

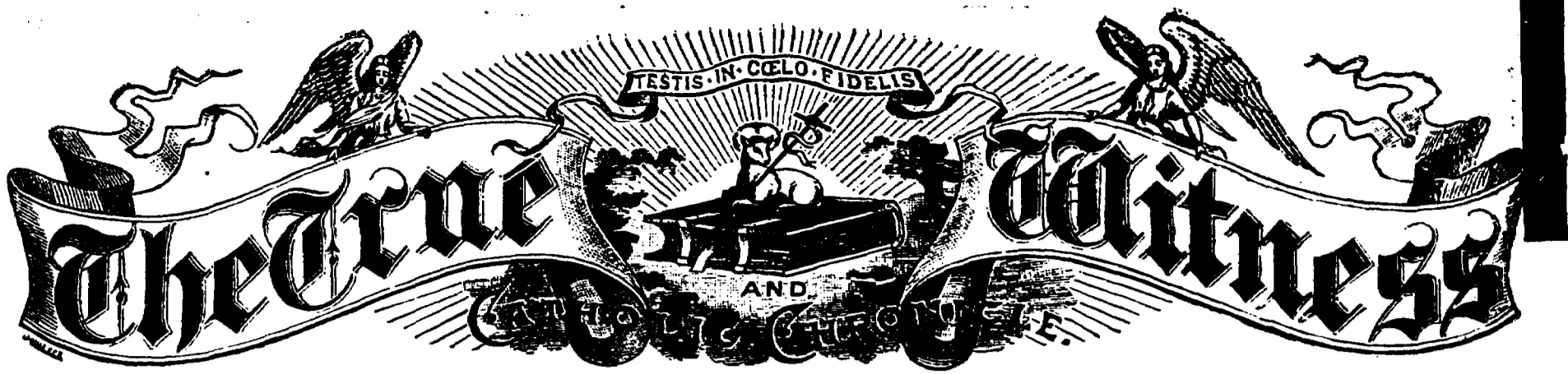
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**EDITORIAL NOTES.**

THE MONTH OF MAY draws to a close, but with its devotions to the Mother of God should not cease. Throughout the whole length of the year the true Catholic should constantly honor and invoke the Queen of Angels. June, the first month of summer, is at hand. In a special manner are those thirty days consecrated to the Sacred Heart of Jesus and therefore it is a season of grace and happiness for all who find refuge in that Haven of Peace. During the month of June there are several very important feasts amongst others that of St. John the Baptist—the precursor of Christ, the one chosen to make straight the ways of the Lord, the “voice crying in the wilderness,” the great one who was destined to pour the waters of baptism upon the head of Divinity. Likewise in June the church celebrates the double feast of Saints Peter and Paul; the one the first Vicar of Christ on earth, the other the great Apostle of the Gentiles. During the month of June the days grow gradually longer until they reach their fullest extent; so should the Christian spirit of devotion proportionately increase, becoming warmer, brighter and more perfect.

CABINETS in Europe are shaky institutions at present. King Humbert, the Italian usurper of Papal rights, finds it no easy task to secure an honest government for his realm. His ministers plundered the country without scruple and even the King himself was astonished at the coolness with which these trusty gentlemen succeeded so long in covering up their tracks. And yet the Italian people seem to enjoy being publicly robbed, their confidence abused and their liberties curtailed. Were it otherwise they would not be so anxious to persecute the Vicar of Christ, to rob him of his temporal rights and to render it impossible for that great and paternal ruler to make them happy and their country prosperous. Anti-Catholic hatred is so blind that it cannot even see its own ruin—temporal as well as spiritual—in its insane attacks upon that which no human power, nor even the “gates of hell” can ever destroy.

It is somewhat amusing to note how the most democratic of people, our neighbors across the line, yearn for titles and distinction, and scatter them broadcast, where they are deserved and where they are not merited. A bit of royalty seems to turn their heads completely; a live Duke or a real Earl is something calculated to excite them beyond measure. There are apparently more Captains, Colonels, Majors and Generals, in any one state of the Union than in any entire nation of Europe. As to Honorables—well, they are so numerous that we find them flinging handfuls of these titles at Canadians, who have no earthly claim to them—unless the Hon. Senator for Ontario, and Congressman Goldwin Smith. In an account of the Home

Rule Rally, that took place in the Windsor Hall two weeks ago, the Irish World gives a report of the speeches delivered by the Hon. N. F. Davin, M.P., the Hon. Rudolph Lemieux, and the Hon. C. R. Devlin, M.P. This sounds strange in Canadian ears. In this country members of Parliament and public speakers are not entitled to that prefix, unless they are ex-members of a Federal ministry. Even a member of the Provincial government loses the title Honorable the moment he ceases to be a Cabinet minister. After all it seems that we, in Canada, are really more democratic in practice than are our American cousins.

FOR refinement of language and elegance of style, the Montreal Herald takes the palm. The Solicitor-General in one issue is described as a foremost “bottle holder,” in another, he is spoken of as “advancing the carbstones by his portly presence.” No doubt, Mr. Curran feels utterly crushed beneath such polished sarcasm. Then the “TRUE WITNESS,” and especially its Editor, does not appear to come up to the herculean ideas of the mighty intellect that guides the Herald pen. We feel sad, but cannot weep over the calamity that has befallen us.

