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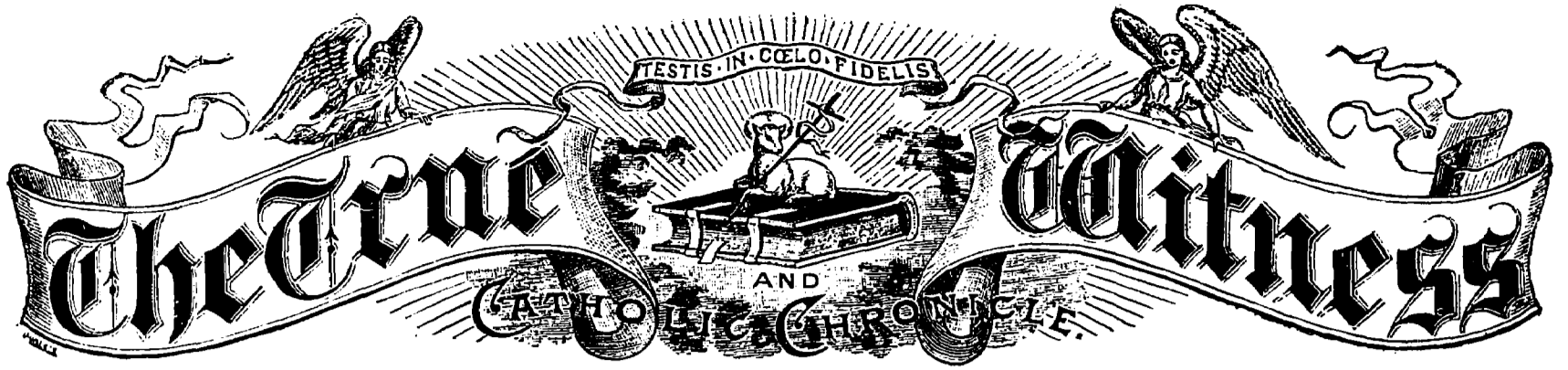
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EDITORIAL NOTES.

OWING to the amount of important and interesting matter that we must find room for this week, we are obliged to curtail our editorials and to leave till next week the splendid ceremonies and addresses on the occasion of Monday's event at St. Peter's Church.

ON THE first of May, amidst a down-pour of rain, the great Exhibition of Chicago was officially declared open. It was the most important event—of the kind—in the history of America. The ninth wonder of the world is positively in existence, and the representatives of all nations will congregate to witness it in all its details. We trust that success will crown the wonderful efforts of all who took part in the organization.

WE LEARN that William Townsend, the character who has been suspected of making an attempt upon the life of Prime Minister Gladstone, has been declared a lunatic by the physicians who examined him. "The police, however, attach importance to the arrest, and hope to be able to discover that some one was behind Townsend inciting him to the assassination of Mr. Gladstone"—so says a despatch from London. The fact is we have had too many of such supposed cranks and lunatics, and the sooner they are locked up the better. It is not safe for any good or prominent man to stand forth in defense of popular rights. The Guiteaus and Booths, and individuals of their stamp, are more to be guarded against than the plague.

IT IS FALSE that all the Protestants of Ulster are against Home Rule. There still are to be found inheritors of the spirit of John Mitchell and the patriotism of John Martin. As an evidence of this we find a London despatch telling us the story of how the Presbyterian and Unitarian people of the North have repudiated Salisbury's resolution—

"A number of residents of Ulster, belonging to the Presbyterian and Unitarian denominations, repudiate the resolution in opposition to Irish Home Rule which was sent to Lord Salisbury in the name of and as representing the opinions of the Protestants of Ulster. These Home Rule Protestants have therefore caused a communication to be sent to Prime Minister Gladstone expressing confidence in Mr. Gladstone and his policy in regard to Ireland. Mr. Gladstone has sent a reply to the communication, in which he states that he is pleased to observe the existence of such an enlightened opinion as that held by his correspondents amid the sea of violence and intolerance at Belfast."

FOR NEARLY a century the cry has been that the Irish Catholics are revolutionists, insurrectionists, disloyal subjects, enemies of the British Empire; to-day there is a change on the scene and not cries but facts speak and tell to the world that the really disloyal, the truly revolutionary people, are the Orange rioters of the North. As long as they were the dominant party, that they could dictate to the majority of their

fellow-countrymen, that they had the law to back them in all the injustices that they perpetrated, so long were they staunch supporters of the British Government, but the moment that a chance of a long wanted justice to the overburdened and overpersecuted mass of their fellow-subjects arises, they are the first to talk of armed opposition to the authority that they have so often invoked. Witness the riots of last week; there we have a fair sample of what might be expected were these fanatics to have the legalized power to act. Well did Charles Phillips express himself when he said, "were I of the bigots of my sect perchance on some Orange anniversary an Orange corporation might give me the pleasure of toasting the good and immortal memory of King William; yes, I might have the privilege of getting drunk in gratitude to the man who colonized ignorance in my native land."

THERE ARE some strange characters in the world; there is a shining light among the A. P. A. fraternity in Michigan, his name is Professor Walter Sims. He delivered a lecture at Ypsilanti recently and one of Michigan organs gives the following notice of the affair:

"A lunatic, doubtless escaped from some mad-house, and heralding himself as Prof. Walter Sims, of Bay City, held forth in Light Guard hall, Monday and Tuesday evenings, on the malignant and treasonable signs of the Roman Catholic Church. He told us that the Pope's adherents were going to seize this country on the 4th of next September, and that every Catholic church is an arsenal with arms and drilled bodies of men in preparation for the event!"

The following letter gives a pretty fair idea of the estimation in which Mr. Sims is held.

Walter Sims, West Bay City, Mich.: SIR—Your favor postmarked yesterday was delivered in this morning's mail.

Permit me to say I have never stated my willingness to discuss 'Catholicism vs. Americanism.' There is such no issue or question, and the statement in your circular is a deliberate misrepresentation upon your part. I am discussing Proscription vs. Americanism, and the sole question involved upon is one of American citizenship. This question I will gladly discuss with any reputable gentleman. You do not meet the requirements of my offer.

1. Because you are a willful, deliberate assassin of character, to whom the truth is an unknown quantity.
2. You cannot discuss the question involved with me without committing perjury, and I decline being a party to your crime.
3. "He that lieth down with dogs getteth up with fleas." I have no desire to become contaminated by your loathsome presence.

I remain yours truly,
TIMOTHY E. TARSNEY.
Saginaw, E. S., March 31.

ONE WOULD imagine from the bluster of the Ulster unionists that the northern Province was exclusively Protestant. The Republic gives us some statistics from the official reports of the census bureau which help considerably to dispel any such illusion. We could not do better than simply reproduce the article in

full. Many people, who happen to have but hazy ideas on the subject, think that the whole of Ulster is Protestant and that the granting of Home Rule would be a fearful injustice towards the noisy opponents of that measure. Please read the following:—

"The total population of Ireland is 4,714,750. Of this number 3,547,807 are Catholics, and 1,167,443 are Protestants of the various hues and shades. The total population of Ulster, comprising the counties of Donegal, Antrim, Londonderry, Armagh, Down, Tyrone, Fermanagh, Cavan and Monaghan, aggregates 1,619,813. Of this number 744,859 are Protestants and 874,955 are Catholics. There is an actual majority of Catholics, therefore, in Ulster of 130,096.

A further analysis of the figures will disclose the fact that outside of the nine Ulster counties there are 422,584 Protestants who are not organized into rifle clubs to shoot down the responsible officers created by an Irish Parliament. The whole trouble has been started and is kept up by a small band of bigots in Antrim and Monaghan. The centre of activity is in Belfast. The antics and the vapors of this brutal gang of thugs is no more the expression of Protestant sentiment in Ireland than are the ravings of the Music Hall aggregation of freaks the views of decent Protestants in Boston.

The census statistics prove that Ulster is a Catholic and not a Protestant province. They also prove that the Catholics in the entire island are in a clear majority of 2,879,864. If Ireland is to be governed under the principle of majority rule it is inevitable that the Catholics shall hold sway. But as the Catholics have always shown liberality and tolerance in politics to those who differ with them in religion, there is no reason to fear that the rights of anybody could be infringed."

IT MAY be of interest to our readers to know the relative growth of Roman Catholicism and Protestantism in this Province. Mr. George Johnson, the Dominion statistician, prepared the following interesting statement, which we reproduce:

	French-Canadians	All other nationalities.
1851.....	669,538	220,733
1861.....	847,820	263,344
1871.....	929,817	260,699
1881.....	1,073,820	285,207
1891.....	1,189,229	299,306

The comparative figures of the religious beliefs of the people are as follows:—

	Roman Catholics.	All other bodies.
1851.....	746,866	143,395
1861.....	942,724	167,940
1871.....	1,019,850	171,666
1881.....	1,170,718	188,319
1891.....	1,291,709	196,826

The increase of Roman Catholics in the four decades, 1851-91, was 73 per cent.; of other bodies in the same period, 37 per cent.

Harper's for May contains a beautiful picture of the head of Mr. Daniel C. French's statue of the Republic in the "Pageant of Columbus" at Chicago. Did Mr. French intend to express Lowell's stately lines:—

"O beautiful, my country!
Smoothing thy gold of war dishevelled hair
O'er such sweet brows as never other wore,
And letting thy set lips
Free from war's dread eclipse
The rosy edges of their smile lay bare.
What were our lives without thee?
What all our lives to save thee?"

We do not dare to doubt thee
But ask whatever else and we will dare?"
That is what the lovely face says to every American with a heart."

A NOTABLE MANIFESTO.

Englishmen in Connecticut Endorse Home Rule.

One of the strongest Home Rule declarations ever sent from this side of the Atlantic has come from Meriden, Conn. It comprises a manifesto signed exclusively of Englishmen, in which Mr. Gladstone's Irish policy is unqualifiedly endorsed. The signers are now all residents of Meriden, but hail from different parts of England, including Barnsley, Sheffield, Birmingham, Wolverhampton and Derby. The manifesto is especially significant as coming from Englishmen, and goes to show the rapidly increasing conviction in this country, as well as in Great Britain, that Home Rule for Ireland should be no longer delayed. All the signers are respected residents of Meriden, most of them being owners of considerable property. They are close observers of events across the water, and are gentlemen of broad-minded and progressive ideas. The manifesto is as follows:

To all Englishmen residing in the United States: Fellow countrymen—You have doubtless followed with much interest the great movement now in progress under the auspices of the Liberal party of Great Britain. That movement, fortunate in the able leadership of William Ewart Gladstone, has for its fundamental object the granting of Home Rule to Ireland. No progressive Englishman, acquainted with the trend of events throughout the world, and with the progress of all peoples toward self-government can, it seems to us, consistently withhold moral support for the policy thus advocated by Gladstone, Morley, Harcourt, and so many other distinguished men of our race at home and abroad. The Irish policy of the great Liberal party has received the warm approval of the best thinkers in England and America. That Ireland should have her own Parliament and be allowed to manage her own affairs, as do the American States, is generally conceded. Wishing, therefore, to put ourselves on record, we, the undersigned Englishmen, resident in the city of Meriden, State of Connecticut, hereby express ourselves as in hearty accordance with Mr. Gladstone and wish him and his fellow workers for right, justice and equity, an abundant measure of success. We respectfully urge our fellow countrymen throughout the United States to take action similar to this, to the end that the people of England, Ireland and Scotland may have real union instead of discord, and live together in the bonds of mutual confidence and good will.

Signed by Ernest Swinden, Samuel Cooper, Thomas Cumberland, P. H. Hines, Harvey Hall, and many others.

The Boston Pilot tells us that:—

Minister Egan is being abused again because he failed to deliver to their enemies two political refugees who had sought the protection of the American Legation. The Washington despatches openly hostile to Mr. Egan, say that the refugees were not political offenders; but that statement may be dismissed at sight as a clumsy calumny. The enemies of the U. S. Minister to Chili have lied so brazenly on every other subject, that it is incredible that they could tell the truth in this case. Mr. Egan, instead of handing the men over to the Chilean authorities, is accused of having warned them to escape, when one of them succeeded in doing. The other fell into the hands of the police and will probably meet with summary punishment, the more summary and sure if he be really a political offender. Mr. Egan gave mortal offence to the anti-American press here and "at home," by his unflinching support of American interests. Happily he does not worry about how he is regarded by that element, and can afford to laugh at their impotent abuse.

According to Rev. Dr. Dawson Burns of London, who is a standard authority on temperance questions, the Irish spend \$1 per capita, the Scotch \$15.14 per capita, and the English \$19.18 per capita for liquors annually. This seems to conflict with a somewhat popular notion as to the bibulous habits of these people.

BLAKE'S REPLY

TO T. W. RUSSELL, M.P. FOR SOUTH TYRONE.

Mr. Russell Cites Alleged Drawbacks In Quebec Analogous to Ireland With Home Rule—Blake Reviews the Points.

LONDON, April 14.—Mr. T. W. Russell, M.P. for South Tyrone, in the course of his speech on the second reading of the Home Rule Bill, said the Prime Minister invited their attention to Canada, which he said had been made contented and prosperous by Home Rule. It was true that after a rebellion Great Britain sent out Lord Durham, who effected a satisfactory settlement; but Lord Durham's policy had no resemblance to the policy of this bill; his was a policy of consolidation and not of disruption; instead of breaking up the country he amalgamated the two provinces of Upper and Lower Canada. There is this remarkable fact, that the province of Upper Canada, which was Protestant, had a smaller population than Lower Canada, which was Roman Catholic; but when they were united care was taken that the smaller province should have the same number of representatives as the lower province. That was done to secure British ascendancy, so that the British minority might not be tyrannized over by the French majority. If they wanted a real analogy, they would find it in Quebec at the present day. (Hear, hear.) What was the situation there? The conditions were almost the same as in Ireland. There were two races—a large French population, Roman Catholics, engaged in agriculture, and a small English population, Protestants, engaged in commerce. That was Ireland. They had Home Rule in Quebec, and they had the domination of the Roman Catholic Church as it existed in no other part of the wide world. (Cheers.) What was the result of this dual system of the Church and Home Rule? Corruption in the Government of the country. Nobody could deny that, with an ex-Prime Minister put on his trial in the last 12 months. They had education in the hands of the Church, and it was a farce. The Protestants, one-sixteenth of the population, paid five-sixths of the whole taxation. It was said that there was no Established Church, but the Roman Catholic Church took title from the land. There was a deficiency in the public revenue, and the commercial classes in Montreal were raving at the fresh taxation put upon them. When he was referred to Canada he pointed to Quebec (Hear, hear.) One Quebec was enough for the 19th century. (Cheers.) Let them look at a Mercer unfurling the flag of Canadian independence when they talked to him of contented Canada. There was the case in Canada, in 1878, when the Privy Council upheld the right of the Dominion Parliament to legislate for the provinces, but the Scott Act was a dead letter, because the provinces said, "All right, enforce it" (laughter), and it had never been enforced. (Cheers.) They could pass an Imperial Act for Ireland, but how would they enforce it when they had parted with every policeman. In reply to Mr. Russell, Mr. Edward Blake, dealing with the reference to Canada, said the hon. member had spent three or four weeks in Canada, and had fallen among Orangemen. Nationalist cheers and persons of that kidney. They did not beat, or wound, or rob him or despitely use him (laughter), but, on the contrary, they received him hospitably and crammed him with things which he was only too anxious to swallow, and which were difficult of retention. "Hear, hear," and laughter.) He did not deny that there was in that country a large and powerful body of Puritans who entertained hostile feelings with reference to Home Rule for Ireland, but it was mainly composed of Orangemen as fanatical as the Orangemen on this side of the water. There were also others who sympathized with some of the opinions of the Orange body, and further, some timid, nerveless, apprehensive men who shared those feelings, but there, as here, the strength of the opposition to Home Rule came from the Orange body and was based upon the same principles. (Hear, hear.) The hon. member having received from those sources information with reference to the condition, particularly of the province of Quebec, imparted that information to the

House and dealt with one portion of the Bill in the light of Canadian experiences. The hon. member referred to the power of the Imperial Parliament to legislate after the passage of the measure in respect to the affairs which touch Ireland; he admitted the right, but declared that there was no use in that right when Parliament had parted with the Executive power, and his example was the case as he alleged, in Canada when, after the Judicial Committee of the Privy Council had upheld the right of the Dominion Parliament to legislate for the provinces with reference to the question of local option, the Act was left a dead letter because the provinces said, "All right, enforce it," and it never had been enforced. The hon. member had been grossly misinformed. (Cheers.) The provinces did

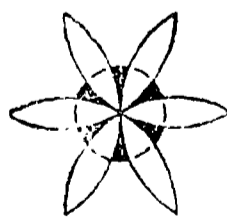
ALL THEY WERE CALLED UPON

to do, by supplementary legislation, by the appointment of officers and otherwise, to discharge the duty which lay upon them, and made strenuous efforts to enforce the Act. Mr. Russell had entered into a somewhat brief historical resumé of things in Canada and the operations in this country with a view to the relief of the discontent existing there. He pointed out that the policy of Lord Durham was the reverse of the policy of this measure; that Lord Durham's policy was one of consolidation, and not a policy of disruption. Mr. T. W. Russell—"Hear, hear." Lord Durham was sent out to meet a great difficulty. The discontent was acknowledged to have a just foundation, but, whether just or not, it was necessary to remove it. That discontent was due to the circumstance that England had granted the people an imperfect measure of self-government. England had granted a Legislative Assembly with the power to make laws, but she did not grant the colony a responsible Executive. (Hear, hear.) By certain means not under the control of the popular Assembly, England enabled herself, as long as the Canadians allowed it, to thwart that Assembly. There was discontent, there were representations, there were deputations, and extreme views proceeded naturally out of a disregard of those efforts. They culminated in rebellion. Lower Canada had a population divided into French Roman Catholics, speaking in the large, and some Irish Roman Catholics, and English and Scotch, and some Irish Protestants, and just as it had happened in a country near at hand, the English, Scotch and Irish Protestant minority claimed to be the loyal minority. They insisted that the safety of the Empire and the continuance of the Union depended upon their rule being continual. They pointed to the majority as being disloyal. They had, in fact, at that period all the stock arguments used by the so-called Irish Loyalists of to-day (hear, hear); so Lord Durham said that it was necessary to give self-government. In other words, he proposed the Anglicizing of the two provinces: the making of them into one harmonious whole, in which the French lamb would be inside the British lion. (Laughter.) The two provinces were reunited, and they were to have an equal number of representatives, although the upper province had much the smaller population. The idea that the majority in the Province of Quebec should be Anglicized and denationalized, and kept under the heel produced the natural fruits. There was a spirit evoked on the part of the French people, and laudable. They determined to preserve their identity. They determined that they would not be Anglicized, and the efforts of England failed wholly owing to the means she adopted. What was the result? The experiment was tried for 25 years. They got rid of the difficulty of attempting to govern the country, but they left it in a condition in which it

could with difficulty govern itself. The Ulster of Quebec, according to the views of the hon. member, was to be found in that loyal and Protestant minority whose attitude in the earlier years he Blake had sketched. The loyal and Protestant minority accepted the proposal that was made for a federation with legal safeguards. Therein they showed their wisdom. But there had never been a time in the early or in the later days in which they viewed the Roman Catholic majority with that degree of detestation and abhorrence which the house now learnt regulated the sentiments of the loyal Irish minority

toward their countrymen. (Hear, hear.) Certain precautions being taken—and the present bill abounded with precautions—"Oh, and cheers"—the situation in Quebec was willingly accepted. No doubt some were still dissatisfied, for there was nothing more difficult in the world than for a minority of that race, and having the predominant position which it had occupied, to reconcile themselves to the view that the majority should rule. (Cheers.) They did not like it, and it was but human nature that they should not, though not the highest part of human nature. (Hear, hear.) Himself a Protestant and kin with the minority in Quebec, he had anxiously watched the progress of events there; and, as far as he could judge, the minority had always had its share, and generally more, in the government of the country. (Cheers.) There was always one or more English and Protestant Ministers among the provincial governors. There had been an extraordinary degree of liberality with reference to the representation in Parliament of those who were not merely of an absolutely race, but of another town and another creed. Mr. Blake then quoted figures in reference to Quebec. The population of Quebec was about 1,400,000, of whom 1,200,000 were Roman Catholics and 200,000 Protestants. The schools numbered 5,000, 4,000 being Roman Catholics and 1,000 Protestants, and of the scholars 220,000 were Roman Catholics and 55,000 Protestants. The teachers numbered more than 2,000, and the average attendance was over 200,000. These were figures of which Quebec had no reason to be ashamed. The Protestants when they were in a majority in a municipal body elected the school commissioners, and when they were in a minority they had the right to elect trustees for a dissenting school if they could gather together fifteen scholars. The expenditure was mainly met by local rates levied from Protestants for the Protestant schools and from Roman Catholics for the Roman Catholic schools, and the grants in aid were given in proportion to the population with this exception, that certain grants for the higher schools were given in a larger proportion to the Protestant minority than was warranted by their numbers. Then the hon. member said that the Roman Catholic Church took title from the land. Yes, but whose legacy was that? Who established the title? (Hear, hear.) The title taken was very moderate in amount and provided a very moderate substance. But the Protestants had no grievance in connection with this title for it was only exacted from Roman Catholics. It was said by grievance-mongers that when a Protestant held land, efforts were made to get it

FROM HIM BY THE PRIESTS. But all the priests ever did was to supply money to an intending purchaser at a low rate of interest, so that he was enabled to pay a higher price than he would otherwise be able to pay to the Protestant vendor of the farm, who was tempted by a good price to part with his land. The only grievance was that the Protestant farmers were in this way induced to go. (Mr. T. W. Russell—"They are being squeezed out.") He agreed that the Protestant and English-speaking



SIX POINTS, out of many, where Doctor Pierce's Peppermint Cure is better than other pills.

1. They're the smallest, and easiest to take—little, sugar-coated granules that every child takes readily.
2. They're perfectly easy in their action—no gripping, no disturbance.
3. Their effects last. There's no reaction afterwards. They regulate or cleanse the system, according to size of dose.
4. They're the cheapest, for they're guaranteed to give satisfaction, or your money is returned. You pay only for the good you get.
5. Put up in glass—are always fresh.
6. They cure Constipation, Indigestion, Bilious Attacks, Sick or Bilious Headaches, and all derangements of the liver, stomach and bowels.

