

Technical and Bibliographic Notes / Notes techniques et bibliographiques

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

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

- Additional comments /
Commentaires supplémentaires:

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

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

- Includes supplementary materials /
Comprend du matériel supplémentaire

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

TERMS OF SUBSCRIPTION.

The Subscription price of this paper is \$1.00 per annum in advance.



OFFICES: 253 ST. JAMES ST. MONTREAL, QUEBEC.

Remittances may be by bank order, or by Registered letter. We are not responsible for loss through the mail.

VOL. XLVI. NO. 17.

MONTREAL, WEDNESDAY, NOVEMBER 11, 1896.

PRICE FIVE CENTS.

THE HERALD'S CRUSADE

Is it a Plea for a System of Godless Schools?

THE Montreal Herald, following the lead of the defunct and un-savory Canada-Review, and of its successor, Le Reveil, has for the past six months been publishing a number of editorial articles in which, under the pretense of endeavoring to bring about an improvement in the present system of education in the Province of Quebec, it has been making ludicrous efforts to increase its very limited circulation by ignorantly attacking the Catholic Church, sometimes openly, but more frequently by vulgar innuendo. The idea that the writer of these extraordinarily-composed articles, who is a comparative stranger in Canada, has been trying to convey, in his very original style, is that the Catholic people of the Province of Quebec are sunk in abysmal ignorance, and, by implication, that the Church is responsible for it. In one of his earliest lucubrations he told us that the Sultan of Turkey was a most benevolent and enlightened ruler as compared with those who control the educational system in Quebec. In one of his latest efforts—that which was published on October 29—he makes this characteristic statement in reference to our benighted province:

"In Etland or in the wandering herds by the White Sea, such a state of things may be found; but in the rest of Europe we know no place which affords a parallel."

After perusing a lot of rhapsodical balderdash of which this quotation is only a very tame sample, as we shall show later on, and which no other newspaper in Canada but the Montreal Herald would insert, we rub our eyes and look around us in this metropolitan city of Montreal, and we ask: Whence, then, come those Catholics whom we see leading in all the walks of life—in literature, in jurisprudence, in statesmanship, in the learned professions of all descriptions, in commerce? Where did they get their early education? Where did their latent talents find the stimulation and encouragement necessary to their development? Where were they fired with the noble ambition which motivated those efforts to push themselves onward and upward which have placed them in the positions they occupy to-day? Where did they receive the early training to which they owe that sublime devotion to the interests of religion which finds tangible and eloquent expression in magnificent temples raised to the honor of the Almighty, in countless institutions of charity and benevolence which minister to the needs of His creatures, in schools and colleges which greet the eye at every turn? Surely not in illiterate and priest-ridden Quebec. They must have been educated in that home of culture, the province of Ontario, or in that Cymric principality whence the Herald's "doctor" hails. The present premier of Canada must assuredly have received his primary instruction elsewhere than in the dark and unlettered province of his birth.

The ignorance of the Herald's writer is shown by the fact that he does not understand the meaning of the word education at all. He imagines, as his articles prove, that education means simply mental training; whereas education as the derivation of the word plainly demonstrates, signifies the drawing out, or development, of all of man's faculties, mental, moral and spiritual. Webster tells us that to educate is "to instill into the mind principles of art, science, morals, religion, and behavior." Mental training may make a man become a clever thief, embezzler, forger, swindler, or "confidence man." It can never make a good Christian of him. And every Christian must believe that it is better to be good than clever. As the Sovereign Pontiff says: "He who, in the education of youth, neglects the will and concentrates all his energies on the culture of the intellect, succeeds in turning education into a dangerous weapon in the hands of the evil-disposed. The reasoning of the intellect sometimes joins with the wicked propensities of the will, and gives them a power which baffles all resistance." "Whatever may be conceded," said

Washington in his famous farewell address, "to the influence of refined education on minds of peculiar structure, reason and experience both forbid us to expect that national morality can prevail in exclusion of religious principle." "Every philosopher and statesman who has discussed the subject of human governments," says Cardinal Gibbons in that monumental work of his, "Our Christian Inheritance," has acknowledged that there can be no stable society without justice, no justice without morality, no morality without religion, no religion without God." What the Montreal Herald and its educational writer desire, if they desire anything beyond personal profit, is to eliminate the principle of religion from the educational system of this province; to replace our present schools by Godless schools, in which man's dual relationship to time and eternity shall be altogether ignored.

But the vast majority of the people of this province, who are Catholic to the core, will not permit any insignificant clique of non Catholics, self-seeking or otherwise, to banish religion from their schools. While they recognize to the full the usefulness, efficiency, and necessity of secular instruction, they are unalterably attached to the principle of true and sound education, of which religious teaching is an essential element. They know that in every country where the schools have been secularized by the State, crime has increased—the sanctity of the marriage tie has been violated; divorces have increased; immorality, intemperance, breaches of private and public trust, have become more prevalent than formerly; suicides have been more frequent; and private and public virtue has deteriorated. They know that such must necessarily be the result of a system of Godless instruction, for when the youth are taught that the sole aim of human life is worldly success, what motive have they to be virtuous and honest and good?

The Herald's "education" articles bristle with absurdities. When a man is well "educated," the sapient "doctor" tells us, he becomes perfect: his life is one of beauty and delight; he is a model of law and order; his joys are the pure joys of the intellect; and so forth. Secular instruction changes his whole nature, forsooth! The necessary proneness to evil which is a concomitant of humanity no longer exists. For him the millennium has arrived. "One ignorant man," he tells us, "brings a whole nation to the wall." Then we shall have to change a time-honored maxim, and say that ignorance, not knowledge, is power. Again, he tells us that "free and compulsory" education has a paradoxical flavor in it—"education" has for its object the spread of the knowledge of the fact that Our Saviour earned His bread by the sweat of His brow and that we should do likewise! What in the name of—"free and compulsory education"—are we to understand by this? A fine authority this, on education! In another article the public is solemnly and emphatically assured that for every child in the land "education must be as free as the air;" that is his right. Now, it is absurd to say that education must be, or could ever be, "as free as the air." The air costs nothing; education costs a good deal, and somebody must pay for it. That somebody is the taxpayer. But although, as will be seen from the foregoing, his own notion of "free education" is exceedingly hazy, he has actually written a separate article, entitled "What Free Education Means." In this he says:

"Some people do not fully grasp what free education means; others have got an idea, felt if not expressed, that to accept it is in some way to take a favor from some person or persons. This last notion, dead long ago in most places, is the result of the ridiculous argument that 'education is more appreciated by the community when a fee is charged than when it is free.' In order to make the matter perfectly plain, the definitions in use in the Old Country will be found of the greatest service. Free education in the elementary schools in England and Wales was given by the Education Act of 1891. Under that act every father and mother has a right to free education, without payment or charge of any kind, for his or her children between the age of three and fifteen. * * * There's no uncertainty about these state-

ments; education is the right of the people, and in the school all must be regarded as equal. There is no loophole by which any autocrat, who loves to read history backwards, can defraud even the poorest of his right. The department fears no man, neither has it any favors to ask," &c., &c.

