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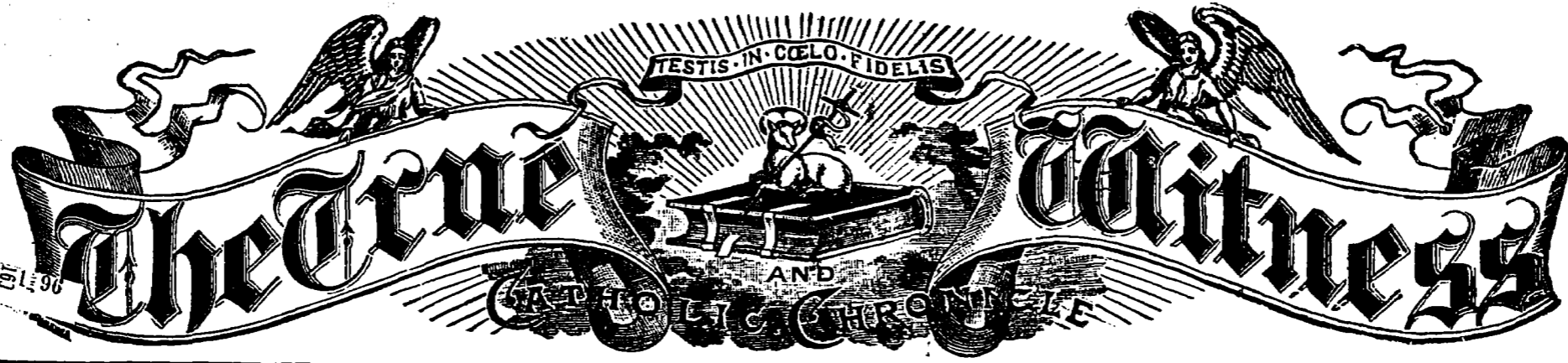
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VOL. XLV., NO. 17.

MONTREAL, WEDNESDAY, NOVEMBER 13, 1895.

PRICE FIVE CENTS.

ST. PATRICK'S CHURCH.

Imposing Ceremonies on Sunday Last.

His Grace Mgr. Fabre officiates—A Most Eloquent Sermon by Rev. Dr. Conaty—Magnificent Musical Service A Day to Long Remain Memorable in the History of Montreal.

SOME time ago we gave a full description of the renovation of St. Patrick's Church. To-day it may safely be predicted that but one verdict will be arrived at, and it will be that the mother church of the English-speaking Catholic in Montreal may now be classed amongst the most beautiful of the sacred edifices in the city. It is a little over two years since the work was begun, and of the old St. Patrick's practically nothing but the walls now remain. A new floor of Upper Canada maple has been laid, and new oaken pews have been put in. One of the chief features of the improvements is the wainscoting, in oak, which adorns the lower portion of the walls. It is about eleven feet in height, and is splendidly executed. The decorations are really magnificent. The walls are of a pleasant terra-cotta tint, which is relieved by groups of fleur-de-lis and shamrocks in delicate shades of cream, and a combined border of the two runs along the top of the wainscoting, the pleasing effect being heightened by a small decorative border in gold.

The ceiling has been finished in light cream, relieved by ornamental panels in terra-cotta, and the tracery, which springs from the columns and extends over the ceiling, is in harmony with the general decoration. The capitals of the columns are finished in gold, and the pillars are excellent imitations of marble. The main altar is finished in white enamel and gold, while the apse is one mass of gold tracing and decoration, in which the passion flower figures very prominently. Grapes and wheat are also portrayed, and are symbolical of the Blessed Sacrament. Over the windows are angels holding scrolls, bearing the inscription, "Gloria in Excelsis Deo" and in the high panels are the Divesan arms of Archbishop Fabre, and on the other, the arms of St. Sulpice. On either side of the altar are the adoring angels, and in panels beneath are Celtic crosses in gold, adorned with maple leaves and shamrocks. No fewer than two hundred electric lights are placed on and around the altar, and when these are turned on, the full beauty of the altar itself and the surrounding decorations is revealed: it is a spectacle that is truly magnificent, and one which is calculated to inspire devotion.

Among the other renovations and improvements effected are: Frames for stations of the cross; four rich canopies over as many lateral chapels; side porches, and new inside doors for entire church; new stations of the cross, painted at Rome by one of its best artists—Patriglea—under the direction of Father Leclair, formerly of St. Patrick's, and for many years past vice-president of the Canadian College in the Eternal City; two new picture windows of St. Patrick and St. Bridget, made at the famous glass-staining institute of Innsbruck, in the Austrian Tyrol.

The St. Patrick's window is a memorial to the late Rev. Father Dowd, erected by the parishioners in general. In a panel under the window is a mural tablet of white marble, on which is inscribed in gilt letters the place and date of the Rev. Father's birth and death, etc. The windows are excellent specimens of the stained glass worker's art.

Then, to quote from a fly-sheet written by the Rev. Father Quinlivan, S.S., who has worked so hard to bring about the improvement, and to whom the result must be most gratifying, there is "the new, or, rather, reconstructed organ, fitted up with the latest electric improvements, including an electric blower; new choir gallery, and the almost entire rebuilding of the old one; new gaseliers in pews and on pillars, new slate roof of best material and workmanship, remodeling of the heating apparatus, radiators substituted for coils; decoration of sacristy, placing of a large number of new electric lights and changing oil ones for new.

"Sacred Heart Pleading," and the other a copy of Titian's "Assumption of the Blessed Virgin." The entire cost of the renovation has been about \$30,000. The contractors for the several details of the work were as follows: Decorative painting, Arnold & Locke, Brooklyn; architect, W. E. Doran; oak work and wainscoting, Pannette & Godbot, St. Hyacinthe and Montreal; steel framing for gallery, Dominion Bridge Company; wood work in gallery and organ screen, John Hartigan; plastering, C. A. Piggott; painting and oak graining in gallery, Cornelius O'Brien; gas fitting, T. Christie; gas fixtures, Mitchell & Co.; electric lighting, Royal Electric Co.; masonry, Hughes & Brisant; pews, Canadian Office and School Furnishing Co.; new roof, Montreal Roofing Co.; windows, Tyroler Art Glass Co., Innsbruck, Austria, represented by Mr. Denton, of New York; marble tablets, Cunningham Bros.; heating, Blouin, des Forges & Latourelle.

Sunday's Ceremonies.

The services in connection with the reopening of St. Patrick's church, on Sunday, were marked by much pomp and ceremony, the large congregation, which filled the sacred edifice both morning and evening, testifying to the enthusiastic devotion of the people of St. Patrick's parish.

The grand old edifice presented a magnificent appearance, after the extensive alterations and repairs, which have been effected at much cost and it is safe to say that there are few places of worship in the city superior, either in the beauty of the interior embellishments or in the religious adjuncts in connection with the sacred services.

In the morning, Pontifical High Mass was said, at which the Most Rev. E. C. Fabre, Archbishop of Montreal, was the celebrant, assisted by Rev. H. Hudon, S.J., with the Very Rev. McGarry, C.S.C., and Rev. E. Meahan, as deacons of honor, and the Revs. Thomas Grace, of Providence, R.I., and Rev. P. F. O'Donnell, of St. Mary's parish, as deacon and sub-deacon respectively. Rev. Father Perron, of St. James Cathedral, acted as master of ceremonies. In the sanctuary were the Rev. clergy of St. Patrick's; Revs. Messrs. P. O'Connell, Driscoll, S.S.; Schickling, S.S.; Duket, S.S.; Leclerc, of St. Joseph's; Walsh, of Manchester, and Dr. Thomas Conaty, of Worcester, Mass.

Rev. Father Quinlivan, of St. Patrick's, having made a brief statement of the work of renovation and cost, and the further help required to clear the congregation of debt,

Rev. Dr. Conaty ascended to the pulpit and delivered an eloquent and powerful discourse, choosing as his text the words to be found in Galatians, ii., 11-12: "I give you to understand that the Gospel which was preached by me is not according to man, for neither I received it of man, nor did I learn it, but by the revelation of Jesus Christ." Before entering upon the subject of his sermon the Rev. gentleman said: "This day is to you all a day of benediction and of joy, for it stands for a renewal of the youth of this church, so dear to you, and it stands for a renewal of your faith in what this church stands for. Old St. Patrick's has stood on this hillside for nigh on to fifty years, its brightly shining spire pointing heavenward, for the direction and consolation of all who dwell in the valley below. Here it has stood to tell of trials and difficulties in the lives of the people who gathered within its walls; a story of the faith of a people whom penal law and famine fiend drove from the land God gave their fathers; a story for many of sad death by the banks of yonder swiftly flowing river. Old St. Patrick's tells of the children of the exiles who have built their homes in this fair land, and have given of their strength and virtue to the development and glory of this country. Hallowed names at many a fireside in this city are the names of the pioneer Irish, who, with nothing but strength in God and their own strong and willing hearts, made St. Patrick's.

THE CHURCH OF THEIR PEOPLE.

To-day the old church renews her youth as she appears in her new garments, clothed in all the magnificence of Christian art, a bride, indeed worthy of the golden wedding day with him who weds her that she may lead souls to truth and life. A new church in all the glory of her vesture, but the same church in all the glory of her doctrine. You, children of St. Patrick's, are proud of your mother church, and you welcome your Pontiff and his clergy that they may share with you in your joy. In all the pomp of ceremonial your church enters upon a renewed life among you. Your sacrifices have united with the sacrifices of a devoted priesthood, and together you rejoice. The hallowed

traditions are linked inseparably with the memories of devoted priests, and to you there rises as chief among them that priest of priests, the shepherd of shepherds, the revered and venerated Father Dowd, who shared with you your trials, and rejoiced in your successes. The world around you has often marvelled at your sacrifices, at the magnificence and pomp of your ceremonial, and often asked what it all means. Your answer is your faith in Christ, and your belief in Him as a teacher of truth: your faith in an organization established by Christ and to teach His truth.

The Rev. Doctor then went on to say that men from all time had recognized

THE NECESSITY OF RELIGION

and had expressed the religious idea by some form of worship. All nations, even those in barbarism, felt a natural law urging them to a worship, pleasing to God, as they understood him; in fact, man's unaided reason would lead him to that conclusion. Again, Christ was the pivot on which all religion turned. Christ to come, Christ in the flesh, the very word of God. The speaker then touched upon some of the errors of the day, notably that religion needs no dogma, that, in fact, the religion of the future is a religion without a creed, pointing out that the Gospel of Jesus Christ is a perfect religion, it was their only salvation. Speaking of Christ's mission on earth, he showed that his teaching was religion with dogma, "He that believeth and is baptized shall be saved." He that believeth shall be condemned. Salvation is to depend upon belief and practice, in dogma and form.

Dogma must necessarily be found in that code of principles which tells man his duty to God, not only the duty of his heart, but the duty of his intelligence; for how can the heart accept as true, what is not proved to the intelligence to be true? You cannot separate the two, for religion appeals to the whole man and carries the tribute of manhood to God. You see how false is the theory some what current, that one form of religion is good for one class of men, because it appeals to the emotions, while another becomes necessary to men who seek for the intellectual. Truth is one and religion is one, and no religion can be true which does not call for intellectual as well as heart service. The emotional must be built upon and find its source of truth in the intelligence which seeks its reasons in the principles of truth; and this is objective, this exists independent of man's apprehension or acceptance of it. The formulation of the truth is dogma pure and simple, and hence the intelligence has its fullest gratification in the truth which is there by and surely possessed. Dogma is to religion what the frame is to the building, the skeleton to the body. It is, in fact, the very soul of religion. Eliminate dogma and what becomes of morality? Destroy dogma and you reduce all moral action to man's will; and as one man's will is as good as another's, you have an ever-changing reason for life. It is expressed by the words, "Believe what suits and do what you please." What makes right wrong? Not man's opinion, but a dogmatic principle of rectitude. It is wrong to lie and to steal because there is a dogmatic principle of truth and honesty and God's commandment reiterates the principle. How is a man to know the principles of morality unless they are taught, and teaching demands a teacher who has authority to promulgate law. Men say, "It matters not what one believes, provided he be good." False: how are we to surely know what goodness is unless someone who cannot err teaches it? Is there such a teacher?

Where are we to find him? We must seek for him under a commission from Him to whom all religion is to bind man. This truth has asserted itself from the dawn of reason, and history attests that from the Creation of Man, God taught men his truths. In the Old Law, God spoke directly, or he sent his prophets, his servants, and he commissioned them to tell His will to His people. It was a religion with dogma, as may be seen in the Mosaic law, as expressed from the declaration at Sinai, in the commandments which were there promulgated. After all what can reason demand? Simply the truth. It demands that he who presumes to teach should have a commission, an authority; that he possess credentials.

Judgment is to be passed not upon the doctrines he teaches, but on his credentials. Once accept the credentials and you must logically accept the doctrine taught; for if he be a teacher from God, it is God teaching through him and his doctrines are truth. Religion without dogma was not a code established under the Old Law. How about the new Dispensation?

Was not the perfect Religion to be in spirit and in truth? Yes, in spirit and in truth. It was to be a religion of love and not fear, but it was to be a religion taught by Jesus Christ. What is the greatest fact in all history, around which all religion, worth the name, revolves? History tells us that a teacher arose in Judea, and his fame filled the earth. Anxiously watched for, carefully professed, bearing the aspirations of 4,000 years and the hopes of mankind, Jesus Christ appeared among men as a teacher of men. He was greater than Abraham, for he said, "Before Abraham was, I am;" greater than Moses, for Moses could only say, "Thus saith the Lord" but Jesus said, "Amen, amen, I say to you," greater than Isaiah, and all the prophets, for he alone could say, "They have written of Me." Greater than John the Baptist, the preacher of

penance, who proclaimed of Jesus that "there is one who has stood in your midst, the latchet of whose shoe I am not worthy to loose."

Jesus Christ came as the Redeemer to save mankind by sacrifice on Calvary and to teach men true religion. What was His teaching? Religion with dogma. "He that believeth and is baptized shall be saved." He that believeth not shall be condemned. Salvation is to depend upon belief and practice, in dogma and form. Does he leave man free to choose? Is it a matter of indifference what he is to believe? Look at his public life of three years; follow him through Judea, listen to his arraignment of the hypocrisy of the Scribes and Pharisees, hear his Gospel of moral action, humility and self-denial, virginity, purity, love. No man had ever spoken as he spoke, and he always spoke as a teacher, with a message to intellect and heart, and man's intellect and heart must accept his message without questioning if there is to be salvation. What are his credentials, where is his commission? Seek for them in his resurrection from the dead, after the ignominy of the Cross on Calvary. He disputes not with the multitudes as to his doctrine, but he bids them believe him because he will rise from the tomb on the third day.

The tomb opens, the teacher stands among his people, his right to teach is vindicated. He is the Son of God and His Gospel is the only religion pleasing to God. Seek in history for another fact. A band of men calling themselves Apostles of the Crucified stand before the world as teachers, to teach the truths of Jesus Christ, and the world asks them to show their commission. It is not a question of the truth of their doctrines, so much as a question of their authority, a question of their right to teach. They appeal to their life with Christ and to the record of His commission to them. They have journeyed with Christ, they have witnessed His miracles, they attest to His resurrection. To them He said: "As the Father sent Me, so also I send you." "Go teach all nations." What are they to teach? What men may deem reasonable? What may suit their fancy? Not at all. Go, teach whatsoever I have commanded you, what is the reward? "He that heareth you, heareth Me." "He that despiseth you, despiseth Me." "He that will not hear the Church, let him be to thee as a heathen and a publican." "Ye were the divine teacher, and the resurrection sealed His commission. The Apostles were chosen by Him to continue His work, and they sealed their commission in His blood, shed for the faith which they preached.

Christ left His mission to those men to whom he sacredly entrusted the deposit of faith. Upon them he built his Church, which was to be to all men the authority of God on earth, the teacher divinely commissioned to show men what to believe and what to do, and thus please God by true religion and save their souls. He constituted them as judges of consciences. "Whose sins you shall forgive shall be forgiven, but whose sins you shall retain, shall be retained. He made them priests of his sacrifice, saying, "Do this in commemoration of Me," thus consecrating in them an everlasting priesthood to offer the "clean oblation from the rising of the Sun to the setting thereof." To Peter he said, "Thou art Peter, and on this rock I will build my Church, and I will give to thee the keys of the kingdom of heaven." To all this and much more could the apostles appeal, as credentials for their authority to teach as Christ taught and what he commanded to be taught.

This church can trace its lineage to Christ, who is its true foundation stone, on Him it is built and with His authority it is invested. It hears His command to teach, it has His rewards and punishments to dispense. It is erected to teach Christ and thus save man. How Christ is needed! Look out upon the world, even a Christianized world, and what is found?

Men asserting independence of religious forms and resistance of religious dogma; rebelling against authority over conscience, demanding individual freedom from the laws of God, rejecting as against reason and revealed truth and refusing all assent to the supernatural. What is the race? A race, unbaptized, and consequently without divine faith; passion governing instead of God, the creature usurping the place of the Creator, morality becoming the whim of man or the creation of legislatures, and a worse naturalism than Paganism knew possessing the hearts and intelligence of men. What is the remedy? The remedy that came to the Paganism of old, the Knowledge of the true God and Jesus Christ His divine son. What is needed is truth and not falsehood, light and not darkness.

Christ needs to come again to the minds of hearts of men and illuminate them with truth and inflame them with love. Reason clamors for the illumination which must come from God, who alone can satisfy the cravings for truth. Religion points to Jesus Christ as the finisher of our faith, the great teacher who is to make God known to us.

And so, brethren, this church, your church, rises in your midst, claiming your allegiance and asserting the same right to teach you religion. It comes with authority as a teacher and demands your obedience. Examine its credentials, test its authority. See, its emblem is the cross. Its commission is from the successors of the apostles who received the commission to teach the world. It comes with no new doctrines, no theory of men, no schools, but with a code of dogma and morals handed down across

the centuries, unchangeable and unchanging. It tells you that it is not of yesterday, but that its founder is none other than Jesus Christ our Lord, and it asks you to examine its foundations. It preaches to you the same doctrines that were preached by your fathers, in other lands, and it tells you that its doctrines have made the saints. It asks you to study its truths, and test them by reason, by tradition, and by the Holy Word of God, and it points to its record across the ages, of unity and goodness, and mercy and salvation, as an evidence of its divinity.

The reverend gentleman then concluded his instructive sermon as follows:—"Be true to your church, as your forefathers were true. Be true to Erin's faith, for it is the faith of St. Patrick, the faith of Celestine, the faith of Christ. Be in your individual life what your church commands; be men of faith and men of sacrifice. Never rest until by your sacrifices, and generous support of your devoted priests, St. Patrick's may be

FREE FROM DEBT.

a consecrated temple to attest the loyalty and faith of the Irish of Montreal to old St. Patrick's and to the truth of Christ, which it represents. What will be your thanksgiving to God? You remember the Royal prophet, when overpowered by the thought of God's mercies, he exclaimed: "What shall I render to the Lord for all that he has rendered to me, I will take the chalice of salvation, and I will call on the name of the Lord." He saw the cross and his gratitude, and he offered them as his gratitude. So you may cry out to God, "What shall I render?" Offer this temple, for here is Calvary and its victim. This church is your chalice of salvation. The gold and silver of your sacrifices make it, and your Chief Pontiff offers it for you."

THE EVENING SERVICE.

At the evening service, Rev. Dr. Conaty delivered another powerful sermon, his theme being the attitude of the Catholic Church towards the educational movement of today, and was a succinct and comprehensive story of what the church has done and was doing for education. The full text of this eloquent discourse will appear in our next issue.