DOHERTY & SICOTTE,
(Formerly Doherty & Doherty.)
Advocates : and : Barristers,
180 ST. JAMES STREET,
City and District Bank Building

minority were not in as comfortable a position in some respects as they would be in if all those around them were of the same extraction, of the same race, and of the same faith, but there was no ground for alleging that the situation of the Protestants was made uncomfortable by the majority that surrounded them; on the contrary, he believed that one of the most creditable parts of a creditable history was the degree of tolerance, liberality, breadth of spirit, and recognition of the rights of the minority which distinguished the Roman Catholics of the Province of Quebec. The feeling existed because there had been in the province from very early days a large party of men, French and Roman Catholic, imbued with the true principles of constitutional freedom, who had studied the history of this country, and had become well affected to us in recognition of the justice and liberality with which they had been treated. The hon. member said the commercial classes of Montreal had recently been raided by fresh taxation. One would suppose from that statement that the taxation to which he referred was put on by some French Roman Catholic. As a matter of fact, the officer analogous to the Chancellor of the Exchequer in that House had during the last 25 years been an English-speaking Protestant; so that, if the loyal minority of English extraction and Protestant blood, to whom the honorable member referred had been raided, they had been raided by one of their own. No doubt the Province of Quebec had accumulated a debt and incurred a deficiency, but it was not the only colony that had done so, nor was it because the inhabitants were French and Roman Catholics that these results had ensued. The people had a strong objection to direct taxation; but even if they had been willing there were difficulties to the adoption of direct taxation. The principle upon which the details might be objectionable, was not so objectionable in itself. He believed it was not laid with the view of taxing the Protestant class. The Church in Quebec, he said, had taken a considerable part in politics, but he had never heard of that part being taken against the Protestants and in favor of the Catholics. (Hear, hear.) When corruption arose in Canada the people themselves, under great difficulties, took the matter in hand and found the remedy. (Cheers.) They turned out those men whom they believed guilty of corruption. The man who murdered the standard of Canadian independence was the very man who was put on his trial.

A PROMPT CURE.

GENTLEMEN.—Having suffered over two years with constipation, and the doctors not having helped me, I concluded to try B. B. B., and before I used one bottle I was cured. I can also recommend it for sick headache. (L. B. B. D. HAINES, Lakeview, Ont.)

BANQUE VILLE MARIE.

NOTICE is hereby given that a Dividend of Three per cent. for the current half year (making six per cent. for the year) has been declared upon the Paid-up Capital of this Institution, and will be payable at the Head Office on and after THURSDAY, the FIRST day of JUNE next.

The Transfer Books will be closed from the 30th to the 31st of May inclusive. The Annual General Meeting of Shareholders will take place at the Head Office of the Bank on Tuesday, the 29th June next, at noon.

By order of the Board,
W. WEIR, President.
Montreal, April 11, 1894.

MONTREAL CITY AND DISTRICT SAVINGS BANK.

The Annual General Meeting of the Shareholders of this Bank will be held at its Office, St. James Street, on TUESDAY, the 2nd May next, at one o'clock p.m. for the reception of the annual report and statements and the election of Directors.

By order of the Board,
C. V. BARBEAU, Manager.
March 30, 1894.

LA BANQUE JACQUES CARTIER. Dividend No. 55. Notice is hereby given that a dividend of three and one-half per cent. (3 1/2 p.c.) has been declared on the paid-up capital stock of this institution for the current half year, payable at the office of the bank in Montreal, on and after Thursday, the 1st day of JUNE next.

The Transfer Books will be closed from the 15th to the 31st May next, both days inclusive. The general annual meeting of shareholders will take place at the office of the bank in Montreal, on Wednesday, the 21st of June next, at 1 o'clock p.m. By order of the Board, A. DEMARTELYS, General Manager, Montreal, 20th April, 1894.

A GRAND ADDRESS.

HOPES AND FEARS OF OUR SECOND CENTURY.

Rev. Father Doyle's Able Lecture at the Baptist Church, New York.

St. Paul's church, 59th street and 9th avenue, was crowded to its capacity Tuesday evening last, when a lecture on the above subject was delivered by the Rev. A. P. Doyle, C.S.P., under the auspices of the St. Vincent de Paul Society, in aid of the poor of the parish. The lecture was an eloquent and interesting one, and was listened to with close attention by the large audience present.

In commencing his lecture the speaker said he had chosen a subject that was at least somewhat appropriate to the times. We have been and are celebrating the fourth anniversary of Columbus' discovery of America, and are entering on the second century of our national existence.

Four hundred years ago Columbus was going around seeking some one to help him out in his great scheme of discoveries beyond the unknown seas. The story of his hopes and fears, his struggles and trials, and triumphs, is well known to us all, and needs no repetition.

Today, as we look back and estimate the importance of that event, and of all that followed in its track, we may well consider Columbus as the greatest benefactor of his kind. And when we think of all that America has since become to mankind, as we look down the pages of history we can find no name that is greater than that of Columbus, the Catholic.

One hundred years or so ago, in 1789, the first Congress was held; and the events of the last 100 years have followed one another with a rapidity that takes one's breath away. The progress made, material and moral, the prosperity enjoyed, the crises through which we have passed—have astonished the world. We have developed and fostered a deep religious feeling; while such is our national prosperity to-day that our difficulty is to prevent money heaping up in our National Treasury.

On the threshold of a second century it behooves us to look to our strength. New problems are presenting themselves; we are passing through a social revolution which is developing itself in various ways. Wealth is becoming more powerful, in some instances unscrupulous and grasping; the workman is becoming more and more of a mere machine, side by side with our immense wealth we find the direst want, the most abject poverty.

All these things should make us pause and ask ourselves where will we stand 100 years hence if this state of affairs is allowed to go on unchecked and unremedied.

But if there are fears, there are also hopes, and what are these hopes?

The great modern medical theory is the germ theory, of bacteria and microbes. Let us apply this theory to the social life, which is like the human system.

The groundwork of the social system is found in the family, and there is a class of socialists to-day whose tendency is to destroy the family life by magnifying the power of the State, who would give the state authority over all the minute relations of a man's life, over everything the telegraph, the railways, education.

And then there are the Anarchists, who, far from placing any power in the hands of the Government, would have no government at all.

It is timely, then, that we should consider the rights of the family, and what belongs to them, for the family bears the same relation to the State that the stone does to the building. If the material is good, it will stand the test of time. If it be poor it will crumble away and we will have the building about our ears in short order.

So it is with the family. If there is cohesiveness among its members—if they adhere to one another as the individual stones in a well-built structure, the safety of the State is assured.

The family is the unit of society, and is God created. It was not good for Adam to be alone, so God fashioned a helpmate for him—not from his foot, lest she might be his slave; nor from his head, else she might rule him; but from his side, that she might be his companion; from beneath his arm, that he

might protect her; and from near his heart that he might love and cherish her.

The individual is not the unit. It is the family that is the unit of society. When the family life is perfect, the social life is safe. If it be not perfect, then the social life is in danger.

The two great dangers which menace the modern State to-day are Individualism-Centralization. Too much Individualism leads to Anarchy; too much Civilization results in Despotism. It is between these two dangers—the Scylla and Charybdis of our social life—that the Ship of State is sailing to-day; and the only way to guard against that danger is to preserve the perfect family life. It is from this perfect family life that comes the strength of the nation. If this Spring be continued, then will the nation deteriorate.

It is this the country's duty, therefore, to preserve this family life. It is the family that creates the home. And what recollections that simple word conjures up in the mind of all! No matter how humble it may be, it is home!

But in order to make a home in the best sense of the word, there must be some fixity of tenure—some sense of possession or proprietorship, so that one can say to those who would follow him, "thus far and no further." Would that we had such homes in this big city!

The Christian home is to society as the sun is to the world. It gives life and light; it develops man's better nature and gives strength and geniality to all around. Without it, life would not be worth living, and the grave would be a welcome escape. If America would carry out her God-given mission of giving happiness and a higher ideal of life to the nations of the world, she must guard well her homes.

The three vital principles of home life are Marriage, Education, Industry and Sobriety. The three dangers which threaten these principles are Divorce, Godless Schools and Intemperance. Our hope is in that which can cope with them and overcome them.

The tie which binds man and wife is indissoluble. It is a natural contract and Christ consecrated it, hallowed it and put his seal upon it.

It is true that in the early ages polygamy existed; but we find that, although a man lived with many women there was but one Wife. Previous to the Christian era, woman was the slave, the plaything of mankind, the victim of his lusts and passions. Christ came, however, and in the person of the Blessed Mother, raised her up, ennobled her and placed her upon a pedestal from whence she never can be removed.

Today, however, we stand face to face with a great and awful danger. The marriage tie is indissoluble—and it is well that it should be so, owing to the innate restlessness of human nature—but it is lightly assumed and recklessly broken. The divorce horror is spreading like a moral plague over the land. The sacred, sacramental character of marriage is being lost sight of; and to the politician, or the Judge upon the Bench, is given the right to break the tie than which nothing is more sacred.

The evil of divorce has grown to such dimensions that the Rev. Morgan Dix (of Trinity church), in an address at Trinity chapel, said he was in doubt whether it was not almost too late to arouse men to a sense of the danger that was impending; and quoted statistics from different States to prove how widespread and blighting were its effects.

But the Catholic Church—and Dr. Dix honored her for it—she put her foot down firmly. She stands to-day at the door of the home, and says emphatically and decisively, "Whom God hath joined together let no man put asunder."

And as the perfect family is impossible without the perfect marriage, so too, the perfect family is impossible without education. Now, to do its work properly, education must be popular and widespread, and thorough going. It must cultivate and improve the heart as well as the mind; we must educate the spirit as well as the intellect. Without religious education we cannot hope to last as a nation. If there be no religion among the people, we will assuredly find none in the government.

The original common school was a religious school. All sects—Catholic and non-Catholic—admit the importance of religion in education, but it is the Catholic Church alone that has had the courage to carry out the principle, although in doing so she has been often misunderstood and frequently belied.

The third principle to which allusion has been made—industry and sobriety—is antagonized and endangered by vice, Intemperance, which is to-day one of the most fearful enemies of mankind. It is insidious, seductive, but terrible in its awful strength. It is the one vice that is strong enough to go down to the bottom of a man's heart and pluck therefrom the strongest sentiment in the human breast, the parent's love for a child.

The Catholic Church is grappling with this fearful monster, as she is grappling with everything that antagonizes the moral and physical and social welfare of the nation.

This is a Catholic country. It was Catholic brains that thought out the way to it across the trackless ocean; it was Catholic hearts that helped and encouraged Columbus in his efforts; it was Catholic money that defrayed the expenses of his voyages of discovery. It was Catholic priests and missionaries who travelled over trackless waters and pathless forests, braving with them where ever they went the light of the Gospel and of civilization. It is the Church, too, that will enable America to do her great work among the nations of the earth. Her great mission is the diffusion of a broader liberty and a higher happiness to all classes. As a Church by her immense power and authority protects the home life of the country, sue it is who will contribute more than any other power to perpetuate American institutions and enable America to carry out its great mission among the nations.—N.Y. Catholic Union and Times.

IRISH NEWS.

The mackerel fishery in West Cork has been a complete failure. The catches have been few and the fish small.

Mr. Thomas McGrath, Redmondite, has been re-elected chairman of the Carrick-on-Suir Board of Poor Law Guardians.

The mackerel fishery is being prosecuted with unprecedented success at Dingle and Fenit, the lakes at the former place being enormous lately.

Mr. Heard, Unionist, has been elected a Poor Law Guardian from the electoral division of Lehenagh; Mr. O'Sullivan, Nationalist, from Enniskenney, and Mr. Walsh from Blackpool.

An infant named Thomas Drouot received shocking injuries at a crossing near Clonakitty Junction on the 7th inst., by being run over by a ballast engine. It is feared that he cannot recover.

Mr. P. J. Power, M.P., has been elected chairman, Alderman Power, Nationalist, vice-chairman, and Mr. D. McDonald, Nationalist, deputy vice chairman of the Board of Guardians of the Waterford Union.

Mr. Thomas O'Leary, Nationalist, has been re-elected chairman of the Thurles Union. Mr. P. Finn, Nationalist, has been again chosen vice-chairman, and Mr. Stephen Dunne, Redmondite, deputy vice-chairman.

Messrs. P. J. O'Brien, M.P., Thomas Bourke and Thomas O'Brien, Nationalists, have been re-elected chairman, vice-chairman and deputy vice-chairman, respectively, of the Nenagh Board of Poor Law Guardians.

Mr. Peter Hughes, of Castleryn, was elected chairman of the Dandalk Board of Guardians on April 1; Mr. Nicholas Byrne was chosen vice-chairman, and Mr. John L. Neary deputy vice-chairman. All three are Parnellites.

Mr. Hugh Carraghan, of Lenamore, County of Longford, died suddenly at Queenstown on April 6. He had gone to that port with his wife and three children with the view of emigrating to America. Death was probably due to heart disease.

Messrs. Michael Mescall and Thomas Lillis, Redmondites, have been re-elected chairman and vice-chairman, respectively, of the Kilsrah Board of Guardians. Mr. Anthony McNamara, Redmondite, was chosen deputy vice-chairman.

Mr. William Kelly, Nationalist, chairman of the New Ross Board of Guardians, has been again elected presiding officer. Mr. James Doyle, Redmondite, has been chosen vice-chairman, and Mr. Patrick Kennedy, Nationalist, deputy vice-chairman.

Some fishermen from Bere Island recently succeeded in capturing a large halibut in Bantry Bay, which contained a French coin about the size of a crown,

bearing the date of 1721. It is in the possession of John Dwyer, from Bere Island, who returned recently from America, which he again intends to visit during the coming summer.

The Rev. Richard Healey, curate of St. Patrick's Church, Chicopee Falls, Mass., has been given charge of a parish in Clinton.

Miss Kate King, daughter of the late Thomas King, of Knockbridge, received the white veil and the name in religion of Sister Mary Care, at the Convent of Mercy, Ardce, on the 6th inst.

Limerick has lost a well known citizen by the death of Mr. Thomas Fosherry, who up to the recent Spring Assizes was County Surveyor of the eastern division of Limerick for the last thirty-one years.

J. J. Platt, who has been for the last ten years United States Consul at Queens-town and Cork, has been promoted to the more important post of Consul at Dublin, in succession to Mr. Reid, who has resigned.

Major W. J. Hall, D.L. (Unionist), Mr. Robert Harpur, J.P. (Unionist), and Mr. John O'Hare (Nationalist), were on April 1 unanimously re-elected chairman, vice-chairman and deputy vice-chairman, respectively, of the Newry Board of Guardians.

The first meeting of the new Mountbellew Board of Guardians was held on April 1. The three outgoing chairmen, Mr. Thomas Kenny, chairman; Mr. Patrick Geraghty, vice-chairman; Mr. Peter Cruice, deputy chairman, were unanimously re-elected.

A special meeting of the Abbeyleix Board of Guardians was held on April 3, for the purpose of electing the honorary officers of the Board for the ensuing year. These were chosen: Lord de Vesce, chairman; Robert Staples, D.L., vice-chairman; James McMahon, J.P., deputy vice-chairman.

The Rev. M. Horgan, of Causeway, has been transferred to Castleisland. Father Horgan had been eleven years in the former district as curate in the united parishes of Killurry and Rattoo. After the death of the late Rev. T. Enright, parish priest, he was Administrator till the appointment of the present pastor.

The Rev. Richard Devaney, a curate of Newmarket-on-Fergus, died on April 2, from rheumatic fever and congestion of the lungs. Father Devaney was educated at Ennis Diocesan College, and at St. Patrick's College, Maynooth. He was for some years after his ordination curate at Corofin, but most of his life as a priest was spent at Newmarket-on-Fergus.

The election of officers of the Tuam Union took place on April 1. Colonel Nolan, M.P. (Redmondite); Mr. John Nolan, J.P. (Nationalist), and Mr. Farrell McDonnell (Redmondite) were elected chairman, vice-chairman and deputy vice-chairman, respectively. Last year all the chairs were occupied by Redmondites.

Mr. W. H. Cobbe, a Protestant Nationalist, was chosen chairman of the Board of Guardians of the Mountmellick Union on April 1. Mr. William Delany, Redmondite, was elected vice-chairman, and Mr. A. Gallagher, Nationalist, deputy vice-chairman. The last-named gentleman is the secretary of the Ballybrittas branch of the Irish National Federation.

Intelligence has reached the Coalisland constabulary that a house belonging to a laborer named Michael McGarry, in the townland of Drumreagh, two miles from Coalisland, had been wrecked. Constables McKeown and Cadden repaired to the place and found two windows completely smashed, and McGarry's wife with a deep gash on the side of her head, apparently inflicted by a stone. In the interior of the house were found forty-seven paving-stones. The McGarry family is the only Catholic one living in the locality. No arrests have been made.

Sub-Sheriff Hobson and a party of bailiffs proceeded to Pallaskeynry on April 3 to make seizures for rent on the lands of three tenants of Mr. Caulfield, but the stock having been removed, the sheriff was unsuccessful in realizing anything; while a similar condition of things was experienced as regards the execution of a process for debt against other parties.

GUARD AGAINST CHOLERA.

Keep the blood pure, the stomach in good working order, and the entire system free from morbid effluvia by using Burdock Blood Purifiers, which cleanse, strengthen and tone the whole system. Cholera cannot attack the healthy.

The Shamrock Amateur Athletic Association.

It is with pleasure we note that the Shamrock A.A.A. is now starting on a solid and proper basis, and is moving forward to that position of permanency and stability which it is entitled to, and should hold. Though in legal existence for some years, through some lack of energy, or rather want of concentration of energies, the Association lay practically dormant until a little over twelve months ago, when the enterprise and perseverance of the more ambitious and patriotic members of the Shamrock Lacrosse Club led to the purchase of a tract of land in the Municipality of St. Louis de Mile End, in the name of the incorporated Shamrock Amateur Athletic Association. Thanks to the generosity of Montreal's citizens, and to the energetic work of the men who inaugurated and, assisted by their lady friends and sympathisers, carried out a bar and tombola successfully, the land purchased by the S.A.A.A. stands free from all indebtedness to-day—except what is due to the Association on the portion (over and above that required for playing ground, club house, &c.) which was subdivided into lots.

The Board of Directors of the Association consists of eleven members in all; five of whom are elected by the Shamrock Lacrosse Club, five by the Association proper, and the president of the former body is *ex-officio* also a director. They have recently taken control under the new constitution, and we look forward to a year marked by unprecedented advancement in the right direction.

In our opinion, for an organization so long in existence as the Shamrock Lacrosse Club (which is virtually identical with the S. A. A. A.) there is little or nothing to show. True, their record on the field, their fame as lacrossists, and their almost continuous run of victories, are so many bright marks which would illumine the history of any society or association—even if defunct. But what we would impress upon the members and friends of the S. A. A. A., is the necessity of co-operating with the directors in their effort to build up something permanent, to erect something lasting that we will see and utilize in our day and leave behind to our children as a proof that the long career of the Shamrock Lacrosse Club was not only prolific in glory, but productive of social advancement to the club as a body.

The members of the Montreal A. A. A. did not awake after years of slumbers and find themselves the happy possessors of a magnificent ground in Cote St. Antoine and a well equipped gymnasium and club house on Mansfield Street. These things were built by sheer, persistent hard work—nothing more or less. They started on a small scale and have reached a position of pre-eminence amongst athletic associations. Procrastination accomplished nothing; action did it all.

We have not the slightest doubt but that the rise of the S. A. A. A. will be more swift and equally as sure as that of its sister association, for the S. A. A. A. is starting out on a stronger financial basis than did the M. A. A. A.; all that is required is executive ability and determination.

That the young Irishmen of Montreal cannot be excelled in ability we positively assert, that they cannot concentrate their abilities in advancing a laudable object we have yet to learn.

The Shamrock barque has raised anchor and is bound for Port Stability. Let every assistance be given to the men at the helm; they have been chosen to guide the barque on its voyage, we are

confident they will prove good pilots. Let us all be a willing and enthusiastic crew.

A SPLENDID CELEBRATION.

PRIESTS OF THE CLASS OF 1877 MEET.

Presentation of a Bronze Bust of Mr. Olier, Founder of the Sulpicians to the Grand Seminary, Montreal.

On Wednesday last, the 26th April, took place at the Grand Seminary, Sherbrooke St., a ceremony which we believe to be so far unique in the history of that venerable institution. The members of the class who were ordained to the holy priesthood in 1877, assembled on that day from various and remote parts of the great Republic and of Canada to offer to their *Alma Mater*, and to the Sulpician Fathers, their former professors, an expression of their esteem and gratitude, and to leave their younger brethren who are being formed to the great work of seeking souls, a token that will daily remind them, and by more ways than one, of the sublime calling that awaits them, and of the means necessary to fit themselves for it. This testimonial took the shape of a magnificent bronze bust of the saintly Olier, founder of the Sulpician Order, and the originator of seminaries for the education of the clergy in France. This bust is mounted upon an artistic pedestal of precious marble, and bears upon three of its faces Latin inscriptions setting forth the date, purpose, and other circumstances of the gift, the names of the donors, and members of the class, as well as those of the faculty who then filled the various chairs. It is placed beneath the arch, at the grand chapel extremity of the great corridor, so that the students defile past it every time they visit the chapel and are thus reminded both of the saintly founder it represents, of the noble example and whole-souled sentiments of older brothers who return after fifteen years of faithful labour and of contact with the world to proudly proclaim their inviolable attachment to the principles of Father Olier, and their deep conviction that only fidelity to them makes the true priest. It was certainly a most touching as well as edifying spectacle to see these devoted men gather from the four points of the compass, leave busy parishes where their presence is daily necessary, and undertake, some of them at least, long journeys to give this spontaneous mark of grateful affection to the home where they received their priestly education. The Reverend Fathers must have been encouraged in their arduous work by seeing their efforts so nobly appreciated, their lessons so faithfully practised, and assuredly the large number of theologians and philosophers who now fill the house, will not soon forget the touching scene where they beheld former students and professors united in affection and mutual esteem as members of the same family.