The comparisons he makes, and the statistics he figures out from the last census, and which he calls the "Herald's tables," are ridiculous where they are not pointless. He harps upon the high percentage of illiteracy to be found in the Province of Quebec amongst children under the age of ten, not knowing that this is a province in which there are more numerous families, and consequently more young children in proportion to adults, than in any of the other provinces; and that therefore a comparison with those other provinces is ridiculous. How many of these "children under ten" were, when the census was taken in 1891, over one or two or three? Here is a comparison given with an air of triumph which is highly amusing:

"In the town of Hull, England, there were 8,512 children on the schools registers, with an average attendance of 5,920, in the year 1870. In 1894 there were 40,530, with an average attendance of 35,311. In twenty-five years the average attendance has increased nearly six times. No more striking example can be found of the marvellous strides made, in matters educational, since the passing of the Act of 1870. In many ways Hull is an excellent place to use in comparison with our own city; it stands by the side of a great river, is a busy centre of a large forwarding trade, etc. In Montreal, according to the reports of the Protestant and Roman Catholic Commissioners, there are 22,989, with an average attendance of 18,701. So much for our ancient system. It's high time to awake from our slumbers."

Now, what do these figures demonstrate? Simply that in twenty-five years the number of children of school age in Hull, England, had increased nearly five times, and the average attendance at school had increased nearly six times, this slightly larger ratio of attendance being due to the enforcement of the law rendering attendance at school compulsory. Montreal, with its average attendance of 18,701 out of 22,989 school children, and with no law making attendance at school compulsory, compares very favorably indeed with the England city, with its attendance of 35,311 out of 40,530, and with its compulsory attendance law. In Montreal, where there is no compulsory law, nine out of every eleven children on the school register attend; in Hull, where there is such a law, fourteen out of every sixteen on the register attend. It is not an unwarrantable assumption that, were there no compulsory school attendance law in Hull, the average attendance there would be lower than that in Montreal. So much for our ancient system. What, now, becomes of the Herald "doctor's" assertion that "no more striking example can be found of the marvellous strides made, in matters educational, since 1870?" No more striking example of rank nonsense in the editorial columns of a daily newspaper can be found than this comparison of his.

To the comparison sought to be instituted between the percentage of illiteracy in England and Wales and that in the Province of Quebec, somewhat analogous considerations apply. In addition to the factor supplied by the compulsory school attendance law in force in those countries, there are those of length of settlement, extent of area in proportion to population, and, above all, climatic conditions in winter. To neglect to take these important factors into account is to evince either ignorance or bad faith, or both.

The Province of Quebec has, as the census and other statistics show, made great progress in matters educational during the past twenty-five years and is maintaining a steady pace of advancement. If its system of primary instruction still leaves anything to be desired, it is certainly not the fault of the authorities of the Catholic Church. On this point it will suffice to quote our contemporary, Le Monde, which takes a deep and an intelligent interest in the subject. "It is time," it said recently, "to recommend a little modesty to those who claim, in good faith or not, that they are the first to desire and demand more sacrifices in favor of education for our young Catholics. All our bishops, turn by turn, have insisted upon the great importance of education. The pastoral solicitude of our spiritual guides has never for an instant lost sight of the interests of the children; by far the most interesting portion of their flock. Our clergy has always responded with the greatest de-

tion to the direction of the bishops, and, as we have said, and repeat, it is to them, and to them alone, that we owe the fine colleges, boarding schools and convents, which cover our province, and in which our young people obtain a good and solid education. If our primary schools still leave anything to be desired to-day, it is because—we say it again—we have counted too much on the clergy to do all; it is because we have not followed with sufficient generosity the lessons of devotion which they have given us: it is because we did not make the necessary sacrifices to secure good schools, which would be an honor to our religion and to our nationality." Le Monde then reproduces the appeal made in 1881, by Bishop Lalleche, in favor of efficient schools, and concludes by saying: "It can thus be seen that the Church has always fulfilled its duty, in demanding that parents give their children an education suitable to their social condition, to the development of their physical, moral and intellectual faculties."

ENGLISH PROTESTANTS

Interview the Ontario Government Regarding Religious Instruction in the Schools

A despatch from Toronto says:—A deputation, composed of members of the clergy and laity of the English Church, waited on the Provincial Government last week and urged that the subject of religious instruction be placed on the curriculum of the public school. The contention of the deputation was that the Bible should be made a regular text book in the schools; that portions of it be read regularly every day and explained to the children, and verses committed to memory by the children. They desired, too, that this should become part of the regular routine of the school day and that it should be made obligatory on the teacher to see that it was carried out. This religious instruction the deputation desired shall be given by the ministers of the Gospel or by their representatives, and that each minister shall, during the time set aside by the regulation, they are seeking to have included in the school system, have charge of and shall instruct the children of his own communion. As it is now, clergymen are privileged, if the school trustees to allow, to give half an hour's instruction each day after the regular school hours are over, and the teacher is authorized to read a portion of the Scriptures, but to do so "without note or comment." This last clause, "without note or comment," it is also sought to have eliminated. After hearing the speeches of several members of the deputation, Premier Hardy, on behalf of the Government, assured the visitors that the matter would be taken into the consideration of the Government.

The Pope and the Irish Race Convention

Two of the Canadian delegates to the recent Irish Race Convention—namely, Lieutenant-Colonel McShane and Rev. William Foley, D.D., Halifax, have just returned from Rome, where they have had the great privilege of an audience with the Holy Father, who manifested the greatest interest in their mission to Ireland and in the proceedings of the Convention. His Holiness inquired particularly regarding the spirit of peace and unanimity evinced by the great assemblage, and on being assured on this head of the remarkable success of the historic gathering displayed the warmest satisfaction at such a result. The Pope gave evidence in the most unmistakable manner of the importance he attached to the Convention and its results.

Chairman Dillon's Appeal

The London Universe says:—"The appeal to Irishmen to respond to John Dillon's call for funds to the Irish cause has resulted in £250 on the first day. But of this sum £100 was contributed by Mr. William O'Brien, the amount of a legacy which had been left him by an exiled countryman named Mooney, who died recently in Samoa, where Robert Louis Stevenson established his household in the far south seas. This Irishman abroad had never lost his faith in the land of his youth, or his hope in its future. He never knew Mr. O'Brien or had met him, but he admired his love for the motherland, and believed in it, and presumably left him this little money to be applied for its benefit. It was intended as a tribute of admiration for Mr. O'Brien's services to the national cause."

National Reunion

The desire for a genuine reunion of the Irish National forces, is daily growing stronger, and everything points to its accomplishment at an early date. "United Ireland," of which Mr. T. Harrington, M.P., is proprietor, contains in its last issue a vigorous and outspoken article in favour of unity, which has been read with sincere pleasure on all sides. The *sine qua non* to reunion in Mr. Harrington's opinion is independence of all English parties. To this no true Irish Nationalist can object. It is a point on which there is practical unanimity.

That nothing can be gained without a thoroughly united and thoroughly independent party is patent to all. Day by day the cause of Ireland recedes into the background, and all because of the absence of such a party. Mr. Harrington's article is most encouraging, and shows the way to speedy reunion. The "Freeman" alone questions whether it is seriously meant, and accuses the hon. member of not having the courage of his convictions. What ever else Mr. Harrington may be fairly charged with it is not this. Indeed, to many it would appear that the very antithesis is the strongest trait of his character. When unity is again established the cause of Ireland will advance rapidly. Day will certainly be detrimental.

A NARROW ESCAPE

Mrs. Dickenson Recovered as the Casket Was Being Closed

(Catholic Standard and Times)

Father Dominick, of the Catholic Church at Mount Angel, Marion County, Oregon, brought the first news of the remarkable escape Mrs. Dickenson, of that place, had of being buried alive, says the Portland Oregonian.

Friday, October 23, Mrs. Dickenson, a woman well known in that community, after suffering from a severe illness, was supposed to have died.