A most interesting feature of the ceremonial was the music, which was rendered most efficiently by the choir and several soloists. The service included the "Kyrie," "Gloria" and "Credo," by Nini, and "Sanctus" and "Agnus Dei" from Professor Fowler's Mass. At the offertory Mr. G. A. Carpenter rendered very efficiently an "Ave Maria" composed by Professor Fowler and dedicated to the Rev. Father Quinlivan.

At the evening service the choir sang the "Veni Creator" and Tantum Ergo, by Gounod, and Mr. C. Lundy sang, with much expression, Herne's "Ave Maria." Professor Fowler presided at the organ at all the services and brought out very effectively the leading tonal qualities of the reconstructed organ.

FIRST GRAND CONCERT

In Aid of St. Mary's Calendar.

On Thursday, the twenty-first instant, in St. Mary's Hall, corner of Craig and Panet streets, a first grand annual concert will be held in aid of St. Mary's Church Calendar. This useful, delightful and ably edited little publication deserves the highest encouragement, and we are confident that the splendid concert that is being prepared will attract a large audience, each one of which will be aiding in one of the most necessary of parish works. The programme is choice and highly attractive. We need only mention that amongst others who will take part are Mrs. Villeneuve, Miss Hebert, Mrs. Monk, Messrs. Parker and Nelson Kollmar (the famous banjoists), the Cecilia Mandolin Club, the now universally popular Shea family, Mrs. Turner, the cellist, Miss Bacon and Miss Turner, as singer and violin accompanist respectively, and we may add the wonderfully talented Master J. Shea with his violin. We wish the concert, its performers and promoters, all manner of success; and all such success will redound to the future prosperity of the Calendar.

PERSONAL.

We have to thank Mr. Richard Gahan, of the Harbor Commissioners' staff, for his kindness in furnishing us with several of the numbers of THE TRUE WITNESS, which we required to complete our files. Mr. Gahan is one of the most enthusiastic collectors of good literature in this city, and we would be glad were he to have a host of imitators.

REQUIEM SERVICE.

On Monday, the tenth anniversary of the death of the late Reverend Simon Lonergan, a solemn requiem service was held in St. Mary's Church. A large number of parishioners attended; the church was well filled, and it was evident, from the numbers and fervor of the congregation, that the memory of the cherished and lamented priest is ever green in the minds of the people who knew and loved him so well.

A small boy recently stole a dentist's sign bearing the legend, "Painless Billing," he then went and nailed it over the door of a restaurant.

MOTHER: Just look, Helene, at those magnificent ruins. Helene: I wonder why, in the old times, they built ruins instead of proper castles?

TEMPERANCE.

Bulletin of the General Secretary.

OFFICE OF THE GENERAL SECRETARY, 415 West 59th St., New York, November 1, 1895.

There are abundant signs that the temperance movement is growing more and more in popular favor. Many difficulties that beset those who were anxious to do some practical work in the way of organizing temperance societies have disappeared. Many people are not only becoming accustomed to having the arguments for total abstinence presented, but in their hearts are becoming convinced that total abstinence is an every-day practice is an exceedingly beneficial thing. The harvest of years of earnest work, supported by abundant evidence of sincerity on the part of temperance people, is now ripe for the reapers. One evidence of this hopeful view of temperance work is the fact that with very little effort we were enabled to add ten thousand members to our ranks during the past year. Another evidence is the readiness with which the highest authorities, both in church and State, not only lend the approbation of their presence to our conventions but even go out of their way to commend our work.

The reason for saying all this is to make evident the fact that it would not be a difficult thing, if the active members of our organization would make to flow into the channels of organization the ordinary energies that are put into other work; when we go to our next Annual Convention in St. Louis we shall bring with us a membership not of 65,000 but of 100,000. I say these things not in a visionary way, but as a practical judgment emanating from a large and varied experience. It is a matter of ordinary occurrence for a lecturer to go to a society and in one evening double its membership. If this same work were duplicated by other lecturers you can readily see how easy it would be to fulfil the 100,000 prediction.

This is my first word to you since our great National Convention. The prominence that the Silver Jubilee Convention gave to temperance work, as well as the interest it developed among many who had not known our organization, has brought forth a large batch of letters asking for information concerning our methods and requesting that organizers be sent to create branches of our work in various localities.

These are indications that the ground is thawing out and becoming ready for the ploughman to turn it up. The spirit of prudence would urge us to utilize those opportunities as best we can. In most places the year's work has already begun. Your delegates have come back to you full of the enthusiasm of the convention. Father Matthews' day has awakened a new interest, and with this start and the year ahead of us let us reach out for the 100,000 goal for the St. Louis convention. We are quite cognizant of the fact that results will not be attained by mere talking. In order, therefore, to organize our efforts let me enforce two of our most practical measures. The first is our

LECTURE BUREAU.

The Lecture Bureau as organized last year was productive of a very great increase in membership, while its possibilities were not by any means called out to their fullest extent. During the coming year, therefore, we shall reorganize it on exactly the same lines as suggested last year. We insist, in the first place, that it becomes the duty of the president of your subordinate union to see that two or three rallies are arranged in each society during the winter months. It should be the endeavor of each society to prepare for such a rally as soon as possible. We appreciate the necessity of having good lecturers. Good lecturers cannot come from afar with considerable expense to themselves for one lecture alone, while it is just as easy for them to give five or ten lectures on succeeding nights. Therefore you are requested to consult with your neighboring societies and arrange these series of rallies; and as soon as done to apply to the president of your subordinate union for a competent lecturer. These lecturers will be furnished at a very small cost to each society, and if you will combine with the neighboring societies so as to make a course of lectures, the expense of such a lecturer ought not to be over fifteen dollars.

CONCLUDED ON FIFTH PAGE.

ST. ANN'S T. A. & B. SOCIETY.

The regular monthly meeting of the St. Ann's T. A. & B. Society was held in their hall, corner Young and Ottawa streets, on Sunday, the president, Mr. J. D. Quinn, in the chair. He reported the action of the committee in deciding not to hold the concert on November 11, as had been intended, and the society approved of the action. The president appointed the following committee: Messrs. P. Flannery, T. Rogers, W. Howlett, J. Shanahan, J. D. Quinn, M. J. Ryan and J. McGuire, to revise the by-laws of the society, and have a report ready for the annual meeting. This brought the business to a close.

A musician, brought to despair by the playing of a lady in a room above his own, met her one day in the hall with her three-year-old child, and said in a friendly manner: "Your little one there plays remarkably well for her age. I hear her practice every day."

House and Household.

USEFUL RECIPES.

POTATO BUNS.

One cup of mashed potatoes, one cup of yeast, one cup of white sugar, two eggs, whites and yolks beaten separately, one cup of flour. Put to rise overnight. In the morning mix one-half cup of lard and flour, enough to make a soft batter.

PICKLED PLUMS.

Seven pounds of plums, four pounds of sugar, two ounces of stick cinnamon, two ounces of cloves, one quart of vinegar and a little ground mace. Fill a jar with alternate layers of plums and spices and pour over the mass the boiling vinegar and sugar. Repeat the process three times, then scald the whole together and put in glass jars.

BUNS FOR TEA.

One quart of flour, two eggs, one teaspoon of sugar, one tablespoonful of butter; make up with good yeast over night. The next morning put them in any shape you desire and bake. When done spread over them the beaten white of an egg. Sift sugar over them and put them back in the oven to dry.

TEA ROLLS.

Take one pint of milk and flour enough to make a batter, two tablespoonfuls of yeast; set this sponge to rise overnight. In the morning pour this on one quart of flour, one egg well beaten, a piece of butter and lard the size of an egg, well mixed; then set aside to rise; make in small rolls; let them rise until light. Bake in a small oven.

BUCKWHEAT CAKES.

Take one cent's worth of baker's yeast, add same quantity of water, beat in enough meal to make a stiff batter; put in a warm place to rise. When ready to bake add salt thin milk, which will make them a lovely brown. By saving a cupful of batter you can have cakes every morning for a week by adding a teaspoonful of soda before baking.

EGG ROLL.

Add to one quart of flour, one teaspoonful of salt; then rub in one tablespoonful of butter, two teaspoonfuls of baking powder; mix thoroughly; beat two eggs light, add to them one and a half cups of milk; add this to the flour, knead lightly, roll out, cut in pieces four inches long and one inch wide; place in greased pans; brush with milk and bake in a quick oven ten minutes.

HOUSEHOLD HINTS.

A choice orange, both peel and pulp, sliced and covered with fragrant hot tea, makes a beverage fit for the gods.
A too rapid boiling ruins the flavor of any sauce; it must boil once, but should never more than simmer afterwards.
A loaf of stale bread can be made quite fresh by being dipped quickly into hot milk and then baked until dry in a quick oven.
Sawdust and chamouis as polishers after the cut-glass has been thoroughly washed in soap suds will make it glisten and sparkle.
To preserve the fresh green color of vegetables, like peas and beans, the lid should never be put on the pot while they are boiling.
Be careful that no cabbage water is poured down the kitchen sink, as the odor of it, a singularly unpleasant one, is so strong that it will pervade the whole house and produce the suspicion of a bad drain. The water in which any vegetable has been boiled should be thrown out doors in some remote corner of the garden. When vegetables which give out odors are being cooked in a receptacle of vinegar placed in a vessel on the back of the stove will prevent the odors from spreading over the house. A box of lye should be kept at hand, and it is wise every day to make a solution of this with hot water and pour it down the waste pipe and into the sink. It cleanses thoroughly and is a valuable disinfectant.

FASHION AND FANCY.

(Boston Republic.)

Nothing is too gorgeous for the hats this year. They are articles in themselves, and yet they are trimmed most elaborately than ever before. One may boast of eight different kinds of trimming and yet be a dream of beauty. Wide effects are the vogue, with brims turned up at the back and trimmed with drooping lace or flowers falling over the hair. The Tam o' Shanter crown is everywhere, and in color and material it bears no resemblance whatever to the brim.
In large hats there is a distinct novelty this season. It is the hat with a flaring brim of felt and a Tam o' Shanter crown of floral taffeta silk. In front the crown may be raised slightly, and a jeweled buckle or a few flowers caught beneath it. A large French hat in its shape shows the brim in black felt with the crown in faint green taffeta sprinkled with dull magenta blossoms. The crown is caught up in front to display a buckle in green brilliants, and incidentally, to raise the Tam o' Shanter up into a more becoming position. At the left side of the hat on the brim and up against the soft pink roses are fastened, while at the back green roses and a jabot of lace fall carelessly over the hair.
Besides the Tam o' Shanter crowns in taffeta there are any number of odd-shaped crowns in velvet, jet and chenille. The jam-pot crown in velvet, with a puffing of Persian silk at the top, is in evidence on some of the most exclusive hats. Then there are velvet crowns which look like a Tam o' Shanter divided in the middle. Hats with black felt brims have gay puffed crowns in nasturtium-colored velvet, and are generally trimmed with black tips. Jeweled velvet is also used for crowns on some of the most fashionable hats.
THE CHILDREN'S ENEMY.
Scrofula often shows itself in early life and is characterized by swellings, abscesses, big diseases, etc. Consumption is the scrofula of the lungs. In this class of diseases Scott's Emulsion is unquestionably the most reliable medicine.

THANKSGIVING PIES.

Miss Abigail Hooper put on both pairs of glasses—she always used two pairs to determine the temperature—and went to the door. The bright October day was waning, it was very still, and the air was crisp and keen.

"There's going to be a heavy frost," said Miss Abigail to herself, "or I'm mistaken. We'll catch it hard here in the hollow. There's my tomatoes and grapes and squashes all out. I shall have to fly round."

She put on her hood and shawl and went to work vigorously. The tomatoes were soon picked, and ranged in a row on the sills of the shed windows. Then she tugged out all the old coverings she could find, to protect the grapes and squashes.

"While she was at work, Seth Fenton leaned over the fence and watched her. 'Jack Frost don't ketch you a-nappin', hey, Miss Abigail.' Sh'd think you'd be lonesome, seeing as how you can't see no light from your house but Miss Sophrony's, and she bein' gone."

"I didn't know she was gone," said Miss Abigail, shortly, drawing a meal-bag, like a nightcap, over a big round squash.

"Bless me!" said Seth, with a gleam of interest in his eyes; "didn't you know that her brother Joseph, that lives down in Schooluc, was took with inflammationary rheumatiz the worst way, and Miss Sophrony was sent for day before yesterday? I know you don't hitch husses together now, but I supposed you'd heard that."

Miss Abigail manifested no interest in this piece of intelligence, and Seth, a little piqued, soon moved on.

At last the long, cold task was completed. Miss Abigail went in, filled her stove with wood till the fire crackled and roared cheerily in her little kitchen, and had tea. Then she sat down to her evening knitting.

How glad she was that her garden treasures were safe! Her face grew hard as she thought of Miss Sophronia's garden, among whose squashes Jack Frost would revel that night.

There were bitter feelings between Miss Sophrony and Miss Abigail. Until recently they had always been warm friends. From childhood they had grown up beside each other, each helping to share the other's sorrows, each sharing the other's joys. And when later the other members of the two families had died, or had gone away to form new homes, the two lonely, undemonstrative women came to be very much to each other.

It was a slight thing which caused the trouble between them—a word carelessly spoken by one about the other, and carried to her, changed and exaggerated by a gossiping neighbor. It might easily have been settled at first, but many a "friend" was ready to add fuel to the flame already kindled, until at last the life-long friends passed each other with averted glances and bitterness in their hearts.

So that night, in her cheerful kitchen, Miss Abigail, peering violently to and fro, said to herself that she did not care in the least about Miss Sophronia's squashes.

Nevertheless, she got up and looked out of her bedroom window, from which she could see Miss Sophronia's house, sharply outlined against the moonlight sky.
Miss Abigail resumed her knitting, but some-how, as she would not prevent it, thoughts of the unprotected squashes would be uppermost in her mind. Last year her own were a failure, and she remembered that Miss Sophrony had divided with her. They used to make squash pies together. She could crisp the edges daintily, but no one could mix the filling of squash and eggs and cream and sugar and spices into such a savory compound as Miss Sophrony.

Hat-knitting in her warm kitchen, there came again to Miss Abigail's memory—and her heart grew strangely soft with the memory—the fragrance of those pies.

How often she had seen Miss Sophrony in her garden, with her rheumatic old back bent picking buds and hoeing weeds. It had seemed a pity to lose those squashes now, after all that work. And almost before Miss Abigail knew it, she had put on her hood and shawl, and with her remaining bags had started to cover the squashes.

"She'd had her fever and over again, on her way that it was not because she felt me want more friendly to Miss Sophrony, but just because she 'hated to see things spoil.'" She mentally resolved to get up very early in the morning and to cover the squashes, before anyone saw them.

Miss Abigail's bags did not suffice. After her coverings were all used, four fine squashes remained unprotected. She brought down from a pile of old ragged quilts which Miss Sophrony had always kept in a corner of the shed for just such purposes.

The shed was closed by a stake set against the door. She found the stake away and entered. A stream of moonlight went in before her, and showed her the pile of coverings in their accustomed corner, at the farther end of the shed.

Stumbling over the wood, Miss Abigail reached them, and was about to pull down the uppermost covering when, from somewhere in its depths, she heard a faint mew.

"Why, that sounds like Abimelech!" she said to herself. "Bim! Bim!"

Sure enough! From a snug little hollow in the quilts, Abimelech, her favorite cat, whom she had not seen for two whole weeks, crawled sleepily out. A flash of indignation shot into Miss Abigail's heart. It looked as if Miss Sophrony had been keeping him a prisoner out of spite to his mistress.

She lifted the pretty creature to her arms, and as she did so, she saw that one of his legs was very skillfully bound to a splint, and carefully bandaged. The pressure of her hand upon it brought forth a fierce growl from Abimelech, in the midst of his purring.
"Just then a shadow fell across the moonlight, there was an exclamation of surprise, and Miss Sophrony, with the door-stake in her hand, peered cautiously in.
"Who's here?" she cried, in a voice that was meant to sound brave, but which had a tremble in it, nevertheless. "Who's a-thievin' on my premises?" "Taint no thieves. It's just me—Abigail Hooper."
"Abigail! Well, what are you here for? What are you doing here in my shed?" Miss Sophrony stood grimly erect and stern.
"Well, Miss Sophrony," Miss Abigail's voice was softer than usual, as she stroked Bim's fur. "I knew there'd be a frost, and so I thought I'd run over and cover up your squashes, 'cause I don't like to see things spoil. My meal bags didn't hold out, so I thought I'd come in and get some of your quilts in the corner, and I found Abimelech. I haven't seen him for a fortnight. How came he here, Sophrony?"

Miss Sophrony's stake had fallen from her hand, and the old voice lost something of its sharpness as she answered: "I found him down by the garden wall, with a stone rolled onto his leg, that held him. His leg was broken. I don't like cats, you know, but I don't like to see things suffer; so I did it up for him, and took care of it. I kept him in the house till I went away, and then I put him in here, so's to have it get strong before he used it much. It's most well now, I guess. My brother was a little more comfortable, so I came home to look after the squashes, and see if Abimelech had eaten his milk and meat that I set out for him. I'm obliged to you for thinking of the squashes, Abigail. I should have hated to lose 'em."

Neither spoke for some time, but somehow in the silence, two withered old hands found their way to each other, and the two women knew that each had done her kindly act for the other's sake.
At last Miss Abigail said, "I'll take you an hour to get your kitchen warm, and you're a-shiverin' here now. Come over and stay with me tonight. I've got a roaring fire. And we'll make squashes to-morrow. I've been along—in for some of your filling all day."

So together, in the moonlight, they went over, arm in arm.—**MARTHA H. PILLSBURY** in *Youth's Companion*.

A PROTESTANT'S PRAISE.

MAGNIFICENT TESTIMONY OF CATHOLIC PATRIOTISM.

REV. DR. LYMAN ABBOTT'S REMARKS ON CATHOLIC LIBERALITY AND LOYALTY.

It is pleasing to note the expressions of men who though differing from us religiously are liberal-minded enough to give credit where credit is due. The small fry of clergymen who address their congregations Sunday after Sunday on the danger of Romanism to American institutions only merit the contempt of all fair-minded American citizens. Raising the question of religious strife has been quite fashionable in some parts of this country for the past few years, particularly in so-called cultured Massachusetts, and even is in the present political campaign now going on in that state a matter of politics. That the A. P. A. have a large amount of influence in the Republican party of Massachusetts is undeniable, and if the party had the back-bone of the able Senator Hoar, this secret, bull-dozing society would have ere this received its quietus. The leaders and members of this proscriptive society are at all times calling in question the motives and patriotism of Catholics in this country, and the following testimony in regard to Catholics from Rev. Dr. Lyman Abbott fully refutes the malicious falsehoods uttered by these men. In the course of a sermon preached in Plymouth Church, New York, Rev. Dr. Lyman Abbott said: "The difference between the Roman Catholic and the Protestant are wide and fundamental. But there are some * * * things I have not forgotten; I have not forgotten the services of the Benedictine monks who traveled over Europe establishing schools and laying the foundations for seminaries and colleges. I have not forgotten the sacrifices of Roman Catholic missionaries who could be deterred by no burning heats and no frigid zone from bearing after their own manner, the message of the gospel of Christ to the people that were in darkness; I have not forgotten the preaching of the Franciscan friars who, working in the poor and miserable hovels of the cities of Great Britain, laid there by their gospel the foundations for freedom, civil and political as well as religious; I have not forgotten the Roman Catholic tutor and instructor of that Simon de Montfort who may almost be called the founder of the English parliament, and so the creator of the American constitution; I have not forgotten the brothers and sisters of charity who are leading the world in their self-sacrifice, their generosity, their devotion, their good works; I have not forgotten the Roman Catholic hospital in this city, nearly all of whose surgeons are Protestants, or at least non-Catholics, and whose doors swing as readily to let a Protestant as a Roman Catholic enter."

