. It brings out the superiority in no unmistakable manner. Catholic schools cannot compete with it. The fact is, the children in the primary grades of the parochial schools use such productions as examples of faulty composition and set to work to correct them. It is to be regretted that if 'Principle' Johnston found it necessary to keep the boy's behavior until called for, that he did not let him have at least his brains for present use, together with some knowledge of English grammar, epistolary etiquette and a few other things that are supposed to go with a graduate of a high school—even if it is a public high school.

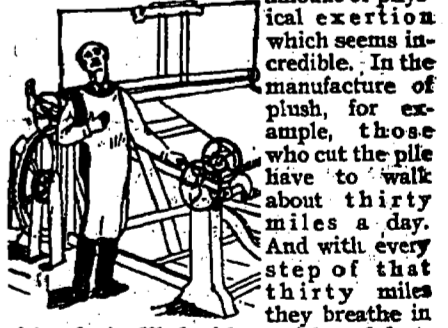
"The young man was not employed."

In order to show that what stands good, in this regard, in the United States may find equal application inside the limits of our Dominion, we will reproduce a letter which was addressed sometime ago, to this paper, by a gentleman who was a graduate of an Ontario High School, and who was also a "B. A.":

"I would like to get a sample copy of the 'True Witness' newspaper as an idea of its contents being fond of knowing the two sides and willing to subscribe if it suits my views. I am not on the side of the fence that you are, but I don't see why I can't look through the fence to see what you do for my own information and a better understanding between us and all others in the same position in this country to-day. I am a student of all kinds of tactics, and I take pleasure in seeing my own views exposed when it is right as all fair-minded and educated men must be. When your paper comes to hand I will examine its contents and let you know by return of mail whether it don't suit me at present and subscribe for one year if it do."

"P.S.—I am a graduate of an Ontario High School, and inclined for journalism. The gentleman who wrote the above is now, or at least had been when last we heard of him, a teacher in a public school. We trust at least, that he was not appointed professor of English composition.

There is no more trying work than the weaver's. Added to the confinement, the heat and the impure air, there is often an amount of physical exertion which seems incredible. In the manufacture of push, for example, those who cut the pile have to walk about thirty miles a day. And with every step of that thirty miles they breathe in



vitiated air filled with particles of dust, poisonous coloring matter and other substances, irritating to the throat and lungs. It is no wonder that so many mill hands have an obstinate cough or that so many of them die of "lung trouble."

It is to operatives whose work makes them peculiarly liable to lung disease that Dr. Pierce's Golden Medical Discovery comes as a priceless boon. It positively cures deep seated and obstinate coughs, bronchial affections, bleeding of the lungs, and other diseases which if neglected lead to consumption.

"When I commenced taking your medicines, eighteen months ago, my health was completely broken down," writes Mrs. Cora L. Sunderland of Chaneyville, Calvert Co., Md. "At times I could not even walk across the room, without pain in my chest. The doctor who attended me said I had lung trouble, and that I would never be well again. At last I concluded to try Dr. Pierce's medicines. I bought a bottle of 'Golden Medical Discovery,' took it, and soon commenced to feel a little better, then you directed me to take both the 'Golden Medical Discovery' and the 'Favorite Prescription,' which I did. Altogether I have taken eighteen bottles of 'Golden Medical Discovery,' twelve of the 'Favorite Prescription' and five vials of 'Belle's.' I am now almost entirely well, and do all my work without any pain whatever, and can run with more ease than I could formerly do."

"You can consult Dr. Pierce, by letter absolutely without charge. He will carefully consider your condition, and write you fully, giving you familiar, fatherly advice as well as medical direction. Your letter will be held as strictly private and sacredly confidential. Address Dr. R. V. Pierce, Buffalo, N. Y."

FIRE DEPARTMENT CHAPLAINS.

From time immemorial there have been army and navy chaplains, but it has been reserved for New York City to initiate the practice of appointing chaplains to the fire department. These are not clergymen, whose duty it is to read prayers for, or give instructions to the brigade, rather are they priest and minister, who must don the uniform and face the perils and accidents so numerous in the fireman's career. We met with a most interesting and edifying, as well as highly encouraging account of this new departure, published in one of our American exchanges, and we select some passages from it, as a lesson that might well suggest imitation in every large city on the continent.

Amongst other things the report in question says:

"The chaplains of the Fire Department, Rev. William Smith, of the Fathers of Mercy, and Rev. James Le Baron Johnson, in the uniform of chief of battalion, are becoming familiar figures in New York city. While each has a driver and buggy kept at his own expense and ready to respond to the third alarm, not infrequently one chaplain picks up the other on the way to a fire.

"I never met Father Smith," said Chaplain Johnson "until we were appointed to the chaplaincy, and now well, we are Damon and Pythias." The good fellowship between the chaplains is not without its effect upon the firemen, with whom they are in closest touch.

It is scarcely seven months since the position of chaplain was created, New York remains the only city in the world that provides spiritual consolation for the members of its Fire Department. That it was a long-felt want is shown by the good the chaplains are doing. Long before his appointment Mr. Johnson, at present one of the assistant rectors of Grace Church, endeared himself to the department, and through his efforts twelve firemen were confirmed by Bishop Potter.

"My duties," said Father Johnson, "are naturally less arduous than Father Smith's, as eighty per cent. of the firemen are Roman Catholic. His influence among them is wonderful. I shall never forget the first fire we attended. The men were most profane. Father Smith reproved them.

"Who the — are you?" they demanded.

"The chaplain opened his uniform, 'At the sight of his priestly garb the men fell back. 'Ah, it's you, father,' they said, and the silence that followed was impressive. I have seen him administer the last rites of the Church to a dying fireman on the East side, in the presence of the worst of rables. Every head uncovered, every knee bent, and no one can tell the influence it had on that hardened fathering."

Every night the chaplains visit together an engine or hook and ladder house. The men draw up in line and give them the salute accorded a chief of battalion. Then they pass down the line, with a handshake and talk for each man. The opportunity for practical temperance work is unlimited, and much has been accomplished. Their presence at a fire is not only comforting and assuring to the firemen, but it has a quieting effect upon the inmates of burning buildings. Hysterical women often subside when the chaplains appear or when they learn of their presence in the house. Often they save life by taking the injured in their buggies to the

hospital — injured who otherwise would have to wait for an ambulance and suffer by the delay.

How much the influence of the chaplains is due to their virile, magnetic personality is best known to the firemen. Both are young, up in field sports and at a fire never shrink from the danger line. Before taking orders Chaplain Johnson became, while he was in Tacoma, so interested in the work of the Fire Department that he spent two years in an engine house, and one night nearly lost his life at a fire.

"You had better go, father," said the chief to chaplain Smith, at the recent burning of a vessel. "There's great danger here."

"Do you stay?" asked the chaplain, "and the men?"

"Certainly."

"Then here's my place," was the reply.

"Can you swim?" asked the chief.

"Yes."

"Now is the time." And as the burning boat sank the chaplain leaped from her side, to be caught by a fireman.

The third alarm brings out the chaplains, although they frequently respond to a second alarm if they are near the locality. They keep their rubber boots, coats and white helmets in the bottom of their buggies to don when they reach the fire. They report at once to the chief, after which their movements are as free as those of the firemen.

"My driver," said Chaplain Johnson, "always knows where to find me. I tell him where I shall be such and such a time, and he makes for the nearest engine house."

"Our household," said Chaplain Smith, who is English rector of St. Vincent de Paul's church, where his oratorical gifts attract large congregations, "now listen as anxiously as I do for the fire alarm."

Writing on this subject in the Catholic Columbian, Lida Rose McCabe, says:

New York is the only fire department in the world that has chaplains. The precedent was established last March, shortly after the Windsor hotel holocaust. The war had brought about increase of chaplains in the army and the navy, and the time was opportune for Commissioner Scannell to introduce the office to the fire department, as eighty per cent. of the men are Roman Catholics. After the Windsor fire Commissioner Scannell wrote to Archbishop Corrigan suggesting a chaplain. In a letter commending the bravery of the firemen, the archbishop designated Father Smith for the position, while Father Johnson who was personally known and extremely popular at all the engine houses, previous to his taking orders in the Episcopal Church, consented to serve the Protestant contingency.

The chaplains have the ranks of chaplain of battalion. They serve without salary. Each provides his own uniform, horse and buggy at his own expense. The driver detailed to each, are men on the payroll of the department, who are otherwise employed when not in the service of the chaplains. This spiritual provision of far reaching effect, therefore, about increase of chaplains in the chaplains wear badges provided by Mr. Johnson. Their duties are manifold; and often fraught with danger equal to that of the chief and fire ladders. Counting the engine and hook and ladder house there are some 120 distinct houses visited personally by the chaplain.

under Genghis Kahn numbered but 800,000. The Huguenot migration from France in the eighteenth century, did not exceed a quarter million; yet, singular to say, the historians have paid more attention to it than they have to the great Celtic trans-Atlantic migration of the nineteenth century.

"From 1840 to 1860, two million Irish immigrants settled in the United States; from 1860 to 1880, one million; and another million from 1880 to the present time; the tide of immigration, which was accelerated by the famine of 1847, to 'a million a decade,' has averaged a little over half a million a decade since 1860."

"Had the Irish migration been directed to the virgin forests of the northwest, it might have founded here a dozen great Irish-American States of the Union. Economic conditions and divers other causes, decreed that it should end its journey among the New England and middle States. Here, at the close of the century, reside three-fifths of the Irish immigrants and their descendants. Something over a fourth of this immigration found its way to the twelve agricultural States called the North Central States: Ohio, Indiana, Michigan, Illinois, Wisconsin, Missouri, Iowa, Minnesota, Kansas, Nebraska and North and South Dakota."

"In the twelve North Central States, above mentioned, nearly a third of the Irish-born people are engaged in agriculture, a percentage not greatly below that of their neighbors of other racial extractions. In Iowa, for instance, according to the census of 1890, there were over fifty thousand people of Irish maternity pursuing gainful occupations, twenty-five thousand of whom were engaged in agriculture. In Dakota, of fourteen thousand people of Irish maternity pursuing gainful occupations, twenty-two thousand were engaged in farming."

COLONIZATION SCHEMES.—Now on the question of Irish colonization and the great success attained by a few energetic pioneer Catholic Bishops in the Western States, we have the Hon. W. J. Onahan writing us follows:

"The Irish Catholic Colonization association of the United States was established in Chicago in 1879-80, and was organized under the general laws of Illinois. Its declared objects were 'to promote, encourage and assist the settlement of Irish Catholic citizens upon lands in the States and Territories of the United States.' It was a stock company with a nominal capital of \$100,000, of which \$83,000 only was actually subscribed in amounts varying from \$100 to \$2,000 by several hundred Catholics in the principal cities of the east and west. Certificates of stock were issued in due course to the subscribers.

"The capital, small though it seems now, was not obtained without laborious effort on the part of the promoters. While the association was not organized nor carried on with a view to profit or money-making, it was at the time understood that the interests of the shareholders should be protected and that the stock would be ultimately redeemed at par.

"Moreover, the assurance was given that the association would, in all likelihood, be enabled to pay to the investors interest on same at the rate of six per cent per annum."

"With the amount of capital thus provided, the directors purchased two tracts of lands—one in Greeley County, Neb., and one in Nobles County, Minn. The land was laid off in quarter sections and was offered for sale to actual settlers at a certain advance over the price paid for it so as to cover and provide for the necessary expenses of the association and for the payment of interest, etc.

"Houses were built for the settlers in the Minnesota colony and thirty acres of land broken on each quarter section so as to enable the settlers to provide for a sod crop the first season."

"In a few years the land was gradually taken up by actual settlers in both colonies. Those came principally from the east. There were in fact few or no immigrants."

"The undertaking you may be sure had its trials and vexations for all concerned. Indeed, because of its peculiar character as a quasi-religious and benevolent scheme—it gave no small share of anxiety and trouble to its promoters and managers. I could write a long chapter of experiences on that score. However, the up-shot of the enterprise was this: the colonies were successfully established. One thousand families, in round numbers, were fixed on the

Established 1852.
LORGE & CO.,
Manufacturing Furriers,
21, ST. LAWRENCE Street.

SPECIAL SALE OF FURS,
COMPRISING EXCLUSIVE NOVELTIES IN
.. SEAL-SKIN COATS ..
Persian and Baby Lamb Jackets,
Neck Pieces, Scarfs, Collarettes,
And Muffs in all Furs.

AT PRICES FULLY 25 Per Cent LOWER THAN ANY OTHER HOUSE
:: REMEMBER THE ADDRESS ::
No. 21, St. Lawrence Street.

land, and within ten years each of the colonists had paid in full for his land and obtained deed for the same. The stockholders were reimbursed in full—that is, the stock was paid off at par with six per cent. annual interest, or dividend on same. Finally the Association was wound up and went out of existence some years ago. This is, in brief, the history of an interesting experiment in colonization within recent memory.

"The active promoters of the enterprise were Archbishop Ireland, Bishop Spalding, the late Bishop O'Connor, of Omaha, with other Bishops, priests and prominent Catholic laymen."

Thousands of Canadians can vouch for the efficacy of that peerless cough remedy, Pny-Pectoral. It cures a cold very quickly. 25 cents, of all druggists. Manufactured by the proprietors of Perry Davis' Pain-Killer.

COUNTY SYSTEM OF ROADS.

The question of good roads, which has been occupying the attention of several counties in Ontario, was discussed at a recent session of the Council of York County. The report of the special committee considering the question of adopting the county system of roads was presented on assembling after luncheon, and Mr. W. Campbell, Provincial Road Inspector, followed it up with an address on the proposed system.

Mr. Campbell pointed out that if the county was to take over the principal roads of the township and maintain them, construction could be carried on at a reduced cost to the townships. One question they would have to consider would be that of abolishing the statute labor system. In its time the statute labor system had done a great deal of good, as it was the only system that could operate in the time of the pioneers. As operated at present, however, it usually meant a pathmaster putting in a few days' work with a gang of men without any plan, and all they could do was fill up a few of the holes on the road. Permanent roads could be built in the county at from \$500 to \$3,000 per mile. The most of the roads could be made permanent for \$500 per mile. They must have modern machinery, which would cost considerable money. He advised the appointment of a properly qualified road commissioner if a county system were adopted.

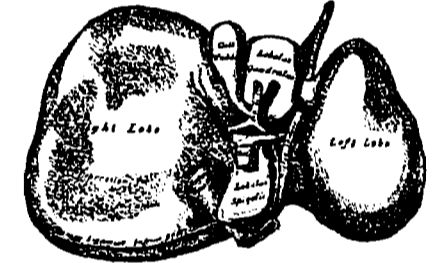
The report of the special committee on a county system of roads stated that the time had come when the county should either take the leading roads over or see that they were properly maintained by the townships. As the Counties of Victoria, Oxford, Grey, Elgin, and others were considering the adoption of a county system, it was recommended that definite action be deferred till the January session, and in the meantime the opinions of the other counties will be secured either by correspondence or a conference. The report was adopted by the Council.

The emphatic statement that the D. & L. Menthol Plaster is doing a great deal to alleviate neuralgia and rheumatism is based upon facts. The D. & L. Plaster never fails to soothe and quickly cure. Manufactured by the Davis & Lawrence Co., Ltd.

Toothache stopped in two minutes with Dr. Adams' Toothache Gum. 10 cents.

CHRONIC Constipation

Causes impure blood, poor circulation.
YOU TAKE COLD EASILY.
Chronic Constipation comes from a diseased liver, which cannot produce the necessary bile. THE BILE IS NATURE'S PURGATIVE. Artificial purgatives can never cure. The more you use them the more you have to. They usually do much harm. Notice how weak they make you feel. You can't keep on draining your system like that without suffering for it. To help nature you must strengthen.



In America the most common liver trouble is Catarrh. Dr. Sprague was the first to discover this. As a result he has cured when all others have failed. Under his treatment the liver is thoroughly cleansed from Catarrh and toned up to do its work. The wretched feelings disappear, the 'bilious' depart, the eyes brighten, the complexion grows clear and healthy. The cure is gentle and painless. BUT IT IS PERMANENT.

Symptoms of Catarrh of the Liver.

1. Are you enfeebled?
2. Is your complexion bad?
3. Are you sleepy in the daytime?
4. Are you irritable?
5. Are you nervous?
6. Do you get dizzy?
7. Have you no energy?
8. Do you have cold feet?
9. Do you feel miserable?
10. Do you get tired easily?
11. Do you have bad flashes?
12. Are you nervous?
13. Have you a pain in the back?
14. Is your flesh soft and flabby?
15. Are your spirits low at times?
16. Is there a bitter taste after eating?
17. Have you a burning in low life?
18. Is there throbbing in stomach?
19. Do these feelings affect your memory?
20. Are you short of breath upon exercise?
21. Is the circulation of the blood sluggish?

Cut out this slip and send it marked to DR. SPROULE, B. A., English Catarrh Specialist (formerly surgeon British Royal Naval Service), 7 to 13 Doane Street, BOSTON. He will advise you free.

PERFECTLY CURED.

I had been suffering for some years from Chronic Constipation. I had very dull heavy feelings, was blue and worried. Had severe headaches, pain and sourness in the stomach, and felt very nervous and thin all the time. I had to be very careful of what I ate. Dr. Sprague cured me entirely of all my symptoms and I am now as well and strong as it is possible to be.
WALTER HACQUOIL,
Malbay, P.Q.

W. G. KENNEDY,
DENTIST,
756 Palace Street,
Corner Beaver Hall Hill.
SPECIALTY, DENTAL PLATE
OFFICE HOURS 8 A.M. TO 5 P.M.

COWAN'S
ROYAL NAVY CHOCOLATE and
HYGIENIC COCOA
Are always the favorites in the home.
THE COWAN CO., TORONTO.

SAVE YOUR EMPTY BAGS.
Users of BRODIE'S "XXX" Self-Raising Flour who preserve the empty bags and return them to us will receive the following premiums: For 32 six-pound bags a beautiful colored picture in an ornate gilt frame, 12 inches x 16 inches. For 24 six-pound bags a large metal safe, 18 inches x 24 inches. Two three-pound bags may be sent in place of one six-pound bag. **BRODIE'S XXX FLOUR, 10 & 12 Bleury St., Montreal.**

IRISH IMMIGRATION AND COLONIZATION.

At this hour, when the Canadian Government is actively represented in Ireland by a gentleman whose business it is, not to induce Irishmen to emigrate, but rather to influence those who must or will emigrate to turn their attention to Canada, it may serve as a lesson for all interested to know how extensive has been the influx of Irish people to the United States, during the past century, and how some of the Western Bishops adopted means to secure Irish colonization. In a recent issue of the "Catholic Citizen," of Milwaukee, we find an instructive editorial on the question of Irish immigration to the United States during the past hundred years. The following extracts from that article may astonish many who have not studied the subject in a practical manner. The article says:

"During the present century four and a half million people of Irish birth emigrated to the United States and at the close of the century there were more than five million Americans of Irish parentage—a number greater than the whole white population of the United States at the beginning of the century.