The woman was a member of the Catholic Church, and as her supposed dissolution approached the last rites of her Church were administered by Father Dominick, and to all present she apparently died in the full fruition of Christian hope. Announcement of the funeral had been made for Sunday, October 25, to take place at the Catholic Church at Mount Angel. Friends of the woman were assembled at the church. Father Dominick in his full robes, and the acolytes in cassock and surplice were on hand waiting patiently for the arrival of the funeral cortege escorting the body of the dead woman to the church.

There seemed some unseemly delay in the proceedings and the priest sent a messenger to the Dickenson home, urging haste. There was abundant good reason for the delay.

After the home services the undertaker in charge, in placing the lid on the casket, had his attention attracted to the body in a peculiar way. Whether it was caused by the effort to replace the lid, or in some manner by a light jar of the casket, at any rate it proved sufficient to break the spell, for Mrs. Dickenson suddenly came to life, awakening as it were, from a trance, and the house of mourning was quickly transformed into a household of joy.

The woman was speedily removed from the narrow confines of the casket, within which she narrowly escaped being immured alive, and to day is enjoying comparatively good health, with every prospect of living for years to come.

The fortunate escape of Mrs. Dickenson from the horrible fate of being buried alive is most remarkable. Had she remained in a comatose state but a few minutes longer, fully conscious but unable to speak or move, she would have heard the benedictions paid to her memory, and, utterly helpless, learned with horror that she was to be consigned alive to the grave.

Preached Against a Theatre

The Rev. Francis Ludeke, assistant rector of St. Vincent de Paul's Church in North Sixth street, Williamsburgh, began on Sunday a crusade on the alleged immorality in a low theatre near his church. He spoke of the obscene pictures and posters placed upon the bill boards and in show windows, and declared that it was an outrage that such an exhibition of immorality was allowed to exist. He warned his congregation against attending any of the performances, and urged upon those who had children to keep a careful watch over them.

The priest said that from his own observation mostly boys and young men comprised the audiences of the theatre he referred to. The priest told a reporter that he was astonished that the police had not made any effort to put a stop to the distribution of obscene lithographs and to the immoral performances in that theatre.

Rev. Patrick Duggan, bishop of Clonfert, Ireland, who died recently has been succeeded by Most Rev. Dr. Healy, author of "Irish Saints and Scholars," and the history of Maynooth College, which was published on the occasion of the centenary celebration.

The theory that Mr. Parnell is still living has again cropped up. A gentleman who is writing a biography of the late leader went to Ireland sometime ago to interview the relatives, and found they were in the belief that Mr. Parnell is not dead.

David Blakely, manager of Sousa's Band, died suddenly in his office, in the Carnegie Music Hall building, New York, last week. Apoplexy was the cause of his death. Mr. Blakely was alone at the time, his typewriter having left the office on an errand. When she returned fifteen minutes later Mr. Blakely was lying on the floor dead. He was passing from one room to another when he fell. Mr. Blakely was 65 years old, and besides managing Sousa's Band he was the President of the Blakely Printing Company of Chicago.

A CLEVER IRISHWOMAN.

Miss Mary Ryan, of Cork, Captured the Prize.

Success has crowned the academical career of a young Cork lady, Miss Mary Ryan, a pupil of St. Angela's, Patrick Hill, who has distinguished herself in the carrying off at the recent examinations of the Royal University of the Studentship in Modern Languages, Irish Studentship, which is value for £300, is one of the most prized in the gift of the Senate, and the percentage necessary to secure the coveted distinction is extremely high. Both in the Intermediate and University curricula the record of the young lady has been singularly successful. In the Intermediate examinations she secured the following distinctions: Junior Grade—120 Exhibition, first place in an Irish land, beating all previous records, gold medal, medals for Latin, Natural Philosophy and Drawing, Middle Grade—120 Exhibition, first place in all Ireland, gold medal, medals in Latin and Natural Philosophy. Senior Grade—120 Exhibition, second place in all Ireland, taking first place in Latin and Music. In the Royal University her success was still more remarkable. First Arts—First Class Exhibition, 65 honors in French, Latin, English and Physics; first place in French in all Ireland, Second Arts—First Class Exhibition, 63 honors: Latin, English, Irish, Natural Philosophy, Logic, B. A. Modern Languages—First Class Exhibition, 64 Irish honors in all subjects, beating all previous records.

BELFAST CATHOLICS ORGANIZE.

A Scheme to Secure Representation on Public Boards.

The Dublin correspondent of the Liverpool Catholic Times says:—

A magnificent assemblage of the Catholic citizens of Belfast filled St. Mary's Hall to overflowing on Sunday to hear the report of the Committee of the Catholic Representation Association and to consider a scheme intended to secure representation for Catholic interests on all the public boards of the city. A meeting of equal importance to the Catholics of the northern metropolis never before assembled. For long ages they have been deprived of all civic rights. They were good enough to pay taxes, but to take any part in the municipal government of the city they were unfit in the estimation of the enlightened Orangemen who formed the majority. The Catholic Emancipation Act was almost a dead letter to them. All this is now about to be changed. By the tact and ability with which they presented their case, they last year succeeded in securing the co-operation of members of Parliament of all shades of opinion, and as the Most Rev. Dr. Henry, who presided at Sunday's meeting said, although they have not obtained the full measure of representation to which they are entitled by their numbers and influence, the Catholics of Belfast have at least been recognized by Parliament as having civic rights. The city is now divided into fifteen wards, two of which have been delimited with a view to securing Catholic representation. To retain these two wards and to make their influence felt in the remaining thirteen is the duty of the Catholics of Belfast. The Most Rev. Dr. Henry on Sunday laid before the meeting a scheme for developing and organizing the Catholic vote. His Lordship's proposal met with a hearty acceptance. Aided by the Catholic Representation Association, the indefatigable efforts of Bishop Henry to promote Catholic interests cannot fail to succeed, so that in the near future the "Outlanders" of Belfast may be admitted to equal rights and privileges with their fellow-citizens.

Resolutions of Condolence.

At the regular monthly meeting of St. Gabriel's T.A. & B. Society, it was moved by Mr. Patrick Polan, seconded by Mr. James Burns, and unanimously adopted, Whereas,—It has pleased Almighty God, in His infinite wisdom, to remove from this earth our beloved brother Mr. William Murphy, be it therefore

Resolved,—That the members of St. Gabriel's T.A. & B. Society tender their sympathy and condolence to the wife and family of our late brother Mr. Wm. Murphy, and pray that God may grant them courage in their sad bereavement; and be it further

Resolved,—That these resolutions be inserted in the Minutes and that a copy be sent to the wife and family of our late brother Mr. William Murphy and to the TRUE WITNESS.

(Signed), WILLIAM FORD, Sec.

The native tongue is rapidly decaying in Ireland, and a recent traveller, a Mr. Dixon, says it will be extinct, except on the ocean's fringe, in fifteen years. Unless teachers are compelled to know Irish well, and fair fees are given to all classes, and their enthusiasm raised, it will be impossible to bring back the quickly-fading vernacular. Father Hickey, of the diocese of Waterford, has been appointed to the Celtic chair at Maynooth in place of Father O'Grady, who resigned through ill-health. The beloved ancient tongue should be cherished by every true Irishman.

The True Witness

AND CATHOLIC CHRONICLE,
PRINTED AND PUBLISHED BY
The True Witness Printing & Publishing Co.
(LIMITED)
252 St. James Street, Montreal, Canada
P. O. Box 1139.

MS. and all other communications intended for publication or notice, should be addressed to the Editor, and all business and other communications to the Managing Director, *True Witness P. & P. Co., Ltd.*, P. O. Box 1139.

Discontinuance.—Remember that the publishers must be notified by letter when a subscriber wishes his paper stopped. All arrears must be paid.

