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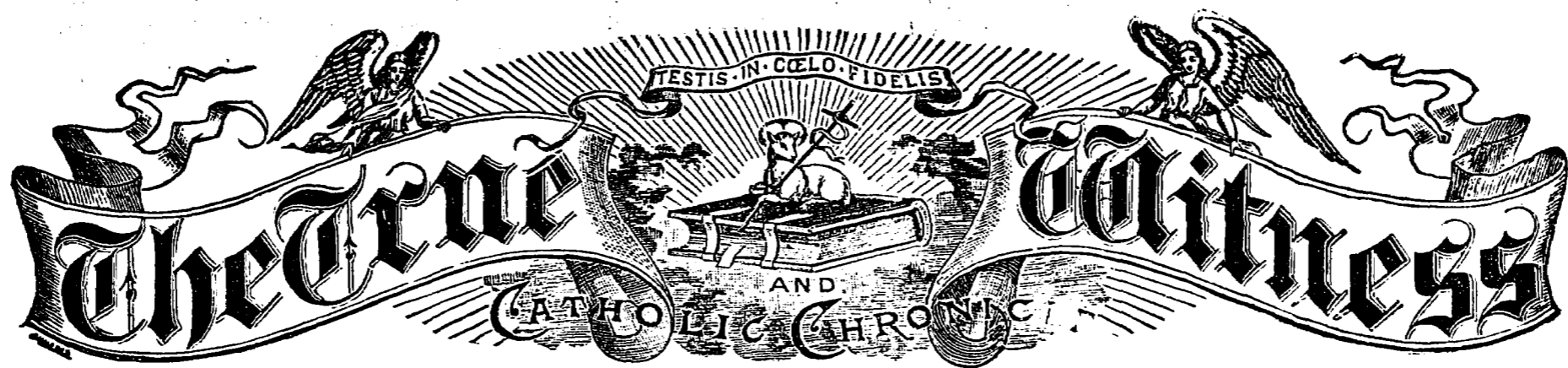
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A TIMELY ESSAY.

POLITICAL ECONOMY AND ITS MISSION.

HISTORY OF THE SCIENCE—IT IS OFTEN MISUNDERSTOOD—UNFOUNDED PREJUDICES AGAINST IT—AN ACTIVE FACTOR IN SOCIETY—DIVISIONS OF LABOR—WORKMEN'S RIGHTS.

Of all the sciences that are contained in the curricula of our universities, perhaps there is not one which is more frequently talked about and whose principles are more frequently appealed to than that of political economy. And as a paradoxical consequence, perhaps there is no science so imperfectly understood in this age of popular instruction. When we attempt to enquire into the causes of this singular fact, we are somewhat surprised to find so few practical explanations of the widespread misconception concerning the object and scope of political economy. It is all more astonishing when we remember that political economy, after all, must be appealed to in all discussions upon political, financial or social questions. The explanation is offered, by those who pretend to despise the science, that the divergence of opinions as to its object is due to the fact that the public have never become familiarized with the study, that its principles have never been clearly defined. This explanation is a fallacy, a mere subterfuge, and vanishes immediately when honest investigation is brought to bear upon the real facts of the case. It must be admitted that a full exposition of the subject was never attempted before 1775. In that year Adam Smith, a Scotchman, gave to the world his famous work "An Inquiry into the Nature and Causes of the Wealth of Nations." However, from this it does not logically follow that before his time the science was altogether unknown and uncultivated. In fact, we have evident proofs to the contrary. For social wealth has been written about as far back as Aristotle, hints pertaining to which are found in the first three of his eight books on politics.

But the reason why no works on this science have been handed down from antiquity is quite obvious, when we learn that the philosophers of those days considered political economy to be only a branch of the science of statesmanship, as did the school headed by Quesnay, called the Physiocrats. They investigated and developed one point only, such as commerce or money, and thus when political economy made its appearance upon our modern curricula, the idea became prevalent that it was an entirely new science, while in fact it has existed for centuries, if not in form, at least in substance.

The mission of political economy is indeed a singular one, inasmuch as instead of conciliating those who might oppose its progress, it rather tends to create prejudices. When people first realize that its object is the acquirement of wealth, they very often grasp at the conclusion that an economist is one who wishes to enrich the few at the expense of the many. Henry Fawcett, of Cambridge University, in his work on political economy, writes thus concerning the origin of these prejudices: "Hardhearted and selfish are the stereotyped epithets applied to this science. Ill-defined antipathy is sure not to rest long suspended upon a mere abstract idea; it seeks some concrete object, and therefore the epithets applied to the science are speedily transferred to those who study it, and a political economist exists vaguely in the haze of popular ignorance, as a hard-hearted selfish being, who wishes to see every one rich, but has no sympathy with those higher qualities which ennoble the character of men." The injustice of these ignorant prejudices becomes manifest to every reasonable person, when we conscientiously examine the true object and scope of this science. For we then discover that the political economist may be the most useful of philanthropists, inasmuch as he seeks and acquires that information which will enable him to improve the moral and physical conditions of all classes of humanity. Far from being desirous of enriching the few at the expense of the lower classes, which after all constitute the great portion of the human race, the true economist should seek to increase the material advantages of the poor, and by so doing heighten their intellectual status, which has deteriorated through lack of cultivation. Viewing the mission of the political economist in this light, which is the only true one, the economist should be looked upon, not as an egotist, but rather as a zealous benefactor, deservingly of our esteem and gratitude.

Liberators, that beacon light in the arena of philosophic learning, defines political economy as "the science of public wealth with regard to its rightful ordering as a means of common well-being." Let it not be interpreted to mean that a nation has no other mission to fulfil than to become rich. For no one, other than a sensualist, will contend that wealth should be the one absorbing aim of life. Notwithstanding the many assertions to the contrary, the great political economists recognize that in dealing with the phenomena connected with the production and distribution of wealth, the other phenomena of man's social existence must not be ignored. If, therefore, an economist considers that the sole aim of his life is the hoarding up of colossal fortunes, by means of the formation of powerful combines and monopolies,

then let the individual be blamed, and not the science of which he professes to be an exponent.

When it is considered that the object of political economy is the acquirement of wealth, an objection is raised by some that the tenets of this science are in direct contradiction to the Christian doctrine "Blessed are the poor." And as many even among the educated classes imagine that this repugnance really exists, it may not be inopportune to show the absurdity of such a contradiction. It is true that the Catholic Church says "Blessed are the poor," but it is not true that she disapproves of acquiring riches. Christianity teaches that the riches of this life are not the sole end to be attained, but that there is another life hereafter, which can be enjoyed by the poor and rich alike. And in the sense alone that the attainment of this end is less difficult for the poor than for the rich does the church rightly exclaim "Blessed are the poor." To accuse Catholicity of fostering poverty among her adherents is a base calumny, that will not bear the light of investigation. History affirms that civilization and Catholicity have always gone hand in hand. Religion has been the plant as it were and civilization its flower.

We recognize two factors in the acquirement of wealth, labor and saving. Who dares to say that Catholicity does not prescribe labor; and what is saving but self-denial, and the restraint upon our sensitive appetites; and are not labor as well as self-denial prescribed by the Church. It is obvious then that the true Christian spirit leads to wealth, and the nation which is faithful to the precepts of Christianity must eventually become prosperous. Idleness, moral corruption or political oppression, not religion, are the causes of poverty.

As an active factor in society, and wielding an influence of its own, political economy has been in evidence only since the time of Adam Smith. And the thoughtful reader is likely to inquire whether this comparatively new science has in any measure fulfilled its mission of the bettering the condition of the human race, and advancing civilization. When we look around us and behold the amazing progress that has been made in all the arts and industries in those countries, where the principles of political economy have been applied, we cannot but admit that this science has achieved wonders in the way of material development.

What a striking example do we find in England the foremost industrial nation of the world! There was a time when England was as poor as any country which is now confined to the wondering Bedouins. But notwithstanding that she possessed then the same natural resources which now sustain her vast wealth, yet under the economical regime she has attained to industrial proportions that have never before been equalled by any people. In France and the United States the same progress has marked the introduction and application of economic systems. While in countries where economists have been ignored, it is found that this modern progress is sadly lacking, and an English economist referring to the fact, remarks that "the village communities of the east remain instructive examples of the patriarchal type of life, the stereotyped condition of China exhibits the features of a remote civilization. These great differences in wealth are partly due to physical causes, but mainly depend upon social circumstances, and thus afford another link in the long chain of proofs, that where the principles of economy have been ignored, there civilization has not progressed." But if we find that magnificent results have been achieved by political economy, we must not be led to believe that all has been sunshine in the march of this science. The truth is, that nothing in this life is perfect, has never been more clearly demonstrated than in the history of this social study. While it is admitted that the poor have been greatly benefited by the economic systems, in as much as it has been shown to the world that the working classes hold the balance of power in their hands, and by uniting, may make the State herself tremble. Yet it cannot be denied that during the last century its most remarkable results have been the enrichment of the few, and the impoverishment of the lower classes, notwithstanding that it has had for object the betterment of general society.

(Continued on Eighth Page.)

NUUESTRA SENORA DE LA LECHE.

BY THE REV. T. J. JENKINS, IN THE "AVE MARIA."

Those familiar with the detailed history of the Dominican, Franciscan, and Jesuit missions in the Florida and Mexico, know that the year 1540-41 was signalized by two events of unusual importance. One was the establishment and confirmation of the Society of Jesus before their beloved shrine of the beautiful Madonna della Strada; and the erection of the first church, temporary though it was, at Tignex, New Mexico, by the Franciscan, Father Padilla, afterward martyred, was the second event.

We may call the shrine of Our Lady of the Milk—the meaning of our Spanish title—the oldest on the continent of America, save possibly that of Our Lady of Guadalupe in Mexico. Visiting the actual spot of its first erection outside the city of St. Augustine, Florida, we search with a avidity for those beloved landmarks of the faith, especially those connected with the first adoration of the Majesty of the Altar and Mary's sweet worship. They were ever united, ever subjects of joyous affection. Father Carter, the Dominican, to be sure, made a brave and

hazardous attempt to plant a Jesu-Maria mission near the present shore of Tampa Bay as early as 1549. But the new Santa Maria, on which he and his companions sailed, was beaten off by the Mobilian arrows.

It was only when the fiery-hearted Peter Menendez was commissioned by Philip II, of Spain, to reattempt the colonization of unfortunate Florida, that the famous first priest of St. Augustine, Mendoza Grajales, finally landed with the forces; and on the Feast of the Nativity of the Blessed Virgin, 1565, said the first Mass at Nombre di Dios, and erected in the chapel the touching statue of Nuestra Senora de la Leche.

The allusion to "the milk" it is impossible to trace to its veritable source. No records seem to have been found by the burrowing genius of Gilmary Shea to resolve us this sweet riddle. Suffice it to advert to the gracious office of Mary towards her Divine Babe, and her evident taking to herself of this new land, her new inheritance, to cherish at her virginal breast as the chosen offspring of her Son in those latter blessed times. This town and chapel existed on its original site at the head of the bay of St. Augustine proper, until, on account of the frequent desecrations of the spot and pillaging of the coast and town, outside the strong walls of the Fort (now called Marion), the Spanish authorities ordered the building demolished.

The second chapel of Nuestra Senora, still under the same tender invocation, was rebuilt inside the wall of the northern-most fortification, and no great distance from another Lady Chapel in an Indian village protected by the guns of the Fort, and to the south of the parallel wall running across the north end of the peninsula on which was built the city, and around whose circling shores forts frowned and villages smiled.

Hard by these ancient chapel sites, and indeed in almost a direct line on the St. Nicolas road, which passed directly north through the still extant square city gates, there exist to-day three successive cities of the dead. In the one incorporated in the present city lie the bodies of some of the Spanish heroes of religion, Father de Corpa's tomb being conspicuous. He was but one victim of the many hecatombs offered on Florida's blood-stained coasts. Another, the famous Father Rodriguez, seeing his end near, begged his Indian captors to allow him to celebrate Mass. This they did, and tomahawked him at the foot of the altar.

To come down to our own times, Bishop Verot, the former zealous pastor of this poor flock, erected a chapel at the old bay point, and in the midst of the ancient graves, to perpetuate the memory of the regrettably chapel. This was in 1870. But, unfortunately, a gale of wind blew down the structure; and its hoary ruins are sometimes yet taken for those of the original chapel of Grajales. Two walls stand; the site is desolate, as this and the two other former cemeteries have been abandoned. Now no one but those wise in history know when they kneel there that it is the site of the beloved shrine of Our Lady of the Milk.

REV. J. A. McCALLEN'S LECTURE.

Rev. Father J. A. McCallen, of St. Patrick's Church, lectured last Thursday night in the Windsor hall, on "My Tour in Ireland," to a very large and enthusiastic audience. The lecture was under the auspices of the St. Patrick's P. A. & B. Society, which on this occasion celebrated the fifty-sixth anniversary of its existence. Mr. Sharkey, the President of the Society, briefly introduced the reverend gentleman, who at once entered upon the subject which he had chosen for the instruction and delectation of his hearers. With the assistance of some magnificent stereopticon views, the lecturer started from the Cove of Cork, now Queenstown, passed on to the Lakes of Killarney, Blarney Castle and all the romantic and beautiful scenery en route, passing into Kerry and thence to Limerick, all the lovely scenery being beautifully illustrated and described in the well known eloquence so characteristic of the reverend gentleman. The historical reminiscences of the siege of Limerick City, its capitulation, the flight of Sarsfield to France, and the violated treaty, were vividly portrayed, and aroused the greatest enthusiasm among the audience. In the course of the evening the choir of St. Patrick's, under the leadership of Prof. Fowler, rendered some appropriate vocal selections very creditably, and a novel feature of the entertainment was a most excellent imitation of the Bills of Shandon.

The lecture was the first of a series of ten which Rev. Father McCallen intends giving during the next two or three years, and in view of the fact that the proceeds will be largely devoted to charitable purposes, should be liberally patronized by the public generally.

ABOUT THE "GRAND COUP."

The Semaine Religieuse publishes a lengthy article on the book "Le Grand Coup," which has brought trouble to many minds by its predictions of some terrible chastisements for the month of September next. The conclusion arrived at is that, not having the sanction of the proper authorities, this literary production should not guide the people in accepting its conclusions as well-founded.

DEATH OF MME. CARTIER.

Mme. Cartier, widow of the late Come Cartier, and sister-in-law of the late Sir George Etienne Cartier, died at St. Antoine on Friday last at the advanced age of eighty-three years.

THE CATHOLIC CHURCH WINS.

A METHODIST MINISTER ENLIGHTENS HIS CONGREGATION ON THIS POINT.

THE HISTORY OF THE CATHOLIC CHURCH SHOULD BE IMPARTIALLY STUDIED BY PROTESTANTS.

"Why does the Catholic Church Win?" was the subject of Rev. Sabin Halsey's sermon in the Methodist church at Janesville, Wisconsin, Sunday, 12th ult. The theme served to draw a large audience which completely filled the auditorium and overflowed into the gallery. The lecture was drawn on such broad and tolerant lines that in these days of anti-Catholic bigotry it is well worth reproducing.

The speaker began his discourse with the statement that it would be a fortunate period in the history of the progress of religion and of the world's civilization when all people, regardless of denominational peculiarities or preferences, draw the line between good and evil, purity and impurity, virtue and vice, holiness and sin, truth and error; then, casting the worthless away, cling for life to the good.

Possibly the Catholic Church teaches some doctrines with which all do not agree. It is possible that her forms and ceremonies, or her splendid rites, are not liked by all, but it is not fair to find fault with her people because they like these things. Under the Stars and Stripes the Catholic Church has a right to exist, to build temples, appoint her services and observe ceremonies without molestation. She has just as good a right to do this as Protestants have to build their churches and observe their forms of worship. This is the home of all religions, because it is the home of all people, a free land with equal rights and privileges.

HISTORY OF THE CATHOLIC CHURCH SHOULD BE IMPARTIALLY STUDIED BY PROTESTANTS.

One statement of fact which would help to prepare the way for an intelligent answer to the question under consideration is that whoever reads the history of past events with a desire to ascertain what influence any religious society has exerted upon the world's civilization, or whoever can fully discern the signs of the times, must, if candid, admit that the Catholic Church has been for nineteen centuries, and is to-day, a mighty power among men. Her influence has been felt in every land. Nations have felt her power, crowned heads have trembled in her presence, and rulers have bowed themselves at her feet. It is the part of wisdom to study a church backed up with such a remarkable history. It is a question fraught with deep interest and one that demanded the most careful thought.

THE SENATE AND THE CHAMBER AT LOGGERSHEADS.

PARIS, Feb. 17.—The political crisis which has arisen out of the demand of the Senate for a vigorous and thorough inquiry into the Southern railway scandals, that body having emphasized its attitude in the matter by twice refusing a vote of confidence in the Bourgeois Ministry, is now practically a struggle between the Chamber of Deputies, which has supported the Radical Ministry, and the Senate, which seems bent upon overthrowing it, even at the cost of most serious disturbances. However, in spite of the acute crisis and the possibility of the downfall of the Bourgeois Ministry or even of a dissolution of Parliament, there is little or no excitement here this morning outside of the newspaper offices. But it is claimed that the resignation of the Ministry would not alter matters to any great degree, as it appears to be no longer a question of confidence or of non-confidence in the Cabinet. The Chamber of Deputies, it is asserted, has practically, by defying the Senate, endangered the constitution, and the result is a state of affairs about as threatening as any since the troublesome times of 1870-71. The newspapers are filled with excited articles and vivid productions of interviews with political leaders and many of them have expressed the opinion that a constitutional solution of the problem is impossible. The Conservatives and Socialists demand a dissolution of Parliament and the Moderates and Republicans agree that a dissolution is advisable; but they claim it should take place under another Cabinet.

THE BISHOPS' UNANIMOUS.

The Semaine Religieuse of Quebec declares that the bishops are unanimous in claiming remedial legislation, and unanimous, also, in condemning the investigation scheme, and it adds: "To them alone belongs the direction to be given Catholics on this matter."

AN OBLAT CELEBRATION.

Monday was a red letter day for the Oblat congregation, whose members celebrated, with great eclat, the seventieth anniversary of the promulgation of their constitution by Pope Leo XII. The founder of this order was Mgr. Mazenod.

LENTEEN RETREATS.

The Redemptorist Fathers are at present conducting a series of retreats at the Church of the Sacred Heart which will cover the greater part of Lent and conclude with a retreat for the male adult population.

Surely it is not difficult to see in this fact one element of victory. Catholics are loyal to the service of their Church. A little foolish whim does not keep them from the sacraments and from Mass, and in this they are right. They are churched-going people year in and year out. Through storm and sunshine, snow and sleet, they wend their way to the altars of their fathers, to the altars of their Church.—Michigan Catholic.

HOME RULE FOR IRELAND.

MR. DILLON'S AMENDMENT DISCUSSED IN THE IMPERIAL PARLIAMENT.

London, Feb. 13.—The debate on the Address in reply to the Speech from the Throne was resumed this afternoon, the subject being the amendment offered by Mr. John Dillon, member for East Mayo, declaring that the absence of a bill providing for the self-government of Ireland and aroused discontent among the Irish had increased the difficulties existing in foreign affairs. Sir William Harcourt, leader of the Opposition, said it was the belief of the Opposition that the discontent prevailing in Ireland would not be extinguished until the demands of the Irish for local self-government were satisfied. They would never cure the disorders of many centuries, unless they went to the root of the evil. The government had said that they would never grant home rule. "Never" was a word which in the liberal interpretation, was an unwise word, especially in the mouth of the occupant of the office of Chief Secretary for Ireland, and he would advise the Chief Secretary to modify the expression to "hardly ever." The future of home rule, he said, depended much upon the course pursued by the Irish members. Home rule did not get a great deal of encouragement from Mr. John Redmond, whose policy, Sir William said, appeared to be to attack home rulers wherever he found them. (Cries of "hear, hear.")

Sir William Harcourt continuing said nothing had occurred to alter the home rule policy of the Opposition, and they continued to adhere thereto, as they had repeatedly declared. (Irish cheers.)

Mr. Balfour said he believed that when the Irish at home and abroad realized that parliament was sincerely and earnestly desirous of giving to Ireland a full and generous measure of justice, a change of opinion would occur, removing at once and forever the discussions between the two nations.