"At Gettysburg, in the crucial moment of that critical battle, a regiment made up of Roman Catholics was ordered to a charge. There were five minutes before the charge was to be made, and in that five minutes the Roman Catholic chaplain offered one short prayer and gave absolution to the regiment, and then came the command 'Charge,' and the whole Roman Catholic regiment rushed on to death. Who has shown more love for America than that Roman Catholic regiment?"—*The Emerald*.

MEMOIRS OF GOUNOD.

"The Memoirs of Gounod," the great secular and Catholic composer, will be published in Paris the first day of September. But the *Revue de Paris* for July, lying on my desk, has revealed several interesting anecdotes of the master artist in music. These were of his childhood and boyhood. "My mother," he writes, "who was also my nurse, certainly made me swallow as much music as milk. She never nursed me without singing, and I may say that I took my first lessons unconsciously from her songs." When I was a very young child

Professor Ladin, who was a composer, was invited to our home. When he entered the salon he turned my face to the wall, sat down by the piano and commenced to improvise a succession of chords and modulations, asking me at each modulation, 'In what key am I? I was not mistaken once. Ladin was delighted, and my mother was triumphant."

Gounod's father died when his son was a baby. His mother assumed the training of the child. When, later on, Gounod was a pupil of the Lyceum of St. Louis, his progress entitled him to an invitation to the banquet of St. Charlemagne, and as a recompense his mother promised to bring him to the "Italians" to hear "Otello" of Rossini sung by Malibran, Rubini and Lablache. These were famous singers two generations ago, but they are still remembered, or rather their memory, in several volumes of biographies. "The expectation of such a pleasure," writes Gounod, "made me half crazy with impatience. I remember that it took away my appetite, and at dinner my mother said to me:

"If you do not eat, understand me now, you will not go to the 'Italians.'" Immediately I commenced to eat with resignation. * * * In order to get two chairs in the parterre, they cost three francs and seventy-five centimes each, which, for my poor mother, was a great extravagance. I felt extremely cold during the hours we spent in a queue or 'tail' outside the theatre, and my brother's feet and mine were half frozen. After the overture my heart began to beat. The voices of Malibran, Rubini, Lablache and Tamburini, the latter playing 'Ingo,' made me almost beside myself. I left the place completely disgusted with the prose of real life. I never closed an eye that night. Later on I began to neglect my studies in order to have more time for my favorite occupation—composition. * * * My professor seeing me scratching on a music paper, I presented him with the copy. 'Where is your draft?' he asked. As I did not have it, he took up my music paper and tore it into a thousand pieces. I protested and he punished me. I appealed to the principal, with the result of still further punishment. * * * I decided on becoming an artist in music. My mother went up to the principal, who told her that her son 'will not be a musician.' My mother believed that all would-be artists became beggars. The end of the story is that M. Poisson, the principal, kissed the child a week afterward, when the latter showed a composition which Poisson admired, and said:

"Go, my child; compose music!"—*Eugene Davis* in *Western Watchman*.

VALUE OF THE NEWSPAPER.

What would we do from day to day, from week to week, without the newspapers? Did you ever stop to consider the benefits you and all mankind derive from a free, cheap press? Likely you have not. You may scold at the reporters and editors of the dailies and weeklies, but in truth even the latest editor is a weightier factor in light spreading, morality, civilization, in short, than the mightiest preacher, the profoundest lawyer or the most skillful physician in all the world. Let us take an example for illustration. The little item, comparatively insignificant as it confessedly is, yet is more widely heeded, more eagerly sought for, reaches more minds for good and what it says is better remembered than are the utterances of any other individual agency—no church of any denomination excepted—in Brighton.
"One newspaper," said Napoleon, "is more to be feared than a thousand bayonets," and he knew whereof he spoke. Some men and teachers have almost a reverence for any printed thing, and I never burn or tear up a newspaper without misgiving that some piece of valuable information, some witty story or some item of scientific worth, may be destroyed. Even the advertisements are



Healthy, happy babies are generally the offspring of healthy, happy mothers. It would hardly be natural if it were otherwise. The baby's health and happiness depend on the mother's. The mother's condition during gestation particularly exerts an influence on the whole life of the child.
Impure blood, weakness and nervousness in the mother are pretty sure to repeat themselves in the child.
If a woman is not careful at any other time, she certainly should be during the period preliminary to parturition. It is a time when greatest care is necessary, and Nature will be the better for a little help. Even strong, well women will find themselves feeling better, their time of labor shortened and their pains lessened if they will take Dr. Pierce's Favorite Prescription. To those whom troubles peculiarly feminine have rendered in any degree weak, it will prove a veritable blessing. It is a good general tonic for the whole system, and at regular intervals will promote the proper and regular action of all the organs. It is a medicine for women only, and for all complaints confined to their sex is of inestimable value.

Dr. Pierce has written a 168 page book, called "Woman and Her Diseases," which will be sent sealed, in a plain envelope, on receipt of ten cents to part pay postage.
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well worth reading, especially so now—a day's when they are so varied, so extensive, so artfully worded, and illustrated and so handsomely displayed.
In the limitless variety of its contents, the reliability of what it says, the frequency of its issues, the moral tone of its sayings the newspaper covers, equals and represents the whole world, and when you properly weigh these facts and consider that for a paltry 1, 2 or 5 cents you can buy one of these torches of truth which blaze over the paths of progress, you will come to think, I believe, that you should lift your hat as you pass the editor, grasp the reporters' horny hand with friendly fervor and be prompt and cheerful in passing in your annual subscription.—*Western Watchman*.

A GRAND CELEBRATION.

A Letter from Hintonburg.

Hintonburg!—The old readers of THE TRUE WITNESS have heard and read about Hintonburg, and new readers of this valuable Catholic paper will, after seeing the word—Hintonburg—consult their largest geography and also their largest encyclopedia, to see where Hintonburg is situated. To give them a helping hand we will tell it ourselves. Hintonburg is a suburb of Ottawa and is situated on the south-side of the river Ottawa. It is a prospering place with 200 Catholic families. In this village the French Missionary Capuchins have built a convent and a church, to administer to the spiritual wants of the Catholics in the village and in Mechanicsville, as also to missions, wherever they be called. In the convent are 5 priests and 33 students, the last preparing themselves for their great and important work as missionaries. The occasion why so many people wandered to this little village and this church, was the Tridium, held in honor of 'Blessed Diego-Joseph,' a member of the Capuchin Order, beatified on April 22nd, 1894, by our present Pope, Leo XIII. The chapel of the Capuchins was beautifully decorated and nothing was spared to brighten the splendor and grandeur of this Tridium. Many of the priests in the neighborhood were present at the morning and evening services, to pay their devotions to the Blessed Diego-Joseph, as also to pay their respects to the Capuchins in Hintonburg and to renew their friendship towards them. On the first day, the Fathers of the Company of Mary, at Cyrville, lent a helping hand to the Capuchins and accepted willingly and joyfully the *Ordinarium Missæ*, which was chanted by them in a beautiful manner. In the evening, at 7 o'clock, after solemn Compline, chanted by the Capuchins, a sermon was delivered by the Rev. L. N. Campeau (Dean), Canon of the Basilica, also on the second day by the Rev. P. Ange Cote, a Dominican, and on the third day by the Rev. P. Columban, Superior of the Franciscan Missionary at Montreal. In well chosen words they explained the life and virtues of Blessed Diego-Joseph, and admonished all to follow the footsteps of him who is now honored by the Church. On the second day solemn High Mass was celebrated by the Dominican Fathers of Ottawa in their own peculiar rite; and on the third and last day Mgr. Routhier, V.G., of this Diocese, celebrated the solemn High Mass. On the first day the Congregations of the Blessed Virgin had their general communion with an allocation delivered by Rev. P. Alexius; the Third Order, with a membership of nearly 200, had its general communion on the second day with an allocation by a Franciscan, admonishing them steadfastly to remain in the Order, punctually to fulfil their duties and to give a good example to all, so as to draw others to join them and thereby increase the number of their members, so that the heartfelt wish of our Holy Father, Pope Leo XIII., will be fulfilled, who desires that every member of the Catholic family becomes a member of the Third Order. The Capuchin students had the honor to chant the Compline, the *Ordinarium Missæ* and the Canticles in honor of Blessed Diego-Joseph, and were well complimented by the clergy present. It looked beautifully and admirably to see present in the sanctuary sitting Capuchins and Franciscans in their brown habit, Dominicans with their habit of white color, and Secular Priests and Christian School Brothers in their black cassock, bringing to our memory the words of Ps. 132: "Ecce quam bonum, et quam jucundum; habitare fratres in unum." Surely they were together—Dominicans, Franciscans, Capuchins, Oblates, members of the Company of Mary, Secular Priests and members of the other Orders, to lend a helping hand on this occasion, and to pay their veneration to Blessed Diego-Joseph, who may bless them and may also not forget the Capuchins at Hintonburg.

A TERTIAN.

Hintonburg, Nov. 1, 1895.

DIVISION NO. 1, A. O. H.

What promises to be one of the most attractive entertainments of the season will be that of Division No. 1 Ancient Order of Hibernians, in the Windsor Hall, on November 23. One of the features will be the lecture, "The Scattered Sons of Erin," by the eloquent Irish orator, the Rev. Father M. B. Currie, of Nennagh, Tipperary, Ireland. Father Currie won golden opinions in most of the cities of the United States as a lecturer. The committee appointed by the Division are sparing neither time nor expense in making this entertainment worthy of the Hibernians.

AN IMPORTANT OFFICE.

To properly fill its office and functions, it is important that the blood be pure. When it is in such a condition, the body is almost certain to be healthy. A complaint at this time is an omen in some of its various forms. A slight cold develops the disease in the head. Droppings of corruption passing into the lungs bring on consumption. The only way to cure this disease is to purify the blood. The most obstinate cases of catarrh yield to the medicinal powers of Hood's Sarsaparilla as if by magic, simply because it reaches the seat of the disease, and, by purifying and vitalizing the blood, removes the cause. Not only does Hood's Sarsaparilla do this, but it gives renewed vigor to the whole system, making it possible for good health to reign supreme.

FATHER KOENIG'S NERVE TONIC

For Suffering Humanity.
Columbus, O., Jan. 8, 1892.
Suffering from Nervous Prostration, brought on by sickness, I used the valuable Nerve Tonic, and find myself relieved and it strengthened me greatly. I wish my nerves.
Miss M. S. Benedict, Pupils.
We will add to the above that Pastor Koenig's Nerve Tonic has proven a very efficient remedy in the cases which we treated in the Reformatory, especially those who had wrecked their systems by liquors and opium, and we wish it an extensive sale for the benefit of suffering humanity.
Sisters of the Good Shepherd, Alpena, Mich., Nov., 1892.
Last summer I took Pastor Koenig's Nerve Tonic for sleeplessness and nervousness from which I suffered for five months. In a short time I was well.
JOSEPH GAGNE, 423 Seventh St.

FREE A Valuable Book on Nervous Diseases and a sample bottle to any and all who send for it.
This remedy has been prepared by the Rev. Father Koenig, of Toledo, Ind., since 1878, and is now under his direction by the
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49 S. Franklin Street.
Sold by Druggists at \$1 per Bottle. 6 for \$5 Large Size. \$1.75. 4 Bottles for \$6.
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A PLEA FOR UNITY

JUSTIN MCCARTHY'S VIEWS ON THE HOME RULE QUESTION.

THE BELIEF THAT THE ISSUE WILL YET BE FORCED THROUGH THE HOUSE OF LORDS—THE NECESSITY FOR UNITED ACTION BY THE IRISH PEOPLE—THE EVILS OF Factions' DISSENSIONS—THE MAJORITY MUST RULE.

Justin McCarthy, M.P., the distinguished leader of the Irish Parliamentary party, was recently entertained at a banquet at Bristol, Eng., by the local branch of the National League. Replying to a toast to the party, Mr. McCarthy said that the English Liberals and the Irish Nationalists worked together because of a union of interests. "They support us," he said, "because we think our Irish national policy is the best for Ireland, and we support them because they acknowledge that fact." Continuing, he spoke as follows:

We have worked with them always, at least for many years back, since we became a recognized party, but I may say this furthermore, that there is a time that we all remember when the great bulk of English Liberals were against us. Our mode of fighting our battle was new to the English Parliament, our obstruction seemed to them to be intended solely to prevent any work being done by the Imperial Parliament, and to prevent the interests of England, Scotland and Wales from being promoted. It was not our view. At this distance of time, looking over the whole of the events, I vindicate now, as I vindicated then, to the best of my power, that policy, which seemed to be only an irritating and meaningless obstruction. What was its purpose? We found that we could not get a serious hearing in the House of Commons for our great national grievance. We felt perfectly sure that that was only owing to the fact that the English democracy had never had their attention fully called to our national cause. What we said was this: "We only ask for a hearing. We have perfect faith in the intellect and the conscience of the English democracy, but they know nothing about our case. They have not heard it. They have not listened to it. We have full faith that once we can get them to hear what we are saying they will come round to recognize its justice. Therefore, we say for a time at all events: 'If you will not hear the claim we have to make, then you shall listen to nothing else whatever.'" That was our purpose. It was a fixed and settled policy. It was no policy of irritation, no policy of senseless opposition to the desire of the English people to get on with their business. It was the only way we had of enforcing our claims, and we had to stand by it. We woke up the House of Commons, we woke up the English democracy, and they listened to us, and the English democracy came to our side, and I don't believe there is an impartial Englishman now who would not say that

which seemed so wild and so outrageous did good both to Ireland and to England; that it aroused attention which otherwise would have slumbered; that it put us in a fair way of a remedy for our grievances, and put Englishmen by our help in the way of remedying their grievances. But I am proud to say one thing—that during the bitterest time of that obstructive session, and when we used to vote a dozen or twenty of us in one lobby and the whole House of Commons streamed down the other lobby, that there never was a motion or a measure brought forward for the benefit of the working classes or the poor in England, or Scotland, or Wales, but it had the cordial support of every member of the Irish National party. Well, we have traversed a great distance since that time. We have, I think, made the success of Irish home rule absolutely certain. I admit all the difficulties, the reverses, the struggles; I admit that the prospect for the next few years is gloomy and dismal, but I seize upon the actual facts, and I ask any man in this room who knows anything of politics whether he can tell me of any great public measure which passed the House of Commons by the stolid obstruction of the House of Lords. You in this country have got to deal with that House of Lords. If Englishmen like it, well, they must have their way, but I have met with very few English Liberals, and with no English democrats whatever, who did not consider the House of Lords an insufferable obstruction to the progress of all good measures in the country. Well, now, that is the business of England, Scotland and Wales, and the business of Ireland, too, I admit, but in the first instance the business of Great Britain. As soon as Great Britain reduces the House of Lords to inactivity, then we shall have home rule, then we shall have all the great measures which Mr. Gladstone pushed forward to a certain extent, and then you will have a really national Parliament, and also a national representation of the public will of these countries. I am not discouraged in the least by

THE TEMPORARY DELAY
in the passing of home rule. It will come—we have secured that. It is now the cause of the English Liberal party and of the English democracy. They are pledged, and sincerely pledged, to that cause. They are now our friends, our national allies—I hope and believe our inseparable allies. We shall carry our cause. Englishmen will carry many a great cause which they have at heart after all those delays, those little revolutions. They occur constantly in the history of this country and every other country governed by representative institutions. I shall say I feel not in the slightest degree discouraged or despondent as to the success of the great national cause in Ireland. We have Irishmen all over the world in favor of it. I said the other day, in an article I wrote in an American review, that I challenged any man to tell me of any country in the world in which there was so great a union of public opinion on any

subject whatever as there is in Ireland on the question of home rule. I say that challenge of mine could not be taken up. Remember, in Ireland we did not lose in the struggle of the late general election. On the contrary, we came back stronger than we ever were before, and I ask you to consider that position of mine. We have the vast majority of the Irish public, of the Irish votes, of the Irish representation, in favor of that one great national question. Tell me of any other country here or on the continent in which there is the same approximation to absolute unanimity on any question you please to select as there is in Ireland on that national question of home rule, and if you admit that, tell me where is the power of the Tory party or the House of Lords which can ultimately prevent that almost unanimous unity of opinion from making its way into solid legislation? We have difficulties in our way. We have dissension in our own party, and when, of course, dissensions pass beyond the range of mere sentimental discussion they may become a serious difficulty in the way of a national cause. Now, speaking to Irishmen here, I must tell them that the one and only danger, the one and only dread of even considerable delay, lies in the existence of what has been, not unhappily or unjustly, called

FACTIOUS DISSENSION.
Now, how do I define factious dissension? I think I should make the definition clear to everyone who listens to me now. Our Irish party is and always has been governed and bound by one essential and fundamental law, and that is that the minority shall bend to the will of the majority. Without a strict observance of that law we may as well disband our forces. Only think of an army going into battle and, after a council of war had been held and a decision come to, a number of generals saying: "Oh, no; we do not agree with that policy and we will either not fight or we shall fight against it." Can you conceive a victory being won under conditions like those? That, therefore, I hold to be faction when the minority refuses to agree with the decision of the majority. I remember in the old days how many a time when we held a meeting of our party to decide what course we should take on some great question coming on in the House of Commons we discussed the question fully. The youngest and most obscure member of the party was entitled to argue and express his opinion. We differed in our opinion over and over again. We sat so late we had only just time after coming to our decision to get into the division lobby and record our votes. But the moment the decision was taken the men in the minority rallied to the majority, and there was one unbroken Irish vote to meet our national opponents. We had that condition of things kept up long after the unhappy split which led to Mr. Parnell's deposition. Lately it has been questioned, the principle has been ignored and men have acted directly against it, but I tell Irishmen here that until we get back to that principle which makes the voice of the majority recognized as the voice of Ireland we shall only be an obstruction in the way of ourselves and of our English friends in carrying our national cause to success. Some of those who do not agree with me are men who have rendered high service to their country in former days, and they are men who are capable of rendering high service in future times. But I remember certain words of the great

IRISH PATRIOT AND ORATOR.
Henry Grattan, who, in speaking of a condition of things something the same, warned his countrymen against being led away by the mere feeling of gratitude for past services, and he used these memorable words: "No man must be grateful at the expense of his honesty, or woman of her honor, or nation of its liberty." Those were words which had always impressed me. Our business is with the National cause of Ireland, and the best means of advancing and securing that cause. This is what I define as faction—the kind of spirit which refuses to agree with the judgment of the majority, and so makes our decisions only an occasion for another outbreak of hostility and opposition. Now, this is a question for Irishmen in England as well as for Irishmen in Ireland, and in America, and in Australia, and all over the world. In this country, I am bound to say, the voice of Irishmen has proclaimed itself with no uncertain sound. So it is too in Ireland, and so it is in America and Australia. We who are for the moment entrusted, under the guidance of the Irish parliamentary party, with the Irish National question, rely on the support of Irishmen everywhere to maintain that saving principle, that we are to act together as one party, the minority willingly bending to the decision of the majority. With that principle everything can be done: without that principle, I tell you, nothing can be done. I don't want to raise up what might seem unnecessary difficulties—and I am by no means without hope that the outspoken voice of Irishmen everywhere may not bring back again that condition of things under which we moved to victory; but we must have the voice of Irishmen all over the world to support us in that great and most essential effort and purpose. Now, I said I am not without hope that, even as it is, the frank and patriotic expression of opinion among Irishmen in this country and everywhere else may not of themselves bring about that quietude that success, that settlement of those most unlovely differences which have sprung up of late years. In that case I regard the question as practically settled. I don't mean that a miracle is going to occur, and to

DRIVE THE TORIES OUT OF OFFICE
the moment the session reopens, but we have waited a long time in hope for the success of our National cause, and what should we be worth if we could not wait for two or three or four years longer? The success of the cause depends now at the present moment not on the support of the English Liberals, not on the English democracy, not on the support of

Scotland or of Wales, so much as it depends on the emphatic utterance of the Irish people everywhere in showing that they are determined to enforce the principle that there shall be one solid and united Irish party. I am sure I need not say that I shall always do the best I can to bring about that result. I am glad to be able to say that in all our struggles, going back to the deposition of Mr. Parnell, I have never uttered a word which could carry offence or hurt to the mind of any countryman of mine engaged in the same cause as that in which I am engaged. I have tried not to misjudge men. I have tried to make the utmost allowance for sudden differences of opinion, for temperament, for temper, for any kind of peculiarity which may divide man from man, even when those men are engaged in the same cause, and I shall endeavor to preserve the same position and the same mental attitude to the end. But there is the great question. We can only succeed in this generation by union among ourselves, and Irishmen all over the world can help us to enforce that union. Should we fail it will be only for one generation at the most. If we fail by our internal dissensions and disturbances a generation of men will follow us wiser than most of us, in better self-control than many of us, and with their hearts fixed on one great national cause. But I do not now anticipate that we shall have to wait that time. I trust and firmly believe that we shall fall into line again with the assistance of you Irishmen in England and Irishmen in Ireland and Irishmen abroad, and that before very long we shall accomplish the great work of this period in our history and make Ireland a nation once again.