Returning your paper will not enable us to discontinue it, as we cannot find your name on our books unless your post office address is given.

The date opposite your name on the margin of your paper shows you up to what time your subscription is paid.

We recognize the friends of *The True Witness* by the prompt manner in which they pay their subscriptions.

Always give the name of the post office to which your paper sent. Your name cannot be found on our books unless this is done.

When you wish your address changed, write us in time, giving your old address as well as your new one.

If you fail to receive your paper regularly, notify us at once by letter or postal.

Thanks are due to those among our subscribers who have responded to our reminders about the date on the address labels of their *True Witness*. We are ready to hear from a great many more, even into thousands.

WEDNESDAY, NOVEMBER 11, 1896

THE SCOTCH-IRISH.

In our issue of October 25, there appeared an open letter addressed by Mr. J. O'Connell, of the Treasury Bureau of Statistics, Washington, to Dr. Charles W. Elliott, President of Harvard University. President Elliott had contributed to the *Atlantic* monthly for October an article on "Five American Contributions to Civilization," and had strangely omitted to give any credit whatever to Irish immigration as sharing in those contributions. This omission was all the more extraordinary, as Mr. O'Connell pointed out, because Dr. Elliott had mentioned not only the English but the Scotch among the nationalities represented in the colonies before and at the time of the Revolution. But for his mention of the Scottish element, Mr. O'Connell would have taken it for granted that Dr. Elliott had used the term "English" in the comprehensive sense in which it is the fashion of some writers to employ it, as denoting people of every origin inhabiting the British Isles. Under the circumstances, Mr. O'Connell considered himself justified in seeking an explanation from the learned author and at the same time supplying the missing information. For the latter task Mr. O'Connell possessed unusual facilities, both in the fund of knowledge of a richly stored mind and in sources of enlightenment to which he had access; and how effectively he discharged the task those who have read his letter will gladly admit. The valuable data that he has collected and arranged constitute precious testimony to the service of Irishmen to new-world civilization and a standing rebuke to those who, from fanatical wilfulness or blameworthy ignorance, have passed over or tried to belittle those services.

Our readers who have not yet seen it will, doubtless, be curious to know what sort of reply Dr. Elliott could have made to Mr. O'Connell's exposure of so surprising a defect in his article. They will find it in another part of this issue. It will there be seen that Dr. Elliott first confesses his ignorance of the important array of facts that Mr. O'Connell has brought together for his benefit and that of others who might be in the same negative condition as to the history of the Irish people on this continent. Had Dr. Elliott paused there, we might wonder at a man of such erudition should undertake to deal with a subject that he had studied to such little advantage, so far as one important branch of it was concerned. But we should commend his honesty and accept his avowal as an indication of that humility which is often associated with true greatness. His closing words regret that he had not added the Irish to his enumeration of immigrants in the last century would have been a great recognition of the force of Mr. O'Connell's facts and figures. But Dr. Elliott has impaired, if not destroyed, the value of his confession and apology by an absurd attempt to justify his omission in part by assigning the Protestant Scotch element in that immigration to Scotland and not to Ireland. For his innovation Dr. Elliott cites the authority of "some ethnologists." But what has the question to do with ethnology? The ethnologist endeavors to ascertain the various stocks that go to the making of a population. All populations are more or less composite. The present population of England is composed of a prehistoric foundation of uncertain character, and even that is

proved by discovered remains to have consisted of rude communities of various types, which finally coalesced more or less thoroughly to form the substratum of the Celtic adventurers who took possession of the land many ages ago. Then came the Roman invasion and occupation for some 400 years. The Anglo-Saxon conquest followed, and, after a struggle of some centuries, the seven or eight States thus founded were united under a single monarch. The Scandinavian rovers then fought for a home in the land, and had hardly ceased their depredations when their Gallicized kinsmen, with their Breton, Flemish, French and other allies, followed William the Conqueror to satisfy their earth-hunger. Every century since that last great influx has witnessed fresh accessions of foreign blood. War and commerce and industry have never ceased to modify the population from the King on his throne to the homeless beggar. The accession of James the Sixth of Scotland to the throne of England as James the First brought myriads of adventurers southwest from beyond the Tweed. The intercourse between Ireland and Scotland has never ceased since prehistoric times. The Irish were the original Scots. Even in the 9th century Johannes Scotus, that learned Churchman and friend of Charles the Bald, had to put *Erigena* (Erin-born) to his name to show that he was a Scot of the ancient breed. It is changed times, indeed, when Irishmen affect to call themselves Scotch.

The strangest thing about this wilful expatriation is that it should have originated in the United States—a veritable *scintilla gentium*—where the second generation, often the first, frequently mere residence for a dozen years, is considered ample for new-world regeneration. There are millions of people at this moment of almost every race under the sun who, having been born on the soil of the United States, no more dream of having their right to call themselves Americans called in question than they do of having their humanity questioned. They know, of course, that their parents were German or Dutch or Norwegian or French or English or Spanish or Russian, but they do not make a point of calling themselves German-American and so on, when they are asked their nationality. Now, the so-called Scotch-Irish generally belong to families that have flourished (in the chronological sense) in their native Ulster, or it may be further south, for eight, seven, six, or five generations, according to the settlement in the benefits of which their forefathers shared. Those who emigrated to the colonies or to the States in the last century, had from five to two Irish generations behind them. Who thinks of Washington Irving as anything but an American, or Patrick Henry or Alexander Hamilton, or the Agassiz, father as well as son, or John Boyle O'Reilly, or Charles Halpine, or Mr. Burnett, or Henry James or William Gillmore Simms or Joaquin Miller, or John Godfrey Saxe or Marion Crawford—yet some of them were not even born in the States and nearly all of them had foreign parents? And what Irishman or Irishwoman of reputation ever asked to be set down as Scotch-Irish or English-Irish or French-Irish or Spanish-Irish or Italian-Irish? But, Parnell, Shaw, Davis, Carlton, Allingham, the Lawrences and the Wolseys and the Robertses, Ferguson and Ingram and Frances Browne, Whiteside and Cairns and Tennant, Lisgar and Dufferin and Lansdowne, "Speranza" and Charlotte Brooke and Dora Sigerson, Graves and Douglas and Yeats, Goldsmith, Farquhar, Ferguson—is there one of these and of scores of others that could be mentioned that ever thought of exchanging his or her Irish nationality for any other? And where could the line be drawn? Must Maginn and Curran and Fitzgibbon, O'Neill, Magee and Maguire, the Sheridans and McClure and MacLaine, and other Protestants with Celtic names be placed in a limbo by themselves? No. The whole scheme is worthless; born of provincialism (as Dr. Elliott suggests) and vulgar bigotry; and Ireland will be the gainer rather than the loser by the sacrifice of any such recreant sons or daughters as choose to denationalize themselves and sell their birthright for such "messes of pottage" as the A.P.A. and other such idols of the cave of darkness can offer to their votaries. A Scotchman we can respect, whether of the Hills or the Lowlands, at whatever altar he conscientiously worships; but as for the Scotch-Irish, who are ashamed of the land that bore them, they have for us no savor of respectability, and we honestly abhor them. For,

"He's all a knave or half a slave,
Who slights his country thus."

A statistical abstract relating to British India, just issued as a Blue Book, gives an official account of the distribution of the Christian population of that country according to denomination and race. The Catholics number considerably more than half of the whole, the figures being: Catholics, 1,815,263; Church of England, 295,016; Presbyterians, 40,407; Lutherans, 63,876; Baptists, 191,746; Methodist Episcopalians, 14,503; various Protestant sects, 60,718; Syrians, 200,467 and other sects, 100,889.