"The close of the present century, too, finds more people of Irish parentage in the United States than in Ireland. Ireland has sent more colonists to North America during the nineteenth century than all Europe sent in three hundred years, from the time of Columbus to the beginning of this century. As compared in numbers all the previous great migrations of history dwindle into insignificance when placed side by side with this Irish migration. The successive migrations which overturned the Roman empire did not aggregate within a million of nineteenth century Irish immigration.

"Less than a million people followed Alaric and Attila, the Vandal migration which overspread Spain and northern Africa, is never estimated at more than a million. The great tribal movement of the Tartars

FOR Crochiers, Beads, St. Anthony's Medals, Little Chaplet of St. Anthony and Canceled Postage Stamps, write to Agency Bethlehem Apostolic School, 155 Shaw Street, Montreal, Q.—No. 55

EVERY CATHOLIC YOUNG MAN
should possess a copy of
"The Catholic Student's Manual of Instructions and Prayers,"

For all seasons of the Ecclesiastical Year. Compiled by a Religious, under the immediate supervision of Rev. H. Rouxel, P.S.S., Professor of Moral Theology, Grand Seminary, Montreal, Canada.

It contains Liturgical Prayers, Indulgences, Devotions and Pious Exercises for every occasion, and for all seasons of the Ecclesiastical Year.
718 pages, 4 full page illustrations, flexible cloth, round corners, price 75 cents.
Published by

D. & J. SADLIER & CO.,
1669 Notre Dame Street, Montreal

Mantels Tiles for Bathrooms, Brick and Fireplaces, Vestibules, Etc.

ANDREW F. MURRAY & CO.,
CONTRACTORS and IMPORTERS.
40 BLEURY STREET
MONTREAL, Que.

Brass and Wrought Iron Fireplaces Furniture. Gas Logs, Gas Fires, Gas and Coal Grates. Designs and Estimates Submitted.

The Society of Arts of Canada.

The re-opening of the Free School of Drawing and Painting of the Society of Arts of Canada, 1666 and 1668 Notre Dame Street, will take place on the 14th day of November, at two o'clock P.M.
No demand of admission to the school is accepted unless personally presented.

BON BOURGEOIS Claret.

BON BOURGEOIS
Claret is sold by every first-class Club, Hotel and Restaurant in Montreal.

BECAUSE
It is the best value imported from the Vineyards of France.
BON BOURGEOIS is a delight to consumers and a mystery to competitors.
BON BOURGEOIS is retailed at 50 cents quart and 25 cents pint bottle.
The profits are small but the sales are large.
Gentlemen will please see that the name "La Cle des Vins de Bordeaux" appears on every label and the name "Bordeaux Claret Company" stamped on every cork.

LAWRENCE A. WILSON & CO.,
Sole Agents for Canada.
MONTREAL Office, 87 St. James Street
BORDEAUX Office: 17 Allée du Pontau.

GRAND TRUNK RAILWAY SYSTEM

Fast Express Trains,
TORONTO and WEST.

	Daily.	Ex. Sun.
Lve. MONTREAL.....	9.00 a.m.	*10.25 p.m.
Arr. TORONTO.....	5.20 p.m.	7.15 a.m.
Arr. HAMILTON.....	6.55 p.m.	8.30 a.m.
Arr. NIAGARA FALLS.....	8.40 p.m.	10.10 a.m.
Arr. BUFFALO.....	10.00 p.m.	12.0 noon
Arr. LONDON.....	9.50 p.m.	10.00 a.m.
Arr. DETROIT.....	6.45 a.m.	1.15 p.m.
Arr. CHICAGO.....	2.30 p.m.	8.45 p.m.

*On Sundays leaves Montreal 8.00 p.m.

City Ticket Office, 137 St. James Street, and Bonaventure Station.

REFRIGERATORS.

The Public are taking advantage of our Great Clearing Sale and Discount of 30 per cent. off Catalogue List. Buy while this chance offers.
Several sizes already sold out.

GEORGE W. REED & CO.
MANUFACTURERS,
783 and 785 Craig Street.



WM. P. STANTON & CO.
7, 9, 11, St. John Street.
Joiners, Cabinet Makers, Upholsterers.
Church Pews and School Desks a Specialty.
Also Store and Office Fittings, Counters, Shelving, Partitions, Tables, Desks, Office Stools and Used Counters, Partitions, Tables, Desks, etc. Bought and Sold. Repaired. Now and Second Hand Desks always on hand. Terms: Cash. Telephone 2900.

The True Witness and Catholic Chronicle

Printed and Published by the True Witness P. & P. Co., Limited, 178 St. James Street Montreal, Canada.

P. O. BOX 1138.

SUBSCRIPTION PRICE

Table with subscription rates: CITY OF MONTREAL, Delivered, \$1.50; OTHER PARTS OF CANADA, 1.00; UNITED STATES, 1.00; NEWFOUNDLAND, 1.00; GREAT BRITAIN, IRELAND and FRANCE, 1.50; BELGIUM, ITALY, GERMANY and AUSTRALIA, 2.00

All communications should be addressed to the Managing Director, "True Witness" P. & P. Co., Limited, P. O. Box 1138.

TERMS, PAYABLE IN ADVANCE.

EPICOPAL APPROBATION.

If the English Speaking Catholics of Montreal and of this Province consulted their best interests, they would soon make of the TRUE WITNESS one of the most prosperous and powerful Catholic papers in this country.

PAUL, Archbishop of Montreal.

SATURDAY.....NOVEMBER 25, 1890.

THE MAYORALTY.

"Time flies," and yet we seem to be no nearer the choice of an Irish Catholic candidate for the mayoralty. Yet, we live in hope; we cannot believe that all we have written, all we have done and said to urge our people to take a stand on this critical occasion, must go for nothing.

HIGHLANDER. Montreal, November, 1890.

Evidently "Highlander" is a fair-minded and honest citizen. He recognizes, with satisfaction, the existence of the unwritten law, for the preservation of which we have been contending. It is equally evident from his few remarks that were it the turn of the Protestant element, there would be no uncertain sound in their voice demanding their rights.

In opening his speech, the Mayor remarked that Mr. Taillefer had been indiscreet in wording his introduction. That he was the present Mayor of Montreal was true, but to say that he would be the future Mayor was indiscreet. Now that reference to that subject had been made, however, he would not let it pass unnoticed.

always gratifying to the weak side of human nature.

"I am not a candidate as yet, however," said his worship, "but I do not say I will not be."

"Eighteen months ago he had been elected by acclamation. It was an honor he did not deserve, but it was the will of the people, and he was glad to obey. If a second term were offered him; if, by the unanimous consent of the electors of the City of Montreal, without distinction of race or political views, he were asked to be Mayor next February, he was not prepared to say what answer he would give, nor what he would do. He would not impose himself on the electors, but would leave the question in their hands.

Two years ago Mr. Prefontaine would not be a candidate for a second term, because he felt that it was due to the other elements in the community to have each their turn, and he did not believe in any one man, or any one section monopolizing honors and positions. To-day he is in the hands of his friends, which simply means that he would like to be asked for a second term; would be glad of any excuse to retain office, and would even promise, if elected (which means that he anticipates being elected again) to perform his duty as faithfully as he has done in the past.

THE CENTURY MISSION.

His Grace the Archbishop of Montreal, has addressed a very important pastoral letter to the clergy and faithful of the city, which was read last Sunday in all the Catholic churches. In accordance with the expressed desire of the Holy Father, the closing of the nineteenth century should be marked by special homage to God, gratitude for all the benefits and blessings received and amendment for all the sins and errors committed. Consequently has Mgr. Bruchesi ordained that a general mission, to be held simultaneously in all the churches, should commence on the 26th November, and last until Christmas. The first week to be for mothers, the second for fathers, the third for young girls, and the fourth for young men and boys.

As is always to be expected, the letter is an eloquent and complete exposition of the subject. In the course of his pastoral, the Archbishop

op emphatically states that the population of Montreal is good. He says: "Taking them as a whole, they respect the holy laws of God and the Scriptures. The spirit of faith and of charity which animates them, shows brilliantly in the magnificence of our religious edifices and the marvellous abundance of our charitable institutions. The population of Montreal is attached to the Church; it firmly and faithfully celebrates all the feasts, partakes of the Sacraments, and puts into practice its wise commands."

However, he is obliged to turn to the reverse of the medal, for there are causes of regret, and many things to deplore, even in this great Catholic community. His Grace says: "In a great many families there reigns an admirable fervor and piety, but it must be admitted that besides these good qualities there are many things we deeply deplore. Are not the commandments of God and the Church frequently violated, and that by those who should be the models of society? Sunday is not kept holy as it should be, and as it was in former years by our fathers. How few, alas, are the scruples in infringing upon the grave precept of being present at mass. The day that the Lord has reserved to Himself is in a manner disputed, while people give way to pleasure and dangerous amusements. In the family sanctuary what terrible failures of duty we have to regret. Many parents no longer look after the innocence of their children, while a great many children do not have the profound respect for their parents which is the result of a sound Christian education. The mutual duties of husband and wife are often misunderstood and transgressed, although these sacred obligations were established by God and founded on nature. What sad ravages have been caused in the souls of young by impure representations and immoral publications. And how many shipwrecks in all classes of society, by the gambling habit, by intemperance, by blasphemy, by sensuality, by the greed for wealth and the love of luxury. Ecce nunc dies salutaris. Behold the day of salvation. The chosen hour of God to operate your conversion and to assure your future happiness."

After an appeal to all the faithful to take advantage of this special season of Grace to store away spiritual treasures in the mansions of God, the Archbishop asks of the communities and the clergy to pray for the success of this grand retreat. The promise of the powerful assistance of thousands of prayers, going up from pure souls and humble hearts, should encourage all the Catholic population to take special interest in this great religious event. To use the words of the pastoral: "How our thanksgivings shall ascend to the Creator's Throne, in hymns of jubilation and gratitude, if on the day of general communion not one Christian fails to answer this appeal; if not a single prodigal child refuses to return to the arms of his father if all the strayed sheep be brought within the fold on the shoulders of the Good Shepherd." There is something characteristically touching in this paternal appeal to the children of the faith, and we are confident that when the four weeks of mission shall have passed, and that the "Glorias" of Christmas are chanted by Angelic voices above, and by holy souls on earth,—to use the words of Pere Montsabrè—"the churches (of Montreal) will ring with a Te Deum of gratitude such as their vaults never before heard the like."

CATHOLICISM AND CATHOLICITY.

That non-Catholic writers should speak of religion as Catholicism is not a matter of surprise, since they regard the Catholic Church as a denomination, or sect of Christianity; but it is certainly astonishing that so many educated Catholics—including even members of the clergy—should persist in applying to the Roman Catholic Faith a term that has either no significance, or at least, is entirely erroneous. Our religious system is Catholicity; not Catholicism. It is Catholicity, without the necessity of the qualifying term Roman. There being no other true Catholicity, it is unnecessary to distinguish it by the word Roman, which would only be required as a contradistinction to some other kind, or class of Catholicity. None other existing, the word Roman is superfluous. We belong, purely and simply to the Catholic Church, the centre and head of which are to be found in Rome. Our religion is, consequently Catholic and is known as Catholicity. Between Catholicity and what many call Catholicism there is a great gulf.

Catholicity dates from Christ; it is universal, one, holy, apostolic, uninterrupted, unchanged, and unchangeable; it constitutes the whole of the true Christianity, and comprises the whole Truth; it is not a section, nor a fraction, nor a schism, nor a denomination—all of which indicate parts of an entirety, consequently, it cannot be Catholicism, anymore than

it can be Anglicanism, or any other "ism." According to Webster's International Dictionary "ism" is a suffix indicating an act, a process, the result of an act, or a process, a state; also a characteristic (as a theory, doctrine, idiom, etc.); as baptism, socialism, sensualism, Anglicanism." It would be hard to class the religion established by Christ, in person, in any of the aforementioned categories. Catholicity is more than a mere act, or a process, or the result of either; it is not a state; it is not a theory, nor yet a simple doctrine. It is something combining all these and much more of an essential nature to the establishment which justly claims to be the "pillar and ground of Truth." The same lexicon defines the noun "ism," as "a doctrine, a theory, especially a wild or visionary theory." Then we have the following quotation from S. J. Goodrich: "The world grew light headed, and forthwith came a spawn of isms which no man can number. Not only according to this last-mentioned definition, but according to universal acceptance, an "ism" is some fanciful, surprising, sensational, wild, unstable, or foolish doctrine. It is exactly these qualities, or characteristics, or some one or more of them, that the non-Catholic seeks to attach to Catholicity by calling it Catholicism."

For these reasons, amongst many others, we not only object to the word Catholicism, when applied to the religion of the Catholic Church, but we claim that it is entirely inapplicable and misleading. We are Catholics, our church is the Catholic Church, and our religion is Catholicity.

LADIES' AUXILIARY, A. O. H.

So much have we written in these columns on the subject of the Ancient Order of Hibernians that there can scarcely be a reader of the "True Witness" unfamiliar with that splendid Irish organization. This week we would briefly call attention to the fact that there is another branch of that society which is less known yet which plays a most important part in the development of the A. O. H.—we refer to the Ladies' Auxiliary. Already are there four divisions of this the woman's branch established in Montreal; the aggregate membership is over four hundred. A few days ago we had the privilege of a very pleasant interview with three of the leading members of the Ladies' Auxiliary A. O. H., Mrs. Sarah Allen, Provincial President; Miss Lizzie Howlett, County President, and Mrs. C. O'Brien, treasurer, Division No. 1, were the ladies in question.

We learned many interesting and instructive particulars concerning their section of the great A. O. H. organization. The same constitution governs the both and both the male and female branches are subject to the same rules. However, there are hundreds of Irish women in Montreal who have not the remotest idea of the advantages to be derived from a membership in this patriotic and thoroughly Catholic body. We will mention amongst other advantages that of sick-benefit; if a member is ill she receives \$3.00 weekly benefit, given during thirteen weeks, she has free medical attendance, and she enjoys the benefit of the visitation of the sick. There is an employment committee whose duty it is to secure work for women who cannot find it. There is a literary department, and recently a musical department has been introduced and placed under the special charge of Miss Fanny Pringle. The chaplain of the Ladies' Auxiliary is Rev. Dr. Luke Callaghan, Vice-Chancellor of the Archdiocese.

With such advantages, and the benefit of such advice and aid as the zealous chaplain can so well impart, this organization should flourish in Montreal.

CIVIC FINANCING.

Wonderful to tell—in Canada, at least—the great leading cities seem to be affected with that peculiar financial malady, known as "Short of Funds." It is unnecessary that we should mention the case of Montreal. All our readers are familiar with the extent to which this complaint has affected our civic body—and possibly our civic soul—during past years. It has become somewhat chronic; it is a case for the long-expected hospital for incurables. It troubles our municipal system in all seasons; it is neither cured by the cold of winter, nor yet by the warmth of summer; it seems to have eaten its way into the flesh and bone of our council, and any day we may hear of it being attacked some vital organ. If snow is to be cleaned away in winter time, the work cannot be done, because the corporation is reported ill and suffering from this "Short of Funds" disease. If refuse is to be re-

moved from the lanes in summer time or if the ordinary scavenging operations are needed, there is no likelihood of anything being done, because the corporation is "laid up" under medical certificate, with a bad attack of this "Short of Funds" disease. It is comparatively speaking, something new in the realm of medical science, and as yet our civic "Materia Medica" has failed to provide a remedy for the ill. Old timers might have thought that "money" was a good prescription; but experience has proven that the largest conceivable doses of this cordial have failed to procure relief. It is a kind of acute appendicitis—a clogging of an apparently functionless organ, which usually results in the collapse of the whole system.

But if to have companions in misfortune is any consolation to the misfortunate, Montreal has the satisfaction of knowing that Toronto is a victim of the same disease. Possibly many other cities suffer in a like manner; but they keep the matter so quiet that the health authorities have not found out the fact, or have not seen fit to make it public. In a recent report of a meeting of the Toronto City Council, we find the following: "A resolution, moved by Ald. J. J. Graham, was sent on to the Board of Control requesting that funds be reported for the payment of wages of the permanent officials of the Street Commissioner's department for the balance of the year, as much necessary work had been stopped for want of funds."

"Mr. Jones reported that he had had to put off about half of his men, and would have to lay off some more as his appropriation was exhausted."

We have great sympathy for the Queen City under these painful circumstances, for we know, from bitter experience, how severe and torturing this complaint is. However, should our friends of the West be happy enough to secure a remedy that will be effective, we would beg them to kindly send us a copy of the prescription.

SABBATH BREAKING.

We Catholics are often the objects of severe non-Catholic criticism and censure, on account of the frequency of our innocent amusements and relaxations on Sundays. It is not our intention to enter into the lengthy arguments that might be advanced in regard to the various modes of securing rest upon the Sabbath; what would be work for some is recreation for others, and as long as the Sunday is kept holy by attending to all the duties imposed by religion, there is no limit marked out to designate how each one should make it "a day of rest." When we refer to amusements, of course we mean those devoid of sin and perfectly in accord with strict Christian principles. But we are frequently surprised to find our Scripture-guided friends so very un-Scriptural and inconsistent as they often are. They seem to hold in absolute abhorrence any species of work on the Sabbath. Some of them would not cook their meals on that day, but have them prepared the night previous; many of them would prefer to tempt Providence by exposing themselves to colds and other illnesses, sooner than cut or carry the wood necessary to heat their houses on a winter's Sunday. We will never forget the horror with which a good Presbyterian minister was once inspired when he learned that the priest of the place had permitted his parishioners to take in their hay on a Sunday afternoon. It was the only fine day that they had had for three weeks, and almost all the hay crop had been lost on account of the rain; to neglect taking it in on that afternoon might have meant ruin and misery for many of them. This exceptional case could not be admitted by that strict Sabbath observer. Yet he forgot that the priest acted in direct agreement with the precepts of Christ. It was Our Lord who asked if your ox or your ass were to fall into a pit on the Sabbath whether you would not pull him out. On the Sabbath he did the work of healing, and he did so in accord with the law.

What most astonishes us is the fact that while these religious critics are horrified at even the necessary work done by some Catholics on Sunday, they wink at the unnecessary labors performed by their own people, under very different conditions and circumstances. In the heart of this city on a recent Sunday, a score or more of workmen might have been seen laboring away at the construction of two edifices. Both buildings the property of wealthy non-Catholic organizations. We can understand that these great companies, or the individuals comprised in them, are most anxious from a business point of view—that their buildings be completed with the least possible delay. But it is not the few hours of extra labor on Sunday, that will ma-

terially affect the early completion of the edifices. There is an absolutely unnecessary work—a servile work—and it is carried on while others are keeping the Sabbath holy by attending the services in the churches. And these gentlemen, who find it no harm—when it is a question of their own financial interests—to keep numbers of men at work on buildings, will turn up their eyes in holy horror when they are told of excursions or other legitimate amusements and relaxations participated in by Catholics.

MONTREAL GAELIC SOCIETY.