The day's programme began, as was most thoughtful and proper, by a solemn mass of Requiem for the departed members of the class, already nine in number. His Grace, the Archbishop of Montreal, Mgr. Edward Charles Fabre, assisted at the throne in cope and mitre. The following were the officers of the Mass: Celebrant, Rev. James Coyle; deacon, Rev. Bernard Marron; sub-deacon, Rev. D. J. Wholey; master of ceremonies, Rev. J. B. Brasseur; assistant master of ceremonies, Rev. J. P. Yuite; assistant priest at throne, Rev. J. Lee; chaplain, Rev. Michael McKeon and Rev. Wm. Pyne.

His Lordship, Bishop Gravel of Nicolet, graced the ceremony with his presence. Quite a number of the city clergy were also present, amongst whom were noticed Fathers Deguire and Troie of St. James's, Father Quinlivan of St. Patrick's and others.

Shortly after Mass took place, in the grand corridor, and in presence of the assembled professors and students, the presentation of the monument. His Grace, Archbishop Fabre and Bishop Gravel were both present. The address of presentation was delivered by Rev. J. H. Mitchell, and profoundly impressed everyone who heard it. One could see that the speaker's heart was on his lips, and that the fullest conviction dictated each of the well chosen words which he uttered. The following is his address:

Very Rev. and Beloved Members of the Faculty:

Fifteen years ago you sent us forth from this our *Alma Mater* with the sacred injunction, "Sit doctrina vestra spiritualis medicina

populo dei; sit ordo vite vestrae delectamentum Ecclesiae Christi; sit predicatio atque exemplum adflicti domini, in est, familiarum Dei." (Manuale ordinandorum, p. 43.)

Going forth we have lived for hence, and at times in difficult priestly trials have wept for the sweet peace of seminary life; meanwhile, however, casting in the Master's vineyard the seeds with which you had stored us. "Fantes ibant et debant militantes seminaria."

In the midst of those difficulties and disappointments we often recalled that those who "sow in tears may reap in joy." ("Qui seminat in lacrymis in exultatione metent," ps. 125.) and have been cheered to look upward and onward even to this happy day of our reunion. And now through God's goodness it has arrived, and we come with rejoicing to give some account of our stewardship, presenting for your inspection our sheaves, each as they are. "Venturales cum exultatione, portantes manipulos," ps. 125.

With filial regard of grateful sons, we would fain have those sheaves worthy of our illustrious parent. But whether they will earn for us the "Euge, serve bone," or only the compassionate recognition of an indulgent mother, we nevertheless present them, confident of receiving words of at least encouragement and cheer, if results deserve not commendation.

Of the forty-one whom you sent forth, nine have already fallen in the furrows of God's field, and now rest, we hope, in his bosom. The remaining thirty-two are all actually engaged in the work of their sacred ministry. Of that number, rest assured, Rev. Fathers, every heart is to-day in *Alma Mater*. And may we not also believe that the souls of those classmates who have finished their priestly toil are to-day communing with us on this spot, which of all on earth is to them, as it is to us, the most hallowed and most beloved.

Such is the response of the class of '77 to the roll call of its reverend preceptors.

Considering the weakness that rendered us so vulnerable, and the dangers that so often beset and so frequently destroy, we are gratified to be able to so respond.

To your prayers, which were the complement of your sustained interest in our perseverance, we attribute much of this; for such would not be the case, "Nisi quia Dominus erat in nobis," p. 123.

Had you no stronger claim on our gratitude than that to which your paternal and pious solicitude since our departure hence entitles you, we would consider our journey here from many distant dioceses to testify to our gratitude but a very inadequate expression. So that when we reflect, as to-day we so profoundly do, on all that we owe to you as priests, we are overwhelmed with a sense of obligation, and would beg leave to have you accept our silence as its best expression.

"For hearts when full like hearts when broken, Vell their thoughts and shut their words."

But knowing that even the imperfect utterances of the child are pleasing to the parent, who sees in them only an effort to express devotion, so may we venture to assure you of our sincerest gratitude and admiration in words that annoy because of their inadequacy.

Nor would we ask you to accept this expression of gratitude and admiration as the inconsiderate utterance of youthful and enthusiastic sons. Fifteen years of priestly labors fifteen years of intercourse with priests and people, are well calculated to correct misapprehensions and strengthen convictions. So that when we say, as we do deliberately, that the diocese and country is especially blessed, whose priests are trained by the Sulpician Fathers, we give utterance to convictions that are the result of long and invaluable experience.

God grant that we may ever appreciate the blessing and privilege of being trained by such men. Like your venerated founder, who in his own life illustrated the powerful influence for good which the pious priest can exert, you move to excellence by your example even more than by your words. Therein is the secret of that salutary influence exercised by the saintly Olier, and by you, his devoted sons.

It is for this striking characteristic of your lives that we desire to give a lasting testimony of our homage. And as we recognize in your venerable founder the type of that truly priestly life which you exemplify, and which has so profoundly influenced the members of the class of '77, who have assembled here to honor you and your venerated model, we have resolved to put in lasting bronze this tangible proof of our veneration, our esteem and gratitude.

Accept then, for our *Alma Mater*, this monument which we present as an evidence of our filial gratitude and priestly esteem. May it be an inspiration to all aspirants to the sacred ministry who may abide within these walls, and remind them ever of the typical priest under whose auspices their work of preparation is being conducted. Thus may we hope for a succession of brothers, in whose priestly lives we may all find encouragement. For priests who will meet the requirements of an exacting world, and be able to reflect on Holy Church, and on our own *Alma Mater*, the glory of years well spent in the service of God and of humanity. And here, if presuming on the immaturity of elder brothers, we may venture to address those who now enjoy relationships similar to those we once enjoyed—we would say—in the name of all the sacred endowments that hung around seminary days, we exhort you to be loyal to the inspirations which are experienced only while here. If ever there were a time when the typical priest was in demand, such is the present. As the prophets of Israel sighed for the clouds to rattle down the Just One, so in a somewhat like sense is the world to-day longing for those men of prayer, men of virtue, men of learning, men of action,—in a word, ideal priests who are needed to lead on the nations against vicious and unbelieving hordes.

If your purpose be not thus high and holy we who are already engaged in the battle protest against your advancement, because your presence will only weaken our ranks. But if your conception of the sacerdotal life be such as the life of Father Olier would breathe, then will we look with eagerness to your coming into our midst where your zeal and learning will help and cheer.

As brothers we now invite you to join with us in pledging renewed fidelity to our sacred calling and to our benign mother; and in doing so we know of no better time and place to select than here and now while we stand around this tribute of filial regard erected to the undying honour of that venerable priest whose great Bossuet eulogized as "Virum prestantissimum et odore sanctitatis florentem."

As the Superior of the Seminary, Rev. Father Colin, was confined to his room through a severe attack of rheumatism, the reply was given in his name by Rev.

Father Lecocq, Director of the Grand Seminary. He expressed his regret at the Superior's inability to be present, and said he was delegated by the latter to say how much pleasure it would have afforded him to be amongst them to-day. But he was with them in spirit, if not in body, and fully appreciated and thanked them for the beautiful gift they were offering to-day. Father Lecocq, continuing, observed that this action on the part of the class of 1877 was entirely spontaneous on their part, that it was not the outcome of any suggestion on the part of the Sulpicians. Some months ago a humble request was addressed to the Superior, soliciting permission to offer a monument of Father Olier to the Grand Seminary. In general, people solicit favors for themselves; it is seldom that generosity rises to the height of asking leave to confer a benefit on others. For a moment there was some hesitation on the part of the Seminary authorities. The only ground of this hesitation was the remembrance of the Scriptural injunction: "Nec enim debent filii parentibus thesaurizare, suo parentes illis." This hesitation, however, could not long subsist in presence of the nobleness of sentiment, which conceived such a project and the delicacy of feeling which asked leave to execute it. The authorities of the Seminary felt that they were sharing, if only in a small degree, the honor and credit which these men were reflecting on themselves by their noble act. Shakespeare had said that men's good actions were generally written in water and the bad ones cast in bronze. But here at least the adage was reversed; they had expressed in beautiful and lasting bronze an act which would be, and deserved long to be, remembered. All this they had done very quietly and unpretentiously, just as good men ever perform their actions, for good is never noisy, just as noise never does good. It was not a bust even of the Angelic Doctor they had selected as a fit expression of what they desired this day to proclaim; no, but a figure of the venerated Olier, whom some present might live to see proclaimed venerable by the Holy See, since his cause was soon to be examined by Rome. Even in the full blaze of this nineteenth century, after having passed fifteen long years face to face with the world and its maxims, they were proud to come here to-day and boldly affirm that if they had accomplished any good, if they had escaped the contagion of a corrupting world, they owed it to fidelity to the principles and teaching of this wonderful man whom God had raised up for the sanctification of the secular clergy. Yes, in spite of all to the contrary, it was the spirit of Father Olier that made the true priest, the one who was really a Saviour of souls and a model for the people. It was consulting to the faculty to hear these principles so emphatically affirmed by men who knew from experience the truth of what they said. In conclusion, he thanked them once more in the name of the Superior, and of his conferes, for their beautiful gift, for the noble sentiments they had so well expressed, and for the bright example they had set for the seminarians.

A grand banquet was prepared by the untiring Father Bray; needless to say that due honor was done to it, and old friends, many of whom had not met for fifteen years, conversed agreeably for the better part of an hour.

Towards the close of the dinner the windows of the refectory were thrown open and the band of the College played some beautiful airs. The music was continued during the recreation which followed dinner, amongst other pieces "Hail Columbia, Happy Land" was rendered in compliment to the American visitors.

But the programme was not yet exhausted. At half past one the Seminary bell called all together to assist at the ceremony of presenting a magnificent gold pectoral cross and chain to the beloved prelate, Monseigneur Fabre, who has ordained the class of 1877.

A special choir of picked voices, under the able direction of Father Driscoll, professor of Dogma and Hebrew, sang, in a manner that all admired, "Ecce Sacerdos Magnus," as the Archbishop and Bishop Gravel took their places on the platform that had been prepared for them.

The presentation was made by Rev. James Coyle, pastor of St. Joseph's, Newport, R.I., in the following happy address:

MOST REV. ARCHBISHOP.—In coming back to the old home, even for a brief space, we of the class of '77 have not forgotten, could not

forget the Prelate to whom we are indebted for the crowning glory of Christ's Priesthood. Our presence here, after more than fifteen years of absence, is a convincing proof of our unswerving loyalty to the good Fathers of Saint Sulpice, but our joy, great as it is, would indeed be limited, did we not feel that he, who commissioned us, who sent us forth, was with us still, kindly as in the olden days, and ever praying for his anointed sons with the ripened fervor, the added holiness of a noble, a well-spent life.

And we have tried, Most Rev. Archbishop, to be faithful to the lessons here received: have borne the "onus et satura diei" in the spirit, so often and so well inculcated in this blessed abode, and have returned to the cradles of our ecclesiastical life with, let us hope, a modicum of well-doing to our credit.

We thank you, Most Rev. Archbishop, for more than words can tell, and ask you to accept this pectoral cross and chain, as an earnest of our affection, of our gratitude.

May God grant you happiness, and length of days, in which to send yet multitudes of ardent ones into the vineyard, and to be to them, as you were ever to us a friend, a guide, a comforter, above all an earnest pleader before Him, to whom be honor, and praise and glory.

At the close of this address, and amid rapturous and long continued applause, Archbishop Fabre graciously removed his own pectoral cross and chain, in favor of the splendid and costly gift of which he was the recipient.

When the applause had at length subsided, His Grace responded substantially as follows:—

Very modestly he declared that he owed the happiness of that moment to the fact of his being Bishop of Montreal, and of having the Seminary of St. Sulpice in his metropolitan city. He feelingly alluded to his recent visits to the United States, on occasion of the consecration of Bishop Beaver, Bishop McDonnell and Bishop Harkins, and spoke in the warmest terms of the kind receptions accorded him by former Seminarians of Montreal whom he had ordained. He spoke of the tie that naturally existed between the consecrating prelate and those on whom he conferred orders, a tie that placed them to a certain degree in the relation of father and children. This tie he had always regarded with affection, but to day they had bound him to them by a new chain (holding up the chain of his new pectoral cross), which endeared them to him more than ever.

Some very cleverly turned French verses, a translation of an ode composed in English for the occasion by an absent member of the class, were then read by Father Charpentier to His Grace. Father Coyle brought this ceremony to a close by soliciting and obtaining from the Archbishop a *grand congé* for the students. The storm of applause that followed showed how much his act was appreciated.

The last item of the day was a Solemn Benediction of the Blessed Sacrament at 2 o'clock, during which the "Te Deum" was sung to thank God for all His blessings, and especially His graces to the class of '77. At this ceremony His Grace was celebrant, the following being officiers:—Rev. Patrick Kenny, deacon; Rev. Wm. Pyne, sub-deacon; Rev. J. B. Brassieur, master of ceremonies; Rev. M. H. Charpentier, deacon of exposition; Rev. J. P. Tuite, thurifer.

This terminated a day that will long be remembered in the Grand Seminary, one of those purely happy and delightful days which are only too few in the life of man here below, and to which he can look back with satisfaction, pure and unalloyed.

The following is a complete list of the members of the class of 1877, who were present, with the dioceses to which they belong.

Revs. J. B. Brassieur, M. A. Charpentier, Montreal; Revs. J. J. Buckley, D. J. Wholey, Boston; Revs. James Coyle, L. J. Doady, William Pyne, Providence; Revs. W. J. Doherty, J. H. Mitchell, Brooklyn; Revs. J. F. Lee, J. P. Tuite, Springfield; Rev. Bernard Marron, Ogdensburg; Rev. P. H. McDermott, Albany; Rev. Michael McKeon, Hartford; Rev. Patrick Kenny, St. Paul, Minnesota.

Before dispersing, with that thoughtfulness and delicacy which marked every one of their proceedings, all went in a body to pay their respects to Father Colin, the Superior of the Seminary, who, as we have said, was unable, through illness, to attend the ceremony at the Mountain. He received them in his sick-room with the most cordial affection, spoke to them for a good quarter of an hour with something of his wonted ardor, and with all the old affection beaming from his eyes. In bidding them a most paternal adieu, he presented each one with a little crucifix, enriched with special indulgences, as a memento of his undying attachment to sons who had proved themselves worthy of the care he

had formerly bestowed on them. Happy are the masters who can point with laudable pride to such pupils! Happy are the seminarians who have such models to emulate.

A GRAND CELEBRATION.

The Religious Ceremony at the Cathedral—An Address Presented.

On Monday the twentieth anniversary of the episcopal appointment of His Grace Mgr. Fabre was celebrated. Pontifical High Mass was sung at the Cathedral, the Archbishop himself officiating, assisted by Grand Vicar Bourgeault, with the Rev. Canons Leblanc and Archambault as honorary deacons; Rev. Father Hebert, Notre Dame Church, and Rev. Father O. Lachapelle, Point St. Charles.

There were about one hundred and fifty priests in the sanctuary, including Rev. Father Nantel, Superior of the Seminary of St. Therese de Blainville; Rev. Father Lessage, Chambly; Rev. Father Piche, Lachine; Very Rev. Vicar-General Saintois, administrator of the diocese of Valleyfield; Rev. Father Choquette, St. Hyacinthe; Rev. Abbe Proulx, vice-rector, Laval University; Rev. Father Lussier, Beauharnois; Rev. Father Savariat, Chaplain of La Maison St. Isidore, Longue Pointe; Rev. Father Beaudry, Superior of the College of Joliette, and the Rev. Father Geoffrin, assistant provincial of the League of the Holy Cross. Mgr. Gravel, of Nicolet, was in the choir, attended by his vicar-general, the Very Rev. Mr. Thibaudier.

At the conclusion of the service the *Te Deum* was sung by the choir, after which the Rev. Father Godin, O. M. I., presented Mgr. Fabre, on behalf of the clergy of the ecclesiastical province of Montreal, an address of congratulation. The address referred to the works accomplished under his Grace's rule and to the general progress in the province. His Grace having replied, the proceedings in the church terminated. The visiting clergy were entertained to dinner at the Palace subsequently. On Monday morning addresses were presented to the Archbishop in St. Peter's Cathedral and speeches delivered. On Sunday in all the churches of the city Catholics were invited to be present.

AT NOTRE DAME CHURCH

the announcement was made by Rev. Abbe Marre, who said that the object would be to protest against the attempt that was being made to annoy His Grace the Archbishop. Speeches would be delivered in both languages, and the citizens were warmly invited to attend. They should remember that the priests and bishops were as shepherds watching over their flocks. The mission of the shepherd was to conduct the sheep to the best pastures, and distinguish the good from the bad; to keep his flock from feeding on venomous or poisoned grasses. Should the wolf appear, the shepherd's duty is to defend his charge. Those present knew the application. The Bishop, like the shepherd, should watch lest those confided to his care stray into the poisoned fields of heresy and infidelity. If a theatrical performance was bad, he should condemn it; if a book or a journal was pernicious, it was his duty to point it out that his children might be protected from the contagion. There was no question of free opinion. The flag had been insulted, and they should rally round it. The standard of their shepherd had been attacked; his most sacred rights had been assailed, and now was the turn of his flock to show their devotion. The existence of the Church was menaced and they should rise to attack it. The sermon was subsequently preached by the Rev. Mr. Bedard, from the text, "Upon this rock I will build my Church, and the gates of hell shall not prevail against it." The reverend gentleman pointed out how the Church had resisted successfully attacks in the past; how glorious as had been her days of prosperity, she had shone still more brilliantly in times of adversity. He showed how, when her enemies had thought her utterly crushed, she had risen with renewed vitality and gained supporters from the very ranks of her persecutors. The reverend preacher also warned his hearers against the danger of neglecting to check the growth of impiety. He pointed out how in old France and elsewhere such neglect had been attended with the most fearful

results. Impiety was naturally bloody; it was born of blood and it wanted blood. The diabolical doctrines of the French revolutionists had been the primary causes of the excesses that had been committed in the name of liberty and fraternity.

On account of an over crush of matter we are obliged, at the last moment, to leave till next week the full account of this magnificent celebration, as we desire to give the addresses and speeches in full.

MARY.

"Our tainted nature's solitary boast."
Wordsworth.

The flood that surged from Paradise,
Flows o'er our planet still;
Nor brook, nor stream, nor tiny rill
Escapes its overspreading tice,
As on it speeds its way.
What else had been a cynosure,
Th' Almighty's pleased eye to thrall
Became a larval spread of all,
'Gainst what He did assure
In Adam's primal state,
"So far," 'twas th' Almighty thus Who spake,
"Thy wave may spread its blighting mesh:
This Oasis to Myself I take,
Nor near its verdure dare thou splash."

INDIA AND CEYLON.

LORD ROBERTS ON ST. FRANCIS XAVIER.

General Lord Roberts, the retiring Commander-in-Chief of India, recently presided at the distribution of prizes at St. Francis Xavier's College, Bombay. In the course of a very laudatory address this eminent officer said:—

"The College is named after St. Xavier, the Apostle of the Indies, whose work as an evangelist 350 years ago is still bearing fruit. When I was in command of the Madras Army I had the opportunity of travelling along the Malabar Coast, and nothing struck me more than the evidences of St. Xavier's great work in the many churches we saw nestling in the groves of cocoanut palms, and the general feeling of devotion to the Christian Faith introduced by him into that part of India. The life of St. Xavier affords an example of self-denial, devotion to duty, and regard for the welfare of his fellow-creatures which we should all do well to try and follow. The lasting effects of his work are a proof of what can be produced with inadequate means and under adverse circumstances, provided the object be a good one, and is steadily kept in view."

THE PONTIFICAL SEMINARY FOR NATIVE CLERGY.

"We learn on excellent authority," says the *Bombay Catholic Examiner*, "that the Ecclesiastical Seminary for India and Ceylon is to be established at Kaudy. The statement which appeared some weeks ago in one of the home papers, and which was copied into some of our Indian contemporaries, that it was intended to locate the institution in Rome, is entirely without foundation."

Thus the information given by I. C. M. in its issue of May, 1892, proves after all to be correct, although it has been for twelve months ignored or doubted by the Catholic organs both of India and Europe. We rejoice with the Indian and Ceylonese Catholic on the good news.—*Illustrated Catholic Missions*.

A Woman's Monument to Father Matthew.

Miss Mary Redmond, a young Irish woman, has recently had the honor of seeing her statue of Father Matthew unveiled in Dublin. It will help greatly to perpetuate the memory of him who, after the example of St. Patrick, endeavored to win from idolatry those of the Irish people who yet adhered to the degrading worship of the God Bacchus. Such a magnificent work of art, as it is said to be, by the hand of a mere girl, shows what can be done by genius, determination and devoted labor. It should serve as an example for other women, especially the young. But many who long to show their respect for the good priest are not privileged to fashion marble into the semblance of the hero they venerate. Of the many young women who have read about her work with a feeling of pride, and yet almost of envy, I would ask: Are you doing your duty by idly dreaming and wishing for the subtle skill of the artist when you have it not? Is your conscience satisfied with the excuse, "I can't do anything like that because I was not born with the gift?" Miss Redmond modelled in lifeless clay, you can mould the spiritual, the human soul. You can first erect a monument to the apostle of total ab-

stinence in your own character by emulating his example, practicing the heroic virtue which he preached and practiced. Then you can train your hand by careful study, as did this lovely Dublin girl, so that it shall skillfully work upon others so that they too become monumental reminders of Matthew.

"But the world, as such, will never know of my word and praise it!" you again complain. The Court of Heaven shall see and glorify each well meant touch. What greater fame can you wish? What higher honor than the approbation of the King? Time with uncertainties, may in the coming centuries, greatly injure or destroy Miss Redmond's statue. Eternity will not last long enough to mar the most delicate feature of your work.

ST. PATRICK'S SOCIETY.

The Usual Monthly Meeting.

