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TESTIS IN CÆLO FIDELIS

The True Witness

CATHOLIC CHRONICLE

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EDITORIAL NOTES.

THIS week we are happy to be able to state that the affairs of the TRUE WITNESS are moving, most satisfactorily, toward a completion. After so many severe shocks, it requires considerable time and patience to place everything in order and to secure the future. We must gratefully acknowledge the kindly expressions of several of our contemporaries; they all referred with regret to our difficulties, with pleasure on learning that the "worst is over," and with encouraging hopefulness and best wishes for our future. It will take a few weeks more before all obstacles are overcome; but we trust that the dawn of 1894 will see the TRUE WITNESS entering upon an era of unprecedented prosperity. Even as it is, we find our feet touching solid ground: and that ground is the unmolested plane of purely Catholic journalism. In the reorganization there will be no controlling influence, and we cordially invite our fellow-citizens and co-religionists, irrespective of political or other differences, to unite in supporting a thoroughly independent Catholic organ.

WITHIN the past week we received several very interesting and beautiful volumes from different publishers. Three of these are deserving of editorial notice, and we take advantage of these first page notelets to give prominence to these most useful and even necessary volumes. The first is entitled "An Explanation of the Gospels, of the Sundays and Holy-days," translated from the Italian of Angelo Cagnola by Rev. Father Lambert, LL.D., the world-known conqueror of Ingersoll; added to this, in the same volume, is "An Explanation of Catholic Worship, its Ceremonies and the Sacraments and the Festivals of the Church," translated from the German by Rev. R. Brennan, LL.D. It is bound in flexible cloth and contains 32 large illustrations. The price is only 50 cents; and the publishers are Benziger Brothers, the well-known Catholic publishers of New York. The first book is "a perfect store house of information on the Gospels and is both edifying and suggestive;" as to the second book, or portion of the volume, "the Catholic who would have a handy, clear and correct answer to any question asked in regard to the beautiful worship of the Church" should possess this book. It is a neat pocket-volume, and we advise each of our readers to secure a copy.

THE second volume comes also from the same firm, as does the one mentioned in our next paragraph. For a Christmas or New Year's gift, we know of nothing cheaper, neater, more interesting—especially for the young—and instructive for Catholic youth, than the story of "Connor D'Arcy's Struggles." It is from the pen of Mrs. W. M. Bertholds, whose name is already well known on account of "Uncle John's Jewels," and "One in a Crowd." In recommend-

ing this story we do not intend to make any analysis of it, nor to do more than invite our readers to secure and peruse it; they will enjoy the interesting narrative the more without having had any previous idea of its contents.

THE third volume to which we desire to call attention, and for which we thank the publishers heartily for having given us an opportunity of enjoying its contents, is from the pen of Rev. Francis J. Finn, of the Society of Jesus. Father Finn's name is known to the world as the author of "Percy Wynn," "Tom Playfair," "Harry Dee," and several other stories of a similar kind. The book is neatly bound in cloth and the type is large and clear. As in the case of every production of Father Finn, there is a serious moral in the romance he now presents to the world. It seems to us that for prizes in Catholic colleges, convents and schools there could be nothing more suitable, in every way, than a few copies of "Claude Lightfoot," the name of Father Finn's new hero. And outside the prize-lists for educational institutions, there are others who make presents and who are often at a loss to know what is most suitable to give to the young. Mothers like to give their children birthday gifts and New Year and Christmas presents; let the parent who is anxious to see a good and yet amusing book in the hands of a young boy or girl, secure a copy of "Claude Lightfoot." When we meet with specially deserving Catholic works, we desire to give them all the prominence possible for the benefit of our literature.

THERE seems to be no end of confusion in Europe; a very chaos of politics. Editorially we speak of Italy; but Italy is not alone in the mess. It is a significant fact that every time France has a change of ministry, there are generally half a dozen vain attempts made to form a new administration. In last week's crisis we find another illustration of this uncertainty in the government of that great country. One day's despatch brings the news of an impossibility of finding a Premier; the next message tells of an attempt to form a government; the following day we hear of a new Premier with a new list of ministers; and so the story runs for a week or ten days. There must be something radically wrong over there, because France's politicians are, as a rule, very keen for power. And while all these things are taking place in France, Portugal has a serious crisis, Spain is badly disturbed, Austria is afraid of dynamite bombs, and Germany is splitting into numerous factions. The result must certainly be patent to anyone—not necessarily a prophet; the war cloud has hovered too long upon the horizon, it must soon burst on the continent.

THAT was a severe shock of earthquake which was felt in Montreal last week. Numerous causes are assigned

for the convulsion and from Wiggins and Smith to the minor prophets each one has a version of his own. Be the cause what it may, one thing we have to be grateful for is the absence of accidents or deaths. No wonder that at the base of the Laurentians we should feel a trembling of the earth, when in other regions whole countries are rocked and shaken into atoms. There is an idea abroad, upon what it is based we cannot tell, that Mount Royal is a slumbering volcano, and that some day or other we will have a little Vesuvius up there. Many of those who had heard of this probable future eruption were stricken with consternation, for they thought that the fatal hour had come. There were others under impression that the Nelson monument had been blown up. But no matter what people thought or did not think, we repeat that we should be thankful that there were no fatalities.

AS A SAMPLE of Russian tyranny and the hard fate of the Catholic, as well as the Jew, in that land of Tartar barbarism, we call attention to the following despatch, that came from Berlin on the 30th November last. It speaks for itself:

The *Vossische Zeitung* published a despatch from Kovno, capital of the Government of that name in Russia, stating that the Imperial authorities recently ordered the local authorities to close a Roman Catholic Church at Krosche, in the Government of Kovno. With the purpose of preventing the order being carried out a large number of Roman Catholics occupied the church day and night. Finally, a body of troops, headed by the Governor, forcibly entered the church. A fight resulted, in which twenty persons were killed with swords and a hundred were wounded. The others in the church fled to escape the wrath of the Cossacks, who pursued them. While the Roman Catholics were attempting to cross a river, many of them were drowned. Several hundred Roman Catholics have been arrested and will be tried by court-martial.

MR. STEAD, the great journalist, is going the round of Canada preaching Church and social reform. Mr. Stead is a very plain speaker, in fact, too much so to suit every Canadian audience. There is a way of saying things without offending that delicacy which should ever be respected in those who pay a speaker the compliment of going to hear him. We trust that Mr. Stead's recent communications with "Julia" have not caused him to forget that ladies do not generally relish "calling a spade, a spade," especially when the expression is suggestive of reflections and ideas that do not altogether harmonize with the polite and the pure. "Cows far away wear long horns;" "no man is a hero to his vallet;" and "distance lends enchantment to the view," are very truthful sayings: "You would have no respect for the Lord Mayor were you to know him in his coat and trousers," said a sensible Irishman; he meant that divested of his robes of office and met in every-day affairs that great dignitary would be but a man—with all

a man's shortcomings and blemishes. Mr. Stead, in London, as editor of *Pall Mall*, as builder up of the *Review of Reviews*, is a giant of intellect, a hero, a great man; seen at shorter range he loses instead of gains by the more familiar acquaintance. At a distance a mountain looks imposing—clothed in a garb of purple, and majestic in the floods of sun-light; but as you approach its base, the bright hues vanish and you perceive the rough defiles, the rugged precipices, the crevices, the dizzy heights and all the real harshness of common rock and unpoetic adamant.

The Westminster Orchestral Society sent an address to the widow of the dead composer Gounod. The first name affixed thereto was that of "Herbert, Cardinal Vaughan, Archbishop of Westminster." His Eminence added the following words to his signature:

"We wish this crown to be placed, with the expression of our profound respect, on the tomb of Charles Gounod. All that was human about the great French master disappears, but the glorious creations of his genius will live forever in the hearts of the English people."

THE Chattanooga "Facts" makes a very happy suggestion on the subject of Papal Freedom. After pointing out the possibility and probability of an European war, and the dangerous position in which the Holy Father would then find himself, our bright and ever truly Catholic contemporary says that an international mail service should be established that would be guaranteed by international safeguards, and by means of which free communication between the Vatican and the world at large would be secured. In this every Catholic nation, and every Catholic individual in the world has a direct interest. It seems to us that if properly taken up and strongly advocated, this fine idea of "Facts" might become a real fact.

THE Ministerial Association seems to have taken the hint from the *Canada Revue*. This very saintly organ, which declared its mission to be the purification of the Church, the instruction of the clergy and the protection of the hierarchy—all for the love of God and the good of Catholicity—seems to have lost its vocation, for it fulfils its obligations in a most peculiar manner. It protects the hierarchy by dragging the Archbishop before the courts; it instructs the clergy by covering the members of that body with mud; and it purifies the Church by advising Protestant evangelization. We don't say that the *Canada Revue* ever went as far, in its madness, as to preach the anti-Catholic versions of Scripture; but it is a most significant fact that the Ministerial Association, composed of many bitter and angry, apparently liberal-minded men, announce that after centuries, under the power of Rome, Catholics are clamoring for reformation, as shown by the *Canada Revue*, that it is the duty of Protestants to carry on the work commenced by that organ. What have our friends of the French press to say to this?

THE IMMACULATE CONCEPTION.

The day after to-morrow the Church celebrates the grand and loving feast of the Immaculate Conception of the ever Blessed Virgin Mary. A year ago, on the occasion of the commemoration of that glorious event, we penned a short article that seemed to have attracted, for one reason or another, a certain amount of comment. About two months ago we received a letter from a subscriber in which the writer asks us to "kindly reproduce an article that appeared several months ago in the TRUE WITNESS on the subject of the Immaculate Conception." He then gives several reasons for making the request. We then concluded that the following was the article referred to; so we resolved, when the proper time should come around, to both satisfy our correspondent and celebrate the feast, by the reproduction of that editorial. It was thus we wrote:

In the grandest temple of the universe, in presence of the assembled Cardinals, Archbishops and Bishops of the world, over the spot where the Prince of the Apostles suffered martyrdom, in the heart of eternal Rome, surrounded by all the pomp and splendor of the immortal Church of Christ, seated upon the throne of the Popes, gorgeous with the accumulated dignity of ages, with every knee bending and every eye blessing the prince of one world and the prophet of another, on the eighth day of December, 1854, the majestic figure of the great Pontiff, Pius IX, appeared to the eyes of the world and before the gaze of the generations, past and to come, he proclaimed *ex-cathedra* the consoling, loving, lovely dogma of the Immaculate Conception. Heretofore our reason, as well as our Faith, taught that the Mother of the Son of God must have been conceived without sin; but henceforth not only "all generations shall call her blessed," but all the Catholic world must accept the truth of that most beautiful and most rational of all the dogma of our immortal Faith. The news reverberated among the seven hills and across the Tiber; the news resounded from the Adriatic eastward to Jordan, from the Pillar of Hercules westward over the Atlantic, around the world; the words flashed back through the ages, forward through the cycles of time; the diapason struck by the Pontiff with the keys of Peter, upon the Rock of Ages, sounded away beyond the starry dome into the regions of eternal glory, and the choirs of heaven joined the chorus of the universe as they chanted:

Immaculate! Immaculate! Loud swells the angels' song;
Immaculate! Immaculate! The heavenly aisles prolong;
Immaculate! Immaculate! Like lark above the sod,
The chorus wings its flight to the very throne of God.
Immaculate! Immaculate! The virgins raptured sing;
Immaculate! Immaculate! How the universe doth ring!

With Catholics we will not pause to argue the reasonableness of that splendid belief; with real Christians it is unnecessary to go into the evidence that the Divine One must have come to us through the most perfect of created beings; for the one who believes that the Saviour of men is the Second Person of the Holy Trinity, co-Eternal with the Father, it would be superfluous to bring evidence to show that His Mother must have been free from all taint of sin. From cold reasoning, on such an occasion, we turn to the unalloyed contemplation of the Mother of God, the Queen of Heaven, the Tower of Ivory, the House of Gold, the Comforter of the Afflicted and the Help of Christians, seated upon a throne, only a degree below that of the Eternal. Her Divine Son placing upon her brow the crown of undying glory, and her purity, like a jewel of untold value, glistening, radiating, flashing the scintillations of its perfection and matchless brilliancy upon the chancel of Heaven, and "like the light that left the distant stars ten thousand years ago," stealing through infinite space and lending to frail humanity the less intense, but yet wonderful aid of its sheen, to guide the race of man through all the darkness of sin and all the blackness of temptation, safely to God.

Such is the picture that all Catholics should contemplate upon this great fes-

tival! Painted with the pencil of the imagination upon the canvass of the mind, and lit with the perfect light of Truth, that grand fresco of Faith should hang in the gallery of the soul, and the heart should kneel before it, to admire, love, and adore; admire the beauty of Mary's perfection; love her as our Mother for all the graces she ever obtains for us; and adore the Creator in gratitude for the boon of such a resplendent creation as that of the Blessed Virgin.

Let Masses be sung and hymns resound; bring out all the beauty and splendor of the Holy Sacrifice; let flowers adorn the altar, and let censers fling their wreaths of vapor around the deep-pealing organ; it is a feast when all humanity should rejoice, and join with all pure created beings in their hymns of jubilation.

"Triumphant the Church, all thy glory revealing;
Militant the Church is wrapped in thy fame;
Suffering the Church, all thy bounty is feeling.
Mary, we hail thy Immaculate name!
Plus, our Pontiff King,
Unveils the Jewelling,
Gloriously set in thy bright diadem;
Mary, thy Holy Face
Mirrors the Saviour's grace,
Mary, our pure, our Immaculate gem!"

May this grand dogma of our Faith be the means of bringing thousands into the fold of Christ, as it has already attracted many to the Faith of Ages! And on this eighth of December, may all our readers rejoice; may they participate in the heavenly joys of that great day, and may Mary, conceived without sin, shed the rays of her maternal love upon their earthly path and guide them to the home of the blessed that surround her throne in Heaven.

SANTA CLAUS.

(By Sarah T. Hanley, in Catholic School and Home Magazine.)

Who is Santa Claus? Ask a "dear little dimpled darling" of four or five years later and she will quickly tell you about the wonderful old man who comes down the chimney on Christmas eve and fills the stockings of every good child in the world with all sorts of good things. Ask her a few years later and she will tell you that Santa Claus "don't come any more," and you know that for her, Christmas will never be the same again.

The name Santa Claus is a Dutch corruption of Saint Nicholas. History tells us very little about him. He was born in Lyria, Asia Minor, during the latter part of the third century. He entered a monastery near Myra, and was in due time made Abbot. He was also Bishop of Myra, and was noted for charity, benevolence and piety. He was imprisoned for his faith, under Diocletian, but was released and died about the year 326. His relics were preserved at Myra until the eleventh century, when they were removed to Bari. On the day of their translation, thirty persons were cured of diseases through his intercession, and his tomb at Bari became famous for pilgrimages. St. Nicholas has always enjoyed a wide popularity. He is the patron of Russia, and there are three hundred and seventy-two churches in England dedicated to him. He is the special patron of virgins, children, scholars, and mariners, reasons for which are given in the many legends and traditions which throw a kindly light on the character of this good man.

So much for the Santa Claus of modern times. But the white-haired, white-bearded, merry-hearted, old Christmas visitor can trace his pedigree to unnumbered centuries before St. Nicholas, and before the Christian era. The festival of Christmas, though commemorating the mightiest fact in the history of the world, when,

"At last, earth's hope was granted,
And God was a child of earth,
And a thousand angels chanted
The lowly midnight birth."

It is nevertheless a refined and modified blending together of three pagan festivals. The very date is pagan. From a very ancient period, every tribe and nation of Europe held their greatest festival during December, at the winter solstice. The Greeks celebrated their "Bacchanalian" for days. The Teutonic tribes kept the old feast of Twelve Nights from December 25 to January 6. The Roman Saturnalia lasted for seven days. Our Christmas gifts are a relic of an old Roman custom, while the shouts of "Bona Saturnalia" were the precursors of "Merry Christmas." The decoration and illumination of our churches recall

the temples of Saturn, radiant with burning tapers, and resplendent with garlands. Nearly all the legends, superstitions, and ceremonials, which are associated with Christmas in Europe and America, are the more or less original ones of the ancient Germanic "Twelve Nights."

But what has this to do with our question about Santa Claus? In every one of these pagan festivals, the leading figure was an old man of patriarchal aspect. With the Greeks, it was the aged, cheery, and decidedly disreputable Silenus, the chief of Satyrs and god of drunkards. In the Saturnalia, it was Saturn, the dignified and venerable god of time. In the Germanic feasts, it was Thor, a long-bearded and white-haired god. Although the central figure in the Christian festival was the Child God, the Christ-Kindlein, the influence of long-established pagan customs could not readily be suppressed. The tradition of hoary age as the true representative of that festive period, was set aside for a time but soon reappeared and has remained to the present time. At first St. Nicholas did not supersede but simply accompanied Christ in his Christmas travels, and he does so still in some rural districts in Europe. But before very long, the religious character of the festival was forgotten in the excesses to which worldly amusements were carried. St. Nicholas became more and more important and less and less venerable, while the Christ Child was so far overlooked that his name changed to Kris Kringle was given to the other. Santa Claus is then no other than the pagan god Silenus, of unknown antiquity, but a Silenus with every offensive feature removed, as through the change of manners and of morals everywhere, has been purified the whole grand festival of Christmas.

Santa Claus does not, however, rule the whole Christian world. The St. Nicholas of Southern France and Germany is a very different person. He is more like Saturn than Silenus. He distributes gifts to good little boys and girls, but he also carries a birth rod for the naughty ones. In Bohemia, parts of Lorraine, and the Tyrol, he is attended by an evil spirit who punishes the bad boys and girls. He is almost unknown in the Latin countries and in Russia. In Italy and in Spain, the Epiphany, instead of Christmas, is the day for giving presents, on accounts of the legend of the Wise Men. When on their way to Bethlehem, they saw an old woman cleaning her house. She asked them where they were going, and when told about the new-born King, she begged them to wait until she could go with them. But they said they could not tarry and bade her follow. She did so when she had finished, but the Wise Men had gone, and to this day she is seeking over the earth for the child Jesus. On the eve of Epiphany, she come down the chimney with gifts to the children, hoping she may still find Him. In Italy she is called the Befana, and in Russia, the Baboushka.

In Spain, it is Balthasar himself who brings the gifts, and the children leave their shoes near the chimney for him to fill them. In Belgium, several other countries of Europe, and all over America, the 25th of December is the blessed day which sees

"Little heads so curly,
Knowing Christmas laws,
Peep out very early
For old Santa Claus."

Worcester, Nov. 30, 1898.

The Archbishop of Sens and the Bishops of Chaons, Coutances, Seez, and Grenoble, and forthwith expected at Rome for the customary periodical visit to the tombs of the Apostles.

God has preserved you so far; only keep yourself faithful to the law of His providence, and He will assist you at all times, and where you cannot walk he will carry you.

According to an agreement very recently come to by the Holy See and France Tunisia will in future be withdrawn from the made subject to the immediate jurisdiction of the Pope. This decision is regarded as most important from a French point of view, and is due to the personal initiative of the Pope, who wished to give France a new proof of his good will.

Why is the letter "I" like a bad law? It makes an awful act a lawful act.

THE RECORD OF YOUR SINS.

Earnest Words by Philip O'Neill.

You do not call up your sins as David did, because you do not look within. I will name your common sins, that you may know what is written on your heart and also on the book of judgment. St. Paul names a few of your common sins in Ephesians v, in Galatians v, and Corinthians vi. He said: "Be not deceived, neither fornicators, nor idolators, nor adulterers, nor slanderers, nor thieves; nor drunkards, nor revilers, nor extortioners, nor blasphemers shall inherit the Kingdom of God." "Uncleanness lasciviousness, witchcraft, hatred, envying, murders, revellings, seditions, heresies, wrath, strife, they which do such things shall not inherit the Kingdom of God."

If you knew that your guardian spirit had been withdrawn on account of your filthiness and impurities; if you knew that hordes of demons rejoice at your wickedness, and that you are moving in a spiritual darkness like that of Egypt, you might be alarmed. If you knew that the just anger of God, like a heavy cloud, hangs over you ready to burst at any time, you might become anxious. God's hatred of the impure is awful.

Think you that God, whose eye is eternally on you, will forgive you when you are too lazy, too careless and reckless to even ask forgiveness?

WHAT ASAPH SAID.

Asaph said, "I sought God with my hands lifted up at night." Commence to-night like Asaph. Will ye not repent?

The only hope of safety is in devoting the balance of life to an extraordinary and continuous effort of repentance, with the one single purpose of salvation ever in view—never to weary. Think of those calm, searching words of our Saviour on the Mount: "What doth it profit a man to gain the whole world and lose his own soul?" Drop everything and do penance for those crying sins. Drop everything and save your soul, my friend. Weep and pray when others sleep. The danger is great!

THE TIME IS SHORT.

My friends, within the space of a few years not one of you will be left. You will be removed to another life, where the things of the world shall have faded forever from your memory.

When your body loses its power of sense, of appetite, of feeling, and gradually falls into the stupor of death your soul grows more keenly alive to its spiritual woe. Cruel, heartless one; can you send your poor soul without hope on its mysterious way? As your body becomes cold, and your eyes become set, and the last gasp has been noted by the mourners around, the poor soul, trembling, fearing, fluttering, goes forth on its dread journey. There are mourners around, but in ninety cases out of a hundred the soul that is going forth is the greatest mourner of all. Its sorrow is for all eternity. Have pity on your poor soul, my friend!

St. Paul said: "O senseless Galatians, who hath bewitched you that you should not obey the truth?" This might be said to us also. Will some one move to introduce a little more fervor with our religious life, a little more earnestness of purpose into our daily efforts? Will some few strive to be humble and pious and holy, that others may take heart, seeing that it is possible? Let there be a movement all along the line in favor of holiness. Commence with earnest prayer for strength and light. Pray every day for humility, simplicity, and holy piety. Through this unnatural, unreasonable, unaccountable coldness the church is under a cloud.

Not one in five hundred ever bewailed his sins like the Publican or St. Peter. Not one in five hundred really thinks that it is necessary to love God above all things. Not one in seven hundred ever went into his room to weep over his sins. One-third do not go to their duty and are only nominal Christians. I blush for this unaccountable coldness. Good friends, dear companions in Christ Jesus, I ask you cannot something be done to revive a Christian spirit?—*Catholic Mirror*.

Sociological.—Every man owes something to himself; but what he owes other people is what bothers.

Husband anxiously: You should not carry your purse in your hand. Wife reassuringly: Oh, it isn't at all heavy.

Customer: Have you a copy of "Fifteen Decisive Battles?" Bookseller: No, sir; we are sold out. But we can give you "Reflections of a Married Man."

ST. ANDREW'S DAY.

THE ANNUAL CONCERT.

Eloquent Address of Solicitor-General Curran, on the Glories of the Scottish Race, and the Necessity of Union and Harmony in this New Land.