Mr. T. M. Healy, anti-Parnellite, admitted his disloyalty to England. He had been sent to this parliament to secure the establishment of a native Irish parliament and his endeavor, therefore, would be to harass, attack and thwart in every way the policy of those who refused to grant Ireland home rule.

POLITICAL CRISIS IN FRANCE.

THE SENATE AND THE CHAMBER AT LOGGERSHEADS.

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Those who knew the Cardinal well, knew that he had two moods of character. One of great caution and self-restraint when he spoke or wrote for the public. Measure and prudence were the dicta by a high sense of responsibility. Another, of singular freedom and playfulness of speech when he thoroughly unburdened with those who he trusted in private. Hyperbole, epigram, paradox, lightened with a vino humor, of sympathy, or of indignation, according to the subject of the moment, entered not only into his daily conversation, but into many a note and record of impressions, jotted down in the last years of his life. These notes, I know with certainty, were never intended for publication any more than private letters dealing with men's characters. However, when up *summa capita* when writing was an effort, as memoranda for the guidance of those who might have a duty to refer to his opinions. There are four of them he read to me, when I suggested that he should jot down any results of his experience that he might think useful for his successor.

But of all the letters now delivered to the public I do not remember to have seen more than two or three; of his diaries I have seen absolutely nothing, so reserved was he on these matters, even with those who enjoyed his intimate friendship.

A PROVINCIAL SUPERIOR.

The Rev. Father G. A. Dion, general bursar of the Order of the Holy Cross in Rome, has been appointed Provincial Superior of the same Order in Canada, in the place of the late Rev. Father Beaudet.

"LIFE OF CARDINAL MANNING."

BY HIS Eminence CARDINAL VAUGHAN.

(By the courtesy of the Editor of The Nineteenth Century, this article by Cardinal Vaughan is permitted to be reprinted in full in The Tablet.) The publication of this Life is almost a crime. It throws into the street a multitude of letters defamatory of persons living and dead, to the scandal, grief, and indignation of countless friends and kinfolk. They were never written for publication; they had not been preserved for publication. Many of these letters can never be read or valued unless circumstances, at present unrecorded, be duly set forth—such, for instance, as those relating to Mgr. George Talbot. Then, who does not feel that it is something worse than an indiscretion to publish to the world letters on extremely delicate matters that pass between intimate friends, recording their impressions and desires, dashed off on the spur of the moment, intended simply for the life of the moment, never for the public eye, least of all for the pages of a grave biography? But why were such letters preserved? Some, no doubt, were preserved from excess of caution, and not because worthy; and others, to be held in sacred reserve, as records to be referred to in emergency, with all prudence and judgment, in the service of truth, may be of charity. If all private and intimate correspondence were to be conducted with a view to its presently being cast upon the four winds, it might be well for such a biography as this, but such a change in our customs would revolutionize the familiar intercourse of friendship, and would, perhaps, in the end, dry us all up into pedants.

Nothing will ever persuade me that Cardinal Manning intended his diaries, of which he said, "No eye but yours has ever seen this," to be printed in full and sold to the public within four years of his death. They contain matters too sacred, too secret, too personal. Hardly indeed can the self-analysis and reactions of a soul be given to the general public with advantage. It is far worse than exhibiting to the world the inward process of a man's digestion. Too much or too little is said; the truth of the entries is not absolute, but relative and unintelligible to the prying miscellaneous crowd. That Cardinal Manning intended his diaries to be read by his biographer—such parts as he had not crossed—as a guide to accurate judgment in estimating motives, and to enable him to see the inner life of the man whose public life especially he was to portray, is no doubt true. But that he ever intended his spiritual struggles and confessions, the record of his own impressions, criticisms, and judgment on men and measures, many of them still in the process of solution, together with private and personal letters and notes dealing with the faults, real or imaginary, of others, and with matters the most contentious, to be gathered together and lunched back on the story see he had left behind, the moment he had himself set foot upon the eternal shore, is simply inconceivable. But it is this that has been done; as though the Cardinal had designed that the hour of his entering into his own rest should be the sign for troubling the peace of his brethren, for tearing open wounds that he had himself helped to heal and for provoking to controversies which only unambiguous good sense and superior knowledge will decline to engage in.

It has been said that the Cardinal was "double-voiced" and insincere. It is true that he did not give his whole mind to every one. Was he bound to do so? He would often throw himself into sympathy with the speaker who came to him, and would discuss one side of the medal with one person, and the other side of it with another, sometimes, perhaps, with an appearance of contradiction—more apparent, however, than real.

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(Continued on Fifth page.)

CATHOLIC SUMMER SCHOOL.

THE SEMI-ANNUAL MEETING OF THE TRUSTEES.

WHAT WAS DONE AT THE RECENT MEETING OF THE TRUSTEES IN NEW YORK CITY.

The trustees of the Catholic Summer School of America held their semi-annual meeting at the Catholic Club, New York city, Thursday, January 30. The president, Rev. Dr. Conaty, presided. He expresses himself as much pleased with the work done and at the prospect for the future of the school. The day previous, January 29, the executive committee met and discussed the plans, examined all reports and made estimates for the next session. The report of this committee was the basis for the action of the trustees at their regular meeting. According to the plan suggested by the president, Rev. Dr. Conaty, and approved by the board, at the August meeting, the bonds of the association were called in and redeemed by the aid of a mortgage loan of \$30,000, obtained from the Continental Trust Company of New York. The Improvement Company, which had issued the bonds by means of which the beautiful administration building of the school was erected, was dissolved, and the property transferred again to the association. All outstanding debts were paid, and a cash balance of nearly \$5,000 placed to the credit of the summer school. On the strength of this balance, three cottages were ordered to be built, and now add beauty to the scene. These cottages combined have 26 rooms, and are commodious and elegant, one having ten rooms and the other two eight rooms each. As the next session will be held at Cliff Haven, as the summer school property is called, it is absolutely necessary that the association erect four or five more cottages, which, with those already built, and the reading circle cottages of Boston, Philadelphia, Buffalo, New York and Ottawa, as well as private cottages, will accommodate at least three hundred students. Besides that, an auditorium, or lecture hall, and a dining hall, or restaurant, must be erected, sewers must be extended to the cottages and roads and sidewalks established, as well as the docks extended in order to meet the passing summers.

A careful estimate placed the necessary appropriation to be called for at \$20,000, and the board voted that amount if the treasury would warrant the outlay. The association has two main sources of revenue for that purpose, the cottage sites already purchased and unpaid for and the honorary life and associate membership. All cottage sites sold heretofore must go to form a sinking fund for the redemption of the mortgage. According to the reports made, 210 names are on the membership rolls, with an unpaid balance of about \$8,000. It is proposed to reach about 200 more of our Catholic men and women interested in the cause of general higher education among the people, and thus add \$20,000 to our working fund for improvements. The need of a hotel on or near our grounds, supplying the wants of many at medium prices, seems to be met by a proposition of one of our trustees, to organize a company outside the board and build such a hotel. This matter is under careful consideration at the present time. If negotiations succeed, matters will be much simplified and expense saved the school trustees. The town of Plattsburgh, last week, granted a franchise for an electric railway, and our board granted their request for land within our lines on which to extend the line to the Hotel Champlain, just beyond our property. The town also voted to extend its water mains and electric light plant to all the buildings erected by the school. This will show how the material work of the school is progressing. The board of studies reported for the intellectual part of the session, and a very excellent programme of studies was outlined and approved. The session of 1896 will begin Sunday, July 12, and continue until Sunday, August 16, thus lasting five weeks, one week less than last year, and embracing 75 lectures, 5 dogmatic sermons, 5 moral instructions and conferences on Sunday school and reading circle work. The lectures will be given every morning except Saturday and Sunday, and every evening except Friday, Saturday and Sunday.

The following is the course of foreign lectures: "Crises in American History," five lectures, by Rev. C. C. Currier, of Baltimore, Md.; "Sacred Scripture," five lectures, by Rev. H. J. Dwyer, of Overbrook Seminary, Philadelphia; "Ecclesiastical History," 5 lectures, by Rev. James F. Loughlin, D.D., Philadelphia; five lectures, on "Philosophy," by Rev. James A. Doonan, S.J., Boston College; five lectures on "Empirical Psychology," by Rev. Dr. Pace, dean of the Catholic University of Washington. "The Philosophy of Literature" will be treated in five lectures by Conde Patten, LL. D., of St. Louis. Prof. Chas. G. Hebermann, of the College of the University of New York city, will give five lectures on "The Beginnings of German Literature." Rev. H. J. Henry of Overbrook Seminary will continue in five lectures his "History of English Literature." Rev. Francis Howard of Jackson, O., will give five lectures on "Political Economy." The evening lectures, many of which will be illustrated, will be as follows: Four lectures on "Christian Archaeology," by Rev. Dr. Driscoll, P. S. S. Grand Seminary, Montreal; five lectures on "Physical Science," by Rev. T. J. A. Freeman, S. J., Woodstock College, Md.; four lectures on the "Evolution of the Essay," by Col. Richard Malcolm Johnston of Baltimore, Md.; four lectures by Sydney Wolcott, Esq., of Newport, R. I., on "Shakespearean Interpretation," two lectures by Rev. P. O'Callaghan, C. S. P., New York city, on "Certain Phases of New England Literature," one by Hon. Judge Curran of Montreal, on "Sir John Thompson." Other single lectures on biographical subjects, art and music, are under consideration. A course of five dogmatic sermons on "The First Truths of Religion" will be given Sunday mornings, and also a course of instructions for Sunday evenings. It will be seen from this outline that the work of the coming session is but a continuation of

further development of last session's courses. Encouraging reports come from all sides, attesting greater interest than before in the summer school work.

The honorary life membership list is most gratifying, as it contains the names of our most distinguished ecclesiastics and laymen: Cardinal Satolli, Archbishop Corrigan, Williams and Ryan, Bishop Burke of Albany, Beaven, Gabriels, Harkins, Healy, Byrne, of Nashville, and Farley, Vicars General Mooney of New York and Byrne of Boston, a large number of distinguished priests; while among the Catholic laymen are found United States Senators Smith of New Jersey, Carter of Montana, Chief Justice Daly of New York, and Hon. Judge O'Brien of New York, Hon. M. W. O'Brien of Detroit, Dominion Senator O'Brien of Montreal, Hon. Hugh Ryan of Toronto, and many others. Our reading circles throughout the country are the great sources of our student members, and our unlagging supporters, Boston, Philadelphia, New York, Rochester and Buffalo, are the centres of our strength, and when their reading circles' cottages group around our summer school community buildings, we may well be proud of the ambition of our Catholic people and their devotion to the cause of higher education. A united school opens at New Orleans, Feb. 13, and a second summer school continues at Madison the coming summer, so that all through the country the movement advances. The question is often asked if the school attendance is restricted to Catholics. The school is for all who seek for truth and are anxious to know what the leaders of Catholic thought have to say upon the questions of the hour. Everyone is welcome, and nothing will please more than to have non-Catholics attend any or all the lectures, and present such questions as may be suggested by the studies. Our sessions have always been attended by many non-Catholics, some Jewish rabbis being among the most interested students.—Worcester Daily Spy.

A PERTINENT ARTICLE.

The Latin Language in the Catholic Liturgy.

Almost all Protestants who give any thought to the Catholic Church agree in one objection to it, and that is the use of the Latin language in the liturgy. Most of us have had non-Catholic friends tell us of a chance visit made to a Catholic church and of the favorable impression received from the devoutness of the worshippers, but of being, after all, repelled by the inability to understand "what it was all about," because of its being in a language that they could not understand. That is the non-Catholic difficulty. It certainly must be a serious one. As every Catholic knows, there is nothing so beautiful, so appealing to the highest sentiments of the soul, and at the same time so consonant with human reason, as the Catholic service of worship and praise of Almighty God. Even viewed merely as literature, and on its purely aesthetic side, there is nothing that has flowed from the pen, next after the Bible, the inspired Word of God, that is so supremely beautiful, sublime, and in all respects so completely satisfactory to the soul desirous of rising from earth to heaven, as this Catholic liturgy. There is no non-Catholic, could he but understand it, but would sincerely admire it, and many thousands of them, perhaps, would by means of this admiration be led further on to reconciliation with the visible Church of Christ, from which they have been separated through no fault of their own. On the other hand, Catholics to the manner born have what might almost be called a sort of selfish enjoyment of the situation. They have always been accustomed to the use in the sanctuary of this language, now dead, but once the living tongue of the Eternal City of Rome and of her legions and colonists throughout the Roman Empire, that once embraced all the civilized world. But now, in view of the Holy Father's invitation to Christian reunion, it is worth while and very interesting to consider this use of Latin in its advantages. It must be acknowledged that one great advantage is its convenience for the clergy. A priest is always at home and prepared to exercise his ministry wherever the Latin rite is in force. It is well understood, of course, that there are many Catholic communities fully in communion with the Holy See, where the Latin rite does not and never did prevail; where the language of the liturgy is Greek, or Slavonian, or Arabic, or Coptic, and so on. And then it is convenient for the laity. The emigrant, or the tourist, who is a Catholic of the Latin rite is at home in church in almost any city of the world where he may find himself. Still it remains true that when the Catholic emigrant or tourist wishes to go to confession he must find a priest who understands his vernacular. Then it has been often said that the widespread use of the Latin helps to impress the sense of the universality or Catholicity of the Church. One of the greatest of the advantages of the use of Latin has often been declared to rest in the fact that as Latin is a dead language, with immutably fixed meanings to all its terms, there is less danger of the perversion of the truths that are contained in the liturgy; and some writers have gone so far as to assert that Latin was expressly chosen because it was a dead language and therefore fixed in the meanings of its words. Every well-informed Catholic knows that the use of Latin is an accident and not an essential of the Catholic liturgy. That does not say that it is not important, and under certain circumstances, even necessary. But it certainly is true that at the time when the Latin language was adopted for the liturgy of a portion of the Catholic Church, that of Italy, Spain and Northern and Western Europe, it was adopted not because it was a dead language, but because it was the living language best understood by the largest number of persons who could read and write, and that at a time when the common popular languages had not received any literary form whatever and had been reduced to a condition that would permit them to be expressed in writing. It was simply impossible at that time to find any other language than Latin, even had it been desired, in which the wor-

ship of the true God could be carried on so as to be in harmony with the teaching of the Catholic Church. Latin was the language of the law of the Roman empire in those countries, and Greek of the countries further East, and the liturgy, according to locality, took the one language or the other. That, of course, is the historical explanation of the use of Latin.

Of course arguments founded on the convenience of the clergy, or the sentiments of emigrants or tourists can count for little when seriously considered. The liturgy as the form of the public worship of God is for the people at large, the people of any given place; and the salvation of their souls; and not the comfort of mere strangers, is chiefly to be had in view. The whole subject is in these days full of real interest when one regards the hope of winning the American people to a reconciliation with the Catholic Church.—Catholic Standard.

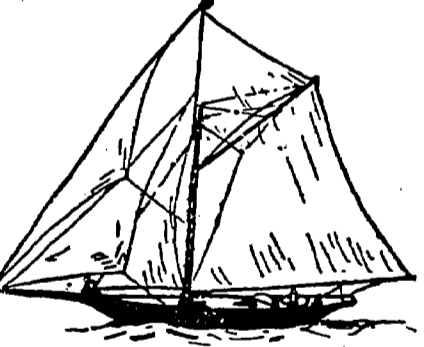
ARE GENIUSES SANE?

SOME ARE AND SOME ARE NOT—THE DIVIDING LINE IS SOMETIMES NOT DISCRETE.

The term genius has long enjoyed a wide latitude of application, and it becomes necessary, before the men of great gifts can be properly studied or their characteristics rightly defined, to divide them into primary classes; first the normal or regenerate, and second, the abnormal or degenerate, men of genius, writes Dr. Warren L. Babcock in the Journal of Nervous and Mental Diseases. The normal man of genius can be dismissed in few words. He is now the highest type of our present state of evolution and civilization; he is the talented man of our colleges and universities, the leader of his profession, and the director of all movements of progress. By force of industry and tact he has acquired those resources of mind which characterize, in large measure, the greater geniuses. A superficial comparison would reflect him as a copy in miniature of his degenerate cousin, but a deeper study would establish a wide divergence, both mental and physical. Well developed qualities of originality, attention and abstraction are strangers to his mentality; his heritage bespeaks a normal ancestry, and his symmetry of contour a healthy organism. The work of the mediocre or even the talented man fades away in the march of ages and sinks into obscurity. A generation or two suffices to obliterate his labors from the history of mankind, and though not having lived in vain, he lived for his time and generation only. But the discoveries of really great men never leave us; their works live on, and their fame proves immortal.

Passing on presently to the degenerate or abnormal genius, Dr. Babcock proceeds to characterize him as follows:

You have all noticed the odd boy of the family, the doubtful character; the precocious prodigy; the black sheep of the flock. For example, let us take a respectable farmer's family of four or five children. The parents are healthy, sober, poor but respectable people. The children, with one exception, resemble one or the other parent. Their mental endowments do not exceed mediocrity. But this odd boy—this variation from the family likeness—is the one who interests us. He differs from the others greatly, and is wilful, perverse, moody, impulsive and perhaps frail and sickly. Marked precocity is his only redeeming characteristic. The ordinary pleasures of childhood which interests his brothers and sisters have no charm for him. He plays alone or wanders off in the fields, seeking solitude in the privacy of nature. He is such a strange boy. His parents do not understand him, and his associates look upon him with awe. As he reaches the adolescent period, he becomes dissatisfied and restless, reluctantly gaining his parents' consent to leave home, or, failing in that, runs away and turns his face toward some nearby large city. Here his interesting career commences, and, if followed up,



FAIR SAILING

through life for the person who keeps in health. With a torpid liver and the impure blood that follows it, you are an easy prey to all sorts of ailments. That "used-up" feeling is the first warning that your liver isn't doing its work. That is the time to take Dr. Pierce's Golden Medical Discovery. As an appetizing, restorative tonic, to repel disease and build up the needed flesh and strength, there's nothing to equal it. It rouses every organ into healthful action, purifies and enriches the blood, braces up the whole system, and restores health and vigor.

DYSPEPSIA, CHRONIC DIARRHEA.

MISS SARAH GIBSON, of Saco, Bradford Co., Penn., writes: "I cannot speak too highly of your Family Medicine. For years I suffered with stomach trouble; it became so very bad I could not eat the slightest food without terrible distress. I began taking your medicines, as you advised, and now can eat almost anything I want. I have taken about one dozen bottles of Dr. Pierce's Golden Medical Discovery. I also suffered for three years with chronic diarrhea; could get no help till I began the use of Dr. Pierce's Compound Extract of Smart-Weed; one-half dozen bottles cured me. I have also taken Dr. Pierce's Favorite Prescription for female weakness with good results."

Central Millinery Parlor, 178 BLEURY STREET. Grand Millinery Opening on 10 September and following days. Specialty—Old bonnets and hats done over, and made like new at low prices. Hats and Bonnets of the newest and latest design from Paris and New York. Established 1849. Gold, Silver & Bronze Medals. 20 1st Prizes.

is found to attain one of four terminations. First, and most prominent in the order of frequency, is an early death. Second, he may help swell the criminal ranks. Third, he may become mentally deranged and ultimately find his way into an hospital for insane. Fourth, and least frequently, he startles the world by an invention or discovery in science, or by an original composition of great merit in art, music or literature. He is then styled a genius.

A WONDERFUL CURE.

Effects of the Intercession of the Cure of Ars.

The Brothers of the Holy Family have been teaching in Ars since 1849. Brought thither by M. Vianney himself to look after the elementary education of the children of the parish, they yielded to the earnest solicitation of the people and established a boarding school. Of late years this school has developed to an extent that would warrant its being called, on this side of the Atlantic, a college. The wondrous favor which the intercession of the Venerable Cure of Ars—furnishes an undeniable proof that its saintly founder still continues in his celestial home to watch affectionately over the interests of the school.

Claudius Odeon is a boy of thirteen, son of a stone cutter of St. Maurice-de-Rotherens, Savoy. Having already spent a year at the Ars boarding school he re-entered, after the summer holidays, on the 2nd of last October. At that period he had every appearance of enjoying the robust health and vigor of the typical mountain youth.