On Monday evening last the St. Patrick's Society held the usual monthly meeting, when the newly elected officers were installed. The chair was occupied by the recently chosen President, Hon. James McShane. The sum of \$340 was voted out of the Society's funds to be sent to the Irish Parliamentary party; which with \$160 remaining over from the old Land League fund, will make \$500. It was decided that on Monday evening, the 15th instant, a public meeting would be held for the purpose of augmenting still further the donations to this good cause. It is to be hoped that every friend of Home Rule will be present. Prominent men from other cities in Canada will be invited to attend, and several well known orators will be there. Let all those Irishmen who can afford to be generous open their hearts and purse strings. Perchance this will be the last call for this laudable purpose and we must not be behind in the moment of so great a crisis. Next week we shall again refer to this important matter.

ST. MARY'S PARISH.

The Feast of the Congregation.

Sunday being the Patronal Feast of St. Mary's Parish, the day was religiously and fittingly celebrated. The Grand Mass and eloquent sermon in the morning, with the imposing ceremonies of the evening, the rich music, orchestral accompaniments and beautiful decorations, went to make up one of the grandest displays of piety and festivity that, for many a year, has taken place in that good parish. The Reverend pastor is to be congratulated and so are all who assisted at the ceremonies. St. Mary's is always to the front on such occasions.

A FRAUD UNMASKED.

A most interesting pamphlet of fifty pages has just appeared—its title will suffice to attract the public attention; "A Fraud Unmasked: the career of Mrs. Margaret L. Shepherd—Ex-Romanist, Ex-Nun, Ex-Penitent and Begamist—Her own confessions attested by most reliable witnesses." The book is for sale at the "True Witness" office and may be had for twenty-five cents. Mrs. Shepherd has been lecturing all through the United States and Ontario and it is time that a stop be put to her career and an exposure of her frauds be made.

A M. Sullivan's Daughter in America.

The Earl of Aberdeen, who is to succeed Lord Stanley of Preston as Governor General of Canada, is now in New York on his way to Chicago. Amongst the party accompanying Lord and Lady Aberdeen is Miss Josephine Sullivan, daughter of the late Mr. A. M. Sullivan, "the eloquent member for Louth," as Mr. Gladstone once called him, whose memory is still cherished in the House of Commons as one of the ablest and most high-minded of Irish members. Miss Sullivan is a harpist of rare ability, and will take part in some concerts to be arranged in connection with the Irish department of the great show.

WHAT CAN BE DONE?

When the system is overloaded with impurity, the circulation sluggish, and the stomach out of order, as is often the case in spring time, there is no remedy so efficacious as Burdock Blood Bitters to remove every trace of impure matter and restore perfect health.

The way to soften a policeman—Cull him inspector.

LORD KILGOBBIN.

By CHARLES LEVER.

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

CHAPTER II.—Continued.

"Do you mean you'd like to go through life in this fashion?"

"I can't pretend to say what I may feel as I grow older; but if I could be sure to be as I am now, I could ask nothing better."

"I must say it is a very inglorious life," said he, with a sneer.

"So it is, but how many, may I ask, are there who lead glorious lives? Is there any glory in dining out, in dancing, visiting, and picnicking? Where is the great glory of the billiard-table or the croquet-lawn? No, no, my dear Dick, the only glory that falls to the share of such humble folks as we are is to have something to do, and to do it."

Such were the passages which would now and then occur between them—little contests, be it said, in which she usually came off the conqueror.

If she were to have a wish gratified, it would have been a few more books—something besides those odd volumes of Scott's novels, "Zeluco," by Dr. Moore, and "Florence McCarthy," which comprised her whole library and which she read over and over unceasingly. She was now in her usual place, a deep window-seat intently occupied with Amy Robsart's sorrows, when her father came to read what he had written in answer to Nina. It was very brief, it was very affectionate. It told her in a few words that she had to recall the ties of their relationship, that his heart never ceased to remind him of them; that his home was a very dull one, but that her Cousin Kate would try and make it a happy one to her; entreated her to confer with the banker, to whom he remitted forty pounds, in what way she could make the journey, since he was too broken in health himself to go and fetch her. "It is a bad step I am counseling you to take. It is no light thing to quit a father's home, and I have my misgivings now far I can a wise adviser in recommending it. There is, however, a present peril, and I must try, if I can, to save you from it. Perhaps, in my Old-World notions, I attach to the thought of the stage ideas you would only smile at—but none of our race, so far as I know, fell to that condition—nor must you, while I have a roof to shelter you."

"If you would write, and say about what time I might expect you, I would try to meet you on your landing in England at Dover."

"Kate sends you her warmest love, and begs to see you."

This was the whole of it. But a brief line to the bankers said that any expense they judged needful to her safe-convey across Europe would be gratefully repaid by him.

"Is it all right, dear? Have I forgotten anything?" asked he, as Kate read it over.

"It's everything, papa—everything. And I do long to see her."

"I hope she's like Matty—if she's only like her poor mother, it will make my heart young again to look at her."

CHAPTER III.

"THE CHUMS."

In that old square of Trinity College, Dublin, one side of which fronts the Park, and in chambers on the ground-floor, an oak door bore the names of "Kearney and Atlee."

Kearney was the son of Lord Kilgobbin, Atlee, his chum, the son of a Presbyterian minister in the north of Ireland, had four years in the university, but was still in his freshman period, not from any deficiency of scholar-like ability to push on, but that, as the poet of the "Seasons" lay in bed because he "had no motive for rising," Joe Atlee felt that there need be no urgency about taking a degree which, when he had got, he should be sorely puzzled to know what to do with. He was a clever, ready-witted, but capricious fellow, fond of pleasure, and self-indulgent to a degree that all suited his very small estate of fortunes, for his father was a poor man, with a large family, and had already embarrassed himself heavily by the cost of sending his eldest son to the university. Joe's changes of purpose—for he had in succession abandoned law

for medicine, medicine for theology, and theology for civil engineering, and, finally gave them all up—had so outraged his father that he declared he would not continue any allowance beyond the present year; to which Joe replied by the same post, sending back the twenty pounds enclosed him, and saying: "The only amendment I would make to your motion is as to the date—let it begin from to-day. I suppose I shall have to swim without corks some day. I may as well try now as later on."

The first experience of his "swimming without corks" was to lie in bed two days and smoke; the next was to rise at daybreak and set out on a long walk into the country, from which he returned late at night, wearied and exhausted, having eaten but once during the day.

Kearney, dressed for an evening party resplendent with jewelry, essenced and curled, was about to issue forth, when Atlee, dirty and wayworn, entered and threw himself into a chair.

"What lark have you been on, Master Joe?" he said. "I have not seen you for three days, if not four."

"No, I've begun to train," said he, gravely. "I want to see how long a fellow could hold on to life on three pipes of Cavendish per diem. I take it that the absorbents won't be more cruel than a man's creditors, and will not issue a distraint where there are no assets, so that probably by the time I shall have brought myself down to, let us say, seven stone weight, I shall have reached the goal."

This speech he delivered slowly and calmly, as though enunciating a very grave proposition.

"What new nonsense is this? Don't you think health worth something?"

"Next to life, unquestionably, but one condition of health is to be alive, and I don't see how to manage that. Look here, Dick, I have just had a quarrel with my father; he is an excellent man and an impressive preacher, but he fails in the imaginative qualities, Nature has been a niggard to him in inventiveness. He is the minister of a little parish called Aghadoc, in the North, where they give him two hundred and ten pounds per annum. They are eight in family, and he actually doesn't see his way to allow me one hundred and fifty out of it. That's the way they neglect arithmetic in our modern schools."

"Has he reduced your allowance?"

"He has done more—he has extinguished it."

"Have you provoked him to this?"

"I have provoked him to it."

"But is it not possible to accommodate matters? It should not be very difficult, surely, to show him once you are launched in life—"

"And when will that be, Dick?" broke in the other. "I have been in the stocks these four years, and that launching process you talk of looks just as remote as ever. No, no, let us be fair. He has all the right on his side; all the wrong is on mine. Indeed so far as conscience goes, I have always felt it so, but one's conscience, like one's boots, gets so pliant from wear that it ceases to give pain. Still, on my honor, I neverhip-hipped to a toast that I did not feel, there goes broken boots to one of the boys, or, worse again, the cost of a cotton dress for one of the sisters. Whenever I took a sherry-cobbler, I thought of suicide after it. Self-indulgence, and self-reproach, got linked in my nature, so insensibly it was hopeless to summon one without the other, till at last I grew to believe it was very heroic in me to deny myself nothing, seeing how sorry I should be for it afterwards. But come, old fellow, don't lose your evening; we'll have time enough to talk over these things—where are you going?"

"To the Canneys'."

"To be sure; what a fellow I am to forget it was Letty's birthday, and I was to have bought her a bouquet!" Dick, he a good fellow, and tell her—some lie or other—that I was sick in bed, or away to see an aunt or a grandmother, and that I had a splendid bouquet for her, but wouldn't let it reach her through other hands than my own, but to-morrow—to-morrow she shall have it."

"You know well enough you don't mean anything of the sort."

"On my honor, I'll keep my promise. I've an old silver watch under— I think it knows the way to the pawn-office by itself. There, may be off; for if I begin to think of all the fun you're going to, I shall just dress and join you."

"No, I'd not go to bed," said Dick, gravely; "nor would I stay long myself.

Don't go to bed, Joe, till I come back. Good-bye."

"Say all good and sweet things to Letty for me. Tell her—" Kearney did not wait for his message, but hurried down the steps and drove off.

Joe sat down at the fire, filled his pipe, looked steadily at it, and then laid it on the mantel-piece. "No, no, Master Joe. You must be thrifty now. You have smoked twice since I can afford to say—since dinner time, for you haven't dined. It is strange, that now the sense of hunger has passed off, what a sense of excitement I feel. Two hours back I could have been a cannibal. I believe I could have eaten the vice-provost—though I should have liked him strongly deviled—and now I feel stimulated. Hence it is, perhaps, that so little wine is enough to affect the heads of starving people—almost maddening them. Perhaps Dick suspected something of this, for he did not care that I should go along with him. Who knows but he may have thought the sight of a supper might have overcome me? If he knew but all, I'm more disposed to make love to Letty Clancy than to go in for gelatine and Champagne. By the way, I wonder if the physiologists are aware of that? It is, perhaps, what constitutes the ethereal condition in love. I'll write an essay on that, or, better still, I'll write a review of an imaginary French essay. French men are permitted to say so much more than we are, and I'll be rebuked on the score of his excesses. The bitter way in which a French man always visits his various incapacities—whether it be to know something or to do something on the species he belongs to—the way in which he suggests that, had he been consulted on the matter, humanity had been a much more perfect organization, and able to sustain a great deal more of wickedness without disturbance, is great fun. I'll certainly invent a French man and make him an author, and then dem-fish him. What if I make him die of hunger, having tasted nothing for eight days but the pro-sweets of his great work—the work I am then reviewing. For four days—but stay, if I starve him to death, I cannot tear his work to pieces. No, he shall be alive, living in splendor and honor, a frequenter of the Tuilleries, a favoured guest at Compiègne."

Without perceiving it, he had now taken his pipe, lighted it and was smoking away. "By the way, how those imperialists have played the game!" the two or three middle-aged men, that Kinglake says "put their heads together to plan for a livelihood." I wish they had taken me into their partnership. If the sort of thing I'd have liked when I am, and I could have done it, too! I wonder, said he, about—I wonder, if I were an emperor, should I marry Letty Clancy? I suppose not. Letty would have been flippant as an empress, and her cousins would have made atrocious princesses of the imperial family, thought, for the matter of that—believe me, I have been smoking without knowing it. Can any one tell us whether the sinners we inadvertently count as sins, or do we square them off by our inadvertent good actions? I trust I shall not be called on to catalogue mine. There, my courage is out!" As he said this he emptied the ashes out of his pipe, and gazed sorrowfully at the empty bowl.

"Now, if I were son of some good house with a high-sounding name and well-to-do relations, I'd soon bring them to terms if they dared to cast me off. I'd turn milk mulla man, and serve the street they lived in. I'd keep the crossing in front of the windows, or I'd commit a small theft, and call on my high connections for a character but being who and what I am I might do any or all of these, and shock nobody."

"Now, to take stock of my effects. Let me see what my assets will bring when reduced to cash, for that time it shall be a sale." And he turned to a table where paper and pens were lying, and proceeded to write. "Personal, seven under, let us say, ten thousand pounds. Literature first. To divers worn copies of 'Virgil,' 'Lucretius,' 'Juvenal,' and 'Ovid'; 'Cæsar's Commentaries,' and 'Cællullus'; to ditto ditto of 'Homer,' 'Lucretius,' 'Aristophanes,' 'Balzac,' 'Austen,' 'Boswell's Essays,' and 'Milton's 'Milton,' 'Dwight's 'Theology'—mount copy, 'Hawthorne's Poems,' very much tumbled, 'Saint Simon,' very ragged, two volumes of 'Les Chances Célestes,' 'Tom's 'Memoires,' and 'Beranger's 'Songs; to Crvier's 'Comparative Anatomy,' 'Schroder on Shakespeare,'

Newman's 'Apology,' Archbold's 'Criminal Law,' and 'Songs of the Nation; to Colenso, 'East's Cases for the Crown,' 'Carte's 'Orlando,' and 'Pickwick.' But why go on? Let us call it the small but well-selected library of a distressed gentleman, whose cultivated mind is reflected in the marginal notes with which these volumes abound. Will any gentleman say, £10 for the lot? Why, the very criticisms are worth—I mean to a man of literary taste—five times the amount. No offer at £10. Who is that says five?—I trust my ears have deceived me. You repeat the insulting proposal? Well, sir, on your own head be it! Mr. Atlee's library—or the Atlee collection is better—was yesterday disposed of to a well known collector of rare books, and, if we are rightly informed, for a mere fraction of its value. Never mind, sir, I bear you no ill-will. I was irritable, and to show you my honest animus in the matter, I beg to present you, in addition, with this a handsomely bound and gilt copy of a sermon by the Rev. Isaac Atlee, on the opening of the new meeting house in Coleraine—a discourse that cost my father some sleepless nights, though I have to add the object on the congregation was dissimilar."

"The pictures are few. Cardinal Cullen, I believe, is Kearney's, at all events, he is the worst for being made a target for ribaldry, and the archiepiscopal nose has been sorely damaged. Two views of Killarney in the weather of the period—'at a distance,' and 'in the rain,' in torrents, and consequently the scene, for aught discoverable, might be the Gaboon. Portrait of Joe Atlee, atatis four years, with a villainous squint, and something that looks like a plug in the left jaw. A Skye terrier, painted, it is supposed, by himself; not to recue unframed prints of various celebrities of the bolton, in accustomed attitudes, with the Rev. Paul Boyham, dressing some children, though from the gesture and the expression of the juveniles, it might seem entering them on the inauguration of the Sunday school at Kilmurry Macawawawaw."

"I have three interesting, to anatomical lecturers and others, especially those engaged in paleontology. The articulated skeleton of an Irish giant, representing a man who must have stood in his new stockings eight feet four inches. This, I may add, will be warranted as authentic, in so far that I made him myself out of at least a couple of twenty big specimens, with a few slight divergencies. I may say, then, with a putting in eight more than a vertebra than the regulation, and that the right femur is two inches longer than the left. The interior margin of the was a club a tower a Pithagoras Satyrus in the Cock to come by an old friend, since transported for Fenianism. These items be apart, for an admirable grant, and only as ornamental and useful as the species generally."

"As to my wardrobe, it is less costly than common. An a light-colored coat of a neutral tint, which I have much affected of late, having imposed me to other wear. For dinner and evening duty I usually wear Kearney's, though too tight across the chest, and short in the sleeves. These, with a silver watch which my watchmaker—and I have tried eight—will cost advance more on than seven and six. I once got the figure up to nine shillings by supplementing an umbrella which was Dick's and which still remains, unclaimed and unredeemed."

"Two o'clock, by all that is supperless, evidently; Kearney is enjoying himself. Ah, youth, youth! I wish I could remember some of the spiteful things that are said of you—not but on the whole, I take you have the right end of the stick. Is it possible there is nothing to eat in this inhospitable mansion?" He rose and opened a sort of cupboard in the wall, scrutinizing it closely with a candle. "Give me but the superfluities of life," says Covarrubias, and I'll not trouble you for its necessities. What would he say, however, to a fellow furnishing with luggage in presence of nothing but pickled mus'rooms and Worcester sauce? Oh, here is a crust! 'Bread is the staff of life.' On my oath, I believe so; for this eats like a walking stick."

"Hallo! back already!" cried he, as Kearney flung wide the door and entered. "I suppose you hurried away back to your great supper?"

"Thanks; but I have supped already, and at a more tempting banquet than this I see before you."

(TO BE CONTINUED.)

It is not what its proprietors say but what their correspondents do, that tells the story. Hood's Sansaparilla CURES.

YOUTH'S DEPARTMENT.

HOW TOM GOT HIS BICYCLE.

"Well, mother, Dick Arnold got his bicycle today," said Tom Edwards, as he walked into the room where his mother and little sister Theresa were sitting.

"Dick makes the eighth boy out of our ball nine to get a bicycle, and on the first of April they are to start a club."

Tom had long been wishing for a "society" and had spoken of it several times to his father, but Mr. Edwards, who was a young merchant just starting out in business, considered it as throwing so much money away, and had sternly forbidden Tom to mention the subject to him again.

"Why do you not say the prayer to St. Joseph which Sister gave us the other day," said Theresa. "Three days of March have already passed, but perhaps if you were to say the prayer twice a day for every day you have missed St. Joseph would not mind."

But Tom only shuffled out of the room. He was in a bad humor to-night and did not wish to be talked to. But the good seed had not been thrown away. Tom thought more than once what his little sister had said, and that night when prayer time came, he pulled from his pocket where it had been poked when first given him, the little prayer to St. Joseph to be said during March.

Night after night he said his prayer as day by day the month wore on. Losing confidence sometimes during the day, but always receiving it at night after he had said his prayers, and gone to bed to dream all night long of his wheel and the races he would win.

Every day Tom would walk back and forth to school with some of the boys of his nine, and they would tell him of their new plans and the time they could already make. Very little interest was taken in base ball now, and poor Tom would go home with a heavy heart after their meetings. All their interest was centered in the new wheel club.

It was the afternoon of the thirty-first of March, Tom had walked to school with Dick and had learned how the other eight boys were to meet the next morning Saturday in Dick's gymnasium room in their large stable, and have a formal opening of the new club. Tom did little studying that afternoon, his mind would keep going back to that gymnasium room where he could see all the other boys with their new wheels holding their enthusiastic meeting, but he was not among them.

When school was dismissed Tom purposely started off home by himself. As he passed the church he slipped in to say for that, the last day of the month, his prayer to St. Joseph, the only hope he had left. In a few minutes he was out again in the street on his way home, but with renewed confidence.

The evening passed as usual. Mr. Edwards had been home to supper and was again back to his business. Tom read awhile as he had no lessons to learn, and when his past nine came, started up to bed. As he was reaching his room, he hit the gas, and turned around to prepare himself for bed, but what was that which shone so brightly from the corner? Tom did not have to guess twice.

"St. Joseph," he uttered as he turned to examine his gift.

His prayer had been answered. The long wished for bicycle was his, at last.

The thirty-first of March was Tom's birthday, but as very little notice had ever been taken of it in the Edwards family, Tom had not looked forward to it with any interest, except to add one more year to the thirteen he had already counted. His father had given him the bicycle as a birthday present, but Tom knew in his heart that it was St. Joseph who had prompted him to do so, and felt all the more grateful for the way in which it had been sent.

The boys were very much surprised at their meeting next morning to see Tom come riding up on his bicycle, the nicest one of the nine.

Several years have passed since Tom got his bicycle, but ever since he has found in St. Joseph a guide, father and model, and like St. Theresa has never asked for anything which he has not received. *S. J. P. in Catholic Columbian.*

EVERYBODY LIKES HER.

There is a type of girl that everybody likes. Nobody can tell exactly why, but the reason you like her is a subtle one; without knowing all about her you know just the sort of a girl she is.

She is the girl that appreciates the fact

that she cannot always have the first choice of everything in the world.

She is the girl who is not aggressive and does not find joy in inciting aggressive people.

She is the girl who has tact enough not to say the very thing that will cause the skeleton in her friend's closet to rattle his bones.

She is the girl who, whether it is warm or cold, clear or stormy, finds no faults with the weather.

She is the girl who, when you invite her to any place, compliments you by looking her best.

She is the girl who makes this world a pleasant place because she is pleasant herself.

And, by and by, when you come to think of it, isn't she the girl that makes you feel she likes you and, therefore, you like her?

TABLE MANNERS FOR THE YOUNG FOLKS.

Good Housekeeping gives the following code of table manners for children:

Drink from the cup—never from the saucer.

Teaspoons are left in the saucer, not in the cup.

Little children only have the napkin arranged as a bib.

Making a noise, either in eating or drinking, is vulgar.

Always cheerfully defer to older people and to guests.

Eat slowly, and do not fill the mouth with large quantities.

Eat the food served, or quietly leave it upon the plate without remark.

Never imitate a rude or uncouth act, even if committed by an older person.

Avoid drumming with the fingers or the feet: it is the height of impoliteness.

If in doubt at any time as to what is proper, follow the example of others of more experience.

Patiently await the coming of your turn; do not follow with the eyes the food served to others.

Never unnecessarily handle the dishes, or in any other manner exhibit nervousness or impatience.

Do not feel obliged to "clean up the plate," especially do not make a laborious display in doing so.

Do not ask for any particular part of a fowl, or similar dish, unless asked your preference; in that case always indicate something, and if there be really no choice, designate the portion with which the host can most conveniently render service.

If the handkerchief must be used, let it be very quietly; in case that is a possibility, leave the table for a moment, which may be done in case of a sharp attack of coughing, sneezing, or the like, without asking permission, the cause being manifest.

Midnight doctors are the most unwelcome visitors—even the Doctor himself curses the luck that compelled him to leave his comfortable bed. Suppose you would try our method, and keep a Big 25c. Bottle of Perry Davis' Pain-Killer in the house, and let Doctor Spills stay in his bed and enjoy himself.

The Celtic Leaven in English Literature.