A HUNDRED YEARS AFTER.

The announcement that fifty thousand Irish-Americans purpose to commemorate the Rebellion of 1798, the year after next, by visiting the old sod and especially by making memorial pilgrimages to the scenes of conflict, will cause a thrill of various emotion in the breasts of Irishmen everywhere. The first feeling that this piece of news will cause to those who are on the down hill path of life will be that of astonishment at that never-ceasing wonder—the flight of time. Some of our older readers can doubtless recall a day when the memory of '98 was still fresh in the minds of the living, and may have heard from the lips of persons engaged in the struggle incidents that they were not likely to forget. Some of them may have had kinsmen among the combatants on either side; some, perhaps, had friends on both sides. For, like many a contest before and since, that of '98 divided households and social circles and those who worshipped at the same altar. It is noteworthy that the centennial of '98 will be the semi-centennial of '48. Though this statement has the appearance of a truism, it is a truism of some significance. For the events with which both dates are associated in Irish minds were the culminations of two periods of unrest, of movements which, though they failed in achieving the objects for which they had been organized, were by no means without influence for good and evil on the destinies of Ireland. In 1848 hundreds and thousands of persons were alive who remembered the insurrection of fifty years before. Neighbors, whose children had grown up in closest intercourse, had taken opposite sides in that year of alarms, of battles, of betrayals, of terrible reveses. One might hear in the door-to-door gossip of a single evening half a dozen different accounts of the circumstances under which hostilities broke out, and ever so many versions of the causes that had occasioned so much bloodshed. Different localities had their own heroes, their own *biles noirs*. But, although time had somewhat softened the asperities of the reign of terror, the remembrance was not a pleasant one. To those who sympathized with the insurgents, it recalled the failure of their plans, the disappointment of their hopes, the treachery of many in whom they had confided and who became the paid spies of a Government that took advantage of their enthusiasm so as to have a pretext for carrying out their own ends. As they discovered afterwards, the leaders of the Rebellion had often unconsciously obeyed the Government's directions by taking the advice of the traitorous agents of their enemies who pretended to be their friends. The position of Irishmen who truly loved their country, when the hour arrived in which they must take sides in the bloody controversy, the issue of which clear-sighted men who had watched the course of events could hardly fail to foresee, was most deplorable. "The choice," writes McGee, "was at best a hard and unhappy one. On the one side was the Castle, hardly concealing its intention of goading on the people in order to rob them of their Parliament; on the other was the injured multitude, bound together by a secret system which proved in reality no safeguard against traitors in their own ranks, and which had been placed by its Protestant chiefs under the auspices of an infidel republic." He then goes on to show what forces were arrayed against the insurrection. These comprised both Houses of Parliament, the judges, the Bar, the Anglican bishops and clergy, the Catholic bishops and aristocracy, and, at first, a great majority of the Presbyterians, including some of their ministers. "Thus," continues the historian, "was the nation sub-divided within itself: Protestant civilian from Protestant ecclesiastic, Catholic layman from Catholic priest, tenant from lord, neighbor from neighbor, father from son, and friend from friend."

Another historian, Charles George Walpole, cites as the crisis of the movement the rejection of Grattan's last effort to induce the Government to temper its rigorous policy with some show of conciliation. In view of the brutality with which the coercion law of the time had been enforced, which even the fear of invasion could not justify, Grattan's plea was extremely moderate, and he believed that its acceptance would have put an end to the agitation and prevented the rising. Fear is almost always cruel. A coward, in the paroxysm of terror, will commit atrocious deeds that would horrify a brave man not unused to the sight of blood. In this respect governments are not unlike individuals. Being indeed, like all corporations, destitute of souls, they are not restrained by any conscientious scruples. The conduct of the Irish administration for some years before the outbreak had been utterly indefensible and by one has it been more unparagonably condemned than by some honorable men who, having the advantage of a near view of its operations, have candidly expressed their opinions in letters to their friends. Without a review of the ten years that preceded it, it

would be impossible to make the situation in Ireland on the eve of the Rebellion even tolerably clear. To what extent the French Revolution had affected political ideas in Ireland, we cannot aver with certainty. It may, however, be accepted as fairly correct that its influence, so far as religion and ethics and social regeneration were concerned, was very much less in Ireland than in England, and that Irish Catholics did not, to any extent, regard its teachings with favor. It must, indeed, have been through despair of obtaining any alleviation of their miseries that the faithful Catholics of Ireland were persuaded to avail themselves of the help of the Republic in securing their liberties. As to what would have ensued had the proposed invasion of Hoche succeeded and the French had made themselves masters of Dublin, they probably did not trouble themselves. Their bishops were wiser and more provident, and deeply as they sympathized with the grievances of their flocks, deprecated having them redressed by a means that implied no small risk to their spiritual welfare. From their standpoint, the furious gale that drove Hoche back to Rochelle may have seemed providential, however discouraging to those who depended on his help to free Ireland from thralldom. The Irish Government was so actively occupied in enforcing coercion that it had left the west coast unguarded, and but for the winds Ireland would, in all probability, have fallen into the hands of the invaders. We can imagine the consternation that prevailed as the Squadron was espied approaching its destination, and it can be understood that knowing how many sympathized with its aims, the Government would be sternly watchful of the movements of suspected persons till the hour of jeopardy was past. Only by treachery had it temporarily broken up one of the strongest of all secret associations after three years' espionage and repression. It is not surprising that it should have been panicky at Roche's advance.

But now that the danger was over, and it was known that the malcontents would have been satisfied with a fair instalment of the reasonable reforms which they had so often demanded in vain, surely the wisest course for the Government would have been a policy of conciliation. Instead of that, martial law was declared and a veritable reign of terror and outrage was begun, in which neither age nor sex was spared. The like of it has not often been preceded. Two noblemen, the Duke of Leinster and Lord Bellamont, resigned their militia commissions in August. Grattan determined to appeal once more to the sense of justice of Parliament. Having obtained from the leaders of the United Irishmen a statement of the concessions that would satisfy them, he had them reduced to the form of a bill which was duly introduced. The concessions demanded seem to-day so clearly within the limits of simple right that it looks almost incredible that 170 representatives of the people should have voted against the measure, only 30 being on the side of reason, justice and peace. Grattan, feeling that he could do no more, resolved to retire from public life, and in the general elections that followed he declined to seek a seat. The rest of the feeble but honorable opposition imitated his example. The consequence was that the malcontents, justified by the disdain of the Legislature and hopeless of obtaining any reform or redress, betook themselves to other sources of counsel and help. The United Irishmen, once more in active operation, had an enormous accession of numbers. But the more the organization increased, the more fatally it continued to admit traitors to its bosom. Not from the rank and file, who mostly remained loyal to the last, but from the officers did the Government receive the knowledge that it so mercilessly used in the prosecution of the victims. Broken down gentry, briefless barristers, spendthrift militia captains, unthrifty business men—such as these had wormed their way into the confidence and even the affection of the leaders, only to betray them. Of a lower social class, though not lower morally, were the wretches known as Major Sirr's Gang, of whom Lew Moira said that it made him shudder to think that they were the *protégés* of any government. To these unprincipled scoundrels, some of whom lived in luxury on their blood money, the lives of men who, whatever their faults of judgment, were honest and loved their country, were committed, and not only their lives but their reputations and the welfare of their wives and children.