Toward the end of October, however, he began to suffer from pains in the stomach. At first it was thought that the boy had merely a slight indisposition which would yield readily to a few days care; but, as his suffering increased, the Brother Director became alarmed, and on the 20th of October took Claudius to see a physician in Villefranche. Decided by the insidious progress of the disease, the doctor pronounced it a case of constipation, and prescribed sulphate of magnesia. From the readiness with which the physician diagnosed the case, and the relief afforded by his remedy, it was natural to conclude that the diagnosis was correct, and that Claudius was practically cured. The illusion, however, was brief. On the afternoon of the 25th, while the boy was accompanying a number of his companions on a short promenade, his sufferings recommenced, and, on returning to the school with much difficulty, he went to bed. During the whole night (the last he spent in the common dormitory) and all the next morning his pains grew hourly more violent, nor could they be assuaged by any treatment which the Brothers could propose. Pity, as well as prudence, impelled the Director to pay another visit to Villefranche, and accordingly he again took his pupil to the town.

Instead of returning to the doctor first consulted, he went this time to Dr. H., formerly internal physician of the Lyons hospitals. The sick boy underwent a thorough examination, and the result was that the doctor recognized the presence of appendicitis. The case appeared so clear that he did not hesitate to consign his diagnosis to writing while making out his prescription.

The preoccupied air of the physician and the critical care with which he prolonged his investigations, furnished the Brother's hopes of learning that the case was not really serious. Had he entertained such hopes, they would at any rate have been dispelled a few moments later, when Dr. H., taking him aside, said: "Watch this boy with the greatest attention. I hope to be able to arrest the disease; but if the suffering has not ceased in eight days, it will be necessary to perform an operation. Notify his parents at once."

On their return to Ars, the patient was put to bed in the infirmary, and the physician's prescriptions were carried out. They produced little effect, the pains continuing all that (Saturday) night and all the next day. Sunday night, about eleven o'clock, Sunday suddenly began terrible spasms, which were to continue until Wednesday. The poor boy, his face all contracted with the intensity of the pain, put his hand to his side to ward off all contact, and exclaimed: "O my God how I suffer!" These spasms lasted two or three minutes, and after an intermission of five minutes, began again with the same acuteness.

The night of Monday and Tuesday had been a very anxious one for the sick boy; the spasms were continuous, and so violent that it was feared that he would hardly survive until morning. A few moments of comparative calm were taken advantage of on Tuesday morning to hear his confession.

Dr. H., in company with another physician, Dr. B., arrived at four on Tuesday afternoon. The condition of the patient was notably worse; the tumor had developed, and the temperature had increased considerably. The medicine men saw at once how matters were, and as they had been prepared by an urgent appeal of the Brother Director, they had brought with them the instruments necessary for the operation, which it was plain should not be longer deferred. However, as the parents had not arrived, and the Brother shrank from the responsibility of having the operation performed, it was decided to defer it till the following day, particularly as the dusk was now gathering. The Brother had already written twice to the parents, and now sent them an urgent telegram. The cure wished to administer the last Sacraments, but it was out of the question to give Holy Viaticum. The boy's stomach would retain nothing.

Providence had permitted that the first letter which left Ars on Sunday should be mis-sent, and in consequence it reached Claudius' home at Saint Maurice only on Tuesday—at the same time the second one sent on Monday. Had the letter

USE ONLY . . .

Finlayson's Linen Thread

. . . IT IS THE BEST.

reached Mr. Odeon on Monday, he would have been present on Tuesday at the consultation of the physicians, and at their request would have authorized the operation which the Venerable Cure of Ars had reserved for himself. Still no one suspected the designs of God. The doctors had said that without an operation death was inevitable; with an operation there was a chance of saving the boy's life; and both were of the opinion that delay added to the danger.

Notwithstanding the various remedies prescribed by the doctors the violent pains continued unremittently all Tuesday night. Wednesday morning the Brother Director set out for Villefranche to meet the parents, intending, if they consented, to bring back with him Drs. H. and B. and have the operation performed at once. Mr. Odeon arrived at half-past nine, and while he agreed to the operation, requested that it be postponed until the arrival of his wife, for whom he at once telegraphed.

About eleven o'clock Canon Ball, postulator of the Cause of M. Vianney, met the Brother Director.

"How is your patient?" he inquired. "Very poorly. I wish to apply a relic of the Venerable Cure. I was going to ask you for one."

Canon Ball immediately gave him a small bit of M. Vianney's cassock. The Brother returned to the infirmary and prepared, with all possible precautions, to place the relic on Claudius' side.

"No, no!" said the boy; "you will hurt me. Give it to me and I will put it on myself." And, taking the relic, he did so. The Brother then knelt down, and, with the boy's father and the patient himself, recited an "Our Father," a "Hail Mary," and the three repeated invocation, "Venerable Cure of Ars, pray for us!" The effect was instantaneous, although incomplete. The violent spasms ceased and returned no more. The boy no longer cried out and his tears no longer fell, but he still experienced a deadened pain, and occasionally his features were seen to contract.

Madame Odeon arrived about half-past twelve, and, although the case was far less dangerous than a few hours before she at once consented to the operation. Nothing remained but to send for the physicians. Before they could reach the infirmary, however, a change occurred. About one o'clock Mr. Odeon, who was sitting near the sick bed, heard a rumbling or gurgling noise proceeding from the side of the bed.

"What is that?" he asked anxiously, approaching his son.

"I don't know," replied the boy; "but I feel water running in my stomach just where the pain is."

Could it be that the much-dreaded rupture had taken place at the very time when the operation was to be undertaken? The father's doubt did not last long, for he soon saw the boy's countenance resume its natural expression, and his lips smile for the first time in days.

"I don't feel anything at all now!" said Claudius. And he has felt nothing at all in the way of pain or suffering ever since. The cure was complete and radical. It astounded the physicians, who would not believe it until they had revisited and examined the boy; but it merely confirmed the good Brothers of the Holy Family in their opinion that among the miracle workers of heaven, not the least potent is John Baptist Vianney, the Venerable Cure of Ars.—Ave Maria.

scrofula

Any doctor will tell you that Professor Hare, of Jefferson Medical College, Philadelphia, is one of the highest authorities in the world on the action of drugs. In his last work, speaking of the treatment of scrofula, he says:

"It is hardly necessary to state that cod-liver oil is the best remedy of all. The oil should be given in emulsion, so prepared as to be palatable."

He also says that the hypophosphites should be combined with the oil.

Scott's Emulsion of cod-liver oil, with hypophosphites, is precisely such a preparation.

ARRAIGNMENT OF FREE MASONRY BY PROTESTANTS.

The Christian Reform Convention, whose special object seems to be opposition to secret societies, held sessions in the Y.M.C.A. building at Columbus last week. The opening address was delivered by Bishop Haddock of Dublin, Ind., on "Secret Societies Opposed to God's Moral Government," showing the inconsistency of Christians in joining secret societies.

On Tuesday evening Edmond Romayne, past master of Kyrstone Lodge No. 639, Chicago, spoke on Free Ma only as opposed to the Proper Enforcement of Law. The speaker, from what he claimed to be knowledge gained by his membership in the order, gave verbatim the obligation and oath which every one who becomes a Mason is required to take. He claims the applicant was required to take the oath of secrecy before the secrets which he was supposed to hold in violation were exposed to him. In taking the oath, he declared the applicant is required to say that he deserved to have his throat cut, or his tongue pulled out

by the roots, if he violated his oath. He then referred at length to the alleged secrets of the order, and said that anyone could secure a book of the secret work in cipher by writing to a certain publishing house in New York. He said Freemasons could not be good American citizens, for the reason that their oath in the lodge must not be violated, even though the person perjures himself on the witness stand in a court of the country. He said there were only two crimes in which a Mason was not required by his oath to protect his brother Mason, and those were murder and treason. In view of this fact, he claimed, no Mason could be a good citizen. The speaker claimed the first trouble he had with his lodge was because he refused to shield Daniel A. Cronin, a fellow-member, and a man charged with murder. For his stand in that case he was expelled from the lodge.

THREE POPULAR BLACKS.

They Belong to the Diamond Family.

THREE popular Blacks, well known in every city, town and village of Canada! They are known as Fast Black Diamond Dye for Wood, Fast Black Diamond Dye for Silk and Feathers, and Fast Black Diamond Dye for Cotton and Mixed Goods. The Blacks made by these dyes are fast to sun, soap and washing; they never crock, fade or run; they stand fast forever. If you desire to have rich and beautiful Blacks, dye only with Diamond Dye Blacks. Beware of imitations sold in so many places, as they always spoil your materials!

C. P. R. DECLARES A DIVIDEND

OF ONE AND ONE-HALF PER CENT. ON COMMON STOCK, AND 2 PER CENT. ON PREFERENCE.

At a meeting of the board of the Canadian Pacific Railway Company, held last week, the following statement of the business of the past year was submitted:

Gross earnings, \$18,941,036; working expenses, \$11,460,086; net earnings, \$7,480,950.

Add interest on deposits and loans, \$112,246. Add interest due from Duluth, South Shore & Atlantic Railway Co., on consolidated bonds held by the company against debenture stock issued, \$589,383; less advanced by the company \$148,716; making a total of \$8,033,863. Deduct fixed charges, including interest on land bonds and debenture stock issued against Duluth, South Shore & Atlantic consolidated bonds held by the company, \$6,659,478.

Surplus, \$1,374,385.

From this there has been charged off the half yearly dividend on preference stock, 2 per cent., paid October 1, 1895, \$128,480; leaving a surplus for year's operations, \$1,245,905, after paying October dividend on preference stock.

From this surplus the board declared a dividend of 2 per cent. on the preference stock for the half year, ended December 31, and of 1 1/2 per cent. on the common stock for the year 1895, both payable April 1.

TO RE-ENTER PARLIAMENT.

AN UNCONFIRMED STORY CONCERNING MR. GLADSTONE'S INTENTIONS.

NEW YORK, February 13.—The resident correspondent of the Sun, in London, sends the following special cablegram to his paper:—If there is any truth in the report which comes to me from a source which is entitled to respect and confidence, the world is about to witness a spectacle as dramatic, as sublime, as any event in political history. A close personal friend of Mr. Gladstone is responsible for the statement that the soul of the Grand Old Man has been so aroused by Lord Salisbury's final abandonment of the Armenians, that he has determined to embrace the first opportunity to re-enter Parliament, in order to raise his voice for the awakening of the national conscience.

DIED AGED A HUNDRED AND NINE

CORNWALL, February 12.—Mr. Etienne Chateleine, a pensioner of the war of 1812-13, died the other day at his home, near Curran, at the ripe old age of a hundred and nine years. The deceased gentleman was born near Cornwall, but lived most of his life on the farm, where he died. He was a remarkably healthy man, and, until seven years ago, when he cut himself badly with an axe, was never known to be confined to the house with sickness. This accident impaired his activity considerably. It is said that fully two hundred and seventy-five descendants survive him; one of them is a grand-daughter twenty-six years of age, belonging to the Grey Nuns, Ottawa. His wife is over ninety years of age, but is still quite active, and enjoys excellent health. They have lived together as man and wife for a longer period than the allotted span of human life.

Friend: Hallo! So you are in trade now—ch? Why did you retire from literature? De Writer: Got hungry.

Small Boy, witnessing an operetta in which the hero embraces a very plain heroine: "I wonder why he did it? I think he must be a very kind man, don't you?"

CHRISTIAN EDUCATION.

Bishop Kenne's sermon on this subject in Baltimore.

Bishop J. J. Kenne, president of the Catholic University, of Washington, D. C., delivered an eloquent sermon in Baltimore on Christian education. "The work of Christian education," said he, "is the most important of all the Church has undertaken. Christian education can be viewed from many sides. In Sparta the child that was not properly qualified for citizenship was put to death, as the great idea in the days of Sparta was that the individual belonged to the State, and the individual gloried not in himself but in his State. This was all for outward show. Their philosophy of civilization and education was wrong. Education was for the chosen few, that might rule the many. The old civilization had to be swept away, because it was based on wrong ideas. The new civilization was established by Christ, and it made man superior to the empire. Under Christian civilization government lifts up the masses, and the dignity of the citizen asserts itself. Every advance is toward popular education, and the Church is the mother of education; yet at the end of this century the great work is but partially accomplished. The wondrous doctrine of man's dignity is opposed by Caesarism. Caesar still holds his own in Europe, and the map of Europe is a checker board of hostilities and hatred, handed down from generation to generation. It is today bristling with the military, and the military militates against the Church. At one time whole nations went off from the unity of the Church. Men were taught to persecute one another for the love of Christ. This religious revolution set

CHRISTIAN AGAINST CHRISTIAN and worked against the rule of the Prince of Peace.

Such was the condition of Europe when the Providence of God opened up America. Caesar had no place in the Western Hemisphere. He attempted to grasp the New World, but has been thrown off forever. But religious hostility and bigotry still remained obstacles to the growth of Christian education. In the colonial days sect hated sect. Maryland was the first to unfurl the banner of religious tolerance. In proportion as our country became the home of free institutions, she became the home of popular education.

The stability of our government depends upon popular intelligence. The education of a free country must, above all, educate the character and mould it to virtue. The most important question for Americans is: How can we best bring Christianity to influence the American character? The first influence is to be found in the home. Parents that are not good, both in example and in word, are traitors to the most sacred responsibility. The next is the influence of the Church. The third influence is the school, which aims to teach the child to think for himself. It is the final thing that brings conviction and moulds character. The school should bring Christian influence to bear in moulding character. Our people are feeling the effects of the mistakes of their ancestors who brought about all this bigotry.

HOW CAN WE BRING CHRISTIAN INFLUENCE INTO SCHOOLS?

This question, thank God, is not incapable of solution. The people that came here held all sorts of political ideas and convictions. Did we try to compromise our political system to suit them? We gave them American convictions, saying: Friends, come up higher. The people that came brought with them all forms of religious beliefs. Did we offer them a compromise religion? No. We left it for each individual to judge for himself according to his own religious convictions.

It is such our policy toward their politics and religion, why is not our policy toward the schools the same? Common sense dictates that we should have Christianity in the school as Christ had it, or have none. Let us have our own schools, as we have our own churches. Let the Protestant erect his school, and let us erect ours; then we will be a more united people. There are churches and schools wherein pretended ministers teach men to hate one another. Thank God, there are none in the Catholic Church. While we wait for unity, can we not differ in charity?

It may be a long time before our country realizes the truth of what I have said about teaching Christianity in schools. In the meantime, it is our duty to teach it in our schools. It is the best safeguard to civilization.

We repudiate the insinuation that we are not loyal to our country; although we may not be understood, we will keep on telling the country that, until she becomes Christian, she will not be civilized. We will continue telling her this, though she hate us for it.

We should see to it that all our Catholic children get a Christian education. We need to multiply our schools and perfect them.

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ARCHBISHOP LANGEVIN

GUARDEDLY EXPRESSES HIS OPINION ON THE REMEDIAL BILL.

WINNIPEG, Man., February 13.—Archbishop Langevin was interviewed, to-day, in regard to the Remedial Bill just introduced. The following statements by His Grace are taken from the interview: "I would not care to speak on the matter yet, because I have not seen a copy of the bill, and Hon. Mr. Dickey's explanations, as he said himself, will hardly give a full conception of the measure, unless the text is before one. Mr. Dickey spoke truly when he said the bill had not been submitted to the Church. I have not seen a copy, and, of course, do not expect to until my friends send me the printed bill."

But, speaking in a general way, does it seem satisfactory?"

"I feel that they will try to do us justice. They have modified the bill from time to time, without consulting us, and, no doubt, will continue to modify it, but

I feel, they will restore to us, substantially, our rights. They have no need to consult us, for, by petitions and the efforts of our counsel, Mr. Ewart, they know what we want; and, on the other hand, they know the law and know how far they can go in giving us what we ask. I feel that, between those two limits, they will succeed in framing legislation that will be satisfactory to the minority."

The interviewer then asked: "You say you think they will restore substantially the rights of the minority. Do you mean that they will restore the system as it existed previous to 1890?"

"We believe that they will restore to us what we deem are our rights. We do not hope that they will restore the system just as it was before 1890. We must expect that there will be some changes, because we realize that the conditions are not always the same, and, besides, we cannot dictate what Parliament will do. If I were to go into details I would be misunderstood, but this I will say, that, once the people see what we really want, they will be surprised to find how reasonable we are, and they will be amazed to see how easily and harmoniously the system will work, and will ask themselves why this was not given before. We never asked for the text of the old law, and we have no intention of interfering with the present school system. When our rights are restored the restoration will not interfere with the present school system, nor with a single teacher or a single child. All the change will be that there will be a little less money to carry on the public schools. But then we are very poor people, and the Protestants do not want the little money we contribute to help support their schools. All we want is to have our taxes for our own schools."

THE ABBE PAILLEUR.

The Founder of the Little Sisters of the Poor Congregation.

So numerous at the present day are the establishments of the Little Sisters of the Poor, and so truly world-wide and large are the benefactions which their order, in its own quiet and unobtrusive way, is accomplishing, it must have been somewhat of a surprise to persons unacquainted with its history to read the announcement, made public the other day, of the death of the venerable founder of this community, the Abbe Pailleur, whose demise occurred at Rome, in which city he had resided for a number of years past.

The Abbe Pailleur, who was some times humorously called the first Little Sister of the Poor, was born, as his name sufficiently indicates, in France, early in the present century. Choosing the priesthood for his vocation, he found himself, some time after his ordination, installed as pastor in St. Servan, a little cantonal town in Brittany, not far removed from St. Malo. The distress which he saw prevailing there among the aged and in firm poor so touched his tender heart that he cast about him for some way of alleviating their wants and rendering their last days of life less bitter to them. As a preliminary step he persuaded four pious and generous young women of his parish, whose names, worthy of preservation, were Marie Augustine, Marie Therese, Jeanne Jugon and Franchon Aubert, to cooperate with him in his charitable work and endeavors; and from these small beginnings which he thus instituted in the year 1810, sprang into existence the present order of the Little Sisters of the Poor, with its more than two hundred and fifty houses, wherein, in so many different parts of the world, the sisters, now numbering more than four thousand, minister to eight times, and more, as many of aged and infirm poor people. From St. Servan, in Brittany, where it was first established, the order has, in the past forty-six years, found its way into this country, into Ireland, England, Belgium and Spain in Europe; and has establishments, also, in Asia, Africa and far-way Australia; while young as the institute is in years, it is the parent of the Sisters of Poor of Nazareth, who have houses in England, Scotland, South Africa and Australia.

Albeit it is a rule of the Church that religious societies of women shall have a women for their head and superior, an exception was made in the case of the Little Sisters of the Poor, whose venerable founder was permitted, by special grant, to govern the order he had established during his lifetime. That privilege the Abbe Pailleur lovingly retained until the infirmities of age began to tell upon him, when he resigned the office into the hands of one of the first of his co-workers, who thus became the first mother general of the society. In announcing his retirement from the general direction of the order, the venerable founder thus addressed, in a circular letter, its members: "My Little Children: I am seventy-eight years old. It is a great age; I feel its weight, and am warned to think of my end, which can not be far distant. I feel that the work which God has given me to do is accomplished, and that I am following His will in consecrating what remains to me of life to preparation, in solitude and prayer, for death and eternity. I bid you adieu for ever. Though absent from you in body, I will ever serve my affection for you. Pray much for me, my little children, and I will pray much for you. May God bless you!"

Were it not that he was actuated with an over-mastering desire to facilitate by every means in his power the welfare of his beloved foundation, the venerable Abbe would have retained the office which he filled so worthily for so many years until death relieved him of its responsibilities. He wished, though, to see his order, before he quitted the world, ruled as it would be ruled after his death by a mother superior; and, therefore, he resigned the reins of authority into the hands of one of his trusted children, giving her, in the closing years of his life, the benefits of his own experience and wisdom. When came the time for him to celebrate the golden jubilee of his ordination the good Abbe accepted a pressing invitation from the present il-

lustrious Head of the Church to spend his last days in the Eternal City; and there he passed away last month in the happy consciousness that all over the world thousands of his "little children" were fervently praying in his behalf, and with the consoling knowledge that from the tiny seed which he planted in the little Breton town on the banks of the Rance, had sprung up sturdy growths in many lands for the shelter of the aged and infirm poor whose interests were ever so dear to him. Assuredly eternal happiness must now be his reward of whose institution the Holy Father once said: "It is the glory of the Church and a miracle in itself," and to whose "little children," as they go their daily rounds in quest of means to carry on their noble work, the heart that does not sit stonily warm must, indeed, be hardened and callous.—Sacred Heart Review.