On Tuesday evening next, at the Hibernian Hall, 2042 Notre Dame Street, the Montreal Gaelic Society will hold their regular session; and on a week from Tuesday, in the same hall, a special concert will be given. It may be remarked that no fee is charged for attending the classes of the society, nor will there be any admission fee on the occasion of this particular concert. As an evidence of how sincere are the friends of the grand Irish revival movement, in this city, the expenses of the coming event will be defrayed by private contributions. We need scarcely here dwell upon the admirable work which the Gaelic Society has done since its inauguration in our midst. Already, have we written and published a great deal on the subject, but we wish to draw attention to the fact that this concert is intended to act as an impetus that will stir hundreds of our fellow-countrymen to actively participate in spreading a knowledge of Irish literature.

We may state, as an attraction for scores of our fellow-citizens that the programme will mainly consist of addresses, songs, recitations, and readings in the Irish language. It is to be hoped that the attendance will be of a nature to warrant the officers and members of the Society in putting forth still greater efforts in the accomplishment of their good work.

NOTES FROM OTTAWA.

The friends of the poor gave a successful entertainment in aid of the fund on Thursday of last week.

A retreat for the women members of the Third Order of St. Francis of Assisi was preached in the Church of the Capuchins last week. The Rev. Father Maurice was the preacher.

Rev. Father Devlin, S.J., who was a guest of his father, Mr. Charles Devlin, of Aylmer, Que., last week, has left for his new parish at Sault Ste. Marie.

Rev. Father Maurice, Capuchin, preached a retreat in St. Francis' Church, at Hintonburg, Ont., last week, for the women of the Third Order of St. Francis.

As usual at this season the hour of Vespers on Sundays and holidays has been changed from the evening to the afternoon.

Very Rev. Canon Campeau, has returned from a visit to his aged mother. His many friends are pleased to hear that the venerable lady's condition has improved.

The Congregation des Hommes of the Blessed Virgin have inaugurated their winter course of services. On Sunday night of last week Rev. Father Groulx preached the inaugural sermon on the apparition at Lourdes and gave a graphic description of the many favors and graces received there.

A young ladies' auxiliary in connection with St. Patrick's Home has been formed. Mrs. E. A. Mara, who, for fifteen years past has acted as Secretary of the senior auxiliary declined continuing in that capacity, but after considerable persuasion was induced to withdraw her resignation.

A conference of the clergy was held at the residence of the parish priest, of Gatineau Point, on Thursday of last week.

The Rev. Father Judin, the Provincial of the Oblates of Mary Immaculate paid his annual visit to the venerated Fathers at Hull, on Thursday of last week, and afterwards proceeded to Mattawa and other points on the Ottawa.

Rev. Father Moise, of the Capuchin Friary, and parish priest of Hintonburg, has had an attack of paralysis.

There will be a religious profession at the Precious Blood Monastery on 5th December.

Very Rev. Canon Martin has returned from Montreal, where he made a retreat with the Rev. Fathers of the Blessed Sacrament.

The annual retreat of the pupils of the Rideau Street Convent took place last week.

THE CONNAUGHT RANGERS' CORNER.

OFFICIAL ORGAN

ANCIENT ORDER OF HIBERNIANS



OF HOCHLAGA COUNTY, QUEBEC

County Officers for 1899 and 1900: Wm. Rawley, County President, 78 Mansfield Street.

J. S. Fitzpatrick, Vice County President, 159 De Montigny Street.

Jas. McIver, County Secretary, 329 St. Antoine Street.

Humphrey T. Kearns, County Treasurer, 51 Gain Street.

Board meets third Friday of each month, at 1863 Notre Dame Street, 8 p. m.

The annual Church parade of the A. O. H. was held, to St. Anthony's Church, on Sunday last. Despite the inclement state of the weather the officers and members mustered in full force.

When the members of the Hibernian Knights assembled in the morning in their quarters to proceed in a body to St. Patrick's Church to receive Holy Communion for the repose of the souls of the Manchester Martyrs, opinions were divided as to the advisability of taking part in the afternoon's procession and run chances of destroying the costly and handsome uniforms of the members.

The little fellows (for many of them were no bigger than a sod of turf) waded through the mud, particularly on Fulford Street, and laughed at the idea of taking the sidewalk. When such a thing was proposed they answered by playing the stirring tune of the "Boys of Wexford."

EMIGRANTS' MEMORIAL.—The meeting of the delegates representing the Irish Catholic Societies of the city on Thursday evening in St. Ann's Hall, to take into consideration the proposition of removing the Emigrant Memorial from Point St. Charles, was only fairly attended by delegates.

THE COUNTY BOARD.—The regular monthly meeting of the County Board on Friday evening was well attended, although the representation from some of the Divisions was anything but satisfactory.

imposed by the Constitution. Owing to the illness of County President Rawley, and the absence from the city of Vice County President Fitzpatrick, President McMorrow of Division No. 1, Presided, President Lavelle, of Division No. 8, opened the meeting by reciting the usual prayers in the grand old Irish language.

Permission was granted to Division No. 9 to hold an entertainment, and the young giants of St. Catherine Street west, will have a gala time.

PARNELL MEMORIAL.—The outlook for a visit, to this city, by Ireland's two distinguished sons, Lord Mayor Tallon and John E. Reimond, does not at the time of writing look very bright.

GAELIC SOCIETY.—A grand concert under the auspices of the Gaelic Society is in course of preparation for Tuesday evening the 5th of December. It will be an exclusively Gaelic entertainment, and will consist of songs, recitations and readings in the grand old Irish tongue.

DIVISION NO. 1, A. O. H., held its regular meeting on Wednesday evening, President McMorrow presiding. A large amount of interesting Division work was transacted and a very interesting communication was read from the members of a Toronto Division.

DIVISION NO. 6, A. O. H., at its meeting on the 22nd inst, initiated two new members and received several applications. The next regular meeting will be in their new hall the first of December.

FOR CHARITY'S SAKE.—The annual concert in aid of the poor, under the auspices of St. Mary's Conference of St. Vincent de Paul Society, on Monday evening, in St. Peter's Hall, was a magnificent success.

ATTITUDE OF HIS GRACE.—Archbishop's Palace, Montreal, Nov. 20, 1899. I have received the copy of the scheme for a central bureau of charity, which you have been good enough to send me.

THE COUNTY BOARD.—The regular monthly meeting of the County Board on Friday evening was well attended, although the representation from some of the Divisions was anything but satisfactory.

mitted appointed to look after the entertainment. Bros. Jas. Morley, M. O'Flaherty, Owen Brennan, Jr., Geo. A. Prevost and Jas. R. Walsh.

It was also decided by the Branch to have a Requiem Mass celebrated in St. Mary's Church for the deceased brothers of No. 9.

MANCHESTER MARTYRS.—The thirty-second anniversary of the death of the Manchester Martyrs, and the eighth anniversary of the founding of the Ancient Order of Hibernians in the Province of Quebec, was celebrated in a manner which reflects the highest credit on the dramatic section in particular and the membership of the A. O. H. in general.

ARCHBISHOP BRUCHESI ON ORGANIZED CHARITY.

The letters of His Grace Archbishop Bruschi, which we publish below, so completely dispose of the question which has given rise to them, that we do not exactly see what we could add that would serve to cast any further light upon the case.

THE COUNTY BOARD.—The regular monthly meeting of the County Board on Friday evening was well attended, although the representation from some of the Divisions was anything but satisfactory.

to be congratulated on the wonderful manifestation of histrionic ability which they displayed. It would be hard to signalize any of them in particular, but Mr. J. J. Gethings, as "Marmaduke" son of Squire Hilton, was exceedingly good, and seldom if ever has an amateur rendered his part with such satisfaction.

The following is the cast of characters in "The Irish Exile": Squire Hilton, Mr. F. M. Murphy; Marmaduke (his son), Mr. J. J. Gethings; Alphonsus Bethaven (land agent), Mr. T. Jones; Dick Harvey (an accomplice), Mr. C. Killoran; Major Lookout (a good fellow), Mr. J. Madden; Teddy O'Neill (Sprig of the Ould Sod), Mr. W. J. McCaffrey; Capt. de Balzac (a remnant of the Emperor), Mr. J. P. McLaughlin; Andy, M. J. R. Smith; Tom, Mr. E. Blais; Joe, Mr. M. Jordan; (smugglers), John Jameson, Mr. W. Lamont; Soldiers, Smugglers, etc.

ARCHBISHOP BRUCHESI ON ORGANIZED CHARITY.

poor are faithfully visited in their homes, and every means taken to minister to their actual needs; the members of the St. Vincent de Paul Society meet each week to hear from their director some words of help and encouragement, and to render an account of the needy they have succored, and of those who are in need of assistance.

Such a bureau can render service, I know, and as I said to you in your interview, I should have no objection to advising societies of St. Vincent de Paul, and our charitable institutions, to furnish you, so far as their prudence and discretion permitted, any information that might be of assistance to the bureau.

But that is all that it is possible for me to do for this new work you have entered upon. How will this scheme work? What will be its results? Experience will tell, but it seems to me that my duty to wait before taking a more direct and active part in it.

Article 3 of your constitution reads: "The aim of the association is to give to each family in need, a protector or friend, at the same time strictly avoiding any encroachment on ground already occupied by a charitable society, or any charitable individuals. To ensure this it will have the services of devoted and disinterested visitors, who will scrupulously shun any religious proselytism, and seek but the exact information of the need of the families, they undertake to care for with a view to rendering them good service, and assuring them of the sympathies of a true friend."

As it will be impossible for me to be present at your meeting, I should be indebted to you if you would have the goodness to communicate my views to those who are engaged with you in discussing the scheme.

THE REPLY OF THE EXECUTIVE.—Your Grace—I have this moment received your most kind and gracious letter, for which I am very grateful. Your position is perfectly clear, and it seems to me that in your high office you could hardly assume the responsibility of more definite approval towards a movement which is still experimental.

But, if possible may I have a word of counsel from you before this afternoon's meeting, touching the clause which forbids religious proselytism. This clause was not intended to forbid spiritual instruction and influence for as you say, the satisfaction of the bodily wants is but a part of true charity, which must aim beyond all at the uplifting and restoration of the soul.

It is the very aim of charity organizations as carried on elsewhere to emphasize this; to demonstrate that charity is much more than alms-giving, and must embrace all that tends to the redemption of mankind.

If this clause should seem to imply other than this, it were well indeed that it should be changed. As it stands in the provisional constitution it runs: "No person representing the society in any capacity shall use his or her position for the purpose of proselytizing." The intention of the clause is to guard against a possible danger that any emissary of the society should make it a part of his or her mission to turn Catholics into Protestants, or vice versa.

A GRAVE QUESTION.—Archbishop's Palace, Montreal, Nov. 20, 1899. Your project having been made known to many of the clergy and the laity, who have consulted me, I am convinced that to-day, at your meeting, my letter ought to be such as I have written. I should like it to be made public, in order that our position be defined.

FANCY GLASS WORK.—A few years ago a party of engineers were looking for some method of putting glass together without bars and without cement, and so that it would remain absolutely weathertight.

The competition in connection with the recent Fancy Fair, in aid of the Catholic High School, for the most popular dry goods house in Montreal resulted as follows: First prize Ogilvy & Sons, 1,035 votes. Second prize, Murphy & Co., 1,032 votes.

A sudden chill often means a sudden illness. Pain-Killer is all that is needed to ward it off. Unequalled for cramps and diarrhoea. Avoid substitutes; there is but one Pain-Killer, Perry-Davis'. 25 cents and 50 cents.

WARM FEET. BOOTS, SHOES, SLIPPERS, Gaiters, Leggings, Overshoes. THE NEWEST AND BEST IN THE MARKET. Low Prices for High Grade Goods.

RONAYNE BROS. 207 Notre Dame Street, (CABOUILLEZ SQUARE).

VICE PRESIDENT HOBART DEAD

Garret Augustus Hobart, Vice-President of the United States, died on Tuesday morning of organic heart disease at his home in Paterson, N. J.

Mr. Hobart is the sixth Vice-President to die in office.

FOR SALE.

A Solid Brick House No. 16 Fort street, size of lot 25 x 100; situation excellent and attractive. Also a block of Solid Brick Tenement Houses, Nos 18, 20, 22 and 24 Hermine street; size of lot 62 x 56. Apply to

M. SHARKEY, 1340 or 1723 Notre Dame St

Gout

finds its worst enemy in Londonderry

Lithia Water

the foe to all secretions caused by high living. Endorsed by leading physicians and sold everywhere. FRASER, VIGER & CO., Sole Agents.

Sugar Cured Meats Sausages

We Handle: IRISH, ENGLISH, CANADIAN, AMERICAN and ITALIAN.

- IRISH and ENGLISH. FINEST WILTSHIRE BACON, in middles. "Deerfoot Farm" Little Sausages, Sausage Meat and Sliced Bacon, all in 1-lb. packages. "Little Pig" Hams for whole boiling. Duffel Boneless Breakfast Bacon. Select Smoked Tongues. Select Smoked Bacon. "Star" Sugar Cured Hams. "Star" Boneless Breakfast Bacon. Fresh Frankfurter Sausages. "Columbus" Sausage and Ring Sausages. Fresh Smoked Tongues. "Smoked Breast" Beef. The "L. & S." Best Ham. The "L. & S." Best Boneless Breakfast Bacon. "Star" Sugar Cured Hams. "Star" Boneless Breakfast Bacon. "Wiltshire" Hams. "Wiltshire" Boneless Breakfast Bacon. Pate de foie in tins (Liver and Bacon). "Frogmeat de Cochon" in tins (Head Cheese). Montadella Bologna Sausages sliced in tins. 20c each; 15c and 10c, according to size of tin. FRASER, VIGER & CO.

The Dairy and Creamery Butter

- WE HANDLE. ISLAUGH GRANGE BUTTER IN 5 lb. tins. ISLAUGH GRANGE BUTTER IN 25, 50 and 70 lb. tubs. THE ASH CREAMERY. The Ash Creamery Butter, in 1 lb. blocks, 10 lb. boxes, and 50 lb. tubs, and 50 lb. boxes. WESTOVER'S Famous Dairy Butter in 25, 50 and 70 lb. tubs. FRASER, VIGER & CO.

Wm. Underwood & Co., Boston.

- Underwood's "Little Neck" Clams, in 1 1/2 cans, 15 cents each. "Clam Chowder" in 1-lb. cans, 25c ea. \$2.50 per doz. Underwood's Deviled Ham and Deviled Tongue, in 1-lb. tins, 20 cents each. Deviled Turkey and Deviled Chicken, in 1-lb. tins, 25c each. Deviled Ham and Deviled Tongue, in 1-lb. tins, 25c each. Deviled Chicken and Deviled Turkey, in 1-lb. tins, 25c each. FRASER, VIGER & CO. ITALIAN WAREHOUSE 207-209 and 211 ST. JAMES STREET.

A VICTIM TO THE SEAL OF CONFESSION

A TRUE STORY

By REV. JOSEPH SPILLMAN, S. J.

Published with the Permission of Mr. B. Herder, Publisher and Bookseller, St. Louis, Mo.

CHAPTER XXI. A FRESH AND HEAVIER CROSS.

The Easter festival was over, and the rest of Easter week had run its course. The prisoner in the condemned cell was prepared for death and daily, hourly, he expected the announcement that his sentence was to be carried out on the morrow.

He was perfectly calm and resigned to his fate. The warders declared that they had never known a man under sentence of death look forward with so little dread to his last hour.

"I die a victim of my sacerdotal obligations," he said to himself. "My death will be regarded by the Church as equivalent to martyrdom."

Such were Father Montmoulin's dispositions subsequent to his condemnation. He offered to God the sacrifice of his life, and prayed that it might be accepted.

This utterance of the venerable priest was real consolation to Father Montmoulin, as it relieved his mind of a scruple which he had felt till then.

Low Sunday came, and the poor priest in his prison cell could not think without a pang of the children whom he had been preparing for their First Communion.

On the following morning the prisoner was handcuffed and conducted from his cell into a larger apartment. "Is it for execution?" he asked the warders who came to see him.

Officers of justice assembled in the room to which he was taken. The clerk of the court again read the sentence of death; he then said, that as the fixed time allowed for petitioning for a reprieve or pardon had expired, the sentence now had the force of law.

Against this the priest emphatically protested solemnly asseverating his complete innocence. He was perfectly willing to allow, he said, that his judges had acted in good faith and had been misled by circumstantial evidence through no fault of their own.

The calm and innocent manner in which he pronounced these words made a perceptible impression even upon the Public Prosecutor.

After a brief pause, the President drew a document from his pocket, explaining that with the unanimous concurrence of his colleagues upon the Bench, the majority of whom were of opinion that the guilt of the prisoner was not fully proved, and in consideration of the previous blameless life of the condemned man, he had thought it is duty to memorialize the Home Secretary in his behalf.

But Father Montmoulin, who had listened unmoved to the sentence of death, was seen to change color, and stagger as if he had received a blow. He would have fallen, had not one of the warders quickly stepped to his side and steadied him.

The judge looked astonished and somewhat embarrassed. Addressing his colleagues, he said: "This is the first time in all my experience that a prisoner condemned to death did not wish for a pardon, I do not think he is bound to accept it, so if the prisoner prefers death—"

Low Sunday came, and the poor priest in his prison cell could not think without a pang of the children whom he had been preparing for their First Communion.

On the following morning the prisoner was handcuffed and conducted from his cell into a larger apartment. "Is it for execution?" he asked the warders who came to see him.

On the following morning the prisoner was handcuffed and conducted from his cell into a larger apartment. "Is it for execution?" he asked the warders who came to see him.

On the following morning the prisoner was handcuffed and conducted from his cell into a larger apartment. "Is it for execution?" he asked the warders who came to see him.

obtaining a pardon; at any rate, it was out of question that anyone would dissimulate so far as to feign indifference. But their private opinion could do nothing to alter an accomplished fact.

"Prisoner, do you accept the pardon offered you?"

"I believe my duty requires me to accept it."

"Let the prisoner be handed over to the Governor of the prison that the sentence of transportation may be carried out according to law."

The order was written out by the clerk, signed by the President, and stamped with the seal of the Court of Justice, to be delivered to the Governor. A sergeant of justice was deputed to accompany the prisoner to Marseilles, whence a vessel was to sail in the course of the week carrying convicts to New Caledonia.

Father Montmoulin bowed to the officers of the law, and trembling in every limb, followed the sergeant to an apartment where he was ordered to strip off his clothes, and put on a convict's dress. Despite his entreaty, he was obliged to do this with the sergeant and one of the warders looking on.

"Off with it, I never in my life saw such a thing on a convict."

The man laughed loudly. "I like that!" he said. "What next? Perhaps you would like to say Mass every day, and preach a sermon to your saintly comrades."

"I am ready to own that appearances are against me," the prisoner sorrowfully replied; he then added in a tone of humble entreaty: "I may at least take my rosary with me."

"Nothing of the sort! The rules do not allow convicts to take anything with them."

The warden, who had grown quite fond of the prisoner while under his charge, here somewhat timidly interposed: "You may just as well let him keep the toy, Mr. Sergeant, he can do no harm to himself or anybody else with it."

"What business is that of yours? He shall not take rubbish with him. Now put on his handcuffs, and the prescribed letters on his ankles, while I go and see if the State carriage is ready for his majesty."

So saying, the sergeant left the room. The warden seized the rosary and thrust it into Father Montmoulin's pocket. "You shall not be deprived of the thing, if it will be a comfort to you," he said, kindly, "even if it costs me my place."