It is painful to read the trial of some of the unhappy men for whom the ambushade of such infamous evidence was prepared. Equally painful to read of the outrages of the soldiery on men, women and children. Provoked to reprisals, the people rose in several localities against their oppressors only to be crushed by superior force. These acts of local resistance occurred both in north and south and at points far apart. Emmet and his colleagues were betrayed by Reynolds, but their places were at once filled, Samuel Neilson, the Shearers brothers, and others, taking the lead

Lord Edward Fitzgerald escaped and was in hiding. But he was betrayed in his turn by Francis Higgins, and lost his life in prison through a voluntarily neglected wound. Even his arrest and death and the execution of Emmet, the Shearers brothers, of Orr and McCracken, and several others, did not stop preparations for more serious measures of resistance. The Rebellion might, indeed, be regarded as a drama in five acts—the Connaught rising with the Hardy-Humbert invasion, contributing the final act in "this strange eventful history." But of gravest import were the doings in Wexford; on some of which we would gladly draw a veil. The chief solace that the retrospect gives us is the belief that, whatever feuds may still arise on Irish soil, the unchristian bitterness of rancour, the inhuman cruelty and savage vindictiveness that marked the successive stages of the Rebellion of 1798 are no longer possible. As for the anniversary, England might add greatly to the significance and pleasure of the commemoration by an act of grace which would also be an act of justice and an act of wisdom that would conciliate Irishmen all over the peopled world.

AN IRISH PRESIDENT.

The Hon. William McKinley, the new President of the United States, is of Irish descent, his first American ancestor having emigrated from northern Ireland about the year 1724. Two brothers, James and William, are said to have crossed the ocean together, the former being the progenitor of the branch of the family to which the President-elect belongs. David McKinley, born in 1755, was the first American born member of it. He was in the prime of vigorous manhood when the Declaration of Independence was signed, and served during the Revolutionary war among the Pennsylvania contingent to the armies of Congress. He married Mary Rose, and of the offspring of the union was James McKinley, their second son. This James settled in Ohio, when their son William, father of the President-elect, was an infant of some eighteen months old. This William was born on the 15th of November, 1807, in Mercer county, Pa., but grew up at new Lisbon, O., where he learned the trade of an iron-worker. His father, David, of revolutionary fame, died there in 1840, at the age of 85. He had married a second time twenty years before his death, but all his children belonged to the first wife. William McKinley, Sr., his son, married Nancy Campbell Allison on the 6th of January, 1829. Soon after he established an iron foundry at Niles, Ohio, and there, in a two-story frame house, still standing, the President-elect was born, on the 29th of January, 1843, the seventh of nine children. The elder William McKinley survived until the 24th November, 1892, leaving a widow, who still lives with a daughter at Canton at a ripe old age. Of the future President's early boyhood there is nothing of especial interest to tell until the outbreak of the civil war. When he was a mere child, the family had removed to Poland, in the Western Reserve, a quiet little town where there was a fairly good school. Poland gave its contingent to the country's service in 1861, and William McKinley, jr., then a pale-faced, slender boy, was amongst the first to volunteer. How he won his spurs during those four years of tempestuous trial for the Union his biographers have left us know. The story of the coolness and courage, as well as kindness of heart, with which, during action at Antietam, he served hot coffee to his comrades, does him infinite credit, and as an illustration of character is of permanent value. He soon won his commission and did his duty valiantly till the war closed. He then turned to the study of the law and in due time completed at Albany the course which he had begun with Judge Glidden at Poland. Six years after his return (Jan. 15, 1871), he married Miss Saxton, the daughter of Hon. J. A. Saxton, and set up his home at Canton, Ohio, where he has since resided. His political career carried him through the usual stages until he was recognized as a national leader. In Canada his name has long been familiar as that of the author of the famous McKinley bill, which for a time affected injudiciously some of the staples of our trade with the United States. He is still a Protectionist, but his platform distinctly reserves the right of making exceptions by reciprocal arrangement. Whether it will be possible for the present Canadian Government to come to terms with him remains to be seen. At any rate, we offer our congratulations to the fourth American President of Irish lineage. The three others were Presidents Andrew Jackson, James Buchanan and Chester Arthur.

How is the word Celt pronounced—with a hard or soft initial? For our part, we have made our option long since. In Erse the "c" is hardened; there is no such letter as a soft "c," therefore we say, and will continue to say, until irrefragable proof to the contrary is forthcoming, Kelt. And so we trust will all true Kelts follow the fashion.—Universe.

THE RESULT.

The result of the Presidential election tends to show how hard it is for even the most experienced political campaigners to forecast accurately the figures of a popular vote. A fortnight ago it looked as if the defeated candidate had a prospect of coming out at the head of the polls, which was as fair as that of his victorious opponent. His supporters were full of confidence of his triumphant return as the future occupant of the White House. His rise from comparative obscurity to a popularity that embraced every State and territory in the Union—for he had resolute friends even in the Republican strongholds—was startling in its rapidity and in the exuberance of loyalty in which it found expression. Wherever he made his appearance in his extraordinary progress eastward, he was hailed with an enthusiasm which has doubtless been paralleled but has never been surpassed. His speeches seemed to voice the inmost and most fervent aspirations of the multitudes that fought for the privilege of hearing him. His indignant protests against the rapacity of the over-rich, against the "trust" system, against alien domination and other evils that were associated with the gold standard, found an answering chord in the breast of many a hearer who cared nothing for the technicalities of the subject, but appreciated of the doctrine that the millions were of greater worth than the millionaires. There was something in the man's face and form and presence and manner; in his air of conviction and sincerity; in his sublime courage, in the ease with which he seemed to stand the fatigues of wearing routine day after day; in his freedom from all affectation of social superiority; in his practical application of the principles of democracy; in his style of living and his evident and real sympathy for the workingman, skilled and unskilled; in his knowledge of the workingman's life and wages and wants, and anticipation of his desires, that was the hearts of thousands of his fellow-countrymen and fellow-countrywomen. They believed—those who saw and heard him—that they had at last found the very man to advocate their cause, and, as he was willing to serve and protect them, they were ready, so far as their votes could contribute to that end, to place him in a position—the highest in the nation's gift—in which he would take the fullest opportunity of giving reality to his spoken words. Mr. Bryan's campaign has been as striking a proof of the power of oratory over the popular heart as the present age is likely to afford us. Henry and Webster and Clay and Calhoun and Everett and Sumner and Phillips spoke to comparatively small audiences. Their grandest triumphs were won in the presence of educated men of their own class and stamp. Such a tour as Mr. Bryan's was impossible in their time. The railroad and the telegraph and the telephone have made many things possible, and they all contributed to Mr. Bryan's oratorical triumph.

But there are other ways of reaching the multitude or succession of multitudes that go to the making of a nation than by *virtu voce* appeals. It is of the essence of such appeals that they aim rather at touching the heart than reaching the brain. They gain good will and personal affection, and the thousands who were thrilled by the vibration of Mr. Bryan's voice and felt the grasp of his hand and were magnetized by his strong personality will not forget him. He has made friends such as he could never have made by sending round a printed platform even with his portrait attached. But, with all the appliances of our time, a man can make himself heard by only a limited number of persons after all. There are many millions of people living in the rural districts, villages and towns and cities that Mr. Bryan could not visit who must be contented with a second-hand account of his wondrous gift. And of those who heard him, how many carried away any clear conception of the question at issue? They simply believed in him because they saw in him the evidence of conviction, sincerity, philanthropy, patriotism, and had confidence in his ability to do something in their favor and for their benefit. But the Americans are a wide-awake intelligent people, and while most of them appreciate a good speech that stirs their emotions, perhaps, or gives Hail Columbia to the other party, they also like to know why's why, especially where the question is one on which very real interests, in which every one has something at stake, depend. It was to this faculty and desire in the masses of people, who could not hear either or any candidate, but who could read the main facts and arguments touching the money question and other problems awaiting solution, as set forth by the ablest experts in the country, that Mr. McKinley owed his election. If there were any voters who were left uninformed on these points, or were at a loss to know how the success of the silver men would affect their community or themselves, it was not the fault of Major McKinley's agents. The campaign literature of his

A GOLDEN DEED.