The Dublin National Literary Society continue to flourish, and the example of its admirable work cannot fail to be beneficial upon the masses and students in the country districts, who must speedily see that their duty is to bestir themselves, and do likewise. At the last meeting of the society, before an audience of some of the most notable *literateurs* in Dublin, Mr. Richard Ashe King (author of the novel "The Wearing of the Green") delivered an address on "The Celtic Leaven in English Literature." Dr. Sigerson presided. Mr. King said it was utterly impossible to separate the Celtic and un-Celtic contributors to English literature into two distinct camps. The original wild rose-stalk in England was Celtic, and upon this Celtic wild rose-stalk had been grafted Saxon, Teuton, Norman, and Dane and in English literature they would find not only these roses of the garden cultivation, which drew their sap and sustenance from the old stalk, but sometimes they would find the pure Celtic blossom on the same stalk. As evidence of this fact he would not appear to any Irish authority, for it was often charged against his countrymen that they claimed every distinguished man as a native of Ireland. Both John Morley and Matthew Arnold acknowledged the Celtic influence in English literature. Arnold wrote: "If I were asked where English poetry got these three things, its turn for style, its turn for melancholy, and its turn for natural magic, for catching and rendering the charms of nature in a wonderfully near and vivid way, I should answer with some doubt that it got much of its turn for style from a Celtic source, with less doubt that it got much of its melancholy from a Celtic source, and with no doubt at all that from a Celtic source it got nearly all its magic." It was demonstratively proved that chivalry rose not only from a Celtic but from an Irish source, for the Book of Leintears contained rules of chivalry long before chivalry was introduced into England or the Continent, and it should be remembered that these rules were pre-Christian. The lecturer instanced Edmund Burke's famous reference to Marie Antoinette as the most chivalrous passage in English literature, Steele's compliment to Lady Elizabeth Hastings as the finest compliment in the language, and Oliver Goldsmith's writings as affording the most divine combinations of the guilelessness of childhood with the tenderness of womanhood, and with the spirit and wisdom of mankind. The natural tendency of a witty person was to be ill-natured, but Irish contributions to literature, even their contributions to wit, were exceedingly sweet natured. English poetry was the most imaginative poetry that the world had produced. Where did the English get their imagination? Was it from their Saxon forefathers, who, said Ruskin, had but one form of art, the making and ornamenting of drinking cups. They must have derived it from a people with an imaginative strain in their blood, and he suggested that English poets got their imagination

from a Celtic source. He had hopes that perhaps in the future the Irish might be to Europe as much missionaries of a better and brighter literature as they were in days far past of a better and brighter faith. He had a hope that when "the war drum throbbed no longer," and when "the battle flag" was "furled" a distinctively Celtic literature might spring up.—*N. Y. Catholic Review.*



Mrs. Mary E. O'Fallon

of Piqua, O., says the Physicians are Astonished, and look at her like one

Raised from the Dead

Long and Terrible Illness from Blood Poisoning

Completely Cured by Hood's Sarsaparilla.

Mrs. Mary E. O'Fallon, a very intelligent lady of Piqua, Ohio, was poisoned while assisting physicians at an autopsy 5 years ago, and soon **terrible ulcers** broke out on her head, arms, tongue and throat. Her hair all came out. She weighed but 75 lbs., and saw no prospect of help. At last she began to take Hood's Sarsaparilla and at once improved; could soon get out of bed and walk. She says: "I became perfectly cured by

Hood's Sarsaparilla

and am now a well woman. I weigh 125 lbs., eat well and do the work for a large family. My case seems a wonderful recovery and physicians look at me in astonishment, as almost like one raised from the dead."

HOOD'S PILLS should be in every family medicine chest. Once used, always preferred.

J. Emmanuel - Champigneulle

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On the Rhine.

Tourist.—"What is the name of that mountain?"

German Patriot.—"Dat vas der Hellenzoffenschwartzkenfelkimmellber."

Tourist.—"Excuse me; but I wish also to learn the name of the castle on its summit, and I'm afraid we haven't time for both before we reach our landing."

Edith's Ma.—"You naughty girl, you've eaten every pattie there was on the plate. I told you you might have three."

Little Edith.—"Yes, but you didn't tell me which three. So I had to eat all to be sure to get the right ones."

Experience has Proved It.

A triumph in medicine was attained when experience proved that Scott's Emulsion would not only stop the progress of Pulmonary Consumption, but by its continued use health and vigor could be fully restored. 412

Why is the fire-place like Westminster Abbey?
Because it contains the ashes of the grate.

BEST EVER MADE.

DEAR SIRS,—I can highly recommend Hayward's Peitoral Balsam as the best remedy ever made for coughs and colics. I am never without it in my house. HARRY PALMER, LONDON, ENGLAND.

T. E. & A. MARTIN,

Formerly of the Firm of Fee & Martin.

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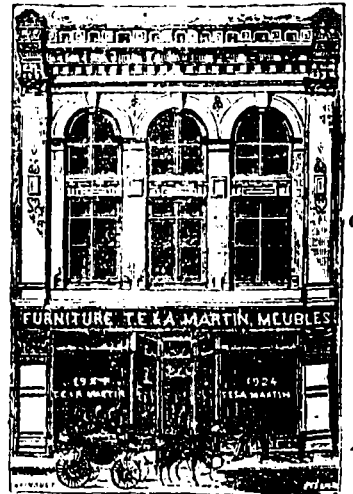
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WEDNESDAY.....MAY 3, 1898

THE CARDINAL'S ADVICE.

Last week we published a letter from an occasional correspondent, in which attention was drawn to the remarks of Cardinal Vaughan upon the question of education of the Catholic laity. It was a timely address. Cardinal Vaughan had just returned from the centre of Christian unity and Catholic government. Fresh from Rome, with the words of the great Pontiff still ringing in his ears, he took the first opportunity afforded him to make known his views upon the all important subject of the Church's advancement and the salvation of souls. Clergy and laity, nobles, soldiers, men of letters and men of business had gathered around him to express their enthusiastic greeting on his safe return to his flock. It was a favorable opportunity and he seized upon it to dwell upon the necessity of Catholic education. He pointed out that if they wished to govern the current of thought in England, or elsewhere in the world, they should train themselves in logic and mental and moral philosophy. This he intended more for the laity than for the clergy. They should so arm themselves as to be able to meet triumphantly all hostile criticism. To use his own words, "the laity should be as salt to society and as a light shining in a dark place." The Cardinal said that Leo XIII. urges the study of mental and moral philosophy, and insists on its forming portion of every college curriculum. That is to say in all cases where such is possible. We could not do better than here reproduce the words of the London University on the subject. After having referred to the obligations that are imposed upon the true Catholic layman, the article says—

"Another labour which devolves on the laity is that of rescuing those brethren who have fallen away through one cause or other, but mainly through the mischievous abuse of drink. There is to-day as sore a need of Brothers of Ransom as in the ages of faith, only now instead of chivalrously aiding the captive or the bondsman, they have the chance at their very elbows of saving the weak and the ignorant and lifting up what it is the fashion to call the submerged tenth. There is as much virtue in that as in a Crusade to the Holy Places—nay, we will venture to hint more than in smiting the Saracen. The victories of charity and self-sacrifice do not pale beside those of valour and endurance."

Referring to the workingman the Cardinal says that he must be looked after, guided and respected. But his guidance is most ticklish. The danger is that the laborer may be tampered with by "socialistic self-seeking brawlers or the agents of a braggart and vile Continental Socialism." The one safe remedy, or

preventative, is Christianity. "It is the key that will unlock the social problem." We will add to this beautiful sentence the last words of the above quoted article and close with asking our readers to thoroughly digest the letter on another page.

"On the wealthy and leisured classes there is a sacred prescription to bear it in mind.

They cannot plead ignorance of it—at least, those amongst them who are Catholics, since Monday last, for a beloved Prince of the Church has impressed upon them that the indifference and corruption of the dominant brought about the destruction of ancient Rome, and that the pride of the rich and the worldliness of the clergy precipitated the French Revolution. Bold words, but true and sagacious."

This subject is one that might be seriously considered by the members of the Church's teaching body in Canada, and the results might be highly beneficial to the Catholic laity of this country.

ITALIAN LIBERTY.

We have written column upon column on the question of Italian liberty, the secret societies in that unfortunately misgoverned country, and the false glitter that is imparted to all reports about "Redeemed Italy"; but we know that very little of the true history of affairs in the peninsula is known in England or America. The Catholic press is so curtailed in its privileges that it cannot furnish exact accounts of the deplorable state of affairs in the country. A Sicilian, writing to the Roman correspondent of the London Tablet, tells a strange story that will serve to give more insight into the abominable tyranny and the crying injustice of the governing powers in that land of anti-Catholic principles, of false liberty, of fratricidal fraternity, and of Masonic rulers. Let us quote some of the details, and leave the remainder to the reader's imagination.

"The political election in the constituency of Ferradidifalco forms a page of contemporary history which must forever shame and disgrace the government. Not even in Russia could the rulers of the people have shown themselves more tyrannous and despotic. There were two candidates in this division, Baglio and Riolo; but the government sympathies were all for Riolo, and the Prefect of Caltanissetta took to acting the despot to secure the victory for him." After detailing some of the abominable cruelties and injustice practised upon all the friends and supporters of the opposition candidate, the writer continues thus: "At Montedoro, a friend of Baglio, Trigona by name, Town Councillor of Canicatti, had undertaken to canvass for him. He had just arrived from Cancatti at Montedoro, when he suddenly received a notice to appear before the Superintendent. On entering the office, or rooms, of this official, he took off his hat and saluted him with due courtesy, and, as usual in Italy, the latter at once said: *Stia comodo, si copra e si siede*, (Pray, keep on your hat, sir, and take a seat.) A few questions from the Superintendent as to where he came from, his purpose in coming, and in a moment the astonished Trigona found himself confronted by the infuriated officer, who exclaimed: 'You ill-mannered boor; how dare you keep on your hat and sit in my presence.' Without more ado he was put under arrest, in spite of all remonstrances, and notwithstanding demonstrations made by the people to procure his release, he has been in gaol now a full fortnight."

We find that when the day of the election came matters were worse than ever. At Valchunga the municipal officers refused to give electoral certifi-

cates to electors who were known to be friends of Baglio. Any one who protested was arrested.

"Thus," says the writer, "Cavaliere Vizzini and the advocate De Luco were confined and prevented from voting. At Acquavina the troops drove off the electors at the point of the bayonet. The officials refused to record any protests, and expelled the voters friendly to Baglio. At Campofranco the counter (*lo scrutatore*) protested and was quickly lodged in prison." The correspondent then relates how at San Cataldo, his native place, Baglio had a great majority. As soon as this was made known, the Prefect sent orders to all the other Communes to disallow every single vote given for Baglio, and the order was obeyed. The people protested against being prevented from voting, and Captain Litta, of the 50th Infantry, ordered the soldiers to fire on the unarmed crowd. Two fell dead and two wounded. To complete this farce; when the time came many of the residents of districts refused to report to the central office, and consequently the President-in-Chief refused to declare Riolo elected. Then the sub-Presidents met in a private room, and there, with closed doors, declared that their parliamentary member was Riolo, elected upon their responsibility. The correspondent then furnishes the following strong paragraph: "And the Ministers of Italy, with all this, what do they do? They are satisfied with hollow promises from their platforms that it will be all remedied. But remedies never reach us. Many innocent persons are imprisoned, several have been killed, others wounded, and their families are in desolation. Our people driven to desperation, longingly glance at the past, and anxiously await the future—a future of less misery, we trust. For thirty-three years we have had in Italy a succession of legal assassinations mingled with conflicts, forced service, abuse of power in all forms, barbarous applications of the law of suspicion and of terror: so that the dearest of all that man possesses—his liberty—is ruthlessly sacrificed, and with his liberty, too often his life, oftener still, his goods and property, always his personal peace and tranquility."

Here is a sample of that once glorious country and happy people, bending to-day under the yoke of tyranny and suffering the consequences of a withdrawal from God. Yes; this is an evidence of what consequences ever and always follow the abandonment of principles and the disrespect for the sacred Contract such a government with that of the mild, just and paternal Vicar of Christ. Even from a human standpoint it would be to the advantage of all Italy, and to the greater peace and prosperity of the people were the infidel tyranny of the present rulers to be replaced by the paternal way of the only legitimate sovereign of that sunny land—the immortal statesman, Leo XIII.

A PRETTY WEDDING.

Mr. John P. Kavanagh and Miss Julia T. Quinlan United in the Holy Bonds of Matrimony.

On Wednesday morning last, 26th April, the feast of Our Lady of Good Counsel, St. Patrick's Church was the scene of a very interesting ceremony, the occasion being the marriage of Mr. John P. Kavanagh, local manager of the Ogdensburg Coal Co., to Miss Julia Teresa Quinlan, youngest daughter of the late Mr. Michael Quinlan, of this city. The nuptial knot was tied by the Very Rev. Father Walsh, of Plattsburg, N.Y., Vicar-General of the Diocese of Ogdensburg, who also officiated at the Nuptial Mass which followed.

The bride looked charming, and was given away by her brother, Mr. J. J. Quinlan. A large number of friends of the contracting parties were present, including Rev. Fathers Mitchell and

Doherty, of Brooklyn, N.Y., who arrived in town on the previous day to attend the reunion of the Class of '77 at the Grand Seminary.

After the ceremony a grand *dejeuner* was served at the residence of the bride's mother on Stanley street. The newly wedded couple were the recipients of many beautiful and costly presents from their numerous friends, and left the same morning for New York and other principal American cities, amid the hearty congratulations of a large circle of friends who had assembled at the station to wish them "God Speed." On their return to town Mr. and Mrs. Kavanagh will reside at No. 15 Crescent street.

CORRESPONDENCE.

To the Editor of THE TRUE WITNESS:

SIR—If a trader comes to me with a smiling countenance, touching his hat, with a great bend forward, and before detailing the nature of his business, launches out with a great laudatory declaration of his honesty, personal integrity and straight forwardness in all his transactions, I may safely and do jump at the conclusion that I am in the presence of a rogue, a cheat and a swindler.

Again, if I meet with a woman, making herself charmingly pleasant with men, and throwing out her matrimonial intentions, and as a bait praising purity and chastity in general, but in particular her blameless character, the purity of her conduct and manners, the firm resolution to die rather than betray her husband, etc., etc. Here again the conclusion is quickly drawn: that woman is a demon assuming the form of an angel.

Further, if a politician comes out with a grandiloquent declaration of loyalty, overshadowing the loyalty of any other man, affirming that he is the real quintessence of loyalty, I immediately set him down as a political mountebank, an adventurer, a man ready to throw overboard everything to obtain the ends of his ambition, a man to be bought and sold any day for ambitious views. Who burnt down the Parliament Buildings in Montreal after insulting the Queen's direct immediate representative? Loyalists! And why? Because a bill was passed that did not suit them. Who agitated at that time annexation to the American Republic? Loyalists! And for the same reason. The writer's father, a lieutenant-colonel of militia, was instrumental in dismissing from the service several officers of his battalion who had signed the annexation manifesto. The fact is the loyalty of these men is not founded on principle. It is merely contingent loyalty, founded on circumstances. In other words, self-interest and ambition are the aims, loyalty the way and means, if convenient. The matter of fact is, it is not loyalty, it is merely a mask, a sham, so that when I hear one of those blustering loyalists, I turn away from him with disgust and contempt.

Now, the Orangeman is a loyalist, with a coating of the bigot, or rather I should say, the fanatic wearing the mask of loyalty for the heart, the spirit, the life of the Orangeman is fanaticism, bigotry, the hatred of all that is Catholic. Don't talk of liberty of conscience to an Orangeman; you might as well talk of temperance to a drunkard, or of purity to a courtesan, they would not, and could not see it.

Who insulted the heir to the Throne, the Prince of Wales, years ago, on his visit to Canada? The Orange loyalists! Not only in one place, but in several: Kingston, Belleville, Cobourg, Toronto. Who spoke of kicking the royal Crown in the Bayne? Orangemen! Who threatens to raise civil war? Orangemen! Orangemen, loyal! Why, you might as well call the brigand honest. One will respect allegiance to the Queen provided she allows him to domineer. The brigand will respect your life, provided you give up your goods.

J. A. J.

To the Editor of THE TRUE WITNESS:

SIR,—In a letter appearing in your issue of April 26th, Mr. H. J. Codd broaches a subject of the utmost importance, more especially to young men who, being converts, have not had the opportunity afforded to most Catholic young men of making a course of Catholic Philosophy as part of their regular college training. That Mr. Codd's remarks should result in the formation of

one or more night classes in Catholic Philosophy is a consummation devoutly to be wished. But while the aid of a duly qualified professor would in most cases be essential to complete success, yet much might be accomplished in the direction indicated by a careful course of private reading. To this end I venture to suggest "On Truth, a Systematic Enquiry," by St. George Mivart, as an excellent book to begin on. The work, if we except the views of the author on Evolution as set forth in the last chapter, is scholastic and orthodox throughout, but is thoroughly modern, wonderfully free from technicalities and admirably adapted to the use of persons with no previous knowledge of the subject. Having from Mivart's book obtained a fairly comprehensive view of the subject, I would advise a careful study of the "Manuals of Catholic Philosophy," lately published by the English Jesuits. One of the main objects of this series is to meet the very difficulty proposed by Mr. Codd. The books are plainly and interestingly written, and may, I think, be mastered without great difficulty by any one at all accustomed to serious reading. They have moreover this great advantage over the Latin text books in ordinary use, that they are thoroughly English and are addressed mainly to the refutation of the arguments of such English writers as Mill, Herbert Spencer, Huxley, Hume, Hamilton, Bain, &c., many of whose ideas permeate English literature to such an extent as to force themselves on the notice of every Englishman of any education. The series is made up of seven volumes, treating respectively of Logic, First Principles of Knowledge, Moral Philosophy, Natural Theology, Psychology, General Metaphysics and Political Economy. In addition to these "The Development of Human Reason," by Mivart, and "Christian Atheology," by an American Priest, Father Thein, may be read with great profit, as also many of Mivart's other works and some of those of W. S. Lilly.

Another thought is suggested by Mr. Codd's letter. Would that all Catholic parents could read it and ponder on it! A fair proportion of the adult generation of well-to-do Catholics are self-made men—men who have got on in spite of a fragmentary education, and who find it difficult to understand why their sons, not intended for the Priesthood, should spend so many years in college. As a consequence, boys are sent there for a few years, but are taken away at the end of the third, fourth, or fifth forms, and launched into the world without what should form the solid foundation of their faith, a course of Catholic Philosophy. Parents should remember that what was sufficient for the father is by no means certain to be sufficient for the son, more especially in these days when the poison may be found lurking unawares in the pages of innocent looking magazines, reviews, novels and newspapers, and when even the most retiring are forced to brush against the agnostic, the socialist, and the so-called "advanced thinker" of every stripe.

In such an age the danger to a reading, thinking man, who lacks a firm philosophical basis for his faith, is real and great. Let parents ponder over this. A course of philosophy may well mean eternal salvation!

W. L. SCOTT.

Ottawa, April 25th, 1893.

McGill University.

The many friends of Mr. Frank Curran, son of the Solicitor-General of Canada, will be glad to hear that he has graduated in law at McGill University, taking the degree of B.C.L. and first rank honors. Mr. Curran began his studies at St. Mary's College, Montreal, where he learnt to speak the French language fluently. He completed his classical course at Manhattan College, New York, in the year 1890, when the degree of B.A. was conferred upon him. He then entered McGill, with the above success.

OLD GENT: How much for this boy (pointing to a lank child at his side)—half fare? Booking Clerk: Well, no sir. He looks as if he was kept on half fare at home. He needs a change. Full fare, please.

AT A TEXAS HOTEL—Guest: "Waiter, bring me some rice pudding." Waiter: "Boss, I can't jess recommend de rice pudding to-day." "What is the matter with it?" "Nuffin, 'cept dar ain't none."

ITALY'S DISGRACE.

WHAT THE RULE OF FREEMASONRY HAS DONE FOR THE COUNTRY.

Letters of Leo XIII. Against the Order—Two Laws for Which Freemasons Are Responsible—The Present State of Corruption in Italian Politics—Irregularities in National Banks.

The fact that the government machines of republican France, and nominally monarchical Italy, are, in transatlantic phrase, "run" by Masonic lodges, is self-evident to all save the most superficial observer of the course of politics in those countries. In the latter indeed, the authorship of some of the most anti-religious measures has been openly glorified in at the public celebrations of the sect, having no further excuse to the most obtuse optimism for doubt as to its directing influence on the current of official legislation, says the London Tablet. That Freemasonry in this country is compelled to veil its essentially non-Christian character in deference to public opinion, thus hoodwinking many well intentioned people as to its real tendency, is a compliment to the good feeling of Englishmen at the expense of their perspicacity, but is no argument as to its action in continental countries, where it has attained to a sufficiently commanding position to enable it to throw off the mask with safety. To the dangers threatening society from its insidious attacks, the present Pope, in his apostolic writings, has never ceased to call attention, and in his encyclical to the Italian bishops, and letter to the Italian people of Dec. 8, he points out the necessity once more of combating, by all possible means, the working of a sect whose adherence to which he emphatically declares to be incompatible with Christianity. On its mode of action in Italy he dwells in a striking passage, and after pointing out its illusory self-glorification as the benefactor of that country and denunciation of all who follow the precept of religion as its enemies, goes on to say: "Let the facts speak for themselves. We repeat once more, as the deserts of the iniquitous sect in regard to our peninsula. They tell us that Masonic patriotism is but a sectarian egotism, craving for universal domination, and lording it over modern states which collect and concentrate all authority in their hands. Facts teach us that, in the Masonic sense, the names of political independence, of equality, civilization and progress, cover in our country the assertion of man's

INDEPENDENCE OF GOD,

the licensing of error and vice, the league of a single faction to the detriment of the rest of the community, the aim of the fortunate of this world to enjoy life with greater ease and luxury, the return of a people redeemed by the divine blood to the divisions, the corruptions, the scandals of Paganism."