"You need have no fears on that score, my good man," Father Montmoulin replied. "God will reward you for the kindness you have shown me. Oblige me, if you can, by taking

my farewell greeting to my mother and sister in the Rue de la Colombe. It seems as if I was to be hurried away so soon that I shall not have a chance of seeing them again. It is perhaps better that it should be so. How it would grieve my poor mother to see me in these clothes. Please tell them I shall remember them every day in my prayers."

The entrance of the sergeant put an end to the conversation. Father Montmoulin was conducted into the presence of the Governor, who read the rules aloud to him, and warned him that in case he should make his escape, and be taken, again on French territory, he would be publicly branded, and condemned to compulsory labor for life.

The news that the priest had been pardoned, and was to be removed to Marseilles, soon got abroad in the town, and a crowd of the lowest of the people collected at the station to indulge in a few parting insults, since they could no longer hope to see him on the scaffold.

"String him up to the nearest lamp-post," the people shrieked, and a shower of stones was flung at the unoffending clergyman. One stone, thrown by a street Arab, struck him in the face, so that the blood began to flow; the police were obliged to hurry him into the building by a side door, and across the platform to the carriage awaiting him.

The man started when he recognized the priest. "Sir, I said what I certainly believed to be the truth at the time," he said. "Since then I have had misgivings, I may have been mistaken. Forgive me, if my evidence injured your cause."

"I have forgiven you and everyone else long ago," Father Montmoulin replied, holding out his hand to the man.

The train soon started on its way. Through the iron bars of the narrow window of the compartment set apart for the transport of convicts, in which Father Montmoulin travelled, he saw the towers of Aix once more, and behind them the rocky heights of Ste. Victoire, at the foot of which his own parish lay, which, as he thought, he was never again to behold again in his life.

He felt as if his heart would break, so overwhelming was his grief. Till now, since he received the pardon, he had not had time to think over and realize his fate. Now he could do so undisturbed, for the sergeant opposite him sat silent, smoking a short pipe.

The short passage to the scaffold, the last absolution pronounced by the priest as he ascended the steps, a final declaration of his innocence before the assembled multitude; then quick, almost painless death, and after that the entrance upon eternal felicity, on which the teaching of the church permitted him confidentially to count.

He felt in his case to be intolerable, and a kind of desperation came over him. With all the force that faith gave him he endeavored to struggle against it; and though his will was steadfast during this storm of temptation, he could not help feeling its terrible bitterness.

But the devout priest checked this involuntary thought, and exclaimed with St. Peter: "Lord save me, or I perish!" And then he had recourse

As if by magic, after a few applications, every gray hair in my head was changed to its natural color by using LUBY'S Parisian Hair Restorer.

LUBY'S Parisian Hair Restorer. I now use it when I require to oil my hair. Try it and see for yourself. 50c a bottle.

SURPRISE SOAP. MAKES CHILD'S PLAY OF WASH DAY. A pure hard Soap Last long-lathers freely. 5 cents a cake.

In this dark night of desolation bordering on despair, the words of the Psalmist rose to his lips; the cry of a soul in dire distress sorrowful even unto death. "Out of the depths I have cried to thee, O Lord; Lord hear my voice. Let thine ears be attentive to the voice of my supplication."

The DRINK HABIT CURED.

Many homes have been made bright and cheerful, and many erring sons have been restored to happiness, and many husbands brought back to enjoy the blessings of their promises at the altar by using The "Dixon Cure" for the drink habit.

MENTHOL D&L PLASTER. We guarantee that these Plasters will relieve pain quicker than any other.

A Blessing to the Fair Sex! PERFECT BUSTS by the use of ORIENTAL POWDER, the only Powder that assures perfect development of the bust within three months.

CURE ALL YOUR PAINS WITH Pain-Killer. A Medicine Chest in itself. Simple, Safe and Quick Cure for CRAMPS, DIARRHOEA, COUGHS, COLDS, RHEUMATISM, NEURALGIA.

Province of Quebec, Superior Court. DAME Marie Anathalie Richard, of the parish of Saint Bruno, in the district of Montreal, wife of deceased one Emile Richard, of the same place, and duly authorized aforesaid Justice, Plaintiff.

Pyny-Pectoral. A QUICK CURE FOR COUGHS AND COLDS. Very valuable Remedy in all affections of the THROAT or LUNGS.

FREE! New Edition of Dr. Sproule's Famous Book on DEAFNESS. Illustrates how Catarrh creeps from the throat into the inner tube of the ear, blocking up the passage and gradually destroying the hearing.

FOR SALE BY B. HERDER, 17 S. Broadway, St. Louis, Mo. BECKER, REV. WM. S. J.—Christian Education, or the Duties of Parents. Rendered from the German into English by a Priest of the Diocese of Cleveland. 12mo. 424 pages. Cloth \$1.25 net.

NEW PUBLICATIONS. HAMON, E. S. J., BEYOND THE GRAVE.—From the French. By Anne T. Sadlier. With the "Imprimatur" of the Rt. Rev. John Joseph Kain, Archbishop of St. Louis. 12 mo. (301 pages). Fine cloth, gilt title on cover and back, net \$1.

A. BROUSSEAU, DENTIST, 7 ST. LAWRENCE STREET. Telephone 2001. Toilet Articles. SPECIALTIES of GRAY'S PHARMACY. FOR THE HAIR: CASTOR FLUID, 25 cents. FOR THE TEETH: SAPONACIOUS DENTIFRICE, 50 cents. FOR THE SKIN: WHITE SOLEAOLIN CREAM, 25 cents.

HENRY B. GRAY, Pharmaco-Chemist, 155 St. Lawrence Street. N.B.—Physicians' Prescriptions prepared with care and promptly forwarded to all parts of the city.

RANDOM NOTES FOR BUSY HOUSEHOLDS.

FOOD ADULTERATION.—We all know how destructive the adulterated liquors of our day are. It is almost unnecessary to state that in the vast majority of cases the liquors sold in hotels, saloons and especially in the shops are mere poisons of a deadly character. Hence so much of the havoc made by indulgence in liquor upon the human constitution; hence likewise the alarming multiplication of suicides and cases of insanity. But not only in liquors is there a vile system of adulteration at present; even the delicacies of the table and often the necessities of life are so adulterated that they constitute so many kinds of slow poisons. In this regard we will quote a few remarks of United States Senator William E. Mason, of the Senate Committee on Manufactures, which for six months has been gathering evidence relative to the adulteration of food stuffs. We might remark that much of what the Senator has said concerning the United States finds equal application in Canada. Amongst other things he said: "The United States is the only country that does not protect the consumer of food products. We have not even any laws to prevent the importation of food-stuffs the sale of which is prohibited in the European countries that produce them. For instance, the off-scourings of coffee known as 'Black Jack' cannot be sold in Germany, but is shipped from Germany here by the ton and mixed with our coffee. "The countries which prohibit the use of preservatives in beer, ale and porter (and such preservatives are usually acids dangerous to the public health) permit their brewers to ship such stuff to this country. "This Senate Committee is investigating two classes of adulterated foods. First, that class which is dangerous to the public health, and second, that class of foods adulterated to cheapen the cost and sold to defraud the consumer. "In the first class are the goods that have been adulterated with preservatives such as jellies, jams, etc. These are generally made of glucose and acids, too strong and dangerous to go into the human stomach. "The other class is those foods in which cheapening adulterants are used. For instance take these crackers. (The Senator was lunching at the Imperial on crackers and milk). They may be made of wheat flour, as they are supposed to be, or they may be made of corn flour, a by-product of the glucose factory, which is ground and bleached after all the gluten and sugar have been extracted from it. "Or look at this black pepper. The evidence given before our committee by the man who grind it shows that it is adulterated from 50 to 80 percent, with cocoanut shells. "This butter may be better or it may be something else. This milk may or may not be pure; that depends upon the laws of the local authorities. "This is supposed to be red pepper, but our evidence shows in many cases that it is adulterated with starch and that aniline dyes are used to give it the necessary color. "In fact the amount of adulteration carried on in this country is simply appalling. It was shown before the committee that the flour of the country has been adulterated with flourine, or corn flour, and that thousands of tons of white earth have been used by dishonest millers. I introduced a bill which compels all makers of adulterated flour to get a Government license and stamp their product with Government stamps. Since the passage of that bill over twelve thousand barrels of flour have been confiscated. But a more important result is that it has increased the reputation of our flour abroad, with a consequent increase of exports of 5,000,000 barrels. "Almost every line of this applies here, and now that so many of our Canadian industries are becoming recognized in Europe, it is of paramount importance that our standard should be maintained at the highest and that every species of adulteration should be treated as an offence against the law of the land.

ABOUT THE CARVER.—A carver likes to flourish his blade over the steel before he begins to slice a joint or fowl, but this flourish makes a man who knows smile, as it is of little or no value. "A flat file, not too fine that may be had for ten cents, puts," says this expert, "a finer edge on a carving knife than the most expensive steel sold."

CHEAP MATCHES.—It is a curious sort of economy that makes housekeepers buy cheap matches and ignorance or carelessness that prevents them from teaching every member of their household how to use them properly. The really safe matches are those that can be lighted only on the box, and these should be used. Every child should be taught that a match must never be thrown away while burning, and never shaken to extinguish; it must be held still in the fingers and blown out. Many valuable lives have been lost and property destroyed from the carelessness of dropping on the floor what is as dangerous as a loaded revolver. Matches are so common that their danger is overlooked, but the statistics of every fire department in the country will attest to their deadliness unless carefully used.

GOOD AND BAD SOAP.—There is a good deal of nonsense according to this same authority, about the use of soap. Any good soap that is manifestly not made of rancid oils is efficient and harmless if it is properly used. Almost no soap will ever chap or roughen the hands if the latter are thoroughly rinsed in clear water. Not one person in a dozen washes his hands properly, because of the neglect of this important part of the operation. Another point about soap is that where it is used it cakes the cake should be rinsed before being returned to the soap dish, dirty soap dishes and cakes of soap with crusty suds upon them can be found in many otherwise neat homes. The best soap dish for cleanliness and economy is a rubber one. This is quickly scoured out every morning, and there is no fear of its clinging to a moist cake of soap and dropping to crack or break an expensive marble bowl, as metal or china may. Powdered soap in a shaker is the most sanitary and economical kind in use in a family. A further desideratum for the washstand is powdered pumice-stone in a common salt shaker. A dust of this on the linings when washing will quickly remove ink and other stains.

SMALL HAND TOWELS for use in the average family are to be recommended, says a writer in the New York Post. Many housekeepers take great pride in their store of towels, each a yard long and three-quarters wide, more or less, but this is an imposition on the washerwoman unless an elaborate establishment is kept up. For the average family, where one, or, at most, two girls do the work of the household, it is obviously unfair to increase the weekly washing in this way. No towel should be used by any one more than once, certainly never by two persons; if the family supply is in the shape of small towels, perhaps twenty by twelve inches in dimension, this rule can be enforced without burdening the laundress unduly. As a rule these small towels, are apt not to be of as good quality as housekeepers like, but any dealer will have them made to order for any customer at a trifling increase of cost. The kitchen roller-towel should be abandoned, and in its place plenty of small cheap towels provided. It is a good plan to have those intended for kitchen use banded with a certain color, which will insure their always being kept for that service. Add too, to the equipment in the kitchen and in the family bath-room a fast-cleaner attached to a clean and fastened conveniently near the wash-bowl. To care for her nails is the last thing that occurs to the average kitchen-maid, but this hint brought to her notice every time she washes her hands will, after a while, be taken by even the most careless of maids. These nail-brushes and chains can be had of dealers who supply the state.

OUR FARMERS' COLUMN. POULTRY RAISING.—In our last issue we gave a portion of Mr. A. G. Gilbert's evidence before the Select Standing Committee on Agriculture and Colonization during the last session of Parliament at Ottawa. As we stated Mr. Gilbert is the poultry manager of the Central Dominion Farm, and the following are some of the interesting facts which he has furnished to the committee. "I have 1,200 birds treated

question of Poultry Raising. Some of these letters we published last week; we now add a few more to the list, and also give Mr. Gilbert's own deductions from experiments, experience, and results. Mr. Gilbert continuing read as follows: "Another Nova Scotia letter, from Mr. W. H. Woodworth of Barrington, says, 'I have sold 1,200 birds treated

about 700 and bought the rest. I think the two years' work will net a \$200 profit." "I now come to Ontario: I will read a letter from a farmer Mr. Jas. Laidlaw, of Guelph. I should explain that when at the meeting of the Ontario Poultry Association, in Guelph, I delivered an address. Afterwards Mr. Laidlaw asked if I could put him in the way of getting the high prices for winter eggs that I had mentioned. I told him to send a sample crate to Mr. Walter Paul, family grocer, Montreal, and that I would also write. He said he would do so and let me know the result. He says in his letter: "As you advised me I sent a sample consignment of six (6) dozen to Mr. Walter Paul, of Montreal, on Friday last, and last night I received a reply. He was very highly pleased with the sample of eggs, but said that the market had dropped very rapidly of late. Of this I was aware from watching quotations in the newspapers. He allowed me 30 cents per dozen for them and is willing to take more, although he cannot guarantee more than 25 cents for them. I am going to send him a thirty-dozen case this week." Mr. Laidlaw states that he is very much obliged to me for having put him on the right track and so opening up a winter business for him, which certainly was the important point.

"The next is from Mr. A. S. McBean, a well-known farmer of Lancaster, Ont. He says: "It is a little over a year since I first wrote you in connection with starting my poultry yards, and I have much pleasure in telling you that as far as I have gone I have been very successful. The information you gave me regarding the merits of the different breeds and the valuable pointers on poultry house construction has enabled me to show a model, small sized poultry yard, containing birds second to none in this section of the country. Although I have been away for my health the most of the year still I am pleased with the success of my venture. During the early part of the winter and up to the middle of February, I got 40 cents per dozen for my eggs. To the middle of March, 35 cents, and now, 31st March, 25 cents per dozen. Of course we are only shipping a small number now as we are disposing of a quantity for hatching and are setting some ourselves. I intend getting a 200 egg incubator and from what I can learn the Prairie State seems to lead. Would you please let me know your experience with this machine." From the foregoing we infer that he is going in for the raising of chickens on rather an extensive scale. I will now read an extract from a letter received from a gentleman at White River, Ontario, addressed to Dr. Saunders. The writer says: "The advantage I gained from the report of your poultry director makes me very desirous of obtaining more information. The winter up in this section has been the coldest for years. The mean temperature of January and February represented three below zero, while March was only four above zero. Despite this fact your poultry manager will be rather surprised to learn that I have had Leghorn pullets lay since the 24th of December last, year which pullets were hatched the preceding May by incubator. I have no artificial heat in my houses, which are built of logs and are banked up to the roof with earth like root houses. By the end of January I had twenty pullets laying and received from them for that month fifteen dozen of eggs. I think this is very fair considering the climatic conditions." And so it is. The point is that White Leghorns in that cold region did remarkably well, and I mention this because there is a general impression abroad that White Leghorns are not a suitable breed for cold portions of the Dominion. Mr. Bedford, our superintendent at the Experimental Farm, at Brandon, informed me that he had found the barred Plymouth Rocks better winter layers. But a gentleman whose name I forgot told me that his

MRS. HENRIETTA BRENNAN.

She Had Nearly Every Complaint Common to Her Sex, and Felt She Must Die, but Her Health Now is Perfect—Story of Her Recovery.

Some of the best doctors are found in hospitals. They are called upon to treat many different diseases, and they undoubtedly do great good to suffering humanity. But they seldom understand the diseases of women. The same thing is true of regular practicing physicians. They do not have time to study the causes of female weakness. They are apt to be mistaken and treat the sufferer for the wrong complaint. The case of Mrs. Henrietta Brennan shows this. The hospital doctors could not help her. They failed to see that her troubles were located in the distinctly feminine organs, and that is why they did her no good. Read this letter from Mrs. Brennan herself:— "I am now and have been for several years a sick nurse in the city of Montreal, Canada. For eleven years I suffered from nearly every complaint common to my sex. Four years ago I became so run down that I was unable to do my work. I suffered from bronchitis, constipation and kidney complaints, and during five years spent much of my time in bed. I have been under the care of several physicians, and received hospital treatment. I was nervous; could not sleep at night; was a desyncetic, and suffered from rheumatism. I felt I must die. I heard of Dr. Coderre's Red Pills, and began taking them. After taking four boxes I experienced much relief. I kept it up until I was strong enough to do all my work." (Signed.) MRS. HENRIETTA BRENNAN, 8 Roy St., Montreal, Canada. Women and girls ought to know that they can't be cured by ordinary medi-



White Leghorns in the North-West gave the best results in a regularly constructed house to that described in the letter I have just read. I shall next read a letter from Mr. T. B. Lowery, of Trenton, Ontario. He writes: "I have closed all accounts for the year and with a small flock, 45 hens. All feed was bought on the market and at a very high price. I find my fowls have netted me \$1.57 each. No fancy prices received for eggs or stock, everything being sold on a glutted market. For good results I have to thank you and the Reliable Poultry Journal. I trust the fattening station will not pass Trenton as there are a number interested in the cranning process here." Here is a letter from a farmer in Glen Buell, to show the demand for thorough-bred eggs by farmers. He says: "I have only five Rock hens out of eggs got from you for two seasons. I bought a cockerel this spring, west, and hardly have an egg set from them myself, as others want them faster than they are laid." In connection with your novel experimental work in feeding, we carried on an experiment last winter, in accordance with the desire expressed by some members of the committee last year, to find out the difference in the number of eggs laid in winter by pullets and old hens. I may state that I labored under the disadvantage that I had to use hens for hatching and my pullets, as a result, were hatched at different times of the year. Had I an incubator I might have had all the pullets of the same age, and obtained in consequence a more exact and satisfactory experiment. But at any rate, I will state what I have learned, and I have learned some very useful results that I hope will be interesting to the country. A choice was made of eight White Leghorn pullets, eight Black Minorcas, eight Langshans, eight Barred Plymouth Rocks, eight White Plymouth Rocks, and eight Brown Leghorn pullets. At the same time there was chosen of hens over two years of age, thirteen Leghorns, seven Black Minorcas, ten Barred Plymouth Rocks, nine colored Dorkings, and eight White Plymouth Rocks. Some of these were two years old, some were three years and others between three and four years. But it was all the better for experimenting that the hens should be as old as I could get them. The pullets numbered forty-eight, the old hens forty-seven, the one year old hens twenty-two, being eleven White Leghorns and eleven Barred Plymouth Rocks, all I had of that age. The result of the egg laying was as follows: From the 1st December to 31st of May, the eight white Leghorns laid 538 eggs. They were hatched 11th of June, eight Black Minorcas laid 428 eggs, they were hatched on the 9th and 28th of May. The eight Langshans laid 298 eggs, they were hatched the 15th and 16th of May and some later. The eight Barred Plymouth Rocks laid 648 eggs, they were hatched 30th of April and 24th of May. The eight White Plymouth Rocks laid 528, they were hatched on 25th of April and 9th of May, and the eight Brown Leghorns laid 481 eggs, the latter were hatched 17th May. The above shows that the pullets laid 2,919 eggs in the six months of high prices. The thirteen White Leghorns (two years and over) laid 503 eggs. The seven Black Minorcas laid 436 eggs, the ten Barred Plymouth Rock 480, the nine colored Dorkings 812, and the eight White Plymouth Rocks 324—a total for the forty-seven hens of 2,084 eggs. The eleven White Leghorn year-old hens laid 556 eggs, and the eleven Barred Plymouth Rocks 528, making a total of 1,078 for the twenty-two.

don't delay about curing yourself with these pills. The cost is small and the pills are easy to take. Some cases may be difficult to cure, but every case can be cured if our advice be followed. Full advice is given free by mail by our specialists to all who write us. Do not hesitate about writing. All correspondence confidential. If preferred, call for personal consultation at our Dispensary, 274 St. Denis St., Montreal. No fee whatever charged. When you go to the drug store for Dr. Coderre's Red Pills, look out for imitations. Many worthless pills are colored red and offered to women on the plea that they are "just the same" or "just as good" as Dr. Coderre's Red Pills. Don't believe it. It is false. Nothing on earth is equal to the genuine. Imitations are sold by the dozen, the hundred or in 25-cent boxes. Do not take them. Dr. Coderre's Red Pills are always sold by honest druggists at 50 cents a box—fifty pills in a box. 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. No duty for you to pay. Dr. Coderre's Red Pills at 50 cents a box last longer and are easier to take than liquid medicines sold at \$1. And the Red Pills cure. A great doctor book for women can be had free by all. Send your address to us on a postal card, and we will mail you free of all cost a copy of "Pale and Weak Women." Address all letters to the Franco-American Chemical Co., Medical Dept., Montreal, Canada.