RELIGIOUS NEWS.

Bishop Haid, of North Carolina, will visit the North early in March.

The pallium will be conferred upon Archbishop Kain, of St. Louis, in May.

It may not be generally known that no Catholic can hold office in the Bore Republic.

Mgr. Windhorst of Columbus, O., will celebrate the silver jubilee of his ordination next June.

Mother Theresa, of the Order of the Immaculate Heart of Mary, died at Chester, Pa., on January 22nd.

The city of Bayonne, France, is about to erect a statue to one of her most illustrious sons, Cardinal Laviege.

Sister Mary Juliana, of the Order of the Good Shepherd, died on the 24th ultimo at St. Joseph's Protectors, Norristown.

Cardinal Ledochowski, prefect of the Propaganda, has given 200,000 francs for the purchase of slaves out of slavery in Africa.

A generous parishioner of St. Francis Xavier's church, Cincinnati, Ohio, has donated three fine suburban lots for the benefit of the college.

The Prince of Lowenstein has turned out to be a valiant defender of Catholic education. He has thrown down the gauntlet to his native Landtag.

Mgr. Gaetano Quilicchi, rector of the seminary in the Piazza Armerina, has been appointed Titular Bishop of Europe and Coadjutor of Mazzara del Val.

It is officially announced that a cathedral for the Vicariate of North Carolina will be built. The material will be brownstone, and the cost over \$30,000.

Father Fugenski, of the Minors Conventual, has been appointed provincial of his order in America. He will leave Rome this month for the United States.

There is talk of the erection of another diocese in New Jersey, where they have already two episcopal cities, Newark and Trenton. Paterson is the place mentioned.

Many converts to the Catholic faith has been the result of a recent controversy between Father Bernard Vaughan and the Anglican Bishop of Manchester, England.

Brother Enthyno, the first and only colored member of the Congregation of the Brothers of Charity, died at the House of the Angel Guardian, Boston, Mass., recently.

Preparations are being made for the celebration of Archbishop Elder's Golden Jubilee. As the actual date, March 29, falls on Palm Sunday, the celebration will take place later, probably in May.

A conference of Polish priests was held in New York recently for the purpose of considering the advisability of establishing an information and helping bureau for Polish emigrants arriving in this country.

Father Michele Unia, an apostle of the lepers at Agni di Dios, Colombia, is dead. Father Unia, who was only 46 years of age, went to Turin to recuperate and hoped to return soon to his poor lepers. He was a Silesian.

The Bishop of Jaffa, Ceylon, on December 22, ordained eight of the students of his ecclesiastical seminary, a large proportion of them being natives—five Tamils, one a Singales and one a Bramin from India.

The Prince Primate of Hungary, Cardinal Vaszary, whose charity and munificence are well known, has given the sum of 100,000 crowns (more than 200,000 francs) for the foundation of a hospice for the poor at Keszthely, his natal town.

Joseph Mayer, who has acted the part of "Christ" in the Passion Play at Oberammergau, met with an accident on January 27th, when a tree that he was helping to raise upon a wagon fell upon one of his legs and crushed it so badly that it had to be amputated.

The number of Catholic deaf mutes in the two cities of Brooklyn and New York is estimated to be about 1,400. About one-half of them do not practice their religion. Here is a field for the practice of the spiritual works of mercy, by the St. Vincent de Paul Society.

Mgr. Homfy, the Greek Archimandrite, at present in Paris, the delegate of the Greek patriarch, Mgr. Gregory Yousouss, on the question of reunion, says: "The movement daily gains strength; our separated brethren, clergy as well as laity, earnestly desire to unite with us in the Holy Roman Catholic and Apostolic faith."

The correspondent of the United Press in Home states that important documents have been found in the archives of the Vatican, relating to Catholic missions in Venezuela. The documents show that certain mission stations withdrawn in the territory claimed by Great Britain prior to the time that Great Britain acquired Guiana.

According to a report in the press the Rev. Father Cusack, of London, O., is one of the few heirs to a fortune placed at \$15,000,000 left by an old bachelor uncle, Matthew Cusack, of Australia. The latter left Ireland about fifty years ago, and nothing was heard of him until a few years since. A New York attorney has been engaged in the case. We trust

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the good news is true and that Father Cusack will have no trouble in proving his claim.

The Catholic winter school opens under assurances that its first season will be financially successful, as 257 number of life and annual subscriptions already received guarantee that. The Plattsburg school, according to the official statements made public last week, will meet next summer under better conditions than ever before. Probably there will be electric cars running to the grounds from Plattsburg, and city lights and water also. The Columbian school, which showed such healthy vigor last summer at its first convocation, can be trusted to keep pace with its sister organizations, if, indeed, it does not set the pace for them.

The American Catholic Historical Society of Philadelphia is giving many evidences these days of a gratifying activity. Mention has already been made in this column of the enterprise shown by this organization in sending a Catholic clergyman to Rome, for the purpose of residing there permanently and searching the Vatican archives for documents bearing on the early history of the Church in this country, and late last week, on the occasion of taking possession of fine new quarters in the Quaker City, the society tendered a reception to Cardinal Satolli and other eminent ecclesiastical dignitaries, the affair proving a very enjoyable and successful one.

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"I think it my duty to let you know what Paine's Celery Compound has done for my husband. For two years he suffered very much with rheumatism in the back, and became so bad that he could not bend, stoop, or sit in a chair at table, and I was obliged to take his meals to him while he lay in bed. He was treated by various physicians, but received no benefit until he used Paine's Celery Compound. The first bottle gave him relief, and after he had used six bottles he was quite free from the rheumatism. He was troubled with piles for fourteen years, and found great relief from the Compound. He says he feels like a new man just now. We think there is no medicine like Paine's Celery Compound.

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PROVINCE OF QUEBEC, DISTRICT OF MONTREAL, No. 775.

SUPERIOR COURT. Dame Arthemise Huot, of the City and District of Montreal, has this day instituted an action in separation as to property against her husband, Jean Baptiste Robert, of the parish of La Longue Pointe.

Montreal, 7th January, 1896. SAINT PIERRE, PELISSIER & WILSON, 275 ATTYS for Plaintiff.

PROVINCE OF QUEBEC, DISTRICT OF MONTREAL, SUPERIOR COURT.

Dame Adele Lepine, of the City and District of Montreal, wife commune en biens of Jean Baptiste Bureau, hotel-keeper, of the same place, duly authorized a ester en justice, plaintiff, vs. the said J. B. Bureau, defendant. The plaintiff has this day taken an action for separation as to property against the defendant. Montreal, 24th January, 1896. AUGÉ, GLOBENSKY & LAMARRE, 285 ATTORNEYS for the Plaintiff.

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Special Lot Ladies' Rich Velvet Caps, Regular price, \$15. Reduced to \$7.00.

Special Lot Ladies' Sable Jackets, good length, Regular price, \$20. Reduced to \$12.50.

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Children's Long Cloth Coats, with Caps, regular price, \$1, for \$1.15.

Children's Scarlet and Grey Black & Coats, regular price, \$7.50, for \$4.50 each.

Ladies' Jerseys, half price.

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Ladies' Gloves.

Ladies' 4 Button Kid Gloves, 35c pair.

Ladies' 5 Hook Kid Lacing Gloves, 35c pair.

Ladies' 4 Button White Bookkin Gloves, 65c pair.

Ladies' 7 Hook Kid Lacing Gloves, 75c pair.

Ladies' White Kid Gloves, Black Points, 55c pair.

Ladies' 4 Button Extra Kid Gloves, \$1.10 pair.

Ladies' Silk-lined Kid Driving Gloves, \$1.60 pair.

Evening Gloves.

Ladies' 12-Button length Silk Evening Gloves, opera shades, 55c pair.

Ladies' 20-Button length Silk Evening Gloves, opera shades, \$1.10 pair.

Ladies' 12-Button length Suede Mousquetaire Gloves, opera shades, \$1.20 pair.

Ladies' 20-Button length Suede Mousquetaire Gloves, opera shades, \$1.75 pair.

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Boys' Velvet Suits, \$5.90.

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WEDNESDAY, FEBRUARY 19, 1896.

NOTICE.

The Reverend Sister who called at this office on Monday and received and paid for Leaflets, entitled "St. Anthony of Padua's Leavens," will please call again for remainder of quantity, or send address, and the second parcel, mislaid at the time, will be forwarded immediately.

OUR SOUVENIR.

St. Patrick's Day approaches; in a few weeks we will celebrate again the feast of Ireland's Patron Saint. It has ever been our desire to do honor to that occasion in as befitting a manner as possible, and in the past we have sought to present our readers with some token of the occasion. This year, as already announced, we purpose issuing a Souvenir number of THE TRUE WITNESS. Learning from the experience of other years, we find that the majority of our friends are anxious to have a complete and exact account of all the proceedings of that day. Consequently we will issue this year's "Souvenir Number" after the "day we celebrate," and we purpose making it as attractive, interesting and instructive, as is possible. We will send each of our subscribers a copy, and the general public—outside those upon our regular list—will have a beautiful and complete memento of St. Patrick's Day, 1896, for the small sum of ten cents. We trust that our patrons in the advertising line will renew, this year, their kind assistance and while helping us to make the number a success, will gain, for themselves, the advantage of a wide and special circulation. Mr. P. J. Ryan, of this office, is the only agent authorized to solicit advertising patronage for THE TRUE WITNESS Souvenir number. Any on whom he may call may rest assured that full value will be the return for whatever notices he secures. Once more do we repeat that THE TRUE WITNESS being the only organ that, year in and year out, stands in the breach and fights the battles of the Irish Catholic people in this Province, it looks forward with confidence to a generous support on this occasion.

LENTEN SEASON.

"Remember, man, that dust thou art and unto dust thou shalt return." These are the words that the priest pronounces to-day as he places the ashes on the foreheads of the faithful. The words are solemn, the ceremony is equally so; the reflections suggested are calculated to be most salutary. Lent is a season of penance, of preparation for the grand and glorious events that are commemorated during Holy Week, and the climax of Salvation's work at Easter. During forty days Our Lord fasted in the wilderness, previous to His sublime Passion. In consideration of that event the Church ordains—and has always ordained—that during forty days the faithful should do penance, fast, abstain, and prepare in a worthy manner for the celebration of Easter. There are many ways of doing penance as well as of fasting and abstaining. Apart from the regular regulations of Lent, the Catholic may help greatly in piling up graces and blessings by special mortifications, by enduring patiently any sufferings, sorrows, or contradictions that may come, by refraining from pleasures, indulgences in little luxuries and other enjoyments, by giving alms to the sick, and attending more than ever to the needs and comforts of others. There is, however, something else to be remembered in connection with this season. The Church prescribes that at

least once each year, and that at Easter time, each communicant shall approach the Sacraments of Penance and Holy Eucharist. This precept must be fulfilled under pain of mortal sin. For all Catholics in this Province the time for Easter duty begins on Ash Wednesday and ends the first Sunday after Easter. We trust that our readers will remember these facts.

THE REMEDIAL BILL.

At last the famous Manitoba School Measure—the Remedial Bill—is before the country. In our last issue we published the contents of that Act and we have since been pleased to find that it meets with a much more general approval than was at first anticipated. While the Catholic hierarchy, through the medium of several Bishops who have spoken, expresses satisfaction, the general Protestant element seems to also consider, that constitutionally and in equity the Bill is just. We were also glad to notice signs of a non-political acceptance of the measure. What its fate will be when, after the second reading, and the subsequent debate, it is considered with any amendments that may be proposed, is more than, at this juncture, we are able to say. One fact remains, however, that none can henceforth dispute; the government of the day found itself in presence of a most difficult problem; it decided to base its action upon the constitution; with such a course in view, it promised a Remedial Bill for the relief of the Manitoba minority; also did it promise a special session of Parliament for the purpose of carrying out such legislation; that session has been accorded; that Bill has been drawn up and submitted to Parliament; the framework of that measure is universally admitted—by all fair-minded men—to be wise and strong, just and constitutional; and now it remains for Parliament to deal with the proposed law. The preamble needs no comment; it merely sets forth the case, the granting of the petition for redress and the failure of the Provincial Government to act in accordance therewith, and the consequent expediency, on the part of the Dominion Parliament, to do that which the Legislature declined to do. The clauses of the Bill, whereby the election of a separate School Board, the duties of the members of that Board, and the promotion and alteration of school districts, are provided for, do not call for any special criticism. Those clauses are, one and all, based upon laws already existing in the matter of separate schools in other Provinces. To our mind, at this stage of proceedings, the most important clause is number twenty-eight, which deals with the financial aspect of the subject. Of course at the bottom of all the agitation, for or against, the question of school taxes may be found. This clause provides that: "The Roman Catholic ratepayers of a school district, including religious and educational corporations, shall be liable to be assessed for the purpose of separate schools." This goes without saying. Places of worship, educational and charitable institutions, are exempt from such assessment. It is exactly here that the difficulty is to be met. While the Roman Catholics are to be assessed for the maintenance of separate schools, are they to be free from the general law that taxes all ratepayers for the benefit of public schools? This difficulty is thus met by the Bill: "No Roman Catholic, who is assessed for support of a separate school, shall be liable to be assessed, taxed, or required in any way to contribute for the erection, maintenance or support of any other school, whether by the Provincial law or otherwise; nor shall any of his property, in respect of which he shall have been so assessed, be so liable." This settles the most important issue; the dual liability is thus effaced. So far so good. Now we come to the clause in regard to the Provincial Government; and with this we have not exactly fault to find, but we have our doubts concerning its effectiveness. It reads thus: "The right to share proportionately in any grant made out of public funds for the purposes of education, having been decided to be, and being now one of the rights and privileges of the said Roman Catholic minority of Her Majesty's subjects in the Province of Manitoba, any sum granted by the Legislature of the Province of Manitoba and appropriated for separate schools, shall be placed to the credit of the Board of Education in account, to be opened in the books of the Treasury Department and in the audit office." The italics are our own; we use them purposely to indicate what we fear may be a gap or a loop-hole in this law. It must be remembered that all appropriations of money for school purposes belong exclusively to the domain of the Local Legislature. The Dominion Parliament can in no way force the Legislature of Manitoba to accord any specific sum, or to vote any given amount for educational purposes; consequently the Dominion Parliament cannot oblige the Manitoba Legislature to vote, grant or appropriate any sum whatsoever, should the latter not deem it well to do so. The foregoing clause defines the rights of

the Catholics to share "in any grant made out of public funds for the purposes of education." Had the whole clause been worded in accord with the foregoing we would see no danger, since it sets forth the right of Catholics to participate "in any grant" made "for the purposes of education." There is no likelihood that the Manitoba Government would allow a year to pass without making some "grant for the purposes of education;" consequently, the Catholic minority would be entitled to a share in such grant. But lower down the law reads: "Any sum granted by the Legislature of the Province of Manitoba and appropriated for separate schools." There is nothing to oblige the Legislature to "appropriate for separate schools" any special amount or any part of such grant. Consequently, should the Manitoba Government make a grant for school purposes, and not deem it well to appropriate any of it for separate schools, what claim would the Catholic minority have upon such grant? in what proportion would such claim be, supposing one were acknowledged? what means are furnished the minority to secure such share? These are questions that we trust will be answered in a satisfactory manner when the Bill is in Committee; otherwise the measure simply states a right, giving the power to the Manitoba Government to ignore or recognize the same according to its whim or inclination. We would have preferred to have the clause read in terms more precise, and somewhat as follows: "The right to share proportionately in all grants made for the purposes of education." We may be wrong in our surmise; we hope so.

CATHODE RAYS.

Even the latest invention—the wonderful Cathode—is turned by our peculiar friend, the Daily Witness, upon the Catholic Church, and in vulgar caricature it seeks to arouse the bitter feelings that its more polished pen has oft, of late, made show of quelling. In an issue of last week we find "The Public," in the form of a hooded person, holding a Cathode and directing its rays upon the "Remedial Bill." According to the artist, the penetrating beams of Edison's youngest offspring develop a Catholic Bishop clothed in all his episcopal robes and regalia. Were we to turn the same instrument upon the columns of our contemporary, instead of on the Remedial Bill, we would discover the phantom of Bigotry—the most dangerous monster that the fevered brain of man ever engendered—displaying all the hideousness of its deformity. It was this creature that Charles Phillips described as "red with the fires of hell and bending under the crimes of earth," a menace to the peace, hopes, prosperity and greatness of any land. Not ashamed of this miserable method of creating a spirit of religious antagonism, in Saturday's issue of the same organ appears an editorial that is as remarkable for its audacity as for its untruthfulness, for its cunning as for its want of logic. We are told that the Government is placed between the Catholic Bishops and the powers in Manitoba; that the choice is between "the proposal of the Bishops of the Roman Catholic Church, for the restoration of the separate school system, and the proposal of Manitoba for a commission of investigation." Both horns of the dilemma are falsely established: on the one hand, it is not a proposal of the Catholic Bishops that is under consideration; on the other, there is no proposal from Manitoba for investigation—any such proposal comes from the leader of the Opposition. Starting out with such a premise, it is not wonderful that the Daily Witness—in its anxiety to keep alive the fire of religious disturbance—has developed the most absurd of conclusions. We all know that, as a religious organ whose "raison d'être" is war upon the Church of Rome, the Witness is only in its element, and happy, when there are clouds upon the horizon. A long continuance of the pleasant state of things, as during the past few years, would mean journalistic stagnation for our contemporary; therefore, we find it stooping to its caricaturing devices of creating evil and dangerous sentiments. It furnishes evidence of this in the following characteristic paragraph:—

"It is with deliberation, and upon judicial grounds, that we say the first proposal before parliament is that of the ecclesiastics rather than the people of the Roman Catholic Church. Every one knows that the bishops, and the bishops only, have from the first been the prime movers in the agitation. Every one knows that it is the ecclesiastical power of the Church, not the advancement of the people, the ecclesiastics are anxious about. Everyone knows that a considerable section of the Roman Catholic Church members are opposed in their hearts to ecclesiastical schools, because their children are poorly educated in them and are handicapped in their struggle in life compared with the children of the public schools."

"Every one" means the Daily Witness, since no one else—no sane person at least—knows anything but the contrary of what is above stated. And we feel almost certain that even the Witness does

not know anything of the kind; rather does it know that it does not know what it says.

But the Witness knows well that its mission is to oppose and wipe out Catholicity; that with the older generation it has but slim chance of success; that the children of to-day are its most profitable prey; that by means of its non-Catholic schools it can at least reach the young and undermine their faith; that the Catholic teacher is as important an element as any other in the preservation of religion in the rising generation; that the insilling of indifference into the young hearts and the surrounding of young lives with an atmosphere of anti-Catholic indoctrination, all aid in accomplishing the work of ultimate and perpetual perversion. Hence this uncharitable, ungenerous and unjust series of attacks—open at times, at others, however, masked and hidden. Well did "Sleivegullion" understand such spirit and such aims, when, in 1846,—half a century ago—he wrote:—

"God's second priest—the Teacher—sent to feed men's minds with lore— They marked a trial upon his head, as on the priest before. Well—well they knew that never, face to face beneath the sky, Could tyranny and knowledge meet, but one of them should die."

And knowing this, the grand aim of the ultra anti-Catholic organ is to snuff out all knowledge of Catholicity in the Catholic child, or at least, to lead the infant steps into paths where the faith of the Catholic parents is ignored. "Hence these tears," hence these spasmodic efforts to discourage an act of justice to a minority of fellow-citizens.

Let the Witness ponder over Sir William Dawson's admirable and truly patriotic letter. Therein it will read how equitable is the action now taken concerning the rights of minorities. Let it turn its Cathode upon that communication, and instead of a shadowy Bishop it will detect the presence of a Protestant minority claiming the same constitutional protection that is now offered, or sought to be offered, to the Catholic few in the land of the far West. Can the fertile brain of the Witness conjure up a picture, framed by the geographical limits of Quebec Province, and representing in its foreground the Premier and his cabinet wiping out, by an order-in-council, every guarantee and educational right now accorded to the Protestant minority of Quebec? Upon such a picture would the Witness kindly set its Cathode and tell us what forms, shapes, phantoms or apparitions it discovers inside the outward covering? Were such ever to take place—thank God, Catholic teaching and Catholic practice render it impossible—what a cry for "Remedial Legislation" would go up from end to end of Canada! The hundred and one old, worn-out, bigotry-engendered accusations against the Catholic Church would be revived, multiplied by a thousand degrees, magnified under the lens of prejudice, and dinned into the ears of the world until men would become deaf with the cries of persecuted Protestantism and tyrannizing Catholicity. We simply ask the Daily Witness, for the sake of its own vaunted Christianity, to be more Christian; for the sake of its loud-toned patriotism, to be more patriotic; to turn its Cathode upon itself, look into its own conscience, and to "do unto others" as it would have others do unto itself.