The Young People's Association of St. Gabriel's Church held their annual Scotch concert last evening in the lecture hall of St. James Methodist Church, and it was a great success musically and financially. The whole of the artists participating in the concert were local favorites, and as the songs rendered were appropriate to the occasion they evoked the greatest enthusiasm. Mr. Thos. H. Blair presided, and among those who contributed to the evening's pleasure were the Lyric quartette, Mr. A. G. Cunningham, Mr. C. F. Sobeski, Miss Ella Walker, Miss Ada Moylan, Miss May E. Reynolds, Mr. Cathcart Wallace, whilst Mrs. Chadwick ably presided at the pianoforte. During the intermission Solicitor-General Curran gave an address. He said that one of his first addresses after having received a mandate from the people of Montreal was at the Hallowe'en celebration of 1882, and now, eleven years later, he was again heartily greeted by his Scotch fellow-citizens on the celebration of the national festival of their fatherland. (Applause.) Some pessimists contended that these national gatherings prevented Canadian unity, by keeping alive the traditions of old lands, to the detriment of our new country. That meeting under the auspices of the young men of the Presbyterian Church, gathered beneath the hospitable roof of a Methodist hall, the air full of sweet melodies of the land of the heather, and the address delivered by an Irish-Canadian was surely testimony enough of the unity that reigned in this happy city. (Great applause.) After referring in eloquent language to the society, its aims and objects, and its usefulness under the fostering care of their pastor, Rev. Dr. Campbell, a peacemaker in this mixed community, he referred to the celebration of St. Andrew's Day in the past. Thirty years ago no Scottish gathering was complete in this city without D'Arcy McGee. (Applause.) At Hallowe'en, if he did not make a speech he sent a poem, and in looking over the old files he had discovered that one of his last magnificent efforts was on the poets and poetry of Scotland—a critical comparison of Campbell, Burns and Scott. He had discerned whether Scott was greater as a poet than as a novelist, and had pronounced in favor of the novelist, although Scott himself would have wished to rank higher as a poet. In that connection it might not be out of place to mention that McGee, who was certainly a first-class orator, a historian and a statesman, felt the same desire. He aspired more after poetic fame. Thus he sings in one of his stanzas:—

"I'd rather be the bird that sings
Above the martyr's grave,
Than fold in fortune's cage my wings
And feel my soul a slave;
I'd rather turn one simple verse
True to the Gaelic ear,
Than classic odes I might rehearse
With sonnetes list'ning near."

He had thought of speaking of McGee as a poet, but it would require more time than the brief space allotted to an address and despite the warning of Abraham Lincoln, "not to swap horses whilst crossing streams," (laughter) he had sought to avoid Charybdis and had fallen into Scylla when he propounded the question: Why do Scotchmen celebrate St. Andrew's day? We know they do celebrate it the world over. They glory in the history of the old land and the heroic deeds of her sons and daughters, their triumphs in peace as well as in war, and their's is a proud history far away beyond the days of King Bruce down to those of the Right Hon. William E. Gladstone. (Great applause.) But why do they honor St. Andrew? St. Patrick's claims are pretty clear and the symbolical shamrock will even keep his memory alive. We can trace something of St. Denis of Ancient France, but of St. Andrew in his researches he had found in Notes and Queries, Fifth Series, vol. x., 1878, under the title of "St. Andrew, Patron Saint of Scotland," the following letter: "On the 5th of July, 1818, when the cathedral of the future metropolitan city of Scotland was opened, King Robert the Bruce testified his gratitude to God for the victory vouchsafed to the Scots at Ban-

nockburn by the intercession of Saint Andrew, guardian of their realm. Can any reader of Notes and Queries indicate the earliest authentic document where Saint Andrew received this title, where he is called in a word guardian of the realm, protector of the Kingdom, patron of the Scots?"

This question had bothered other people already, but he had not been able to find the solution in Tytler's nor in Burton's history, nor in Poole's Index, nor in Rev. Dr. Brewer's handbook, but in Butler's Lives we find: "The Scots honour St. Andrew. A certain abbot called Regulus brought from Constantinople about 369 relics of the apostle and deposited them in a monastery called Abernethy, where St. Andrew's now stands."

He had also discovered that the Scotch were not alone to claim St. Andrew for Butler says: "Muscovites honor him as the principal titular Saint, and Peter the Great instituted in his honor the first and most noble order of Knighthood of the 'Blue riband.'" No doubt the Scotch, who wished to have the best that was going, had chosen St. Andrew because he was a brother of St. Peter and because they would be satisfied with nothing less than one of the original apostles (great laughter.) He had no fear for the claims of the Russians, no Russian bear could take St. Andrew or anything else from the Scotch so long as they felt disposed to retain possession (renewed laughter.)

The speaker then dilated upon the position occupied by their fellow-countrymen in the Dominion of Canada. It was one to excite their emulation as young men members of the association. Lord Lorne and other governors-general had reflected credit on their native land, and Lord Aberdeen (great applause) would add new laurels to the record. Canada as a Dominion had had only three prime ministers in the House of Commons, Sir John Macdonald (applause), the father of our confederation; the Hon. Alexander McKenzie (applause), both Scotchmen by birth. To-day, when our Premier is a Canadian-born subject, we are still "John Thompson's bairns." (Great applause.) Their people had given life to our trans-Atlantic navigation; they controlled banks and agriculture and manufactures by their industry and perseverance; they kept the Sabbath and erected magnificent temples to keep it in, as well as universities and great hospitals. The young men of the association under whose auspices they were gathered had only to follow in the footsteps of those who had gone before them; to live up to the principles of philanthropy upon which their society was based, and work harmoniously with other races, to be an honor to the fatherland and a lasting benefit to our happy, prosperous Canadian home. (Prolonged applause.)

On the motion of the Rev. Dr. Campbell, a hearty vote of thanks was accorded the lecturer.

SAINTS OF THE MONTH.

[By the Editor of the School and Home Magazine.]

ST. FELIX OF VALOIS. Dec. 22, 1213.—The beautiful Order of the Holy Trinity owes its origin to St. Felix who, in conjunction with St. John of Matha, established it for the purpose of redeeming the Christians taken captive by the Saracens. He was born in France, and his pious mother carried him as an infant to St. Bernard to be blessed by the great Saint Derilopeng, in later years a religious vocation, he took the Cistercian habit at Clairvaux. He afterwards went to Italy to lead a more austere life. After St. Bernard's death he returned to France, and lived for years as a Solitary. Here came the inspiration to found an Order for the redemption of captives, and after several holy men had gathered about St. John of Matha and himself, the two founders went to Rome, and their Order was approved by Pope Innocent III. St. Felix was seventy years of age when he went to Rome, undertaking the journey on foot. When asked how he was able to endure the hardship he modestly replied that he saw an angel before him who held him up over the difficult passes and cheered him with words of hope and courage. The last fifteen years of his life were spent in developing his organization for the slaves. He died in 1218.

ST. STEPHEN, MARTYR. Dec. 26.—The first martyr of the Christian faith, was one of the seven deacons chosen by the Apostle, after Pentecost; and was a man

full of faith and of the Holy Ghost. He was accused in the Sanhedrim, and he told the Jews of their act against Christ, and upbraided them for their crime. The Jews, enraged, dragged him out of the city and stoned him to death. His martyrdom, which was the first one, is thought to have occurred near the end of the very year Jesus Christ was crucified.

ST. THOMAS OF CANTERBURY. Dec. 29, 1117-1170.—This great Archbishop and Martyr, known in history as Thomas A'Becket, was born in Southwark, England, in 1117. His father's name was Gilbert Becket. He went to Paris and Boulogne, as a student of law, and was afterwards chosen by King Henry II. of England to be Lord High Chancellor of the Kingdom. He was a man of wonderful talents and displayed great statesmanship. There were serious troubles between the Church and the barons, and the King seized all Church revenues that he could. In 1160 the King desired Becket to become Archbishop of Canterbury, as a successor to Theobald, who had died. Thomas refused, but the King persisted, and he was consecrated. Immediately there was a battle between the King and the Archbishop over the rights of the Church. St. Thomas was sent into exile, but returned only to be martyred. The King in a moment of temper cried out, "Who will rid me of this troublesome priest," and four Knights thinking that they would be honored for their act, broke into the Cathedral and demanded "Where is the Archbishop? Where is the traitor?" The Monks fled, but St. Thomas advanced, saying: "Here I am, no traitor, but Archbishop. What seek you?" "Your life," they cried. "For the name of Jesus and the defence of His Church I am ready to die," was his answer. Then they murdered him, Dec. 29, 1170. Six months later Henry II. did public penance for his unthoughtful word which caused the death of Becket. St. Thomas the special patron Saint of the secular clergy of England.

THE ALIEN CONSPIRACY.

The True Inwardness of the A. P. A. The organizers of the American Protective Association, so-called, are not American either in spirit or in nationality. As the Denver (Col.) Road truly says: "The A. P. A. was conceived in London, born in Canada and introduced by the British Tories into the United States in order to divide the Populist party."

In other sections it is being used to divide the Democratic party. Everywhere it is used to foment race and religious hatred. In a word, it is Orangeism, the accursed thing which has carried discord, hatred and misfortune wherever it has been given a foothold.

The "Americanism" of the old Know nothings, false as it was to every real American principle, has at least the excuse of native origin. The A. P. A. is as alien in origin as in spirit to all the traditions of the nation. The headquarters in Boston are also the headquarters of the British-American Society. In order to influence the coming election in Massachusetts they have issued a secret circular saying that Mrs. Russell, wife of the Democratic candidate for Governor, is a Catholic! No Yankee ever inspired a



Dr. Pierce's Golden Medical Discovery acts upon this weak spot as nothing else can. It rouses it up to healthy, natural action. By thoroughly purifying the blood, it reaches, builds up, and invigorates every part of the system.

For all diseases that depend on the liver or the blood—Dyspepsia, Indigestion, Biliousness; every form of Scrofula, even Consumption (or Lung-scrofula) in its earlier stages; and the most stubborn Skin and Scalp Diseases, the "Discovery" is the only remedy so unerring and effective that it can be guaranteed.

If it doesn't benefit or cure, you have your money back.

On these terms, it's an insult to your intelligence to have something else offered as "just as good."

WANTED—FOR THE MUNICIPALITY OF Leeds, East, P.Q., two Roman Catholic female teachers, with elementary diplomas. For further particulars apply to the undersigned, JOHN F. SAALL, Sec. 19-3

document like that. Americans do not make war on women. That is a piece of chivalry reserved for manly Britons.

The A. P. A. is likely to achieve undesired notoriety if the petition to investigate the election of Representative Winston, from the Eighth Congressional District of Michigan, be granted. It is charged that the election was decided by the influence of this secret alien conspiracy, whose methods will not bear public scrutiny.

Let the light of day be cast on the foreign-born disgrace to American courage, and it will soon be driven back to its birthplace. We do not, as an organ of the A. P. A. asserts, invoke any curses on it. Why should we? The lost souls have done nothing to deserve the added misery of association with the A. P. A. We merely consign the latter to England for the just and righteous punishment of both.—Boseon Pilot.

THE IRISH NATIONALISTS.

Their Efforts to Put an End to Dissensions in Their Party.

Justin McCarthy presided over a meeting of Irish members held in London Monday. Fifty-four members, among them all the conspicuous Nationalists, were present. They strongly endorsed Mr. McCarthy's recent appeal on the subject of the evicted tenants. The following resolution was then passed:

"Resolved, That, regarding the persistent efforts to propagate dissensions among the Nationalists by the public agitation of questions and proposals relating to their constitutional powers, the party now solemnly warn their countrymen that further persistence therein must have disastrous results.

"The management of funds subscribed for national objects belongs to the party, and cannot be transferred to another body without destroying their means of independent action and endangering their position as a party by imposing upon the members a condition of subserviency which those elected to represent the people could not accept. While approving of frank discussion within the party of all questions of public interests, we abstain from commenting upon past discussions and declare that it is indispensable to the useful existence of the party that the vote of the majority be accepted in good faith. We call upon every Nationalist to discourage and prevent every attempt to create disunion and disaster and weaken the influence and power of the movement for Home Rule by transferring matters of party controversy to the platform and press.

"Resolved, That we have complete confidence in our committee and our trustees."

The Treasurer's approved statements were submitted. Regarding the Paris fund, both Mr. McCarthy and John Dillon deprecated further discussion.

A ROYAL RESIDENCE IN IRELAND.

The question of a royal residence in Ireland is to be raised anew in the House of Commons this week. The idea now is that the nation should purchase an Irish estate for the Duke and Duchess of York, and it is understood that the young couple are perfectly willing to accept the gift, and, in return, run over to Dublin occasionally. But when the matter was last broached to the Queen she refused to entertain it, and as far as is known her hostility has not been overcome. Irishmen are not particularly enthusiastic over the prospect of basking in the sun of royalty, but they admit it would be good thing from a business point of view to have the Prince domiciled in Ireland.—Catholic Columbian.

Society Lady; Almost every author gives a definition of poetry. Now, what do you consider poetry to be? Literary Man: Something that is almost impossible to sell.

German Landlord, to agent for firm of wine-growers: How is it you sell your red native wine dearer than your white? Agent: Do you think we get the color for nothing?

"Say, Tom," said one soldier to another, "what brought you into the army?" "Oh well," said Tom, "I hadn't any wife, and I loved war, so I enlisted. What brought you here, Jack?" "Why, you see," said Jack, "I had a wife, and I loved peace."

THE CATHOLIC ASSOCIATION

And Montreal Branch of The Catholic Truth Society.

SECOND ANNUAL REPORT.

In laying before you our second Annual Report, we must first notice a slight decrease in membership, the number for the past year being 104, as against 111 for the previous year. But this small falling off has been more than counterbalanced by the increase of work done by the Society. We attribute the good results to the prayers of our members, and especially to the fact that we count on our Roll 10 Grey-Card members, who each offer an Annual Mass for the intentions of the Society.

The Rev. Father Devine, S.J., under whose directorship we worked during the previous year, having been called away to Missionary labours, we have much pleasure in stating that His Grace the Archbishop has canonically appointed the Rev. Father Jones, S.J., as our Spiritual Director, we having been fully recognized by His Grace as a Catholic Society, for which we return hearty thanks.

The work of the Society for the past year may be summed up under the following headings, which will be treated in their order:—Distribution of Tracts; Assistance to Converts; Controversial Library; Newspaper work; and The Catholic Sailors' Club.

DISTRIBUTION OF TRACTS.

During the past year we purchased from The Catholic Truth Society of England 5,350 Tracts. The majority of these have been distributed by the members and through the agency of our good Sisters, the Nuns, have been, with other Catholic literature, introduced into the hospitals and gaol. On the occasion of the visit to this city of the Christian Endeavour Society, acting on the suggestion of our parochial clergy, 29,000 Tracts, published by the Paulist Fathers of New York, were purchased and freely distributed to the Endeavours by our members. These tracts were paid for by private subscription.

ASSISTANCE TO CONVERTS.

During the past year only one case of a convert needing assistance was brought to our notice. Assistance was rendered by the Society in this case, and happily, work obtained for him. Also, it gives us great pleasure to be able to inform you, that one of our most active members, whom we were called upon to help last year, is now completing his studies for the priesthood in one of the American Seminaries.

CONTROVERSIAL LIBRARY.

Our Spiritual Director, at one of our monthly meetings advocated the gradual formation of a Controversial Library, and the keeping of a general index for reference on controversial questions. Acting on this suggestion, 5 works on Controversy were presented to the Society by one of the members.

NEWSPAPER WORK.

Although we ourselves had no controversies with the press during the past year, we were enabled, on one occasion to assist the Ottawa Branch of the O.T.S. in refuting Dr. Campbell, a Presbyterian minister, who had imputed certain expressions to the late Cardinal Manning.

THE CATHOLIC SAILOR'S CLUB.

At the monthly meeting of the Society, held in January 1893, a paper entitled "How to help our Catholic Seaman," which was read at the conference of the O. T. S. in Liverpool, was brought to the meeting. This, apparently trifling fact, originated a series of discussions as to the best way to help the numerous Catholic sailors who visit our port during the summer months. It was pointed out that Protestant seamen were well cared for, but that hitherto nothing had been done for our Catholic sailors.

A petition being drawn up to implore the blessing and approval of His Grace the Archbishop, was presented by a special committee to His Grace, who ever ready to help on works started for the glory of God and the salvation of souls, gave his blessing to this work. Vigorous steps were now taken for providing a place of resort for our Catholic sailors. The Rev. Father O'Donnell of the Church of Our Lady of Good Counsel offered the use of St. Mary's Hall, and the Rev. Father Martin Callahan placed at our disposal St. Patrick's Hall, for any Entertainment we might give in aid of the sailors. Mr. G. H. Matthews

also very generously offered two rooms on Commissioner street, but unfortunately they proved too small.

In order to raise funds for this special work, an appeal to our Catholic citizens was decided upon; and, on the advice of our Rev. Director, the co-operation of the ladies of the League of the Sacred Heart was solicited to collect subscriptions. A general meeting of Catholic ladies was held and presided over by our Rev. Director, there were also present Rev. Father Martin Callahan, our president, Mr. J. H. Feeley and Secretary and others interested in the movement. The immediate result of the meeting was the formation of a ladies committee under the presidency of Mrs. Hingston to raise funds for the opening of a Catholic Sailor's Club.

A large room having been secured at 300 St. Paul street, and a year's lease taken for the place, donations of furniture, pictures, books, papers, games, &c., pound in, and the ladies committee, working under Mrs. Hingston, made everything attractive, comfortable, and homelike for the sailors.

Though not acquainted with the names of all the subscribers to this work, we pray God to bless and reward them for their charity—but their is one gentleman, whose zeal and activity displayed at the commencement of the movement, and carried on activity ever since, whose name we feel proud to be able to mention—Mr. M. Scanlan, Superintendent of the Dominion Line of Steamships. Much, and very much of the present success of the Catholic Sailors' Club is due to Mr. Scanlan, and we pray God to bless him and for his kindness to poor Jack. The Club room was thrown open to the sailors on the 18th May, and the members of the society rejoiced at the large attendance of the sailors, who expressed their gratitude at what Montreal Catholics had done for them.

The formal inauguration took place on May 30. The room was filled. Prominent citizens, the ladies' committee, members of the society, and a large number of sailors were present. The opening address was given by Rev. Father Jones, S. J., spiritual director of the society, followed by speeches from Dr. Hingston, Hon. J. J. Curran, Mr. F. Martineau, M. P. P., Messrs. Casgrain, Semple, McNamee, and our president, Mr. J. H. Feeley. The Rev. Father Hudon, S.J., rector of St. Mary's College, was present on the platform. An address signed by about 50 sailors, expressing their gratitude, was presented; and great satisfaction was expressed on all sides at what had been done.

We were very fortunate in securing the services of Mr. John McCormick, a Catholic sailor, as caretaker of the club; he has been most zealous and painstaking in looking after the club-room and the comforts of the sailors, and deserves every credit.

For an abundant supply of Catholic reading the Society tenders their thanks to The Catholic Register, of Toronto, The North-West Review, of Winnipeg, and THE TRUE WITNESS, of Montreal; also to St. Ann's Young Men's Society, Mrs. Sadler, Miss Doherty, Miss Feron, Mrs. Jones, Hon. Ed. Murphy, Mr. Jas. O'Brien, Mr. C. F. Smith, Messrs. Murphy Bros. and Rev. Sister Hickey (Grey Nun), and numerous others, who, though not mentioned by name, are not forgotten for their thoughtful kindness.

The weekly concerts have been well patronized, both by the sailors and citizens, and our special thanks are offered to Prof. Fowler and St. Patrick's choir, Prof. Wilson and St. Mary's choir, the R. M. S. Vancouver Minstrel Troup, and to all the ladies and gentlemen who have aided in making these entertainments successful.

The good that has been done by means of this club is beyond computation. Sailors have spontaneously asked for objects of piety, such as beads, medals, scapulars, &c., generously supplied to the club by the Sisters of Providence and the Little Sisters of the Poor and others, and also prayer books, a special one having been prepared by the C. T. S. in England for the use of seamen, and a supply obtained for the club. Upwards of 100 sailors have taken, unsolicited, the total abstinence pledge, and have been provided with temperance cards through the kindness of St. Patrick's T. A. & B. Society. Every ship leaving port has been supplied with two bundles of Catholic reading, and so pleased are the sailors with this, that they never fail to

ask for their "bundle" before leaving. There has been an average daily attendance at the Club of about 80 sailors.

Many things have yet to be done to complete our ideal Catholic Sailors Club, but in course of time, we are confident that generous offerings will supply all that is wanting and make of this work a lasting success.

The Catholic sailors feel now that they are not strangers in this City. Their first visit, on arrival in port, is to the Club to receive their home letters, and to meet those the friends they know are devoted to their best interests. The brave fellow's looks bespeak their gratitude and a predisposition to profit by the measures taken for their welfare.

Last month the first annual entertainment in aid of the Club was given, through the kindness of the Rev. Father Rector, in St. Mary's College Academic Hall, and was great success in every way, close on \$300 having been realized, which lays a good foundation for the carrying on of the Club next year. A benefit concert, in aid of the Club, has also been given by the R.M.S. "Vancouver" minstrel troupe in St. Mary's Hall, Craig at., the Hall being placed at their disposal by Rev. Father O'Donnell.

The future of the Catholic Sailors Club seems bright and not a shadow appears on its horizon. Its success no longer interests only the few members of the Society, whom God chose as the instruments of its inception, but the entire Catholic population begins to regard its maintenance as a duty, and wonders why its establishment was not thought of long ago.

The two financial statements attached to this report are for the Catholic Sailor's Club, and the Society. The financial report of the Society shows a small balance Dr., to prevent a recurrence of which, it is proposed to raise the annual subscription to \$1.

We have, perhaps, during the past summer, somewhat lost sight of the other objects of our Society owing to the time devoted to the Sailor movement; but in caring for the poor seamen do we not dispose him to accept the "Truth" and prove to him in a most practical manner the great "Truth" of Fellowship in Christ's Redemption? It seems, indeed, as a writer puts it, that the League of The Sacred Heart has been successful in its pleadings, and that the Catholic world is awakening to a sense of its duties to "the men of the sea."

THE CATHOLIC ASSOCIATION AND MONTREAL BRANCH OF THE CATHOLIC TRUTH SOCIETY.

Annual Cash Statement.

DR.	Receipts.
Balance on hand as per last statement	\$24 46
Annual Fees for membership.....	52 00
Donations to Society.....	2 80
Balance Dr.....	14 90
	\$94 16

CR.	Expenditure.
Libraries for S. H. Library.....	\$24 00
Stationery.....	70
Printing.....	6 50
Advertising	50
C. T. S. Tracts.....	20 44
Printing.....	2 50
Ann. Sub. to C. T. S.....	2 54
Sundries.....	2 05
Assistance to Convert.....	7 00
Subscription to S. H. Library.....	5 00
Postage.....	8 93
Bookcase and Cupboard.....	14 00
	\$94 09

THE CATHOLIC SAILORS' CLUB—FINANCIAL STATEMENT.

Receipts.	
Subscriptions	\$408 76
Contribution box.....	10 06
Sale of temperance drink.....	1 00
Discounts.....	4 82
Proceeds of annual concert.....	277 00
Proceeds of benefit concert.....	43 80
	\$745 44

Expenditure.	
Caretakers' salary.....	\$130 00
Rent	43 75
Rent.....	43 75
Gas.....	7 42
Gas.....	7 42
Water tax.....	8 00
Daily papers.....	8 89
Lumber.....	6 16
Printing.....	8 00
Gas fixtures, etc.....	5 67
Carpentering	10 10
Sign painting.....	4 00

Printing church cards.....	8 50
Framing church cards.....	1 40
Violin and bow.....	3 00
Lawyers' fee.....	10 00
Plumber's account.....	52 69
Chairs.....	20 00
Sailors' prayer book.....	20 00
Stationery.....	1 00
Coal.....	3 25
Insurance.....	8 75
Sundries	20 54

Balance Cr.....\$312 99

In bank.....\$302 63
Petty cash..... 10 86

\$312 99

\$745 44

OBITUARY.