Business Cards. TEL. MAIN 3090. T. F. TRIHEY, REAL ESTATE. Money to Lend on City Property and Improved Farms. VALUATIONS. Room 33, Imperial Building, 107 ST. JAMES STREET. Office, 143 St. James. Tel. Main 644. JOHN P. O'LEARY, (Late Building Inspector C.P.R.) Contractor and Builder. RESIDENCE: 2 Prince Arthur St., MONTREAL. Estimates given and Valuations Made. LAWRENCE RILEY, PLASTERER. Successor to John Riley. Established 1860. Plain and Ornamental Plastering. Repairs of all kinds promptly attended to. Estimates furnished. Postal orders accepted to 15 Paris Street, Point St. Charles. DRUNSWICK LIVERY, BOARDING AND SALE STABLE. Fine Carriages and Road Horses for hire. Special attention given to Boarding. 48 and 49, St. Alexander street, Montreal. Bell Telephone 1525. D. McDONNELL, Proprietor. J. P. CONROY (Late with Paddon & Nicholson) 228 Centre Street, Practical Plumber, Gas and Steam Fitter. ELECTRIC and MECHANICAL BELLS 710. Telephone 5522. ESTABLISHED 1864. C. O'BRIEN House, Sign and Decorative Painter. PLAIN and DECORATIVE PAPER HANGING. Whitewashing and Tinting. Orders promptly attended to. Terms moderate. Residence 66, Old 647, Dorchester street, east of Bligny street, Montreal. P. S. DOYLE & CO., 364 St. Paul Street, MONTREAL. Wholesale Dealers in TEAS. TELEPHONE 5392. THOMAS O'CONNELL Dealer in general Household Hardware, Paints and Oils. 137 McCORD STREET, Cor. Ottawa. PRACTICAL PLUMBER, GAS, STEAM and HOT WATER FITTER. RUTLAND LINING, FITS ANY STOVE CHIMNEY. Orders promptly attended to. Moderate charges. A trial solicited. 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 1824. DANIEL FURLONG, Wholesale and Retail Dealer in CHOICE BEEF, VEAL, MUTTON, PORK. 54 Prince Arthur Street. Special Rates for Charitable Institutions. Telephone East 77. 116-9-82.

Professional Cards. J. A. KARCH, Architect. MEMBER P.Q.A.A. No. 3, Place d'Armes Hill. FRANK J. CURRAN, B.A., B.C.L. ADVOCATE. SAVINGS BANK CHAMBERS, 180 St. James Street, MONTREAL. C.A. McDonnell Accountant and Liquidator. 180 St. James st., Montreal. Fifteen years experience in connection with the liquidation of Private and Insolvent Estates. Auditing Books and preparing Annual Reports for private firms and public corporations a specialty. Loans negotiated on Real Estate. Superintendence of Real Estate, such as Renting, Collection of Rents, and Repairs. Fire and Life Insurance. Valuations made of Real Estate. Personal supervision given to all matters. TELEPHONE 1182. Society Meetings. Ancient Order of Hibernians LADIES' AUXILIARY To the Ancient Order of Hibernians, Division No. 1. Meets in St. Patrick's Hall, 92 St. Alexander street, on the first Sunday at 4 p.m. and third Thursday at 8 p.m. of each month. President, Sarah Allen; Vice-President, Stasia Mack; Financial Secretary, Mary McLaughlin; Treasurer, Mary O'Brien; Recording Secretary, Lizzie Howlett, 383 Wellington street. Application forms can be had from members, or at the hall before meetings. A.O.H.—DIVISION No. 2. Meets in lower vestry of St. Gabriel New Church, corner Centre and Laprairie streets, on the 2nd and 4th Fridays of each month, at 8 p.m. President, Michael Lyons; Recording Secretary, Thomas Donohue, 312 Hibernian street; Treasurer, John J. Cavanagh; Financial Secretary, E. J. Colgan; Treasurer, Deane St. Patrick's League; J. J. CAVANAGH, D. S. MCCARTHY, and J. CAVANAGH. A.O.H.—DIVISION No. 3. Meets on the first and third Wednesdays of each month, at No. 1833 Notre Dame street, near McGill Officers: D. Gallery, President; P. T. McDermott, Vice-President; Wm. Rawley, R.C. Secretary; J. J. Donohue, J. P. O'Hara, J. J. Cavanagh, Recording Secretary; L. Fennell, Chairman of Standing Committee; Marshal, Mr. John Kennedy. A.O.H.—DIVISION No. 4. President, H. T. Kearns, No. 32 Deloraine ave. Vice President, J. P. O'Hara; Recording Secretary, P. J. Kenney; Treasurer, John J. Cavanagh; Secretary, J. J. Cavanagh; Marshal, D. White; Marshal, F. Geahan; Delegates to St. Patrick's League, T. J. Donovan, J. P. O'Hara, J. Geahan; Chairman Standing Committee, J. Costello. A.O.H. Division No. 4 meets every 2nd and 4th Mondays of each month, at 1115 Notre Dame street. A.O.H.—DIVISION No. 9. President, H. J. Hummel, 24 Vignathion street; Recording Secretary, W. J. Clarke, 25 Lyburner ave.; Treasurer, J. J. Cavanagh; Secretary, J. J. Cavanagh; Marshal, J. J. Cavanagh; Chairman of Standing Committee, R. Diamond; Marshal, J. J. Cavanagh. Division meets on the second and fourth Fridays of every month, in the York Chambers, 244 St. Catherine street, at 8 p.m. C.M.B.A. of Canada, Branch 26 (ORGANIZED, 13th November, 1885.) Branch 26 meets at St. Patrick's Hall, 92 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 desirous of information regarding the Branch may communicate with the following officers: J. J. McGillis, President, 156 Manoe street; John H. Kennedy, Treasurer, 32 St. Philip street; Robert Warren, Financial Secretary, 22 Brunswick street; J. P. McDonagh, Recording Secretary, 82a Vignathion street. Young Irishmen's L. & B. Association. Organized April 1874. Incorporated Dec. 1878. Regular monthly meeting held in its hall, 11 Duprest street, first Wednesday of every month at 8 o'clock, r.m. Committee of Management meets every second and fourth Wednesday of each month. President, H. J. Hummel; Vice-President, M. J. Power; all communications to be addressed to the Hall. Delegates to St. Patrick's League, W. J. Kinney, D. Gallery, Jas. McMahon. St. Ann's Young Men's Society Organized 1885. Meets in its hall, 107 Ottawa Street, on the first Sunday of each month, at 2:30 p.m. Spiritual Advice REV. F. J. H. B. C. S. R.; President, JOHN WHITTY; Secretary, J. J. CAVANAGH; Delegates to St. Patrick's League: J. Whitty, D. J. O'Neill and M. Cassav. Catholic Order of Foresters 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. Power, Recording Secretary ALAN PATTERSON, 137 Ottawa street. Total Abstinence Societies. ST. PATRICK'S T. A. & B. SOCIETY. ESTABLISHED 1841. Meets on the second Sunday of every month in St. Patrick's Hall, 92 St. Alexander street, immediately after Vespers. Committee of Management meets in same hall the first Tuesday of every month at 8 p.m. REV. J. A. McALLISTER, Rev. President; JOHN WALSH, 1st Vice-President; W. P. DOYLE, Secretary, 24 St. Martin Street. Delegates to St. Patrick's League: Henry J. Walsh, M. Sharkey, J. H. Kelly. St. Ann's T. A. & B. Society. ESTABLISHED 1868. Rev. Director, REV. FATHER FLYNN; Secretary, REV. FATHER FLYNN; Treasurer, REV. FATHER FLYNN; Recording Secretary, REV. FATHER FLYNN; Marshal, REV. FATHER FLYNN; Delegates to St. Patrick's League, REV. FATHER FLYNN, REV. FATHER FLYNN, REV. FATHER FLYNN. Have your Job Printing done at this office.

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.

CATHOLIC SAILORS' CLUB

The operations of the season of the Catholic Sailors' Club are fast drawing to a close. The annual report of the present year will, no doubt, be very interesting and mark distinct progress in the good work.

On Monday evening last a concert in aid of the Club, under the auspices of St. Patrick's Parish, was held in St. Patrick's Hall. The programme was excellent, and the management are to be congratulated, on the judicious selections made.

taken up and pecuniarily aided by His Grace our Archbishop, by Mr. MacNamee, Mr. C. F. Smith, and others, and from the little garret first occupied by the Club, on St. Paul street, the members soon found themselves transferred to their present comfortable and commodious quarters on the riverside.

Figures are usually dry, but it will be interesting for you to know from the last annual report that over 19,000 seamen visited the club. There they attended religious services, large numbers taking the pledge and enrolling themselves in the League of the Sacred Heart.

The musical part of the programme was under the direction of Miss Donovan, the talented organist of St. Anthony's. Miss Drumm sang and played the piano with great taste.

NORDHEIMER

When you can purchase choicest Nordheimer & Heintzman & Co. Pianos from us on terms as low as \$8 monthly, there can be no object in selecting PIANOS of inferior reputation elsewhere.

LINDSAY-NORDHEIMER CO., 2366 St. Catherine Street.

PIANOS.

whilst there are many Irishmen in battalions which are supposed to be exclusively English or Scotch. In the Scots' Guards, for example, there is a large percentage of Irishmen while they are also to be found amongst the Gordons, the Lancers, Hussars, Dragoons, Engineers, and Artillery.

CATHOLIC CLAIMS.— We referred in a note last week to some statements made in the Irish News as to the number of Catholics employed in the government service in the Transvaal, says the London "New Era."

1. It is against the law of the S. A. Republic for any Catholic to hold office of any kind in the State, or to vote for the Raads, or the President no matter how long he may have been in the country.

MISSION AT ST. PATRICK'S.

The grand century mission at St. Patrick's will be conducted by the Paulist Fathers. At High Mass tomorrow the regulations in connection with the mission will be announced.

CATHOLIC HIGH SCHOOL BAZAAR.

The Rev. Martin Callaghan handed to the Rev. Father Quinlan, pastor of St. Patrick's a cheque for over \$5,000 as the result of the late bazaar in aid of the Catholic High School.

JOHN MURPHY & CO.

QUILTS, BLANKETS, COMFORTERS.

Fine New Eiderdown Quilts.

Our Quilts are filled with the best Down, covered with Fine English Sateen and all ventilated. See our Leaders at \$5.00 and \$6.00.

White and Colored Wool Blankets.

Our Blankets are all made to our Special Orders, and are fine, durable and warm. White Wool Blankets from \$2.25 per pair. All Wool Grey Blankets from \$1.50 per pair.

New Red Comforters

A large assortment to select from, all filled with the best Corried Cotton, choice Coverings; a great bargain at \$1.50 each.

300 New Fancy Silk Como Rugs, in all the most beautiful colors and at only 98c each.

TOYLAND.

In preparation for the holiday Trade on our Third Floor will be the greatest and grandest collection of Toys and Novelties ever seen in Montreal.

Country orders carefully filled.

JOHN MURPHY & CO., 2343 St. Catherine Street, Corner of Metcalfe Street.

TERMS Cash. TELEPHONE No 622.

MENEELY BELL COMPANY

TROY, N.Y., and 177 BROADWAY, NEW YORK CITY. Manufacture Superior Church Bells.

S. CARSLY CO., Limited.

Notre Dame Street. Montreal's Greatest Store. Nov. 25, 1899

MAINLY ABOUT SHOPPING BY MAIL

AND the NEW WINTER CATALOGUE.



The fare to Carsley's is just one cent. Not for you, likely you haven't time to come yourself, but one cent brings your letter of instructions to us.

The Company's Mail Order System is probably the most thoroughly organized and quickest in Canada. Experienced assistants attend to every order received by mail.

LOOKING FORWARD TO CHRISTMAS.

Thousands of little child-hearts will beat happily, when they learn that The Big Store's Toy-Raggar and Doll Kingdom are ready for their reception and that of their parents.

Already Christmas liveliness pervades the store, and sounds of merriment are heard that have a delightful fascination for old and young. Step with us into toy realm and we'll unfold its mysteries.

Parian Figures, Carlsbad Vases, Pretty Pictures, Photo Frames, Novel Stationery, Odd Furniture, Onyx Tables, Fancy Mirrors, Fancy Goods, Sets of Books, New Jewellery, Silverware, Fancy Perfumery, Elegant China.

CHRISTMAS BOUNTIFULNESS is everywhere but no where more lavishly displayed than here. Everything is done thoroughly at Carsley's. This is the largest, the most varied, the most complete, the fairest priced and the freshest collection of Christmas goods in Canada.

33 1-3 per cent discount off Ladies' Jackets and Capes!

This phenomenal sale started last Monday, and hundreds of ladies took advantage of this tremendous discount off

NEW AND STYLISH GARMENTS.

Every Jacket and Cape is subjected to this special discount (excepting Fur-Lined Capes); which includes the latest novelties received within the last few days.

SPLENDID CHANGE FOR XMAS GIVING.

This sale offers a grand opportunity to give your wife or daughter a handsome present earlier than usual, you can't give anything more acceptable. MAKE YOUR CHOICE AT ONCE.

The S. CARSLY CO. Limited.

1765 to 1783 Notre Dame St. 184 to 194 St. James St., Montreal.



See for Yourself

the assortment of Carpets that we are offering. Their brilliant beauty makes the house and life happier during the winter. There are a large number of patterns and different shades to satisfy your tastes.

Thomas Liggett, 1854 Notre Dame Street, 2446 St. Catherine Street, MONTREAL, 175 to 179 Sparks St., OTTAWA.

THE TRANSVAAL WAR.

AT LADYSMITH.—The New York Herald's correspondent says:

All attempts to storm Ladysmith seem to have been abandoned by the Boers. Their main force of about 15,000 or more is already marching south under General Joubert to search for food and with the secondary object of meeting General Clery.

According to the same authorities Clery's command, but for its grave weakness in cavalry and artillery, should be able to make a stubborn resistance against Joubert's forces.

The Boers are running most desperate risks, for, if any serious defeat befalls them, with White's army in their rear, they must lose all their guns and transport.

The latest news of Joubert's forces reported them as marching upon the Mooi River far south of Estcourt. The road being followed is most likely that which leads direct from Ladysmith, through Weenen to Weston, avoiding Estcourt.

The aim is to isolate the British forces at Estcourt, destroy the Mooi River Bridge and impede General Clery's advance.

Mafeking was bombarded all day on the 7th without any damage being done. The Boers were massing for an assault, but cannot have rushed the place or the news would have come from Pretoria. The Boers are displaying a great deal of persistency.

patch from Durban received this evening.

Another despatch from Durban, dated yesterday, says:

"A Boer force occupies a position on the Mooi River, ten miles below the Mooi River Station." Still another despatch says: "Seven hundred Boers from Weenen took up a strong position on the highlands, thirteen miles south of Estcourt, Sunday, occupying Turner's Farm, northeast of the Mooi River; Major Thornycroft, with a detachment of mounted infantry, and the Estcourt Carbineers, engaged the Boers, of whom three were killed including their commandant. The Boers withdrew, taking two hundred head of cattle captured at Turner's farm. The main Boer force south of Estcourt is reported to be preparing for another attack.

ABOUT CHAPLAINS.— We referred last week to the capture of the Rev. Father Mathew along with the Royal Irish Fusiliers at Nicholson's Nek, says the London Universe. His reverence whose devotion to duty has won the esteem of the British public, appears to have been the only chaplain connected with Colonel Carleton's column, which numbered about 2,000 men. At all events, he was the only one taken prisoner with the Gloucesters, the Irish Fusiliers, and the men of the mountain battery. There must have been, at least, one Protestant chaplain attached to the unlucky division; and the question which agitates Protestant circles is—where was he, or what became of him? The Catholic priest has got all the honors due to the zealous discharge of his duty at the risk of his life, while there is no mention in the despatches of any clergymen of the "Reformed" persuasion. This is rather humiliating to the Protestant Alliance, and we can understand a high degree of irritation existing in that emotional camp. One thing the Alliance may be certain—whatever Protestant minister is connected with the Gloucesters or the other battalion, his skin is white and his body is free, for he is not named amongst the killed, wounded, or captured.

IRISH REGIMENTS.— There is now in South Africa, says the Irish authority, about ten Irish regiments.



IMPORTANT ANNOUNCEMENT.

.. Great Special Sale ..

OF MEN'S AND BOYS' CLOTHING.

This is an opportunity that rarely occurs during this busy season of the year, and we propose to offer advantages unequalled in this season's trade, affording an opportunity of comparing our superior made clothing with that presented elsewhere.

MEN'S Winter Overcoats. MEN'S Winter Suits.

In all the newest materials, artistically cut, well finished and superbly tailored. Made of All Wool Tweeds and Fancy Worsteds. Worth from \$7.00 to \$20.00. Worth from \$6.00 to \$20. Sale prices from Sale prices from.

\$4.50 to \$14.00. \$5.50 to \$13.00.