GLADSTONE'S INTENTIONS.

There are rumors abroad that the Grand Old Man may again enter the political arena. At his great age it would be a wonderful feat were he to return to Parliament. Some of the reasons for supposing that such might be his intentions are in the Armenian and Transvaal policies of the Salisbury Government. It seems that he was considerably troubled on account of the inactivity of the Government in the matter of the Armenian depredations. Now he is in great perturbation concerning the compact with the Transvaal. All these rumors to the contrary, we do not think it probable that Mr. Gladstone would risk, at this period of his life, his physical strength and the time that Providence may have yet in store for him, by launching into the tide of public affairs.

There is nothing as heartless and as thoughtless of others, or of the individual, as is the public. There is a peculiar selfishness about the public that would have everyone or anyone sacrifice all that makes life worth possessing at its shrine. The public is under the impression that every person is burning with some undefined and undefinable ambition of being cheered to popularity and then immolated for a cause. Yet, taken individually, how many of these people—who go to make up the public—would be willing to ruin their own lives, destroy their own prospects, or put themselves to uncounted troubles, worries and annoyances for the sake of the fleeting phantom, the ignis-fatuus of popular praise? Yet scarcely ever do they reflect that other men have, as well as they, ties and duties that bind them to the quiet of home, or have personal reasons, that cannot always be made public, why they should eschew the arena. None of these things are considered; a

man is supposed to give up everything, become the slave of the public; not even his declining years should he enjoy in well-earned peace; he must be dragged out and applauded—no matter how he may suffer individually, for the great public is a being that has no heart. The numbers composing it are endowed with private virtues and noble feelings; but, like great corporations, there is no individual responsibility and no one feels himself guilty of the ungenerous attitude of the mass.

Because the public may set such rumors afloat, perhaps with the expectation of securing the old statesman's presence in the open field again, is no reason why Mr. Gladstone would come back into Parliament. And, honestly, unless it were his own desire we would be sorry, under the circumstances, to see him risk so much. He would have all to lose and absolutely nothing to gain.

FASHIONS.

Now that Lent is at hand it may not be out of place to say a few words about the fashions. There is nothing in the world as changeable and as eccentric as fashion—particularly in the case of the ladies. There is a very wide-spread impression that, because the Church preaches—and especially at this season—against extravagances in dress, she is opposed to people in the world following the fashions of the day. Such is not the case; quite the contrary. When the whim of the hour is to dress in a manner not quite in accord with Christian modesty, the Church is decidedly opposed to such dress. Likewise is she unfavorable to any shape or form of personal adornment that may be calculated to unduly attract attention, or to cause others to sin in even the very slightest degree. In a word, the Church is opposed to all evil-inspired or evil-inspiring fashions; but she is anxious that, in as far as possible, means and other circumstances being considered, each one, in his or her sphere, should strive to dress and act like others.

Let us take an illustration: Here is a lady who, dressing in all the queer and newest imaginable fashions, is a perpetual object of attraction at church. It may be said that many of her neighbors see more of her than they do of the priest, that their eyes turn oftener to her than to the altar, that she is a cause of constant distraction and consequent irreverence in the temple. Such may be the case. She is, however, only the first to appear in "the latest," and she wears nothing that is unbecoming or out of place. In a few weeks every person else—who can afford it—will have similar clothes to hers, and the new fashion, whatever it is, will cease to be an object of comment or curiosity. In fact, the people who are so distracted are often as much to blame as the lady who, perhaps unconsciously, causes the distraction. They want to be so distracted; they enjoy it; and they even look for it.

On the other hand, here is a person who is never in a dress that belongs to some forgotten generation, or in a "get-up" that belongs to no period ever known to man. She is so peculiar, so whimsical, so eccentric, so unlike the rest of the world, that the moment she enters the church a smile flits over the face of the first observer and is communicated, as if by an electric current, to every person else in the place. She becomes the centre of all attraction and all distraction. No person would ever dream of accusing her of being in the fashion; she never was and never would be like others. That person is by far the most dangerous in the line of drawing away the public eye and the public mind from the objects towards which duty directs them.

No; the fashions are not condemned by the Church no more than are human thoughts. Some, however, are good, and they meet with sanction and approval; others are dangerous, or even bad, and they are condemned. We trust that no Catholic lady will ever be found complaining when she hears that a fashion calculated to work evil is not permitted by the Church.

LAST week Mr. McNeil, M.P. for North Bruce, moved a resolution in the House of Commons, expressive of the loyalty of the Canadian people to the Empire. Several timely and eloquent speeches were made by members of both parties and by the representatives of the various nationalities in the House. Hon. Mr. McShane, member for Montreal Centre, made a very appropriate remark when he pointed out that Montreal, the seven-eighths of whose population is Roman Catholic, had elected by acclamation for two years a Protestant Mayor. In drawing attention to this fact Mr. McShane gave the most tangible proof of the loyalty and harmonious spirit that the people of this great city ever exhibit. It is to be hoped that the lesson taught and the example set by Montreal may be taken to heart and put into practice in other great centres of this Dominion. If so the day of peace, good feeling and prosperity will be at hand.

TOM HOOD'S TEST.

The poet Hood was one of the wise of his day, and one of the most original characters in the annals of English literature. His "Bridge of Sighs" and "Song of the Shirt" gave evidence of only one phase of his mind. His humorous productions were as quaint as they were original. As an illustration of how little value is placed by some upon literary work and how frequently writers are expected to wear out their brains and their physical powers, for a mere "thanks," Hood tells the following story:—

I was once asked to contribute to a new journal, not exactly gratuitously, but at a small advance upon nothing I accepted the terms conditionally, that is to say, provided the principle could be properly carried out. Accordingly, I wrote to my butcher, baker, and other tradesmen, informing them that it was necessary for the sake of cheap literature and the interest of the reading public that they should in future furnish me with their several commodities at a trifling percentage above cost price. It will be sufficient to quote the answer of the butcher:— "Sir,—Respecting your note, cheap literature be blowed! Butchers must live as other peopl, and if so be you or the readin' public wants to have meat at prime cost you must buy your own beastesses and kill yourselves. I remain, etc., JEM STOKES.

Did it ever strike any of the delinquent subscribers to a paper that the same might apply to them? If we were to ask the employees, the men who supply the paper, the landlord, the gas company, the water-rates collector, not to speak of the butcher, baker, and others, to keep us aloof for nothing, simply in the interests of Catholic literature, as our subscribers could not pay up, what would be the replies from these people?

ST. PATRICK'S CHURCH NOTES.

COLLECTORS. The collectors, in St. Patrick's church, appointed for the coming three weeks, are Messrs. William Kelly, Martin Price, P. C. Brown and Thomas Kearns. YOUNG MEN'S RETREAT. The retreat for the young men of St. Patrick's parish will commence on Passion Sunday, and it is expected that a large attendance will reward the efforts of the good fathers who will direct the mission.

UNMARRIED LADIES' RETREAT. The retreat commenced on Sunday evening for the unmarried ladies of the parish is destined to be a signal success. The Rev. Fathers Klauder and Paul Carbay, both of the Redemptorist order, are conducting the mission, and so far express their unbounded satisfaction at the number of attendants and the devotion as well as enthusiasm manifested. At each service the church is filled and the eloquent and practical sermons are calculated to produce all the good effects that the missionaries could desire.

THE POPE'S SEDIARI.

A DISPATCH THAT MEANS VERY LITTLE. The following message from Rome, dated February 16, seems to have caused a great deal of comment in the non-Catholic press. It is simply the story of one of the numberless domestic annoyances that arise year in and year out in all vast households. Its significance is no more than would be that of a misunderstanding between the Queen and some members of her household—a thing which, if report be true, occurs periodically. The despatch reads:— "A very curious strike has just occurred at the Vatican. The Sediari of the Pope rebelled a few days ago. These Sediari, as they are called, are servants whose duty it is to carry the Pope on the Sedia Gestatoria, or on the Portantina, which he uses as a rule on his way to official ceremonies and when he is taking the air in the gardens of the Vatican.

Papal etiquette rarely allows the Holy Father to go afoot. A short time ago, feeling an inclination for a little exercise, His Holiness gave orders that his Portantina (or sedan chair) should be brought to him. The order was obeyed, but much to his surprise, he saw no sign of the usual Sediari. They had struck. Like all the minor employees of the Vatican, their salaries are insignificant. As some atonement for the smallness of their pay, they had, till lately, been in the habit of receiving a New Year's gift of five hundred francs.

This year, however, owing to the diminution in Peter's pence, economy has been the rule at the Vatican, and the customary presents were withheld. The Holy Father found himself compelled to come to terms with the rebels, who flatly refused to go back to work unless, at least, half of their New Year's gifts were guaranteed them. This incident is only one of many since the supply of Peter's pence began to fall off. Nor is it probable that it will be the last. When all the minor officials have had their salaries cut down, it may be found necessary to economize on the prelates and cardinals.

PERSONAL.

Mr. Thomas O'Hagan, M.A., Ph.D., the popular and rising Irish-Canadian litterateur, whose poems and essays have of late been attracting so much favorable comment throughout Canada and the United States, left this week for New Orleans to lecture before the Catholic Winter School. The subject of Professor O'Hagan's lecture will be "Canadian Poets and Poetry." Canada owes a great debt of gratitude to this gifted young man for all he is doing to bring her literary men to the front. May success attend him on this important occasion.

MARRIED.

MARRIED.—On February 10th, at St. Patrick's Church, by the Rev. Canon Leblanc, assisted by the Rev. Father Quinlivan, John George McCarthy, M.D., son of the late Thomas McCarthy, M.P. of Sorel, to Grace, daughter of the late Hon. Edward Murphy.

EDITORIAL NOTES.

Today is Ash Wednesday. Lent commences; so does the term for Easter duty.

Mrs. GEORGE AUGUSTUS SALA states that she proposes to write the story of her husband's life. The volume cannot fail to be interesting, instructive and edifying.

The New York Shakespeare Society has decided to erect a colossal bronze statue of Edgar Allen Poe near the site of his old home in Bronx Park. Poor Poe!

The Prince of Wales' life is insured for \$3,250,000. That won't prevent him from ultimately dying, nor will it insure his success as a monarch, if ever he becomes one.

On March 3rd, the Holy Father will commemorate the eighteenth anniversary of his coronation. May he live, in health and strength, to celebrate many future anniversaries of the same event.

PURCELL'S life of Cardinal Manning teaches a lesson to all prominent men; they may learn from the result of Purcell's indiscriminate use of private documents to never keep papers not intended for posterity to read.

CHARLES JOSEPH BONAPARTE may be the next Senator for Maryland. He is a man of fine presence, one of the most talented members of the Baltimore Bar, and is a practical Catholic. He is an honor, in every way, to his illustrious name.

THE TRUE WITNESS Souvenir Number for St. Patrick's Day, 1896, will be worth ten times the amount for which it will be sold. Do not omit to advertise in it; above all, be sure to send your address early for any copies you may require.

Don't forget the great event of the season—the Shamrocks' Fancy Fair, at the Windsor Hall, on the 18th April next. Preparations are going on at a lively rate, and so far the working of the organization indicates a grand success.

HENRY AUSTIN ADAMS, a convert, says that in three years seven clergymen friends of his and one hundred and eighty of his own former congregation have joined the Church. This looks very much like a church unity movement in earnest.

The Chinese are going in for railroad building. They propose constructing seventy miles of road this year. That will be a good beginning. But considering the population of the country, we would expect seven hundred miles, at least, in twelve months.

It appears that by the new photographic process the internal organs of a man can be seen and studied. We would like to try the instrument upon the heads of certain P. P. Aists. It would be interesting to find out the construction of their brains.

The Freeman's Journal says that Jules Verne, the great novelist, is known among his neighbors and friends at Amiens, France, as a devout member of the Catholic Church. There is much in the extraordinary works of Verne to indicate that such is the case.

A SUICIDE took place, during Mass, the other day, in St. Peter's, Rome. The Holy Father was greatly shocked on hearing of the event. Measures were at once taken to re-dedicate the Church which had been thus desecrated by the crime. A similar occurrence took place in 1867.

NEITHER Catholics nor Jews are allowed to hold office in the Transvaal Republic. President Kruger reigns over the most ungenerous and bigoted country in the world. Yet our American friends are in mad admiration of the Republic; is it because all tolerance disappeared with British rule?

DURING the next session of the Bavarian Diet the insane King Otto is to be declared civilly dead, and Prince Luitpold will be chosen King of Bavaria. Long since poor Otto has been mentally dead; now he will be civilly dead; and before long it is expected that he will be absolutely dead.

M. FLOQUET, once President of the Council of Ministers in France, died in January. He was a bitter enemy of the Church and did all in his power to destroy that institution. We don't see any special signs of his success; and it is not likely that he will ever have a chance to try again.

THE HON. M. F. FORAN, of Cleveland, made a great mistake when he states that the Catholic Church, in condemning the Oddfellows and kindred societies, is only bluffing. The Church never bluffs; she has no need to resort to such tricks. It has ever been her rule and custom to

speak out frankly, either in approbation or condemnation; and once she has pronounced, it is forever. The honorable gentleman should know better; if he does, he is simply playing a game of bluff himself; if he does not, he ought to be ashamed of himself.

It is now believed that the Pope will pronounce a formal excommunication against King Ferdinand, of Bulgaria, on account of the re-baptism, according to the Muscovite rite, of his son and heir, Prince Boris. Both parents are Catholics, and the Catholicism of the child was expressively stipulated.

It is reported that evictions are increasing all over Ireland and that the Marquis of Clanricarde is the most savage of the evictors. If such is the case, it is a bad omen for the success of the present government. We hear nothing, lately, of Mr. Balfour's great schemes for the improvement of affairs in Ireland. Is he too busy defending the dead Armenians?

On the 29th February will be unveiled, in the Washington Capitol, Signor Tenocoe's statue of Pere Marquette. This is one of the two statues presented by the State of Wisconsin to the United States Pantheon. It will be a sad blow to the Apapists to have a Jesuit's statue raised in Statuary Hall. Still the great dead must be honored, no matter how the pigny living may grumble.

At the obsequies of Cardinal Melchers, at Cologne, Cardinal Kopp, who preached the funeral oration, expressed his thanks on behalf of Catholic Germany, to the Emperor, for allowing the Cardinal's remains to be interred in the Cologne Cathedral. Catholicity is again looking hopefully up in that land; the day may yet come when the victims of the "Iron Chancellor's" policy may be restored to their rights.

Each new subscriber, who sends in a subscription to THE TRUE WITNESS, between this and the 17th March next, will be entitled to receive a copy of the Souvenir Number free of charge. This inducement should not be allowed to pass without being availed of, and our friends who, for one reason or another, have not yet become subscribers should not lose this chance of commencing their file of THE TRUE WITNESS with one of the most interesting and instructive numbers ever issued.

The falling of Ash Wednesday on the 19th February brings us Easter on the 5th April. This is quite an early date. Ascension Thursday will thus be on 14th May, Pentecost on the 23rd and Trinity on the 31st of the same month. Eleven years ago Easter came on the 6th of April. In the last year of this Century it will fall on the 2nd April. It may come as early as 23rd March and as late as 23rd April. In 1905 Easter will fall on 23rd April; may we all live to see it.

A GRAND ENTERTAINMENT.

THE TENNESSEE MINSTRELS MAKE A DOUBLE HIT.

On Saturday afternoon last the members of the Dramatic Section of St. Ann's Young Men's Society gave a most successful matinee in their splendid hall on Young street. The audience was large and the performance most highly appreciated. Last night the same programme was repeated before one of the largest and most enthusiastic audiences that ever gathered in that admirable hall. On both occasions the Tennessee Minstrels covered themselves with glory, for success in every form marked their performance. The Tennessee Minstrels have been in existence for over five years and have each year displayed marked improvement in their histrionic acquirements, until they have now reached the very highest round of perfection in the amateur theatrical sphere. To say that their performance was excellent is but doing scant justice to their talents and stage triumphs.

The songs rendered were of that sort which at once appeals to the music loving soul, and were exceedingly well rendered. The jokes of the end men were both original and good. The following are those who took part. Messrs. W. Fogarty, W. Murphy, T. McCarthy, J. Cleland, J. Casey, J. Quinn, T. Kehoe, J. Cardiff, R. Hiller, P. Burns.

The second part consisted of the Mines Brothers, song and dance artists; McCarthy and Ellis, black-faced comedians; the imitable Billy Fogarty, and Homer, the celebrated musician. A phonograph, under the careful handling of Mr. Peter Kelly, introduced the latest successes in vocal and instrumental music, which was much appreciated.

The performances reflect great credit on Mr. P. J. Shea, the musical director, who has ever been indefatigable in his efforts to secure the greatest possible amount of success for the young men, in all their musical, literary and dramatic undertakings. This is but one more link in the long chain of interesting, instructive and useful entertainments given by the St. Ann's Young Men's Society. We trust that the Tennessee Minstrels will go on perfecting themselves, and some day we may learn that their unblemished merit has received the great and universal recognition so well deserved.

MR. JOHN DILLON.

NEW LEADER OF THE IRISH PARTY. LONDON, Feb. 18.—John Dillon member of parliament for East Mayo, was today elected chairman of the anti-Parnellite section of the Irish Nationalist party, by a vote of thirty-eight to twenty-one, to succeed Mr. Justin McCarthy, who withdraws from the leadership.

(Continued from First Page.) "LIFE OF CARDINAL MANNING."

I believe he would rather that his right hand had been cut off, than that he had been suddenly struck dead, than that many of the documents which filled these volumes should have been published as they have been. As his life drew to its close he became more and more sensitive in the matter of giving pain. Indeed, his own mind and heart on this subject are fully summed up in the words which he spoke into the photograph as his last message, to be given to the world after death: "I hope that no word of mine, written or spoken, will do any harm to any one when I am dead."

These are words that might have been printed as a motto on the frontispiece of his biography, had it been destined to respect the mind and the intention of the man.

Of the first volume I am hardly in a position to speak; but of the second I am bound to say that I do not recognize the portrait of him, with whom I was in constant communication during forty years, if I except two years spent in the Americas collecting for foreign missions. The tiresome narrative of painful episodes, and differences between great and good men, such as have existed from apostolic times and will continue to exist to the end, are magnified into the main staple and substance of the life, while the scenes of growth and agreement, and the sunshine and beauty of his pastoral and spiritual life, are meagrely passed over. Here and there, no doubt, are to be found highly appreciative passages, but they do not atone for the unjust and hostile judgments of this so-called "candid friend." Want of proportion in the parts and omissions in the structure produce deformity; inability to understand and to rise to the level of the life that is limned, and misjudgments of aims and motives, render biography a libel. Injustice is done to the memory of the dead, and survivors, still mourning their loss, are bitterly distressed.

Of all the men I have known, none ever appeared to me so completely absorbed in the idea of aiming at what was highest, noblest, purest. It was a sustained yearning after the true and the good, and this without effort because it had grown to be the bent and tendency of his life. He lived for God and for souls. Every other aim and effort fell into the background with the defects and imperfections, and the errors in judgment, that are incident to many of the noblest specimens of our humanity.

In a letter in the second volume I am made to say that I "could not stand" his "Protestant hardness," and so left him at Lyons. The real incident in absurd enough. In 1852 I was returning to Rome in the company of Fathers Manning, Lockhart and Whitty. I was a raw and restless youth of twenty, and no doubt very trying to the grave and solemn convert parson, as I then called him, who gently, and I fear unsuccessfully, sought to keep me in order. So at Lyons I said to Father Whitty, "I can stand this old parson no longer; let us go straight on and leave them to follow as long after as they like." And so it happened. The Cardinal and I often laughed over this and similar incidents in the after-years of our long friendship. No doubt I had thought him at that time horribly grave and domish; but hard, never. Cardinal Manning was not only one of the noblest minds I have ever met, but one of the most patient and forgiving, through the restraint he knew how to put upon his natural feelings. He was also one of the most tender-hearted and charitable of men. I will also add that I always found him to be one of the most generous and forbearing. Though I was in most complete sympathy with him in most matters, there were others on which we took totally different views; and he would characterize these differences in his own playfully caustic way, as was his wont; but he bore them without any interruption of friendship. He was always to me as a father.