The Late Mr. Thomas Logan.

Mr. Thomas Logan, of Montreal, President of the Canada Paper Mills Company, died Saturday, at 10 p.m., in Windsor Mills, Ont. He was apparently in perfect health all day and wrote several letters to relatives and business correspondents in Montreal. Near 10 o'clock in the evening he was taken with an apoplectic fit and expired in a few minutes without speech.

The late Mr. Logan was born in 1825, in County Westmeath, Ireland. When a lad of 17 he came to this country with his widowed mother and young sister. He got employment in the paper works in Chambly, and there learned his trade. He afterwards went into partnership with Mr. Angus in the paper manufacturing business at Sherbrooke. He afterwards taking into partnership the Allans, founded the Canada Paper Company here, which is now the largest paper company in Canada. Mrs. Logan died a few years after coming to Canada. Miss Logan married the late S. Jackson. Three nieces of the late Mr. Logan are now living in Montreal; the eldest, the wife of Thomas Love, manager of the Montreal Steam Laundry; the next, wife of the late Charles Crossen; and the youngest, wife of Alderman James.

Mr. Logan was connected in business with the cotton manufactures of the city. He was president of the Montreal Steam Laundry and shareholder in the Montreal Cotton Company, The Hudson Manufacturing Company, the Sherbrooke Manufacturing Company, of Sherbrooke, the Magog Textile Company, and was an extensive land-holder in Cote St. Antoine.

The late gentleman will be remembered by many as always willing to help an energetic young man in business and it was a common saying of his that he "always delighted in helping a young man who was willing to help himself."

Ald. James left Monday morning for Windsor to bring the remains to this city. The funeral service takes place at St. Patrick's Church.

The Late Mr. O'Loughlin.

The last sad rites were paid on Monday to the remains of Martin O'Loughlin, proprietor of the Gladstone House. The funeral took place from his late residence, corner of Jurors and Hermine streets, and was largely attended. Amongst those present were Mr. James McShane, Ald. James, ex-Ald. Cunningham, Messrs. Bernard Tansey, William Richmond, E. Elliott, Thomas Kearns, Wm. Scullion, M. Kilkerry, J. O'Shaughnessy, M. Rappel, M. Delahanty, O. Bruneau, Sergts. Loye and Gray, of the police force, and a large delegation of the Licensed Victuallers' Association, besides about one hundred others.

The Archbishop's Academy.

On Saturday last, at the monthly distribution of honor cards to the pupils of the Archbishop's Academy, the scholars presented a most feeling and eloquent address to Rev. Brother Arnold, the recently appointed visitor of the English schools of the province. Rev. Brother Denis, the kind-hearted and able director of the academy, presided, and Rev. Brother Arnold acknowledged, in his own happy way, the tribute paid him by the pupils. Amongst other things the honored guest referred to the harmony which should exist, in mixed classes, between the boys of the different nationalities, and impressed on them that their only rivalry should be in their attempts to succeed in studies and carry off prizes.

ST. ANN'S SCHOOL.

November Examinations—Order of Merit.

1st Class—T. Donnelly, J. Manning, M. Martin, F. Lennon, T. Gleeson, O. Leblanc, J. Phelan, M. Burden, James Murray, J. Supple, G. Parker, R. Hart, T. Corcoran, J. Brown, M. Scott, Jno. Murray, R. McGreevy, O. Boyer, M. Mullins, A. O'Leary, J. Clarke, Wm. Healy, G. Gummerell.

2nd Class—W. Liston, F. Burns, R. Brown, F. McCrory, G. Leblanc, T. Hanley, M. Ryan, J. McCarron, J. Scott, R. Lalimer, J. Tobin, E. Kennedy, A. Hartford, F. Hogan, B. Brennan, M. Connolly, J. Mahoney, M. Murphy, J. Callaghan, J. O'Hearn, P. Broderick, A. Ricard, G. Hargraves, M. Regan, J. Slattery, A. Fournier, J. Scullion, M. Bracken, J. Wickham, O. Kelly, P. Boyle, O. O'Neill, J. Donnelly, L. McElhearn, N. Forget, P. Vallee.

3rd Class—M. Morris, E. McPhillips, J. Gleeson, T. Fitzgerald, J. Nolan, J. P. Ken Kennedy, J. Belair, G. Harold, J. Quinn, J. Ryan, H. Hartford, James Benoit, J. Howard, J. Hill, W. Healy, E. Kavanagh, T. Cooney, W. Stanley P. Hanrahan, B. Anderson, J. Kiely, G. Moynihan, J. Butler, M. Meany, J. Shields, A. Caron, J. O'Brien, A. Auge, M. J. Gleeson, J. Murphy, J. Lemarbre, A. Blackstock, J. Finnigan, G. Gosselin, P. Callaghan, J. Madigan, P. Maguire, P. Behan, A. McDonald, J. Dolan, J. Bracken, J. Taggart, W. Walsh, J. O'Grady, J. Lynch

4th Class—M. Daly, G. Morris, R. Whitty, F. McNulty, J. Taylor, J. Stafford, R. Love, A. Patterson, F. Ryan, M. McMahon, B. Murphy, B. Healy, A. Flynn, E. O'Brien, M. Donnelly, J. Cox, F. Gosselin, M. Hannon, Wm. Bailey, J. Lafetiere, P. Frears, P. Moore, J. Gourley, J. Theriault, T. Fagan, J. Sheridan, M. Day, F. Hutchison, F. Bracelin, J. Goodfellow, A. Balzhazard, W. Woodfine, T. Dundan, J. McLaughlin, W. Furlong, F. O'Connor, J. Miles, C. Howlett.

5th Class—W. Whelan, B. Foran, C. Killoran, A. McConomy, M. McEntyre, W. Mullins, J. Guinan, J. Noonan, P. Carroll, G. Hurtubise.

6th Class—P. Kenehan, M. Kelly, M. Pelletier, P. Kelly, F. Forester, E. Donnelly, G. Monroe, G. Huber, J. Latimer, A. Morin.

7th Class—J. Blackstock, P. Enright, P. Kennedy, J. Huber, Jos. Coleman, M. Green, J. Bennet, T. Maguire, T. Hickey, J. Drew.

8th Class—R. Daly, G. Murray, W. Powers, B. Wester, W. O'Brien, H. Manning, A. Cherry, J. Gilligan, W. French, W. Kennedy.

9th Class—A. Jones, W. Costello, J. Kenehan, J. Prince, J. Keleher, E. Stearns, T. Villemaire, E. Cartwright, W. McDonald, J. Boyle.

Roll of Honor—T. Donnelly, J. Manning, M. Martin, C. Lennon, T. T. Gleeson, O. Leblanc, M. Burden, R. Hart, W. Liston, J. Burns, R. Brown, F. McCrory, G. Leblanc, T. Hanley, M. Ryan, J. McCarron, J. Scott, R. Latimer, J. Tobin, E. Kennedy, M. Morris, E. McPhillips, J. Gleeson, T. Fitzgerald, J. Nolan, J. Kennedy, J. Belair, G. Harold, J. Quinn, J. Ryan, H. Hartford, Jas. Benoit, Jno. Howard, J. Hill, E. Kavanagh, T. Conney, B. Anderson, G. Moynihan, J. Butler, A. Auge, J. O'Brien, M. Daly, G. Morris, R. Whitty, F. McNulty, Jas. Taylor, J. Stafford, F. Ryan, M. McMahon, P. Murphy, P. Kenehan, E. Donnelly, J. Donaldson, Jno. Drew, P. Kennedy, Jos. Coleman, M. Green, T. Higgins, F. Maguire, R. Daly, G. Murray, W. Powers, B. Wester, W. O'Brien, H. Manning, A. Cherry, J. Gilligan, W. French, W. Kennedy, F. Healy, J. Benoit, A. Monaghan, A. Belanger, Jos. Scullion, A. Jones, W. Costello, J. Kenehan, J. A. Prince, E. Cartwright, W. McDonald, J. Keleher, Jos. Scullion, Jno. Callaghan, T. Sheeran, J. Shields, T. Meehan, A. Green, A. Stanley, F. Scullion, D. McCrory, A. Conroy, W. Whelan, R. Foran.

St. Patrick's T. A. & B. Society

The annual religious anniversary of the St. Patrick's T. A. & B. society was celebrated at St. Patrick's church on Sunday. The members of the society attended the 8 o'clock Mass in a body and received Holy Communion. Rev. James Callaghan was the celebrant of the Mass. At 7.30 p.m. the members again assembled and entered the church in procession, accompanied by representatives of the St. Ann's and St. Gabriel's T. A. & B. societies. The ceremonies were opened by the recitation of the holy Rosary by the Rev. James Callaghan,

which was followed by the annual sermon, which was preached by the Rev. Father J. A. McCallen, S.S., reverend president of the society, who took for his text the words, "Let us work honestly as in the day, not in riotings and drunkenness."—Romans xiii., 18. The sermon was an appeal to all present to take a more active interest in the cause of temperance. The sermon was followed by the Benediction of the Blessed Sacrament. Rev. Father Ridder, C.S.S.R., of St. Ann's, officiated. The following rev. gentlemen occupied seats in the sanctuary:—Rev. Father Quinlivan, pastor; Rev. Martin Callaghan, Rev. Father Toupin and Rev. James Callaghan. The seats of honor in front of the sanctuary were occupied by the officers of the various societies. The pledge of total abstinence was administered to a large number.

REUNION OF CHRISTENDOM.

It Cannot Come by Concession and Compromise.

An article in the Church Times is occupied with a very forcible plea for the reunion of Christendom. The opening sentences would lead the reader to suppose that there was a real disposition to reduce such an excellent theory into practice. As to the prospect of uniting with nonconformity the writer disposes of that rather summarily at the outset. He says:

"We pass over the pleasure parties in Switzerland because not only have we already alluded to them, but also because, as was pointed out at the Birmingham Congress, any reunion on the lines suggested there would manifestly only result in wider schism. The Grindelwald tourists evidently regard what they are pleased to call the 'Churches' as purely human institutions in respect of their external organization, and spend their time in considering what concessions they can make to each other, the only practical result of which can be the whittling down of what is peculiar to each of the so-called Churches to the level of the small residuum of what is held in common by all of them."

On turning to the part dealing with the possible reunion of the Anglican and Catholic Churches we find that the difficulty presented is equally great. The writer says: "We cannot, on the one hand, accept from Rome either a new order in the sacred Hierarchy, as the Papacy is, or any new articles of the faith which the undivided Church has not received. Reunion on a satisfactory basis cannot come by concessions and compromise; it can only come by the disintegration of human systems and the recognition of spiritual facts." This last sentence in particular is a very candid admission of the enormous difficulty in the way of reunion, but why wantonly and needlessly increase the difficulty by writing in the next article about the "Italian mission," the "Papal press-gang," etc., and applying grotesque names to the ancient Church of Christendom.—*Liverpool Catholic Times.*

Maxims of Cardinal Manning.

Our character is our will; for what we will we are.

Remember always that things of God must be done in God's way.

Be always beginning; never think that you can relax, or that you have attained the end.

Your place, your crown, your ministry in God's unseen kingdom are all marked out for you.

Who knows what graces he has lost, and may be losing at this moment, for want of aspiration?

External splendor of worship is good, but internal truth and reality in the worship of God is better.

Our hidden life with God is the very soul of our spiritual being in our own home, in the Church and in the world.

If we take all things as from God, and behold all things as in the light of the brightness of His coming, all shall be well.

The most precious thing we have, next to grace, is time; and we owe an account of our time, as we owe an account of our grace.

One mind and one will fuses and holds in perfect unity the whole multitude of the faithful throughout all ages and throughout all the world.

How many spring-times and seed-times have we lost! how many a summer

is past without a harvest! how many an autumn without a vintage!

How shall anyone who knows himself to be a simple expression of the will of God, together with a little dust from earth, have confidence in self?

Holy fear, filial piety and fortitude form the perfection of children of the poor, and of the poor in spirit, such as St. Francis, St. Philip and St. Charles.

A soul has an endless capacity, either of bliss, which is the participation of the beatitude, of God, or an agony which the heart of man cannot conceive.

FRANCIS PARKMAN.

Sept. 16, 1823—Nov. 9, 1893.

American literature has lost one of its famous men by the death of Francis Parkman, who has done more than any one else to rescue from misrepresentations and prejudices the early history of the country, especially in its relation to the first French settlements in America. He was the youngest of all the American historians, but his merit seems to demand for him the highest place among them. He is said to combine what was excellent in all who preceded him. Accurate, comprehensive, he was by all odds the most impartial, especially in that which referred to the work of the early missionaries. Although at times he would appear by insinuation or reflection to contradict what he elsewhere gives with praise as conscientious work, yet, as a whole, he has treated the Missionary period of the Catholic Church with more impartiality than is usually found in non-Catholic writers who fail to catch the motive of faith that guides the religious in mission life. Francis Parkman was born in Boston in 1823. As a boy he suffered from poor health, and this led him into the woods where he learned that love for nature which appeared so frequently in his writings. He entered Harvard at seventeen years of age, but an injury received in the gymnasium three years later obliged him to take a long vacation and he went to Europe and spent much time in Rome, where he lodged at the Passionist Monastery, where he nourished some of his tastes for the life of the Missionaries. He graduated from Harvard in 1844, after which he studied law for two years. He then went among the Indians of the Rocky Mountains, lived the Indian life and thus acquired that fine insight into the Indian character which appears so clearly in his works. All this he acquired at the expense of his health, which became enfeebled and which remained so during the subsequent years of his life. It was at this time he became almost blind and while laboring under such an affliction he was obliged to make his most elaborate researches. In this he was like Prescott, who suffered from an affliction of his eyes during the years of his historical writings. Parkman's first historical work was "The Conspiracy of Pontiac," which was a most brilliant production, and which appeared one year after his marriage, in 1850. His wife died in 1858, and Parkman went to Europe to consult libraries and collect materials for his other works. He returned in 1865 and published "Pioneers of France in the New World," which dealt with the attempts of France to establish itself in Acadia, Florida and by the St. Lawrence River. In 1868 "The Jesuits in North America in the 17th Century" appeared and met with great praise for his attempt at justice to the noble missionaries of the Catholic Church, who had sacrificed everything for civilization and the cross. In 1867 Parkman went to Europe again and as a result we have his "Discovery of the Great West," which treats of the work of the great explorers La Salle, Marquette and Hennepin. In 1872 he went to Europe again and his works on Canada then appeared: "The Old Regime in Canada," "Count Frontenac and New France," "Montcalm and Wolfe." Last year he completed this wonderful series with "Half Century of Conflict." Parkman wrote but one novel "Vassall Morton," which he published in 1856. European scholars regarded him as the first of American historians. In Canada he was greeted as highest authority, even on Canadian topics which he touched. He followed the scientific method and thoroughly familiarized himself with his subject in all its bearings. Howells, in reviewing his works, wrote: "If we have objected to nothing in these histories, it is because we have no fault to find with them. They appear to us the fruit of an alto-

gether admirable motive directing indefatigable industry. We find their style beautiful always." Mr. Parkman died after a short illness at his home in Jamaica Plain. He was the last of our great historians and many agree in calling him the best. He is a model of good English, impartiality and fair dealing, and history will recognize him as a writer who was thorough, painstaking, and truthful. No one but a Catholic can fully appreciate the life and sacrifice of the first Missionaries. Parkman tried to do well and succeeded better than others of his class.—*Catholic School and Home Magazine.*

There are over 200 priests of the Redemptorist Order in the United States.

The most prominent paper in Tombstone, an American town, is called the *Epitaph*. It is edited by an Englishman named Coffin, and the name of its publisher is Sexton.

Sweet girl; "The man I marry must be both brave and brainy." Adoring Youth: "When we were out sailing and upset, I saved you from a watery grave." "That was brave, I admit, but it was not brainy." "Yes, it was. I upset the boat on purpose."

"A soft answer," etc.—Young Wife pettishly: "You always seemed to have plenty of money before we were married." Loving Husband: "It was only seeming; I had very little." Young Wife: "And you told me you expected to be rich." Loving Husband: "I am rich, my dear. I've got you." She subsided.

A Frenchman's gallantry to ladies is always equal to an emergency. At a party a gentleman of that race stepped heavily upon the toe of a lady, who looked up with an angry frown. "Pardon, madame," he said bowing low, "but I have forgot to bring my microscope." "Your microscope?" "But yes; for to see ze leetle feet of madame."



Mrs. A. A. Williams
Lynn, Mass.

For the Good of Others

Rev. Mr. Williams Heartily Endorses Hood's Sarsaparilla.

We are pleased to present this from Rev. A. A. Williams, of the Sillsbee street Christian Church, Lynn, Mass.:

"I see no reason why a clergyman, more than a layman, who knows whereof he speaks, should hesitate to approve an

Article of Merit

and worth, from which he or his family have been signally benefited, and whose commendation may serve to extend those benefits to others by increasing their confidence. My wife has for many years been a sufferer from severe

Nervous Headache

for which she found little help. She has tried many things that promised well but performed little. Last fall a friend gave her a bottle of Hood's Sarsaparilla. It seems surprising what simply one bottle could and did do for her. The attacks of headache decreased in number and were less violent in their intensity, while her general health has been improved. Her appetite has also been better. From our experience with

Hood's Sarsaparilla

I have no hesitation in endorsing its merits."
A. A. WILLIAMS.

HOOD'S PILLS are the best family cathartic, gentle and effective. Try a box. Price 25c

Communications and business correspondence for THE TRUE WITNESS to be addressed to the Editor, until further notice.

Annual At-home—The harvester's.

(WRITTEN FOR THE TRUE WITNESS.)

A LOWLY MARTYR.

By Miss Emma C. Street.

(Continued.)

At last, when the tension of his nerves had become almost unbearable, he was startled by the distant report of a gun booming out on the silence of the night. So sudden and unexpected was the sound, that the colonel dropped the newspaper and sat like a petrified figure in his chair. "Great heavens, what does that mean?" he exclaimed aloud. The next moment a volley of small arms answered his question more emphatically than any other answer could have done. The Panigunge Irregulars had revolted.

It came like a flash to the colonel, and with irresistible conviction; leaving no shadow of doubt behind. The men whom he had loved and trusted, and upon whose loyalty he would have staked his life, had mutinied, and were possibly at that moment murdering every European they could lay their hands on.

So bitter and overwhelming was the blow, that he forgot his own danger, and covering his face with his own hands he sank back in his chair and groaned aloud.

Another volley of shots succeeded the first one, and this was immediately followed by another, mingled with the thunder of cannon a distant confused murmur of human voices raised in shouts and yells.

"Great heaven," cried the helpless man, starting from his despondent attitude. "I must not sit idly here while murder is being done." Grasping the bell-rope he rang a peal that echoed through the house until the rope broke in his hands. Almost immediately the soft sound of bare feet was heard outside, and Dowla Dass entered the room quickly.

"What is all that row about?" demanded his master. "What the deuce are the men up to?" He knew too well what the meaning of it was but he did not want his servant to be witness of his grief.

Dowla Dass advanced slowly until he was close to the colonel; then, folding his arms across his breast he laughed insolently and answered; "the colonel sahib knows very well what it means, but I will tell him. It means that every Ferringhee dog in Panigunge is going to die this night. Every one. Do you understand?" As he said the last words he advanced still closer and shook a clenched hand in his master's face. For the first time then, the colonel took a good look at him and it is no imputation upon the old man's courage to say that a thrill of apprehension ran through him, though no sign of it appeared in his stern face or in the glance of the steely blue eyes that met the glare of the native's contemptuously.

"You have been drinking, Dowla Dass," said the colonel, coolly. "Leave the room, sir"

In his surprise, for he had expected any reception but that, the native dropped his hand and stared at his master in silence for an instant. Then he laughed again, but this time savagely. "Leave the room?" he cried shrilly. "Oh, no, your time for giving orders is over. The room and the bungalow are mine now, and I am master. Ah, you wonder where the Ferringhee Roberts is," as he caught the colonel glancing at the open door. "He is in bed upstairs with his throat cut. I cut it; see, here is the razor with his blood on it yet," and he pulled the stained weapon from among his clothes and flourished it in the air. "I am going to cut your throat with it, too, sahib," he continued, with a diabolical grin. "But not just yet. By-and-bye, when I have paid a debt I owe you." He walked to a whip rack that hung on the wall and selected from it a heavy walebone whip with a silver handle; then he came back and placed himself before the helpless colonel again.

"I am going to horsewhip you as you did me for breaking your horse's leg two years ago," he cried exultantly. "Ah, ha, sahib. You did not think Dowla Dass had such a good memory, did you? But first I must tell you that it was I who stole your money, not Lallah. I wanted to get rid of him because he was too careful of your interests. You would like to have him near you now, eh, sahib?" A lurid light glittered in his beady eyes as he spoke and his face became distorted with fury. He was almost mad with rage and liquor. The colonel never took his eyes off him, nor

did his face lose its grim severity, though every white hair upon it seemed to bristle with indignation. Had he shown any sign of trepidation, the native's triumph would have been complete; but instead of that there was an obstinate defiance in the crippled figure that enraged the servant beyond expression. Hissing out an approbrious epithet in Hindustani, he raised the whip aloft and taking a step forward brought it down with cruel force in the direction of the colonel's face, only to feel it wrenched from his hands in the same instant and laid with unerring precision and vigor twice across his own face and neck. In his eagerness he had ventured too close, thus giving his master a chance to grasp the whip in its descent, with the above result.

Smarting with pain and fury, the native drew the razor from his belt again and rushed on the brave old man, who defended himself with the whip with no little skill. But the contest was an unequal one, and must have ended disastrously for Colonel Chisholm very quickly had not a sudden interruption taken place.

There came a noise of flying feet in the hall outside, and a muscular form bounded into the room and flung itself upon Dowla Dass with an impetuosity there was no resisting and bore him to the floor.

A short, sharp struggle ensued and then the new comer arose, disclosing to the colonel's astonished eyes the face and form of Lallah, his dismissed bearer.

"Quick, sahib," cried the latter, picking up and unfolding a parcel he had dropped on his entrance, and producing from it the shapeless disguising garment of a Mahomedan woman. "Put this over you and I will carry you to an eccka I have outside. The mutineers are coming; here, quick, quick. They have shot Major Meredith and the doctor sahib and his wife and they are coming to look for you. Listen!"

Within the last ten minutes the tumult and the noise of firearms had been growing nearer and clearer, and it was evident that the Sepoys were making for the colonel's bungalow at full speed.

Colonel Chisholm's eyes blazed. "No, I will not run away from the cowardly scoundrels," he cried, angrily. "I shall stay and face them."

It was evident he would not go of his own accord, and yet there was not a moment to be lost in argument.

Without more ado, Lallah snatched off his own turban, possessed himself of a handkerchief that lay near by, and dived at his refractory ex-master. In a trice he had him gagged and bound, and then, lifting him half over his shoulder, he staggered out of the room, down the hall, and out of the back door as the blows of the mutineers began to fall upon the front one. There was an eccka waiting, and into this vehicle the native thrust his master, now fainting from the effects of a blow he had received on his broken leg in passing through the house; then, disposing over him the woman's garment and drawing the scanty curtains as closely as possible, Lallah took his own place in front and drove off as fast as his miserable steed could be induced to go.