BY EDITH FINDLAY.

[FROM THE OPHAN'S BOUQUET] "Adieu, brave sister, I shall hasten back as fast as snowshoes will carry me, and bring you news and messages from the father of your little one."

arms around them. Then the noble animal plunged forward once more upon the light that meant either life or death to each. Mile after mile swept away behind them, and no word was spoken by any—each so full of thoughts that had no utterance—when suddenly the two exchanged significant glances, and Michael said, quietly—"Serge, give me the gun."

ARMIES ARE EXPENSIVE. Cost of the Troops of the United States. The United States army, limited by law since June, 1874, to 25,000 men, forms a very modest land force when compared with the prodigious armies of European countries, yet its maintenance costs more than \$60,000,000 a year, and the treasury estimates for next year will entail a larger appropriation for army purposes, if adopted, than in any previous year since 1879, when with Indian wars on the frontier, and the army doing police as well as military duty in the South, the total expenses of it were \$67,000,000.

LUBBY'S PARISIAN HAIR RENEWER. RESTORES GRAY HAIR TO ITS NATURAL COLOR. STRENGTHENS AND BEAUTIFYS THE HAIR. CURES DANDRUFF AND ITCHING OF THE SCALP. KEEPS THE HAIR MOIST AND THE HEAD COOL.

114 cream ries and 563 cheeries, in all 682. In 1895 they had grown to 302 creameries and 1,417 cheeries; in all 1,773. The production of butter and cheese in 1890 did not reach \$3,000,000. In 1894 the value of the two articles made in the Province exceeded \$7,500,000. Butter especially is an article whose improved manufacture has been commended to Quebec farmers.

FOR A C.M.B.A. Piano OR A C.M.B.A. Sewing Machine GO TO A. R. ARCHAMBAULT, 708 ST. LAWRENCE STREET. Where you can buy at C.M.B.A. Prices and Conditions

FACTS! - FACTS! THE "BUFFALO" HOT WATER HEATER MANUFACTURED BY H. R. IVES & CO. Was Awarded MEDAL and DIPLOMA of Highest Merit at the World's Exposition, Chicago.

SCOTTISH UNION AND NATIONAL INSURANCE CO. OF EDINBURGH, SCOTLAND. Assets Exceed... Investments in Canada: Fortv Million Dollars. \$1,783,487.83.

Break Up a Cold in Time BY USING PNYN-PECTORAL The Quick Cure for COUGHS, COLDS, CROUP, BRONCHITIS, HOARSENESS, etc.

WE SELL Rutland Stove Lining IT FITS ANY STOVE. GEO. W. REED, AGENT. 783 & 785 CRAIG STREET.

M. HICKS & CO. AUCTIONEERS AND COMMISSION MERCHANTS. 1821 & 1823 Notre Dame St. MONTREAL.

THOMAS O'CONNELL, Dealer in General Household Hardware. Paints and Oils. 137 MCGORD STREET, Cor. Ottawa.

SPECIALTIES OF GRAY'S PHARMACY FOR THE HAIR: CASTOR FLUID, 25 cents FOR THE TETH: SAPONACEU-DENTIFRICE, 25 cents FOR THE SKIN: WHITE ROSE LANOLIN CREAM, 25 cents.

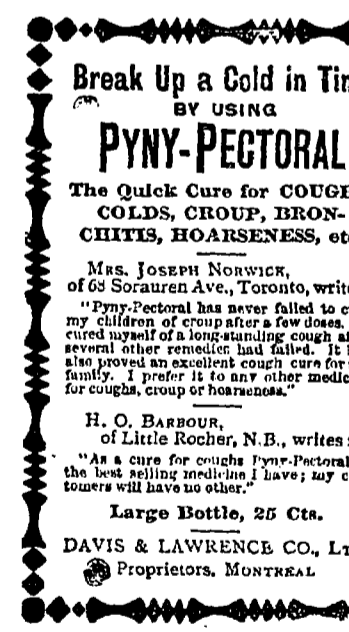
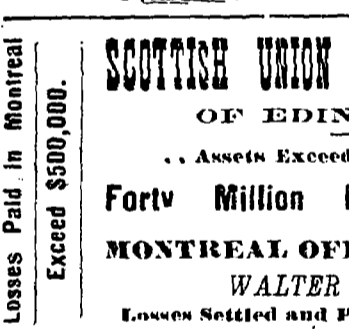
AGRICULTURAL INDUSTRIES. (Monetary Times, Toronto.) It is long since paternalism began in the Province of Quebec, and the habitants of New France were in a state of tutelage under the Intendants of Old France.

THE WHOLE STORY Of the great sales attained and great cures accomplished by Hood's Sarsaparilla is quickly told. It purifies and enriches the blood, tones the stomach and gives strength and vigor.

HOOD'S PILLS cure nausea, sick headache, indigestion, biliousness. All druggists. 25c.

A certain rector in a Suffolk village who was disliked in the parish had a curate who was very popular, and on his leaving was presented with a testimonial.

POWERFUL SPEECHES. Speeches in political season are very powerful. The gold and silver question are the topics of the day. Bryan, with his thousands of speeches, has not done as much good to the sufferers of coughs and colds as Menthol Cough Syrup has.



For Indigestion Horsford's Acid Phosphate Helps digest the food.

THE SOCIETY OF ARTS, OF CANADA. 1666 NOTRE DAME STREET, MONTREAL. Distributions every Wednesday. Value of prizes ranging from \$2 to \$2000. Tickets 10-cents.

Candidate—Well, have you completed the poll of the district? Manager—Yes, sir. Candidate—What is the result? Manager—Seventy-eight are for us, twenty-nine against us, and thirty-five want \$0 apiece.—Philadelphia North American.



FATHER KOENIG'S NERVE TONIC. Wonderful Effect. St. Louis, Mo., June, 1896.

Finished His Studies. I was treated by the best doctors of this and other cities without any relief for ten years' suffering.

FREE. A valuable book on Nervous Diseases and a sample bottle of the medicine.

KOENIG MED. CO., Chicago, Ill. 40 S. Franklin Street. Sold by Druggists at \$1 per Bottle.

LIFE IN DONEGAL.

(London Universe) There is not an Irish ground a corner more interesting, though remote and little visited, than dark Donegal.

THE HOME OF THE O'DONNELLS, and here the O'Clerys flourished of old, and the "Annals of the Four Masters" saw the light.

LIFE IN DONEGAL. In the townlands of Derryconnor and Derrybeg was come across a dense swarm of human beings, ill clothed, ill housed, and ill fed.

A NOVEL CONTEST

Indulged in By Marriagable Young Maidens. (From the Pittsburgh Commercial Gazette.)

There was a novel wood-cutting contest in the Seventh Ward, Williamsburgh, Pa., in which six young women took part.

Failure of Crops in Ireland.

The London correspondent of the Sun, N.Y., says the Irish question is coming up in an acute form through an Irish famine.

COLD STORAGE.

Aid to Creameries in Providing It for Their Product. Mr. Roberts, the Dominion Dairy Commissioner, has issued the following circular:

I am directed by the Minister of Agriculture to state that the sum of \$20,000 was placed in the supplementary estimates by the Government and voted by the Parliament at its last session.