At the conclusion of Mr. McCarthy's address he was enthusiastically applauded, the entire assemblage rising and joining in three cheers for the patriotic leader.—The Republic.

WARFARE AGAINST ERROR IS NOW CARRIED ON IN THE MOST POLISHED PERIODS OF THE VERNACULAR—CHATS ON BOOKS—REQUIREMENTS OF A CATHOLIC CATECHISM—A NEW MAGAZINE.

In his speech at the opening of the new seminary of St. Paul, Dr. Gorman put a truth plainly forth that has long been concealed by specious pleading. That truth was that the priests of this age must be able to speak and write the vernacular with ease and grace. In other words, they must learn that there is such a thing as style, without which their heaviest and deadliest arguments will rot on the shelves.

Men in these days, schooled in the fascinating styles of modern letters, will not pore over something, even profound, if they have to get that profundity amid bald and barren and Latinized English. They sniff such stuff at a distance. Latin is a noble tongue, and a wonderful storehouse from which to draw, but every student knows that, as far as its use goes in the conveyance of modern science, its race is run. The modern warfare is carried on in the most polished periods of each country's vernacular.

It is safe to assert that a volume of controversy in Latin, say exposing errors in rationalism or kindred subjects, would remain unknown to modern experts. Our great writers have kept this well in mind, as Manning, Newman, Balguy, etc. This much cannot be said of our seminaries, whose teaching of the mother tongue was, until late, of little use to the student. In the ministry he could not understand why men read the writing of some shallow opponent, neglecting his. Yet there was a reason. He lacked style. He was writing a Latinized English, and as his readers possessed no Latin dictionaries his arguments were allowed to remain in their fossil wrapping. I quote Dr. Gorman:

"The seminary of this day and of this land cannot ignore the civil, natural and social sciences, while it holds on to the theological science as its chief and professional subject. Through the science of the day, as through preambles of faith, the priest reaches the mind and heart of the nineteenth century. Master of these, he will be able to preserve and defend Scripture, tradition, philosophy, from the attacks of men who think there is no reconciliation between the old and the new.

"Give us a clergy so trained, and the civilized world in its onward movement shall continue to be Christian. Then humanity and Christianity, like Tobias and the archangel, together will set out, descend the rivers, cross the oceans, explore new lands and come back safe to the Father's home. One thing more I would add, without which knowledge is but a skeleton, lacking nerve, muscle, blood and beautiful outline—I mean mastery of the language. Ah, here it is, we are deficient, and our enemies out-ride us. If humanity listens to them, it is not that their systems are accepted understandingly or give the answers to the questions that vex man's soul; but it is that the ear of the century has been ravished and its imagination has been captivated by the charm of an exquisite speech. The English language will possess the earth, and its widest home is here. Give us, then, a clergy holy, master of knowledge and expression, and America, destined by Providence, according to all appearance, to be the theatre upon which the modern movements are to have their greatest and quickest development, America shall be Christian and Catholic. Such is the purpose of the St. Paul Seminary, and such, in a higher and wider sense, is the purpose of the Catholic University of America, to which your seminary is affiliated. Such is the programme outlined by Leo XIII. 'In science Catholics ought not to be followers, but leaders.' It is the watchword that has come down to us from the Vatican."

It is, indeed, gratifying to know that the great seminaries all over the country are awake to the importance of English. The quicker the colleges that have had to turn themselves into seminaries die, the better for religion.

will never be practiced. Dr. McDonald, in a paper before the Maynooth Union, tells that he has heard charges of this kind made. "They," continues the Doctor, "see themselves face to face not with Nestorians or Monothelites, Lutherans or Calvinists—the adversarii nostri of whom they heard in college and still read in books—but with Materialists, Rationalists, Socialists, Revolutionists, foes who care not a jot for principles that might be taken for granted when dealing with the Church's bitterest enemies in times gone by."

The truth of this quotation will hardly be challenged. I am tempted to make another quotation from the Doctor, as it emphasizes my point:

"Professors and authors who are behind the age may impose on seminarians their rusty wisdom, but they will be made to feel how feeble are their arguments when brought face to face with the objections that you say you find so difficult to answer when pressed well home by men of the world."

What we want is professors who are of the age to turn out priests, who will in fascinating English present the traditionally taught philosophy and theology of the Catholic schools, the surest refutation of modern error. Such men will come from St. Paul's, Dunwoody, and the great university to which Dr. Gorman is attached.

A very important paper is that of the Rev. A. B. Schwemmer in a recent number of the Catholic World. It is entitled "The Requirements of a Catholic Catechism." In a part of his article he treats fully and convincingly of the faults of the Baltimore Catechism. It is useless to deny what lay and cleric have long held, "that this catechism does not meet the wants of those for whom it was intended." It is written in language that is far beyond the children. A witty friend of mine, a theologian of more than American fame, suggested that in the centre of every Catechism class there should be a Century dictionary. Father Schwemmer writes:

"When the Rev. James P. Turner makes the very laudable and successful effort to add to this catechism of sixty-eight pages a vocabulary of forty-three pages, the suspicion arises that such a catechism seems to stand very much in need of that help and assistance for which a vocabulary is compiled." Again: "The terms of expression used and the phraseology challenge the critic's confession that the language lacks conciseness, brevity and simplicity."—WALTER LECKY, in N. Y. Catholic News.

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At the monthly meeting of the Irish Catholic Benefit Society the following officers were elected:—President, Mr. Thomas Kinsella; first vice-president, Mr. Daniel O'Neill; second vice-president, William Grace; secretary-treasurer, Mr. James McVey; collecting treasurer, John Davis; assistant collector, Mr. William Inskip; grand marshal, Mr. John Dwyer; assistant marshal, M. N. Roach; auditors, Messrs. A. Jones, P. Corbett and John Dwyer.

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Notice is hereby given that Dame Celine Campau, of the parish of St. Marthe, in the district of Montreal, wife of Ovide Brabant farmer, of the same place, has, the twelfth day of September last, instituted an action for separation as to property against her said husband.
Montreal, 1st October, 1895.
SAINT PIERRE, PELLISSIER & WILSON,
13-5 Attorneys for Plaintiff.

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GLOBENSKY & LAMARRE,
Attorneys for Petitioners.
13-5

The True Witness

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WEDNESDAY...NOVEMBER 13, 1895.

TRUE WITNESS PRINTING AND PUBLISHING COMPANY, Limited. Notice to Shareholders.

A meeting of Shareholders of the Company will be held at the office of the Managing Director, 129 St. James Street, on Monday, November 15th, at 4.30 o'clock p.m. Business—Receiving Report of Directors. Election of Officers, and other matters. M. BURKE, C.A. McDONNELL, President, Managing Director

PAPAL VICISSITUDES.

It has been the fate of nearly all the Vicars of Christ on earth to have suffered persecution for the sacred cause that they upheld and represented. The story of the nineteenth century is known to almost every person who reads, and the troubles that fell to the share of every Pope, from the one that Napoleon imprisoned at the beginning of the period to the present Pontiff, who beholds the last decade fly past from the palace prison of the Vatican. It seems to us that no stronger evidence of the Divine origin of the Church could be found than in the vicissitudes that the Popes have undergone and the corresponding triumphs of the Faith that they sustained. It is patent to the world that a religion that was born of suffering, that has been propagated in suffering, and that is destined to triumph through suffering, cannot be of man's making. The first Vicar of Christ, St. Peter, like His Divine Master, was crucified, and from his blood sprang the strength that shook the thrones of the Caesars and enabled the successors of the great martyr to erect the chair of Papal infallibility upon the ruins. In a recent issue of one of our Catholic contemporaries we find a most interesting list of some of the great Papal sufferers. By it we learn that, apart from martyrdom, exile and imprisonment were more the rule than the exception in the lives of the Sovereign Pontiffs. Pope Liberius was banished by a heretical emperor; Silverius died in exile; Virgilius was imprisoned and exiled; St. Martin died, a martyr, in exile; St. Leo III. was driven out of Spoleto; Leo V. was dethroned and cast into prison; John VIII. had to fly from Rome; Benedict V. was carried off into Germany; John XIII. fled from a Roman faction and took refuge in Capua; Benedict VI. was imprisoned and murdered by a Roman faction; John XIV. was cast into the prison of St. Angelo and died of hunger; Gregory V. was compelled to fly from Rome by a civil tumult; Benedict VIII. was driven from Rome by a faction; Benedict IX. was twice driven from Rome; Leo IX. was dethroned by the Normans; St. Gregory VI. went from land to land and from kingdom to kingdom and died in exile; Victor III. could not so much as take possession of his See, and died at Benevento; Urban II. was restored by the French Crusaders; Pascal II. was carried off by Henry V. and imprisoned; Gelasius II. was compelled to fly into France by an anti-Pope, who usurped his See; Eugenius II. was driven out of Rome by Arnold Brescia; Alexander III., on the very day of his consecration, was cast into prison. He was consecrated, not in the Holy City, but in a village church. He was obliged to fly into the mountains for safety. He passed seven years wandering from Terracina to Anagni, from Anagni to Tuscanum; Urban III. and Gregory VIII. could not even take possession of Rome; Lucius III. fled to Verona; Gregory IX. was compelled by an insurrection at home to retire to Perugia; Innocent IV. fled to Genoa; Alexander IV. fled to Viterbo; Martin IV. never entered Rome; Boniface VIII. was a prisoner at Anagni; Urban VI. fled to Genoa; Innocent VII. fled from the factions of Rome to Viter-

bo; Gregory XI. fled to Gaeta—(to which city Pius IX., in our day also fled); and John XXIII. fled from Rome. To this long list might be added the names of a hundred Popes who underwent all manner of persecution and privation and who still carried on the work of Christ, who never let go the helm of Peter's bark, and who proved to the unbelieving world that the Divine promise of the Church's Founder was sacredly kept and that He remained with them throughout the centuries. Some of the great critics of Catholicity love to dwell upon the splendors of the Papal palace and the gorgeous decorations of the Sovereign Pontiffs. But these men cannot see beneath the surface and only the externals are apparent to them. They are not aware—for example—that the Vatican and all its treasures belong to the Catholic world and not to the Pope. That he occupies only a very limited space in the building, that almost monastic simplicity and frugality surround his little corner. They do not dream of the hair shirt that often is hidden beneath the purple; no more than they think of the sufferings that are endured under a very happy and comfortable exterior. In a word, they judge the lives of the Popes by their own standard, and that is one of such a worldly character that it in no way applies to men whose thoughts are far away from the comforts of a transitory career on earth. That the Catholic Church should have resisted the thousand and one tempests of the ages; that she should have battled successfully against paganism, schism, heresy, infidelity and apostasy; that she should have resisted the Mahometan, the northern barbarian and the armed enemies of generations; that she should have met and surmounted the huge breaker of the Reformation; and that, today, she should be as powerful, and even more powerful—humanly speaking—that ever, should alone suffice to tell the story of imperishability and of the germ of Truth within her bosom. We cannot understand how men, who on all other subjects are serious and careful students and general exact commentators, run into the groove of error the moment the question before them is that of the Catholic Faith. They seem to be logical on all other subjects; on this one alone do they violate the rules of reason. It must simply be that they have not the necessary grace to see things through the glasses of faith. They must be blinded by prejudice and be determined to reject anything that is calculated to prove the truth of Catholic doctrine. We would advise all such people to calmly study the lives of the Popes; to contemplate all the vicissitudes they have undergone; to meditate upon the million obstacles they have surmounted; and then to ask themselves if it is reasonable to look upon the Church that such men have governed as a purely human institution.

IMITATION.

Some months ago the Liverpool Catholic Times had a short paragraph on the subject of "Protestant Imitations of Catholic Practices." As the question has been referred to of late in many public organs, and even from non-Catholic pulpits, we will reproduce the words of our English contemporary and allow them to stand as a text for a few remarks we deem pertinent. The paragraph in question stated:— "The sincerest flattery, we know, is imitation, and every day the imitations of the ceremonies of the Catholic Church by the Ritualistic party in the Church of England increase and multiply. Sometimes they are so good that a casual and careless spectator might be deceived, but they are always mere external imitations in themselves of little value, and quite devoid of real meaning. As an instance of this may be quoted, the washing of the Communion table, mis-called an altar in the Anglican Church of St. John's, Kennington, on Maunday Thursday, and a good deal of original ritual, which began with the extinguishing of seven lamps that are always kept burning in the sanctuary of this church—why or wherefore no one knows, as there is not even a pretence of reservation of the Blessed Sacrament there. However, the lamps were extinguished, and the vicar and the curate dressed up in illegal vestments, proceeded to perform an equally illegal service, compiled from various sources, which appears to have consisted chiefly of brushing the holy table with a bunch of wax dipped in wine and water, by the clergy, while the few laity present chanted psalms. This travesty of the washing of the altar was confined to St. John's, Kennington. The blessing and distribution of palms was performed in several Protestant churches, notably St. Alban's, Holborn, which originated it in the Anglican Church about twenty years ago, and which is described in the Church Times this week as 'an historic centre of Catholic teaching.' Historical Why, it has not been built forty years." This paragraph, which appeared some time ago, came back to our mind the other day when, in conversation with a non-Catholic churchman, we learned that he, as well as many others, are under the impression that the cere-

monials of the Catholic Church are merely used to attract attention and give a special outward show to the devotees. Of course, if such were the case, the imitation of the ceremonials would be as meaningless and useless as the ceremonials themselves. But our Anglican and Ritualistic friends forget, or else they are not aware, that the pomp and external display found in Catholic worship are merely the clothing of the tremendous mysteries that such outward ceremony indicate. We are prepared to go as far as to say that the vestments, the altar decorations, the missal, the sacred vessels, the censers, the gold and silver candlesticks, the sublime prayers of the Mass, the ceremonies at the altar, the movements of the priest, and all the accompanying forms of worship, would simply be so much mummery and aimless, meaningless, useless show, were it not that the miracle of Transubstantiation constituted the central object of all the circumstances. It is the mystery of the altar, the great and adorable Sacrament of the Tabernacle, the incomprehensible and yet indisputable presence of the Redeemer, that lend importance to the external ceremonials. Take away the idea of the unbloody sacrifice and all the rest is without a meaning; remove the fact of transubstantiation and whatever pomp and grandeur of ritual accompany it have no longer any raison d'etre. Consequently the mere imitation of Mass, our ceremonies, our sacerdotal vestments, our forms of worship, is hollow and meaningless. Not possessing the substance they strive to dress up an effigy in the garments of the real and all-important object of adoration. It is not many months since we pointed out that no Protestant sect adores. They worship God, they pray, they chant psalms, they raise canticles, they glorify the Almighty, they meet to sing the praises of the Creator, to invoke His aid and to acknowledge His power,—but they have no adoration. There is no adoration where there is no sacrifice. What they do on Sundays in their churches, and what they call divine service, corresponds with what we do in many of our services. For example in the Vespers, in the various devotions of the year when we meet in the temple, we sing hymns of praise, we pray together, we honor the saints, the angels, the Blessed Virgin, and we worship the Almighty. But none of these are acts of adoration. We do not adore saints, nor angels, nor the Holy Mother of Christ. Vast is the chasm that separates the tributes we pay to them and the adoration we reserve for God alone. It is really in the Sacrifice of the Mass that we adore. The Mass is reserved as the one sublime and wonderful sacrifice that has for its victim the Son of God and for its object the Adoration of the Eternal. All other ceremonies are edifying, soul-inspiring, heart-elevating; but they are not real adoration. The Most High-church Ritualist cannot approach within any measurable distance the mystery of the Altar. Not all the ceremonies of the church, nor all the glitter of vestments, nor all the sublimity of the prayers recited can suffice to raise the imitation to the level of the original. In order that such imitations should have a meaning, and that they should not be open to the shafts of ridicule, the participants in the ceremonies should have faith in the great dogma of Transubstantiation; the celebrant should have the power to perform sacerdotal functions; in a word, they would have to bow down, admit their errors, renounce them, accept the teachings of the Catholic Church, and become members of the true fold. It may be a sign that our non-Catholic friends have a hankering after the old and ever true faith, and that they desire to show their appreciation of Catholic ceremonials by adopting them in as great a degree as possible, or as they dare without risking the loss of their coreligionists; but they are still as far from the real as if they worshipped between bare walls and in civilian clothes. The present Pope has already had two jubilees. On January 1, 1888, he feasted the fiftieth anniversary of his sacerdotal ordination. On February 19, 1893, he commemorated his "golden wedding" with the episcopacy. A third jubilee is now in contemplation. On January 19, 1896, he will celebrate the fiftieth anniversary of his elevation to the archiepiscopacy. Gregory XVI., at the last consistory he held, appointed Mgr. Pecci to the Archdiocese of Perugia. The present Archbishop of Perugia—Mgr. Foschi—is taking a leading part in the coming festivals which will be participated in by all the Catholic Church in January next. From St. Hyacinthe, P. Q., comes the first number—November—of the Voice of the Precious Blood. It is an English edition of the French publication which has been in existence for some time, and the good results of which encouraged the Sisters of the Precious Blood to issue a monthly in English. It is a pious review and has the approbation of the Right Reverend Bishop of St. Hyacinthe. The subscription is one dollar per year. The