It was pitch dark all around where he was, though in the distance a lurid glow showed where the Sepoys had fired the cantonments and officer's bungalows, and the sharp crack of rifles gave evidence that the scattered and outnumbered Europeans were giving a good account of themselves. Fortunately he knew the road well, even in the dark, and with all possible despatch he drove in the direction of a dense jungle about two miles away, hoping to find therein a place of safety until such time as he could make his way to the nearest European station with his helpless charge.

Before he had gone half a mile red tongues of flame, shooting up into the sky behind him, gave notice that the colonel's bungalow had been set on fire by the mutineers, and he knew enough of them to feel assured that they would institute a search for their colonel, knowing that he could not go very far in his present state.

After what seemed an interminable time he reached the outskirts of the jungle, and selecting one of the numerous paths that ran through it, he forced the eccka along until he came to where a ruined mosque raised its dilapidated walls amid a tangle of weeds and undergrowth. By this time a tardy moon had made its appearance, and by its light he lifted the still unconscious form of the colonel out of the vehicle and laid him

on the grass while he took the horse and eccka away to some distance. After this he returned, lit a small lantern that hung at his belt, and went on a tour of inspection through the mosque, which revealed nothing but broken walls, grass grown pavements and the remnants of a roof. Evidently no human footstep had disturbed the spot for years. The long, rank grass and weeds were suggestive of that pest of India, snakes, but of these the native did not think at all. Other and more ferocious enemies occupied his mind. Satisfied that he had found a secure hiding place he was about to retrace his steps when his toes caught in an obstacle on the floor and he was nearly thrown on his face. Stooping and parting the grass that had grown up among the flag stones, he found that he had tripped over an iron ring and upon grasping it he found that the stone it was attached to moved a little. Stimulated by curiosity and the hope that he had stumbled upon a place of concealment in case the mutineers tracked him to the mosque, he exerted all his strength and the stone rose slowly from its place leaving a yawning black space exposed to view. A gust of damp foul air rushed out of the hole, and when this had dissipated itself, he tied the lantern to the end of his belt and swung it downwards, bringing to view a cellar-like apartment whose earthen floor and slime-covered stone walls gave proof that it was never meant for human habitation, but would prove a secure retreat in time of danger. Leaving the hole uncovered, he hastened back to the colonel and was relieved to find that he had recovered from his swoon. Lallah at once released him from his bonds, and as soon as he found his tongue at liberty the colonel began to storm at being carried off in such a manner, vowing that he would yet bring his mutinous Sepoys to their senses.

(TO BE CONTINUED.)

BANK SMASH IN ITALY.

The Credit Mobilier Obligated to Stop on Account of a Run.

LONDON, Nov. 30.—A despatch from Rome says that the Credit Mobilier of that city has suspended payment.

The news of the suspension has created a great impression, owing to the various branches the concern had in different parts of Italy, all the depositors in which will suffer severely. The failure is attributed to the fall in rentes. It is believed that the Credit Mobilier was lately engaged in syndicate operations on the Bourse, with the object of raising its falling credit.

Rumors regarding the instability of the concern have been current on the Bourse for some time. The withdrawal of deposits and accounts began on November 1, and \$6,250,000 has been paid out since then. The concern was obliged to stop in consequence of the run on it.

After a lively discussion among the directors last night, the Board decided that it was unable to accept the conditional offers of aid made by the National Bank, and it was, therefore, decided to suspend. It is believed that had it not been for the present financial crisis, the Government would have assisted the concern.

A Retreat.

A retreat for the English-speaking Catholics of the Parish of St. John the Baptist will open next Sunday evening. The retreat will be conducted by the Rev. Father Casey, formerly of St. Gabriel's, and at present assistant to the Rev. Father Auclair. Morning exercises will take place at the usual hours and the evening instructions will be given at 7.30. A good attendance is expected each evening. The retreat will close on Friday, the feast of the Immaculate Conception.

Bishop O'Callaghan, of Cork, has been confined to bed suffering from the effects of a severe cold.

The opposition members of the German Reichstag show no signs of coalition against the government. The clerical leaders will oppose the mine tax, but accept the tobacco tax. The German Government will establish a military camp in Rhenish, Prussia.

SATISFACTION Is guaranteed to every consumer of **HOOD'S** Sarsaparilla. One hundred doses in every bottle. No other does this.

MGR. LAROCQUE.

CONSECRATION OF SHERBROOKE'S NEW BISHOP.

Many Distinguished Clerical Personages Present—The New Bishop's Reply to the Mayor's Address.

Monseigneur Paul S. Larocque, Bishop elect for Sherbrooke, was consecrated at Sherbrooke, on Thursday last. He arrived the previous evening by a special train from St. Hyacinthe, accompanied by a large retinue of bishops and priests. There were magnificent illuminations and fireworks on his passage to the Palace, and notwithstanding the sleet and rain, immense crowds lined the streets. At 8 o'clock there was a mass meeting at the cathedral of the citizens and clergy at which Mgr. Larocque made his profession of faith, and took the oath before the Archbishop of Montreal. Mgr. Duhamel, of Ottawa, in the English sermon which he preached, made a striking picture of the high office and responsibilities of a bishop.

Two addresses were read, the one in French by L. E. Panneton, M. P. P., and the other by D. McManamy, Mayor of the city of Sherbrooke. In the course of his reply to the latter, Mgr. Larocque, in a perfectly pure English accent, after referring to the sudden demise of his "high-souled and kind-hearted" predecessor, said in conclusion: "For your expressions of loyalty receive my most sincere and heartfelt thanks. Receive my thanks also for your promise of earnest support to the cause of religion, which I shall henceforth represent in your midst, without weakness, I trust, and without intruding on no one anxious to maintain and strengthen the bonds of Christian charity which should unite together in view of the common good of the citizens of one commonwealth.

"Gentlemen, the realization of your wish that I may continue the work so well begun by my predecessor, lies precisely in that hearty support you have just pledged yourselves to, in that harmonious blending of wills without any regard to nationalities, whenever the Bishop points out the way or shows the truth.

"That you may not be disappointed in your anticipations, I pray God to keep alive in your hearts the light of divine Catholic faith, which those of your race, be it said to their glory, have so powerfully contributed, carrying and spreading through every clime and country. Mr. Mayor, I thank you again and wish you and yours and all the English-speaking Catholics of Sherbrooke, God's choicest blessing."

There were present, besides all the bishops and archbishops of the provinces of Quebec and Ontario, the American bishops, Michaud, Harkins, Bradley, McDonald and Beauvin, and two or three hundred priests.

Of the distinguished dignitaries present were Monsignors Brochu, South Bridge; Dugas, Cohoes; Tetu, Quebec; Rev. Abbe Lafamme, rector of Laval University, Quebec; Nantel, Superior of the St. Therese College; J. N. Legare, Superior of the L'Assomption College; Renaud, Superior of the Montreal College; J. A. Gravel, V.G.; Lefebvre, Provincial O. M. I.; Lecourthe, O. M. I.; Canons Desorey, Campeau; J. B. Proulx, vice rector of Laval; Pelletier, St. Anne de la Pocatiere; Jeanotte and Duhamel; Revs. H. Rousset, H. G. Hamelin, Wotton, G. Lacasse, Rev. Canon Dupuy, Beaudet, Provincial C.S.C.; Bochard C.R.S.; L'Abbe Trepanier, Dumesnil, director of the St. Hyacinthe Seminary; Rev. Canon Campeau, Ottawa.

At noon there was a banquet at the Seminary, followed by an address from the pupils. Later in the afternoon addresses were read at the Convent of the Congregation de Notre Dame.

AT HOME AND ABROAD.

Physicians, travellers, pioneers, settlers, invalids, and all classes of people of every degree, testify to the medicinal and tonic virtues of Burdock Blood Bitters, the most popular and effective medicine extant. It cures all diseases of the stomach, liver, bowels and blood.

Advices from Newfoundland state that much damage was done by the recent storm. In St. John's half-finished houses were wrecked and fences and trees prostrated.

TOTAL ABSTINENCE.

OFFICIAL TEMPERANCE BULLETIN.

Issued from the Office of the General Secretary C. T. A. U. of A.

415 West 59th St., New York, }
Nov. 1, 1893.

We have been rejoiced during the past month at the promptitude with which many of the secretaries have returned the reports which have been sent out. The questions in these reports have been framed with a view to a special purpose, and in most cases they have all been answered with commendable fidelity. We purpose, in the near future, to arrange the knowledge which we have received through these reports, and publish it with a view of finding where the most progress has been made, and from what cause the best advance has come. A casual glance at many of the reports that have been sent in shows us that the societies that report no increase of membership are societies wherein no special efforts have been made to rouse up a spirit of enthusiasm among the members. In these societies a certain sense of stagnation has seized hold of the members. Other societies, that report material addition to their list of members, are societies that have planned, and are planning, rallies and reaching out for new recruits. For all the societies the winter work has begun, and the coming months are the best opportunities to increase the roll. There is no society, no matter what be its want of opportunities or what antagonism it meets with, that cannot do some effectual work in this direction. Many are the methods utilized in various quarters by which new members are affiliated. An instance has come to our knowledge lately, in a small parish where a number of well-known men, who were practical total abstainers, were not identified with the Temperance Society, and the only reason why they did not belong was simply because they were not asked, and when they were asked they did not hesitate for a moment to give their assent. The existence of such a fact only argued a want of earnestness on the part of the members. This same feeling, we regret to say, exists to some extent among other societies. Now, what is to develop among the members a desire to increase the society's roll. This desire should be stimulated by the society's officers as much as possible. It is a good practice to offer a badge, or some other valuable consideration, to any member who will bring in the greatest number of new recruits during the coming months. A society that does not bring forth new members, one would think, is past its bearing period and is falling into decadence, while, on the other hand, a society that adds to its membership constantly is manifesting signs of a youthful vigor. If every society, therefore, in the National Union will guide its energies just now in this direction, we shall be able to report at the next Convention a marvellous increase in our membership. If each member of the fifty thousand in the Union will persuade but another one to join his society, our roll call will run up to the hundred thousand. Just now it seems to me that this is the special work to be done, and it is a necessary thing for us to give it our best consideration.

Another matter which is full of promise for the increase of membership in the organization is that of rallies. It is not a difficult thing to arrange matters for an effective rally. The best way to proceed is to lay the matter before your Spiritual Director. With his assistance you can easily secure the services of a good lecturer. A good lecture, rounded out with some music or recitations, held in some convenient hall, will present the temperance question to the good people of your locality, and this, followed up by effective personal work by the members themselves, will surely result in adding some new converts to the cause. The element of personal missionary work of an individual nature, participated in by each and every one who has enrolled himself under the banner of total abstinence, is of paramount importance, and there is nothing that can supply its place. A lecture may plough and sow the field, but it belongs to the members themselves to reap the harvest and gather into the barns. There are hopeful signs of an awakening enthusiasm manifest-

ing themselves in every quarter. An enthusiasm cultivated in your own locality, by judicious dissemination of temperance sentiments, must surely result in a very visible increase. Every Society ought to feel that it has the responsibility of the temperance idea in its locality. Ideas increase and grow as the sentiment of which they are born is fed, and the temperance idea is no exception to this rule. We hear from some quarters that Societies do not increase because, perchance, the clergy are not professedly in favor or make no efforts to help along the cause. Complaint like this reminds one of a hungry man sitting down in the midst of a plentiful banquet and complaining, of his hunger because no one will feed him. The real fact of the case is, in such a Society, the clergy are not enthusiastic because they see no practical signs of a spirit of earnestness among the members. A Society where this earnestness does not exist is very often plagued with a spirit of contention. Its meetings are taken up with over-talkative members who think they know a great deal about parliamentary law, and who absorb the time of the meeting with injudicious speeches. "Nature abhors a vacuum," and where the earnest missionary spirit does not exist, there will exist the spirit of contention. The best way to exercise the demon of contention is to introduce the missionary spirit, which will manifest itself in a desire for increased membership.

Another good project to make meetings interesting is to study the temperance question in its various phases. There is a vast field of practical and useful information, and the better our knowledge is of the various remedies suggested for the drink evil the more ardent will be our enthusiasm in the work. Instead of making the meetings a wrangle over some financial matter, which might readily be settled by judicious officials in private, officers of the Society should suggest questions for consideration, get up well regulated debates, appoint the more active minded and intelligent members to defend and oppose certain phases of mooted questions. An amount of interest would be developed in the meetings that would be surprising.

Under this head we would suggest as topics of discussion, or on which carefully prepared papers might be read, some of the following subjects:

- The Relation of Labor to the Liquor Traffic.
- How to Create an Effective Sentiment.
- Law and the Liquor Traffic.
- Temperance Literature.
- The Latest Verdict of Science concerning Alcohol.
- The Medical Profession and Temperance.
- High License and Temperance Reform.
- The Enforcement of Excise Legislation.
- Life Insurance and Temperance.
- Temperance Restaurants and Coffee Houses.

If some of these subjects that appear the more interesting were given to some of the members to think over and write about, and have the papers read at a meeting in the near future, an element of interest would be introduced into the meetings, and instead of members absenting themselves, it would result in fuller attendance.

This educational work in the temperance movement is the work that we ought to devote ourselves to particularly. Its immediate results would be the drawing into the movement of men of intellectual standing in the community. Professional men and men who read considerably will find that there is in the temperance cause something more than the idea of a reformatory institution. The bearings of the various departments of the work on each other, and the discussion of the more practical ways to grapple with the drink evil, will become a matter of common information to all.

It is earnestly desired, therefore, that these suggestions will be taken up by all the Societies in an earnest way, and without a doubt an invigorating element will manifest itself in temperance work.

It has come to our knowledge that in some few instances Society Secretaries have not read the Official Bulletin coming from the office of the General Secretary. We wish it to be distinctly understood that this Bulletin is not a private matter for Secretaries, to be

hidden away in their pockets, but it is printed at some expense to the General Union for the purpose of being read to the Societies.

We are pleased to announce that in the report sent us from the Boston Union there is a gain of three Societies and 450 members. In the Springfield Union, two Societies and 65 members. Connecticut Union reports an increase of ten Societies, with 741 members.

Fraternally yours,

(REV.) A. P. DOYLE,
General Secretary C. T. A. U. of A.
415 West 59th street, New York.

THE WORLD AROUND.

Twenty-two cases of cholera are reported in Tunis.

A truce has been declared to the hostilities at Melilla.

There is a probability of the cessation of the war in Brazil.

Secretary Gresham has ratified the Norwegian extradition treaty.

The banks of the country have now \$100,000,000 in gold in their vaults.

Claus Spreckels has given California's Midwinter Exposition a check for \$5,000.

Tobacco manufacturers are looking out for their tariff interests at Washington.

Francis H. Weeks, the defaulting New York trustee, has been lodged in Sing Sing.

The Treasury net balance has fallen below the \$100,000,000 mark, standing at \$99,908,242.

Brockway's victims need no tongues to tell of his criminal inhumanity. Their scars speak for them.

Robert Tucker has opened a "church saloon" in New York, on Stuyvesant Square, on the plan of Rev. Dr. Rainsford. He gave a bond of \$1,000 to Dr. Rainsford to run the saloon lawfully, orderly and decently.

Great floods in Japan have carried away 200 houses in the middle provinces and inflicted a frightful loss of life.

The recent cold weather has brought a sharp frost throughout the country, and in Brunswick, Ga., the people are jubilant over the end of the yellow fever epidemic.

The municipal elections were held throughout Spain Sunday, and the monarchists were almost everywhere successful.

It is authoritatively stated that President Cleveland will not sign any silver bill passed by the Fifty-third Congress.

The McKinley Presidential boom is progressing in a manner that is highly satisfactory to Benjamin Harrison and Thomas B. Reed.

A severe earthquake occurred a few days ago at Kuchan, an important town in the northern part of the Province of Khorassan. It is thought that the loss of life was large. Two-thirds of the town was destroyed.

Delia Keegan's suit against Russell Sage for \$100,000 for breach of promise of marriage was dismissed with costs for plaintiff.

The police of Europe is giving its attention almost exclusively nowadays to the Anarchists. In this country we are merely keeping an eye on them.

Sir Julian Pauncefote, British ambassador at Washington, is likely to be transferred to St. Petersburg, and Sir Philip W. Currie, Under Secretary of State, is named as the probable successor at Washington.

An Irish store will be established in Chicago to maintain the market created by the Irish display at the World's Fair and to aid in building up Irish industries. The opening sale is expected to dispose of the stock left at Blarney Castle and for the future it will be under the auspices of the Irish Industrial Association, of which Lady Aberdeen is president and Mrs. Peter White resident manager.

A Milwaukee despatch says that the salaries of all officers and employees of the Wisconsin Central lines will be restored, including the salaries for this month.

The returns issued by the British Board of Trade show that during the month of October the imports increased £680,090, and the exports decreased £550,000.

In the United States army last year 9,585 men enlisted. Of these 62 were

school-teachers, 26 students, 7 lawyers, 95 printers, 1200 farmers, 86 had no occupation, 52 bookkeepers, 39 druggists, 108 cooks, 106 machinists, 75 engineers, and 214 musicians. Besides these, there were 13 photographers and 2 typewriters; 25 per cent of the whole were unskilled laborers.

The Catholic Citizen has created a sensation in Milwaukee by charging Capt. Burton of the Rusk Guards, 4th Regiment, Wisconsin National Guards, with being a member of the A.P.A., and recruiting his regiment from that organization. Capt. Burton openly admits the first part of the charge while denying the second, but it is probable that the Citizen had substantial proof of the truth of its assertion before making it publicly.

ROMAN NEWS.

[From the London Universe.]

Leo XIII. has presented to the Czar an ancient and exceedingly interesting Slav missal.

Father Kneipp, the well known cold-water doctor of Worishofen, has received from Leo XIII. the dignity of Papal Privy Chamberlain.

On Monday last, according to custom, the annual Requiem Mass for the souls of Pontifical soldiers deceased was celebrated in the Church of St. Michael the Archangel, near the Porta Castello, Rome.

An Encyclical of Leo XIII. on Biblical Studies is at press, and will appear before the end of the month. It is believed that the Scriptural questions so much debated in France this year will be treated of therein.

Father Secondo Franco, Superior of the Jesuits in Turin, has died in his 76th year. His decease has caused profound regret in the district, where he enjoyed the esteem of the community. R.I.P.

A former Austrian Ambassador to the Holy See, and ex-Prime Minister, Baron Alexander Bach, has died at Vienna in his 81st year. R.I.P.

Father Louis, of Parma, Superior of the Franciscans, has issued a circular convoking a congress of Italians of the Third Order to be held at Novara next year.

The Holy Father has received in audience, with all the honors due to her rank, the Grand Duchess Catherine of Russia, sister to Alexander III.; also the Archbishop of Rheims and the Bishop of Lucon.

There are at present before the Roman court five hundred cases of beatification of martyr missionaries belonging to the Dominican Order. The most notable is that of Father Francis de Capillas, the first martyr of China, who was beheaded on the 15th of January, 1648.

The *finis* of the Jubilee twelvemonth in February, 1894, will be signalized by the solemn inauguration of the Church of St. Joachim, a grand *Triduum* of thanksgiving at St. Peter's and an audience vouchsafed to the Italian Catholics returning from the congress at Naples. On the 19th of February, the last day, Leo XIII. will descend to the Vatican basilica for the *De Deum*.

In compliance with a convention between France and the Vatican, henceforth Tunis is to be removed from the jurisdiction of the Propaganda and submitted to the Pope's immediate control. A new token of the Pontifical sympathy for France.

Leo XIII favors cold water—Pope Leo's belief in the efficacy of cold water as a means of cure has just been manifested by his conferring the rank of Monsignor and Domestic Chaplain upon the burly Bavarian village priest, Kneipp, who has achieved such celebrity throughout Europe by his so-called water cures.

Before December will be promulgated, in presence of Holy Father, the last decrees of the Congregation of Rites concerning the beatifications prepared for the end of the Jubilee year, notably that of the Venerable Jean d'Avila, the spiritual director of St. Theresa.

The Catholic committee of the parish of St. Eustachio, as a memorial of the jubilee fetes, will have a special requiem service celebrated in the Church of the Stigmata for the souls of the Pope's parents. The Pope's mother is buried in that church. The function will be carried out with great solemnity on the 14th of December. All the Catholic associations in Rome will be present.

THE TRUE WITNESS

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THE MASS.

In our last number we reflected upon the fourth and greatest part of the Mass—the consecration and elevation. Upon the subject we cited several sacred authorities and now we shall continue for a few paragraphs to treat of that all-important portion of the august sacrifice.

The system to which we have referred as being the principal cause of restraint and ambiguity, which was observable in the language of the Fathers concerning the Eucharist, is well known among the learned by the name of the discipline of the secret. Among the alleged imitations of the religious policy of the pagans, with which the first Christians have been reproached, one of the most striking, as regards the very early Christians, is that distinction drawn between the initiated and the non-initiated, and the care with which the latter were excluded from all knowledge of the more recondite and awful doctrines of faith. The catechumens had to advance slowly to the highest station, when they were thought worthy of being initiated into the faith, the reatest of the mysteries—the Eucharist. Why was this care had? The chief object of all this secrecy was to guard from the profaning scoffs of the infidel such doctrines as the ear of faith alone was worthy to listen to: Christ said: "Place not holy things before dogs, nor pearls before swine." That the apostles as "stewards of the mysteries of God," obtained a similar rule of secrecy was a current opinion of the Fathers; and the words of St. Paul (1 Cor. xiii, 1, 2) are often adduced by them to prove that already, in his time, this distinction between the catechumens and the faithful was in force: "And I, brethren, could not speak unto you as unto spiritual but as unto carnal persons, even as unto babes in Christ. I have fed you with milk and not with meat, for hitherto ye were not able to bear it; neither yet now are ye able." "If therefore (says St. Clement of Alexandria, in commenting on this passage), milk be said by the apostle to belong to babes and meat to them that are perfect, milk will be understood to be *catechizing*, as the first kind of milk for the soul, but meat the *concealed theories*." How strongly St. Jerome also was of opinion that St. Paul acted upon this principle appears from his reply to his friend Evagrius, who had consulted him respecting an obscure passage of the apostle with regard to the sacrifice of Melchisedek. "You are not to suppose (says St. Jerome) that Paul could not easily have explained himself; but the time was not come for such explanation. He sought to persuade the Jews and not the faithful, to whom the mystery might have been delivered without reserve."

Tom Moore, in search of a religion, says upon this subject: "but though, as a principle, this reverential guard over the mysteries was observed, doubtless, from the very first rise of Christianity,

it does not appear to have been strictly enforced as a rule of discipline till about the close of the second century. The curiosity and still more the bitter enmity excited by the rapid spread of a religion founded wholly, as it appeared, on mysteries, but whose progress was, in unbelieving eyes, the greatest mystery of all, rendered increased caution necessary on the part of its ministers: and the divine precept by which they were enjoined to hide the "holy things" of the faith from unbelievers began, about this time, to be acted upon by them with a degree of jealous straitness proportionate to the prying insolence and violence by which they were encompassed."