PATENTS ON TYPEWRITING MACHINES.

Messrs. Marion & Laberge, Engineers and Experts in Patents, 185 St. James Street, Montreal, furnish us the following information:—The forerunner of the modern typewriter of the usual form is the so-called Remington machine.

John Murphy & Co.'s HAMILTON'S

Some of the bargains we are giving during our Great November Clearing Sale.

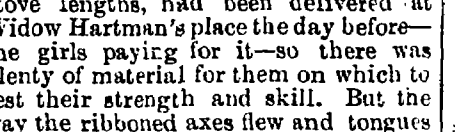
200 pairs White Wool Blankets with nice Border. This is not a cotton flannel blanket, but a very fair Canadian made wool blanket.

25 only large size Reversible Sateen Covered Real Russia Down Comforters, the \$5 quality. Now \$3.75.

Extra value in Swiss Lace Curtains, 3 1/2 yards long, in white and ecru, very handsome patterns, regular \$3 for \$2.25 pair.

High back Cane Seat Dining Room Chairs, good \$1.25 value, for 85c.

MUD! MUD! MUD!



But still Winter is coming, and lots of snow and sleighing. 'What is it you Want?' Light driving 'Sleighs,' Family 'Sleighs,' Speeding 'Sleighs,' Bob 'Sleighs,' Heavy, light, new or old, high or low priced.

Come and see our stock. . . . 150 to choose from.

R. J. LATIMER, 592 St. Paul Street.

MURRAY & LANMAN'S

FLORIDA WATER. THE SWEETEST MOST FRAGRANT MOST REFRESHING AND ENDURING OF ALL PERFUMES FOR THE HANDKERCHIEF, TOILET OR BATH.

turnips were also very plentiful and sold at 25c to 30c per bag. Cauliflowers were 25c to 50c per dozen lower at 75c to \$1, and even at these prices some holders found it difficult to make sales.

THE PROVISION MARKET.

There was no material change in the situation of the local provision market. The feeling is steady, and as sales are only in small lots to fill actual wants, the volume of business doing is small.

MARKET REPORT.

LIVE STOCK MARKETS. LONDON, November 9.—There was a weaker feeling in the market for cattle, and prices declined 3c to 4c as compared with this day week.

Private cable received from London quoted choice American cattle at 11c. Canadians at 10c, ranchers at 9c, and sheep at 10c.

MONTREAL, November 9.—There has been a little more activity in live stock circles during the past week, and we understand that shippers have been operating freely in the country in buying sheep with the view, it is said, of continuing shipments through the winter by Boston, Portland and St. John,

John Murphy & Co.'s HAMILTON'S

Some of the bargains we are giving during our Great November Clearing Sale.

200 pairs White Wool Blankets with nice Border. This is not a cotton flannel blanket, but a very fair Canadian made wool blanket.

25 only large size Reversible Sateen Covered Real Russia Down Comforters, the \$5 quality. Now \$3.75.

Extra value in Swiss Lace Curtains, 3 1/2 yards long, in white and ecru, very handsome patterns, regular \$3 for \$2.25 pair.

High back Cane Seat Dining Room Chairs, good \$1.25 value, for 85c.

MURRAY & LANMAN'S

FLORIDA WATER. THE SWEETEST MOST FRAGRANT MOST REFRESHING AND ENDURING OF ALL PERFUMES FOR THE HANDKERCHIEF, TOILET OR BATH.

turnips were also very plentiful and sold at 25c to 30c per bag. Cauliflowers were 25c to 50c per dozen lower at 75c to \$1, and even at these prices some holders found it difficult to make sales.

THE PROVISION MARKET.

There was no material change in the situation of the local provision market. The feeling is steady, and as sales are only in small lots to fill actual wants, the volume of business doing is small.

MARKET REPORT.

LIVE STOCK MARKETS. LONDON, November 9.—There was a weaker feeling in the market for cattle, and prices declined 3c to 4c as compared with this day week.

Private cable received from London quoted choice American cattle at 11c. Canadians at 10c, ranchers at 9c, and sheep at 10c.

MONTREAL, November 9.—There has been a little more activity in live stock circles during the past week, and we understand that shippers have been operating freely in the country in buying sheep with the view, it is said, of continuing shipments through the winter by Boston, Portland and St. John,

John Murphy & Co.'s HAMILTON'S

Some of the bargains we are giving during our Great November Clearing Sale.

200 pairs White Wool Blankets with nice Border. This is not a cotton flannel blanket, but a very fair Canadian made wool blanket.

25 only large size Reversible Sateen Covered Real Russia Down Comforters, the \$5 quality. Now \$3.75.

Extra value in Swiss Lace Curtains, 3 1/2 yards long, in white and ecru, very handsome patterns, regular \$3 for \$2.25 pair.

High back Cane Seat Dining Room Chairs, good \$1.25 value, for 85c.

MURRAY & LANMAN'S

FLORIDA WATER. THE SWEETEST MOST FRAGRANT MOST REFRESHING AND ENDURING OF ALL PERFUMES FOR THE HANDKERCHIEF, TOILET OR BATH.

turnips were also very plentiful and sold at 25c to 30c per bag. Cauliflowers were 25c to 50c per dozen lower at 75c to \$1, and even at these prices some holders found it difficult to make sales.

THE PROVISION MARKET.

There was no material change in the situation of the local provision market. The feeling is steady, and as sales are only in small lots to fill actual wants, the volume of business doing is small.

MARKET REPORT.

LIVE STOCK MARKETS. LONDON, November 9.—There was a weaker feeling in the market for cattle, and prices declined 3c to 4c as compared with this day week.

Private cable received from London quoted choice American cattle at 11c. Canadians at 10c, ranchers at 9c, and sheep at 10c.

MONTREAL, November 9.—There has been a little more activity in live stock circles during the past week, and we understand that shippers have been operating freely in the country in buying sheep with the view, it is said, of continuing shipments through the winter by Boston, Portland and St. John,

John Murphy & Co.'s HAMILTON'S

Some of the bargains we are giving during our Great November Clearing Sale.

200 pairs White Wool Blankets with nice Border. This is not a cotton flannel blanket, but a very fair Canadian made wool blanket.

25 only large size Reversible Sateen Covered Real Russia Down Comforters, the \$5 quality. Now \$3.75.

Extra value in Swiss Lace Curtains, 3 1/2 yards long, in white and ecru, very handsome patterns, regular \$3 for \$2.25 pair.

High back Cane Seat Dining Room Chairs, good \$1.25 value, for 85c.

MURRAY & LANMAN'S

FLORIDA WATER. THE SWEETEST MOST FRAGRANT MOST REFRESHING AND ENDURING OF ALL PERFUMES FOR THE HANDKERCHIEF, TOILET OR BATH.

turnips were also very plentiful and sold at 25c to 30c per bag. Cauliflowers were 25c to 50c per dozen lower at 75c to \$1, and even at these prices some holders found it difficult to make sales.

THE PROVISION MARKET.

There was no material change in the situation of the local provision market. The feeling is steady, and as sales are only in small lots to fill actual wants, the volume of business doing is small.

MARKET REPORT.

LIVE STOCK MARKETS. LONDON, November 9.—There was a weaker feeling in the market for cattle, and prices declined 3c to 4c as compared with this day week.

Private cable received from London quoted choice American cattle at 11c. Canadians at 10c, ranchers at 9c, and sheep at 10c.

MONTREAL, November 9.—There has been a little more activity in live stock circles during the past week, and we understand that shippers have been operating freely in the country in buying sheep with the view, it is said, of continuing shipments through the winter by Boston, Portland and St. John,