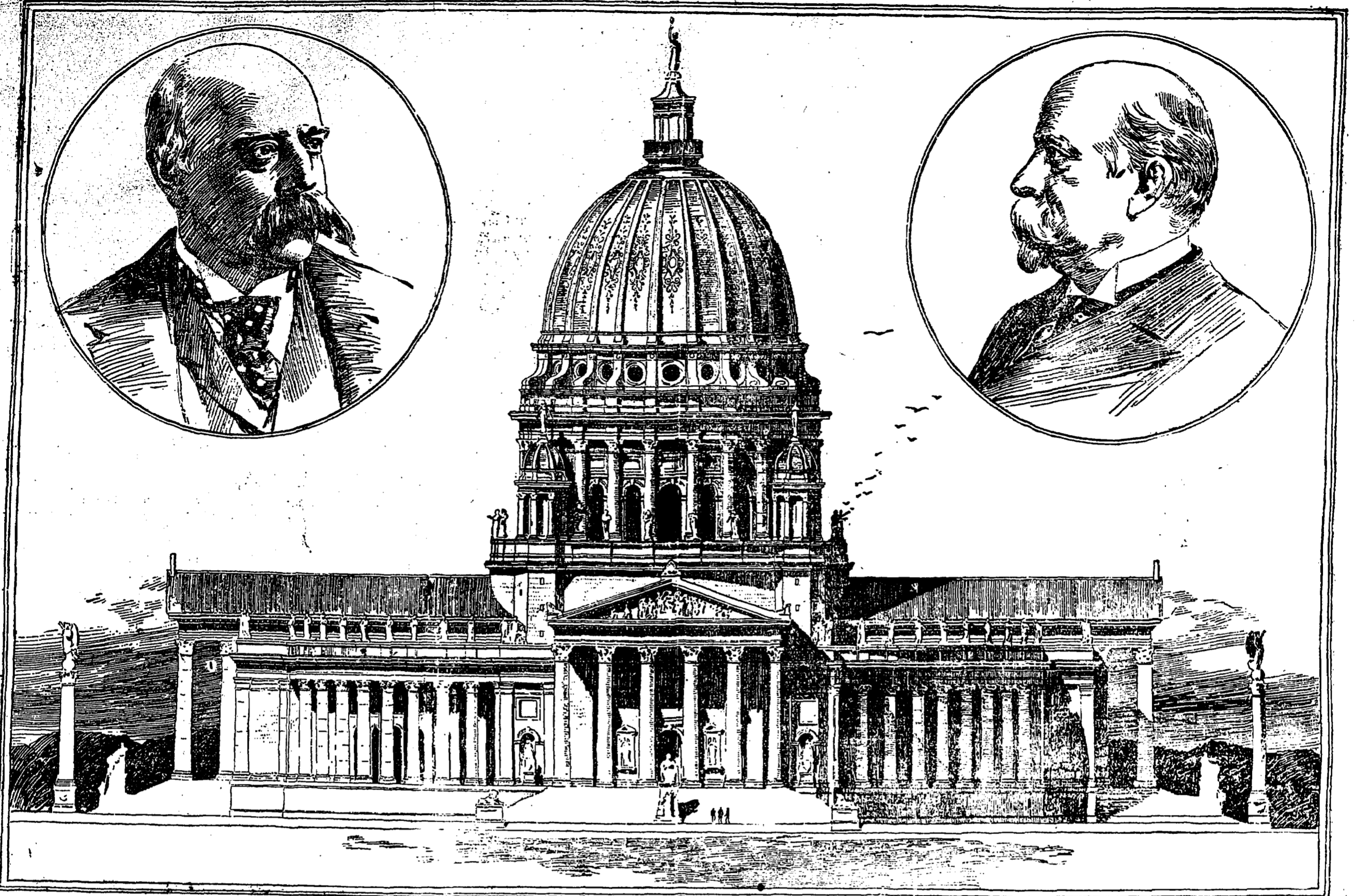
SPECIAL PRICES FOR BOYS' WINTER ATTIRE.

A monster exhibition on "Our Great Second Floor." Tasteful fashions in Boys' Suits, Overcoats and Reefers. Every known pattern and style for every age. We guarantee a net saving of fully 25 percent on all goods bought at this sale.

Remember the lowest price marked in plain figures in red ink, from which we can make no abatement. We return your money if you want it, without the slightest hesitation or demur.

J. G. KENNEDY & CO., The One Price Clothiers. 31 St. Lawrence Street.

AN AMERICAN PANTHEON.



Our American neighbors, heretofore entirely interested in their commercial development, are beginning to learn that for a nation to elude with distinction, it is necessary to be in touch with the intellectual and artistic movements of the age. New York, Boston, and other great centres have during the past ten years

made more progress in fine arts, than has any other city in the world. Architecture, music, painting have been fittingly honored and recognized by them. Having astonished the world by their commercial activity, the Americans now seek to distinguish themselves in the domains of science, letters and arts.

Mr. Henry A. Spaulding, one of New York's leading merchants, has for a long time dreamed of donating to the American nation a Pantheon in accord with their national aspirations. The project is now fully developed, and, in all probability, the near future will witness its accomplishment. Mr. George B. Post, a

leading architect, has drawn plans of a national temple to cost \$20,000,000. The edifice is to be constructed of marble and granite, and to stand on the banks of the Hudson. The plan of the basement gives the building the form of a cross—emblem of Christianity—and the plans of the upper stories make it a representation

of the world and Eternity. There are to be five circular galleries—two concentric circular galleries in the first story. The principal circular gallery will be known as the "grand court of the nation"; and the interior one will be called the "Court of the United States."

The various wings of the edifice will serve as temples dedicated to Religion, literature, art, etc. It is expected that when the Pantheon is completed, all the foreign countries will assist in its ornamentation by sending works of art to adorn its walls.

ORDINATIONS AT THE CATHEDRAL.

There is no ceremony of the Catholic Church more solemn, more imposing, or more important than that of ordination. It is not only administration of a sublime sacrament, but it is the actual perpetuation of the Church with which Christ has promised to remain unto the end of time. The imparting of sacerdotal powers constitutes a link in that unending chain, the first of which was formed by the Divine Hand of the Founder of Christianity, on the eve of Redemption's consummation, the last of which will be riveted to the footstool of His throne when He comes to judge humanity and to close the record of Time. It is, therefore, an event of the highest significance, each time that an ordination service is held by a Catholic prelate.

On Sunday, 29th October, last, in the private chapel of the Archbishop's residence, His Grace, Mgr. Paul Bruchesi, Archbishop of Montreal, performed the ceremony of ordination, on which occasion, Rev. J. F. Boyle, of Springfield Diocese, received minor orders.

On Sunday, 5th November, in the Cathedral, by Mgr. Bruchesi, the following ordinations took place:

Tonsure and Minor Orders: Rev. E. Leblanc, of Nicolet Diocese; Subdeacons: Rev. J. F. Poyle, S. Guillet, and P. J. Mannion, of Springfield Diocese; Rev. J. Nolan, of Dubuque Diocese; Rev. D. J. Egan, of London Diocese, and Rev. J. McCarthy, of the Society of Jesus. Priesthood, Rev. G. de Grandpre, of Montreal Diocese.

On Sunday, 12th November, at the Cathedral, by Mgr. Bruchesi, were ordained:

Tonsure: Rev. P. J. Tracy, of Pembroke Diocese; Deacons: Rev. A. J. Lapalme and J. C. Lacasse, of Montreal Diocese; Rev. J. F. Boyle, S. Guillet and P. A. Mannion, of Springfield Diocese; Rev. D. J. Egan, of London Diocese; Rev. J. Nolan, of Dubuque Diocese, and Rev. J. McCarthy, of the Society of Jesus. Priesthood: Rev. A. M. Descaresses, of Portland Diocese.

MARCONI AN IRISHMAN.

In an exchange we find this statement:

"William Marconi, whose wireless telegraphic invention made him the peer of Edison and Tesla in the scientific world, is not altogether an Italian. His mother has something to do with it, and she is Irish of the Irish. Marconi himself betrays the nationality of his mother in his Irish blue eyes." The explanation given as to how the great inventor happens to be half Irish, is very interesting. We must, however, take the liberty—for the benefit of the writer thereof as well as of the public—to correct a few errors of detail. The statement, as published runs thus: "About half a century ago, an Italian of the name of Charles Bianconi settled in Ireland. He was thrifty and enterprising. He located in Clonmel, the capital of Tipperary. He established a stage line and within a dozen years controlled nearly all the

usual routes of transportation in the southern province of Ireland. In a little while—this, it ought to be remembered was before the development of railroads—Bianconi had the contract for carrying nearly all the Irish mails. He got rich, bought an estate and a castle, and his children are now numbered among the Irish country gentry.

"Bianconi had a nephew of the name of Marconi who went to Ireland as chief veterinary surgeon for the Bianconi stage routes. This Marconi was a civil engineer as well as a veterinary surgeon. He was also an all round sportsman. It takes a very daring rider to win distinction in Ireland, a country of daring riders but Marconi accomplished this feat. He did something else. He captured the daughter of Power of Jurteen, one of the haughtiest of the rural Irish aristocracy, and took her to Italy on a bridal tour. The fruit of that union is the

present distinguished inventor of wireless telegraphy.

"Marconi has lived a good deal in Ireland among his mother's relations but he was born and educated in Italy. He considers himself fully half Irish, and many of his characteristics are more Irish than Italian.

"Marconi's Irish relatives are well off, while his Italian relations are poor. His education was at the expense of his Irish kindred. If Marconi is not already engaged, he hopes to be, to marry a Miss Fitzgerald, a not very distant relative of the Irish Duke of Leinster."

The main facts above given are correct, but it is over three-quarters of a century, since Charles Bianconi (not Blanconi) came to Ireland, and he began his wonderful career by est-

ablishing stages between Clonmel and Waterford. He soon placed coaches on the roads to Thurles, Cashel, Cahir, Limerick, Cork, and Dublin. Fifty years ago Bianconi was a middle aged man, and had already monopolized the whole stage-coach business of Ireland. Clonmel always remained his headquarters, and he became one of the great benefactors of the town as well as the associate of all the surrounding gentry. The Osbornes, Hacketts, Bagwells, Powers, Lords Lismore, Inchiquin, and the other prominent men of that section were his companions, while no man was too poor or too lowly for Bianconi's big heart to ignore him. Like the Geraldines—Marconi is truly 'as Irish'—if not 'more Irish than the Irish themselves.'

A CATHOLIC GIRL'S LESSON.

"The Sacred Heart Review," which has always a happy knack of picking out most interesting items from exchanges, and of presenting them in an attractive form for its readers—thus over increasing the circulation of the good and beneficial—has the following under the heading "A Good End to a Bad Beginning":

"The conduct of a Catholic girl who gave her Protestant fiancé, his dismissal because, after having promised to be married by a priest, he declined at the last moment to consent to such an arrangement, is thus commented upon by the 'Michigan Catholic': 'We commend the young lady on her action and hope her example will teach all Catholic girls a lesson. It is too bad that the young lady had not, in the beginning, weighed well the promises of the

man she was about to marry. She might have foreseen what his future conduct would be like. She would have spared herself much humiliation and sorrow, but it is good that she understood him in time, as all's well that ends well.'"

Much is suggested by the fact above related, and many articles could be based upon it; but we prefer to simply indicate this as an example of the dangers that lurk in the path of the Catholic who becomes entangled in love, or matrimonial affairs with a non-Catholic. Mixed marriages are always dangerous and usually unhappy; but equally so are courting between parties of different religions. All have not the stability of the young lady in question.

GEM SOUVENIRS.

In 1892, our esteemed and clever fellow-citizen—Mr. John McConiff—published a series of illustrated historical volumes known as "McConiff's Gem Souvenirs of the Principal Cities of the Dominion." The popularity of these books was such that they are to be found all over the United States, and in the leading centres of the Old World. Every tourist

who saw one of them was certain to carry home with him the full set. Nine of our Canadian cities are selected, each forming the subject of a volume. Beautifully illustrated and interestingly written as were those "gems" of 1892, we are pleased to state that Mr. McConiff has surpassed all his former achievements in the production of this year's larger, more fully illustrated, and entirely up-to-date series of souvenirs.

IMMIGRATION REGULATION.

The spirit shown by some of our federal immigration boards in discriminating between immigrants applying for admission into the United States is causing much weariness of soul to their supporters in the Treasury Department, and it would not be surprising if a few heads were to drop into the official basket unless a change occurs, says the Washington correspondent of the New York Post. One case has been up before Assistant Secretary Taylor, on which the New York Board has had three sittings, and Mr. Taylor has "turned down" the Board's conclusions with a peremptory promptness calculated to make the members dizzy. The case is that of two Russians, a father aged forty-six and a son aged eighteen, who have reached port with only five dollars in cash, and on this ground alone the Board proposes that they shall be refused admittance to the country because they are liable to become a public charge. As far as shown by the evidence which has reached Washington, there is nothing

about the pair to indicate that they belong to the criminal or pauper class, and they are reported as able-bodied. They are destined for a manufacturing town in Connecticut, where they have relatives who have come forward and offered to care for them. These relatives have already found a place where the boy can get employment, and there is no reason why the father, who is still in the prime of life, should not also soon become self-supporting.

"To set out with the presumption," said the Assistant Secretary, commenting on the case, "that two strong and healthy laborers of their ages are coming here all the way from Russia, in order to go to a poorhouse, is revolting to common sense. What they are coming for is to improve their condition—to get more work and better pay than they can get at home. That is no crime; it is a praiseworthy purpose. It is contrary to the American idea of things to discourage an honest effort to better one's self in the world."

SOLDIER'S PORTABLE COOK STOVE.

A report from Washington says: The ingenuity of a private in the regular army has revolutionized the art of camp cooking. Up to three years ago all food for soldiers in active service was prepared in a camp kettle and a crude sheet-iron box called a camp oven, which served principally to keep the wind from the fire. Now the food of the soldiers in the Philippines is cooked on a stove which is quite as complete as an ordinary kitchen range, and still light and portable. It can be folded up into a neat, square package and put on the back of a mule or slipped into a small wagon. During the last year the government has shipped more than 5,000 of these patent camp ranges to Manila. It is now buying some more of a little larger size, upon which all the food for a company of a hundred men can be prepared.

O. D. Hunt, of Detroit, the private who has invented the improvement, enlisted in 1892, in Company D, Twenty-second Regular Infantry, when stationed at a Western post he

was detailed to serve as a cook for Casey's Indian scouts. At all frontier army posts there are shops of more or less complete equipment, and Hunt found no trouble in getting permission to do a little experimenting. He was naturally ingenious and devoted all his spare time rigging up better apparatus for doing his work. The Indians were loud in their praise of his cooking, and when he returned to his company he asked for the kitchen detail there. When the time came for another man to take his place, the company would not listen to it, but took up a collection to keep him in office. The consequence was that at the end of his term of enlistment, he not only knew more about camp cooking than any other private in the army, but had evolved a portable stove, built on the "bird's nest" plan, every part slipping into some other part. He had discovered, also, how to economize all the cooking space, and to get the biggest stove with the least weight or danger of breakage. He had his invention patented, and interested some rich men in Detroit in it. They are now making his stoves for the Government.

THE POWER OF THE PEN.

There is a very true if very old axiom that says, "words fly away, but writing remains." If we should be careful of our expressions in speaking doubly should we be watchful over our written words. On the spur of the moment an evil word may escape us; but it is soon forgotten, or forgiven. On the contrary, when a person writes down aught unjust, malicious, or mischievous, he is twice as guilty as the one who has only spoken in the same sense. He has not the excuse of heated debate, or any abnormal excitement. He cooly and deliberately sits down, slowly pens the lines, probably reads them over a few times, carefully weighs their anticipated effects, and purposely commits them to the perusal of whomsoever chance may have presented them to. On this subject and under the heading "Sharp Letters," the "Church News," of Washington publishes a very timely editorial. While the topic will permit of much more elaboration, still the article in question covers nearly all the points that may be raised. It runs thus:

"The power of the pen is recognized by all intelligent persons. Not every one does not seem to appreciate the fact that its power is not always exerted so as to promote peace, happiness, and kindness. It is really astonishing that so many good Christians do not hesitate to write sharp, insulting letters on the slightest provocations. They do not wait to ascertain whether they are really justified in writing unkindly or whether the one to whom they write

is the individual against whom they have a grievance.

"An imaginary slight or a supposed insult will often put in motion the pens of men and women, who believe themselves to be almost perfect Christians, for the purpose of wounding another. Little do they care whether their sharp letter produces pain in the heart of an entirely innocent person. Nor do they care if it adds to the weight of a burden some suffering soul is carrying in secret. All they care for is to avenge some little slight which a word of explanation would at once remove.

"To write sharp, insulting letters is cowardly, for nine times out of ten the writer would hesitate a long time before he would say the harsh words he is so willing to write.

"We are not placed here to become engines of torture for our fellow men and yet there are many who have transformed themselves into such, and who delight that they have caused much mental agony.

"It would be well to remember that insulting letters do more harm to the writer than to the recipient. While they may wound a sensitive heart, they show the writer to be unworthy of the confidence of his fellow-men.

"A good resolution for all to make and to keep is to promise never to write a letter they would be ashamed to see in print. It would be a good plan for those in the habit of writing sharp letters not to mail any letter that seems to be unjust until a few hours have passed, and then to ask themselves, How would this look in print?"

STREET CAR CONDUCTORS.

In the New York Post, a correspondent has the following to say about certain duties of street-car conductors in that city:

"Street-car conductors," says a passenger who has suffered, "ought to take a course in car-housekeeping to qualify for their occupation. They should be taught that the ventilation of the car is an important duty devolving upon them, and one that should be attended to on each trip according to the changes in the weather and the more or less crowded condition of the car. They should see, too, that each passenger occupies only a reasonable amount of space and thus prevent the uneven packing and spreading out, or the standing of timid passengers while seats are covered, but not occupied, as is now common. Not one conductor in fifty pays any attention to these matters,

and if a passenger asks to have a ventilator opened or that several persons will move closer to make room, he receives usually a surprised stare from all sides as if he had quite overstepped his privileges."

This may be all very true, but we do not think it is absolutely necessary for a conductor to have made a special study of housekeeping in order to fulfil all the duties of his position. At least in Montreal, the street car conductors seem to be all well acquainted with the requirements of their cars, and the temperature (be it in summer or winter) is a sufficient reminder for them, as far as the opening or closing of ventilators is concerned. The fault-finding of the correspondent above quoted is rather far-fetched. It savors very much of a desire to invent a grievance rather than of one to rectify a wrong.

CHRISTIAN SCIENTISTS AND SMALLPOX.

After all the severe lessons that have recently been taught to Christian Scientists, by judges, coroners, and other civil authorities—not to speak of Mark Twain's humorous castigation administered a few weeks ago—it is wonderful how these people will persist in setting every law of Christianity at defiance, and, at the same time, doing so in the name of that same Christianity. A despatch, of last week, from Americus, Ga., gives the following account of what has there taken place:

"Christian Scientists of this city are defying the law requiring vaccination against smallpox. About fifty members of the Scientist Church have been arrested for refusing to allow the city physician to vaccinate them, the church people declaring that their faith is sufficient proof against the disease and that they are not subject to bodily ills as are other mortals.

"The city has taken a different view, and to-day a large number of the Scientists were arraigned in the police court before Mayor Hixon, who assessed fines against them ranging from \$3 to \$30 and solitary imprisonment from ten to thirty days each. Five of the most prominent women of the city were sentenced to ten days' imprisonment and fined \$3 each, the Mayor leaving it with the Chief of Police to select the place of confinement. They may be quarantined at their homes.