We will be excused by our readers for thus dwelling—in the middle of the Mass—upon the Eucharist and that mystery of transubstantiation! We know that every reader of the TRUE WITNESS is aware of how important this question is and how Catholics should know something about it, in order, not only to defend themselves if attacked upon that point, but also for their own private satisfaction. Without the transubstantiation and the Eucharist the Mass would be only a set of prayers. It is that great mystery which makes it a sacrifice of love and of expiation. Therein lies the grandeur of the Mass and thereon we shall dwell.

We propose quoting again from that admirable work, "An Irish Gentleman's Travels in Search of a Religion." Origen talks mysteriously and vaguely of "eating the offered breads, which by prayer are made a certain body." On reading this the author of the book just mentioned says: "Nothing, indeed, could show more strikingly both how awful were the associations with which they invested this mystery themselves than the language of another Father of this time, Tertullian, who, in representing to his wife the consequences of her marrying a Pagan after his death, says: "You would by marrying an infidel, thereby fall into this fault, that the Pagans would come to the knowledge of our mysteries. Will not your husband know what you taste in secret, before any other food; and, if he perceives bread, will he not imagine that is what is so much spoken of?" *Ad Uzorem clib. II., 5.* St. Basil.

Epiphanius and St. Gregory of Nyssa slur over the explanations when speaking to the catechumens. So much were they ignorant of the rite that Arnobius, a catechumen reproaching the Pagans with their libations to the deities, tauntingly demands of them, "What has God to do with wine?" Still, enough about the Eucharist had transpired to set the imagination of unbelievers at work.

"Indistinct notions of dark, forbidden feasts, where, it is said, flesh and blood were served up to the guests, became magnified by the fancies of the credulous into the most monstrous fictions: Stories were told and believed of the dreadful rites practised by the Christians in their initiations; of an infant covered with paste being set before the new comer, on which he was required to inflict the first murderous stab, and then partake of its flesh and blood with the rest, as their common pledge of secrecy. It is not difficult, of course, to see the through all this disfigurement of calumny, the true doctrine of which the profane had caught these perverting glimpses."

By such imputation was it that most of the Christians were exposed to cruel persecutions. Had they only seen a type in the Sacrament, as did the Arminians and Soconians, they could have easily avoided persecution by proclaiming that belief. "Why conceal

what you adore?" asked the Pagans; they could have answered: "Because we adore it." They saw, as the Catholics see to this day, what insulting profanation such a doctrine is exposed to; in what mire of ridicule and blasphemy their "holy things" would be rolled; and, accordingly, even when threatened with torments to extort from them their secret, they saw but one duty before them—to be silent, and die. Had Christian antiquity bequeathed to us on the subject of the Eucharist, no other evidence than this solemn and significant silence—had we not also the ancient Liturgies of the Church and the catechetical writings of the Fathers, to bear ample testimony to the Catholic doctrine on this point,—there still would have been in this very mystery and silence, abundant evidence to convince any reasoning mind that the Protestant notion of the Eucharist could not have been that entertained by the primitive Christians. The simple history, in short, of this doctrine's reception and progress, through all the earlier stages, would be more than sufficient for that purpose. For, to maintain that a mystery which, on its first promulgation, startled our Lord's disciples themselves,—which the gnostic heretics of the first age shrunk from, as involving the doctrine of the Incarnation—which the pagans, from some indistinct glimpses of its real nature, represented as a murderous repast, a feast of "abominable meats," which, by the priests themselves who administered it, was seldom spoken of but as a "tremendous mystery," one to be guarded from the eyes of the infidel, at the price of life itself: to assert that the dread object of all this concealment and worship, this amazement, horror, adoration, alarm, was nothing more than a simple sign or memorial, a mere representation of our Saviour's body and blood under the symbols of bread and wine, a sacramental food in which Christ's presence is figurative—not real—and to which, therefore, to offer adoration is an act of idolatry—to expect to have it believed, for a moment, by any one who had at all inquired into the subject, that such and no more was the sense attached to this divine ordinance, is, on the part of the Protestants, I must say, a most gross and wholesale demand of that implicit faith, from others, of which they were so precious sparing themselves.

When again, too, after contemplating all those awful circumstances which marked the reception and observance of this rite among mankind, we look back to the stupendous occasion on which it was first instituted; when we recollect the denunciations of the Apostle against such as by irreverence to this sacrament, are "guilty of the body and blood of the Lord," and remember that some, among the Corinthians who "discerned not the Lord's body," were smitten by God with disease and death (1 Cor. xi, 30) we cannot but marvel at the responsibility those Christians assume, who venture to cast off the ancient faith, upon this most vital of its doctrines: who, first, refining away our Saviour's solemn declaration on the subject, dispose in the same manner, of the Apostle's tremendous comment upon the text, and, in the very face of his denunciations against those who "discern not the Lord's body" in this sacrament, venture deliberately to deny that the Lord's body is there!"

LA GRIPPE is abroad again but is in no way acceptable as a visitor. This time the epidemic does not seem to be as severe as on the occasion of its first appearance in Canada; however, that does not take from the fact that it is very unpleasant to commence the severe

winter season with such an unwholesome spirit in the air. In Montreal the complaints are very numerous and the medical gentlemen are beginning to notice the presence of the influenza. We hope sincerely that we will be spared any prolonged visit from that abominable and very dangerous plague. The severe cold of the winter and all the miseries and privations that afflict thousands of our citizens are certainly trying enough, without that the hand of la grippe should clutch them in the midst of their numberless trials. Although not as dangerous as the cholera, or the small-pox, still the experience of its first visit should warn every person to be upon guard and to take every precaution against its spreading.

ITALIA! ITALIA!

Poor Italy! That unfortunate country is in a very whirl of excitement, in a vortex of difficulties, in the throes of a political, social and commercial crisis—one that menaces the future of the "sunny land of ease and love." Whatever "ease" there may be, it seems to us that neither the clerical nor the anti-clerical parties enjoy its benefits; and and for the "love," it certainly is of a very savage type—at least as illustrated in the conduct of the leading men of the country during the recent debates upon the impending ruin. Several times during the past year, and especially last summer, we pointed out the precipice toward which the Italian nation was rushing, and, like the mysterious Hand in Bossuet's famed passage "*Marche! Marche!*" the irresistible influence that seemed to push on the fated people was the Spirit of Infidelity. The warning voice has long since been heard throughout the land, from the foot of the Alps to the toe of the great boot; but it was not heeded by the infatuated people.

The monarch and his ministers sat down to the banquet of their destruction when they snatched the sacred vessels from the temple, when they rioted on the patrimony of the Church, when they held high carnival around the prison of the Vicar of Christ; and the *Mane, Thekel, Phares* blazed upon the wall, but no prophet arose to read the warning of God for the idolaters. The crash has come; it could not be otherwise—and it has come with a vengeance. In the commercial world of Italy a veritable panic has taken place, a perfect earthquake that has rocked the banks to their very foundations and convulsed the people with a fear that is as reasonable as it is natural. The rich behold the spectre of bankruptcy staring them in the face, while the poor rejoice in the fact that their poverty is to be felt by the heretofore wealthy and favored. In the social world of Italy crime is rampant, brigandage is increasing, safety is not to be found anywhere, and consternation sits enthroned upon the brow of the nation. And in the political world of Italy, there is a regular eruption; the crater of political corruption is bleaching forth its torrents of lava and rocks; governments are falling; parties are splitting into factions; Umberto vainly seeks to establish an administration; the most successful attempt of the formation of a ministry was that of Zanardilli; and the ominously named Senator Sarocco threatened to blast the ambitious politicians' hopes with one puff of his poison-laden breath. Confusion, and nothing but confusion on all sides; ahead, nothing but utter destruction, financial and national. And yet, in the midst of all these horrors and menacing meteors, the blinded people, and their still blinder leaders, cannot see the Hand of God; they cannot read the lesson

they do not perceive that the country is paying the penalty of sacrilege and infidelity. Like Mazzini in the past, Lemmi of to-day is willing to see the nation engulfed in irreparable loss rather than have justice done to the Vicar of Christ or honor rendered to the God of Heaven.

It is a painful history that of Italy during the nineteenth century, it is a long story of blunders, every chapter of which bristles with follies beyond the conception of any reasoning person. It would seem as if the very Devil, when he undertook to destroy Christ's church, had resolved to "carry the war into Africa," or, in other words, attack that mighty institution in the very centre of its strength. In Italy, and in Rome particularly, there seems to have been and to still be no medium. It is either Catholicity or out and out Infidelity; it is either "long live the Pope," or "long live Italy;" it is either the fidelity to the traditions of ages and the cause of a persecuted Head of an Infallible Church, or else the frenzy of wild revolt, the madness of revolutionary ideas, the fury of license that calls itself "Liberty." The world knows of the fearful struggle that has gone on for over fifty years. In that warfare Protestantism has had no part; Protestantism does not participate in it to-day. An Italian, like sections of his nation, is either a good Catholic or a rabid Infidel. The Socialists, the Anarchists, the Communists, the Carbonari, the Illuminati, the members of the Secret Societies, and particularly of the great Masonic body, have preached an anti-Papal crusade; they stirred the country into civil war; they brought ruin more than once on the land; and they have, in turn, passed away, leaving the Church of Christ as solid as ever, leaving the Cross triumphant over St. Peter's, leaving the successor of the first Apostle still the Father of millions.

There seems to have been an ill-fate that attended every potentate and every people that raised hands against the Sovereign Pontiff of the One Universal Church. Victor Emmanuel has gone to the mausoleum of his fathers, and the successor of Pius IX. holds jubilee celebrations at which the representatives of every country on earth are to be found: Garibaldi, with his red-shirted brigands, has forever disappeared from the earth, while Charette is securing from Leo XIII. the medals that will adorn the heroes of Spoleto; Mazzini—the coward—is mouldering in the tomb, and his neglected ashes are the prey of worms, while the envoys of the Church he had vowed to destroy are going forth to the farthest ends of the world with the mandates of the greatest figure on the political field of our century; Gioberti, Strabini and Mamiani are forgotten, but the glories of the Church are undiminished and the power of the imprisoned Pope is commensurate with the requirements of the age.

A few more years will roll past; Umberto will sleep with Victor Emmanuel; Lemmi will bear companionship to Mazzini; Zanardelli and even Sarocco will be as silent as Mamiani and Gioberti; Italy will have come to ruin financially, politically and otherwise; but upon the debris of her national structure a new edifice will arise, a purer and truer spirit will appear in its halls, and, amidst all these mutations, the immutable Church of Christ will be there,—the cross will still point from St. Peter's dome to heaven, and the successor of the present Vicar of Christ will illustrate once more to the world the littleness of human affairs and the invincibility of the Eternal Truth of God.

OUR STAND.

In a very few words we desire to outline the stand to be henceforth taken by this paper. The TRUE WITNESS will be, what it was first intended to be, a thoroughly Catholic organ. By this we mean that the true spirit of Catholicity will animate its columns; and that spirit consists of Truth, Fidelity and Charity. In defending the Truth or in counteracting Falsehood we will speak with no uncertain sound; in all that we write it is our desire and intention to be faithful to the teachings of our religion, and to be ever ready, when occasion demands, to draw the sword of argument either in defence of the dogmatic or moral principles of the Church or in the assertion of her liberties, rights and privileges; and yet we hope to ever express ourselves in charity as far as every person is concerned. While we grant that others are honest in their convictions we only ask the same concession in our own favor. We have no intention of attacking any opponents, unless, by their conduct towards our faith, they invite our aggression; and under these circumstances we will be no way backward in unsheathing our sharpest weapon. We will not make war upon individuals, but certainly we shall not spare certain institutions; we have no quarrel with persons, but we have with false principles. In a word, we intend to defend the tenets of our Faith, the rights of our Church, the honor and privileges of the hierarchy and priesthood, under all circumstances and most uncompromisingly; but, at the same time, we recognize that we are living in a land of great freedom, where different races and different religions exist, and wherein a true spirit of patriotism should be fostered. We should all live in harmony, we should strive, as far as in us lies, to crush the hydra of disunion, to banish from our soil the evil geni of national prejudice and religious bigotry. It will be our task, inasmuch as it will be consistent with our stand as a Catholic organ, to cement the different elements that seem too much inclined to clash with each other.

We will, therefore, make it our duty to advocate harmony, mutual forbearance and universal inter-racial good will. As far as religion is concerned our stand is well defined. We will respect the opinions, the ideas, the principles, and even the prejudices of others, but we will not permit the slightest attack upon our Faith to pass unrefuted or the least slur upon our co-religionists to go unanswered.

We now come to a point of great importance in the prospectus of a Catholic newspaper, and we wish to be thoroughly understood—once and forever—regarding it. WE KNOW NO POLITICS. We will not enter the political arena for either individuals or parties; nor will we touch upon the burning political issues of the day, unless there is a manifest purpose expressed or shown by a section of the political world to injure our faith or interfere with the rights, the privileges, or the liberties of our co-religionists. Under these circumstances, however, we reserve to ourselves the right to attack or sustain any party, organization or institution that we deem deserving of our attention. But as long as the interests of Catholicity are not immediately at stake, THE TRUE WITNESS will recognize no political party, and will treat "Trojan and Tyrian alike." Ours is a special mission, and we hope to be enabled to fulfil the duties which it imposes without flinching and without presumption. To defend the Truth, to be true to the Faith, and to be charitable towards all, are the aims which we have

set up, and which, with the kind assistance of our numerous friends, and the help of God, we expect to attain.

We also desire to emphatically state that in no way will THE TRUE WITNESS become a medium for the ventilating of private wrongs, of individual animosities, or personal differences. All correspondence must be either signed, or else accompanied with the names and addresses of the writers. No communications that in any way reflect upon the church or any of its clergy will be accepted, nor will we publish criticisms that may have a tendency to create hard feelings as between individuals or institutions.

We have now striven to lay down as clearly as possible the lines upon which THE TRUE WITNESS will be edited for the future. We are confident that no objection can be well taken to any item of our programme, and we feel certain that our readers and friends have learned sufficient of us during the past two years to be assured of the faithful execution of all that has been promised. It remains only for us to make a strong appeal to all present subscribers and to their immediate friends in favor of the only Catholic organ published in the English language in this Province. We fail to see wherein we lack any of the requirements so much desired by our friends: it seems to us that there can be no possible excuse framed that could militate against the immediate increase in the heretofore too limited circulation of THE TRUE WITNESS. Freed entirely from any shackles of party that might have ever encumbered the paper, uninfluenced by any individual interests, launched into the full stream of uncompromising Catholic journalism, with the old name for a motto, and the true spirit of Catholicity for a guide, we now ask the unstinting, the generous, the spontaneous support of the thousands who have been long years anxious for such an organ as THE TRUE WITNESS has become.

THE Right Reverend Bishop A. Cleveland Coxe has been as good as his word and Mgr. Satolli is the honored object of a second letter from the worthy Anglican Bishop of Buffalo. Evidently Bishop Coxe knows his own constitution better than the world could be expected to know it. He certainly must have been aware that when the fit of anti-Papal frenzy comes on him he is liable to a series of spasmodic outbursts. We were under the impression that the first letter was merely the effect of a combination of causes—the sudden appearance of a real Delegate of Rome inside the circle Bishop Coxe's jurisdiction, the extra efforts of his Lordship's A.P.A. fellow-conspirators, and the full moon. But now we find that the first letter was merely the key-note, and the writer, having secured a little notoriety by his audacious and ungentlemanly effusion, has decided to run up the whole gamut. The only fact in the whole business that we regret is the prominence that has been given to the wild Bishop's effusion; of course it was necessary that he should receive a crushing reply and that a universal expression of condemnation should be heard, but in this case the presumptuous divine does not seem to understand plain English when it tells him of his folly and apparently he takes pride in his own humiliation, he seems to rejoice in his miserable bigotry and contemptible ignorance: with such characters reasoning is useless and politeness is thrown away. Perhaps, in his over-reaching egotism and partial frenzy, the Bishop imagines that the Pope is shivering for Mgr. Satolli's safety, since the appearance of that memorable first letter. It is also a very significant fact that at the very moment

which Bishop Coxe has chosen to drive the Jesuits out of America—or we should say to advocate that proceedings on the part of others—the German Reichstag is repealing the famous decree of expulsion of that Order from the great Protestant Country of the Continent. Count Bomp Esch's resolution is carried by 37 of a majority and anti-Catholic Germany proclaims aloud its error in persecuting those energetic and saintly followers of Jesus. But all that must be of little consequence, since Bishop Coxe of Buffalo, N.Y., has decided in the contrary sense. Poor man! There is not even "method in his madness." May he live long to enjoy his own estimation of himself, may the Jesuits never have any more powerful or more influential antagonist; and may the Catholic Church, and the Delegate of its Sovereign Pontiff, be spared any more serious enemy than Bishop Coxe. His only fame has been gained by his first letter,—all subsequent effusions serve to destroy it; his name will be historical for it is written in water, his glory is inscribed on the river of time.

THE EUROPEAN CRISES.

France Wants a Cabinet Yet—Italy Nearer Satisfaction.

PARIS, December 2.—At half-past five o'clock this afternoon M. Casimir Perier introduced his colleagues to President Carnot. The ministers will not meet tomorrow evening to hear the Premier's programme. A hitch has occurred regarding the Ministry of Colonies. All those to whom the place was offered declined to accept office, and this is the only portfolio now unfilled.

The ministry is constituted as follows: M. Casimir-Perier, prime minister and minister of foreign affairs.

M. Jonnart, minister of public works.
M. Dubose, minister of justice.
M. Marty, minister of commerce.
M. Spuller, minister of instruction.
M. Reynat, minister of the interior.
General Mercier, minister of war.
Admiral Lefevre, minister of marine.
M. Viger, minister of agriculture.

The Morning Post's Paris correspondent says that Deputy L. Bonde will be minister of the colonies. Another correspondent says that M. Casimir-Perier will declare emphatically against an income tax, revision of the constitution and separation of church and state. He will pursue, it is said, a Democratic policy or will agree to a pension plan for workmen. Deputy Brunet will in terpellate the Government at once as to the troubles in Madagascar.

PARIS, December 3.—The Radical members of the Chamber of Deputies propose the election of M. Brisson as president to succeed M. Casimir Perier.

M. Michael writes to L'Intransigeant, to confirm Henry Rochefort's charge that M. Constans hired a cut-throat to murder a notary at Chantelle.

ROME, December 3.—A cabinet selected from members of the Left has been almost completed. The list as reported this evening is:—

Giuseppe Zanardelli, premiership and interior.

Palo Boselli, finance.
Pietro Vacchelli, treasury.
Alessandro Fortis, public works.
Niccolo Gallo, education.
Francesco Coccu-Ortu or Guido Bacelli, agriculture.

Baron de Riese, posts and telegraphs.
General Barattieri, governor of the Red sea colony, is regarded as the man for the ministry of foreign affairs. No selections have been made for the ministries of war and justice. An extremist manifesto, signed by thirty deputies, was published this evening. It contains a hot attack upon ex-Premier Giolitti and his ministers, who are described as responsible for this wretched condition of state finances. The Naples Courier reiterates the report that King Humbert intends to forego 7,000,000 lire of his civil list.

BELGRADE, December 3.—The King has accepted the resignations of his ministers and M. Cruica has been called on to form a Cabinet.

Two-thirds of the orphans in the Memphis orphan asylum are the children of non-Catholic parentage.

LORD KILGOBBIN.

BY CHARLES LEVER.

Author of "Harry Lorrequer," "Jack Hinton the Guardsman," "Charles O'Malley the Irish Dragoon," etc., etc.

CHAPTER XXXI.

HOW THE "GOATS" REVOLTED.

In less than a week after the events related the members of the "Goat Club" were summoned to an extraordinary and general meeting by an invitation from the vice-president, Mr. McGloin, the chief grocer and hardware dealer of Kilbeggan. The terms of this circular seemed to indicate importance for it said: "To take into consideration a matter of vital interest to the society."

Though only the denizen of a very humble country town, M'Gloin possessed certain gifts and qualities which might have graced a higher station. He was the most self-contained and secret of men; he detected mysterious meanings in every—the smallest—event of life; and as he divulged none of his discoveries, and only pointed vaguely and dimly to the consequences, he got credit for the correctness of his unuttered predictions as completely as though he had registered his prophecies as copyright at Stationers' Hall. It is needless to say that on every question, religious, social or political, he was the paramount authority of the town. It was but rarely, indeed, that a rebellious spirit dared to set up an opinion in opposition to his; but if such a hazardous event were to occur, he would suppress it with a dignity of manner which derived no small aid from the resources of a mind rich in historical parallel; and it was really curious for those who believe that history is always repeating itself to remark how frequently John M'Gloin represented the mind and charter of Lycurgus, and how often poor old dreary and bog surrounded Monte recalled the image of Sparta, and its "sunny slopes."

Now there is one feature of Ireland which I am not quite sure is very generally known or appreciated on the other side of St. George's Channel, and this is the fierce spirit of indignation called up in a country habitually quiet when the newspapers bring it to public notice as the scene of some lawless violence. For once there is union among Irishmen, every class, from the estates proprietor to the humblest peasant, is loud in asserting that the story is an infamous falsehood. Magistrates, priests, agents, middlemen, tax gatherers, and tax payers rush into print to abuse the "blackguard"—he is always the blackguard—who invents the lie; and men upward of ninety are quoted to show that, so long as they could remember, there never was a man injured nor a rick burned, nor a heifer hamstrung in the six baronies round! Old newspapers are adduced to show how often the going judge of assize has complimented the grand jury on the catalogue of crime; in a word, the whole population is ready to make oath that the county is little short of a terrestrial paradise, and that it is a district teeming with gentle landlords, pious priests, and industrious peasants, without a plague-spot on the face of the county, except it be the police barrack, and the company of lazy vagabonds with cross-belts and carbines that lounge before it. When, therefore, the press of Dublin at first, afterward of the empire at large, related the night attack for arms at Kilgobbin Castle, the first impulse of the county at large, was to rise up in the face of the nation and deny the slander! Magistrates consulted together whether the high sheriff should convene a meeting of the county. Priests took counsel with the bishop whether notice should not be taken to the calumny from the altar. The small shop-keepers of the small towns, assuming their trade would be impaired by these rumors of disturbance—just as Parisians used to declaim against barricades in the streets—are violent in denouncing the malignant falsehoods upon a quiet and harmless community; so that, in fact, every rank and condition vied with his neighbor in declaring that the whole story was a base tissue of lies, and which only could impose upon those who knew nothing of the county, nor of the peaceful, happy, and brother-like creatures who inhabited it.

It was not to be supposed that, at such a crisis, Mr. John M'Gloin would be inactive or indifferent. As a man of considerable influence at elections, he had his weight with a county member, Mr. Price, and to him he wrote demanding

that he should ask in the House what correspondence had passed between Mr. Kearney and the Castle authorities with reference to this supposed outrage, and whether the law officers of the crown, or the adviser of the viceroy, or the chief of the local police, or—to quote the exact words—"any sane or respectable man in the county" believed one word of the story. Lastly, that he would also ask whether any and what correspondence had passed between Mr. Kearney and the chief secretary with respect to a small house on the Kilgobbin property which Mr. Kearney had suggested as a convenient police station, and for which he asked a rent of twenty-five pounds per annum; and if such correspondence existed, whether it had any or what relation to the rumored attack on Kilgobbin Castle.