The Holy Father goes on to indicate the danger to Christian families of admitting to their intimacy members of the sect, whether as physicians, tutors or friends, and thus giving them the opportunity of disseminating their pernicious doctrines, and gaining influence, especially over the unsuspecting minds of the young. The importance attached by the Pope to this solemn warning was indicated by his recurrence to it in his address to the cardinals and prelates received by him on Dec. 23, in which he dwelt on the political aspects of the subject in the following significant words: "Unquestionably it (Freemasonry) would be less fatal in its effects had it another argument than its own strength to trust to; but it finds, unfortunately, favor and support in those who rule us." Two measures now about about to be pushed forward in the Chamber bearing the special imprint of Masonic authorship have doubtless tended to call forth this renewed protest from the venerable Pontiff. These are the law of divorce, especially dear to the leaders of the sect as a blow to the institution of Christian marriage, and its corollary, penalizing the solemnization of the religious marriage by a priest before the parties have entered into the civil contract.

Against this latter interference with religious liberty a portion even of the liberal press has been found to protest, and the Gazette di Torino condemns it as a violation of the freedom of the

ministers of religion in the performance of functions absolutely independent of the civil power; pointing out the possible cases in which a priest would have to choose between obedience to the provisions of such a law, and fulfilment of his sacerdotal obligations in view of higher spirital interests. The results of

SECTARIAN DOMINATION

in secular politics and the close connection between Masonic rule and that Jewish element so preponderant in modern financial speculation, are just now receiving sufficient illustration in Paris; but the Italian body politic is being preyed on by similar parasitic growths of moral corruption, and in Rome, too, the public are busy discussing their "Panamino," or little Panama. In one respect, indeed, the situation in Italy is more serious than in France, since the revelations there made, however damaging to the reputation of the official and parliamentary classes, do not directly affect the national credit, as do those on the further side of the Alps, where they concern the chief banking institutions of the country. The history of the present scandals goes back to the great financial crisis of the year 1889, when Signor Giolitti, now prime minister, was head of the treasury department in Signor Crispi's cabinet. The Banca Tiberina, deeply involved in the building speculation in Rome, being then on the verge of bankruptcy, invoked the assistance of the government, and Signors Crispi and Giolitti put pressure on the Banca Nazionale to advance it 50,000,000 francs (2,000,000 sterling), which has never been refunded, and on which no interest has been paid. The intended proposal of the present Italian government for a six years' extension of the banking law now in force, tending to stereotype an unsound state of affairs, has not only encountered such opposition that a prolongation of the present powers for three months has had to be substituted for the longer term, but has also given occasion

FOR THE DISCLOSURES

which have excited so much public indignation. These are based on the inquiry made in 1889 with a view to reorganizing the credit system of the country, as to the result of which the Italia del Papolo writes as follows: "Crispi discovered, from the partial inquiry made, that other banks of emission were in criminal conditions, but through very mistaken patriotism set to work to stifle everything, leaving the thieves to triumph."

Signor Alvisi, the senator now dead, who drew up the report, strongly urged its publication, but was appealed to by Signor Miceli, one of the ministers in the then office name of the country, of the then government, and of the ties of private friendship, to keep it secret. It is this jealously-guarded document which has now transpired, the actual report having come into the hands of Signor Napoleone Colajani, a Sicilian Radical deputy, through the instrumentality of a friend, as he declares. It was with this document, whose contents had been rumored abroad for several days previously, that he confronted the government in the sitting of Dec 19, demanding, when the three months' extension of existing powers was asked for, a parliamentary inquiry, instead of the government inspection of the banks promised. His speech was listened to in breathless interest, and caused a profound sensation, both in the Chamber and in the country. His charges, founded on the papers in his hands, were directed principally against the Banca Romana, in the conduct of whose business grave irregularities were reported. These consisted, among other things, of keeping a duplicate series of notes (each set bearing the same numbers) in circulation, thus fraudulently exceeding its legal issue, and of holding a large number of bills signed by political personages, a proceeding with which many other banks are charged as well. These were termed patriotic bills, and were renewed at the lapse of twenty years, without either signatories or backers being called upon to pay them. Considering that from 100 to 150 deputies and senators are

SAID TO BE COMPROMISED

by these revelations, it is not surprising that considerable latitude was allowed to the bank in its operations. The speaker continued, amid profound attention, to give in round numbers the figures in

NO OTHER Sarsaparilla combines economy and strength like **HOOD'S**. It is the only one of which can truly be said "100 Doses \$1."

which its various clients were indebted, saying that out of an aggregate of 83,000,000 distributed between 1680 individuals, 73,000,000 were divided between 170 persons 83,500,000 between 19, while only 10,500,000 were left to the remaining 1367 clients. He added significantly that the list of names would throw still further light on the nature of the business of the bank, but that it was not his business at the moment to touch on that side of the question. These charges remain uncontradicted. Signor Miceli, having confined himself in reply to a burst of patriotic indignation against the defamer of the national credit, and other speakers on the same side to leveling against Signor Colajani the countercharge of having possessed himself, by surreptitious means, of the incriminating report. Meanwhile the government has openly defied public opinion by the nomination of Signor Tanlongo, governor of the bank, so seriously accused, to a seat on the committee of vigilance on the public debt, having already insulted the Senate by promoting him to a place on its benches. The Tribuna compares its action in this respect to the promotion of General Baldissera after his confession of responsibility for the terrible massacres of Mesowah, and declares such honor to those in public disgrace "a sort of tradition of the Italian government." M. Riant, communal councillor of Paris, had some grounds for his epigrammatic exclamation, "The Revolution is a robbery."—Boston Republic

Mr. Fabre on Sunday Observance.

The services in the Church of Notre Dame, the Sunday before last, were specially solemn, on the occasion of the feast of the Holy Family. Archbishop Fabre officiated in full pontificals and the musical portion was very elaborate. In the evening, the solemn consecration of the Catholic families of the parish to the Holy Family, took place, and the Archbishop himself delivered a short sermon. In the course of his remarks, he referred to Sunday observance and deplored the modern method of having excursions and pleasure trips on the Lord's Day, with not even the paltry excuse of healthy recreations, as these outings are generally accompanied with dissipation and disorder. He also referred to the other Sunday attractions provided for the public and said that the mission of those who led away the people from the churches is a very unenviable one. He expressed the hope that increased devotion to the Holy Family would bring on a renewal of the primitive Sunday observance, which had been the source of the prosperity and happiness of Canadian families in the past. Speaking of the spirit that should dominate in all Christian families, he condemned children's balls, warned husbands and fathers against the dangers of club life, and called the serious attention of parents to the sad influence of impure literature upon their children, especially when such appears in the columns of a newspaper received in the family circle.

Another Proof in Support of the Biblical Narrative.

The contents of that wonderful treasury of antique records discovered in 1887 by a peasant woman near the ruins of the ancient Arsinoe in Upper Egypt, have now been laid before the public in Major Conder's work on "The Tel Amarna Tablets," comprising a translation of the text with introduction and notes. Inscribed on clay tablets, subsequently baked into brick, and written in Aramaic, the ancient language of Syria, in uniforn characters, we have here nothing less than a series of despatches sent to the Egyptian Foreign Office about 1480 B.C., from the protected or tributary kings of Canaan, imploring assistance against various invasions. The most interesting are the letters from the King of Jerusalem and other chiefs of Southern Palestine, for in them we can trace the dismay and alarm created by the advance of Joshua and the Hebrews, called "Abiri," and "People of the Desert." A very striking passage occurs in one of the despatches of the fugitive monarch, apparently after the battle of Ajalon, in which, seeking, as it were, to apologize for his defeat, he speaks of the leaders of the enemy as "sorcerers," doubtless in allusion to the miracles of Joshua. The date of the Exodus is also snifted back by these records to that assumed by earlier biblical exponents, while the contrary theory of Dr. Brugsch, too hastily accepted as conclusively established, is overthrown.—London Tablet.

CARDINAL NEWMAN ON HELL.

PUBLICATION OF A LETTER OF HIS UPON THE SUBJECT.

His Views Do Not Differ From Those of MIVART MIVART'S Last Words on "The Happiness in Hell."

The most important incident in the controversy over St. George MIVART'S views on "The Happiness in Hell" is the publication for the first time of a letter upon the subject of the Church's doctrine on hell which the late Cardinal Newman wrote to W. Proby Nevins of Oxford, about eleven years ago. Mr. Nevins writes about it as follows in the April number of the "Nineteenth Century":

CARDINAL NEWMAN ON THE ETERNITY OF PUNISHMENT.

The awful question of the eternity of punishment over St. George MIVART'S views on "The Happiness in Hell" is, to say the least, original. It has deeply moved the Roman Catholic world and in a lesser degree has interested non-Roman Catholics. Anglicans are not necessarily committed to the doctrine of an eternal hell, the case of Ven. Archdeacon Wilson, 1863-1864, before the Privy Council, decided that the Thirty-nine Articles do not bind Anglicans to hold that doctrine. This decision cannot be said to have been given contrary to the unanimous consent of the Fathers, for in the early Church Clement and Origen were Restorationists, as were also Gregory of Nyssa, Gregory Nazianzen, and Theodoret of Mopsuestia.

On the principle of development of doctrine, as taught by Cardinal Newman, an imperfect view may for a length of time prevail in the Church, may, even a false view may be received everywhere and later on more light may come and the truth prevail. Some prevent us proving this, but it is well known to students of ecclesiastical history. For example, in the earliest liturgies the Blessed Virgin was prayed for. For according to the Roman Catholic Church now was a gross error. Now she is prayed for an opposite idea. As Dr. Maizer in his work on "The Pope" observed truly, we should not only still be the "early church" compared with ages to come. I think the following letter, written some years ago to me by the late Cardinal Newman, opens a new and views on that most awful and distressing doctrine. May it be of use to some sinners on souls!

"The Rev. Mr. Proby Nevins, Esq.,

"My Dear Sir, In answer to your letter I feel obliged to say that I do not think our Lord's denunciation of adultery implies the certainty of future punishment in the case of those who offend in this life and are not reformed.

"As to that awful doctrine, I believe that it is a negative, not a positive, one. It will be necessary to show that there will be no Hell. We should only be first to receive positively the idea, we should not be first to receive the salvation of heaven, the sense of a succession of times, it is not logical, it is involved in the idea of eternity. In the legend of the monk, and the bird we read centuries of pleasure, seeming to be not longer than a few minutes, we may be with centuries of pain. I think punishment to mean pain, there is an infinite number of punishments, in degree. There is nothing to show that a multitude of cases, the only punishment will be pain, damnation, and the loss of heaven. There is something to make it necessary to believe that we and the saints had will be have one and the same state of punishment. 5. The doctrine of reward has advocated, a gradual mitigation of punishment in the last. 6. And many ancient missals contain a Mass for the alleviation of their pains.

"It is difficult to speak on this subject, for the Church has, and still has, and has little guide beyond her own private judgment. The great truth is, that death ends our probation and settles our state forever; that there is no purgatory over the great gulf, that our only happiness is to be with God, and that those who are not with God are without Him. I am, my dear sir, most truly yours,

JOHN H. NEWMAN.

Mr. Mivart, in the "Dublin Review" and elsewhere, has in recent years tried to spread a broad and generous view of

many of the doctrines of the Roman Catholic Church. The case of Galileo, for example, was alluded to by him with great satisfaction, because it showed that Poles could in a very formal manner conform to certain alleged facts as being contrary to Scripture, and yet time has proved that the See of Rome was quite in the wrong. Cardinal Newman, in the above letter, it will be observed, says "the Church has said little." If Cardinal Newman is right, no Pope can now demand the mental assent of the Roman Catholic world to any dogmatic declaration by him until the Vatican Council is re-assembled. This seems a very startling statement, but the writer's words of the letter applied to the writer, written in the 14th of June, 1871, and so some years after the Vatican Council was adjourned, but in an interpretation.

"As the infallibility of the Pope was not decreed till just now, and even now it is a special condition of the occasion when his teaching is infallible and not yet determined.

But Cardinal Newman remarks, the "Church Catholic" has said but little on the question of the Eternity of Punishment, it is also the Vatican Council has not yet decided that certain conditions of the occasion when his teaching is infallible, it is evident that there is still room for discussion, and it is upon this very point that

W. P. ROBY, Esq.,
Oxford.

The Devotional Study of Holy Scriptures.

The devotional study of the Bible is a subject which has of late years attracted much of the public mind. It is a subject which has of late years attracted much of the public mind. It is a subject which has of late years attracted much of the public mind.

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to keep it. We are not bound to study Holy Scripture, under pain of sin, but it is that to be the limit to which our faith can reach: "faith, which worketh by love."

"If you love Me, keep my commandments." It may be "enough" to hear His commandments read and preached in His House once a week; but how can we keep, in the spirit in which they were given, commandments with which we are not familiar? And how can we be familiar with them, except by personal devotional study? "If My words abide in you," said the Divine Master; how can His words abide, remain in us, except we know them *in heart*? That—*know*—is surely the test of our love and faith.

That many Catholics do so study the Word of God, I know, and I thank God that it is so. That many "good Catholics" never open a Bible, do not even possess a Bible, is only too painfully true. It may be that I shall be charged with looking at the matter from a "Protestant" point of view; that I shall be considered as presumptuously intruding on a subject that is not the province of any layman. As to the "Protestant" point of view, I can only say, would to God that all Catholics were as devoutly, reverently, lovingly, livingly, familiar with the Word of God as many Protestants, whom it has been my privilege to know. It may be that Protestants attach too much importance—if it be possible to do so, considering whose Word it is—to "reading the Bible," but is there not some danger that we Catholics should attach too little importance to this unspeakable privilege?

As to the charge of presumption, I am willing to bear it, if brought by those who have a right to make it. Failing that, let me say, with all humility, with all sincerity, that I know, by personal experience, that the devotional study of Holy Scripture is both profitable and necessary to the spiritual life. Even my experience as simply an individual Catholic layman, may be of some help to those who, for whatever reason, have not, hitherto, considered this important subject in the light in which I have endeavored to present it.

To such—one or many—let me say: The devotional study of Holy Scripture is profitable, inasmuch as it will enable you to grow familiar, reverently and lovingly, with the Will and Words of God Himself. "All divinely inspired scripture is profitable for instruction in holiness," by no other spiritual practice, in daily life—you profit so much as by a devout study of the Word of God. "Spiritual readings" are useful, helpful, profitable, but "The entrance of Thy Word giveth light," since He who is, Himself, "The Word of God," is also "The Light of the World," and Holy Scripture is the record of His life and actions.

Let your study be devout, and prayerful. "Search not who spoke this or that, but mark what is spoken," Imitation Bk. I, Ch. V.—that is the rule for the study of "Holy Writ." Let it be systematic, let it be regular; if it be only the Gospel for each day that will be more than enough. St. Philip Neri's rule for himself was "to read a portion of scripture every day."

The devotional study of the Holy Scripture is necessary to your spiritual life, more necessary, possibly, in this age of doubt and scepticism than at any other time in human history. We know that the Bible is the Word of God, because the infallible church of God has told us so. But, by a devout, reverent study of the Word of God, we shall be able, as St. Peter bids us, "to give an answer for the hope that is in us." The church has given us the Bible; the Bible contains the title deeds of the church. By the devotional study of the Bible our faith in the divine infallibility of the church, and of the head of the church, the Vicar of God, will be confirmed and strengthened.

It is enough for us to know, on the authority of the church that the Bible is the Word of God. But that is not enough for our daily intercourse with *God*, outside the church. If we wish to win from us we profess to wish—to a knowledge of the truth, we must be *acquainted with the words of scripture*; and

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this familiarity can only be attained by devout, constant, personal study.

As a safeguard against mental temptation, the devotional study of the Word of God is without a rival. Is it not so from the very nature of things, of absolute divine necessity? In lonely moments, in wakeful nights, in joy and in sorrow, the Words of God, *learned by heart*, will be to us, as to David of old, "sweeter than honey, and the honey-comb." That wonderful Psalm—the 118th—is full of such expressions. I can think of no better "introduction to the devotional study of Holy Scripture." To those who, in any measure, are inclined to agree with what I have written, and to those who may differ from me, I would say in conclusion, read carefully the 118th Psalm.

If I have said too much, or too little, I pray to be forgiven. Let me end with this:

"Da mihi intellectum, et scrutabor legem Fusi, et custodiam illam in toto corde meo." (Ps. 119, 133). "Give me understanding and I will study Thy Law, and I will keep it with my whole heart."

FRANCIS W. GREY.

For **50** Years **PERRY DAVIS' Pain Killer**

Has demonstrated its wonderful power of **KILLING EXTERNAL and INTERNAL PAIN.** No wonder then that it is found on


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HOUSE AND HOUSEHOLD.

PREFERRED IDEAS OF BEAUTY.

Different nations have widely varying ideas of what constitutes beauty of women. The ladies of Arabia stain their fingers and toes red, their eye brows black and their lips blue. In Persia they paint a black streak around their eyes and ornament their faces with representations of various figures. The Japanese women adopt the singular method of gilding their teeth, and those of the Indians paint them. In some parts of India the pearl of the tooth must be dyed black before a woman can be beautiful. The Hottentot women paint the entire body in compartments of black and red. In Greenland the women color their faces with blue and yellow, and tattoo their bodies. Hindoo families, when they wish to be particularly lovely, smear themselves with a mixture of saffron and grease, and in nearly all the islands of the Pacific and Indian oceans the women, as well as the men, tattoo a great variety of figures on the face, the tongue and the lips. In New Holland the women inflict wounds upon their bodies, the scars thus produced being considered very ornamental. In ancient Persia an aquiline nose was almost always thought worthy of the crown, but the Sumatran mother carefully flattens the nose of her daughter. Among some of the savage tribes of Oregon, as in Aracan, continual pressure is applied to the skull in order to flatten it and thus give it a new beauty. The modern Persians have a very strong aversion to red hair: the Turks, on the contrary, are warm admirers of it. In China small, round eyes are liked, and the girls are continually plucking their eyebrows that they may be thin and long. But the great beauty of a Chinese body is in her compressed feet. An African beauty must have small eyes, thick lips, a large flat nose and a skin beautifully black. In New Guinea the nose is perforated and a large piece of wood or bone inserted. On the north-west coast of America an incision more than two inches long is made in the lower lip and then filled with a wooden plug. In Guinea the lips are pierced with thorns, the head of the thorn being inside the mouth and the point resting on the chin.

THE CROWN OF THE GREEN.

Green promises to continue in favor this spring, and for hat trimmings there are some exquisite shades. A pretty hat seen in a High Street millinery shop is of light green fancy straw, with low crown and wide brim, slightly bent toward the front. The pink roses, with a beautiful shade of soft green velvet, form the side trimming. A wreath of small pink roses extend around the crown, and just under the brim in front, are two roses to rest against the hair of the wearer.

THE CURE FOR WARTS.

An old colored auntie who use to make money by charming away warts, had a habit of rubbing her greasy fingers on the wart daily, and a suspicious patient took the trouble to ascertain what the grease was. We found that it was castor oil of a very marvellous character, and thus discovered the old woman's secret. She had marked the specific action of castor oil on warts, and had made for herself a reputation for witchcraft by aid of it. Few people use castor oil for this purpose, but it is a sovereign and almost infallible remedy.

THE WATER FOR SPAINS.

In a severe spasm of the ankle immerse the joint as soon as possible in a pail of hot water, and keep it there for fifteen or twenty minutes. After removing it, keep it bandaged with hot cloths wrung out of water or rum and water.

CONSUMPTION CURED.

An old physician, retired from practice, has 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, 220 Powers' Block, Rochester, N. Y. (12-13-c-o-w)

DEAFNESS CURED.

SIX—For years I was troubled with deafness, and last winter could scarcely hear at all. On applying Hayward's Yellow Oil it restored my hearing and I now hear as well as anyone. Mrs. TERRILL, Weymouth, N. S.



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1893.

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NOTICE.—To get the benefit of the large reduction offered this season the amount should be sent to the office on or before May 10.

See the following prices and dates of payment:

For this Season from 1st May to 30th September, delivered daily, double supply on Saturdays.

If paid on or before	May 10th.	June 10th.	July 10th.
10 lbs.....	\$ 4.80	\$ 5.00	\$ 5.50
20 lbs.....	7.80	8.00	8.50
30 lbs.....	10.80	11.00	11.50

Payments after the latter date will be at the same prices as last season:

10 lbs. per month, strictly cash in advance,	\$1.25
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30 "	2.50

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CATHOLIC EDUCATION IN CEYLON.

The annual report of the Director of Public Institutions in Ceylon is highly gratifying to the Catholics of that Island. Out of a total of 74,855 children credited to the "Grant in Aid Schools," no fewer than 21,814, or nearly a third, attend our schools. "As an educational body" (says the Catholic Messenger), "we continue to hold the first place and to keep miles ahead of all other competitors." The Government statistics show that 9.3 out of every 100 of the Catholic population attend school as compared with 5.1 out of 100 of the general population. Our schools also rank first in efficiency, "as is proved by the very substantial argument of rupees." This is shown by the following figures:—

Schools.	Total Grant.	Grant per Child.
Catholic.....	Rs. 63,951	Rs. 2.89
Anglican.....	" 47,613	" 2.63
Wesleyan.....	" 45,708	" 2.41

The Director says in his report:—"With the work going on in the North-West Province I was both surprised and pleased, especially with what I saw in the Chilaw district, where the Roman Catholic Mission has established its domain. The substantiality of the school buildings, the numbers in attendance, the general aspect of comfort and industry visible all round, testify eloquently to the results of the labour of those engaged in the Mission. This was chiefly noticeable in the neighbourhood of Marawila, where the schools under the charge of the Sisterhoods seemed most efficient." Even the Buddhists of Ceylon pay tribute to this excellence of our Catholic schools. For their organ, the Buddhist, comparing Catholic with Protestant schools, says: "It is but fair to record that as regards the Catholics we have no just ground for complaint, for with very few exceptions their policy is to confine their education to the children of their own faith. The Catholics have no aggressive policy, and consequently no friction has arisen of any consequence between the Catholics and the non-Christian bodies. The success of the Catholics is due in a large measure to their splendid organization, to the more than military obedience and respect paid by the laity to the Fathers, and to their non-interference with those of other creeds."