first number is a very good specimen and contains an address from the Reverend Sisters to their English speaking friends, the blessing of the Lord Bishop of St. Hyacinthe, and a most interesting and instructive as well as edifying collection of prose and poetic contributions. We heartily wish the new publication all manner of success. CREMATION. Some time ago we wrote an editorial on the subject of "Cremation," in which we laid down clearly the views of the Catholic Church upon the question. We learn from the Catholic Columbian that at a meeting of the American Health Association, held last year, a committee was appointed to investigate into the matter and to report upon the best method of disposing of dead bodies. The chairman, Dr. C. O. Probat, who is also secretary of the Ohio State Board of Health, signed the report read at the convention of the Association held in Denver a couple of weeks ago. The following are the conclusions reached by the committee:— 1. Cremation is to be favored as a safe and clearly method of disposing of the dead. 2. Cremation in the United States, at least for many places, needs further safeguarding to prevent concealment of crime. 3. Earth burial, under proper conditions, is also a safe and satisfactory method for disposal of the dead. 4. The location, preparation and use of burial grounds should be controlled by statutes, under the direction of boards of health. 5. Intra-mural burial should be prohibited, and a considerable space in which there should be no burials should be provided around the outer area of cemeteries to prevent the encroachment of dwellings. In commenting upon the foregoing the Catholic Columbian very properly states that the Catholic Church forbids its members to practise cremation for reasons of which the following are a few:— 1. Cremation is a pagan way of getting rid of human corpses. It has obtained among heathens, never among Christian people. 2. Cremation is abhorrent to that reverence for the body that the Church inculcates. It is horribly suggestive of hell-fire. 3. Cremation has been revived and is advocated by those devilish anti-Christian secret societies that infest Europe, as a sign of divergence from Christian customs. It is, therefore, used by them as a mark of opposition to Christ. 4. Our Lord was entombed. In all possible ways Christians like to follow Christ. 5. Inhumation verifies the warning of religion: "Remember, man, that dust thou art and unto dust thou shalt return." 6. Even the partisans of cremation have to admit that "earth burial," under proper conditions, is a safe and satisfactory method for disposal of the dead. "Therefore, no cremation for Catholics." Apart from those few very good reasons advanced by our able contemporary, we may add that the introduction of cremation would mean the doing away with some of the most cherished associations of our faith. There exists, according to our belief, a mystic chain of sympathy between the living and the dead. We call it the "Communion of Saints." By means of that union the members of the Church Militant on earth are enabled to aid the souls of the departed that are detained in the purgatorial realm assigned to the Church Suffering; and likewise, to come in spiritual contact with the members of the Church Triumphant in Heaven. It is the desire of every Catholic—every true one—to preserve as many mementoes of the dear dead as possible; they serve to bring back the memories of the departed and to make us live over the happy scenes in which they took part. A parent's picture, the ornaments worn by a dead relative, the child's toys and little treasures, all these are precious, not on account of their actual value in money, but on account of the memories associated with them. And of all the reminders of the past none are more to be considered than the graves of the dead and the monuments or humble crosses above them. Once the barbaric system of cremation is introduced, the sweetest of all sad pleasures would be destroyed. The mother could no longer go to the tiny grave of her child and dream over the hours of hope and love when she held the little one to her bosom; the child could no longer kneel over the mound beneath which reposes the ashes of a beloved parent and pray for the soul of the departed one, while carefully tending the flowers or smoothing the grass over the precious remains. Life would be robbed of its grandest consolation. "God's Acre" is ever, and has ever been, held sacred; within its limits are the buried joys, hopes, loves, sorrows and memories that go to make up the variety of incidents along that narrow and short path from the cradle to the tomb. Again, human nature instinctively revolts against the cremation of the bodies we cherish. Could a husband wish to see

the form he so loved go into the flames and be reduced to ashes? Could the mother feel "in her heart to consign her own offspring to the flaming mercies of the crematory? The idea is horrible in the extreme, and it suggests to the mind visions of barbarism and paganism, it suggests stories of the early martyrs, and of Indian tortures in the first years of this country's history. It will be seen, if carefully and honestly studied, that the Catholic Church is always right and in accord with the needs and best interests of the human race in all her regulations. She is truly a mother, not only in the spiritual but also in the temporal sense. There is not a single rule of Church discipline that is not calculated to produce a two-fold effect—the spiritual and the physical or temporal welfare of the faithful. And in no instance do we perceive this feature of Catholicity more strikingly displayed or exemplified than in the Church's opposition to cremation. We trust that the day will never come when this method of disposing of the dead shall obtain in this or in any other country. We are in no hurry to have those whom we hold dear reduced to ashes; we are not anxious to do away with the graves of our dead; we do not want to see the sacred enclosure of "God's Acre" destroyed, and we trust that the great world is in accord with our sentiments. EXTREME BIGOTRY. The oath taken by the members of the so-called American Protective Association is one of the finest specimens of unbridled bigotry that could be imagined. Before touching upon this subject we will give our readers the benefit of that blessed document. Each member has to subscribe to the following:— "I do most solemnly promise and swear, that I will not allow any one a member of the Roman Catholic Church to become a member of this order, I knowing him to be such; that I will use my influence to promote the interests of all Protestants, everywhere in the world; that I will not employ a Roman Catholic in any capacity if I can secure the services of a Protestant; that I will not aid in building or maintaining, by my resources, any Roman Catholic church or institution or their sect or creed whatsoever, but will do all in my power to retard and break down the power of the Pope; that I will not enter into any controversy with a Roman Catholic upon the subject of this order, nor will I enter into any agreement with a Roman Catholic to strike or create a disturbance whereby the Roman Catholic employes may undermine and substitute the Protestants; that in all grievances I will seek only Protestants and counsel with them to the exclusion of all Roman Catholics, and will not make known to them anything of any nature mentioned at such conferences; that I will not countenance the nomination in any caucus or convention of a Roman Catholic, for any office in the gift of the American people, and that I will not vote for, nor counsel others to vote for, any Roman Catholic, but will vote only for a Protestant; that I will endeavor at all times to place the political positions of this government in the hands of Protestants. [Repeat.] "I will do my best to help me God. Amen." It is not because this oath is specially directed against Catholics that we object to it or criticize it; were it possible that any Catholic organization should ever become sufficiently unchristian to evince a similar spirit towards Protestants, we would be just as prompt in condemning its animus. But, happily for the country, no such a thing could ever take place, for the Church's authority would be the first to put a damper upon it. It is the narrowness, the anti-Christian hue, and the unpatriotic aspect of the affair that call for censure. Were such principles to be openly tolerated in a free country, the last vestige of liberty would forever vanish. Of course the men who composed and the men who subscribed to such an oath are at variance with the best interests of the land in which they live and are traitors to the very State that they pretend to respect and to the institutions they claim to protect. There is a certain spirit of earnestness that must exist in the breasts of all men who have religious belief; by some it is called fanaticism, by others bigotry—but both terms are improperly applied. The fervor of the early apostles and martyrs was not bigotry; it was a strong and all-absorbing conviction of the truth they possessed and a holy desire to impart to others the life-giving principles that they had the happiness of enjoying. The Apostle may be an apostle, in a certain sense, but he will never be a martyr; he might be the instrument of the martyrdom of others, if he had the chance, but he will never sacrifice the slightest comfort for the cause he pretends to have espoused. There are men in the world who are so anxious to uphold their own religious opinions and to propagate them—be they good or erroneous—that they are styled bigots; yet, we cannot fairly apply that expression to their ideas and their consequent actions. They are misled, perhaps, and have cranky views, are very one-sided in their opinions, and believe that all who do not accept their theories are to be considered insane; still, they may not deserve to be called bigots. In our mind the bigot is a man who seeks to injure, in any way, the people who do not agree with his religious ideas.

No Christian—be he Catholic or Protestant—wishes to perpetrate an injustice upon his fellow-man. And no matter how tenacious he may be of his own tenets, he will not seek to have them adopted by others through means of injury, tyranny or cruelty. The bigot, therefore, is the one who, like the subscribers to the foregoing oath, attempt to crush their fellow-men—not for the glory of God or the good of religion, but in order to satisfy their own petty hate and miserable ambitions. Such creatures are not beyond appealing to the name of God, the name of the State, the name of humanity; they put on the mask of religion or the domino of patriotism at will, and they remove them just as rapidly when it suits their purposes. Under the cloak of honorable professions they hide the bloody symbol of their purpose, and they await the darkness to strike the blows that their cowardly hands would not dare to inflict in broad daylight. God help the country and the institutions that are swayed or governed by such men! We have often made the assertion that, in the Catholic Church there is no bigotry; we repeat that there can possibly exist none in the Divinely established institution of centuries. The very fundamental principles of our Faith do away with all chances of bigotry existing. In the first place, we are taught to "love each other;" to "love our enemies;" to "love those who hate us;" to "return good for evil;" to "forgive our enemies;" and to "pray for those who persecute us." In the second place, we are taught to convert others by our example as well as by precept. In fine, we are taught to believe that only culpable ignorance and determined opposition to the truth are causes of condemnation in others. Knowing that we possess the Truth we certainly have no right to do anything that might compromise our Faith; but we dare not persecute others, or injure them in their property, their prospects, or their fair fame. All the ingredients of bigotry are foreign to Catholicity; wherefore, we can well criticize this abominable oath. It is the duty of all true Christians and all upright men to banish the spirit of bigotry whenever it appears in their midst. And no means is more effective, in attaining that result, than mutual understanding. We Catholics have nothing to fear from a full investigation into the principles of our religion, the teachings of our Church, and the practices that ages have consecrated. Therefore, we are only too glad when non-Catholics, instead of abusing us, or injuring us, undertake to investigate and to honestly seek out the methods and dogmas of our Faith. The more they know about the Church the more likely are they to admire her grandeur; the more thoroughly acquainted with her teachings they become the more probable is it that they will finally accept—or if they do not accept, at least respect and honor—those teachings. It is merely ignorance of the true principles of Catholicity that keeps thousands outside the Church; and it is a lack of knowledge, combined with a lack of general Christian principles, that causes some men to be bigots. We have touched upon this subject for the purpose of contrasting the Christianity of the good Catholic with the spurious Christianity of the blind men who concoct and subscribe to such oaths as the one we have reproduced in this article. We hope and pray that they will never experience in their lives the ostracism they wish to impose upon their fellow-men. NOTICE. In our next issue we will publish the full text of Rev. Dr. Conroy's sermon on Education, delivered on Sunday evening in St. Patrick's Church. In this issue we have only space to give the morning sermon. THE MONTREAL FREE LIBRARY. This library is rapidly assuming a position of importance in Montreal. It was established six years ago under very humble conditions, the first instalment of reading matter being a little over two hundred books. There are now more than six thousand volumes on the shelves of the Montreal Free Library, and the yearly circulation, according to the last report, is between fifteen and twenty thousand volumes. No one can form an estimate of the amount of good the library is doing in our midst. Another feature of this institution is, that it is not the result of any special donation. It has entirely subsisted on the charity of the many. The ladies who organized the library six years ago have held afternoon teas every year since, and with the proceeds have bought books, and carried on the work. This has been the only source of revenue since the beginning, and the actual success very plainly shows the providential character of the institution. The Fathers of the recent Provincial Council in their pastoral letter insist on the formation of Catholic libraries. Their Lordships, with their usual foresight, see in this work the best means of counteracting the evil influence of bad books and newspapers. The ladies attached to the library hold this yearly Afternoon Tea, on Saturday next, the 16th inst., in Hall & Scott's rooms, St. Catherine's street, from 4 to 6.30 p.m. It is to be hoped that a large number will be present to ensure a financial success.

EDITORIAL NOTES.

THERE is a report that Masonic lodges are decreasing in France. Perhaps, if that continues a while, they will eventually succeed in having a Government that can exist for a reasonable term. It is about time that the leaders in France should commence to learn the lessons that unhappy experience has been teaching. A Godless power cannot last; such is the testimony of history.

A TELEGRAM from Lyons says that the Revue des Missions Catholiques states that the hostile movement against Europeans and Christians is assuming large proportions in the central provinces of China, and that the Wan Chang missions have been destroyed, and a number of Christians killed and many wounded. The prompt intervention of the Russian Consul failed to secure the cessation of the disturbances.

A PLEASANT set-off to the September Freemason fetes is the subscription of 25,000 francs opened by the Italia Reale of Turin, as an offering to the Pope in commemoration of the twenty-fifth anniversary of the dogma of Papal Infallibility. That event of last September has been the source of more consolation and tributes to the great Pontiff of our day than its promoters could ever have realized.

MATTHEW HENRY being asked out of what and for what woman was made, replied: "She was not made out of man's head to top him, nor out of his feet to be trampled upon by him; but out of his side to be equal to him, under his arm to be protected by him, and near his heart to be beloved." If some of the wife-beaters and other brutes who illustrate the old adage were to reflect on this saying they might escape the police court.

THE Archduchess Maria Theresa, of Austria, has sent, through Count Lippe, a beautiful embroidered robe to the shrine of Our Lady of Loreto, and a purse containing 100,000 golden ducats, for the Pope, on the part of the Austrian nobility. The nobleman entrusted with the presentation of the offerings is a canon of the Cathedral of St. Stephen's at Vienna. This is another evidence of the times and the augmentation in Catholic fervor amongst the leaders of European affairs.

THE Ku-cheng commission has ascertained that one hundred and forty Chinese took part in the massacre of Christian missionaries and others of that place, of whom fifty were tried and forty-five convicted. It would look as if Turkey were about to reap the bitter fruits of the seed of persecution that her people are constantly sowing. The Powers are becoming tired of looking on and silently permitting the barbarities that originate under the Porte.

THE ancient ruins of Glastonbury Abbey, in England, are once more about to fall into Catholic hands. Once the most magnificent abbey in England, its last abbot was hanged in his robes for refusing to acknowledge the supremacy of Henry VIII. The Duke of Norfolk is going to purchase and restore it. Poor "Bluff Harry;" he has had many a sad year of fruitless repentance since his sacrilegious and murderous hand rested on Glastonbury and its abbot.

SCANDINAVIAN travellers will be glad to know that a new Catholic chapel is to be erected at Drammen, a town near Christiania, not far from the famous waterfall of Honefoss, where so many tourists congregate. It has been decided to carry out the building in the Old Norse wooden style of architecture, which is familiar to all who have visited the ancient churches of that country. This will serve the double purpose of a shrine of devotion for Catholics and a place of interest for all travellers.

THE Masonic lodges in Portugal must hate the Catholic Church intensely, otherwise they would not perpetrate the mean and disreputable tricks against her of which they are accused. Recently they sent out men dressed as priests who pretended to steal little children. Then the story was circulated that the Jesuits were collecting children to be killed for the purpose of making a kind of human oil. At first in Lisbon there were some anti-Jesuit outbreaks. But the people soon found out how they had been deceived, and the result is a strong reaction against Masonry.

AUSONIO FRANCHI is the nom de plume of Cristoforo Bonavino one of Italy's most able and brilliant philosophers. He has just passed over to the silent majority. Bonavino was born a Catholic, but when a young man he became imbued with rationalistic ideas and fell away from the Church. In later years he abjured his errors, was received back into the fold, and spent the declining years of his life in study and prayer. He published his "Ultima Critica," a work which contains a full refutation of all his for-

mer errors. His death took place at the monastery of Sant'Anna in the Genoese. The men who idolized Giordano Bruno profess to despise Ausonio Franchi on account of his conversion. They claim liberty of conscience for the former and deny it to the latter. His career is a good illustration of the saying "that the Catholic Church is a hard one to live in but the only one to die in."

THE Franciscan Congress at Assisi was very well attended. There were sixteen bishops and over a thousand delegates. Father Luigi da Parma, the general, delivered the inaugural address. At the banquet given in honor of the distinguished visitors were present, amongst others, M. Harmel, the archeologist, Curzi-Patrizi, the paleographer, Father Raimondo, and the historian, De Mounir.

THE town council of Avignon, France, has agreed to spend one hundred and eighty thousand dollars upon the restoration of the former palace of the Popes. A part of the building will be used as a museum, and the chapel and the conclave hall will be ceded to the Vatican. This is certainly a patriotic as well as a highly significant step on the part of the city of Avignon. But we would like to see the rights and temporal power of the Holy Father restored as easily as the palace occupied by the exiled Pontiffs of the past.

THE ceremonies in St. Patrick's Church, on Sunday last, an account of which we publish in another column, were most imposing and in accord with the solemnity, grandeur and importance of the occasion. The renovation of the fine old edifice is complete; from roof to floor it has been entirely changed. Perhaps there is not a finer church, or a more attractive one, in Canada to-day. The zeal of Rev. Father Quinlan and his able assistants cannot be too highly praised. Despite all the difficulties that had to be encountered and the many discouragements that had to be met and overcome, energy and perseverance have finally succeeded in transforming the grand, central, Irish Catholic Church of Montreal into a temple worthy of the sacred offices held within its walls and worthy of the people whose faith and devotion to the glorious cause of religion are proverbial.

IT IS SAID that the Holy Father will soon enter a formal protest to the European powers against the irreligious demonstrations that were held in Rome on the twentieth of September last. Unless the powers are blind and the perpetrators of these celebrations are fools, they cannot fail to see that the whole civilized world has, in a most emphatic manner, protested against the occurrences. It is remarkable that the British Embassy in Rome displayed the Italian flag during the fetes. It was the only embassy that observed the occasion. For diplomatic reasons, we expect, the British authorities saw fit to thus express sympathy with the Italian Government; but we are strongly under the impression that the hand which raised the flag was not that of a true Briton—or if it was, the old saying "British fair play," has no longer any significance beyond being a cant word.

"LORETTO, THE NEW NAZARETH, AND ITS CENTENARY JUBILEE," is the title of a neat, four hundred paged volume, just published by the London and Leamington Art and Book Company. It is written by William Garrath, M. A., Chamberlain of the Holy House, and contains the Apostolic Letter of Leo XIII., "Felix Domus Nazaretana," as well as fifty beautiful illustrations. It gives an account of a visit to Nazareth, and a minute description of the Holy House and its surroundings; a detailed account of its translations; the testimony of God, the monuments of the various translations; the testimony of pilgrims; opinions of historians, of theologians and others; a guide to Loreto and its environs; the sixth centenary of the translation into Italy; and a fund of information, accompanied by practices and devotions. It is really a precious little book and deserves encouragement all over the Catholic world.

NEARLY all the non-Catholic preachers of Manitoba are clamorously dictating to their congregations to use all possible influence against the restoration of the Catholic schools. The Northwest Review remarks:—"Talk about priestcraft? Why, there is more priestcraft exercised in Manitoba in one week than ever found its way into the Catholic Church from St. Peter to Leo XIII!" Suppose, for a moment, that some of our priests, and a bishop or two at their head, were to threaten the Government with petitions concerning appointments to office, what would the Protestant public think? We never would hear the end of the "undue influence," "occult forces," "priestly interference," and all such baseless and base terms.

WE had intended commenting upon a Roman correspondent's statement that there were signs of Pope Leo changing

his liberal policy, but we find the following in the Boston Republic, which states more clearly, perhaps, than we could the opinion that should be formed of such unreliable and speculating correspondence. The Republic says:—"The New York Sun has a correspondent in Rome who calls himself 'Innominato,' whose opinions are always reliable and worthy of consideration. But 'Innominato' must be on a vacation, for there is an unsigned letter from Rome in last Sunday's Sun which contains a great deal that probably 'isn't so.' 'Innominato's' wide-awake under-study thinks he has discovered 'signs of a reaction' from Pope Leo's liberal policy. Certain democratic prelates who used to be in high favor at the Vatican are no longer the Holy Father's chosen advisers. This news should be taken with a huge dose of salt, or better, perhaps, it should not be swallowed at all. When Pope Leo XIII. changes his liberal policy he will have to change his nature and repudiate his life's record. And in spite of the confident assertion of the Sun's correspondent we do not think he is inclined to do either."