If it should seem strange that a leading member of the "Goat Club" should assail its president, the explanation is soon made: Mr. M'Gloin had long desired to be the chief himself. He and many others had seen, with some irritation and displeasure, the growing indifference of Mr. Kearney for the "Goats." For many months he had never called them together, and several members and resigned, and many more threatened resignation. It was time then some energetic step should be taken. The opportunity for this was highly favorable. Anything unpatriotic, anything even unpopular in Kearney's conduct, would, in the then temper of the club, be sufficient to rouse them to actual rebellion; and it was to test this sentiment, and, if necessary, to stimulate it, Mr. M'Gloin convened a meeting, which a by-law of the society enabled him to do at any period when, for the three preceding months, the president had not assembled the club.

Though the members generally were not a little proud of their president, and deemed it considerable glory to them to have a viscount for their chief, and though it gave great dignity to their debates that the rising speaker should begin: "My Lord and Buck Goat," yet they were not without dissatisfaction at seeing how cavalierly he treated them, what slight value he appeared to attach to their companionship, and how perfectly indifferent he seemed to their opinions, their wishes, or their wants.

There were various theories in circulation to explain this change of temper in their chief. Some ascribed it to young Kearney, who was a "stuck up" young fellow, and wanted his father to give himself greater airs and pretensions. Others opined it was the daughter, who, though she played Lady Bountiful among the poor cottiers, and affected interest in the people, was in reality the proudest of them all. And last of all, there were some who, in open defiance of chronology, attributed the change to a post-dated event, and said that the swells from the Castle were the ruin of Maurice Kearney, and that he was never the same man since the day he saw them.

Whether any of these were the true solution of the difficulty or not, Kearney's popularity was on the decline at the moment when this unfortunate narrative of the attack on his castle aroused the whole county and excited their feelings against him. Mr. M'Gloin took every step of his proceeding with due measure and caution; and having secured a certain number of promises of attendance at the meeting, he next notified to his lordship how, in virtue of a certain section of a certain law, he had exercised his right of calling the members together; and that he now begged respectfully to submit to the chief that some of the matters which would be submitted to the collective wisdom would have reference to the "Buck Goat" himself, and that it would be an act of great courtesy on his part if he should condescend to be present and afford some explanation.

That the bare possibility of being called to account by the "Goats" would drive Kearney into a ferocious passion, if not a fit of the gout, M'Gloin knew well; and that the very last thing on his mind would be to come among them, he was equally sure of; so that in giving his invitation there was no risk whatever. Maurice Kearney's temper was no secret; and whenever the necessity should arise that a burst of indiscreet anger should be sufficient to injure a cause or damage a situation, "the lord" could be calculated on with a perfect security. M'Gloin understood this

thoroughly; nor was it matter of surprise to him that a verbal reply of "There is no answer" was returned to his note; while the old servant, instead of stopping the ass-cart as usual for the weekly supply of groceries at M'Gloin's, repaired to a small shop over the way, where colonial products were rudely jostled out of their proper places by coils of rope, sacks of rape-seed, glue, glass, and leather, amidst which the proprietor felt far more at home than amidst mixed pickles and Mocha.

Mr. M'Gloin, however, had counted the cost of his policy; he knew well that, for the ambition to succeed his lordship as chief of the club, he should have to pay by the loss of the Kilgobbin custom; and whether it was that the greatness in prospect was too tempting to resist, or that the sacrifice was smaller than it might have seemed, he was prepared to risk the venture.

The meeting was in so far a success that it was fully attended. Such a flock of "Goats" had not been seen by them since the memory of man, nor was the unanimity less remarkable than the number; and every paragraph of Mr. M'Gloin's speech was hailed with vociferous cheers and applause; the sentiment of the assembly being evidently highly national, and the feeling that the shame which the Lord of Kilgobbin had brought down upon their county was a disgrace that attached personally to each man there present; and that if now their once happy and peaceful district was to be proclaimed under some tyranny of English law, or, worse, still, made a mark for the insult and sarcasm of the Times newspaper, they owed the disaster and the shame to no other than Maurice Kearney himself.

"I will now conclude with a resolution," said M'Gloin, who, having filled the measure of allegation, proceeded to the application. "I shall move that it is the sentiment of this meeting that Lord Kilgobbin be called on to disavow, in the newspapers, the whole narrative which has been circulated of the attack on his house; that he declare openly that the supposed incident was a mistake caused by the timorous fears of his household, during his own absence from home—terrors aggravated by the unwarrantable anxiety of an English visitor, whose ignorance of Ireland had worked upon an excited imagination; and that a copy of the resolution be presented to his lordship, either in a letter or by a deputation, as the meeting shall decide."

While the discussion was proceeding as to the mode in which this bold resolution should be most becomingly brought under Lord Kilgobbin's notice, a messenger on horseback arrived with a letter for Mr. M'Gloin. The bearer was in the Kilgobbin livery, and a massive seal, with the noble lord's arms, attested the dispatch to be from himself.

"Shall I put the resolution to the vote, or read this letter first, gentlemen?" said the chairman.

"Read! read!" was the cry; and he broke the seal. It ran thus:

"MR. M'GLOIN—Will you please to inform the members of the 'Goat Club' at Moate that I retire from the presidency, and cease to be a member of that society? I was vain enough to believe at one time that the humanizing element of even one gentleman in the vulgar circle of a little obscure town might have elevated the tone of manners and the spirit of social intercourse. I have lived to discover my great mistake, and that the leadership of a man like yourself is far more likely to suit the instincts and chime in with the sentiments of such a body.

Your obedient and faithful servant,
KILGOBBIN.

The cry which followed the reading of this document can only be described as a howl. It was like the enraged roar of wild animals, rather than the union of human voices; and it was not till after a considerable interval that M'Gloin could obtain a hearing. He spoke with great vigor and fluency. He denounced the letter as an outrage, which should be proclaimed from one end of Europe to the other; that it was not their town, or their club, or themselves had been insulted, but Ireland! that this mock lord—(cheers)—this sham viscount—(great cheers)—this Brummagem peer,

whose nobility their native courtesy and natural urbanity had so long deigned to accept as real, should now be taught that his pretensions only existed on sufferance, and had no claim beyond the polite condescension of men whom it was no stretch of imagination to call the equals of Maurice Kearney. The cries that received this were almost deafening, and lasted for some minutes.

"Send the old humbug his picture there," cried a voice from the crowd, and the sentiment was backed by a roar of voices; and it was at once decreed the portrait should accompany the letter which the indignant "Goats" now commissioned their chairman to compose.

That same evening saw the gold-framed picture on its way to Kilgobbin Castle, with an ample-looking document, whose contents we have no curiosity to transcribe—nor, indeed, is the whole incident one which we should have cared to obtrude upon our readers save as a feeble illustration of the way in which the smaller rills of public opinion swell the great streams of life, and how the little events of existence serve now as impulses, now obstacles, to the larger interests that sway fortune. So long as Maurice Kearney drank his punch at the Blue Goat he was a patriot and a Nationalist; but when he quarreled with his flock he renounced his Irishry, and came out a Whig.

[TO BE CONTINUED.]

BEYOND DISPUTE.

The is no better, safer or more pleasant cough remedy made than Hagyard's Pectoral Balsam. It cures hoarseness, sore throat, coughs, colds, bronchitis and all throat and lung troubles.

To possess even a wisp of straw requires an effort, but to attract God one sigh alone is sufficient.—St. Mechtilde, O.S.B.

FOR BOILS AND SKIN DISEASES.

DEAR SIRS,—I have been using B.B.B. for boils and skin disease, and I find it very good as a cure. As a dyspepsia cure I have also found it unequalled. MRS. SARAH HAMILTON, Montreal, Que.

He poetical: Ah, who can express the power of love? She practical: I can. It's two-donkey power.

DEAFNESS CURED.

GENTLEMEN,—For a number of years I suffered from deafness, and last winter I could scarcely hear at all. I applied Hagyard's Yellow Oil and I can hear as well as anyone now. MRS. TUTTLE COOK, Weymouth, N.S.

Whoever wishes to do good, and edify others by his words must, above all things, possess in himself the virtues he would inculcate.—St. Vincent Ferrer.

Holloway's Ointment and Pills.—With the changing season it is prudent for all to rectify any ailment afflicting them; but it is incumbent on the aged, suffering under ulcerations, and similar debilitating causes, to have them removed or worse consequences will follow. This Ointment is their remedy; on its powers all may confidently rely; it not simply puts their sores out of sight, but extirpates the source of mischief, extracts the corroding poison, and stimulates nature to fill up the ulcer with sound, healthy granulations, that will abide through life. Under this treatment bad legs soon become sound, scorbutic skins cast off their scales, and scrofulous sores cease to annoy. Such hope for the disease was unknown in former days.

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OPENED BY VICE-ROYALTY.

BRILLIANT GATHERING AT THE ART ASSOCIATION.

Formal Opening of the New Wing—Utility of Art from a Commercial and Industrial Standpoint.

The new wing of the Montreal Art association's building was formally opened last Wednesday evening by His Excellency Lord Aberdeen. The ceremony in itself was a very simple function, but it proved thoroughly enjoyable to the large gathering present. The Governor-General, Lady Aberdeen and suite did not arrive until after 9 o'clock, but for fully an hour previous people poured into the building and, after divesting themselves of their wraps, congregated in the old gallery, where they examined the permanent exhibit of paintings and stood around in groups engaged in conversation. It was a most representative gathering of Montreal society, and the spectacle was a brilliant and pleasing one. As to the names of those who were there, it would be impossible to give a list, unless one had a complete directory of Montreal's four hundred, or, to be more accurate, thousand, at least. After the formal ceremony the doors of the new gallery were thrown open, and the guest enjoyed a view of the excellent loan exhibition. It was probably no fault of the association that the press were not afforded an opportunity of seeing this exhibition in the afternoon and giving an idea of the treasures of art displayed. When the Governor-General and suite arrived they were received by the president and directors in the reading room. A few minutes later the orchestra struck up "God Save the Queen," and Sir Donald Smith was seen ascending the stairs, escorting Lord Aberdeen, Lady Aberdeen following under the escort of Mr. R. B. Angus. Then came Their Excellencies' suite and the directors of the association. When Their Excellencies had taken their seats on a raised dais at the western end of the old gallery and silence had been obtained, Sir Donald stepped forward and read an address to His Excellency on behalf of the association, to which His Excellency replied as follows:—

Sir Donald Smith, Ladies and Gentlemen,—I heartily recognize the kindness and the cordiality of your address, and the courtesy which has prompted you, Sir Donald, and your colleagues of this Art association to present this greeting and welcome to Her Majesty's representative. You have spoken, Sir Donald, in very kindly terms of the visit of Lady Aberdeen and myself on this occasion—the occasion of the opening of the new wing of the Art gallery; but I cannot help wishing to remind you that we, on our part, are undoubtedly indebted to this association for the opportunity which you are giving us of performing what is not only a privilege but a duty, under the most pleasing circumstances. I mean the duty of making ourselves acquainted by all means in our power with all that pertains to the culture and development of this Dominion. (Applause.) Undoubtedly, this association is to be much valued for promoting education in this respect. I think, Sir Donald, many years ago there was a controversy between two distinguished gentlemen as to whether the existence of a Democratic system in a country was favorable to the development of art. This is a topic on which a great deal might be said, but on which I shall not enter to-night. But whatever opinions may be held on that subject we may all say with satisfaction that so far as regards the colonies of Great Britain—which may be said to be eminently Democratic—in all these colonies there is no want of appreciation of art in the fullest respect, and this is more particularly the case in regard to Canada. (Cheers.) But we must not forget that this appreciation does not come to pass of itself; it is necessary that there should be some special incentive—some reminder and stimulus to ensure its existence. And this is admirably furnished by such an association as this; and when we meet together on festive occasions like this to celebrate any such event as that to be celebrated to-night we will do well to remember that the real work is done by those who often in the most unostentatious manner carry on the work of the movement. And on this occasion I think we ought to refer grate-

fully to the services rendered by Sir Donald Smith and the Art Association of Montreal for the watchful care taken by them in the work of culture and art, and which is so fully set forth in the annual report of the association. (Applause.)

In a young country especially there is need of such an organization as this because the demands upon the energy and enterprise of the country made it difficult for the people to find time for the development of the other departments of national life. Indeed, we do not sufficiently record the wonderful enterprise being shown in this and other branches of the British Empire. Possibly because we do not wish to allude too much to the difficulties to be overcome, but we may well admire the spirit, which is not to be deterred by any obstacles in carrying on the interests of the country in a manner worthy of the people of the country and the country itself. Only the other day the Lieutenant Governor of Manitoba told me a story illustrative of this spirit. A traveller coming to a small hotel had a good sound sleep the first night, and according to the custom of the country on coming to breakfast next morning, was asked by his host what he would order for breakfast. "Well," said he, "in the first place, I should like a napkin." (Great laughter.) The host presently came back to say, "Well, we have no napkins this morning; but if you like napkins for breakfast I will undertake to say you will have one to-morrow if I have to go and shoot it myself." (Loud laughter.) I think the hotel-keeper furnished an admirable example of attention to his guest. (Laughter.) But on this occasion I think we should also refer to the use of art in Canada from a practical point of view, and this reminds me that under the auspices of an emigration society in London there was some time ago an exhibition of Canadian pictures by Canadian artists, and these represented the advantages of Canada as an opening for energetic and industrious emigrants. It seemed to have a great effect. For instance, there were harvest scenes and orchards and so forth, and it was, I think, a very good idea to adopt. Possibly there are persons who are acquainted with only one aspect of our climate, certainly it would be a mistake, no doubt, to allow too much emphasis to be laid on the recreative side of the Canadian winter, on the other hand we may say that if the Canadians do enjoy their winter it is a sign that the bracing air leads them instead of cringing around the fire and moping to go out and take recreation, and it is a credit to them and the climate. (Applause.) But apart from the utilitarian side of the question we must not forget that general culture itself affords a claim for an association of this sort. A special responsibility attaches to the guardians of art. Therefore we may rejoice that those who have the management of this institution are so well qualified for such a position. Like all good things art is capable of misuse. Just as there may be cant in religion there may be cant in art when dramatic or pictorial art is used in a manner not calculated to refine, but in the opposite direction. (Applause.) Therefore we may well rejoice when art is conducted in the manner in which it is conducted in this place.

There is one sentence in the address referring to the entrance of art into the homes of the people. We may well look forward to the growth of a Canadian school of art; there are the germs we may hope already. I notice that a large number of the loan collection are of the Dutch school; and why does it stand so high? Because those who painted were satisfied to take their inspiration from their own country. (Hear, hear.) And certainly you may get inspiration from this country if it was obtained from Holland. (Applause.)

There is another point to be remembered. They took care that a good painting was bought and retained in the country (hear, hear), and I am glad to think that Montreal is well represented by patrons of art. (Applause.)

You have with justice attributed to Lady Aberdeen keen appreciation and sympathy with the work of art, and for myself may I say that having seen many of the rooms of my old home in Scotland decorated by the products of her brush and pencil I can certainly understand the benefit of the products of art in the home. (Loud applause.)

In conclusion, I congratulate you on the opening of this new wing, and extend to you my cordial wishes for this

society. It will be our greatest pleasure to undertake anything in which we can co-operate with the association for the benefit of this work. (Loud applause.)

At the request of Sir Donald Smith, he then pronounced the new gallery open, in a few graceful words, saying that the audience would more thoroughly appreciate the fact that this state of the proceedings had been reached because it was what, in college days, they used to call a "perpendicular." This name was applied because, as their principal never sat down, at his receptions, they could not do so.

The doors were then thrown open and headed by their Excellencies, the guests fyled in to see the fine exhibits.

THE LOAN COLLECTION.

The leading feature of the opening function is of necessity the remarkable loan collection of pictures which the committee has gathered together. All fine art is broadly divisible into three groups—the Classic, the Romantic and the Realistic, and of these the Romantic is chiefly in evidence here; and there is the further division into old and modern masters.

The generic term old masters is of somewhat wide application. It includes the great Italian schools of painting which flourished during the sixteenth century and which are almost unrepresented in America; the German school of Durer, van Eyck and Holbein, the latter of whom spent most of his artistic life in England without, however, leaving behind him aught else than a series of remarkable portraits of prominent Englishmen; and the school of the Netherlands. The latter is in two well-marked divisions, the one noble the other debased. The debased or Flemish school includes Van Dyck and Rubens, whom Charles I. invited to England; after them came Sir Peter Lely and Sir Godfrey Kneller, who were 'court painters' up to the reign of William III. Of England it can scarcely be said that she had of herself any school of painting until the advent of Hogarth and of Richard Wilson, during the eighteenth century. But the Netherlands had a noble as well as an ignoble school during the seventeenth century, and this noble school is well represented by the examples of the Dutch old masters in the present exhibition. Chief of these eminent Dutchmen is Rembrandt and the 'Portrait of a Lady' (64) is worthy even of his masterly brush. Next in eminence is, perhaps, Franz Hals of whom there are two most excellent portrait examples; then Peter de Hooghe represented by an inimitable 'Interior' (40); Teniers by one of his kitchen or butcher-shop interiors, and Ruysdael by two landscapes. Of the allied school of Spanish old masters there are two examples of Velasquez—one a most striking 'Christ on the Cross' (89), and of Ribera, 'the agony painter,' a scarcely less striking 'Aaron the Prophet' (67.) These works scantily fill one panel of the east wall, but they are the most important feature of the exhibition.

The south wall is devoted to the works of deceased painters of the British school, an entirely new feature in Canadian exhibitions and scarcely less important than the collection of Dutch masters.

There is no example of Hogarth, but there is an excellent landscape by Wilson, which was doubtless painted long before Michel or Constable or Corot were born. With the exception of Wilson, the earlier English revivalists were figure painters and of these there are some superb examples. The Gainsborough portrait (31), the Reynolds 'Contemplation' (65), and 'Miss Palmer' (66), and the Romney 'Mrs. Wright' (71), are each in their way beyond criticism. Of rustic genre there are three Morlands and one Wilkie. Of landscapes there is a fine Constable, an excellent Cotman, two characteristic Cromes, and the color dream 'Mercury and Argus' of Turner. Two present day painters are represented—the late Albert Moore, by two of his inimitable color harmonies, 'A Tale' (56) and 'The end of the story' (57) and Macallan Swan by three of his lion pieces, one of which, 'Lions in the Desert' (80), is suggestively powerful and poetic.

The French pictures, filling the long west wall, are more numerous than either of the other schools. 'The First Communicants' occupies the place of honor and its lilacs and laburnums are as fresh, its color harmonies as remarkable, and its blaze of light and shade as subtle as when first exhibited in these

rooms some years ago. There are six Corots, all of them noteworthy, one 'Landscape,' (8) especially so. Daubigny's fine works differ from Corot's composed canvases and Turner's dreams, in that they are manifestly portrait landscapes, studied in the open air, but with no taint of impressionism or of over-elaboration. Three of his moods are represented here, 'Spring,' (20) a large and brilliant canvas; 'Stacking Hay,' (21). At some future time we may hope to see one of his poetic moonlights and one of his seascapes. Of all the 'men of 1830,' Delacroix is pre-eminently the artists' painter. Hypercritics say, with more or less truth, that his drawing is often faulty, and that he violates the laws of hydraulics and of gravitation. Be that as it may, he is one of the masters of his school. Two very diverse examples of his work are here shown.—'The Disciples on Gennesaret,' (23), and an 'Ophelia,' (24). There are three Monticellis—one 'The Terraco,' (53), treated with more reserve than is usual with him, the other two being his usual color phantasies, most fascinating. There is a powerful Decamps, two Isabays, two Ribots, representing two phases of the artist's work, one unimportant Diaz, a head by Couture, and a dainty example of Fantin, an artist of whom we should like to see more. Millet, Troyon, Rousseau, Dupre, and Courbet, are unrepresented in the room, but of the former two there are examples in other parts of the building. In addition to the Jules Briton, the President's fine Henner is on exhibition, and also several examples of Mettling, Cazin, Hervier, Harpignies, and other modern Frenchmen. And the gorgeous tour-de-force of Fortuny, full of careful detail and glowing with color, should not be passed by.

Of the modern Dutchmen Jongkind's fine landscape 'On the Seine' (43) is by all odds the most noteworthy. He occupies middle ground between the impressionism of Claude Monet and the poetry of Corot, James Maris, Bosboom, Neuhuys, Mauve, Tholen and others of this school are also represented.

A few works by Canadian artists are shown, to wit, a landscape each by Brymner and Hammond, Eaton's masterly portrait, of the president, rendered on a canvas monumental in size, and Harris's fine portrait of the late Mr. Ferrier as chancellor of McGill, one of the best examples of this able artist's worth which we have seen.

We congratulate the association on its new gallery which is in every way a success, and the committee on their choice selection of pictures well hung and capitally catalogued. The rooms will remain open for a fortnight and every one who can ought to pay them a visit.

Life Is Misery

To many people who have the taint of scrofula in their blood. The agonies caused by the dreadful running sores and other manifestations of this disease are beyond description. There is no other remedy equal to Hood's Sarsaparilla for scrofula, salt rheum, and every form of blood disease. It is remarkably sure to benefit all who give it a fair trial.

Hood's PILLS cure all liver ills.

Deaths Exceed Thirty.

ROME, November 30.—The accident between Milan and Venice on the railway yesterday was even worse than indicated by first reports. The deaths will exceed thirty. Most of the killed were emigrants on the way to the steamer that was to convey them across the ocean. It will be impossible to identify the dead, their bodies having been burned to a crisp. Half the train was burned, but the postal waggon was saved.

THE MOST EXCELLENT REMEDY.

DEAR SIR,—I have suffered greatly from constipation and indigestion, but by the use of B. B. B. I am now restored to health. I cannot praise Burdock Blood Bitters too highly; it is the most excellent remedy I ever used. MISS AGNES J. LAFONN, Hagersville, Ont.

"It seems," said the barber, "that my whole life is to be spent getting out of one scrape into another."

Willis: Halloa, Wallace. You are the last fellow I expected to see. Wallace: Don't say it so loud. Everybody will think I owe you something.

RELIGIOUS NEWS.

The Columbus Club, of Columbus, Ohio, is to build a club-house to cost \$45,000.

In the year 760 A. D., Pope Paul I sent the only clock in the known world as a present to Pepin, King of France.

A new Catholic college, costing \$100,000, is to be built at Sioux Falls, S. D., close to Bishop Marty's residence.

Last Sunday the chapel of the Little Sisters of the Poor, Indianapolis, was dedicated by Mgr. A. Beasonies. The cost of the chapel is \$12,000.

It is announced that the Holy Father has instructed the new Abbot-general of the Benedictines to take steps for re-establishing the Order in Brazil.

The members of the Municipal Council of St. Denis, near Paris, are so fanatically hostile to the Church that they held an anti-religious demonstration on All Saints Day.

Cardinal Carlo Laurenzi died on the 2d inst. He was born in 1821, was created cardinal in *petto* in 1880, and was officially proclaimed Cardinal-Priest of the Sacred College four years later.

Rev. Father Healy, formerly assistant at the Sacred Heart Church, Trenton, but now pastor at Lakewood, recently buried his father. His mother is now very sick at her home in Staten Island.

The Catholic Order of Foresters now numbers 25,000 members in good standing. During the last year 6,700 were initiated into the order, and ninety-two new courts were organized.

A Redemptorist monastery, the erection of which has cost over £18,000, was opened recently at Ballarat, Australia. The Very Rev. Prior Butler, Carmelite, was the preacher on the occasion.