We may perhaps be allowed to add our sincere congratulations to our Catholic brethren in Ceylon on this result of their zeal and devotion to the Faith.

Illustrated Catholic Mission.

Free Trip to Chicago.

Separate W-O-R-L-D-S-F-A-I-R and use the letters to spell as many words as you wish, either backward or forward, but not use the same letter in making any one word more than it appears in "World's Fair."

It is said seventy-five small English words can be spelled correctly from the ten letters contained in "World's Fair." Examples:—Wail, wait, soar, hail, etc. If you are good at word-making you can secure a FREE trip to the World's Fair and return, as The Scott Seed Company will pay all expenses, including R.R. fare, hotel bills, admissions to the Columbian Exposition, and \$200 in cash for incidental expenses, to the first person able to make seventy words from the letters contained in "World's Fair," as above. They will also give a FREE TRIP to the World's Fair and return with \$25.00 for incidental expenses, to the first person sending sixty words as above. They will also give a FREE TRIP to the World's Fair and return (without cash for incidental expenses) to the first person sending fifty-five words.

To the first person sending fifty words will be given \$50.00 in cash towards paying expenses to the World's Fair; to the first sending forty words will be given \$25.00 in cash towards paying expenses to the World's Fair, to each of the first five persons sending thirty-five words will be given \$10.00 in cash, and to each of the first ten sending thirty words will be given \$5.00 in cash.

Only one prize will be awarded to the same person. Write your name on list of words (numbered) and enclose the same post-paid with ten three-cent stamps for a large package of our Choice English Cottage Garden Flower Seeds.

This combination includes the latest and most popular English flowers of endless varieties (same as will be contained in the elaborate exhibit of English flowers at the World's Fair.)

This "World's Fair" Contest will be carefully and conscientiously conducted solely for the purpose of introducing our business. You will receive the BIGGEST value in flower seeds ever offered, and if you are able to make a good list of words and answer promptly you will have a first-class opportunity to secure a free trip from your home to Chicago and return.

We are spending a large amount of money to start our trade this season, and want your trial order. You will be more than gratified with the result. Send to-day, and address THE SCOTT SEED COMPANY, Toronto, Canada.

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 taste. J. PAYNTER, Huntsville, Ont.

A BEAUTIFUL LEGEND ABOUT GOOD SAINT ANTHONY.

A Franciscan Father of the monastery of St. Lawrence at Naples tells the following story:

In a peaceful little cottage by the seaside there lived a young fisherman and his mother. One stormy night, while they were performing their night prayers, they were startled by a desperate outcry as that of a man in terrible agony. The young man rushed to the door and to his horror found a man who had been waylaid by robbers and was now in a dying condition. The robbers fled; for besides fearing the presence of a witness, they had to escape the hands of the policemen who were on their trail. The fisherman stooped down to assist the dying man, but in a few moments more all was over. The policemen now entering upon the scene, and seeing the young man stooping over the lifeless body, captured him as the murderer, congratulating themselves that they had finally succeeded in tracing one of the band of robbers for whom they had long been searching. All protests on the part of son and mother were in vain, and he was taken to prison.

The circumstantial evidence was too strong against the young fisherman; the trial was soon ended. He was condemned to death. The police had heard the cry, the body was still warm, no one was near but he; the testimony of the mother was of no value in this case, and thus the declarations of the young man's innocence were considered only as those of a stubborn criminal. The poor mother had endeavored to come to the trial, but she was so inexperienced and helpless in such matters that she arrived in court when all was over and the death sentence was passed, the criminal to be executed early the next day. The mother broke out in sobs and tears and asked the judge if there were no way to save her son. The judge, in order to get rid of her, said in an off-hand way—the king could change matters. The mother's mind was quickly settled. She would go to the king at once, fall down at his feet and plead for the life of her son. She did not know of any formalities and was disappointed when told that she had to bring her petition in the prescribed form of writing. The sun was already going down when she left the palace to find a lawyer to write up her petition. When returning with the document it was too late of course, the doors were closed and no petitioner could enter. The poor woman was heart-broken. Not knowing what to do she passed by the church of St. Lawrence. She entered and before the statue of St. Anthony prayed as only a mother's heart under such circumstances could pray. But her time even here was short, for the sacristan soon came and rattling his keys gave her a sign that it was time for him to shut the doors. In her agony the poor mother, who was still holding the document in her hand, threw it over the iron railing calling out aloud and despairingly:

"St. Anthony you must save my child." Singularly consoled and quieted, she left the church and went home.

It was about ten o'clock. The king was all alone in his study, looking through some important documents he had to sign. He had given his servants strict orders to admit no one as he did not wish to be disturbed. Suddenly there was a rap at the door, and a moment after a Franciscan brother entered. His appearance was so majestic yet amiable, that the king was charmed for a moment. The Franciscan approached the king and without any embarrassment modestly spoke: "I beg pardon of your majesty for coming at so late an hour, but my business is very urgent, and will not allow any delay, as a man's life is at stake."

"Speak brother. What can I do for you," said the king encouragingly.

"Your majesty signed a death-warrant to-day for a young fisherman who was found at the corpse of a murdered man. All evidence seemed to tell against him, and yet he is entirely innocent."

"I am sorry," said the king. "I can do nothing in such matters. The courts are there for that and when the court passes a sentence I can not change it, nor can I presume that the sentence is not just." "I will vouch for the innocence of my client," said the monk with a positiveness that impressed the king. "I beg your majesty to write a few words of pardon below this petition."

The king spontaneously reached for the pen, but reflecting again, he stopped and asked the monk: "Where do you come from?"

"From the monastery of St. Lawrence, your majesty," answered the monk.

"But even if I do grant your petition," said the king, "it will be too late, for he will be executed before this can reach him."

"There is no time to be lost it is true," said the monk, "but I will see that the document is delivered in time, pray just write a few words of pardon here," and the monk pointed with his finger to the blank space where the king was to sign. The king did sign, and with a few words of courtesy and thanks the monk left the room.

The whole affair had made a wonderful impression on the king. He tried to continue his work, but reflecting again, said to himself: How could this man come here at this hour? He asked the chamberlain servants, but no body had seen and all the any one enter or depart. They searched but no traces of the monk could be found. The king resolved to go to the monastery early next morning and find the solution to this mystery. The scaffold on which the young man was to be executed had already been erected and the poor young man in his cell was expecting his executioner to enter when the doors of the prison opened and instead an officer of the king appeared with the "pardon." The young fisherman was at liberty to return home to his mother.

At the dawn of day the State's Attorney was terrified to see a document of pardon signed by the king the day previous lying on his table. He supposed that one of his servants had laid it there and had forgotten or neglected to tell him about it. He was in a terrible predicament. Snatching the document, he rushed to the prison to save the young man's life. We already know that he was not too late.

In the course of the forenoon the king appeared at the monastery of St. Lawrence. He had all the Brothers assembled in the refectory and asked the Rev. Prior who of them had been to see him in the palace the night before. The astonished Prior replied that he knew of no one to leave the house at so late an hour. The king scrutinizing the monks and not seeing his man told the Prior what had happened.

The Prior suggested to call the mother, who might inform them to whom she had given the petition.

Meanwhile the king was shown around the monastery to pass away the time, and was also taken to the church. The king passed from one altar to another until he finally came to the shrine of St. Anthony. Instantly recognizing his man, he pointed to the statue and said: "That is the one who came to see me."

"Pardon, your majesty," said the Prior, "he is not under my jurisdiction."

In consequence of this incident, the city of Naples selected St. Anthony as one of its patron saints.

Wrinkles, and hollow cheeks, and dull, sunken eyes don't always mean that a woman's old. Half the time, they only show that she's overworked or suffering. So such women, to every woman who is tired or afflicted, Dr. Pierce's Favorite Prescription safely and certainly brings back health and strength. It's a legitimate medicine that corrects and cures; a tonic that invigorates and builds up; a nerve that soothes and strengthens. For all the derangements, irregularities and weaknesses peculiar to women, it is the only guaranteed remedy. If it doesn't benefit or cure, you have your money back.

It won't do to experiment with Catarrh. There's the constant danger of driving it to the lungs. You can have a perfect and permanent cure with Dr. Sage's Catarrh Remedy.

SHOCKING knowledge—Personal acquaintance with an electric battery.

Holloway's Pills—For the cure of debility, bile, liver and stomach complaints this inappreciable medicine is so well known in every part of the world, and the cures performed by its use are so wonderful, that it now stands pre-eminent above all other remedies, more particularly for the cure of bilious and liver complaints, disorders of the stomach, dropsy, and debilitated constitution. In these diseases the beneficial effects of the Pills are so permanent the whole system is renewed, the organs of digestion strengthened, and a free respiration promoted. They expel from the secretive organs and the circulation the morbid matter which produces inflammation, pain, fever, debility, and physical decay—thus annihilating, by their purifying properties, the virulence of the most painful and devastating diseases.

FLOOR PAINT.

The Best in the World, Dry in 8 Hours and Harden the Floor as Marble.

ISLAND CITY" PURE, READY-MIXED PAINT, in thirty different shades for inside and outside painting. "ISLAND CITY," the model factory of PAINTS and VARNISHES in the Dominion

P. D. DODS & CO., Proprietors,

188 and 190 McGill Street, - - - - Montreal.

GREAT OPENING SALE

OF

Boys' First Communion Suits

—COMMENCING—

WEDNESDAY, 26th OF APRIL,

At the Popular Store of

DUPUIS, LANOIX & CIE

2048 and 2050 NOTRE DAME STREET,

Near CHABOLLEZ SQUARE.

We invite all the Ladies of the City and of the neighborhood to come and visit the largest assortment of Boys' Black Cloth and Serge Suits, White Shirts, Collars, Cuffs, Ties, Gloves, Stockings, Shirts and Drawers, Badges, Ribbons, Hats and Caps, Etc.

PRICES TO SUIT ANY PURSE.

The only place in town where you can get what we call a Complete Boys' First Communion Suit. We make a Specialty in Boys' Clothes.

OUR PRICES RUN FROM 75c. A COMPLETE SUIT.

Remember the Place,

DUPUIS, LANOIX & CIE.,

2048 and 2050 Notre Dame St.

L. A. BEAUVAIS' OLD STAND,

NEAR CHABOLLEZ SQUARE.

A PUZZLE PICTURE.

Big Gifts For Little Trouble.



In the Spring the young man's fancy lightly turns to thoughts of love.

FIND THE YOUNG MAN.

The Proprietors of the LADIES' HOME MONTHLY offer to the first person who can find the young man concealed in the above picture, a Free Transportation to the World's Fair and First-Class Hotel Accommodation for three weeks or a cheque for One Hundred and Twenty-five Dollars. To the second letter with correct answer, \$75.00. To the third correct answer a Solid Gold Watch. To the fourth correct answer \$50.00 in cash. To the fifth correct answer \$25.00 in cash. To the next five correct answers \$10.00 each in cash, and to the next ten, \$2.00 each. To the last correct answer a Fifty-Dollar Cheque. To the next ten correct answers from the last, each \$5 a piece.

CONDITIONS:—Each Contestant is to cut out the Picture Puzzle, and make a cross with lead pencil or ink on the young man and send same to us with ten recent postage stamps for 30 cents in silver for three months' subscription to the LADIES' HOME MONTHLY, Canada's high-class and popular journal. If there should be a large number enter this Competition we shall add other valuable rewards to the above-mentioned. Persons living at a distance may have an equal chance in this Competition, as the date of postmark on letters will be given precedence, so answer to-day. Perfect impartiality is guaranteed in giving rewards. We have given away many thousands of dollars in prizes in our past competitions, and have thousands of testimonials for our promptness and fair dealings. See the list of winners in our last Competition in the next issue of our publication. The bonafide offers of the LADIES' HOME MONTHLY are made by reliable publishers who advertise what they do, and do what they advertise. Be sure and answer to-day, and enclose 30 cents, as you will find this a splendid opportunity to win a prize for little trouble. Address,

(22) LADIES' HOME MONTHLY, 192 King St. West, Toronto, Can.

A NIAGARA MIRACLE.

THE REMARKABLE EXPERIENCE OF A RESIDENT OF THE HISTORIC OLD TOWN.

Utterly Helpless and Bed-Ridden for Five Years—His Case Baffled the Skill of Physicians—it is the Absorbing Topic for Miles Around—The Details and Causes of His Remarkable Recovery.

Niagara Falls Review.

It has been frequently declared that the age of miracles has long since passed. However, newspaper men and correspondents have occasionally published accounts of remarkable escapes from death by accident or disease, which have clearly proved that an over-ruling Providence still governs human affairs, and is interested in human lives. These accounts of extraordinary deliverances from positions of danger in this age when everybody is of such a practical turn of mind have demanded evidence of an unimpeachable character before they would be accepted by the thoughtful and intelligent reader, and sometimes a most searching enquiry into the facts have furnished positive proof completely substantiating what has been claimed in some cases. While we have recognized the possibility of such wonderful occurrences, it has seldom been our privilege to investigate them, and by careful examination and enquiry into the facts arrive at a conclusion agreeing with the declarations of those presumably acquainted with the incident.

To-day, however, we are enabled to publish in the Review an account of one of the most wonderful and miraculous deliverances of a fellow creature from a life of pain and suffering. We can vouch for the absolute truth of every statement in this article in regard to this remarkable restoration, having examined for ourselves both the man on whom the miracle was performed and many who knew him only as a bed-ridden sufferer and who now meet him in the daily routine of life. It is now some time since the rumor reached us that Mr. Isaac Addison, of historic Niagara-on-the-lake had been cured of a long standing chronic rheumatism. These rumors being both repeated and denied, we decided to investigate the case for our own personal satisfaction.

Accordingly some days ago we drove over to the historic town on our tour of investigation. While yet some miles from Niagara we met a farmer who was engaged in loading wood, and asked him if he could tell us where Mr. Addison lived. At first he seemed puzzled, but when we said the gentleman we were seeking had been sick but was recovered, he said, "Oh, yes, I know him well; that man's restoration was quite a miracle, and it was Pink Pills that did it. He lives right up in the town. It is four miles away." We thanked him and mentally noted the first bit of evidence of truthfulness of the report. If this gentleman, living four miles away, knew it as he could speak so positively about it, we concluded there must be some truth in the rumor.

Working the town we put up at Long's Hotel and while in conversation with the genial host we soon found that our mission was to be a success. "Know Mr. Addison?" said mine host, "I have known him a long time. His indeed was a remarkable recovery. All the doctors about here did their utmost, but he only grew worse, and for years he was bed-ridden. Now he is as smart as anyone of his age. His recovery is a real miracle."

We were then directed to Mr. Addison's residence, and found a well-built gentleman with clear eye, steady nerve and remarkably quick action. Almost doubting whether this gentleman could be the object of our search, we acquainted him with the purpose of our visit and requested him to tell the story of his illness and recovery.

Without hesitation he commenced. "About eight years ago I had peculiar feelings when I walked, as though bits of wood or gravel were in my boots, or a wrinkle in my socks. These feelings were followed by sensations of pain flying all over the body, but settling in the back and every joint. I have thought these symptoms were like creeping paralysis. In about eighteen months I was stiffened with rheumatism that I could not work and very shortly after-

wards I was unable to walk, or use my hands or arms to feed myself. I lay upon the bed and if I desired to turn over I had to be rolled like a log. The pains I suffered were terrible, and I often wished myself dead. My kidneys commenced to trouble me causing me to urinate eight or nine times during the night. In order to rise, my wife would first draw my feet over the side of the bed, then going to my head would lift me to my feet. I was as stiff as a stick and could not help myself. To walk was impossible, but my wife supporting me I could drag or shuffle myself along a smooth floor. I was in that helpless condition for about five years, suffering the most intense and agonizing pains. I was a poor man, but whenever I could get enough money I would purchase some of the so-called cures for rheumatism. It was useless, however, for they did not help me. The physicians visited me. Dr. Anderson said it was chronic rheumatism, and that I could not be cured. However, he did what he could, with bandages of red flannel, and rubbing on alternate days with iodine and neps foot oil. It was severe treatment and produced unbearable sensations, but did me no good. Dr. Watts said: "Isaac, if I knew a single thing to do you good I would give it to you, but I don't." So I gave myself up as hopeless and patiently waited for death to end my sufferings. At times I was even tempted to end my own life.

But one day my family told me of a newspaper account of the wonderful cure of Mr. Marshall, of Hamilton, and I was induced to try Dr. Williams' Pink Pills. I only purchased one box, and although that box did not seem to do me any good I determined to persevere, and got six more. Before I had taken the six boxes I found relief from my pains; continuing the use of the Pink Pills I have been gradually recovering, and am now entirely free from pain, and can walk a mile comfortably. At first I used crutches, then only one, but now I have no use for them at all. I have gone alone to Toronto, Niagara Falls, and to Lockport, N.Y., and have felt no inconvenience.

The people wondered when they saw me on the street after having been bed-ridden for five years. They asked what I was doing for my rheumatism and when I told them I was taking Pink Pills, and I am now better. That's the proof. "Why," said he, "just see how I can walk," and he took a turn about the room stepping with a firmness that many a man twenty-five years younger might envy.

Continuing he said, "For two years I could not move my left hand and arm an inch, but now I can put it anywhere without pain," accompanying the statement with a movement of the arm and rubbing the back of his head with his arm. On being asked if he felt any disagreeable sensations on taking Pink Pills, he laughed and said "no, that was the beauty of it. With other medicines there were nasty and unpleasant feelings, but I just swallowed the pills and never felt them except in the beneficial effects."

As we saw the hearty old gentleman so happy in his recovered health, and heard him so graphically describe his sufferings, we agreed with him that a great miracle had been wrought through the agency of Dr. Williams' Pink Pills. We sought out a number of residents of the town, and in conversation with them learned that the account Mr. Addison had given us of his condition was in every particular correct. His recovery has naturally been the talk of the town and in social circles, and many others are using Pink Pills for various ailments with good results.

A CHAT WITH THE MAYOR.

We called on H. Pafford, Esq., Mayor of the town, and proprietor of a tasty and prosperous drug business. He verified what Mr. Addison had said as to his sufferings and helpless condition, and said he never expected to see him around again. He said he considered Mr. Addison's restoration truly remarkable, and that the knowledge of the benefit to him had made an extensive demand for Dr. Williams' Pink Pills, so much that their sales are away ahead of any other proprietary medicine in the market. He remarked that although so extensively advertised, if their use were not followed by beneficial results the sale would rapidly decrease, but the firm hold they have taken on the public proves their worth, and that they have come to stay.

THE DIVISION COURT CLERK.

We called upon J. B. Secord, Esq.,

Clerk of the Division Court, who said he had known Mr. Addison for many years, and that he bore a high reputation for truthfulness. He knew that in the earlier stages of his trouble he had tried several physicians in vain, and at last became incapable of moving himself. As a last chance he took Dr. Williams' Pink Pills for Pale People, and these at first seemed to make him worse and the pains increased, but continuing them they acted like magic, and resulted in a complete cure. His cure is looked upon by the people as something wonderful, and no one doubts that the agency employed, Dr. Williams' Pink Pills, was the means under Divine Providence of effecting the cure."

Having most carefully and conscientiously examined into the miraculous recovery of Mr. Addison, and dispassionately reviewing the whole evidence, we came home fully convinced of the truthfulness of the report. It is a pleasure for us to publish this full and authentic account of the marvellous recovery of Mr. Isaac Addison and, so far as we can, lend the help of our columns to make known far and wide this wonderful and efficacious medicine which in so many instances has produced startling and unlooked for relief from pain and illness.

Dr. Williams' Pink Pills are a perfect blood builder and nerve restorer, curing such diseases as rheumatism, neuralgia, partial paralysis, locomotor ataxia, St. Vitus' Dance, nervous prostration and the tired feeling therefrom, the after effects of la grippe, diseases depending on humors in the blood, such as scrofula, chronic erysipelas, etc. Pink Pills give a healthy glow to pale sallow complexions and are a specific for the troubles peculiar to the female system, and in the case of men they effect a radical cure in all cases arising from mental worry, overwork, or excesses of any nature.

These Pills are manufactured by the Dr. Williams' Medicine Company, Brockville, Ont., and Schenectady, N.Y., and are sold only in boxes bearing the firm's trade mark (printed in red ink) and wrapper, at 50 cts. a box, or six boxes for \$2.50. Bear in mind that Dr. Williams' Pink Pills are never sold in bulk, for by the dozen or hundred, and any dealer who offers substitutes in this form is trying to defraud you and should be avoided. The public are also cautioned against all other so-called blood builders and nerve tonics, no matter what name may be given them. They are all imitations whose makers hope to reap a pecuniary advantage from the wonderful reputation achieved by Dr. Williams' Pink Pills. Ask your dealer for Dr. Williams' Pink Pills for Pale People, and refuse all imitations and substitutes.

Dr. Williams' Pink Pills may be had of all druggists or direct by mail from Dr. Williams' Medicine Company from either address. The price at which these pills are sold makes a course of treatment comparatively inexpensive as compared with other remedies or medical treatment.

"Mr. Yoder, your daughter Irene has given me permission to ask of you her hand in marriage; but before I ask for your formal consent you will pardon me if I make the inquiry, as it is a matter of life-long consequence to me, whether or not there have ever been any indications of insanity, so far as you know, in your family?" "You say Irene has accepted you, Mr. Hankinson?" "I am happy to say she has." "Then, sir," said the old man, shaking his head dejectedly, "it is my duty as her father to tell you that Irene is showing decided indications of insanity."

MONTREAL, 29th February, 1902.—J. G. Laviolette, Esq., M.D., No. 217 Commissioners Street, Sir,—I suffered for 22 years from a severe bronchitis and oppression which I had caught during the Franco-Prussian war. I made use in France and Canada of many important remedies, but unavailingly. I am now completely cured after having used 4 bottles of your Syrup of Turpentine. I am happy to give you this testimonial, and hope, for the good of humanity, your syrup may become known everywhere. AUGUSTE BOURNEL, Advertising Agent for "Le National."