What I have frequently said in private I may now say in public: that while my high estimate of him is based on a friendship of forty years, I always appraise the last few years of his life apart, as not representing the whole man. It is said that there is one faculty that extreme old age seldom spares. It may

be the sense of the body, the intellect, the memory, and the will, but rarely indeed does it spare the delicate balance of that sensitive faculty, called judgment.

During this last short period of the Cardinal's long life, the process of senile decay had set in. Continually shut up in his room, deprived of the fresh air and exercise which had always been essential to his health, breathing all day an atmosphere charged with the fumes of gas, unable to take sufficient nourishment to maintain vigour, it is no wonder that, after eighty, his nature began to give and break. His brain was as active, if not as strong, as every; his sympathies and tenderness for every form of suffering, moral and physical, keener than ever. His impulses of charity and compassion mastered every consideration. But while these characteristics and tendencies of the soul were stronger, the controlling power of the practical judgment as to men and things was suffering the penalty of poor mortality. During these years of enforced confinement, though bearing his weakness and his deafness with most touching patience, he was like an old lion caged and unable to move; while he saw and heard imperfectly, through the bars of his prison, the distant scenes and sounds in the midst of which his life and his sympathies had been spent. His isolation from the outer world, his yearning to serve, prompted by love for God and for souls, made him chafe under his own disabilities, and under what seemed to him the shortsightedness, narrowness, and self-seeking of men, in dealing with the various problems which he did "inly ruminate." Nature wears out, in one way here, in another way there. Extremely old age and the sudden arrest of a lifelong activity tell their tale. One who was nearer in blood and dearest to him, after visiting him in his confinement, exclaimed, as she came away, "How I wish I could take Henry to see the shops in Regent street!" She felt that he needed the checks and facts of practical life. But he was a prisoner; his real life had been spent; and so he passed away.

And now, without questioning the undoubted fact that Mr. Purcell was entrusted by the Cardinal with materials for a portion of his life, or entering upon matters which directly concern the executors, I may repeat what I have frequently urged during the last years: that an exhaustive and detailed life ought not to be attempted of any great man, who has played a large part in the contentions of modern life, until it can be calmly surveyed as a whole, and given in its true proportions, from a sufficient distance of time, and without the prospect of offence to the feelings of personal friends and survivors. It was this consideration that induced Cardinal Manning as literary executor, to withhold the publication of the life of his eminent predecessor for six-and-twenty years. It is to be regretted that a like consideration has not been extended to his own memory.

To conclude, let me say, with all respect for Mr. Purcell's intentions and efforts, that in my judgment this cannot be recognized as a true and authentic picture of the Catholic life of the great Cardinal. The only possibility now of a just and impartial history, and the only prospect of relief to the wounded feelings of so many, under their present distress and disappointment, are to be found in the hope that the executors, who still have an abundance of material, will charge some competent hand, if one can be found, to prepare a worthy and well-weighted biography of him whose Catholic life has yet to be published.—The London Tablet.

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OBITUARY.

THE LATE MR. ANTHONY BROGAN, N. P.

A well-known and highly respected citizen of Montreal, in the person of Mr. Anthony Brogan, Notary Public, departed this life on Thursday, 13th February instant. The sad event took place, after a somewhat lingering illness, at his late residence, 79 Conroy street. For over a year Mr. Brogan had been suffering, and it was most evident that his health was not all that his friends would desire. During the course of last summer he took a trip to Ireland, for the twofold purpose of seeing the old land he loved so dearly and of trying to regain some of the strength that was too visibly on the decline. Mr. Brogan returned home in August, very little improved, and what little improvement was at first noticed soon disappeared, and it became evident that his useful and exemplary career was soon to close. Mr. Brogan took a very active part in the good work of temperance, and was for long years an officer of the St. Patrick's Total Abstinence and Benevolent Society. Mr. Brogan was likewise a prominent member of the C. M. B. A.; last year he held the office of Vice-President of Branch 26. Deceased never married and leaves to deeply mourn his loss two sisters—Misses Mary and Ellen Brogan—to whom the sincere sympathy of the whole community goes out. In the death of Mr. Brogan Montreal has lost a truly good citizen, and the Notarial profession one of its most honored members. A practical Catholic, the deceased had the consolations of our holy religion, and he went forth surrounded with all the blessings and graces of the last sacraments of the church.

His funeral took place from his late residence, 79 Conroy street, on Sunday afternoon, and was one of the largest which has taken place from the West End for some time. The sad procession left the house shortly after 2.30. Branch 26 of the C. M. B. A. of Canada, led by Marshal Milloy headed the procession, and amongst those in the ranks were Grand Chancellor T. J. Finn, President H. J. Ward, District D parties Patrick Reynolds, C. Dandelin, M. A. Campan, C. O'Brien, Chancellors W. Nicholson, P. Doyle, A. D. McGillis, John H. Feeley, M. Murphy, Jer. Coffey, T. P. Tansey; representatives of the various city branches, and also representatives from branches under the jurisdiction of the Grand Council of Quebec.

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The hearse, with the remains, followed, and the casket was covered with floral offerings, and included a pillow from Branch 26, cross from St. Patrick's T. A. & B. Society, wreath from Mr. H. Brodie, N. P., cross from Mr. W. J. Dorval, N. P., cross from Mr. James Dunlop, and other designs.

The chief mourners were Mr. H. Brodie, N. P., Mr. J. J. Costigan, Mr. M. J. Derval, N. P., Mr. A. T. Martin.

Amongst those noticed in the procession were Mr. Justice Curran, Mr. Justice Boherty, Mr. Judge Purcell, Messrs. J. H. Isaacson, N. P., L. Nugent, D. Ford, James

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On Monday morning a solemn Requiem Mass, for the repose of the soul of Mr. Brogan, was chanted in St. Anthony's Church, and the service was largely attended.

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Breakfast and Dinner Wines in Large Variety. LOBSTERS, SALMON, OYSTERS, ANCHOVIES, CLAM DOUILLON, And every requisite for the Lenten Season, always to be found at this old and reliable house.

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House and Household.

USEFUL RECIPES.

SOUP A LA ITALIAN.

Remove the fat from the top of one quart of broth or soup stock; strain and heat to scalding; put in soup tureen three beaten eggs and four tablespoonfuls of grated cheese. In another vessel heat one pint of milk, with a little salt and a pinch of soda; cook two minutes, stirring constantly, then pour all in tureen upon the eggs and cheese, stir up well and serve.

SPICED TOMATOES.

Wash, scald and skin ten pounds of ripe and solid tomatoes and cut in small pieces. Drain out the juice, add five pounds of white sugar, one ounce of stick cinnamon, one-half ounce of whole cloves tied in a bag, three pints of best cider vinegar and three fresh lemons (with seeds taken out). Put all together and boil five hours over slow fire. Fry, if the liquid turns to a syrup, cooling. If not done cook an hour longer.

HOME-MADE CANDIES.

Caramels.—One-quarter pound of chocolate, one-quarter pound of butter, one pound and a half of sugar, one cup of milk, vanilla flavoring. Boil all together, stirring frequently until it will candy in cold water.

Taffy.—One quart of good molasses, half a cup of vinegar, one cup of sugar, butter size of an egg, one teaspoonful of soda. Dissolve sugar in vinegar, mix with the molasses and boil, stirring frequently, until it hardens, when drop from the spoon into cold water. Then stir in butter and soda, the latter dissolved in hot water. Flavor to taste, stir finally very hard, then pour into buttered tins.

Chocolate Cream Drops.—Break the white of an egg into a deep bowl. Stir in confectioners' sugar until a thick cream is formed. Then flavor to taste. Mold into balls.

Maple Sugar Candy.—Take two pounds of maple sugar, broken in small pieces, and put it in a saucepan with a quart of rich milk—part cream is better. Let it boil until it reaches the stage where it hardens in cold water; pour it into pans and make into squares as you would taffy or caramels.

Nougat Candy.—Boil together a pound of sugar and a half cup of cold water until a little of it becomes brittle when dropped into cold water. Do not stir it after the sugar melts. Butter a shallow tin—a biscuit pan will answer—and cover the bottom closely with blanched almonds, the kernels of hickory, pecan and hazelnuts, thin strips of coconut, split and stoned dates and bits of figs.

When the candy is done add to it a tablespoonful of lemon juice and pour it over your nuts and fruits. Mark it into strips or squares when it is cool.

EVERY GOOD HOUSEWIFE SHOULD REMEMBER

That at a tennis ten the tennis balls may be imitated by serving medium-size oranges skinned.

That the fiber of a baked apple will cook evenly only when the core is removed before cooking.

That a spoonful of vinegar put into the water in which meat or fowl is boiled makes them tender.

That windows may be kept free from ice by rubbing the glass with a sponge dipped in alcohol.

That most "instantaneous" chocolates are greatly improved by being brought to the boiling point.

That a paste of crude potash and whiting brushed over a grease spot on marble will remove the stain.

That broiled young turkey should be thoroughly done through, and that it is almost equal to chicken partridge.

That if grease spots appear on the wall paper they may be eradicated with a piece of blotting paper and a hot flat-iron.

That a papered wall may be cleaned and freshened by rubbing down with bread, or by applying cornmeal with a cloth.

That oilcloths are made much more durable by applying a coat of linseed oil. Brush with varnish when thoroughly dry.

That the taste of fish may be effectually removed from knives and forks by rubbing them with fresh orange or lemon peel.

That silverware may be kept bright by the use of water in which potatoes have been boiled. Keep it bottled for the purpose.

That a sponge may be cleaned by rubbing half a fresh lemon thoroughly into it and rinsing several times in lukewarm water.—From Western Watchman.

YOUTHS' DEPARTMENT.

HOW HER DRESS WAS SPOILED.

Majorie was about seven years old, her mother's pride and her father's sweet little daughter. They both loved Majorie—their only child—dearly loved to be careful of her in all things, and to train her very wisely. I am not going to tell all the wise care Majorie's parents took of her; for then this story would be for grown people when it is really intended for young folks too.

Once Majorie's mother bought her little girl a dress of that light stuff that seems so delicate for a baby and yet is figured with spray so faintly and gracefully scattered, that Queen Titania herself might well covet it for a robe.

Majorie was never let wear her new dress for the first time on Sunday, she might be too conscious of it. So when this particular dress was finished Majorie was arrayed in it. It was an afternoon early in July, and the little gown was just as easy and comfortable as it

was pretty. Mother fastened the tiny buttons in the back, arranged the little puff and folds, and gently warned Majorie against soiling it.

"My little girl has a pretty dress for summer Sundays and company afternoons," she said, "and if she is very careful it will keep pretty all summer long."

The mother received a big hug for the dress and a very eager assurance for the warning, and Majorie was left to spend an hour or two in getting used to her new gown. Her father was away; she missed him very much and she thought she could spend a little time very pleasantly in writing him a letter. So she went up to his study and climbed up into the big swivel chair at the desk.

Now Majorie's father had a very bad habit when he was writing—a habit that made it necessary for her mother to spread an old mat under the chair; he wrote with a big pen that took up more ink than it could well hold, and the surplus ink he would shake off on the floor.

And Majorie had to write just as her father did. So she grasped the big pen, let it fill itself with ink, and then, splash! shook the larger part off. "My dearest father," the letter began. It took quite a while and considerable ink to get so far. Again she filled the big greedy pen, and again splash! went the greater part over the side of the chair. "I am so homesome, please come home," she continued. Again all the ink was gone, and again the pen with a big appetite gorged itself at the inkstand, and again, splash!—most of the ink went the way of the other splashes. "Your loving daughter, Majorie."

The letter was ended, blotted, folded, and left for mother to put in an envelope and to address.

She slid down from the chair, shook out her dress—but O! it was not the same pretty dress any longer; there were black spots and streaks where some of the ink had dropped unseen in the passage of the pen from the inkstand to the splashes!

There was only one thing to be done; it was what Majorie always did when she got into trouble from any cause, and that was to run to her mother, and tell her all about it. So down the stairs she hurried, her little lips fast closed, her eyes full of the tears that would come. She ran to the room where her mother sat sewing, all unconscious of the sad accident.

"O, mother!" she cried, "look!" The mother looked. It was a sorry sight; a little girl now sobbing; a once pretty dress almost ruined.

"Come, Majorie, and tell me all about it." And when the sobbing was a little quieted, the story of the trouble was all told.

"Well, our pretty little dress can have the worst of the black taken out, but it will hardly do for the best dress any longer. Mother will take out the spots, as well as she can, the sweet little vines and flowers will fade with the ink."

The good mother worked very carefully and patiently to remove the spots, but as she had said, wherever the ink faded the pattern faded, too.

And she thought as she worked, "Will my little girl's soul ever be touched with earth stains? Those deep and terrible stains that even, when removed, will leave their remembrance in a faded pattern—in a character less lovely than God intended it should be?" I wonder if the little children who read this little story will understand what the mother thought?

KATHIE'S BAD HABIT.

BY AMY A. GREEN.

KATHIE'S room should have been a pretty one. It was on the east side of the house, the outlook from the windows was pleasant, and the furnishings handsome. But the little mistress was untidy.

Her bed, which had been hastily made—for her mother insisted upon Kathie's making it—was further disfigured by bits of paper on which she had worked her acorns, handkerchiefs, and ribbons, while several half-open drawers displayed further the tumbler of Kathie's recent hurried search for various things. In short, the whole room had a tumbled appearance.

"What would my mother have done with me?" questioned Mrs. Kent, seating herself upon the one unoccupied chair in the room and looking disconsolately around. Then she suddenly remembered how her husband's sister, Kathie's aunt Emma, had been cured of such untidiness.

"I'll try it," said Mrs. Kent to herself with a smile. But not just now; mother love could not resist the desire to set things to rights for the dear daughter just this once more.

Kathie, hastening to her room after school to find a mislaid book, come down again, and rushing impulsively to her mother's side pressed a hearty kiss upon her cheek.

"You've been setting my room in order again, mamma dear. I really did not mean to leave it so lumpy-tumpy. It is too bad in me to make you so much trouble."

"Yes, dear, I think it is too bad; and I think we will have to try some method to keep the room in order."

"What can we do?" asked Kathie, expectantly, for mamma's plans were generally delightful ones.

"I have been thinking the matter over, and decided that I will put an empty barrel into your room, and when Jane attends to her work upstairs in the mornings she shall pick up every loose thing in your room and put it into the barrel. Then your room can be kept tidy, and you will always know where to find your things."

"Oh, mamma!" Somehow this plan didn't seem delightful. But mamma went on without noticing:

"I'll cover the barrel and top with some pretty cloth, so it need not be unsightly, and—"

"That would be a little better, but mamma—all the girls will be wanting to

what it is for, and what can I tell them?"

"Tell them the truth, my child, of course."

Kathie knew it was no use to plead, so went out on the veranda to think it over. She resolved to put things away so carefully that the barrel should never hold a single thing of hers, never. Then mamma would soon remove it.

Next morning Mrs. Kent had an empty apple barrel brought from the cellar. It was perfectly clean to the eye, but had a decided odour of apples lingering about it. Mrs. Kent fitted a lining of cambric inside and covered it with cretonne. It was then carried up to Kathie's room and its use explained to Jane, who smiled broadly.

For two whole days Kathie's resolve held good, and the barrel remained unoccupied. On the next day when she returned from school her flower-bed needed weeding, and she went for her garden hat. It was not on the rack nor in the hall closet. Kathie was about to ask her mother where it was, when she remembered she had worn it upstairs that morning after a romp with Bruno, and had left it on her chair.

Running up to her room, it was nowhere visible, and she turned to go down for a further search when the barrel caught her eye.

"I wonder"—and off came the lid. Yes, there it lay, but not much tumbled, for Jane had laid it rather carefully.

Kathie smoothed it out, looking very shamefaced and making more resolutions, the remembrance of which kept her from further disgrace for another few days. At the end of that time her diving gloves were missing, and found in the barrel.

After that she often found missing things there; and though she as often resolved and made spasmodic attempts to reform, mamma sighed and really felt Kathie's bad habit was incurable.

The girls of her set learned of the barrel, and many were the sly jokes at her expense.

So matters went on till in the early winter a sleigh ride was planned by some of the high-school pupils to go on a moonlight evening to a friend's house, about five miles distant. Of course Kathie was invited, her special escort being Henry Dean, Jennie's brother, a general favorite.

On the eventful evening, after Kathie had gone to dress, a much distressed voice came down the stairway, "Mamma! O mamma!" Mrs. Kent hastened to her daughter's room in alarm. There stood Kathie holding up her best gown, a soft grey henrietta, trimmed with velvet to match, a dainty thing in its normal state, but now sadly crumpled and creased by an abode of two days in the barrel.

"I forgot to hang it up on Sunday after taking it off. I thought I would Monday morning surely, but I was in such a hurry and didn't see it, so Jane—"

O mamma, what can I do? I can't wear it so."

"Haven't we time to press it out?" asked mamma, anxiously.

"No, no. See how the wigan is all bent under the velvet. And then that smell of apples! It would take hours to get that out."

"Can't you wear black serge, dear?"

"But I wore it yesterday when I went with Fred to the lecture, and have not mended it yet. O mamma, I can't go!"

And the poor girl sank upon the bed in tears.

"My poor child," said mamma. "I am so sorry. Can't you wear your school dress?"

"O mamma! I can't. That plain brown thing, when Jennie has a new dress on purpose and Emma Day is going to wear her—There's the bell now; there they are. O mamma, won't you go down and tell—explain. Oh dear, oh dear me!"

Mrs. Kent went down to the parlour, and rather nervously told Harry that Kathie could not go.

"I do hope she's not ill," said Harry, in great concern.

"No, no. It is not so serious as that, but an accident has indeed, Harry, I may as well tell you the truth."

Straightforward Mrs. Kent was unused to subtleties, and so in a few words as possible she related the circumstances.

Harry was too well bred to express anything but regret, and readily undertook to account for Kathie's absence to the others waiting in the sleigh; while Mrs. Kent hurried back to comfort her daughter. At sight of the mother Kathie raised her head and said:

"O mamma; do you s'pose this will cure me?"

"My poor little girl, I earnestly hope it will."

And it did. The apple barrel never contained aught of Kathie's things again, and was finally carried to the attic. Just how Harry explained to the others Kathie never learned, for all were too considerate to allude to the incident that cured her of her bad habit.—In Catholic Universe.

LENTEN THOUGHTS.

This month, standing midway between the manger and the cross, between Christmas and Easter, lends us to the Lenten days that precede the great sorrows of our Divine Saviour. It is man's lot to have the cross meet him before the crown can be reached, and the good Redeemer who came to show us the way to live met his cross at Bethlehem and bore it to Calvary that he might reach the crown on the Easter morn. Lent brings the thoughts of His sufferings for us, and the necessity of suffering in our lives in order to merit His love. Lent comes into our lives to warn us against the luxury of the world, the yielding to sensuality, the folly of vanity and pride. It leads us step by step up the rugged heights of Calvary and asks us to be true subjects of our thorn-crowned King, true followers of our despised and rejected Master. Lent reminds us of sin and all its evil, and it warns us to shun sin and its allurement, to tear the world and all its pleasures; it urges us to mortification and penance, that thus satisfaction may ascend to heaven for our many faults. Lent is a day of penance and prayer. In the midst of a non-re-

NOT WHAT WE SAY, but what Hood's Sarsaparilla Does, that tells the story of its merit and success. Remember HOOD'S Cures.

ligious world, it jars upon the demands of sense, it dispenses social customs; but we are Christians, not worldlings. We are the disciples of a Crucified Master, we are the followers of a King who loved not the world nor its maxims, and if we are true to our vocation, if we are loyal to our King, we too will have courage to despise vanity and pride, to curb self, to mortify the flesh, and thus bring our lives into close touch with Jesus Christ. Prepare for Lent in the spirit of the true Christian who believes that as Lent leads to Easter, so the spirit of Lent is needed in our lives to lead us to the Heaven for which we live. The cross and then the crown—suffering and then glory Lent and then Easter, in life, and above all in the blessedness of God's choice rewards.—Rev. Thomas J. Conaty.

A RECENT CONVERT.

EX-GOVERNOR WOODSON ADMITTED TO THE CHURCH.