THE MONTHLY CALENDAR of the Church of Our Lady of Good Counsel, St. Mary's Parish, in the November issue gives a partial list of the splendid prizes received by the members of the St. Vincent de Paul Society for the grand Tombola which will be held on Tuesday, December 17th next, at eight o'clock in the evening, in St. Mary's Hall. Amongst others of the prizes given in so far we transcribe the following:—

A choice lot of land, 2000 feet; elegant steel cooking range from Mr. John Burns, valued at \$80; splendid cooking stove, Mr. Wm. Clendinning; gold silver watch, a friend; lady's silver watch, Mr. Jas. Mullaly; new patented washing machine with wringer attached; valued at \$20, Miss Mary Hart; barrel of sugar, St. Lawrence Sugar Refinery; two tons of choice coal, a friend; barrel of flour, Mr. Thomas Phelan; barrel of Hungarian flour, Lake of the Woods Milling Co.; beautiful upholstered ottoman, Mr. M. J. McAndrew; handsome plush album, Mr. Lapointe; fancy table lamp, Mr. Martineau, M.P.P.; a clock, St. Mary's Sewing Circle; beautiful statue, Mr. Lanctot; a costly book, D. & J. Sadlier & Co.; two large boxes of cigars, Messrs. Villeneuve & Co.; silver-plated cake tray, Mr. P. Milton; fancy whip, Mr. P. O'Donnell; fancy toilet set, 6 pieces, G. J. Stroud & Co.; felt hat to suit the winner, Lorge & Co.; an oil painting, Miss Mullaly.

WE have just received the report of the Catholic School Commissioners for the fiscal year 1894-95. Since the publication of the last report two new schools have been placed under the control of the board, namely, the infant school, Visitation street, under the Sisters of Providence, and Miss Elodie Viger's school, on St. Hubert street. The report goes on to state that:—

Debentures amounting to \$90,000, bearing six percent interest, matured on July 1, 1895, relieving the board of an annual debt of \$8,065.80, including sinking fund and interest. The residue of the sale of debentures issued on July 3, 1893 for the construction of Montcalm and Sarsfield schools, had been insufficient to cover what remained to be paid on the contracts and other outlays affecting the capital. Appended to the report are a number of financial statements, that of general revenue and expenditures from July 1, 1894, to June 30, 1895, showing that, including a balance on hand at the commencement of the year of \$5,206, the receipts had been \$247,202. Of this amount \$189,600 was from the city—balance of school tax of 1893, \$15,000; school tax of 1894, \$189,000, on account of tax of 1895, \$20,000—\$8,873 was from the government, \$12,850 from the monthly contributions of schools, and \$22,065 subsidized schools. The expenditure equalled the receipts, less \$1,911. The chief items of expenditure were school maintenance, \$144,431; repairs to schools, etc., \$6,354; school furniture, \$5,804; Sarsfield school, balance of contracts, \$778; Montcalm school, balance of contracts, \$16,641; reimbursements of the loan C. and R. Campbell, \$18,000; interest on debentures, \$26,200. The number of pupils enrolled on the books of the several schools is given as 15,846, with an average daily attendance of 12,069. The number of teachers employed by the commissioners is 374.

NOTICE To the Ladies of St. Patrick's Parish. This Wednesday afternoon at 3 o'clock a regular meeting of the Ladies of St. Patrick's Parish, who are interested in the coming Tombola, will be held in the Hall adjoining the Presbytery. All are invited to attend.

ANOTHER LECTURE For the St. Ann's Young Men's Society. On Monday evening next, the 18th instant, Mr. E. B. Devlin, B.A., the rising young barrister of Montreal, and brother of Rev. Father Devlin, S.J., and Mr. Charles R. Devlin, M.P., will deliver the second of the promised series of lectures before the St. Ann's Young Men's Society. The subject chosen is "The necessary qualifications of our Public Men." It is anticipated that a large audience will attend, and that the impetus given to the lecture series will be kept up throughout the season of 1895-6.

ECCLESIASTICAL APPOINTMENTS. His Grace the Archbishop of Montreal has been pleased to make the following appointments:—Rev. Abbe J. H. Geoffroy, to be vicar of Mile End, and Rev. Abbe E. Bourgoignie, to the same position at St. Bernard de Lacolle. The following gentlemen have been made sub-deacons: Rev. Messrs. H. J. Ducharme, Jos. A. Paule and Victor Therien, all of the Diocese of Montreal; and Rev. Messrs. H. S. B. Levasseur, of St. Hyacinthe; W. L. Hart, of Toronto, and Alex. C. Handly, of Antigonish.

THE CHURCH CATHOLIC.

TRUE CHRISTIAN UNION ONLY IN ROME.

MISSING LINK IN THE CHURCH OF HENRY VIII.

(From the San Francisco Monitor.)

A subscriber sends us a newspaper clipping containing an extract of a sermon preached by Rev. William Moreland of this city. The discourse deals under the *fin de siecle* title of "A United Church for the United States," and contains some original ideas on Church union.

To-day the air is filled with rumors of union and re-union of Christendom, but very few seem to understand what these terms really import. For example, the title of this discourse, "A United Church for the United States," shows that the preacher had not the faintest idea of what the truly United Church should be. Union is of no avail except it be in the true Church. And the true Church is world-wide. It is the same for all. The Church is necessarily Catholic, a title which American Episcopalians are just now making ludicrous attempts to usurp.

WHAT IS THE CATHOLIC CHURCH?

St. Cyril (A. D. 347) said that the true Church is "called Catholic because it is throughout the world, from one end of the earth to the other." The Bishop of Hippo thought real Catholicity a mark of the Church. "Many things," said he, "most justly keep me in the bosom of the Church. The agreement of peoples and nations keeps me. . . . The name itself of the Catholic Church keeps me—a name which, in the midst of so many heresies, this Church has, not without cause, so held possession of, that though all heretics would gladly call themselves Catholics, yet to the inquiry of any stranger, 'Where is the meeting of the Catholic Church held?' he would dare point out his own place of worship." (Contriv. ep. Fund.)

"We are joined to the Church beyond the seas," (Ep. contra Donatist), St. Irenaeus, writing in the latter part of the second century, who knew the teaching of the Church better than any man of his time, as he had travelled through the East and West, said: "The whole Church has one and the same faith throughout the whole world."

These are most fundamental truths to the most illiterate Catholic. The boy learns them from his catechism, but it is necessary to repeat them when we hear of a United States Catholic Church. To speak is a self-contradiction, for it is the same as saying that it is a Church for one country only and for the whole world—which is absurd.

THE CHURCH MUST BE WORLD-WIDE.

Christ ordered his disciples to "teach all nations." (Matt. xxvii, 19). The Church which He established was wide enough to embrace all peoples. He did not found a Church for the East and another for the West. He established a Catholic Church in the true sense of the word. And as the true Church in every age must be able to derive its authority and trace its origin from Him, so any Church that sets itself up as a National Church—a Church for one country or one people—frustrates His divine will and cuts itself off from the "kingdom," the "city," the "flock," the "one fold," into which He has gathered His followers. Whoever chooses for himself in matters of faith or whatever nation even chooses for itself, or who ever separates himself from the Catholic Church, was self-condemned and excluded from the Kingdom (See Gal. v. 20).

We cannot then have true Christian unity in any national Church. Though the Episcopal Church of the United States gathered into its fold all the Christians of America, still it could not aspire to the name of Catholic.

THE MISSING LINK.

Rev. Dr. Moreland claims that the "American Episcopal Church was old yet ever new, rooted in the past, in the thick of the present, laying hold of the future. It linked together all Christian ages in an unbroken continuity, binding the first century with the nineteenth. It was founded, not by Luther or Wesley, but by Jesus Christ."

These are great claims to make for it. Considering that the American Episcopal Church must ultimately derive its origin from the Anglican Church, it remains to be seen whether that Church bogged in of an inordinate desire of Henry VIII. for another woman besides his own wife can "bind the first century with the nineteenth." There is a missing link there which English Protestants themselves will readily admit. John Bright said, in a speech at Birmingham, November 17, 1855: "You know that it was in the time of Henry VIII. when all the Church property then existing—a large portion of that which now belongs to the Church—was transferred from the old Church of Rome to the Church of Henry VIII, King of England." The eloquent statesman would not dare claim any divine foundation for the Protestant Church though he was himself a Protestant. It was purely and simply the Church of Henry VIII, not the Church of Christ. And says Mr. Green in his Short History of the English People (chap. VI): "The one great institution which could still offer resistance to the royal will was struck down. The Church became a mere instrument of the central despotism." Mr. James Gaidner, assistant-keeper of the Public Records, says, in the preface to a Collection of Letters and Papers of Henry VIII.: "That the nation disliked the change of religion as it disliked the cause of the change, there can be very little doubt." But what use of multiplying testimonies. What use of showing that the Reformed Church, which Macaulay says "was merely a national church," cut itself off from the true Catholic Church, from the Church which Augustine brought to England from Rome? Scarcely anybody, except men of Mr. Moreland's ilk, makes pretension to-day that there is an unbroken continuity between the Episcopal Church of England or America and the Church which came down through all the centuries from the hand of Christ Himself.

ROMAN CATHOLICISM.

England is to-day looking Rome-wards. From Rome it received the light of faith and the fostering care of Rome was the

light kept burning brightly in the land until its candle was put out through the lecherous desire of a polygamist and wife-murderer. And now that the people earnestly desire a union of Christendom and know not whither to turn, it is unfair of those who should be their teachers to make false claims for any sect or to blind their eyes by trying to usurp names. The true Church is Catholic, and as there is but one true Church so there is but one Catholic Church.

There can be no true union but in that Church. There can be no union of Christendom but in the Church established by Christ which links together in unbroken continuity the first century with the nineteenth—in the Roman Catholic Church which, according to Macaulay, "joins together the two great ages of civilization."

TRUE AND FALSE UNITY.

We pass over the unchristian calumny of the reverend preacher that "the mechanical unity of the Roman Communion is as the unity of the corpse." He might very well have spared the unsavory simile for his mother sect in England which, after feeding for years on lands and "property" transferred, as Mr. Bright so moderately puts it, but in reality "robbed" from the Church of Rome to the Church of Henry VIII., after being pampered for centuries on the fat of the land, is now like a bloated buzzard without energy and very near to destruction because of its innate inactivity. Union in the Catholic Church is of the most perfect kind. It has all the marks of true unity. Throughout the whole earth from the rising of the sun to the going down thereof the same divine sacrifice is offered. The channels of grace instituted not by Henry VIII., or by Luther but by Jesus Christ Himself continue to pour out on the children of men the same rich and generous as they did when the founder of Mr. Moreland's Church wrote his "Defence of the Seven Sacraments," as they did in the Roman Catechisms or beside the waters of the Jordan.

To have true and real unity in a Church there must be some central authority who will legislate for every clime and nation. He will be the binding link between the different branches of the organism. Just as in the body politic, the power goes from the people and is vested in the central government; so too in the Church the power comes down from on High to one central authority, who dispenses it to others. In the Roman Catholic Church, the Pope, being Christ's Vicar, is the central authority. Judged from a purely natural standpoint this constitutes the most perfect ideal of unity.

MR. M. J. QUINN HONORED.

A very pleasing presentation took place on Saturday afternoon, at the Grand Trunk Railway offices, Board of Trade building, on the occasion of Mr. M. J. Quinn's severing his connection with the Grand Trunk Railway Company, with which he has been connected for the last nineteen years, to enter the service of the New York Central Railroad, as travelling freight agent. The occasion was taken advantage of to present him with a valuable travelling case. Felicitous speeches were made by Messrs. Munford, Watson and Edward, which were feelingly responded to by Mr. Quinn.

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

The monthly meeting of the St. Patrick's T. A. & B. Society, held on Sunday afternoon, was largely attended. Mr. M. Sharkey, second Vice-President, presided. Several new members were admitted to the Benefit Branch. Rev. Father McCallen administered the pledge to a large number. The report on the concert in honor of Father Mathew was read, and showed the affair to be a success financially and otherwise. The society will celebrate its 50th anniversary, by a grand concert, in February next. The annual religious demonstration of the society will be held on the first Sunday of Advent.

RANK VERSUS WEALTH.—Millionaire: Well, my dear Baron, you seem to have an important communication to make, Baron: Councilor F.—I am happy to tell you the glad news that it is my intention to appoint you—my father-in-law.



Mr. Jacob Wilcox of St. Thomas, Ontario, is one of the best known men in that vicinity. He is now, he says, an old man, but Hood's Sarsaparilla has made him feel young again.

"About a year ago I had a very severe attack of the grip, which resulted in my not having a well day for several months afterwards. I was completely run down and my system was in a

Terrible Condition. I lost flesh and became depressed in spirits. Finally a friend who had been benefited by Hood's Sarsaparilla advised me to try it and I did so. I continued taking it until I used twelve bottles and today I can honestly say Hood's Sarsaparilla has restored me to my former health." JACOB WILCOX, St. Thomas, Ontario. Hood's Sarsaparilla Is the Only True Blood Purifier

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CONTINUED FROM PREVIOUS PAGE.

TEMPERANCE.

In arranging for the 50 lectures two or three things ought to be borne in mind. The lecture ought to be given in the church. Time is gone by when the cultivation of Temperance can be regarded to the basement or out-of-the-way places. Temperance is a religious virtue and it ought to be cultivated from the altar as any other religious virtue. The Temperance movement ought to be kept as close to the church as possible. It thrives best in the shadows of the sanctuary.

In the second place, no lecture rally should be held without the distribution of Temperance pamphlets. Your best work is done, not so much with the crowd that comes to the lecture as with the crowd that will not come, and this crowd can only be reached by the Temperance pamphlet. It is after the lecturer's voice has died away, and the enthusiastic listeners separate from the church to their homes carrying with them the little white-winged messenger of Temperance Truth, that the best work is done.

My first exhortation, then, for the new year is, increase your membership. My second exhortation is, increase your membership; and were I asked to add a third, I would repeat it in the same words, increase your membership. You will do it only by earnest practical work. The sooner, therefore, you are up and doing the better for our society's standing in the next convention.

PROCEEDINGS OF NATIONAL CONVENTION.

The proceedings of the Silver Jubilee Convention of the National Union have been printed in a specially ornate manner at the expense of the National Union, and are just about ready to be sent out to the societies. Every society in the National Union is entitled to one copy free, and ought to see that it gets its copy and that it is placed where all the members can read it. Any extra copies that may be wanted will be mailed to any address by sending twenty-five cents in stamps.

Fraternally yours, (Rev.) A. P. DOYLE, Grand Secretary of T. A. U. of A., 415 West 50th Street, New York.

OBITUARY.

THE LATE MRS. CUMMINGS.

It is our sad duty this week to record the somewhat unexpected death of a good, charitable, self-sacrificing and noble-hearted Catholic lady, one of our city's most highly respected and widely known citizens, in the person of the late Mary Bradley, widow of the late George Cummings, in his lifetime of Montreal. The sad event took place on Saturday last, after five days of illness, the severe suffering of which she bore with the Christian fortitude and resignation which characterized her whole life. Mrs. Cummings was in her sixty-first year when the dread summons came. She leaves a large family of three sons and five daughters to mourn the loss of a fond, devoted and idolized mother. Many a one who, though a stranger to her family, knelt to pray for her soul and to lament the death of a true friend and benefactress. The amount of good she had done during her useful and active life no person can ever tell; but for our works, as we are taught, are our best treasures in the next world, hers surely will stand as a magnificent evidence of her meritorious career before the throne of God. The funeral was private, yet that did not prevent the presence of hosts of sorrowing friends. The service took place in St. Patrick's Church, on Tuesday morning, and the sad procession thence proceeded to Cote des Neiges, to the family lot, which only a week ago last Sunday, in hope, life and strength, she had visited. In offering our deep sympathy to the members of the bereaved family and all her intimate friends, we pray, as does the Church, that her soul may meet with eternal repose.

A PROPOSAL.

MADE UP MY MIND to do a really awful thing when I went to the Hay-Thesiger's ball. I am the only daughter of one of the richest commoners in England. I came out two years ago, and I had not been out very long before I began to have offers. I once read a book called "How Men Propose." Some day I shall write a sequel to it. I am competent to do so. What's more, I could add a chapter to say how women do it, too, when they are driven to desperation, though that part is a great secret.

made love to me. He was standing beside me with that devoted air he can put on so well when I suddenly saw Doctor Maydwell. He looked older and rather jaded; neat enough, but certainly not fashionable at all. He was very grave when he saw me. I suppose the young person in radiant golden brocade was not quite the same as Kitty in her liberty hat. He just glanced at Major Farquharson and was obviously going to pass on without even asking me for a dance! Then it flashed across me that he had found out and that he was angry. He looked quite stern. I dismissed Major Farquharson unmistakably: "Ten and eleven, if I am here."

"Congratulations?" I said it with a whole string of notes of interrogation. "I mean upon your engagement to Major Peile-Farquharson." He rose as he said this and was turning quickly away when I stopped him. He told me afterward I spoke quite passionately. "I am not engaged to Major Farquharson or to any one else. People have no right to say such things. Down at Cherrington—" "Down at Cherrington the village gossips might have fancied that a penniless doctor had been indiscreet enough to ask a penniless girl to wait for him for an indefinite number of years; they were just as far from the truth, probably much further."

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MEN OF THE WORLD.

They Testify to the Pernicious Effects of Secret Societies.

The following questions on the subject of secret societies were recently addressed by the Toledo Bee to some of the most prominent public men of the country: 1. Do you approve of secret orders on general principles? 2. Are they or are they not inimical to the stability and permanence of our government, and if so, why? 3. Do you think it an advantage or a disadvantage to a man in business, social and political life to be a member of such an organization? 4. Which of the existing orders, if any, do you deem it most advisable for a young man to join? And the answers received show that, on the whole, secret societies are looked on with suspicion by thoughtful men.

I would say that I have always found the greatest satisfaction in connection with the societies that belong to the church, which I believe are more helpful than any formed outside the church. A young man just starting in life should connect himself with the church and then join some of its societies. CARDINAL GIBBONS' VIEWS. The well-known opposition of the Catholic Church through all times to all secret organizations, was voiced by Cardinal Gibbons in his appended reply: "I most certainly do not approve of secret orders on general principles. I deem them most unquestionably inimical to the spirit of free institutions, and they are therefore a menace to the permanence and stability of our American government. No one need accept this statement on my mere dictum. The experience of all nations has proven it to be true beyond the possibility of controversy. With constitutional methods always available, as they are in this country, there can be no possible excuse for the existence of secret orders of any kind. That which is wrong in principle cannot be beneficial, and it must therefore follow, as certainly as the night follows the day, that it cannot be an advantage to a young man just starting in

life, either in business, society or politics, to be a member of a secret order." DISAPPROVED OF BY A PROTESTANT BISHOP. The Cardinal's views are sustained by Rev. Henry W. Warren, Bishop of the Methodist Episcopal church, who says: "You can best judge of my opinion of secret orders by my own course in life. I have belonged to several such organizations, including the Free Masons. I do not belong to any of them now, and shall never belong to any secret society again, save one which has only two members—namely, myself and my wife. A young man just starting in life, or any other young man, cannot do better than to join such a secret society as that, provided he can find the right girl to share its secrets with him, and he will find it a very great advantage to belong to such a society—financially, socially, politically and every other way. Your question and the answer I have given remind me of a story of a young lady who was urged to join a secret society called the Daughters of Temperance. She evidently regards secret societies as I do, and being engaged to be married at the time, she very sensibly made answer: 'It is quite unnecessary for me to join any organization of daughters, as I am about to join one of the sons in a few weeks.'" Catholic Columbian.