"F. J. McMath, a leading merchant was sentenced to thirty days in the city jail and to pay a fine of \$30. Many other Scientists will be tried to-morrow. All of the defendants are technically charged with disorderly conduct. They have employed counsel and will take the case to the highest court. The Christian Scientists declare their religious freedom is being infringed upon and that the city has no power to vaccinate them. They say that they will go to jail before they will submit to the virus. The Scientists number some of the leading men and women of the city, and they have raised a fund to fight the law requiring vaccination.

"Smallpox is prevalent in this community and the city council passed the vaccination ordinance, which Mayor Hixon says will be enforced regardless of the faith of the objectors to it."

NARCOTICS AND PHYSICIANS.

Mr. Henry Herzberg, writing in one of the New York dailies reveals a most dangerous state of affairs as regards physicians, the use of morphine, opium, and various narcotics. He not unwisely says that if physicians, knowing as they do the dreadful consequences of morphinism (and other narcotics and stimulants), became addicted to the excessive use of these poisons, purely their eke-out possible means should be employed to prevent the layman from acquiring such a baneful habit. The writer

quotes an eminent physician as follows:

"Dr. T. D. Crothers, of Hartford, Conn., one of our foremost experts on inebriety in all of its virulent forms, startled the State Medical Associations last week by his paper, 'Morphinism Among Physicians.' He showed a statistical report covering the history of more than 3,000 physicians of the Middle and Eastern States, 21 per cent. of whom were using spirits or opium to excess, and deduced the general inference that

least from 6 to 10 percent. of all medical men are opium inebriates."

Dr. Crothers temperately estimates that there are in the United States from 100,000 to 150,000 opiumists; that from 30 to 60 per cent. of insanity is due to narcotics; and that 40 to 80 per cent. of all degeneracy and neurotic diseases is attributable to these causes.

These figures are astonishing; yet not half as astounding as would be the published statistics of the opium victims, morphine fiends, and narcotic victims of Canada, if they could be properly secured. Unlike drink, which inebriates and gives exterior evidence of the indulgence, these narcotics produce quieter, but even more deadly effects. The writer says truly that:

"The abuse of narcotics may be termed a concomitant of modern civilization. Investigators record the greatest number of suicides and homicides by subtle poisons in those countries where intellectual growth is ripest. The province of this paper is too restricted to consider the causes of morphinomania. Suffice it to say that morphine and opium are employed to such excess by laymen and physicians as to breed a large class of physical, mental, and moral degenerates."

He points out as a remedy, the enforcement of the law regarding all apothecaries in the State of New York. The same applies in Canada. After quoting the law of the State, he says:

"That the law is flagrantly violated is manifest from the report of the American Pharmaceutical Association of 1897. It says: 'The American Pharmaceutical Association should put itself on record regarding the use of opium and cocaine. We might as well take the lead and do something in the way of stopping as far as is within our power the use of narcotics. . . and to control the use of narcotics and to restrict the physician's prescription for the sick only.'"

"Yet nothing has been done. It seems inexplicable that so vital a matter escapes public consideration."

Here is a subject well worthy of the closest attention in our community. All who have to do with public morals and all whose duty it is to aid in the formation of the rising generation, should make it their business to find out in how far our apothecaries violate this reasonable law. It is bad enough to have the drink curse to contend with, but the other is the more difficult of the two to deal with.

DEATH OF THE CURE OF ST. SULPICE.

The much esteemed Cure of St. Sulpice, M. Meritan, of the Society of Sulpicians, died on the evening of All Souls' Day. In the morning he had undergone with great courage an operation for hernia. Before submitting to the operation, which was considered to offer his only chance of life, he expressed the wish to receive the last sacraments. These were administered by M. Captier, Superior-General of the Sulpicians. M. Meritan's death will leave a void in the ranks of the Paris clergy. Belonging originally to the diocese of Avignon, he came to Paris and entered the Community of St. Sulpice in 1849. Three years later he was ordained priest, and became at once a Sulpician. His active, priestly, and withal modest

career since then is well-known. At one time he filled with eclat the post of professor of philosophy and moral theology at Autun. Later on we find him professor at the great seminary of Lyons. He was appointed to be Cure of St. Sulpice in 1875 on the death of M. Hamon. In 1886, he was offered a Canon's Stall at Notre Dame, when, on the death of M. Teard, M. Captier, was appointed Superior-General of the Sulpicians. M. Meritan, while retaining his office at the head of the parish of St. Sulpice, became one of M. Captier's assistants, and consequently one of the "council of twelve," which council represents the electoral college of St. Sulpice. He was seventy years of age at the time of his death.

HONORING THE AGED IN BELGIUM.

The other day the village of Heyst, a pleasant watering-place not far from Bryges, was given up to rejoicing, says the correspondent of the Liverpool "Catholic Times." The occasion was the celebration of the diamond jubilee of the wedding of two couples and the golden jubilee of four others, all inhabitants of the commune. Among the jubilarians the oldest couple are each 85 years of age, the youngest each 72. From five of the marriages have issued 23 children and 111 grandchildren; the chronicler is silent as to the number proceeding from the sixth. All the arrangements for the fete were carried out by a special committee composed of the leading men of Heyst. At an early hour the happy folk were conducted in landaus to the Town Hall where they received the congratulations of the Burgomaster, who presented to each couple some valuable and appropriate gifts, after which preceded by the local band, they drove to the church, escorted by the gendarmerie, the police, and a delegation of ex-non-commissioned officers, the members of the municipal council accompanying the party. The streets were gaily decorated, and as the cortege passed, the old people were greeted with cheers by crowds of their fellow-villagers who had all made holiday for the event. A Solemn Mass of thanksgiving was celebrated by the Cure, who in the course of a short address offered his own congratulations and those of the parishioners to the worthy jubilarians. Upon the conclusion of the religious service the six aged couples had a pleasant drive about the village, and were subsequently entertained to a substantial dinner in the principal hotel of the place, the festivity being enlivened by music and singing.

WOES OF AMERICAN SCHOOMA'AMS.

The school teachers, that is, the women teachers, are having a hard time of it nowadays. In the first place, they suffer from general enactment of what is possibly a necessary rule, though soft-hearted folk think it cruel and uncharitable, that when they marry they must give up their places in the schools. Those skilled in such matters say that a woman cannot well teach and be a progressive mother at the same time. So be it. But the school teachers submitting to this rule declare that the greatest of all their grievances is financial.

Public attention was drawn to the fact in Philadelphia the other day that the average rate of compensation received by the messengers of that city's Board of Education was about three times that of the women teachers. In the great city of St. Paul, Minn., delays with the teachers' payrolls, due, it is said, to an inadequate apportionment of funds, has resulted in the receipt by the teachers of pay for only two weeks' work out of six. The teachers are holding mass meetings of indignation and are trying to get their wrongs righted. Similar difficulties are heard of in other towns.

The prolonged injustice of small wages endured by the women teachers of our own city was alleviated, in some degree at least, by the passage of the Ahern bill in the Legislature last winter. Very considerably raising the teachers' salaries, the bill gave a minimum pay to the teachers of \$600 and a maximum of \$1,200. However, the teachers

made a serious objection to other provisions of the bill, which placed long delays between promotion from one grade to another and yet made the promotion abrupt when it did occur. That is to say, the bill compelled a teachers to pass several years in each grade before rising to the next. The teachers wanted their promotions to be more gradual and more frequent. The Brooklyn Board of Education last July endeavored to meet the teachers' desire in this regard by adopting a salary schedule, whose first payment was to begin in September, which was practically separate from and independent of the Ahern Law. The Board held that the schedule as fixed by the Ahern Law must needs be provided for by the Board of Estimate by the issuance of revenue bonds. But the Board of Estimate, the Corporation Counsel, the Brooklyn School Superintendent, and the Brooklyn Board of Education have been so profoundly entangled in finding out how and when the salaries are to be paid that the practical result of the matter is that there has been no legal pay schedule adopted in Brooklyn, and that the teachers of that borough have gone without pay for several months. Indeed, since the Corporation Counsel has flatly declared the now pay schedule to be invalid, and as his action was approved day before yesterday by the Board of Estimate, it seems as though the teachers would go without their salaries indefinitely unless they abandon the now pay schedule altogether and their ideas of bringing a lawsuit to enforce it.

We wonder if the wave of trouble for the teachers is to sweep the entire country.—New York Sun.

A CATHOLIC MAYOR.

We are happy to announce that our good friend, the Hon. James K. McGuire, of Syracuse, N. Y., has won his third victory in six years. He has been elected Mayor for that beautiful and flourishing city, which makes his third term—a most astonishing record, especially when we consider that Syracuse has been generally regarded as a "close" city in the political sense. Mayor McGuire is still a very young man—under 30, in fact—and is entirely the architect of his own fortunes and political honors. He was born in the city of New York, of Irish parents, and, after receiving a rudimentary education in the public and Christian Brothers schools, was compelled at an early age, to make his way in the world, owing to the premature death of his father. How well he has succeeded is evidenced by his success in business and public life and in the universal respect in which he is held by friends and opponents—for he has few, if any, enemies—alike. Together with being a man of affairs, Mayor McGuire is also an accomplished journalist, and was editor and publisher of the Catholic Sun, of Syracuse, before his election to the mayoral office. Furthermore, he is an excellent public speaker, well versed in all matters pertaining to American politics, and is prominently mentioned as candidate for governor of the Empire State on the Democratic ticket. We cordially congratulate Mayor McGuire on his well-earned honors, and sincerely hope he may continue in the path of victory.—Chicago Citizen.

THE MANITOBA ELECTIONS.

It would be difficult to give a fairer idea of the effect produced by the news that the Manitoba General Elections were suddenly sprung upon that Province, than by quoting in a few lines from different editorials—Conservative and Liberal, English and French—which have come under our notice:

"The 'Mail and Empire' has this to say:

"Judging by the suddenness with which Mr. Greenway has sprung the Manitoba general elections, that astute politician views the growing popularity of Hon. Hugh John Macdonald with alarm, and is trying to pull through before it is too late. A few months ago the Manitoba Government announced that the contest might be looked for next summer. More recently—last week, indeed—Mr. Cameron, one of the Ministers, declared that there would be no election until after Christmas. Now a sharp turn has been made, and the nominations will take place in ten days, and the polling on the 7th of next month. There can be no doubt that the high esteem in which Hugh John Macdonald is held throughout the province is the reason for the change of front. A quick campaign is possibly the best card that Mr. Greenway can play."

The 'Globe' in a more elaborate article says, amongst other things:

"A general election will be held in the Province of Manitoba on December 7th. The Legislature which has just been dissolved was the ninth, and had reached its fourteenth session. It was the third Legislature in which Mr. Greenway had occupied the position of Premier, and he is now making his fourth appeal to the people of the Province for their verdict on his administration. There is always a reason for things, and if the cause of Mr. Greenway's success be inquired into it will be found in the perfect knowledge he possesses of the wants and thoughts of the people of Manitoba. Mr. Greenway has never ceased to be a farmer. He pursued his calling for profit just as he did before he entered the Legislature, and as Manitoba is a Province of farmers he need go to no second-hand source for his information with respect to his own people.

"He has been a member of the Legislature since 1879, and Premier since 1888. In that time he has fought many a good fight for the Province. He freed it from railway monopoly and secured the admission to the Province of competitive roads, and although this achievement did not yield all that was expected of it, it nevertheless was the first contribution to the amelioration of transportation conditions that the people of the Province received. That fight he fought with splendid spirit, and yet with a patience and solid judgment that were irresistible."

After extending several other of Mr. Greenway's achievements, the article thus closes:

"During the past decade Mr. Greenway has governed the Province with a calm good sense that has made it respected among its sisters in the Dominion, and we shall be surprised if its people do not hand him a renewed commission on December 7."

However in its eulogy, the 'Globe' says:

"Mr. Greenway has fought all the Province's battles the same way. He possesses the Cromwellian immovability when he believes he is right, and never swerves."

The word "Cromwellian" reminds us that the 'Globe' omits to refer to Mr. Greenway's exploits in the educational arena.

"La Presse" in its editorial announcement of the Manitoba elections says:

"Mr. Greenway, even more so than the famous Joe Martin, has fashioned for the Catholics of Manitoba the hard and unjust position under which they still suffer. Martin was certainly the author of the law which deprived our co-religionists of their separate schools; but Greenway was the godfather and tutor of that law before the Assembly in which he personally proposed it, had it passed, and has since sustained it."

"La Patrie," upon the same subject says:

"We have no doubt as to the issue of the campaign that commences, and we believe in a certain victory for the Liberal Ministry. Good citizens, of all creeds and origins, will feel it their duty to support it, because, during these latter years, it has made efforts to procure for Manitoba order, peace, concord and progress, things all necessary in the development of that Province. . . . We should recognize that Mr. Greenway and his colleagues have shown sincere good will in the settlement of the school difficulties and that their action had been rendered more complicated and difficult by the intolerance of Mr. Hugh John Macdonald and his party."

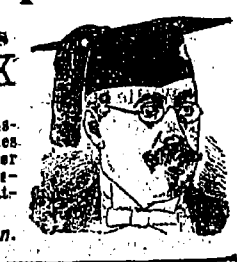
Here are four opinions, each one differing radically from the others. What conclusion are we to draw from them? Simply that both parties are anxious to win and are determined to use any arguments that circumstances may offer them. But the important conclusion, the one really affecting us, is to the effect that the Manitoba School question is still alive and a very live issue.

Pills never CURE chronic Constipation

Send for DR. PIERCE'S FREE BOOK and learn why.

It gives his latest discoveries about diseases of the Stomach, Liver and Bowels, their causes and the proper treatment. Send to-day.

7 Doane St., Boston.



Have by some surgeon Shylock, on the charge to stop his wounds lest he do bleed to death." People can bleed to death. The loss of blood weakens the body. It must follow that gain of blood gives the body strength. The strengthening effect of Dr. Pierce's Golden Medical Discovery is in large part due to its action on the blood-making glands and the increased supply of pure rich blood it produces. It is only when the blood is impoverished and impure that disease finds a soil in which to root. The "Discovery" purifies the blood and makes it antagonistic to disease. When the body is emaciated, the lungs are weak and there is an obstinate lingering cough, "Golden Medical Discovery" puts the body on a fighting footing against disease, and so increases the vitality that disease is thrown off, and physical health perfectly and permanently restored. It has cured thousands who were hopeless and helpless, and who tried all other means of cure without avail.

31 one-cent stamps to cover expense of mailing and customs will obtain a copy of Dr. Pierce's Common Sense Medical Advisor, 1008 pages, in paper cover. Send 50 stamps if cloth binding is preferred. Address Dr. R. V. Pierce, Buffalo, N. Y.

EMULSION

CONSUMPTION and all LUNG DISEASES, SPITTING OF BLOOD, COUGH, LOSS OF A PLEASANT DEBILITY, the benefits of this article are most manifest.

By the aid of the D. & L. Emulsion, I have gotten rid of a hacking cough which had troubled me for over a year, and have gained considerably in weight.

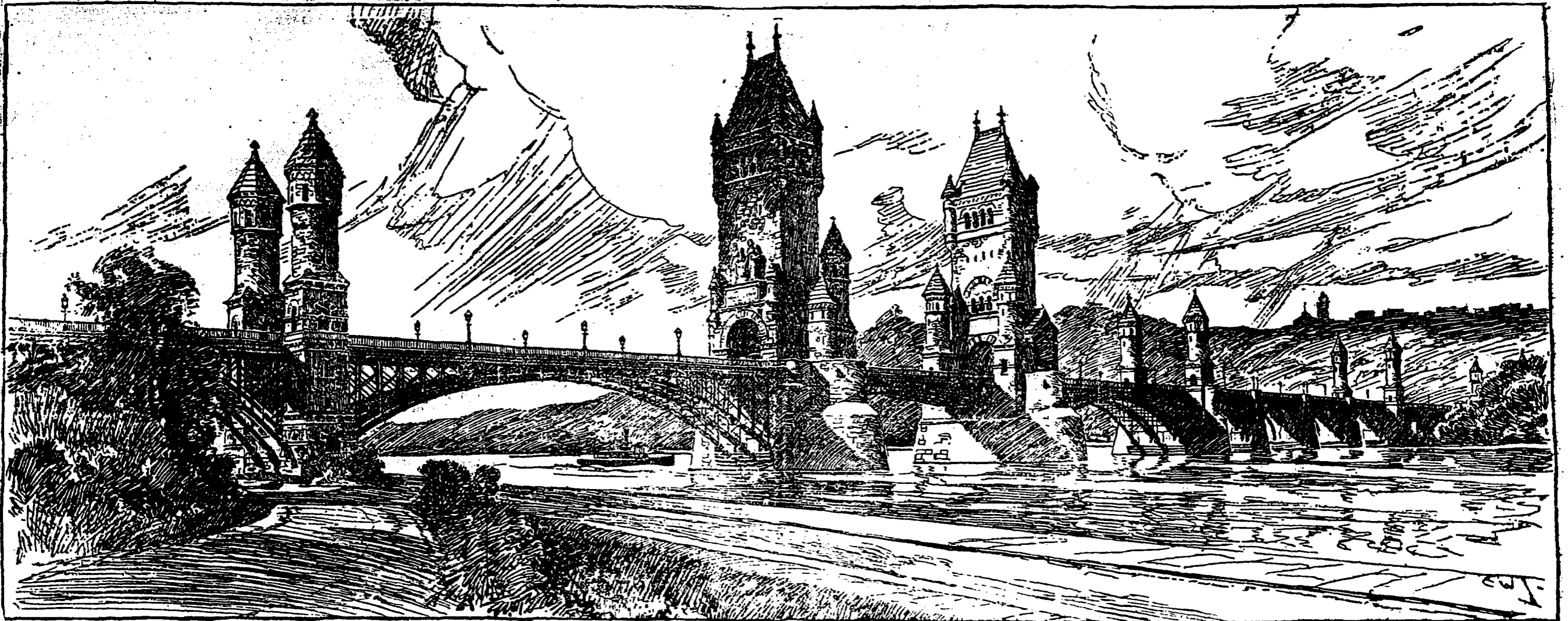
T. H. WINGHAM, C.E., Montreal.

805 and 810 St. Nicholas St., Montreal.

DAVIS & LAWRENCE CO. Limited, Montreal.

HAVE YOUR JOB PRINTING DONE AT THE TRUE WITNESS OFFICE

TO PERPETUATE THE GLORIES OF AMERICA.



In his next message to Congress, President McKinley, will recommend the construction of a gigantic bridge over the Potomac river, uniting Washington City with Arlington Heights. This bridge, which architecture will embellish, will be destined to perpetuate, throughout succeeding ages, the memories of American achievements and the glories of the United States. It will not cost less than from three to five millions of dollars. All those men whose lives have been marked by deeds of heroism or of extraordinary worth, be they from the North or the South, the East, or the West, shall have their names and their exploits engraved on the structure. Each end of the bridge will unite with a magnificent boulevard that will cost about ten millions of dollars. It is intended that this Washington souvenir bridge shall be one of the wonders of the world. The Senate will decide upon this immense undertaking at its next session.

REMARKS ON ATHLETICS.