On Wednesday two weeks ex-Governor Woodson, of St. Joseph, Mo., became a member of the Catholic Church, Right Reverend Bishop Burke, assisted by Rev. A. Newman, of the Cathedral, administering the Sacrament of Baptism to the venerable and distinguished gentleman. The ceremony was solemnized at the ex-governor's Hall street residence at 11 a. m., in the presence of the family, Rt. Rev. Bishop Burke, and Rev. Father Newman.

In speaking of the conversion, Bishop Burke said "Governor Woodson has for years had a predilection for the Catholic Church, and finally expressed a desire to join it, and in the event of his death to die in the Catholic faith."

"As far as I can learn he had never been baptized, but always had a leaning toward the Catholic Church. I have not been acquainted with the governor long. I first visited him last summer by request, before going to Rome, and did not see him again until I attended the ceremony of Baptism. Father Newman is acquainted with the family. One of the governor's daughters, Mrs. Hosson, was educated in the Sacred Heart convent and was a brilliant pupil, unusually talented."

It will be good news to the many friends of ex-Governor Woodson that he appears in better health now than he had been for several months past, having, as is well known, been for some time confined to his house by the infirmities of age. It is said that much of his old-time vitality still remains, though he is now in his 77th year and those who have seen him recently think he may yet add several years to this span of life before the final summons comes.

The distinguished convert some twenty-five years ago was Governor of Missouri; and made one of the best chief executives the state has ever had. He retired from office leaving behind him a name to be proud of. As an orator he has few equals, his fame in this respect extending from one end of the country to the other.

He has been a resident of St. Joseph since 1854, is personally acquainted with almost every inhabitant of the city.

Notwithstanding his advanced age, until about one year ago he was able to attend to his duties as judge of the criminal court, a position he held from the time the court was created until a few months ago, when he voluntarily retired on account of his advanced age.—N. Y. Catholic Review.

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COMMERCIAL. FLOUR AND GRAIN. Flour—Spring Patent, \$4.20 to 4.25. Winter Patent, \$4.30 to \$4.40. Straight Roller, \$4.00 to \$4.10. Manitoba Strong Bakers, best brands, \$3.90 to \$4.00. Manitoba Strong Bakers, \$3.45 to \$4.00. Straight Rollers, bags \$1.55 to \$2.05. OATMEAL—Rolled and granulated \$3.00 to \$3.20; standard \$3.00 to \$3.15. In bags, granulated and rolled are quoted at \$1.50 to \$1.60, and standard at \$1.50 to \$1.60. Pot barley \$4.25 in bids and \$2.00 in bags, and split peas \$3.50. WHEAT—Red and white winter wheat west of Toronto is quoted at \$2c to \$3c, which would cost 90c to 93c to lay it down here.

BRAN, Etc.—We quote Ontario bran at \$14.50 to \$15, and Manitoba at \$14 to \$14.50. Middlings \$12 to \$15 as to grade. Nonillie \$19 to \$21.00 as to grade. COIN.—The market is quiet at 43c to 44c. PEAS—There is a fair export demand in the Stratford district, and sales have been made at 50c per 60 lbs for shipment via Portland; but holders are now asking 51c. Here the price is 60c in store. OATS—Sales have transpired at 30 1/2c to 31c, with holders asking 31 1/2c per 34 lbs. BARLEY.—Sales of malting barley have been made since our last at 52c and 53 1/2c delivered to brewers here, and we quote 52c to 53c for No. 1 Ontario. Feed barley is quoted at 35c to 38c. BUCKWHEAT.—The market remains quiet at 31 1/2c to 32 1/2c. RYE.—Quiet, and nominal at 50c to 52c. MALT.—Market unchanged at 67 1/2c to 75c as to quality and quantity. SEEDS.—We quote Timothy seed \$1.75 to \$2.00 per bushel. Red clover quiet at \$5.00 to \$5.50 per bushel.

PROVISIONS. PORK, LARD, &c.—Canada short cut pork, per barrel, \$14.50 to \$15.00; Canada thin mess, per barrel, \$13.50 to \$14; Hams, per lb., 9c to 10c; Lard, pure, in tubs, per lb., 8 1/2c to 8 3/4c; Lard, compound, in tubs, per lb., 6 1/2c to 7c; Bacon, per lb., 9c to 10c; Shoulders, per lb., 7c to 8c. DRESSED HOGS.—Considerable quantities are held in the West, and we quote \$5.35 to \$5.45 per 100 lbs. DAIRY PRODUCE. BITTER.—We quote: Creamery, 20c to 21c; Eastern, Townships, 16c to 18c; Western, 13c to 14c. For single tubs of selected may be added. ROLL BUTTER.—Rolls are reported at 14c to 15c in barrels and half barrels, and very fine in baskets at 15c to 15 1/2c. CHEESE.—Finest Western, 8 1/2c to 9c; Finest Eastern, 8 1/2c to 9c; Summer goods, 8c to 8 1/2c; Liver oil cubic 45c.

COUNTRY PRODUCE. Eggs.—Sales of lined have been made at 13c in good sized lots, and one lot was placed at 12 1/2c, 13 1/2c being now about top for smaller quantities. Held Irish are quoted at 12c to 13c, and new laid are quoted at 13c to 20c. HONEY.—Quoted at 7c to 8c for white extracted. Dark 6c to 7c as to quality. White comb honey 12c to 14c, and dark at 10c to 12c. A lot of 10 cans of white extracted sold yesterday at 7 1/2c. BEANS.—Hurd-picked pea beans \$1.00 to \$1.05 for round lots and \$1.10 to \$1.20 for smaller quantities. Common kinds 85c to 90c in a jobbing way. MAPLE PRODUCTS.—The market is steady for syrup, with sales of old at 55c in tins. We quote—Syrup 6c to 7 1/2c, and old 5c to 6c. Syrup 4 1/2c to 5c per lb. in wood and at 50c to 60c in tins. BALED HAY.—No. 1 on track here quoted at \$13.00 to \$13.50, and No. 2 \$12.00 to \$12.50. At country points \$12.00 to \$12.50 for No. 1. TALLOW.—Market quiet at 4 1/2c to 5 1/2c as to quality and size of lot. HOPS.—Market dull. We quote prices here 7c to 8c for good to choice. Fair 5c, and old 2c to 4c. DRESSED POULTRY.—Market steady, with turkeys selling at 7c to 8c, nice chickens 7c to 7 1/2c, and poor lots 5c to 6c. Geese 5c to 6c, and ducks 8c.

FRUITS. APPLES.—\$2.00 to \$2.75 per bbl; Fancy \$3.50 to \$4.00 per bbl; Fameuse, \$2.50 to \$4.00; Dried, 3 1/2c to 4c per lb; Evaporated, 6c to 7c per lb. ORANGES.—Jamaica, \$7.00 to \$8.50 per bbl; Valencia 20s, \$3.75 to \$4.00; de 71s, \$4.50 to \$4.75; Messina, \$1.75 to \$2.25; Calif \$4.50 per box. LEMONS.—Palermo, \$1.50 to \$1.75 choice; \$2.00 to \$2.50 fancy. BANANAS.—\$2.75 to \$3.00 per bunch. TOMATOES.—\$4 to \$4.50 per carrier. PINEAPPLES.—20c to 30c as to size. CRANBERRIES.—Cape Cod, \$8 to \$11 per bbl. \$4 per bushel box. DATES.—Old, 1 1/2c to 2 1/2c per lb. New, 4c to 4 1/2c per lb. FIGS.—9c to 10c per lb; fancy, 13c to 17c per lb. PEARS.—Anjou \$5 to \$7 per bus box. PRUNES.—Bosnia, 6c per lb; French, 5 1/2c per lb; Calif 10c lb. COCONUTS.—Fancy, firsts, \$3.75 to \$4.00 per 100. WALNUTS.—New Grenoble, 11c to 11 1/2c per lb. Brazil, 11c per lb. ALMONDS.—1 1/2c to 12c per lb. FILBERTS.—7c to 7 1/2c per lb. PEANUTS.—7c to 9c per lb. CHESTNUTS.—Italian, 10c per lb; French, 10c per lb. POTATOES.—Jobbing lots, 40c to 45c per bag; on track, 32c to 35c per bag; do. sweet, \$5.50 per bbl; Havana, \$8 per bbl. Farmers are still bringing in heavy supplies of potatoes from the surrounding districts, and are selling them in any quantity at 30c per bag, while jobbers are asking 40c per bag by the load, and 45c in jobbing lots. ONIONS.—Spanish, 25c to 40c per crate; red, \$2.50 per bbl; yellow, \$1.50 to \$1.60 per bbl. MALAGA GRAPES.—\$4 to \$6.00 per keg.

FISH AND OILS. FRESH FISH.—Market very quiet for Lent. Cod and haddock 3c to 4c per lb. SALT FISH.—Dry cod \$4 and green cod No. 1 \$4.00 to \$4.10; No. 2, \$2.90 to \$3.00; and large \$5.00 to \$5.25. Cape Breton herring \$3.00 to \$3.50, and shore \$2.75 to \$3.00. Salmon \$11 for No. 1 small, in bids, and \$12.00 to \$13.00 for No. 1 large. British Columbia salmon \$12.00 to \$13.00 for new. Sea trout \$5.00 to \$5.50. SMOKED FISH.—Market quiet. Haddock 6 1/2c to 7c; blotters 7c to 8c per box; smoked herrings 9c to 10c per box. CANNED FISH.—Lobsters \$6.00 to \$6.25, and Mackerel \$3.85 to \$4.00 per case. OILS.—Seal oil 4 1/2c to 4 3/4c net cash, and regular terms 4 1/2c to 4 3/4c. Newfoundland cod oil 35c to 36c. Cod liver oil \$1.10 to \$1.30 for ordinary and \$1.75 to \$1.85 for Norway.

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A VALENTINE
To Robert G. Ingersoll.
BY H. H. VAN METER.

We have read your pretty prattle,
Bobby dear,
Heard how you can prate and rattle,
Oh so queer!
But we must be long-eared cattle
If it's clear.

Facing as we go the future,
Robert G.,
We would like to know the truth, sir,
And to be—
Silly though it seem, forsooth sir—
Truly free.

Free from every sinful fetter
Blinding man,
To no doubt or fear a debtor,
If we can,
Truer, nobler, braver, better,
By some plan.

Teach us if you can, the truth, sir,
That will win,
Better far to be a blucher
Over sin,
Than a Judas and a butcher
For the tin.

What a pirate he must be, sir,
Who would hide
Even a flickering light at sea, sir,
That might guide!
Rob, a robber robbed thee, sir—
'Tis thy pride.

We will soon be called to settle
"By the books,"
And 'twill test the best of mettle,
As it looks.
Let us stop and think a little—
Drop all jokes.

We will soon be called to die, sir,
And alone
To meet the Judge on high, sir,
On the throne.
May his mercy hear our cry, sir,
When 'tis done.

'Ere we hear the deep death rattle,
Sinking fast—
May he pardon all our prattle,
In the past.
Help us win life's latest battle
At the last.

Let us look across the river
Just for once:
Which is greater, that forever
Or this nonce?
Is the scoffer very clever,
Or a dunce?

Robert, better to be paupers
At the gate,
Than to deal in wholesale whoppers
Over fate—
We might play the game of keepers
Just too late.

A NEW DANGER.

PLAN TO CONFISCATE THE PROPERTY OF RELIGIOUS ORDERS.

THE PROGRAMME OF THE FRENCH RADICAL MINISTRY—ALL THE MEMBERS OF THE CABINET ARE FREEMASONS.

Since the inauguration of the French republic, the government has been carrying on an open warfare against the Church. The programme is to proceed step by step. The most grievous measures have been the secularization of schools, hospitals and all public institutions. All the teaching orders have been driven out of the schools, and the Sisters of Charity from the hospitals; the next step was a military law by which students and even young priests were to do military services; then came a law to subject the revenue of the churches to the control of the government; this was followed by two enactments imposing on religious communities taxes far above their ability to pay.

When the present radical ministry came into power, M. Bourgeois, the prime minister, made a statement in the chamber containing the promise of a "bill to regulate associations as a prelude to the separation of church and state." This bill will shortly be introduced, and it will be made a pretext for a determined effort on the part of the government to legislate religious orders out of existence, and confiscate their property. The bill will concede the liberty of association; but no association can own real estate unless it is of public utility; if it is not, the law declares it illegal and its property is confiscated by the government. As the government will be the judge, it will have an easy means to declare all religious orders illegal. Even Sisters of Charity, who have been driven out of hospitals, will not be able to stand the test before Freemasons and Atheists.

All the measures against the Church are concocted in the lodges. This explains the attitude of the present government against the Church, for all the members of the cabinet, with one exception, are Freemasons.

The President of the Council of Ministers and Minister of the Interior, B. Leon Bourgeois, born in Paris, the 29th of May, 1851, a member of the Lodge "La Sincérité," of Rheims, President of the Mas. L. L. L. of Education; a Freemason of the most rabid kind, who posts notices of his Masonry in the most conspicuous places.

Minister of War, B. Godefroy Cavaignac, born in Paris, the 21st of May, 1853, a member of the Lodge "Les Amis du Progrès" of Mans, he appears as a B. in the Official Bulletin of the Grand Orient of France for a year, 1887, page 12; his father was a member of the Supreme Council of the Scottish Rite, and a most active Freemason.

Minister of Marine, B. Simon, called Edouard Lockroy, born in Paris, the 17th of July, 1840; member of the Lodge "La Justice," of Paris, a most active Freemason, a Palladian, or a worshipper of Lucifer.

Minister of Justice and of Worship, B. Louis-Eugène Ricard; born at Caen, the 17th of March, 1839. A certain degree of obscurity surrounds the case of M. Ricard; he has frequently been named as belonging to the Sect, and notably in the lists published by Le Matin,

20th September, 1892; La Libre Parole, 17th September, 1893; La Franc-Maçonnerie Demasque, October, 1894. He has never denied his membership, he has never asked for any correction.

The facts are: B. Louis Hippolyte Ricard has simply ceased to frequent the Lodges, but he is none the less held in high esteem at the Grand Orient and at the Supreme Council, and he has never denied that he was received as a Mason.

The Minister of Finance, B. Paul Doumer, born in 1857; a member of the Lodge "Voltaire," of Paris, of which he was the founder, in 1890, and the Venerable from 1890 to the end of 1893; he has, besides, been a member of the Council of the Order in the Grand Orient of France; from September, 1892, to September, 1893; and, if he is not now a member, it is because, when the member's term expires, he cannot be immediately re-elected; he is a most aggressive Mason.

Minister of Foreign Affairs, M. Berthelot, born in Paris the 25th of October, 1827. La Croix, of Paris, says of him very justly: "If he is not a Free Mason he is worthy of being one. Undisputedly a Savant, but a materialist of the first order, he has become a demigod of Masonry since the famous day of the banquet of atheistic Scientists, the presidency of which he accepted and at which the Sect paid him the highest honors."

An article by him, entitled *La science et la morale*, has been published in pamphlet form by the direction of the Grand Orient and sold for five centimes (one cent) at the bureau of the Grand Orient and especially recommended in circular No. 3 for the 6th of May, 1895. "Bulletin of the Grand Orient of France" for May 1895, official part.

Minister of Public Instruction, B. Combes, born at Roquecourbe, Tarn, the 6th of September, 1835; received a strictly Christian education in the Seminary of Castres, from which place he was sent to the school of Carmaux, rue de Valenciennes, in Paris, where he completed his studies, thanks to the charity of the Archbishop; a professor of philosophy and sub-deacon in the College of the Assumption, at Nîmes, when Monsignor de Cabrières was its sub-director; he afterwards threw aside the cassock and took up the medical profession; he then joined the sect at the age of thirty-two years and was received by the Lodge "Les Amis Rounis," of Barbezies—Charente; he founded, in 1888, the Lodge "La Tolérance," at Paris; the day after the organization of the Cabinet he was sworn at an extraordinary meeting of the Lodge "Droit et Justice," in Paris, to take as soon as possible all the schools that are still under the direction of the Congregations; he has formed his special cabinet especially from dignitaries of Free Masonry among whom are two venerables; he belongs to the most aggressive class of Masons. A worthy director of Catholic schools.

Minister of Public Works, B. Guyot-Dessaigne, born at Brioude, the 25th of December, 1833, and was initiated, in Paris, in 1875, when he was looking for an appointment as magistrate; he tried without success, to found a lodge at Amberg, in 1882; he is a member of the Lodge "Les Enfants de Gergovie," he is president of the radical party called the "Left," is a restless politician, but seldom visits the Lodges.

Minister of Commerce, B. Mesureur, born in 1847, in the department of the North; he was initiated in 1868 in the Lodge "La Justice," in Paris; he was affiliated to the International—Section du Pantheon, in 1870; he was one of the founders of the "Grande Loge Symbolique," in 1878; has presided at many banquets (with various kinds of flesh meat) on Good Fridays; he delivered a series of conferences on cremation, at the triangle "Saint-Jacques," in 1886; he is now president of the "Grande Loge Symbolique," a Free Mason of the most rabid kind. (He, as stated above, is a Palladian or Luciferian, one of those who pray to Lucifer to defend them against the God of the Christians.)

Minister of Agriculture, B. Albert Vigor, born at Jargeau, the 18th of October, 1845; a member of the Lodge "Les Adeptes d'Isis-Montyon," of Orleans; renders himself very popular by frequenting the Lodges of his department, and also those of Paris; a most energetic and persecuting Mason.

Minister of the Colonies, B. Guieysse, a member of the Lodge "Nature et Philantropie," of Lorient; and an active Mason.

The following from the Masonic Ritual for admission to Patriotic Lodge of Germany, summarizes the whole question: "Friendship is the sacred bond which unites together all the brethren of our craft; for, however much scattered over the face of the earth, they all compose one only body, because one is their origin, and one their aim, one the mystery into which they are initiated, one path by which they are led, one the gauge and measure applied to each and all of them, and one the spirit by which they are animated."

Turk, Jew or heathen, Mohamedan or Protestant may enter there, but no Papist, unless he apostatizes like Lemmi, and sells himself for the thirty pieces of silver. But Lemmi was more successful, for he got two millions from the Banca Romana.—Indianapolis Catholic Record.

ECCLESIASTICAL ROME.

AN ALWAYS PRESENT POWER THAT GIVES THE CITY ITS IMPORTANCE.

"Ecclesiastical" Rome is the stronghold of a most tremendous fact, from whatever point of view Christianity may be considered. If one could, in imagination, detach the head of the Catholic Church from the Church, one would be obliged to admit that no single living man possesses the far-reaching and lasting power which in each succeeding papal reign belongs to the Pope. Behind the Pope stands the fact which confers, maintains, and extends that power from century to century—a power which is one of the largest elements of the world's moral activity, both in its own direct action and in the counter action and antagonism which it calls forth continually.

It is the all-pervading presence of this greatest fact, literally, in Christendom which has carried on Rome's importance from the days

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of the Caesars, across the chasm of the dark ages, to the days of the modern Popes; and it is this rally enormous importance which continually throws forward into cruel relief the puerilities and infamies of the daily outward world. It is the consciousness of that importance which makes old Roman society what it is, with its virtues, its vices, its prejudices, and its strange, old-fashioned, close-listed kindness, which makes the contrast between the Saturnalia of Shrove Tuesday night and the cross signed with ashes on Ash Wednesday morning, between the careless laughter of the Roman beauty in Carnival, and the tragic earnestness of the same lovely face when the great lady kneels in Lent before the confessional to receive upon her bent head the light touch of the penitentiary's wand, taking her turn, perhaps, with a score of women of the people. It is the knowledge of an always present power, active throughout the whole world, which throws deep, straight shadows, as it were, through the Roman character, just as in certain ancient families there is a secret that makes grave the lives of those who know it.

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Up the system is at this season. The cold weather has made unusual drains upon the vital forces. The blood has become impoverished and impure, and all the functions of the body suffer in consequence. Hood's Sarsaparilla is the great builder, because it is the One True Blood Purifier and nerve tonic.

Hood's Pills become the favorite cathartic with all who use them. All druggists. 25c.

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Ethel: She forgave me. Bob: How divine. Ethel: And has reminded me of it ever since. Bob: How human.

Mrs. Chaffer: What, sixpence apiece for these small cabbages? That's a pretty high price. Grocer: Yes, ma'am; but cabbages are scarce and dear. You see, there are several large cigar factories near here.