ONE THING IS CERTAIN PAIN KILLER MILLS PAIN. A Midnight Walk with a colicky baby or a colicky stomach isn't pleasant. Either can be avoided by keeping a bottle of Perry Davis' PAIN KILLER on the medicine shelf. It is invaluable in sudden attacks of Cramps, Cholera Morbus, Dysentery and Diarrhoea. Just as valuable for all external pains. Dose—One teaspoonful in a half glass of water or milk (warm if convenient).

GRAND TRUNK RAILWAY. THANKSGIVING DAY, November 21, 1895. For the above Round Trip Tickets will be sold at First-class SINGLE FARE. Tickets good going by all trains Wednesday and Thursday, Nov. 20th and 21st, and valid for return, leaving destination not later than Monday, November 25th, 1895. For Tickets, Sleeping-Car Accommodation and full information, apply at City Ticket Office, 143 St. James street, or at Bonaventure Station.

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EDUCATIONAL. INTERNATIONAL Business College. Place d'Armes, Montreal. This one of the largest and best organized Commercial institutions in America, will open Aug. 25. The course comprises Book-keeping, Arithmetic, Writing, Correspondence, Commercial Law, Shorthand, Typewriting, English, French, preparation for Civil Service, etc. A thorough drill is given in Banking and Actual Business Practice. Six specialists devote their time and attention to the advancement of students. Separate rooms for ladies. Write, or call, for Prospectus. 5-13 CAZA & LORD, Principals. Montreal, Canada. Have Your SLATE, METAL OR GRAVEL ROOFING, ASPHALT FLOORING, ETC. DONE BY GEO. W. REED, 783 and 785 Craig Street. DANIEL FURLONG. Wholesale and Retail Dealer in CHOICE BEEF, VEAL, MUTTON, & PORK. Special rates for charitable institutions. Cor. Prince Arthur and St. Dominique Streets. TELEPHONE 674.

BLOOD WAS IMPURE. For a long time I was troubled with scrofula and impure blood. About a year ago I cut my arm, and my blood was in such a condition that the wound would not heal. My friends recommended Hood's Sarsaparilla, and I used three bottles and was well. I recommend Hood's Sarsaparilla to all affected as I was. DANIEL ROBINSON, 521 Trevelyan street, Toronto, Ont. Hood's Pills cure all liver ills.

LACE CURTAIN Stretchers, New Pattern, Folding, \$3.50 to \$4.00. Automatic Door Springs, \$5, \$6.50, \$8.50. Wire Door Mats, all sizes. Skates, large variety, prices low. L. J. A. SURVEYOR, 6 St. Lawrence Main Street.

West-End DRY GOODS EMPORIUM. Dry Goods and Millinery. Ladies' and Children's Mantles Dress Goods, all colors. Underwear in great variety. Carpets and Oil-cloths. J. FOLEY, 3240, 3242, 3244, Notre-Dame-st., A few doors west of Napoleon Road, St. Cuneo-gods.

GREAT BATTLES are continually going on in the human system. Hood's Sarsaparilla drives out disease and Restores Health.

CONSUMPTION CONQUERED.

A P. E. ISLAND LADY RESTORED TO HEALTH.

ATTACKED WITH A HACKING COUGH, LOSS OF APPETITE, AND GENERAL FEELING OF LASSITUDE—PINK PILLS RESTORED HER HEALTH AFTER DOCTORS FAILED.

From the Charlottetown Patriot. Times without number have we read of the wonderful cures effected by Dr. Williams' Pink Pills, but generally the testimonials telling the tale had laid the scene in some of the other provinces. This time, however, the matter is brought directly home, and the testimony comes from a much respected and Christian woman. Mrs. Sarah Strickland, now residing in the suburbs of Charlottetown, has been married many years and blessed with a large family, and although never enjoying a robust constitution, had, until a year ago, been in comparatively good health. About that time she began to feel "run down," her blood became thin, and a general feeling of lassitude took possession of both her mind and body. Her family and friends viewed with alarm the gradual development of her illness, and when a cough, at first inconstant, but afterwards almost constant, especially at nights,— set in, doctors were summoned, and everything that loving, tender care, and medical skill, could do, was resorted to, in order to save the affectionate wife and



JOINING THEIR MOTHER ON HER APETITE.

mother, whose days appeared to be numbered. Her appetite was almost completely gone. Food was partaken of without relish, and Mrs. Strickland was unable to do even the ordinary, lighter work of the household. She became greatly emaciated, and in order to partake of even the most dainty nourishment, a stimulant had at first to be administered. While this gloom hung over the home, and the mother sorrowfully thought of how soon she would have to say farewell to her young family, she was induced by a friend to try Dr. Williams' Pink Pills. Though utterly discouraged, and almost disgusted with medicine, she yielded more in a friendly way than in a hopeful spirit. After using the pills for a short time, a gleam of hope, a wish to get well again, took possession of her, and the treatment was cheerfully continued. It was no false feeling, but a genuine effort, nature was making to re-assert itself, and before many boxes were used the family were joking their mother on her appetite, her disappearing cough, and the fright she had given them. The use of the Pink Pills was continued for some time longer, and now Mrs. Strickland's elastic step and general excellent health would lead you to imagine that you were gazing upon a different woman, not one who had been snatched from the very jaws of death. She was never in better health and spirits, and no matter what others say, she is firm in her belief that Pink Pills saved her life and restored her to her wanted health and strength.

Dr. Williams' Pink Pills are an unfailing cure for all troubles resulting from poverty of the blood or shattered nerves, and where given a fair trial they never fail in cases like that above related.

Sold by all dealers, or sent postpaid at 50 cents a box, or six boxes for \$2.50, by addressing the Dr. Williams Medicine Co., Brockville, Ont., or Schenectady, N.Y. See that the registered trade mark is on all packages.

MAGAZINES.

Nineteenth Century.

The October number of the Nineteenth Century is replete with interest for the thoughtful reader. The opening article by S. F. Van Oss treats of "The Gold-Mining Madness in the City." The mining boom is abnormally developed in London just now, and the principal topic of discussion among the people is the rise in South African and other mining stocks. The writer is grieved at this affect on, and thus moralizes upon it: "But I wish to urge the public to ask itself whether it has seriously weighed all pros and cons—whether it has gone too far or not. I wish to point out that the market for these South African shares is largely artificial; that, though no doubt some shares are quoted at prices which represent their actual and intrinsic worth, the rise has gone so dangerously far now that even the augmented output of next year must fail to offer an adequate interest upon the capital invested. Further, I wish to emphasize the fact that the danger of collapse is especially great in this market, where strained conditions prevail, and where control rules, irresponsible, inscrutable and all powerful. Predictions are dangerous, and gloomy forecasts unpleasant to make. But unless this mad 'boom' is checked, if it is still possible to check it, there will come a day of denouement which must lead to a collapse so huge that the entire business world will feel the shock." The Marchese de Vita de Marco discusses "The Political Situation in Italy," and makes a scathing, but just, denunciation of Signor Crispi's rule, which has been so unfortunate for the country. In summing up her case, the marchese says: "The majority of the country does not wish for chances; its support of the Clericals is but a reaction against present misgovernment—a reaction which may be arrested by the removal of its cause, but of which, if it be not arrested, no one can foresee the end. For the moment it is self-evident that the so-called Liberal party, in adopting authoritative, and even tyrannical, methods of governing, has tried its promises. In presence of this fact, and

in the absence of a new Liberal and truly honest political group, it is not strange that the people, obliged to choose between Signor Crispi and the Clericals, make this broad and simple reasoning—that the Clericals, as the legitimate representatives in Italy of the authoritative principle, are best entitled to apply it, and are likely to do so with greater conviction, honesty, equity and equality than Signor Crispi." Among the other articles of interest are "Ruskin as a Master of Prose," by Frederic Harrison; "The Trafalgar Captains," by W. Laird Clowes (Nauticus); "The Land of Frankincense and Myrrh," by J. Theodore Bent; "A Medical View of the Miracles of Lourdes," by Dr. Berdoe; "The New Spirit in History," by W. S. Lilly; "Frederick Lockyer-Sampson," by Cousin Kernahan; "In Germany," a sketch by the Duchess of Sutherland; "The Closing of the Indian Mints," by Right Hon. Lord Brassey; "The Religion of Humanity; a Reply to Frederick Harrison," by W. H. Mallock; "The Religion of the Undergraduate," by Rev. Anthony C. Deane; "The Proper Pronunciation of 'C,'" by J. Gennadius; "A Great University of London," by Right Hon. Lord Playfair; "The Need for an Antarctic Expedition," by Clements R. Markham, C. B., president of the Royal Geographical Society.

Catholic World.

In the November issue of the Catholic World Magazine, Rev. Francis W. Howard has a deeply interesting argumentative article on "Catholicism, Protestantism and Progress." The Countess de Courson writes graphically of "A Modern St. Francis," the famous Father Lodovico da Casoria of Naples. The question of "Enforcing Law—Is it Right?" is tersely discussed by Mr. Robert J. Mahon. "Why We Catholics Sympathize with Armenia" is lucidly explained by Rev. R. M. Ryan, C.S.P. Father Patrick F. McSweeney, D.D., contributes an important paper entitled "A Study of the Sunday Question." A deeply-interesting paper on Edinburgh, "The Northern Athens," is contributed by John J. O'Shea. The article is illustrated by many views and sketches of relics of Mary, Queen of Scots. Marion Ames Tuggart gives a charming sketch of old Florence and some of its great artists under the heading "A Morning in Florence." Some splendid views in Florence accompany the paper. Eleanor C. Donnelly appears in a fine poem on "Capital and Labor." W. J. D. Croke discusses the question, "Who is St. Nicholas?" in a scholarly treatise. Marguerite Moore has a bright and gossipy article entitled "Dawdlings in Donegal." Some irresistible arguments for conventual training for young ladies is presented in the course of an article entitled "A Living Mosaic."

IRISH NEWS ITEMS.

All preparations have now been made for the re-erection of All Hallows' College Chapel, Dublin. Charles Joseph Fay, ex-M. P. for County Cavan, was found drowned in the River Annalee beside Carrick Bridge, about two miles from Cooteshill, on Oct. 10. He represented Cavan from 1874 to 1885.

At the Kilrush Quarter Sessions on October 7 and 8, a large number of decrees and ejectments for rent were granted against tenants on the adjoining properties. No defence was made by the tenants, the decrees going by default.

A new hall is being erected in Portadown for the accommodation of the Young Men's Catholic Association. It is a commodious structure, and locally there is no building which surpasses it for simplicity of style, elegance of design, or superiority of workmanship.

At the general Quarter Sessions at Killybegs, on Oct. 7, Judge Shaw told the grand jury that there were only two small cases to go before them, one for larceny and one for assault. He was glad to say the district continued satisfactory as far as peace and order were concerned.

On October 1, comforted by the Sacraments of Holy Church, Mrs. Mary Judge, relict of the late John Judge, of Angharville, mother of the late William Judge, of Claremorris, and grandmother of Judge Prendergast, of Chicago, died. A Solemn Mass of Requiem was celebrated in Claremorris church on Oct. 3.

There is a movement on foot to establish a weaving factory at Portlengonec. The town has been long one of the best centres of the linen industry in the North of Ireland. A company is to be formed with a guaranteed capital of £10,000, three-tenths of which are to be contributed by the local residents, and the remaining seven-tenths by a number of Belfast men.

The Rev. Mr. Davidson, of Derry, has published a statement declaring that coercive pressure was put upon Covenanters to vote for the Unionist candidate, John Ross, Q. C., at Derry City election, when he was defeated by Vesey Knox. It is charged that Unionists threatened certain Covenanters to injure their business if they failed to vote.

The deaths of these Meath people are announced: Oct. 9, at Largey, Drumconrath, Peter Connolly, aged eighty years. At his mother's residence, Clonmellon, John Gavanagh, aged sixteen years. Oct. 8, at Castle Street, Kells, Mary Anne, wife of James Kiernan. Oct. 7, at Milltown, Kilmessan, Mrs. Plunkett, relict of the late Thomas Plunkett.

At the opening of the Quarter Sessions in Tullamore, on Oct. 9, Judge Curran, addressing the grand jury, said there were some five bills to go before them. Although the number of cases reported since the last Quarter Sessions was about the average, still from the information supplied by the constabulary authorities he was glad to be in a position of congratulating them upon the peaceful state in which he found the King's County.

Stephen Conry, of Bealcooneen, near Clifden, went to sea on Oct. 8, on a fishing expedition from a village near Roundstone, and was accompanied by four other persons, all of whom were drowned. The other victims were: Thomas Gorman, Michael Morgan, Pat. Connelly and John Connelly. Twenty other men

POOR DIGESTION leads to nervousness, chronic dyspepsia and great misery. The best remedy is **HOOD'S SARSAPARILLA.**

BEST FOR WASH DAY SURPRISE SOAP BEST FOR EVERY DAY.

who proceeded from the islands of Turk and Turbot on a fishing expedition, consisting of seven boats, are still missing.

An Orange drumming party from the Conlissland and Newmills district, augmented by a local body, paraded in Stewartstown on the night of Oct. 5, playing party tunes and cursing the Pope. At Hill Street, a Nationalist quarter, a melee ensued. The Orangemen smashed the houses of two Nationalists. A young Orangeman named Thomas Snowell was stabbed under the lung. A shoemaker named Michael Park was arrested on a charge of stabbing.

RELIGIOUS NEWS ITEMS

Since 1850, in Armenia, 200,000 persons have become Catholics, and sixteen dioceses have been erected there.

The Cardinal-Archbishop of Paris is about to visit the Eternal City on important business concerning the Church in France.

The Catholic University, Washington, has received a bequest of \$4,000 from Peter J. Lavin, of La Crosse, Wis., for a scholarship for the archdiocese of Milwaukee.

Rabbi Joachim Rensor, a Hungarian, has abjured Judaism and embraced Catholicism. He will go to Rome to study theology for the purpose of becoming a missionary.

One of the chief objects of the new Catholic mission to Iceland undertaken by Mgr. Ench, Vicar Apostolic of Denmark, is to found an asylum for lepers, who are numerous in the island.

Sister M. Libora is now in charge of St. Joseph's Hospital, Escanaba, Mich., having come from Burlington, Iowa. Sister M. Clare, formerly in charge, has gone to take a similar position at Burlington, recently filled by Sister Libora.

The Commission of Cardinals for the consideration of the reunion question resumed its sittings on a recent Sunday. Important steps are, it is said, about to be taken with the view of hastening the return of the Copts to the bosom of the Church.

Gen. John Gibbons has been elected Grand Commander of the Royal Legion. This is an organization of military men who distinguished themselves in actual service. Gen. Gibbon is a sound Catholic, and one of the most intrepid and gallant leaders that ever flashed a sword.

Brother Alexius, Provincial of the Xavier Brothers in the United States, accompanied by Brother Bernardine, arrived at the mother-house of the Order in Belgium, to take part in the election of a Superior-General at an early date. While in Belgium, Brother Alexius will attend the golden jubilee of his brother, who is a prominent priest.

Queen Victoria, who is nominally the head of the Protestant Church in England, is apparently not bigoted towards the Catholic Church. She has just presented to Archbishop O'Brien, of Halifax, a set of vestments, comprising a cope and two chasubles. The reason for this exquisite gift is the respect paid by the clergy of Halifax at the obsequies of the late Sir John Thompson, Prime Minister of Canada. The Queen's mother, the Duchess of Kent, became a convert, so the story goes, on her deathbed.

On Jan. 1, 1896, Pope Leo XIII. will celebrate the fiftieth anniversary of his elevation to the archiepiscopacy. As is well known, His Holiness has already celebrated two jubilees. On Jan. 1, 1858, he commemorated the fiftieth anniversary of his admission to the priesthood, and on Feb. 19, 1893, his golden jubilee as a bishop. As on the occasion of the preceding jubilees, it is the intention of the Church to organize a grand, universal demonstration of Catholicity next January, signalled by the offering of presents to Leo XIII. and pilgrimages from every part of Christendom. It was Gregory XVI. who, at the last consistory he held, appointed Monsignor Pecci to the archdiocese of Perugia. The present Archbishop of Perugia, Monsignor Foschi, one of the most trusted friends of the Pope, is taking the lead in the preparations for the coming festival. A committee will shortly be constituted to give effect to Monsignor Foschi's plans, which have been heartily approved by the Pontiff.

John's got the Rheumatism
are Muscular Pains again?
Why not try the Dr. Menthol Plaster?
my wife got me one, it cured like magic.
For a long time I suffered with Rheumatism in the back so severely that I could not even sit straight. My wife advised a Dr. & L. Menthol Plaster. I tried it and was soon going about all right. S. C. HUSTON, Sweet's Corner. Price 25c.

J. P. MONCEL.
Gold Stamping.
Society Badges made up on short notice.
Hat Tips of all kinds.
210 St. James Street, Room 5.

Cups and Saucers given away with every pound of our 40c Tea.
There are many other presents given away on delivery of every second pound. THE ORIENTAL.
418 St. James street, opp Little Craig.
J. W. DONOHUE, Prop.

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117 St. Francois Xavier Street, Montreal.
REPRESENTING:
SCOTTISH UNION and NATIONAL INSURANCE CO. OF EDINBURGH, SCOTLAND AND ASSETS. \$39,109,332.64.
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Capital, \$5,000,000.
EASTERN ASSURANCE CO. of Halifax, N. S. Capital, \$1,000,000

Why not try WYETH'S MALT EXTRACT?
Doctors highly recommend it to those:
Who are run down;
Who have lost appetite;
Who have difficulty after eating;
Who suffer from nervous exhaustion;
And to Nursing Mothers,
as it increases quantity and improves quality of milk.
PRICE, 40 CENTS PER BOTTLE.

The Canadian Artistic Society.
OFFICE:—210 St. Lawrence Street, National Monument Building.
Founded for the purpose of developing the taste of Music and encouraging the Artists.
Incorporated by Letters Patent on the 24th December, 1894.
Capital - - \$50,000.
2,881 PRIZES of a total value of \$5,008.00 are distributed every Wednesday.
1 CAPITAL PRIZE OF \$1,000
1 CAPITAL PRIZE OF 500
1 CAPITAL PRIZE OF 250
And a number of other Prizes varying from \$1.00 to \$50.00.
TICKETS. - 10 Cents.
Tickets sent by mail to any address on receipt of the price and 3 cent stamp for mailing.

Here's a Refrigerator -
That is built to keep things cool. It's no dry goods box, but a genuine Refrigerator that keeps ice, as well as meats and vegetables. It has the lowest Dry Air temperature, a positive circulation of air; the bottoms flush with door sill; sides of ice chamber removable, making easy to clean. All Ash, beautifully made and polished; all sizes. Cheap. Talking of Refrigerators reminds us of Gas Stoves. The coolest Stove in use. Come and see our stock.
F. H. BARR, 2373 and 2375 St. Catherine Street.

Do you cough? Are you troubled with Bronchitis, Hoarseness, Loss of Voice, etc.?
Read what the **DOCTORS** SAY

And you will know what you should use to cure yourself!
"I certify that I have prescribed 'the PECTORAL BALSAMIC ELIXIR for affections of the throat and lungs and that I am perfectly satisfied with its use. I recommend it therefore cordially to Physicians for diseases of the respiratory organs."
V. J. F. BROUILLET, M. D., V.C.M. Kamouraska, June 10th 1885.
"I can recommend PECTORAL BALSAMIC ELIXIR, the composition of which has been made known to me, as an excellent remedy for Pulmonary Catarrh, Bronchitis or Colds with no fever."
L. J. V. CLAROUX, M. D. Montreal, March 27th 1889.
L. ROBERTAILLE, Esc. Chemist. Montreal, March 27th 1889.
"Having been made acquainted with the composition of PECTORAL BALSAMIC ELIXIR, I think it my duty to recommend it as an excellent remedy for Lung Affections in general."
N. PAPANI, N. Prof. of Chemistry at Laval University, Montreal, March 27th 1889.
"I have used your ELIXIR and find it excellent for BRONCHITIS and DISEASES. I intend employing it in my practice in preference to all other preparations, because it always gives perfect satisfaction."
DR. J. ERN. L'Epiphanie, February 28th 1889.
"I have used with success PECTORAL BALSAMIC ELIXIR in the different cases for which it is recommended and it is with pleasure that I recommend it to the public."
Z. LABOUE, M. D. Montreal, March 27th 1889.
"Lack of space obliges me to say several other flattering testimonies from well known physicians."