MONTREAL, 13th December, 1890. I, the undersigned, do certify that Dr. Laviolette's Syrup of Turpentine, which I am using for some time, is the only remedy that has given me a notable relief from "Asthma," a disease from which I have been a sufferer for many years, and which had become so very serious as to require my dispensation from occupation of any kind. I have been treated by several physicians abroad, but without the slightest result; and do here state that the progressive improvement which is daily taking place in my health by the use of this Syrup gives me entire confidence in a radical cure. SISTER OCTAVIEN, Sister of Charity of the Providence, corner of Fulum and St. Catherine Sts.

DAN MCCARTHY'S SONGS.

As Sung by Him in the "Rambler from Clare"
Do Not Weep, Dear Mother.
Rosie Dwyer—Molly Malone.
The Birth Place of Blarney.
Dear Old Friends—Mr. McCarthy and Miss St. George Hussy's big hit.
The Boat that First Brought Me Over.
Everybody's Favorite Song Sweet Nellie Bawn.
Dying in a British Soldier's Grave.
Mary Jane Casey from the County Mayo.
Dreaming as She Sleeps, and fifty other popular songs, can be had in Kelly's Song-ster No. 50 Price 10 cents P. KELLY, Song Publisher, Box 220, Montreal, Can.

THREW AWAY HIS CRUTCHES

AFTER YEARS OF TERRIBLE SUFFERING.

AN INTERESTING HISTORY.



STATEMENT OF MR. WM. McNEE.

For eight years I was troubled with a sore on my leg which resulted from having it broken. The doctors kept me in bed five months trying to heal it up, but all to no purpose. I tried all sorts of salves, liniments, ointments, pills and blood medicines but with no benefit. In 1893 it became so bad that I had to sit on one chair and keep my foot on another for four months. I could not put my foot on the ground or the blood would rush out in a stream and my leg swelled to twice its natural size.

ELEVEN RUNNING SORES

developed on it which reduced me to a living skeleton (I lost 70 lbs. in four months). Friends advised me to go to the Hospital; but I would not, for I knew they would take my leg off. The doctor then wanted to split it open and scrape the bone, but I was too weak to stand the operation. One old lady said it had turned to black erysipelas and could never be cured. I had never heard of Burdock Blood Bitters then, but I read of a minister, Rev. Mr. Stout, who had been cured of a severe abscess on the neck by B.B.B., after medical aid had failed, and I thought I would try it. I washed the leg with the Bitters and took them according to directions. After using one bottle I could walk on crutches, after taking three, I threw away the crutches, took a scythe and went to work in the field. At the end of the sixth bottle my leg was entirely healed up; pieces of loose bone had worked out of it and the cords came back to their natural places again. That was nine years ago and it has never broken out since. I can walk five miles to-day as fast as anyone, and all this I owe to B. B. B., which certainly saved my leg, if not my life. I cheerfully recommend it to all sufferers. Give B. B. B. a trial, it will cure you as it did me.

Yours truly,

Wm. McNEE, St. Ives P.O., Ont.

Mr. F. C. Sanderson, the druggist of St. Marys, Ont., certifies to the entire truthfulness of the remarkable statement made by Mr. McNEE and says that several other wonderful cures have been made in his district.

F. KELLY,

Ruling, Binding and Embossing

774 Craig Street,

MONTREAL.

21G

Registered. A delightfully refreshing preparation for the hair. It keeps the scalp healthy, prevents dandruff, promotes the growth of a perfect hair dressing for the family. 25 cts. per bottle. HENRY B. GRAY, Chemist, 122 St. Lawrence Street, Montreal.

SPRING CLEANING.

Yes, clean yer house, an' clean yer shed. An' clean yer town in every part.

Sweep of ideas out with the dust. An' dress yer soul in newer styles.

Clean out yer moral cubby holes. Sweep out the dirt, scrape off the scum.

Clean out the town's deep, dark, sultry. Sooty, every chimney, crowd, an' crowd.

Plant flowers in the south front yard. Set out new shades an' blossom trees.

SMILES.

Heaven is of wood, Catholics. Herring of a pig—Expensive your last shirt for a pig.

Tea women: Cinnamon of your boys told me what the great pig was. Tea my lessons.

A box of diamonds at the present day is worth 27,000,000. No more and no less. Don't be tempted up and pay 27,270,000.

Husbands: By foot, the dog and cat will come with us today. When I right a FF and a good book.

Smile: I have a very good idea of fortune based on the most accurate method. He could give you the fortune of your an' others.

What does it mean? Well, the big gest thing you can do is to get a wife. Fair? said Mrs. T. "Oh, my dear, MR. T. replied: "Oh, yes!"

The A. V. M. M. S. N. 2200. Would you like to see a good book? Mr. A. V. M. M. S. N. 2200. I should have known you'd be a good one.

Crimes: A. V. M. M. S. N. 2200. on the English coast. Here, I have a good one. Crimes of the great ones. What kind? Here, I have a good one.

Bank: A. V. M. M. S. N. 2200. I have a good one. Bank of the great ones. What kind? Here, I have a good one.

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The A. V. M. M. S. N. 2200. Would you like to see a good book? Mr. A. V. M. M. S. N. 2200. I should have known you'd be a good one.

old servant Donald, to hide himself in a room next to where the consultation of the doctors was to take place, and to tell him what passed. When the servant came back his master said, "Well, Donald, man, what do the doctors say?" Donald replied, "Eh, master, they say it is a very serious case, and awfu' obacure, but it will a' be made clear at the post."

SANLY'S EXPLANATION.—Two farmers met at the hiring-market, and the following dialogue takes place: "Hey, Sanly, has ye' been out wif' Mrs. Magill of the 'Three Stoups' that ye' nae langer pit up wif' her when ye' drive to market?" "I's nae that Bauldie; bit the body's a'fer cheat: Ye' wad na'ldly believ' it, bit last market-day I steyed wif' her, an' she made sic a do'ower me, and gied me a big black bottle to tak' to my bed, to a' wif' me. Weel, d'ye ken, when I tuck the bottle, what d'ye think I had in it? Naething but het watter."

Cardinal Lavigne's Successor.

Rev. Father Charmelant has been nominated Primate of Africa. The Primate says that it is a happy choice for the Church in Africa, and that the intelligence and promises of the Primate and of England have not prevented the nomination. Father Charmelant is a native of the West, and has been a member of the Society of the Holy Spirit since 1870. He was born in the West, and has been a member of the Society of the Holy Spirit since 1870. He was born in the West, and has been a member of the Society of the Holy Spirit since 1870.

Rich, Red Blood. A weekly results from taking Hood's Sarsaparilla. Personal cleanliness results from free use of soap and water. This great purifier thoroughly cleanses the system and all other impurities, and builds up every organ of the body. Now is the time to take it.

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 and 38 Barclay St., New York.

COVERNTON'S NIPPLE OIL. Superior to all oil or preparations for cracked or sore nipples. To hasten the nipples commence using three months before weaning. Price 25 cents.

COVERNTON'S Syrup of Wild Cherry. The relief and cure of Coughs, Colds, Asthma, Bronchitis, Influenza, and all diseases of the Throat and Lungs. Price 25 cents.

COVERNTON'S Pile Ointment. Superior to all others for all kinds of Piles. Price 25 cents. Prepared by C. J. COVERNTON & CO., 121 Bloor Street, corner of Dorchester Street.

ESTABLISHED 1865. G. Ross Robertson & Sons 11 HOSPITAL STREET, NORTH BRITISH CHAMBERS. GENERAL INSURANCE BROKERS AND SPECIAL AGENTS

Table listing various insurance companies and their assets. Total assets of over \$217,000,000.

The above shows our great facilities for placing large lines of insurance. In addition to which we have connection with several other leading Companies in Montreal and New York. Churches and Institutions Make a Specialty.

THE LARGEST ESTABLISHMENT MANUFACTURING CHURCH BELLS & PEALS. PUREST BELL METAL SUPPLIED. MESHANE BELL FOUNDRY, BALFORD, MD.

Porter, Teskey & Co., 454 & 456 St. James St., Montreal. DEPARTMENTS: CLOTHING, FISHING TACKLE, BOOKS, PENS, BALLPENS, STICKE, NOBLES, STATIONERY, TOYS, HARDWARE, BRASS, BAYONNETTES, PENS, JEWELLERY, GAMES, GAMES.

Attractive Novelties in all Lines. \$3 a Day Sure. A dress A. W. KNOWLES. WINDSOR, Ont. 17-24-MAR 15. FARM & MILLS AND HOMES. Free Catalogue, H. B. CHAFFIN & Co., Richmond, Va.

CANADA. THE QUEBEC SUPERIOR COURT. District of Montreal, No. 1619. Dame Catherine Donaldson of the town of Cote St. Antoine, in the district of Montreal, wife, ex parte an' heirs of Henry Clarkson Russell, of the same place, accountant, judicially authorized to enter an' justice, has this day instituted an action in separation as to property against her said husband.

T. C. O'BRIEN, 231 ST. LAWRENCE ST. (Near St. Catherine.) Have just received my New Stock of the best lines of Shoes, including Ladies', Children's and Men's Wear. GREAT BARGAINS. GOOD VALUE.

ROOFING. In Metal, Slate, Cement, Grave. ROOFS REPAIRED. Before giving your orders get price from us. OFFICE and WORKS, corner Latour Street and Bushy Lane. Telephone—Bell, 130; Federal 1502. Post Office Box 909. RIENDEAU HOTEL, 58 and 60 Jacques Cartier Sq. MONTREAL. The cheapest first-class house in Montreal. European and American Plans. JOS. RIENDEAU, Proprietor.

L. J. A. Surveyer, Hardware, Cutlery, Plated Ware, Tools, Builders' and House Finishing Hardware, Curtain Stretchers, Refrigerators, Carpet Sweepers, Wringers and Washers, etc., 6 St. Lawrence Street MONTREAL.

TRUSSES, ABDOMINAL BELTS, ELASTIC STOCKINGS, &c. P. MCCORMACK & CO., Druggists. COR. McGILL and NOTRE DAME STS.

CANADIAN CARPENTER. Suburban Service, Commencing May 1. Trains will leave Windsor Street Station.

Trains will leave Windsor Street Station. 5:20 a.m. For St. Antoine, Montreal Junction, Dorval, Valois, Lakeside, Pointe Claire, Beauvais, Beauport, Bay View, Ste. Anne and Vaudeville. 5:45 p.m. For Compton, Hudson, Hudson Heights, Lavigne, Rigaud, Point Fortune.

Trains will leave Dalhousie Sq. Station. For Ste. Rose, Ste. Therese, etc., 8:30 a.m. 1:15 p.m., 4:00 p.m., 4:40 p.m., 5:30 p.m. Trains will arrive Dalhousie Sq. Station. From Ste. Therese, Ste. Rose, etc. 8:30 a.m., 9:15 a.m., 11:00 a.m., 5:20 p.m. A. Daily except Saturdays and Sundays. F. Stops only when passengers for or from Montreal Junction, Dorval, Valois, Beauvais, Ste. Anne and Vaudeville. I. Saturdays only. All other trains daily except Sunday. Further information may be obtained at 266 St. James Street and at Stations.

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ROOFING In Metal, Slate, Cement, Grave. ROOFS REPAIRED. Before giving your orders get price from us. OFFICE and WORKS, corner Latour Street and Bushy Lane. Telephone—Bell, 130; Federal 1502. Post Office Box 909.

RIENDEAU HOTEL, 58 and 60 Jacques Cartier Sq. MONTREAL. The cheapest first-class house in Montreal. European and American Plans. JOS. RIENDEAU, Proprietor. PERSONAL—LEGITIMATE DETECTIVE WORK in connection with burglaries, forgeries, blackmailing schemes, mysterious disappearances, and all detective work in criminal and civil business promptly attended to by the Canadian Secret Service. Offices, Temple Building, Montreal. Office Telephone: 211. Private Telephones: 4653 and 6049. JOHN A. GROSE, Supt. Commercial Work; SILAS H. CARPENTER, Supt. Criminal Work.

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BUTTERNUT PILLS
 25 cents per box.
 By Mail on Receipt of Price.
B. E. McGALE,
 CHEMIST &c.,
 2123 NOTRE DAME ST.,
 MONTREAL.

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

For Sale by DRUGGISTS everywhere.

S. CARSLY'S COLUMN

ATTEND

The Grand MANTLE SALE now going on at
S. CARSLY'S.
 Notre Dame Street.

EVERY JACKET
 EVERY CAPE
 EVERY MANTLE

HOP POCKETING EFFECTS
 In Costume Tweeds.
BASKET EFFECTS
 In Costume Tweeds.
S CARSLY.

Great Oakes from Little Acorns Grow.
 A now celebrated chemist once heard a man say :-
 "I hate a rubber coat or Mackintosh; I would as soon get wet to the skin as be obliged to wear one. I always have a nasty, clumsy feeling after wearing one any length of time, and generally take cold as a consequence."
 This was the circumstance which led Mr. John S. Rigby, F.C.S., to experiment upon the waterproofing of textile fabrics; and a porous, odorless, pliable and yet waterproof cloth was the result. In fact the Rigby Cloth.

OBITUARY.

With deep regret we publish the demise of Mrs. John Duffy, a well-known and highly respected resident of Mount Elgin for thirty-seven years and a subscriber to THE TRUE WITNESS for twenty-five years—always reading it word for word with the deepest interest, particularly the "Home Rule Question." She died at her late residence in the 58th year of her age, Thursday evening, April 13th, after a long and patiently endured illness. She died with perfect resignation to the Holy Will of God. The funeral, which took place on Sunday morning was very largely attended by relatives and friends of all denominations. High Mass was celebrated by Rev. Father Romayne, of Carleton, Mich., who came over to visit her on her death bed and again at her death, and one who has been a very true friend of the deceased for years. After Mass he preached an eloquent sermon. He celebrated a Requiem Mass Monday morning, after which he spoke in high terms of the exemplary life led by the deceased lady. Much sympathy is felt for her sorrowing husband and large family. The pallbearers were six first cousins: Owen, Henry, James, Thomas, Michael McNally and John Sheahan.

Feed a Cold

Yes, but feed it with Scott's Emulsion. Feeling the cold kills it, and no one can afford to have a cough or cold, acute and leading to consumption, lurking around him.

SCOTT'S EMULSION

Of pure Norwegian Cod Liver Oil and Hypophosphites
 strengthens Weak Lungs, checks all Wasting Diseases and is a remarkable Flesh Producer. Almost as Palatable as Milk. Prepared only by Scott & Bowne, Holbeville.

In the Store is Reduced in Price for this Cheap Sale.
 Children's Mantles all Reduced for this Cheap Sale.
HALF PRICE! HALF PRICE!
 One Large Lot of Colored Mantles varying from \$10 to \$50 each, to be sold for exactly Half-Price.
S. CARSLY.

S. CARSLY,
 1765, 1767, 1769, 1771, 1773, 1775, 1777, 1779
 NOTRE DAME STREET,
 MONTREAL.

Rev. Bro. Casarius Paulian.
 From the New York Sun we clip the following obituary notice:—"Brother Casarius Paulian (John Mark Hamilton), professor of mathematics and civil engineering in the De La Salle Institute, in this city, died Monday of pneumonia. He was born in Carlow, Ireland, in 1850. He made an advanced course of studies in Maynooth College, and afterward devoted himself to scientific pursuits. He was for some years official surveyor for the Government of Canada and professor of civil engineering and mathematics in McGill University, Montreal. Coming to the United States, he practised civil engineering in the West, and was consulting engineer in the construction of the St. Louis bridge over the Mississippi. About ten years ago he became a member of the Christian Brothers in St. Louis, and when the De La Salle Institute was opened, about six years ago, to take charge of the scientific department."

CENTRAL CHINA HALL

China Dinner Sets,
 PRETTY PATTERNS,
FROM \$16.00.

OTHER REDUCTIONS
 The reduction in prices of Mantles and Jackets during
 The Grand Clearing Sale will vary from Ten per cent to Half-Price. The bulk of the reductions are from Twenty to Thirty per cent off regular marked prices.
GENUINE BARGAINS
 Can be procured during this Sale. All the latest and most Stylish Garments of the Season at
SPECIAL SALE PRICES
S CARSLY.

SEALED TENDERS addressed to the undersigned, and endorsed "Tender for Point du Chene Breakwater," will be received until Friday, the 9th day of June next, inclusively, for the reconstruction of the Breakwater at Point du Chene, Westmorland County, New Brunswick, according to a plan and specifications to be seen at the Intercolonial Railway Station Agent's Office, Point du Chene, and at the Department of Public Works, Ottawa. Tenders will not be considered unless made on the form supplied and signed with the actual signatures of tenderers. An accepted bank cheque payable to the order of the Minister of Public Works, equal to five per cent. of amount of tender, must accompany each tender. This cheque will be forfeited if the party decline the contract, or fail to complete the work contracted for, and will be returned in case of non-acceptance of tender. The Department does not bind itself to accept the lowest or any tender.
 By order,
E. F. E. ROY,
 Secretary.
 Department of Public Works,
 Ottawa, 27th April, 1893. 414

Drinking a Farm.
 My homeless friend with the chromatic nose, while you are stirring up the sugar in the ten cents glass of gin, let me give you a fact to wash down with it. You say you have longed for years for the free, independent life of a farmer, but never have been able to get enough money together to buy a farm. But this is where you are mistaken. For several years you have been drinking a good improved farm at the rate of hundred square feet at the gulp. If you doubt this statement haire it out yourself. An acre of land contains 43,560 square feet. Estimating for convenience the land at \$43.56 per acre, you will see that it brings the land to just one mill per square foot, one cent for ten square feet. Nor pour down the fiery dose and imagine you are swallowing a strawberry patch. Call in five of your friends and have them help you gulp down the five hundred foot garden. Get on a prolonged spree some day, and see how long a time it requires to swallow a pasture large enough to feed a cow. Put down that glass of gin; there's dirt in it—100 square feet of good, rich dirt, worth \$43.56 per acre.

TEA SETS,
 FIVE O'CLOCK SETS,
 FRUIT SETS,
CHOCOLATE JUGS,
 BISCUIT JARS,
 CHEESE DISHES,
PLATED WARE.
 Dessert Sugars and Creams, Cake Baskets, Pickle Casters, Lunch Casters, Berry Bowls, Butter Dishes, Syrup Jugs, Waiters, Napkin Rings, Children's Cups.
CUTLERY.
 Knives, Forks, Spoons. Sets Carvers in cases.
LAMPS, CHANDELIERS, Etc.
 Brass Chandeliers, 3 and 4 light, from \$12.00. Decorated Table Lamps from \$1.25. Banquet Lamps, Brass Brackets, Hall Lights, Etc.

Tweed Jackets in all colors Reduced.
 Cloth Jackets in all colors Reduced.
 Cloth Cape Coats Reduced.
 Black Cloth Jackets Reduced.
 Jackets in all styles Reduced.
 Tweed Capes in all colors Reduced.
 Cloth Capes in all colors Reduced.
 Silk Capes in new styles Reduced.
 New Lace Canes Reduced.
 Long Spring Ulsters Reduced.
 Cloth and Silk Mantles Reduced.

BUY AT ONCE
 And secure the first choice of the whole stock.
 Every Jacket and Mantle
REDUCED IN PRICE

FREE Illustrated Publications,
 WITH MAPS, showing
 Minnesota, North Dakota, Montana,
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 AND LOW PRICE
NORTHERN LANDS
 The best Agricultural, Grazing and Timber Lands now open to settlers. **PAID FREE.** Address
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DRESS GOODS
 Special inducements now being offered in Spring and Summer Dress Goods.
 All the Newest Fabrics.
 All the Newest Colorings.
 All the Newest Patterns.
S. CARSLY.

Michael Davitt.
 I doubt if I have ever seen anything more picturesque than Mr. Davitt's first appearance in the House of Commons, writes a correspondent. I have come to know this man and to respect him. The Unionists never say a hard word of him. The Opposition was, therefore, almost cordial to him. He repaid the undivided attention of the House by giving it a speech excellent in form, moderate in spirit, determined in tone. Whatever view one takes of the present crisis, it was thrilling to hear this man, with his armless right sleeve hanging loose, and turning over his manuscript somewhat awkwardly with his left hand, stand up and declare that he had been a sworn enemy of England, that he had conspired and rebelled, but that he would be satisfied with the bill before the House.

DRESS GOODS.
 All Wool Serges in several colors, only 12c yard.
 Tweed Effects in plain colors and checked designs, only 10c yard.
 Costume Tweeds in new effects. Double Width 28c.
 All Wool Challies in several Choice Patterns, 17c.
 Indigo Serges All Wool and double width, 33c.
S. CARSLY.

LIVE STOCK MARKET.
 The Montreal Stock Yards Company, Point St. Charles, reports as follows:
 Continued supply of inferior cattle. There was a fair demand and everything cleared out though prices realized allowed but small profits to the settlers. Hogs scarce, good demand, values firm at 8c. Enquiry for sheep and lambs. Calves plentiful. We quote the following as being fair values:
 Cattle—Butchers' good..... 40 to 44c
 " medium..... 30 to 35c
 " culls..... 20 to 25c
 Sheep and lambs..... 40c to 50c
 Hogs..... 8c
 Calves..... \$2.00 to 3.00

DRESS GOODS.
 Everything New.
 Everything Stylish.
 Dress Goods in Shot Effects.
 Dress Goods in Plain Effects.
 Dress Goods in Figured Effects.
 Dress Goods in Floral Effects.
 Dress Goods in all New Effects.
 Dress Goods in all colors.

MONTREAL HORSE MARKET.
 The trade for the week at the stables of the Montreal Horse Exchange, Point St. Charles, was good and 26 horses were sold at fairly satisfactory prices. We have on hand 60, comprising heavy and medium draft, choice drivers and saddle, with three carloads to arrive early in the week.

MAUD: He asked me to marry him but said he had only a broken heart to offer me. **MARIE:** Did you accept him under those conditions? **Maud:** Yes, his bank account was intact.

THE BEST REMEDY.
 DEAR SIRS,—I was greatly troubled with weakness, loss of appetite, restlessness and sleeplessness, and found B. B. B., the most strengthening and beneficial medicine I have taken. Miss H. ASLIP, 31 Huntley St., Toronto, Ont.

GEO. EADIE,
 Successor to L. Deneau,
 2046 Notre Dame St.