Few clubs in the history of Canadian athletics have the same proud record as the Ottawa College Football team. They have in the past captured Ontario and Quebec championships as well as the Dominion championship; they have proven that although at several stages of their history the fates seemed against them, their indomitable pluck and perseverance enabled them to surmount all difficulties. The college authorities are evidently of the good old opinion, that a sound mind goes with a sound body, and while athletics are never permitted to interfere with the studies, healthy sports are distinctly encouraged.

The championship game played on Saturday with the Brockville proved that even the Canadian game, while not one expected to be played by delicate people, may be made devoid of all unnecessary roughness, while it instills into the players a manly idea that all the world is not a rose garden. A man who goes through a few seasons of football before he attempts the graver struggle of life has laid the foundation of preparedness for many harder tussles than a fierce tackle in a squirming scrimmage could give him. And in this connection the Ottawa College boys are well equipped.

It will be remembered some years ago that Ottawa College experienced great difficulty in being admitted to the Quebec Rugby Union, the reason alleged that Ottawa was not in the Province of Quebec. This, too, in the face of the fact, that Cornwall already had a team in the Union. Still the College was refused admission. But the same perseverance that has always characterized them was evidenced again, and the following year they were back with another application. When the Quebec Rugby Union saw fit to take them in they were immediately forced to admit that the newcomers were superior to anything in the Union previously.

This circumstance might have

served as an object lesson to the Union, but it did not, last year at all events, when the Shamrocks made application for admission. They were refused, on a close vote, notwithstanding that several minor organizations were taken in without question. No reason for their refusal was vouchsafed.

The Shamrocks will put in another application this year. It will be difficult to find an excuse for refusal this time to an organization which holds two world's championships in athletic sports—viz., lacrosse and hockey. Holding two championships in one year against the best clubs in the country is not only a record to be proud of, but one to be envied. To any reasonable mind it would appear that the S. A. A. might also excel in the autumn game of football. It is to be hoped that when the Union meet early next month, all interested in the game, and especially Ottawa College, will see that such an important organization as the Shamrock A. A. will not be relegated to the back ground to make room for minor and less important bodies. The senior series would be vastly more interesting if the "boys in green" were in the combination.

The subscription lists for a public testimonial to the Shamrock Lacrosse team have been issued. Already a large number have contributed to the fund. But there are hundreds of enthusiastic Shamrock supporters whom the committee having the direction of the testimonial cannot reach in the short space of time allowed for collection. These admirers of the team may send their contributions to Mr. Lunan, the secretary treasurer of the S. A. A. A. 43 St. Francois Xavier Street, or to the "True Witness" Office. The boys should receive a handsome testimonial and their friends should give their "mite" to the undertaking. It is the intention to close the lists in the first week of December.

Saint Eustache, watching the crowd of eager buyers and sellers. There were special services at all the churches, after which the people began to stream towards the different burial grounds. It is a touching and beautiful thing, this love of the French for their dead, and one cannot but be impressed when one sees a whole city, as it were, turning from the strenuous battle of daily life, to visit the places where those quiet ones lie who have gone before. Not only do the Parisians remember their immediate friends, but when the flowers have been laid, and the prayers said by the graves of those dear to them, they pass on to the graves of those who belong to all mankind, great leaders, great thinkers, poets, painters, scientists.

IN ROME, the commemoration of All Souls' Day is always celebrated with great solemnity in the Eternal City in every basilica, church, and shrine writes a contributor to the London "Universe." More especially impressive is the touching celebration at the cemetery of San Lorenzo—the Campo Verano, or great God's acre, beyond the San Lorenzo Gate—where the Roman dead rest under cypresses, near the relics of the martyr, St. Lawrence, and the tomb of Pope Pius IX. of blessed memory, whose dying wish it was to lie here amongst the poor. In Italy, as in all Latin countries, the beautiful custom prevails of visiting the cemeteries on All Souls' Day and during the octave, and decorating the graves with lights and flowers. In Rome the custom amounts literally to a pilgrimage, when every sort and condition of people repair to San Lorenzo. This year the octave was ushered in with splendid weather, and from early morning till late at night the constant stream of humanity, continued—on foot, in car-

riages and trams—and so great was the traffic that special arrangements were made by the authorities for the transit of vehicles. The whole road leading to San Lorenzo was bright with booths of flowers, where wreaths, garlands, and crosses were for sale, and every pedestrian and carriage bore tributes of autumn flowers to lay on the graves of the dead. Within the stately portals of the cemetery the scene was truly impressive. In the midst of the great central avenue the pure white marble statue of the risen Christ soared above the monuments and the arched cloisters, while the low graves on either side were carpeted with masses of flowers, chiefly chrysanthemums, the fiori-dei-morti (flowers of the dead) as the Italians call them, in a glowing mass of color. Lamps and candles twinkled amid the blooms, and the pathways and avenues were black with people, so densely crowded that circulation was almost impossible. Not till night falls does the pilgrimage to the city of the dead slacken in number and it continues every day throughout the octave of All Souls, when special commemorations of the faithful departed are held in the mortuary church of the cemetery by the Archconfraternity of Charity to the Departed, Cardinal Vives y Yuto, Cardinal Segna, Cardinal Cassetta, and Cardinal Macchi presided at many of these pious celebrations, giving the general Communion in the morning and benediction of the cemetery in the evening. A particularly beautiful feature of All Souls' Day, whose celebration is certainly one of the most remarkable sights of modern Rome, was the procession of the faithful from the Church of Santa Bibiana to the cemetery, reciting the Rosary and the prayers for the dead, while all along the route the bystanders joined in the cortege.

GLASGOW MUNICIPAL ELECTIONS.

The result of the Glasgow municipal elections were declared last week says the London Universe. On the whole they were favorable to the candidates supported by the Catholic and Irish party. In the 1st ward Mr. Jeffrey Hunter received 2,032 votes, and consequently, can now write T. C. after his name. In the 2nd ward, J. H. Kelly, an Orange wire-puller, who tried to oust Councillor John Ferguson, was beaten by the large majority of 356, the figures being 1,879 for Ferguson and 1,523 for Kelly. In the 3rd ward Councillor George Mitchell sent his opponent (Mr. A. Kennedy) spinning by 1,718 to 1,205, gaining 513 majority. In the 4th ward the Irish candidate (Mr. Boyd) was beaten by 872 of a

majority. Mr. Boyd had not been long enough in the field. In the 5th ward Mr. Peter Burt, who was supported by some recalcitrant Irishmen, squeezed in by 93 majority. In the 6th Ward Councillor James Johnston retained his seat by 1,672 against 1,076, or a 596 majority. In the 8th ward M. J. Connell, was beaten by 831 of a majority. As this is Mr. Connell's third appearance it remains for the Catholic Union to say whether it would be wise to run him again. In the 18th ward, where all the forces of bigotry were concentrated against Mr. John Group, he won by the handsome majority of 132, the figures being Cronin, 1,875; Jacks, 1,742. Mr. Jacks, who is an ex-M.P., had the support of both the Tory and the Liberal organizations.

The Liverpool correspondent of the Dublin Freeman writes: The prospect of an early move on the part of the Liberal Party to formally drop Home Rule for the official programme of the party, instead of causing dismay in Irish ranks is having quite the opposite effect. All round there is a growing feeling of alertness and a decided movement towards a renewal of the activity and organization of the eighties. Everyone who follows the trend of events sees quite clearly that the party

in favor of Home Rule and the removal of the agrarian troubles of the Irish peasant has to be hogan aforesaid and that on the broad lines of a new agitation depends the hope of bringing about a united Ireland again. The spirit of the United Irish League movement in Ireland is spreading rapidly through the ranks of Irish Nationality in Lancashire and the prospect of a return of the good days of National unity and power is growing brighter every day.

THE DOMESTIC SERVICE PROBLEM.

With heroic courage the Household Economic Association of the State of New York will add to the list of problems whose solution it has undertaken in the past. At its new headquarters, Nos. 1,773 and 1,775 Broadway, it will this winter put into operation many new plans for the betterment of household service, and the relations of mistress and maid, says the New York Herald.

The association will establish a women wage earners' section, to which all women workers, who register at the employment bureau, may belong. This bureau will begin registration November 27. Trustworthy women will be supplied with situations in every branch of women's work, but at first the association will prefer to confine its efforts to placing domestic servants. It is stated by the society that every effort will be made to elevate the standards of work, and examination will test the efficiency of employees. In the School of Household Arts opportunity for improvement will be given to members of the section. For cooking lessons a small fee will be charged. Rewards will be given for long service at one place.

Subscription to the wage earners' section will include a life, accident and sickness insurance. Mrs. Julius Popper will be in charge of this section and of the bureau, which will be open from ten o'clock in the morning till three o'clock in the afternoon.

Mrs. S. Henry Dessau a member of the association, has suggested a new plan of supplying hourly domestic aid to housekeepers, under the title of "district service." Mrs. Dessau proposes to train trustworthy girls to perform this service by giving them lessons at her own house, No. 144 West Eighty-fifth street, every Friday morning.

These girls will be prepared to go for one or more hours at the rate of twenty-five cents an hour, to the house of any person who wishes an additional servant, either regularly or for certain days of the week only, but who does not care, or such service for a whole or half day. These maids will not get their meals at the houses they serve, as Mrs. Dessau says: "The meal question upsets a house where meals are not regularly served, and besides, makes

an undue familiarity with the household, bad in its effects."

Three places in a neighborhood or district will be guaranteed the "district service maids" by the association. They must be within easy walking distance.

The association feels that such a service will supply a long felt want and will enlist young girls of a better class than the usual daily worker or charwoman. Mrs. Dessau spoke of young students of typewriting and similar girls who attend evening schools as being possible recruits.

Any employer may become a subscriber of the bureau by the payment of \$5, which will include membership in the association and entitle the employer to annual service of the bureau in supplying servants in one capacity. For every additional household position supplied \$1 will be charged annually.

In emergency cases substitutes will be furnished employers who, by the payment of the annual \$5 fee, practically rid themselves of the big bugbear of looking for a girl. Cooking lessons will also be given to employers at the rate of \$2.50 for 12 lessons in classes of sixteen persons. The working girls' supper, instituted last year, will be continued this season. The girls pay five cents, and under the direction of a cooking teacher prepare their own supper from materials furnished by the society.

It appears that the lawmakers of New York, intend legislating upon the question of the relation between household mistresses and servant maids. Alderman Goodman, of that city, has announced his intention of asking the Municipal Assembly to investigate the question with a view to creating some rules, or by-laws. Not unwisely the Sun sets this down as an evidence of how little these city Fathers have to do. That organ says:

"New York servant girls do not need to have the Municipal Assembly muddle with their affairs. Alderman Goodman had better, instead of trying to provide work of this sort for the members of the city legislature, move that the body devote itself to public business only and cut down their salaries to a sum commensurate with the little actual work required of them."

THE DAY OF THE DEAD.

IN PARIS, though the second of November is really "le Jour des Morts," more people visit the cemeteries on the first because All Saints is a recognized public holiday, when shops and banks are closed. Indications of the approaching anniversary may be observed at least a week beforehand, but to really grasp its widespread importance one should go down to the Halles on the night of the thirty-first of October, says a correspondent of the "New Era."

In the late hours of the night, and in the early morning, the wagons begin to come into the city with fruit and vegetables; if one stands for a little while anytime between eleven and three, on one of the streets leading to the centre (the Place des Pyramides), by the statue of Jeanne d'Arc is a good position, one sees as picturesque a sight as any to be found in Paris. Slowly, silently, plodding wagons now enter another in a

gle file they come, those quaint old-fashioned wagons, one dim stable lantern swinging from the right shaft in shape of construction they have varied little in the last hundred years! they are far more archaic than that! I fancy the chariots of the Bois faineants must have been of much the same build as the lumbering two-wheeled vehicles drawn by heavy, steady old horses who know every step of the way so well, that in many instances the drivers sleep peacefully from the moment they leave their homes to the moment they arrive at the barriers, when the snappy octroi officials satisfy themselves that there is nothing out of the hidden, among the turnips and carrots. On the eve of All Saints, vegetables give place to flowers. There was I suppose the usual complement of cabbages and salads, but I do not remember them as I stood the other night, under the shadow of

FURS!

Visit our Fur Department—main floor—where you will find all the Latest Designs in

Collarettes, Storm Collars,
Muffs, Boas, Shoulder Capes,
Children's Caps, Mitts.

All Marked at the Lowest Margin of Profit.

OCILVY'S Cor. St. Catherine and Mountain Streets

For Our Boys and Girls.

CONDUCTED BY THOMAS WHELAN.

THE DIFFERENCE.

Johnny and Amy went out to play one beautiful, sunny autumn day. And they ran and shouted and laughed and sang.

day, patiently waiting on the corner near the school, as Roeber was always more than punctual. At the sight of his mistress he became overjoyed, and joined eagerly in the romp that followed.

harder, and began to store up dollars instead of cents; only, as his board increased, he would discover that his grandmother's clothing was getting shabby, or that there was some expensive food on cord.

blow; and as she rose slowly from her chair there came to her the same strong, reverent expression which Jean remembered to have seen far back in his childhood.

KIDNEY DISEASE.

THE RESULT IS OFTEN A LIFE OF PAIN AND MISERY.

Mr. David Crowell, of Horton, N.S., was an Intense Sufferer and Almost Depaired of Finding a Cure—Tells the Story of His Release.

The Acadia, Wolfville, N. S. Recently a reporter of the Acadia was told another of those triumphs of Dr. Williams' Pink Pills, which are becoming very common in this vicinity.

undurable and often I would not close my eyes throughout the whole night. Gradually a nausea and loathing for food developed.

We'll Keep It For You.

Our Uptown Store, at 2442 St. Catherine street, between Stanley and Drummond, is very handy for you to drop in and choose a nice piece of Furniture for an Xmas Present.

RENAUD, KING & PATTERSON, - - - 652 Craig Street. UPTOWN, 2442 St. Catherine.

THE GIRL'S EDUCATION.

Education begins with the life of a child. It is conveyed into the tones of those who care for it, in the expressions of their faces, in their manners, in their gestures even.

I would begin as early as possible to teach a girl to be habitually truthful, industrious and obedient to parents and teachers, says a writer in an exchange.

In a well ordered family where parents are right minded and in accord with one another, the young girl catches the spirit of her home, and her education along these lines proceeds unconsciously.

Women stand on higher vantage ground to-day than ever before. Never have they been so honored, so trusted, so loved.

I would give a girl, finally, a domestic education that would lay the foundations for her successful discharge of the duties of the wife, mother and home maker.

The details of the knowledge necessary to success in home making can only be learned in practice, and slowly. But the foundations should be laid early.

A love of home life should be cultivated in young girls, and they should share the duties and responsibilities, of making home happy and attractive.

Let our girls be taught accomplishments if they wish. Give them amusements, and let them breathe a sunny atmosphere. Encourage them to look always for the best and brightest side of things, a trait which Dr. Johnson pronounced "worth a thousand pounds a year."

Give them the highest education demanded by the hunger of their souls, and fit them for any profession or calling for which they are adapted. But do not fail to train them so that they shall make good wives, mothers and home makers, for it is always the aggregate of the homes of a nation that gives to the nation its character.

HAS A DOG THE RIGHT OF SELF-DEFENCE?

Roeber, a big Newfoundland dog, met his little nine-year-old mistress, Lottie Selter, of Horton, N. S., and was over her from school every

JEAN.

In the days of her prosperity, Madame Le Mer had been a person of consequence, and her tall, commanding figure and strong face had gone almost as far to inspire respect and obsequiousness as had the extensive cotton and sugar plantations which her husband owned on the borders of the Bayou Tinier.

Time was when the Le Mer family had had many representatives; but the war had taken some, and the fever had taken some, and the rest had followed the vanishing prosperity of the house and gradually been lost sight of.

At fourteen, Jean was already dreaming and planning for his future. He would be a physician, and surgeon, like his father; and he would own cotton and sugar plantations and be good to everybody, just as his father had been.

Since then Jean had kept his ambition to himself. He helped provide the few necessities for the house and bought little luxuries for his grandmother; and even after these expenditures, was able to save occasional pennies from his papers and errands and chores to purchase books on the science he loved.

Every year there were rumors of yellow fever in the city, but only once or twice in a lifetime did it become the tidal wave of death which had desolated the grandmere's life.

The old physician had been a classmate of his father's, and had always treated the grandmere with tender deference and sympathy. One day he met Jean on the street and told him that he must not return to the hospital; there were cases of fever just brought in, and it would not be safe.

Jean had been working day and night at the drug store, but that was not enough. He had a fair knowledge of medicine, and there was a woeful lack of physicians and nurses.

"Thank God you are come, Jean," cried the grandmere, fervently, as he entered, "I have been counting 'up our money, and we have twelve dollars. It will take us back among the hills. We can get along some way, mon cher, and at least you will be safe."

But Jean threw his head back and looked at her silently; and la grandmere, after one swift, agonizing glance, at his set face, fell back into her chair with a low cry.

"I feared it would be so, mon petit fils, mon pauvre petit fils," she moaned, "Le bon Dieu has dealt severely with me, and I hoped that He would let this pass. 'Non, non,' as he was about to speak, 'I know what you would say. There are hundreds dying, and no one to minister to them. You would give your life—ah, mon Dieu! I know it is right. I have been through it before, and gave all I had. But it was hard, mon petit Jean. I am an old woman now, and not so strong as I was when your father and two boy uncles came and looked at me as you do now. Not one of them came back to me; little Jean—not one. Ah, mon Dieu! mon pauvre petit fils!"

THE COUNTRY BOY.

One thing I note about the country boy, says a writer, and this is a wonderful softness and a facility in helping the women in their work. The country boy assists his mother in her bed-making and her dish-washing; he can even wash and iron when there is occasion.

"WHAT DOES THAT MEAN?"

Little Mary very much wished to learn to read, for she had so many pretty books; and although her elder brothers and sisters often read the stories to her, she thought it would be far nicer to be able to read her own books for herself, and as her kind mother was quite willing to teach, she was anxious to make a beginning.

But learning to read was not quite such easy work as Mary had thought it would be, for even in her simple little story-books there were some words that were difficult to pronounce, and which she could not understand. Now Mary was often in such a hurry to get to the end of the story, that at first she would try to stumble on, not caring whether she was right or wrong; and sometimes she would "skip" the long words altogether. But her patient mother would say:

"Stop, stop Mary, what does that mean?" and then she would explain the long word so simply and pleasantly, that Mary thought her mother's instructions almost as interesting as the stories. Until at length whenever she met with a word that she could not understand in any book, she would not rest until she had found out its meaning.

I need not tell my young readers that Mary grew up to be a very wise and well-informed woman; and able to talk and to listen sensibly and intelligently to any body. I have heard people make very ridiculous blunders sometimes, through using long words in the wrong place, because they misunderstood the meaning of them; and I think it would be a very good plan if all you little boys and girls were to follow Mary's example; and always ask the meaning of words that you do not understand, or find it out for yourselves in the dictionary. It would not give you much trouble; and it would afford you a great deal of useful information.

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

Advertisement for Abbey's Effervescent Salt, featuring a portrait of a man and text describing its benefits for health and disease prevention.

Advertisement for Bristol's Sarsaparilla, featuring a portrait of a man and text describing its benefits for blood purification and overall health.