LA BANQUE VILLE MARIE
Notice is hereby given that a dividend of three per cent (3 per cent) upon the capital stock of this bank, for the six months ending the 30th November next, has this day been declared, and will be payable at the Head Office of the Bank, in this city, on and after Monday, the second day of December, 1895.
The Transfer books will be closed from the 16th to the 30th day of November, both days inclusive. By order of the Board. W. WEIR, President. Montreal, 22nd October, 1895.

LA BANQUE JACQUES GARTIER.
D. VIDENO No. 60.
NOTICE is hereby given that a dividend of Three and a-half (3 1/2) per cent. for the current half year upon the paid up Capital Stock of this Institution has been declared, and that the same will be payable at its banking house in this city, on and after Monday, the second day of December, 1895.
The transfer books will be closed from the 15th to the 30th November next, both days inclusive. By order of the Board. A. DE MARTIGNY, Managing Director. Montreal, 15th October, 1895.

M. HICKS & CO. AUCTIONEERS, AND COMMISSION MERCHANTS, 1821 & 1823 Notre Dame St. (Near McGill Street.) MONTREAL.
Sales of Household Furniture, Farm Stock, Real Estate, Damaged Goods and General Merchandise respectfully solicited. Advances made on Consignments. Charges moderate and returns prompt.

ST. LEON
Perfects the organism and preserves life. "Invaluable," says Dr. Waleh, Toronto. A carload just received direct from Springs in P.Q. Get supplied at once. A trial will convince the most sceptical.
St. Leon Mineral Water Depot, 54 Victoria Sq.
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D. HERTY, SICOTTE & BARNARD, (Formerly Doherty & Doherty.) Advocates and Barristers, 180 ST. JAMES STREET. City and District Bank Building. Hon. M. Doherty, of Counsel.

Michel Lefebvre & Co.
Pure Vinegars, Mixed Pickles, Jellies, Jams & Preserves.
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CASTOR FLUID
Registered and de-finitely refreshing to the system. It should be used daily. Keeps the scalp healthy, prevents dandruff, promotes the growth of a perfect hair growing for the family. 2 cents per bottle. HENRY R. GIBBY, Chemist, 122 St. Lawrence Street.
J. K. MACDONALD.
Practical HOUSE and STEAMBOAT Boiler maker, general Workman, Blacksmith, Locksmith, etc. Electro-Plater, Bell, Warehouse, Tin, Sheet Metal, Carpenter and Builder. Work to order. 762 and 764 Craig Street, west of Victoria Square, Montreal. Telephone 2741.

HOLLOWAY'S PILLS.
This Great Household Medicine ranks amongst the leading necessities of Life.
These famous Pills purify the Blood and act most wonderfully and beneficially on the STOMACH, LIVER, KIDNEYS and BOWELS, giving tone, energy and vigor to these great MAIN SPRINGS OF LIFE. They are cordially recommended as a never failing remedy in all cases where the constitution, from whatever cause, has become impaired or weakened. They are wonderfully efficacious in all ailments incidental to females of all ages, and as a GENERAL FAMILY MEDICINE are unsurpassed.
Holloway's Ointment
Its Searching and Healing properties are known throughout the world for
Bad Legs, Bad Breasts, Old Wounds, Sores and Ulcers
This is an infallible remedy. If effectually rubbed on the neck and chest, as salt into meat, it cures SORE THROAT, Diphtheria, Bronchitis, Coughs, Colds, and even ASTHMA. For Glandular Swellings, Abscesses, Piles, Fistulas.
GOUT, RHEUMATISM,
And every kind of SKIN DISEASE, it has never been known to fail.
The Pills and Ointment are manufactured only at
533 OXFORD STREET, LONDON,
and are sold by all vendors of medicines throughout the civilized world, with directions for use in almost every language.
The Trade Marks of these medicines are registered at Ottawa. Hence, anyone throughout the British possessions who may keep the American counterfeits for sale will be prosecuted.
Purchasers should look to the Label of the Pills and Boxes. If the address is not 533 Oxford Street, London, they are spurious.

THE TEMPORAL POWER.

THE POPE'S LETTER TO CARDINAL RAMPOLLA.

THE IMPORTANT DOCUMENT GIVEN IN FULL.—A PLEA TO HIS BELOVED ITALIAN PEOPLE—THE SIGNIFICANCE OF THE RECENT CELEBRATIONS IN COMMEMORATION OF ROME'S CAPTURE BY THE GARIBOLDIANS.

We gave in a previous issue the summary which came by cable of the Pope's recent letter to Cardinal Rampolla...

The unusual political manifestations, the last sound of which has scarcely died away in the streets of the city, induce us to address to you a few words on the subject...

ESSENTIAL ANTI-RELIGIOUS IDEAL.

for the ultimate aim of the occupation of Rome, not, as we say, in the minds of those who took part in it, but of the secretaries who were its prime movers...

THE ACQUISITION OF ROME

was proclaimed to the Italian people as the dawn of salvation and the presage of future prosperity. We will not inquire whether events have verified the promise...

SIR WALTER SCOTT.

The simplicity and sincerity of a great man of letters have rarely been more clearly or attractively revealed than in the recently-published correspondence of Sir Walter Scott...

This kind of independence, they who gave it can take it away; what they decreed yesterday they can rescind tomorrow...

THE STATE OF THE CHURCH

sprung into existence, not through the agency of fanaticism, but by the designs of Providence, having the best titles that could render the possession of a principality legitimate...

A MORE PERFECT DEVELOPMENT OF OUR SCHOOL SYSTEM NEEDED.

CAN BOY PUPILS BE BETTER CARED FOR AND BETTER EDUCATED BY MEN TEACHERS THAN WOMEN.

The erudite Bishop of Peoria, Rt. Rev. J. L. Spalding, by his address in Chicago at the fourth annual banquet of the Columbus Club...

TO REGARD THE APOSTOLIC SEE

was the very singular privilege and great good fortune of our peninsula and every page of our history testifies what benefits and increase of glory was derived by it from the immediate possession of the Roman pontificate...

TO FORGIVE PAST INJURIES.

The remarkable sermon of the Bishop of Tabasco, preached at Guadalupe, in which he advises Catholics to forget the past and rally to the support of the Government, is creating interest...

I FIND THAT WOMEN

do quite as well as men as principals and teachers. We secure good talent in women at the wages we pay for teachers. This talent is the full equivalent of that we find in men...

lands whose secrets he discovered. There is a fine unconsciousness of any special gifts or calling in his letters; he writes about himself as about all other things...

Upon the appearance of "St. Ronan's Well," in 1824, Lady Abercorn tells him how greatly the book had affected her. "I like the whole book," she says...

The soundness of the Waverley Novels comes from the soundness of the simple, brave, true-hearted Sir Walter. "My dear," he said to Lockhart, as he lay dying that September day...

WHOLESALE CRITICISM.

A MORE PERFECT DEVELOPMENT OF OUR SCHOOL SYSTEM NEEDED.

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FALSE NOTION OF ECONOMY.

Women are willing to work cheaper, hence the men, of necessity, must look elsewhere for employment where their talents will command a just remuneration...

MEN TEACHERS FOR BOYS.

although a few maintained that the results of the public schools of the city, where of the 4,300 teachers engaged, a few over 4,000 are women...

Many members of the board of education endorsed the Bishop's views, while the president, D. R. Cameron, agreed with him in his statement that boy pupils could be better cared for...

One of the dissenters was Thomas Brennan, a prominent Catholic and for many years a member of the board of education.

"I admire Bishop Spalding as a great orator and a man of remarkable breadth of thought," he said. "He is my friend and I pay him a most loving tribute as to his powerful intelligence..."

Another decided woman's man was E. G. Halle, also of the board of education. He said: "I think a girl teacher 18 or 19 years of age can handle a boy more than 10 years of age better than a man..."

Dr. Emil G. Hirsch, of Sinai Temple, endorsed Bishop Spalding in strongest terms. "Boys of 10 years or more should have men for teachers," said he.

THE GREAT EVILS

of our American system of education that it is practically dominated by women. We have no professional teachers. I, of course, do not speak in disrespect of women or their ability...

"I say unqualifiedly that men are better teachers than women, and we should have them in the upper grades, especially for boys."

Gabriel Bamberger, superintendent of the Jewish training school, was of a similar opinion. "There are some branches," he asserted, that women cannot teach—history, patriotism, statesmanship—in short, the lines of interest that go to make up good citizenship...

"Whoever can draw out the best in a child," said Mrs. Potter Palmer on the subject, "whether the teacher be man or woman, is thoroughly qualified. Yet I always believe," she adds, "boys should learn men's methods to fit them for the battle with the world..."

COMMERCIAL.

FLOUR AND GRAIN.

FLOUR.—Spring Patent, \$4.05 to \$4.15. Winter Patent, \$4.05 to \$4.15. Straight Roller, \$3.55 to \$3.60. Extra, \$4.00, Superfine, \$4.00. Manitoba Strong Bakers, best brands, \$3.90 to \$4.00...

WHEAT.—In the West red and white winter wheat is reported as selling all the way from 70c to 72c as to position, or more than Manitoba wheat brings...

CORN.—The market remains quiet at 36c to 37c in bond and at 44c to 45c duty paid.

PEAS.—The market is quiet and easier at 60c to 61c in store per 60 lbs. In the West prices are 4c lower, carloads selling per 60 lbs. f.o.b.

OATS.—The market is firmer with sales of car lots at 31c per 34 lbs. for No. 2, and 30c to 30 1/2c for No. 3 and mixed. Stocks have considerably reduced of late, and some look for higher prices.

BARLEY.—There has been some business in malting barley at from 50c to 52c; but good sprouting samples are very scarce. Feed barley is quoted at 41c to 42c.

BUCKWHEAT.—Sales at 42c and we quote 42c to 42 1/2c. The export demand is about over.

RYE.—The market is quiet and prices nominal at 51c to 52c. In the West sales have been made at 46c for distilling purposes.

MALT.—Market quiet at 65c to 75c as to quality and quantity. Further contracts have been made, but the prices do not transpire.

PROVISIONS.

PORK, LARD, &c.—Canada short cut pork, per barrel, \$15.00 to \$16.00; Canada thin mess, per bbl., \$14.00 to \$14.50; Mess pork, American, new, per bbl., \$13.75 to \$13.75; Hams, per lb., 9c to 11c; Lard, pure, in pails, per lb., 8c to 9c; Lard, compound, in pails, per lb., 6c to 7c; Bacon, per lb., 9c to 11c; Shoulders, per lb., 8c to 9c.

DRESSED HOGS.—Receivers have been free sellers at \$5.50 to \$5.75 in jobbing lots. Car lots are quoted at \$5.25.

DAIRY PRODUCE.

BUTTER.—We quote: Creamery, Oct., 23c to 23 1/2c; Creamery, Sept., 22c to 22 1/2c; Creamery, Aug., 21c to 21 1/2c; Eastern Townships, 18c to 20c; Western, 15c to 16c.

CHEESE.—We quote prices as follows: Finest Western, 9 1/2c to 9 3/4c; Finest Eastern, 9 1/4c to 9 1/2c; Undergrades, 8 1/2c to 9c; cold storage goods, 8c to 9c.

COUNTRY CHEESE MARKET.

Utica, N.Y., Nov. 5.—Sales at 9 1/2c to 10 1/2c.

Woodstock, Ont., Nov. 6.—No sales.

Ingersoll, Ont., Nov. 5.—No sales.

COUNTRY PRODUCE.

EGGS.—Held fresh stock ordinary has sold at 13c to 13 1/2c and choices candled at 14c to 15c, the latter being a top figure. Montreal limed eggs are selling at 14 1/2c to 15c for fine stock, a lot of 50 cases being placed at 14 1/2c for this week's delivery...

HONEY.—Old extracted 5c to 6c per lb. New 7c to 9c per lb in tins as to quality. Comb honey 10c to 12c.

GAME.—Venison is coming in very slowly, and the few saddles arriving from this province sell at 12c to 12 1/2c; and carcasses 9c to 10c. Partridge have sold at 40c to 45c for No. 1, and at 25c for No. 2.

BEANS.—Western medium beans \$1.10 to \$1.15 in round lots; but small lots are quoted at \$1.20 to \$1.30 as to quality.

MAPLE PRODUCTS.—Sugar 6 1/2c to 7 1/2c, and old 5c to 6c. Syrup 4 1/2c to 5c per lb. in wood and at 50c to 60c in tins.

BALED HAY.—No. 2 shipping hay is quoted here at \$10 to \$11. No. 1 straight Timothy, \$11.50 to \$12. At country points, \$10 to \$10.50 is quoted for No. 2 and \$10.00 to \$11.00 for No. 1, according to position.

HOPS.—Sales of choice Eastern Townships and Western have transpired at 8c to 9c, with fair to good quoted at 6c to 7c, and old at 3c to 5c.

TALLOW.—Market is quiet at 5 1/2c to 6c for choice and 4c to 5c for common.

DRESSED POULTRY.—Quite a lot of turkeys have been received during the week, with sales of nice fresh killed stock at 8c to 8 1/2c, one or two lots of large fancy birds bringing 9c. Some small birds were sold at 7c and 7 1/2c. Chickens have brought 7c, and old hens 5c to 6c; geese 6c to 6 1/2c, and ducks 7c to 8c. About 3 1/2 to 4 tons were reported sold at the above figures. The mild weather is against sales, and some receivers have had to put their stock into refrigerators.

FRUITS.

APPLES.—\$2.00 to \$2.75 per bbl; Fancy \$3.25 per bbl; Dried, 4c to 4 1/2c per lb; Evaporated, 6c to 6 1/2c per lb.

ORANGES.—Jamaica, \$6.00 to \$6.50 per bbl. Mexican, \$3.50 to \$4.00 per box.

LEMONS.—Palermo, \$4 to \$5 per box; Malaga, \$8 to \$9 per case; \$4 to \$4.50 per box.

BANANAS.—\$2 to \$2.75 per bunch.

GRAPES.—Tokay, \$3 per crate; Catawba, 19c to 21c per basket.

CALIFORNIA PEACHES.—\$1.50 per box.

CRANBERRIES.—Cape Cod, \$3.50 to \$4.00 per bbl; Nova Scotia, \$3.00 to \$3.50 per bbl.

DATES.—3 1/2c to 4 1/2c per lb.

FIGS.—9c to 12c per lb; fancy, 13c to 17c per lb.

COCONUTS.—Fancy, firsts, \$3.50 to \$3.75 per 100.

POTATOES.—Jobbing lots, 40c to 50c per bag; on track, 30c to 40c per bag; sweet, \$3.25 per bbl.

ONIONS.—Spanish, 40c to 45c per crate; red, \$1.75 per bbl; yellow, \$1.50 to \$1.75 per bbl.

MALAGA GRAPES.—\$5 to \$6.50 per keg.

FISH AND OILS.

CANNED FISH.—Lobsters \$6.00 to \$6.25, and Mackerel \$3.85 to \$4.00 per case.

OYSTERS.—Malpeque \$3.50 to \$5.50 as to quality.

OILS.—Seal oil 35c net cash, and regular terms 37c. Newfoundland cod oil 35c to 36c. Cod liver oil 70c to 85c for ordinary and \$1.75 to \$1.85 for Norway.

FRESH FISH.—Cod and haddock steady at 3 1/2c to 4c per lb.

SALT FISH.—Dry cod \$4 to \$4.25, and green cod No. 1 \$4.15 to \$4.30; No. 2, \$3.00 to \$3.25; and large, \$4.00 to \$4.75. Labrador herring \$4.25 to \$4.50, and shore \$3.25 to \$4.00. Salmon \$10 to \$11 for No. 1 small, in bbls, and \$11.00 to \$12.00 for No. 1 large. British Columbia salmon \$10. Sea trout \$6 to \$7.00.

A PRACTICAL DOCTOR.—Wife: Well, doctor, how is it with my husband? Doctor: Fair to middling, so to speak; he wants rest above all things. I have written out a prescription for an opiate. Wife: And when must I give him the medicine? Doctor: Him! The opiate is for you, madam.

There is a firm of furniture dealers in a provincial town of the name of "Irish and English." The funny thing about it is, however, that Mr. Irish is English, and Mr. English is Irish.

The editor of a provincial paper talks about his frame of mind. A rival contemporary suggests that he may have the frame of one, but that is all.

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GENTLEMEN will find the best value in Underwear, and best fitting Shirts, at S. Carsley's Men's Furnishing Stores.

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All this week, special inducements are being offered in Winter Dress Goods.

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Ten bales of All Wool White Quaker Flannels are being offered extra cheap this week.

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Three cases Red All Wool Quaker Flannels, a bargain this week.

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For the prettiest Winter Capes, for Ladies and Misses, come direct to S. CARSLEY'S.

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Special quality Brussels Carpets in all newest patterns, 83c yard. Stair Carpets to match, 83c yard. Extra quality Brussels Carpet, in very choice designs, 83c yard. Handsome Borders to match, 83c yd. Very special line Brussels Carpets, in numerous designs, with Borders, 97c yd.

Tapestry Carpets.

Useful Tapestry Carpets, 21c yard. Special line Tapestry Bedroom Carpets in choice patterns, 48c yd. Extra quality Tapestry Carpets 55c yd. Tapestry Carpets in newest patterns, with Borders to match, 65c yd.

Cheap Carpets.

Useful Stair Carpets, 74c yard. Wide Jute Carpets, 84c yard. Yard wide Jute Carpets, 16c yard. Useful Carpet Squares, 95c each. Useful Door Mats, 12c each. Useful Hearth Rugs, 35c each. Yard wide Union Carpets, 44c each.

Oilcloths.

Useful English Floor Oilcloths, choice patterns, 23c yd. Good English Linoleums, in new patterns, 35c yd. Extra quality English Oilcloths, well seasoned, 40c yard. English Stair Oilcloths, English Hall Oilcloths, 28c yard.

Blankets.

Useful Grey Blankets at \$1.20 pair. Useful White Blankets at \$1.55 pair. Extra size Grey Blankets, \$1.50 pair. Extra size White Blankets, \$1.90 pair. Heavy English Blankets \$3.85 pr. White All Wool Blankets \$3.50 pair. White Crib Blankets \$1.20 pair.

Comforters.

Useful Bed Comforters 55c each. Heavy Bed Comforters \$1.00 each. Sateen Covered Bed Comforters \$1.67 each. Sateen Filled Bed Comforters \$2.50 ea. Down Comforters, Sateen covered, \$3.90 each. Down Comforters, Sateen frills, \$4.40 each. Eiderdown Bed Quilts, \$5.55 each.

House Furnishings.

Fancy Furniture Coverings 29c yard. Fancy Printed Cretonnes 73c yard. Reversible Cretonnes 14c yard. Double Width Cretonnes 80c yard. Fancy Chenille Table Drapes 74c. Fancy Table Cloth Covers 75c. New Tapestry Table Covers \$1.55.

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