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L. J. V. CLAIRBOUX, M. D. Montreal, March 27th 1889.

L. ROBITAILLE, Esq. Chemist. Montreal, March 27th 1889.

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N. FAFARD, M. D. Prof. of Chemistry at Laval University. Montreal, March 27th 1889.

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DR. J. ETHIER L'Epiphanie, February 8th 1889.

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Z. LABOUE, M. D. Montreal, March 27th 1889.

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St. Paul, Minneapolis, 8.10 p.m.
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9.15 a.m., 7.35 p.m., 10.25 p.m.—For Toronto, Niagara Falls, Detroit, Chicago, etc. 1.20 p.m. (Mixed)—For Brockville, 5.00 p.m.—For Cornwall.

7.00 a.m.—For Hemmingford and Massena Springs.

6.20 p.m.—For Hemmingford and Fort Covington.

8.15 a.m. (Mixed)—For Island Pond, 7.50 a.m.—For Sherbrooke, Island Pond, Portland, Quebec and the Maritime Provinces.

10.10 p.m.—For Sherbrooke, Portland, Quebec and points on the E. C. & N. to Campbellton, N.B. Saturday night train remains at Island Pond over Sunday.

7.00 a.m.—For St. Johns on Saturdays (this train leaves at 1.20 a.m. for St. Johns).

1.00 p.m.—For Sherbrooke, Island Pond and points on the D. C. R.

1.40 p.m.—For St. Johns, Rouses Point, also Watrous via St. Lambert and M. P. & B. R.

5.15 p.m.—For St. Hyacinthe and points on the D. C. R. also St. Germain via St. Lambert.

8.05 p.m.—For St. Johns via St. Lambert.

9.00 a.m., 11.10 a.m., 8.25 p.m.—For Boston and New York via V. & N.

9.10 a.m., 9.20 p.m.—For New York via D. & H.

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BARGAINS IN SHAWLS. 20 per cent discount. We are offering the whole of our large and choice stock of Shawls at 20 per cent discount.

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A TIMELY ESSAY.

POLITICAL ECONOMY AND ITS MISSION.

In no country do we find the truth of this fact more obviously borne out, than in England, where industrialism has reached its maximum development. For in this Commercial Emporium of the world, statistics show that twenty per cent of the population is in abject misery. As the ordinary individual gazes upon the magnificent results of modern industry in our great cities, it very seldom dawns upon him that these productions are often the occasion of untold miseries, ay—of the slavery of millions of poor people.

labor for day after day, and year after year, makes man a mere machine, and he becomes so proficient in his occupation, that it requires no mental exertion whatever. The evils which will inevitably arise from this continual disuse of the rational faculties of the working class can be easily imagined, and no other explanation is necessary to account for the awful outrages of socialism that have been perpetrated in the great manufacturing countries of the world.

The hours of labor might also be shortened, and thus the workman would have more leisure time at home amidst family joys, during which he could cultivate his intellectual faculties. Operatives should not have to work more than ten hours a day at any kind of labor, and even nine hours is thought sufficient by economists. But some will say that by thus shortening the hours of labor, production must necessarily be lessened.

The fact is evident when we compare England with Russia, the one, the foremost industrial country in Europe, the other the most backward. In England employees work on an average about fifty-six and one half hours per week, while in Russia they labor eighty hours per week, and yet no one will say that Russia is the richer for it. This fact is admirably exposed by Lord Macaulay in his famous speech on "The Ten Hour Bill," delivered before the British Parliament in 1846.

Another grave difficulty which arises from the division of labor carried to such extremes as we witness at the present day, is that it makes slaves of the workmen; in as much as they are unable to make an entire article by themselves, but can only perform a certain part of the work required for the product. The working man is thus entirely dependent for his daily sustenance upon his employer, and is obliged to accept, without murmur, the conditions and wages offered by the master.

These are only a few of the inconveniences arising from the division of labor, as carried on at the present time; but still greater inconveniences arise from the indiscriminate introduction of machinery. The number of hands that are required is greatly decreased by the use of machinery, where but a few years ago handicraft alone was employed; and thus thousands of men are thrown out of work, with the deplorable consequence that their families come to the very brink of starvation.

through want of exertion, the nobler instincts debased, and the keenness of perception destroyed. In fine, the life of a workman becomes a burden to him; the few sparks of ambition that may have glowed within his bosom are slowly extinguished, never more to rekindle, and from a rational being, endowed with the noblest faculties, he becomes a mere machine. Lord Macaulay realized this fact, and in his speech for the "Ten Hours' Bill," in a fine burst of enthusiasm exclaimed, "Man, man is the great instrument that produces wealth. The natural difference between Campania and Spitzbergen is trifling when compared with the difference between a country inhabited by men full of bodily and mental vigor, and a country inhabited by men sunk in bodily and mental decrepitude. Therefore it is that we are not poorer but richer, because we have, through many ages, rested from our labor one day in seven. The day is not lost; while industry is suspended, while the plough lies in the furrow, while the Exchange is silent, while no smoke ascends from the factory, a process is going on quite as important to the wealth of nations as any process which is performed on more busy days.

The dreadful evils which arise from Sunday labor demand redress, and it is justly contended that the State should interfere, and erase forever one of the darkest blot upon our modern civilization. Thus, it is evident that political economy has a vast deal of wrongs against society to shoulder, a vast deal of human misery to answer for. But still we have the consolation of knowing that through its agency the humble laborer has been raised to such a position that he may not only make his voice heard, but even his influence felt.

IRISH NEWS ITEMS.

Mrs. Margaret Crawley, of Jonesborough, died on Jan. 17, in her 104th year.

Joseph Vaughan, for twenty-eight years clerk of the Athlone Union, has resigned.

While some prisoners were quarrying in a field at the back of Tralee Jail on Jan. 10, they dug up two skeletons.

Dr. Wall, of Carrick-on-Suir, died on Jan. 10. He was a brother of the Rev. J. Wall, curate of St. Mary's, Clonmel.

Sir Arthur Douglas Brooke, Bart., of Colebrook, Brookborough, has been appointed High Sheriff of County Fermanagh.

Edward Mervyn Archdale, of Crock-naerive, Fermanagh, has been appointed a Deputy Lieutenant for County Fermanagh.

Col. Jesse Lloyd, Clerk of the Peace for County Monaghan, and an uncle to Lord Rossmore, died at Ballyleek House, Monaghan, Jan. 23.

The deaths of these Meath people are announced: On Jan. 19, at Rathfeigh, Richard Langan, aged sixty-four. Jan. 22, at Curragh Farm, Kells, James Newman.

After the lapse of a month the street preachers made their appearance in Sligo on Sunday, Jan. 19, and the proselytizers succeeded in creating a big disturbance as usual.

The Rev. Edward Griffin, pastor of Park for twenty-nine years, died on Jan. 12, at the age of seventy two. He was formerly curate of Claremorris, Russ, and Roundstone.

Notices of impending evictions at the suit of Arthur Blennerhasset, of Tralee, against Margaret and Thomas Egar, and Daniel Murphy who live near Killorglin, have been served.

In front of the Convent of the Poor Clares, Galway, there is a new building approaching completion. It is intended as a convent for extern sisters of the Third Order of St. Francis.

In all the Catholic churches in Limerick on Sunday, Jan. 12, the officiating clergyman announced that Bishop O'Dwyer had forbidden Catholic parents to send their children to Model Schools.

At the Killarney Quarter Sessions, Judge Swan was presented with white gloves for the fourth time within the past few years. Still the number of extra police in the district has not been reduced.

Miss Kate McKendry, daughter of William McKendry, provision merchant of Ballymena, was preparing supper on Jan. 22, when her attire became ignited. She was terribly burned and may not live.

The election of two members of the City Council of Limerick for the Castle and Custom House wards took place on Jan. 22. W. O'Connell was chosen for the former, and Daniel Nelson for the latter ward.

An evicted farm at Ballygilbon was put up for sale on Jan. 10, by the tenant in occupation. A few years ago, Mrs. Coleman, a widow, was evicted for non-payment of rent. She attended the sale and loudly protested against it, with the result that there was no bidding.

Judge Curran opened the Quarter Sessions of the Mullingar Division of Westmeath, on Jan. 20. He said to the Grand Jury, I am very happy indeed to inform you that I find considerable improvement in the state of your county as compared with the state I found it in at last Quarter Sessions. I am informed by the

constabulary that the county is in a very satisfactory state; therefore I am justified in congratulating you on the state of the county.

Thomas Pim, Sr., of Dublin, senior partner of the firm of Pim Brothers, died recently. He was eighty-one years of age. He was a Liberal in politics. An elder brother, Jonathan Pim, who died some years ago, represented Dublin in Parliament as a Liberal.

The election to fill the seat in the House of Commons for North Belfast, made vacant by the death of Sir Edward James Harland, Bart., Conservative, has resulted in the return of Sir James Haslett, the Conservative candidate, over Adam Turner, Independent.

At Armagh Quarter Sessions, on Jan. 20, Judge Kishbey, gave decrees against the tenants on the following estates: Trustees of John Scott, Isabella Dunlop, H. B. Armstrong, Rev. Ed. C. Hardy and Henry Stephens, W. Kennedy Marshall, John Garland Cope, Hugh Harris, Sir John Calvert Strouge, Trustees of Sterne Charities.

The Rocklodge, Scotch Mills and Tape Weaving Factory, owned by Matthew Henderson, were almost totally destroyed by fire, on Jan. 22, the damage being estimated at nearly £1,000. It may be of interest to add that this tape factory and sherryroom factory, owned by Mr. Henderson's father, are the only tape factories in Ireland.

A meeting of the Armagh Catholic Local Board of Education was held on Jan. 13. Cardinal Logue was appointed chairman, Mr. Wm. Gallagher, solicitor, vice-chairman, and Patrick Lavry, solicitor, secretary to the board. Arrangements were made for the holding of the examinations for the free places which the board are bound under the scheme to give annually.

Sister Angela, of the Convent of the Poor Clares, Galway, died on Jan. 16. She was the daughter of the late James Conry, of Castlebar. She was thirty-four years at the Poor Clares, twenty-eight years of which she was burser. Two of her brothers, Edward Conry and Bernard Conry, of Dublin, attended the funeral, as also did her cousin, Mrs. O'Neill, of Roscommon.

ON A BICYCLE TOUR.

A CLERGYMAN'S EXPERIENCE WITH LONG, HARD RIDING.

HAS TRAVELLED FULLY 3,000 MILES ON HIS WHEEL—HE MAKES SOME REFLECTIONS ON THE BENEFITS OF THE SPORT, AND TELLS OF THE DANGERS.

From the Utica, N.Y., Press.

The Rev. Wm. P. F. Ferguson, Presbyterian Minister at Whitesboro, whose picture we give below, will not be unfamiliar by sight to many readers. A young man, he has still had an extended experience as foreign missionary, teacher, editor, lecturer and pastor that has given him a wide acquaintance in many parts of the country.

In an interview a few days ago, he said: "In the early summer of '94 I went upon a tour through a part of Ontario on my wheel. My route was from Utica to Cape Vincent, thence by steamer to Kingston, and from there along the north shore of the lake to Toronto and around to Niagara Falls. I arrived at Cape Vincent at 5 o'clock, having ridden against a strong head wind all day.



"After a delightful sail through the Thousand Islands, I stepped on shore in that quaint old city of Kingston. A shower had fallen and the streets were damp, so that wisdom would have dictated that I, leg-weary as I was, should have kept in doors, but so anxious was I to see the old city that I kept the whole evening in the streets.

"Five o'clock the next morning brought a very unwelcome discovery. I was lame in both ankles and knees. The head wind and the damp streets had proved an unfortunate combination. I gave, however, little thought to it, supposing it would wear off in a few hours, and the first flush of sunlight saw me speeding out the splendid road that leads toward Napanee.

"Night overtook me at a little village near Port Hope, but found me still lame. I rested the next day, and the next, but it was too late; the mischief was done. I rode a good many miles during the rest of the season, but never a day and seldom a mile without pain.

"The winter came and I put away my wheel, saying 'now I shall get well,' but to my disappointment I grew worse. Some days my knees almost forbade walking and my ankles would not permit me to wear shoes. At times I suffered severe pain so severe as to make study a practical impossibility, yet it must be understood that I conceived the condition of affairs as far as possible.

"From being local the trouble began to spread slightly and my anxiety increased. I consulted two physicians and followed their excellent advice, but without result. So the winter passed. One day in March I happened to take in my hand a newspaper in which a good deal of space was taken by an article in relation to Dr. Williams' Pink Pills. I did not at that time know what they were supposed to cure. I should have paid no attention to the article had I not caught the name of a lady whom I knew. Reading, I found that she had been

greatly benefited by the use of Pink Pills, and knowing her as I did I had no doubt of the truth of the statement that she had authorized.

The first box was not gone before I saw a change, and the third had not been finished before all signs of my rheumatic troubles were gone to stay.

"I say 'gone to stay,' for though there has been every opportunity for a return of the trouble, I have not felt the first twinge of it. I have wheeled thousands of miles and never before with so little discomfort. I have had some of the most severe tests of strength and endurance, and have come through them without an ache. For example, one afternoon I rode seventy miles, preached that night and made fifty miles of the hardest kind of road before noon the next day; another instance was a 'Century run,' the last forty miles of which were made in a downpour of rain through mud and slush.

"You should think I would recommend them to others? Well, I have, and have had the pleasure of seeing very good results in a number of instances. Yes, I should feel that I was neglecting a duty if I failed to suggest Pink Pills to any friend whom I knew to be suffering from rheumatism.

"No, that is not the only disease they cure. I personally know of a number of cures from other troubles, but I have needed them only for that, though it would be but fair to add that my general health has been better this summer than ever before in my life.

Dr. Williams' Pink Pills contain all the elements necessary to give new life and richness to the blood and restore shattered nerves. They are sold in boxes (never in loose form, by the dozen or hundred) at 50 cents a box, or six boxes for \$2.50, and may be had of all druggists or directly by mail from Dr. Williams' Medicine Company, Brockville, Ont.

LATEST MARKET REPORTS. LIVE STOCK MARKETS.

ENGLISH CATTLE ADVICES FIRMER.

LIVERPOOL, February 17.—The market was a shade firmer for cattle, but prices show no material change from a week ago, while, on the other hand, values for sheep were weak and 3c to 1c per lb lower, at 10c to 11c. Best States cattle, 10c, and Argentines, 9c. A private cable from Liverpool quoted best States cattle at 10 cents and lambs at 15c.

MONTREAL, February 17.—Business in live stock circles at present is very quiet, there being nothing doing on spot in an export way, the bulk of the cattle going forward by way of St. John, N.B., being bought in the country and shipped direct.

The offerings of live stock at the East End Abattoir, on Thursday, were 450 cattle, 18 sheep and 15 calves. Owing to the extreme cold weather, and the fact that butchers generally laid in good supplies last Thursday, the attendance of buyers to-day was small, and, in consequence, the demand was limited, and trade, on the whole, slow. The supply was in excess of the requirements, and the tone was weaker, prices being 1/4c per lb. lower, and even at this reduction holders found it impossible to make a clearance, there being a number left over at the close. Some of the best cattle sold at 3 1/2c, and in a few cases as high as 3 3/4c. Fair stock sold at 3c to 3 1/4c; common, 2 1/2c, and inferior, 1 1/2c to 2c per lb., live weight. There were only 18 sheep on the market, and these sold at 3c to 3 1/2c per lb., live weight. Calves brought \$2.50 to \$3 each, as to size and quality.

At the Point St. Charles Live Stock Market trade was dull in cattle and sheep, there being no sales made. The receipts of hogs were larger and the feeling was weaker, prices declining 1/2c to 1c per lb. The demand was fair and sales were made at 4 1/2c to 4 3/4c per lb.

TORONTO CATTLE MARKET.

Butchers' Cattle.—Notwithstanding that the offerings were light to-day there were cattle left unsold at the close. Good butchers' cattle are in fair demand, but poor and common are practically not wanted at any price. Prices ruled no better to-day than they were last Tuesday. Common cattle sold at from 2c to 2 1/2c per lb., and were hard to get rid of at even those low figures. One or two picked head touched 3 1/2c per lb., but the ruling figures were from 3c to 3 1/4c per lb for the best cattle. Good fancy cattle are really scarce. Plenty of cattle, which were calculated to be worth 3 1/2c per lb. had to be sold for 3c per lb. A bunch of 6 good ones, 1,000 lbs. average, sold for 3 1/2c per lb.; another lot of nice little cattle, 926 lbs. average, brought \$2.65 per cwt. Common cattle are not wanted; the market is full of them. They must be extra choice cattle that bring 3 1/2c or 3 3/4c per lb.

EXPORT CATTLE.—There was no trade done, except that a few bulls were taken at from 2 1/2c to 2 3/4c per lb., or 2 1/2c to 3c per lb. for those of better quality. A few are wanted during the next two weeks. Stock bulls are quiet.

Stockers and Feeders.—A load of light stockers was made up to-day by one dealer, the prices paid ranging from 2c to 2 1/2c per lb. Another dealer is buying good feeders, for which he is paying mostly 3c per lb. Those averaging from 1,000 to 1,200 lbs. fetch from 3c to 3 1/2c per lb. Some good ones are wanted.

Sheep and Lambs.—Nothing in sheep went higher than 2 1/2c per lb. There is hardly any demand for muttons. Lambs are steady at from 3 1/2c to 4 1/2c per lb. Good ones will sell.

CHICAGO, February 17.—Cattle firm; common to extra steers, \$3.25 to \$4.05; stockers and feeders, \$2.60 to \$3.90; cows and bulls, \$1.75 to \$3.50 calves, \$3.50 to \$6.50; Texans, \$2.35 to \$4.10. Hogs—Weak and lower; heavy packing and shipping lots, \$3.95 to \$4.17 1/2; common to choice mixed, \$3.90 to \$4.22 1/2; choice assorted, \$4.20 to \$4.25; light, \$3.25 to \$4.25; pigs, \$3.20 to \$4.20. Sheep—Steady for choice, weak and lower for others; inferior to choice, \$2.50 to \$3.65; lambs, \$3.25 to \$4.65.

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BARGAINS at C. W. LINDSAY'S, 2268, 2270 and 2272 St. Catherine Street

REMOVAL SALE NOW ON.

Easy Payments - - Cash Discounts to Cash Buyers

CURTAINS, PORTIERES, WINDOW-BLINDS, For Stores, Offices and Houses.

DRAPERIES will constitute one of the leading characteristics of our Curtain Department. Drape your Windows. Drape your Arch-doors. Drape your doors and walls.

PRICES GIVEN AND SAMPLES SUBMITTED.

THOMAS LIGGET, 1884 Notre Dame St. Glenora Building.



Kneip's Water Cure Institution. 6 Milwaukee, Wis., July, '94.

I deem it my duty to state the following: I had suffered very much from vomiting several months. All Physicians called it a nervous affection, but their treatment gave no relief. In San Francisco Pastor Kneip's Nerve Tonic was recommended to me. After I took this but a few days, the symptoms of my trouble disappeared. Only one bottle of it cured me entirely.

Rev. A. Goette 30 Years Headache. Milwaukee, Wis., May, '94.

During a fire, about 30 years ago, I fell into a cellar, full of water. As it was in the winter, my clothing froze on my body after I got out. Since then I suffered from severe headache and was treated by more than 15 doctors for it, but all these didn't help me as much as one bottle of Pastor Kneip's Nerve Tonic.

J. Nelsonhammer. FREE A Valuable Book on Nervous Diseases and a sample bottle to any address. Free of charge. This remedy has been prepared by the Rev. Father Kneip, of Fort Wayne, Ind. Each bottle and is now under his direction by the

KNEIP MED. CO., Chicago, Ill. 49 S. Franklin Street. Sold by Druggists at \$1 per Bottle, 6 for \$5. Large Size, \$1.75. 6 Bottles for \$9.

For sale in Montreal by LAVOLETTE & NELSON, 1606 Notre Dame Street, and by E. E. McGILL, 222 Notre Dame Street.

BREAKFAST-SUPPER. EPPS'S

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That centrally situated property Nos. 56 to 64 St. Henry street, consisting of three 3 Story Solid Brick Houses, which could easily be converted into a factory; large yard, and brick stable with accommodation for 30 horses; total area about 11,000 feet. Terms easy. Apply to M. BURKE, TRUST WITNESS OFFICE, 253 St James St. Telephone 756.

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