The tenth anniversary of the opening of the Church of St. Benedict the Moor for colored Catholics was solemnly celebrated on Sunday. The sermon was preached by the new Jesuit Provincial, Very Rev. William O'Brien, Fardow, S. J.

The Most Rev. Dr. Carr, Archbishop of Melbourne, has received the Bulls appointing Dr. Delaney Coadjutor-Bishop of Hobart. The consecration, says the Sydney Freeman, will probably take place in St. Patrick's Cathedral, Ballarat.

The German Centrists seem to be on the eve of another brilliant victory. It is now stated that the government has made overtures to them, in consequence of which a bill providing for the return of the Jesuits to Germany will be introduced into the Reichstag before Christmas and speedily passed.

A convention has just been signed between France and the Holy See withdrawing Tunisia from the ecclesiastical government of the Propaganda, and placing it under the immediate jurisdiction of the Pope. This fact is regarded as an additional proof of the sympathy of Leo XIII. for France.

The British Government in Burmah has given Bishop Bigandet a free grant of land for the erection of a Catholic cathedral at Rangoon. The building will be erected on a design adopted from that of the Oratory at South Kensington.

The Federation of Catholic Swiss Workmen is of an importance not easily to be overestimated. It comprises fifty-eight sections and 6,000 members, has a central committee at Zurich, and a journal, *Der Arbeiter*. Distinguished orators, like De Curtins, frequently speak at its meetings.

According to letters from Columbia there is a new Father Damien at Agua de Dios, a leper-stricken village. Fr. Unia, a Salesian priest and a native of Cuneo, has been for two years ministering to the lepers in and out of the local hospital with the most tender care. His health has suffered considerably, but we are glad to learn that of late it has improved.

Since his arrival in Rome, Rev. Dr. Burtzell has not said anything about the object of his visit, but to a friend he expressed his satisfaction at the manner in which matters are proceeding; and also said that he had a pleasant interview with Cardinal Rampolla and Cardinal Ledochowski.

Mr. Noodle: Clever? Why, she has brains enough for two, Miss Cutting. Miss Cutting: Has she? Then she is just the girl you ought to marry, Mr. Noodle.

A Corner on "Pennies."

In a small town in the Midlands there is a rich congregation which is not characterized by lavish liberality.

Time after time the minister had vainly appealed to his people to contribute more generously to the funds of the church. The members would indeed, give something, but it was nearly always the smallest silver coin of the realm that was passed on the plate.

A shrewd Scotchman, who had recently come to the place and joined the church was not long in noticing this state of affairs, and a remedy soon suggested itself to his practical mind.

"I'll tell you what," he said to one of the officials. "If you mak' me treasurer I'll engage to double the collections in three months."

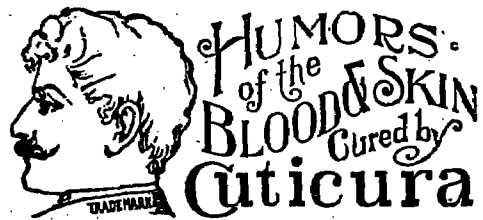
His offer was promptly accepted, says *The Bits*, and sure enough, the collections began to increase, until by the time he had stated they were nearly twice as much as formerly.

"How have you managed it Mr. Sandyman?" said the pastor to him one day.

"It's a great secret," returned the canny Scot, "but I'll tell you in confidence. The folk I saw maistly gave threepenny bits. Weel, when I got money every Sabbath evening, I carefully picked out the sma' coins and put them by. Noo, as there's only a limited number of threepenny pieces in a little place like this, and as I have maist of them at present under lock and key, the folk maun give saxpences at least instead. See that's the way the collections are doubled."

CONSUMPTION CURED.

An old physician, retired from practice, had placed in his hands by an East India missionary the formula of a simple vegetable remedy for the speedy and permanent cure of Consumption, Bronchitis, Catarrh, Asthma, and all Throat and Lung Affections; also, a positive and radical cure for Nervous Debility and all Nervous Complaints. Having tested its wonderful curative powers in thousands of cases, and desiring to relieve human suffering, I will send free of charge to all who wish it, this recipe, in German, French or English, with full directions for preparing and using. Sent by mail, by addressing, with stamp, naming this paper, W. A. NOYES, 820 Powers' Block, Rochester, N. Y.



HUMORS OF THE BLOOD & SKIN Cured by Cuticura

HUMORS OF THE BLOOD, SKIN AND SCALP whether itching, burning, bleeding, scaly, crusty, pimply, blotchy, or copper-colored, with loss of hair, either simple, scrofulous, hereditary, or contagious, are speedily, permanently, economically, and infallibly cured by the CUTICURA REMEDIES consisting of CUTICURA, the great Skin Cure, CUTICURA SOAP, an exquisite Skin Purifier and Beautifier, and CUTICURA RESOLVENT, the new Blood and Skin Purifier and greatest of Humor Remedies, when the best physicians and all other remedies fail. CUTICURA REMEDIES are the only infallible blood and skin purifiers, and daily effect more great cures of blood and skin diseases than all other remedies combined. Sold everywhere. Price, CUTICURA, 75c; SOAP, 35c; RESOLVENT, \$1.50. Prepared by the POTTER DRUG AND CHEMICAL CORPORATION, Boston, Mass. Send for "How to Cure Blood and Skin Diseases." Pimples, blackheads, chapped and oily skin prevented by CUTICURA SOAP. Backache, kidney pains, weakness and rheumatism relieved in one minute by the celebrated CUTICURA ANTI-PAIN PLASTER 30c.

IRISH NEWS.

Pierce Mahony is studying for the bar at King's Inn's, Dublin.

John Robert O'Connell, M.A., LL. D., solicitor, of Dublin, has been appointed a notary public for the city and county of Dublin, in succession to William Slatery, who died in August last.

J. S. G. Usher, B.A., son of the late Rev. Jas. Usher, of Ballymoney, was sworn in a solicitor of the Supreme Court in Ireland at Dublin, on Nov. 4. Mr. Usher intends to practise in Belfast.

James O'Reilly, a plumber, was accidentally killed on Nov. 3, while working on a lift at Jury's Hotel, Dublin, through an error in manipulating the hydraulic apparatus.

Thomas Murray, one of the Poor Law Guardians, and also a Town Commissioner of New Kilmainham, has been chosen chairman of the Town Commissioners.

Laurence J. Dennehy, B.A., youngest son of the late Alderman Cornelius Dennehy, J.P., and Dermot J. Mooney, second son of the late J. G. Mooney, were sworn in solicitors of the Supreme Court of Judicature at Dublin, on the 4th ult.

Archbishop Walsh, of Dublin, visited Arklow on Sunday, Nov. 5, and opened the new convent schools of the Sisters of Mercy, the erection of which is largely due to Faber Dunphy, the esteemed pastor of the town.

At the recent University examinations Miss Agnes S. Chapman took her B. A. degree in modern literature, with first honors and a first-class exhibition. Miss Chapman is a daughter of William A. Chapman, of Belfast and a niece of Rev. A. Chapman, of Gweedore.

Sergeant John Kelly, of No. 1 Company of the Constabulary, has been appointed clerk to the adjutant, in room of Sergeant Patrick Scully, who has retired from the force on a pension after thirty years' service.

Bishop McCarthy, of Cloyne, has appointed Father Mc. Wm. Auliffe, a curate at Iuniscarra, pastor of Clondrohid. He succeeds Fr. Ahearn, who has been transferred to Castlemartyr.

Three sets of summonses against Messrs. Patrick O'Brien, ex-M. P.; William Field, M.P.; Luke Hayden, M.P.; John Fitzgibbon, John Lavin, Dominic Mulligan, P. Conroy and Edward King, have been issued by the Crown for the part taken in erecting houses for and in assisting the evicted tenants on the De Freyne estate to retake possession of their holdings.

A presentation has been made by the parishioners of Keltimagh to the Rev. B. Quinn, owing to his promotion from the curacy of the parish to the administration of Kilmactigue. The presentation took the form of a handsomely illuminated address.

When the junction now being formed with the Midland Railway lines at Claremorris station for the new line between Tuam and Claremorris is completed, means of direct communication will be opened between Counties Mayo and Galway, Clare and Limerick.

The Countess of Aberdeen has bought the interest and good-will of Ben Lindsey in the Irish Hand-made Lace House, Dublin, where, under the title of "The Irish Lace Depot," business will be continued for the Irish Industries Association under a committee of management, comprising the Rev. T. A. Finlay, S.J., Fellow and Examiner of the Royal University; James Brennan, R.H.A., head of the Metropolitan School of Art, and Mr. Atkins, of Cork.

FOR SEVERE COLDS.

GENTLEMEN,—I had a severe cold, for which I took Dr. Wood's Norway Pine Syrup. I find it an excellent remedy, giving prompt relief and pleasant to take. J. PAYNTER, Huntsville, Ont.

The Rev. Kenelm Vaughan, founder and present rector of the House of the Brotherhood of Divine Expiation, Chelsea, England, and brother of the Most Rev. Herbert Vaughan, Archbishop of Westminster, has been making a brief visit to Boston, and was the guest of the Rev. Richard J. Barry, rector of St. Cecilia's Church.

The will of the late John M. Blum, of Lykens, Pa., disposing of an estate of \$30,000, has just been filed. He gives bequests to various church organizations, and \$6,000 to St. Mary's Church, Lykens, Pa.

WHAT IS

ROBSON'S HAIR RESTORER

It is a most valuable preparation, restoring to gray hair its natural color, making it soft and glossy and giving it an incomparable lustre. ROBSON'S HAIR RESTORER is far superior to ordinary hair dyes, for it does not stain the skin and is most easily applied. One of its most remarkable qualities is the property it possesses of preventing the falling out of the hair, promoting its growth and preserving its vitality. — Numerous and very flattering testimonials from well known PHYSICIANS and other citizens of good standing testify to the marvelous efficacy of ROBSON'S HAIR RESTORER. Lack of space allows us to reproduce only the two following:

Testimony of Dr. D. Marsolais, Lavaltrie.

I have used several bottles of Robson's Hair Restorer, and I cannot as otherwise than highly praise the merits of this excellent preparation. Owing to its use, the hair preserves its original color and in addition acquires an incomparable pliancy and lustre. What pleases me most in this Restorer is a smooth, oleaginous substance, eminently calculated to impart nourishment to the hair, preserve its vigor, and stimulate its growth, a substance which replaces the water used by the manufacturers of the greater part of the Restorers of the day from an economical point of view. This is a proof that the manufacturer of Robson's Restorer is above all anxious to produce an article of real value, regardless of the expense necessary to attain this end. It is with pleasure that I recommend Robson's Restorer in preference to all other preparations of that nature.

D. MARSOLAIS, M. D.

Lavaltrie, December 28th, 1885.

Testimony of Dr. G. Desrosiers, St. Félix de Valois.

I know several persons who have for some years used Robson's Hair Restorer and are very well satisfied with this preparation, which preserves the original color of the hair, as it was in youth, makes it surpassingly soft and glossy, and stimulates at the same time its growth. Knowing the principle ingredients of Robson's Restorer, I understand perfectly why this preparation is so superior to other similar preparations. In fact the substance to which I allude is known to exercise in a high degree an emollient and softening influence on the hair. It is also highly nutritive for the hair, adapted to promote its growth, and to greatly prolong its vitality. I therefore confidently recommend the use of Robson's Hair Restorer to those persons whose hair is prematurely gray and who wish to remove this sign of approaching old age.

G. DESROSIERS, M. D.

St-Félix de Valois, January, 18th 1886.

For sale everywhere at 50 cts per bottle.

Castor Fluid Registered. A delightfully refreshing preparation for the hair. It should be used daily. Keeps the scalp healthy, prevents dandruff, promotes the growth; a perfect hair dressing for the family. 25 cts. per bottle. HENRY B. GREAT, Chemist, 122 St. Lawrence street, Montreal.

WANTED

An Energetic CATHOLIC MAN of business disposition and steady habits. Must travel short distances in section in which he resides. Apply with references, to

BENZIGER BROTHERS,

36 & 38 Barclay Street, New York.

AGENTS who work for us make MONEY fast. Send your address on postal card for particulars. THE ROYAL SILVERWARE Co., Windsor, Ont. 11-G-98

BRODIE & HARVIE'S Self-Raising Flour

Is THE BEST and the ONLY GENUINE article. Housekeepers should ask for it and see that they get it. All others are imitations

JUDGE M. DOHERTY, Consulting Counsel, SAVINGS BANK CHAMBERS Montreal.

DOHERTY & SICOTTE, [Formerly LOBERTY & DOHERTY,] Advocates: and: Barristers, 180 ST. JAMES STREET, City and District Bank Building

A CHATEAUGUAY MIRACLE.

PHYSICIANS PRONOUNCED RECOVERY IMPOSSIBLE.

The Remarkable Experience of Mr. L. Jos. Beaudin, of St. Urbain—His Friends Called to His Supposed Deathbed—How He Regained His Health and Strength—A Public Acknowledgment of His Gratitude. From La Presse, Montreal.

There has appeared in the columns of La Presse during the past two years, many articles bearing witness to the great good accomplished in various parts of the country by a remedy the name of which is now one of the most familiar household words in all parts of the Dominion. And now comes a statement, from the county of Chateauguay, over the signature of a well-known resident of St. Urbain, which speaks in positive and unmistakable language as to the value of this wonder-working medicine.

MR. BEAUDIN'S STATEMENT.

"I feel that I owe my life to your Dr. Williams' Pink Pills, and I desire to make grateful acknowledgement and to give you a complete statement of my illness and cure in the hope that my experience may be of benefit to some other sufferer. About the middle of October, 1891, acting on the advice of an American doctor whom I had consulted, I left home for the north to invest in farming lands with the intention of cultivating them myself. I had been afflicted with a species of paralysis caused by the rupture of a blood vessel over the right eye, and which stopped the circulation of the blood on the left side. I was at that time employed as a book-keeper by Messrs. Lacaille Bros., Lawrence, Mass. The doctor had advised a change of work so as to have less mental and more physical exercise. This I resolved upon, but delayed too long, as I did not leave until the following October. Arrived at my destination I perceived symptoms of my previous illness making themselves felt once more. I went at once to a local physician, who declared himself unable to understand my case. However, he gave me some medicine to ease the pain I felt in my head, particularly at night. This afforded me relief for a few minutes, and sometimes enabled me to get a little sleep, but the awakening was always worse than before. On the last of October I went to bed as usual after taking my medicine as directed, and slept the whole night, but the following morning on trying to rise I found myself so weak that I could not stand and could scarcely speak. My wife, surprised to see me in such a state, ran to a neighbor's and requested him to go for a doctor and the priest. The doctor arrived almost immediately, but could not afford me the slightest relief. The priest then arrived, and seeing the condition I was in, told me my case was critical and to prepare for death. On the following day both the priest and the doctor advised my wife to telegraph to my friends, as they considered death approaching, and two days later my two brothers arrived. The doctor then asked if I preferred that he should hold a consultation with another physician, and on my replying in the affirmative, he telegraphed to a doctor living a distance of about fifteen miles. They both came to see me, asked some questions and retired for consultation. The result of this was that my wife was told that I could not possibly get better. Said the doctor to her, "with the greatest possible care he cannot live a year." When my wife told me this I determined to pay the doctors and discontinue their services. It cost me about \$80 to hear their verdict. Two or three weeks passed without any improvement in my condition and I was so weak I could barely move around the house with the aid of a cane. One day I noticed a parcel lying on the table wrapped in a newspaper. Having nothing better to do I began to read it, and after a while came across an article headed "Miraculous Cure." I read it, and the longer I read the more interested I became, because I saw the case of the person referred to resembled my own in many respects. When I finished the article I saw that the cure had been effected by Dr. Williams' Pink Pills. It seemed as though there was a struggle

within me between the facts I had read and my own incredulity, so small was the faith I had in medicines advertised in the papers. I read the article and re-read it several times. I seemed to hear the doctor's words, "he cannot live a year," and then I saw the effects of Dr. Williams' Pink Pills in the case I had just read about. The result of these reflections was that I decided to give Pink Pills a trial, and I immediately wrote the Dr. Williams' Medicine Co. for a supply. On their arrival I commenced using them according to directions, and before the first box was done I found they were helping me, and it was not long before I was able to walk to the village, a distance of half a mile, without the aid of a cane, and I was rapidly gaining health and strength. At the time I was taken sick I weighed 212 pounds, and at the time I began the use of the Pink Pills I was reduced to 162 pounds, a loss of 50 pounds in a little more than a month. I took the pills for about three months and in that time I gained 40 pounds. To-day I am as well as I ever was in my life, and my recovery is due entirely to the use of Dr. Williams' Pink Pills and I cannot recommend them too highly to those who do not enjoy the blessing of perfect health.

Yours gratefully,
L. JOS. BEAUDIN.

An analysis shows that Dr. Williams' Pink Pills contain in a condensed form all the elements necessary to give new life and richness to the blood, and restore shattered nerves. They are an unfailing specific for such diseases as loco motor ataxia, partial paralysis, St. Vitus dance, sciatica, neuralgia, rheumatism, nervous headache, the after effects of la grippe, palpitation of the heart, nervous prostration, all diseases depending upon vitiated humors in the blood, such as scrofula, chronic erysipelas, etc. They are also a specific for troubles peculiar to females, such as suppressions, irregularities, and all forms of weakness. They build up the blood, and restore the glow of health to pale and sallow cheeks. In men they effect a radical cure in all cases arising from mental worry, overwork, or excesses of whatever nature.

Dr. Williams' Pink Pills are manufactured by the Dr. Williams' Medicine Company, Brockville, Ont., and Schenectady, N.Y., and are sold in boxes (never in loose form by the dozen or hundred, and the public are cautioned against numerous imitations sold in this shape) at 50 cents a box, or six boxes for \$2.50, and may be had of all druggists or direct by mail from Dr. Williams' Medicine Company, from either address.

REPENTANCE OF AN ATHEIST

Brought Back to the Faith by the Memory of his Mother.

The once famous atheist, Delauro Dubez, was brought back to the faith of his childhood by the thought of the dreadful separation of the good from the bad at the last day, says the *Ave Maria*.

As he was once walking pensively along his thoughts turned back to the days long past when his beloved mother was with him as a protecting angel. He called to mind all the beautiful features of her noble character, and remorse seized upon his heart as he thought that for all eternity he might be separated from her and would be suffering everlasting pain. The thought that he should be damned and would forever blaspheme that God whom his mother had so loved and served was intolerable to him. Full of these gloomy thoughts he unconsciously drew near a church and almost in spite of himself fell on his knees at the entrance and prayed aloud: "O God of my mother, if thou dost

really exist, and if thou art, as she so often assured me, the sovereign truth, wisdom, and goodness; if thou hast made me for thyself and if thou knowest the honest desires of a wretched heart, I pray and beseech Thee to stretch forth Thy almighty hand, to reveal Thyself to Thy miserable creature, and to be to him the light and to show him the way by which he may come to Thee."

He was deeply moved, and his tears flowed freely. He resolved to seek the truth honestly. He found it, embraced it with a believing heart and thenceforth bore witness to it in his life and in his writings.

If the mere remembrance of an earthly mother is capable of awaking such a longing in the human breast, how much more should the thought of our heavenly mother affect us and make us long to be forever with her, the best of mothers, who never abandons the least worthy of her children.—*Catholic News*.

COMMERCIAL.

FLOUR GRAIN, Etc.

Flour.—Patent Spring.....\$2.65 @ 3.90
Patent Winter..... 3.80 @ 3.85
Straight Roller..... 3.10 @ 3.20
Extra..... 2.75 @ 3.00
Superfine..... 2.55 @ 2.70
Fine..... 2.15 @ 2.30
City Strong Bakers..... 3.50 @ 3.80
Manitoba Bakers..... 3.25 @ 3.60
Ontario bags—extra..... 1.35 @ 1.40
Straight Rollers..... 1.40 @ 1.45
Superfine..... 1.15 @ 1.30
Fine..... 1.00 @ 1.10

Feed.—In bran sales of car lots at \$15.50. Shorts are scarce with sales reported at \$17 to \$17.50 in car lots. Moultrie quiet at \$20.50 to \$22 as to grade.

Oatmeal.—Rolled and granulated \$4.20 to \$4.31. Standard \$3.85 to \$4.10. In bags, granulated and rolled are quoted at \$2.05 to \$2.10, and standard, \$1.85 to \$1.95.

Wheat.—In Manitoba and Ontario prices are about 2c better than they were two weeks ago. Sales west of Toronto have been made at 56c to 57c for red and white winter, and No. 2 Manitoba at Fort William is quoted 58c to 59c, and No. 1 hard at 60c to 61c.

Corn.—Prices are nominal at 48c to 50c in bond, and 60c to 62c in car lots duty paid.

Peas.—It is said that sales of No. 2 peas have been made in the Stratford district of 51c to 51 1/2c per 60c lbs, the only sale reported to us being that of a car lot of No. 2 at 67 1/2c per 67 lbs. in store.

Oats.—The market is quiet, although we hear of a few cars selling at 37 1/2c for No. 2 on local account, while No. 3 has been placed in car lots at 35 1/2c.

Barley.—We quote malting grades 50 to 53c. Feed barley is quoted at 42c to 43c.

Malt.—At 70c to 72 1/2c, and we quote 70c to 75c.

Buckwheat.—A lot was offered at 50c, but it was not wanted.

Rye.—At 50c to 51c.

Seeds.—In this market red clover is quoted at \$5.50 to \$6. Western Timothy at \$2 to \$2.25, and Alsike at \$3.50 to \$7 per bushel.

PROVISIONS.

Pork Lard, &c.—We quote:
Canada short cut pork per bbl.....\$15.00 @ 19.00
Canada clear mess, per bbl..... 17.00 @ 18.00
Chicago clear mess, per bbl..... 18.00 @ 19.00
Mess pork, American, new, per bbl..... 17.25 @ 17.50
India mess beef, per tierce..... 00.00 @ 00.00
Extra mess beef, per bbl..... 00.00 @ 00.00
Hams, city cured, per lb..... 12 1/2 @ 14c
Lard, pure in pails, per lb..... 11 1/2 @ 12 1/2c
Lard, com. in pails, per lb..... 8 1/2 @ 8 3/4c
Bacon, per lb..... 12 @ 13c
Shoulders, per lb..... 10 1/2 @ 11c

Dressed Hogs.—Car lots have been offered at points west of Toronto at \$36.25 to \$36.35. A few jobbing lots quoted at \$6.75 to \$7, but it is difficult to get the outside figure.

DAIRY PRODUCE.

Butter.—per lb.
Creamery, August..... 22c to 22 1/2c
Creamery Sept. and Oct..... 22 1/2c to 23c
Eastern Townships..... 20c to 22c
Western..... 18c to 20c

For single tubs of selected, 1c per lb may be added to the above.

Cheese.—We quote prices here as follows:—
Finest Western colored..... 11c to 11 1/2c
Finest Western white..... 11c to 11 1/2c
Finest Quebec..... 10 1/2c to 10 3/4c
Underpried..... 10c to 10 1/2c
Liverpool cable white..... 5 1/2 @ 6d
Liverpool cable colored..... 5 1/2 @ 6d

COUNTRY PRODUCE.

Eggs.—Sales of held fresh eggs having been made at 16c to 17c, and of strictly fresh stock at 20c.

Dressed Poultry.—Turkeys sold well at 2c to 10c as to quality. Geese were also enquired for, and sales of a number of cases were made at 6c to 6 1/2c. Chickens, however, were rather slow sale, a few lots selling at 8 1/2c to 7c. Ducks went off pretty well at 8c to 10c.

Game.—Partridges have sold at 50c to 55c per brace. Venison saddles have been received in poor condition and these have sold at 8c per lb. Prime saddles at 10 1/2c to 11c, carcasses at 8c to 7 1/2c per lb.

Baled Hay.—Sales are reported at \$8.50 in the country, with a 19 1/2c rate to New York, and further west at a 16 1/2c rate. No. 1 timothy is sold on local account at \$10 to \$11 on track. Straw is steady at \$3 to \$5.50.

Honey.—Comb honey has met with fair enquiry during the week, with sales reported at 10 1/2c to 13 1/2c. Buckwheat and mixed honey in comb have sold all the way from 10c to 11c. Strained honey is quiet at 7c to 8c for new, and 6c to 6 1/2c for old.

Hops.—Old hops are quoted at 7c to 10c and yearlings at 12c to 15c.

Beans.—Western hand-picked have sold in round lots at \$1.25 per bushel, and smaller lots at \$1.30 to \$1.50, and other grades from \$1 to \$1.10.

Maple Products.—Syrup at 4 1/2c to 5c in wood, and 50c to 60c in tins. Sugar is dull at 6c to 7c per lb.

FRUITS, Etc.

Apples.—No. 1 selling at \$3.25 to \$4.00 in car lots, and No. 2 from \$2.00 to \$3.00, and 25c to 50c per barrel higher for small lots.

Oranges.—Florida oranges are about the same as last week and in good demand at \$2.75 to \$3 per crate, and Jamaica at \$4 per barrel; a few Valencia are expected to arrive next week. The first lot sold at \$4.50 per case.

Lemons.—We are quoted from \$2.00 to \$3 per box.

Sweet Potatoes.—There is good demand for sweet potatoes and the prices obtained are \$2 to \$3.25 per bbl.

Onions.—Red onions are selling from \$1.50 to \$1.75 per barrel, while Spanish run from 80c to 90c per box in jobbing lots.

Potatoes.—The potato market is improving, car lots selling at 60c to 65c per bag and small lots at 70c to 75c.

FISH AND OILS.

Pickled Fish.—Herring, and sales of shore fish have been made at \$4.50 to \$4.65, and we quote Labrador at \$5.00 to \$5.25. In green cod there are fair stocks of No. 1 which sell at \$4.50 to \$5. A lot of mixed No. 1 large and draft was sold at \$8. Dry cod is quiet at \$4.50 to \$5.75 per 112 lbs. Labrador salmon in tierces are quoted at \$20.50 to \$21 for No. 1 and \$18 for No. 2; in bbls \$12.50 to \$13.

Oils.—Newfoundland cod liver oil is quiet at 84c to 86c, and cod liver oil 55c to 60c for new and 45c to 50c for old.

He was an applicant for a position as tram-car conductor. "What are your qualifications for the place?" asked the superintendent. "I used to work in a sardine packing establishment."

Positive economy, peculiar merit and wonderful medicinal power are all combined in Hood's Sarsaparilla. Try it. Hood's cures.

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Where there is a will there is a way. There is always a way where there is a will.

Many a Young Man

when from overwork, possibly assisted by an inherited weakness, the health fails and rest or medical treatment must be resorted to, then no medicine can be employed with the same beneficial results as Scott's Emulsion.

THE KEY TO HEALTH.



Unlocks all the clogged avenues of the Bowels, Kidneys and Liver, carrying off gradually without weakening the system, all the impurities and foul humors of the secretions; at the same time Correcting Acidity of the Stomach, curing Biliousness, Dyspepsia, Headaches, Dizziness, Heartburn, Constipation, Dryness of the Skin, Dropsy, Dimness of Vision, Jaundice, Salt Rheum, Erysipelas, Scrofula, Fluttering of the Heart, Nervousness, and General Debility; all these and many other similar Complaints yield to the happy influence of BURDOCK BLOOD BITTERS.

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FLAVOR, NUTRITION AND DIGESTIBILITY

HAS BEEN ATTAINED BY

JOHNSTON'S FLUID BEEF.

The public have a positive guarantee that they are getting the best possible form of concentrated nourishment.

REFUSE ALL SUBSTITUTES.

SIR ANDREW CLARKE.

A Reminiscence.

We have lost a man who was known and will be gratefully remembered by many of our fellow-Catholics. Perhaps no physician, not belonging to our faith, has been so remarkable for his kindness and generosity towards priests and religious, whom he regarded as devoted by profession to a life of charity and toil for others. We shall hardly be wrong in saying that from many a Catholic church and convent prayers went up to heaven for his bodily recovery and spiritual welfare during the short weeks of his last illness. He had a singular gift of making his patients feel that he was their friend as well as their physician; in fact, I doubt whether it would have been possible for him to regard them in any but this double light. This temper of mind was, perhaps, partly caused by, and partly owing to, his singular gift of penetration, by which he was enabled, sometimes at the very first visit, to discern the leading characteristics, both mental and physical, of those who consulted him. This power of gauging the mental as well as the physical raised him above the danger which must sometimes beset his profession, of regarding a living man as a mere case; of looking on him, in hospital fashion, as number 10 with pneumonia, or number 14 with typhoid, instead of a breathing, suffering, intelligent being. This same gift of discernment was likewise in large measure the cause of his great personal ascendancy and influence. His patients felt that he was prescribing for them, so to speak, all round; that he was not doctoring their bodies at the expense of their souls; and that he was as anxious to make a keep them strong men as strong animals. And this leads us to speak of that which was to many his special characteristic—his peculiar distinction in the exercise of his profession. Others will relate that which he achieved in science, that which he contributed in theory and art to the practice of medicine. What we want rather to indicate is his manner of viewing his profession in its relation to the general tendency and object of life as a whole and the consequent result on his method of treatment and direction.

He had a favorite saying that "labor vita vitæ est"—"work is the life of life;" and this saying was the keynote of his entire position. He might have added in words, as he frequently did in substance, that health is for life, and not life for health. It was this principle which caused him to recognize limits to his profession which many are apt to ignore. To him the first thing was to live as a man, a being endowed with an intellect and an immortal soul, and brought into the world to fulfil certain duties, to accomplish a certain work. This was the highest end, and physical health was subservient to it. Hence the doctor had no right to prescribe for the body and forget the soul; his main duty was to cure physical maladies, but he must not do it at the cost of the moral and intellectual welfare of his patient. From this sprang his reverence for the call of duty, so that he would say to his patient: "For your health it would be better to lead a life free from worry and anxiety, but if your duty calls you to be where you are, then it is the will of God, and I can say nothing."

And it was the same doctrine that inspired him when he so frequently made that speech, distasteful to many that did not rightly understand him. "You must suffer, my dear patient, fight and suffer." He recognized, when he said this, that his skill could not do everything, that he could not change a delicate constitution into a strong one, and, granting this, it was better to suffer and fight than to suffer and yield—to lead the life of a man in spite of bodily ailments than to spend a dreary term of years in seeking that which is the means and not the end of life. And how necessary is this maxim in days when a weaker physical organization has rendered people so subject to morbid self-pity and hypochondriacal affections. How far better to ride an unwilling ass in the way we want to go than to let him lead us and make us the willing subjects of his cowardice and sloth!

But even as regards the mere bodily welfare, was not Sir Andrew Clarke's view the truest and most beneficial in the long run? Only those who have made the effort and gained the experience can tell how much may be achieved by a vigorous and courage-

ous resistance opposed to physical pain and weakness. In some cases such resistance would be vain and rash, but in many others it is successful beyond hope. The great physician himself used to delight in recounting how, when he was quite a young man, he was warned by his doctors that he was totally unfitted for a life of professional labor. "Very well," he replied, "then I will work and die." His courage was rewarded, for he worked and lived. He kept on his desk a photograph of himself, taken when he was in this precarious state of health, and he used to produce it to prove to his patients what might be produced by courage and determination. These principles gave him a very decided attitude in an age which regards physical suffering as almost the climax of evil. He was ready to alleviate it when he could, but he had a horror of those remedies which remove pain, but at the expense of other things. He considered it a far less evil to struggle night after night with sleeplessness than to soothe the nerves to the detriment of the brain.

He was eminently an ascetic physician. By some he was wrongly accused of starving his patients, but to a friend who who taxed him with this he is said to have replied: "What can I do? So many come to me who are really ill from over-eating." He probably held, with many others, that more illnesses have been caused by self-indulgence than by self-denial. To that numerous class who rejoice in their ailments as a luxury, he showed scant mercy, and we doubt if any of that kind would have returned to him a second time.

But his greatest glory will ever be that he worked for the highest ends, and on deeply religious motives. A doctor's profession is not favourable to a life of ease and self-indulgence, and he accepted the toil and fatigue which his position entailed in a spirit of genuine devotion to the will of God. It may be that the memory of what he accomplished for science will pass away sooner than that of his lofty and high minded principles. He has ennobled his profession even by his recognition of its limits, and many will remember the period of their acquaintances with him as a time in which they gained more than mere physical healing or strength. May his memory be perpetuated by many of his professional brethren.

The present writer will never forget a remark he made one day after a somewhat lengthened religious discussion. "There are some persons," he said, "who seem to me to live in the presence of God, and to be constantly with Him. Oh! how I wish I might become like that." God grant that his wish may be fulfilled, and that having been true to the lights which he received, and a member of the mystical, if not the actual Church of Christ, he may stand forever in the presence of his Maker and his Lord.—*London Tablet.*

WASTING

Diseases are often difficult to remedy.

SCOTT'S EMULSION

OF PURE NORWEGIAN COD LIVER OIL AND HYPOPHOSPHITES OF LIME AND SODA,

will restore a lost appetite, rectify flesh, and check wasting diseases, especially in children, with wonderful rapidity. Coughs and colds are easily killed by a few doses of this remarkable remedy. PALATABLE AS MILK. Be sure to get the genuine, put up in salmon-colored wrappers. Prepared only by Scott & Bowne, Belleville.

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AT ALL GROCERS.
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Gold Medals at all the Universal Expositions.
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For relief and cure of Coughs, Colds, Asthma, Bronchitis, Influenza, and all diseases of the Throat and Lungs. Price 25 cents.

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We call attention to the large additions of fine Parlor, Library, Dining Room and Bed Room Suites, just finished and now in stock in our New Warerooms, which has been acknowledged by all, without exception, who have closely examined our Goods and Show Rooms, to be the very Finest and Largest assortment, and decidedly the Cheapest yet offered, quality considered.

We have just finished fifty Black Walnut Red Room Suites, consisting of Bedstead, Bureau with large Swing Bevel-edge Mirror and Washstand with Brass Rod Splasher Back both Marble Tops, \$25; Wood Tops, \$22. All our own make.

We will in a few days show some very nice medium and low-priced Furniture in our Large Show Windows, and the figures will counteract an impression left on the minds of many that imagine from the very fine display made the past few weeks that we are only going to keep the finest grades of goods.

As heretofore, we will keep a full line of medium and good serviceable Furniture, but will not sell anything that we can not guarantee to be as represented, which has for the past half century secured for us the largest sales yet made in our line and will still follow the old motto of Owen McGarvey & Son:

Large Sales and Small Profits.

OWEN MCGARVEY & SON,

1849, 1851 and 1853

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Watches, Jewellery, Clocks, Silver Plate, Fine Lamps, Rodgers' Table Cutlery. Spoons and Forks, All quality, Choice Selections and Low Prices.

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MILK GRANULES

is absolutely free from starchy matter, which is present in barley flour, and other infant foods, and contains no Glucose and no Cane Sugar.

It is a scientific fact that infants under seven months of age cannot digest starchy foods.

Don't Accept a Substitute.

JOHNSON'S - FLUID - BEEF

—IS UNEQUALLED—

IN FLAVOR, NUTRITION, and DIGESTIBILITY.

THE BEST TONIC IS

STAMINAL,

—BECAUSE—

the moment the tonic does its good work it carries with it a food to answer to the effect of the tonic.

Can any combination be more happy?

HOUSE AND HOUSEHOLD.

SKIRTS OF A LATE DATE.

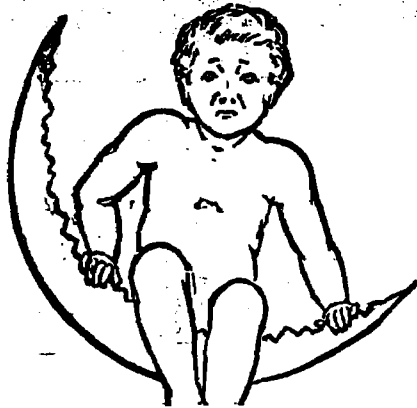
One of the handsomest skirts, a new Empire in shape, is of three widths of material, at least forty inches wide, writes Emma M. Hooper in a valuable article on the "Latest Designs in Dress," in the Ladies' Home Journal. The front and back widths are gored slightly on the sides, and the third width forms a gore for each side, gored on both edges and twenty-five inches wide at the bottom and five at the top. Short skirts for street gowns and summer dancing gowns are now a settled fact. Haircloth linings or facings to the knees are worn by those wishing the very much flared skirt, while others use soft crinoline or only the ordinary canvas bias facing from ten to twelve inches deep; all depends upon the amount of "flare" desired, but the exclusive modistes of New York do not predict a long season of wide and flared skirts. A new lining of skirts and waists is of percaline, having a moire effect, which presents much of the appearance, feeling and rustling of silk at a third of its price. The flat fronts are too much admired to give them up, but they are now fitted in a looser fashion, and a few tabliers are seen on home and imported costumes. The most popular lining is shaped just like the outside material, though Dame Rumor has it that the regular foundation skirts will return to impede easy walking and flap against the ankles. A French shape or a demi-train has a front breadth fored on each side, twelve inches wide at the top, twenty inches at the bottom and fitted closer with two or four darts at the top; each side gore is sloped up either side, and is twenty inches on the lower edge and nine at the top, with a dart on either side; the back is of five breaths, each twenty inches, and gored up both sides to three inches in width at the top. The fullness at the back is laid in six or eight large gathers that give the effect of organ plaits. All of the full skirts have round effects in the trimmings, though many of the gored designs made for short or stout figures are trimmed lengthwise by covering each seam with narrow gimp, or piping with a tiny double bias fold or cord seam of the front and sides.

DINING-ROOM CERAMICS.

Fleeting novelties in table appointment numbers perforated china among the prevailing styles. Faience clocks are also shown with reference to room decoration. The tall branching candlesticks in German faience are sumptuous. The white and ornamental glass vases with gold tracery, as seen in the new importations, are further enriched by jewelling. Italian interlaced lines are conspicuously set with raised enamels. Turquoise and ruby are the prominent tints. Russian china is one of the latest things. It is very expensive and less beautiful than many wares which do not cost so much, but is interesting for the pictures of Russian life which it exhibits. A handsome blue and white ware receiving attention and much admiration is the Royal Copenhagen. Although its designs are artistic, it is not so dainty as the Sevres. Gold plated china is the latest fad. While it is very brilliant and finds a ready market with a certain class of people, it is named only as a passing fancy.

Let it run, and your cough may end in something serious. It's pretty sure to, if your blood is poor. That is just the time and condition that invites Consumption. The seeds are sown and it has fastened its hold upon you, before you know that it is near. It won't do to trifle and delay, when the remedy is at hand. Every disorder that can be reached through the blood yields to Dr. Pierce's Golden Medical Discovery. For Severe Coughs, Bronchial, Throat and Lung Diseases, Asthma, Scrofula in every form, and even the Scrofulous affection of the lungs that's called Consumption, in all its earlier stages, it is a positive and complete cure. It is the only blood-cleanser, strength-restorer, and flesh-builder so effective that it can be guaranteed. If it doesn't benefit or cure, in every case, you have your money back.

Perfection is attained in Dr. Sage's Catarrh Remedy. It cures the worst cases. Only 50 cents; by druggists.



On the Ragged Edge

The clothes that are washed without *Pearline*. If you get them clean by the necessary rubbing with soap, they will soon get ruined by the wear of it. *Pearline* saves the wear, by saving the work—there is little or no rubbing. It does no harm to anything that it washes, and it washes everything. Use *Pearline*, and use less labor. Labor is useless, if you use *Pearline*, for it is unnecessary.

Beware of imitations. 240 JAMES PYLE, N.Y.

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Teeth without Plates a Specialty.
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A PERFECT CURE FOR
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Hoarseness, Asthma, Bronchitis, Sore Throat, Croup and all THROAT, BRONCHIAL and LUNG DISEASES. Obstinate coughs which resist other remedies yield promptly to this pleasant pine syrup.
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This Great Household Medicine ranks amongst the leading necessities of Life.
These famous Pills purify the BLOOD and act most wonderfully, yet soothingly, on the STOMACH, LIVER, KIDNEYS and BOWELS, giving tone, energy and vigor to these GREAT MAIN SPRINGS OF LIFE. They are confidently recommended as a never failing remedy in all cases where the constitution, from whatever cause, has become impaired or weakened. They are wonderfully efficacious as to 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 the cure of
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,
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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.
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\$3 a Day Sure.
Send me your address and I will show you how to make \$3 a day; absolutely sure; I furnish the work and teach you free; you work in the locality where you live. Send me your address and I will explain the business fully; remember, I guarantee a clear profit of \$3 for every day's work; absolutely sure; don't fail to write to-day.
Address A. W. KNOWLES,
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DROPSY TREATED FREE.
Positively CURED with Vegetable Remedies. Have cured many thousands and cases called hopeless. From first dose symptoms rapidly disappear, and in ten days at least two-thirds of all symptoms are removed. BOOK of testimonials of miraculous cures FREE. 10 DAYS TREATMENT FREE by mail. DR. H. H. GREEN & SONS, Specialists, ATLANTA GA.

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It is difficult to choose something at once elegant and useful.
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One of the Nicest Presents for a Young Couple Just Setting up Housekeeping is:
A Set of EDDY'S INDURATED FIBRE WARE,
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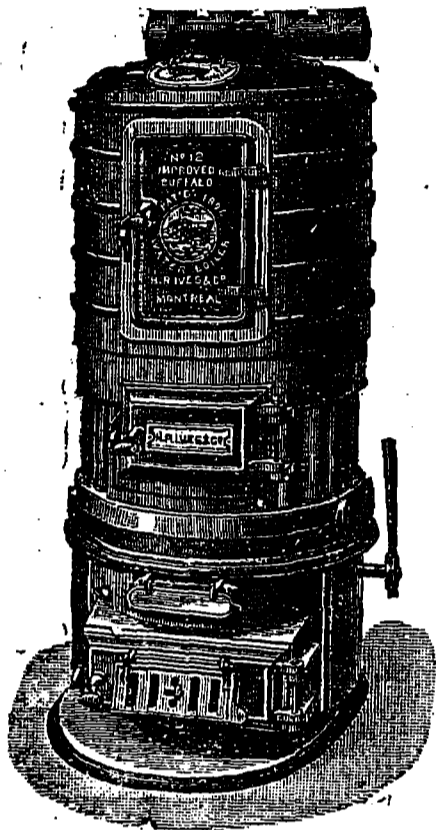
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25 cents per box. By Mail on Receipt of Price.

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**Sick Headache,
Foul Stomach,
Biliousness,
HABITUAL CONSTIPATION.**

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Messrs. H. R. IVES & Co., Montreal,

MONTREAL, 19th July, 1898.

DEAR SIR:—With reference to "Buffalo" Hot Water Heater, purchased from you last year, we are pleased to say that we find the same very satisfactory in every respect.

Yours respectfully,

(Signed) **DARLING BROTHERS,**
Engineers and Machinists,
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Will be the beginning of

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During the months of December and January the whole of our premises will be turned into a regular

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All the Departments are being tastefully decorated and substantial

REDUCTIONS IN PRICES

Are being made throughout the Stock.

THE MANTLE REDUCTIONS.

The Reductions in Mantles and Capes will be in many cases as much as fifty percent or half-price, last year's Garments, down to quarter price.

THE JACKET REDUCTIONS.

Our Winter Jackets and Mantles at regular rates are said to be altogether below Montreal's retail price, so that with a reduction of from Twenty to Thirty per cent they should soon all be gone. Last year's Jackets at quarter price.

Mantle Sale

Begins at nine o'clock every morning and closes at six o'clock every evening.

S. CARSLEY'S COMMERCIAL CARNIVAL

Begins on Monday, December 4, and will continue until the end of January.

A continuous stream of Bargains will be offered, and novel attractions are to be introduced during the two months of this Winter Commercial Carnival

At S. CARSLEY'S.

Notre Dame Street, Montreal.

SOME OF THE CARNIVAL PRICES.

The following prices are for good useful goods:—

CARSLEY'S PRICES FOR GOOD QUALITIES.

- Bleached Table Damask, 22c. yd.
- Linen Table Napkins, 43c doz.
- Fringed Damask Tablecloths, with Red Border, 75c each.
- Fancy Bed Ticking, 8½c yd.
- Roller Towelling, 2½c yd.
- Heavy Grey Flannel, 10c yd.
- Red All-Wool Flannel, 12c yd.
- Striped Shirting Flannel, 20c yd.
- Heavy All-Wool Homespun, 38c yd.
- Como Skirt Patterns, 50c each.

At S. CARSLEY'S.

S. CARSLEY'S COLUMN

CARSLEY'S PRICES FOR GOOD QUALITIES.

- Children's Winter Overcoats, \$1.35.
- Boys' Winter Overcoats, \$2.75.
- Youths' Winter Overcoats, \$4.60.
- Boys' Winter Suits, \$3.10.
- Youths' Winter Overcoats, \$3.75.
- Girls' Moleton Cape Coats, \$3.50.
- Moleton Flannel Coats, \$2.00.
- Cream Jersey Flannel Coats, \$3.50.
- Eiderdown Flannel Coats, \$3.25.
- Children's Winter Mantles, \$1.25.

At S. CARSLEY'S.

CARSLEY'S PRICES FOR GOOD QUALITIES.

- Men's Dogskin Driving Gloves, 55c pr.
- Men's Silk Neckties, 15c each.
- Men's 4-ply Linen Collars, 10c each.
- Men's Heavy Winter Socks, 16c pair.
- Men's All-Wool Winter Vests, 50c ea.
- Men's Scotch Wool Underwear, \$1.50 Suit.
- All-Wool Tweed Suiting, 35c yd.
- Fancy Tweed Trousing, 45c yd.
- Men's Frieze Overcoats, \$9.45 each.
- Men's Heavy Tweed Ulsters, \$9 each.

At S. CARSLEY'S.

CARSLEY'S PRICES FOR GOOD QUALITIES.

- Men's Rubbers, 40c.
- Men's Lace Calf Boots, \$1.80 pair.
- Men's Felt Slippers, 64c pair.
- Boys' Lace School Boots, 87c pair.
- Youths' Lace Boots, \$1.22 pair.
- Ladies' India Kid Button Boots, \$1.25 pair.
- Ladies' Dongola Button Boots, \$1.50 pr.
- Ladies' India Kid Slippers, 72c pr.
- Children's Spring Heel Boots, 75c pr.
- Ladies' Rubbers, first quality, 25c pr.

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- Ladies' Silk Windsor Scarfs, 15c each.
- Fancy Veilings, from 10c yd.
- Fancy Head Rests, 15c each.
- Fancy Cushions with Silk Frills, \$1.40 each.
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