LORD ABERDEEN, our next Governor-General, and Lady Aberdeen have won for themselves the admiration, the respect and the love of every person with whom they came in contact and of every nation with which they have had public dealings. In Ireland they left behind them an impression that time has not ages and space has not distance to efface from the minds of the people. But their interest in Ireland and the Irish did not cease with the demonstration that marked their departure from that land. In the Irish village at Chicago and the wonderful efforts made, by these two sincere lovers of our race, to bring before the eyes of the world the industries and resources of Ireland, we have an evidence of the attachment that they have for the country over which they held sway during one Lord Lieutenant's term. It is with the brightest of anticipations that Canada looks forward to the advent of Lord and Lady Aberdeen. Canada has been most fortunate in its Governors, more so perhaps than any other British colony. Amongst the men who represented Her Majesty in this country we can proudly and gratefully look back to Lord Dufferin, the Marquis of Lorne, and the present Lord Stanley-of-Preston—as we like to call him still: but we will be greatly mistaken if Lord Aberdeen's term does not eclipse all the others.

It is with deep and sincere regret that we record this week the almost sudden, the certainly unexpected death of Mr. James A. Sadlier, the well known publisher and Catholic bookseller of this city. Mr. Sadlier was in his forty-fifth year when the summons came that called him to eternal repose. He had gone to New York for a few days, and on Sunday, the

twenty-first May, he was attacked with pneumonia,—a ready of a somewhat weak constitution, in two days he succumbed. The funeral took place in New York. In Mr. Sadlier Montreal has lost one of its best and most highly respected citizens, and the Catholic Church has lost one of the foremost laymen of our religion in Canada. All that Mr. Sadlier has done for the cause of religion, and especially for Catholic literature will never be really known. He was the very embodiment of devotedness and his heart beat in sympathy with every good cause. Moreover, Mr. Sadlier's charities were as countless as his efforts in the interests of Catholic literature were limitless. He went about doing good, and yet his was a humility that covered from the public eye his good works. The name of Sadlier is a household word in every Catholic family on this continent, as well as in Ireland and England. The noble writings of Mrs. Sadlier have long years ago given an impetus to our national and religious aspirations; while the immense publishing houses of the Sadlier firm, in different cities of Canada and the United States, poured forth floods of literature that have seemed to counteract many a stream of immoral, irreligious and dangerous works. In all this Mr. James A. Sadlier had his share, and in the world, to which he was so unexpectedly called, he most certainly will have his great and unending reward.

THIS is the season of pilgrimages; the shrine of Ste. Anne de Beaupre is the Mecca to which thousands of devout ones will flock during the coming summer. We would again call the attention of our readers to the Irish Catholic Pilgrimage of St. Patrick's Parish, that takes place on Saturday, June 17th, at 5 o'clock p.m. Rev. Father James Callaghan will have charge and Rev. Father Luke Callaghan will direct the congregational singing. It is expected the eminent Paulist orator, Rev. Father Doyle, of New York, will accompany the pilgrims. This will be the 23rd Annual Pilgrimage to the far-famed shrine. Staterooms and passengers' tickets may be had, at any hour, by applying to Father James at St. Patrick's Presbytery. Don't forget the date; “come one, come all.”

THE hissing of Mr. Gladstone by the swell mob on the occasion of the Prince of Wales' presence, with the G. O. M. at the opening of the Imperial Institute, is very characteristic of British Toryism. The London Times lamented over the unfortunate incident, but merely regretted it on account of the insult that it evidently was toward the Prince of Wales. But there was no expression of sorrow, not to say shame, on account of the brutal treatment of the first and brightest character in the realm, of a man bowed down with the cares of a whole nation upon his shoulders, of a man with the snows of eighty-four winters upon his hair, of a man upon whom the eyes of the civilized world are turned in wonderment, admiration and love. Even in

some quarters there seemed to exist a species of barbaric exultation over the fact that the lusty aristocrats and the degenerate offspring of titled plunderers were afforded an opportunity of publicly displaying their disrespect for the purest character in the public arena of our day. The New York Tribune's London correspondent, with ill-disguised glee, tells the readers of that organ that:

“The hostile greeting to Mr. Gladstone at the Prince of Wales's reception at the Imperial Institute is regretted, even by his opponents, but it was spontaneous and irresistible. There were 20,000 guests, and they were largely of the middle classes. Mr. Gladstone was hissed and booed whenever and wherever he appeared. . . . If you care to know what English feeling about Home Rule is, such an incident tells you more than anything else that has happened.”

Thus does the Irish World comment upon the above:

“The day after Smalley sent the above dispatch a monster meeting made up of 250,000 English sympathizers with the Home Rule movement was held in Hyde Park, London. Granting that every one of the 20,000 who crushed into the Imperial Institute was a Tory, how would that fact prove that England was not with Gladstone when we have set our faces against it this other fact that a quarter of a million Englishmen have since formally indorsed Gladstone's Home Rule policy.”

Smalley espouses the cause of his Tory friends in a most shameless manner; while he gloats over the insult to Gladstone, he is as silent as death upon the Hyde Park demonstration.

We always rejoice in the prosperity and advancement of our young and worthy Irish-Catholic fellow citizens. It is with pleasure that we learn that Mr. T. Fitzpatrick, L.D.S., has been most successful in his profession, and that his parlors, 45 St. Lawrence street, are equal in outfit to any Dental establishment in the city. Like many other energetic young men, Mr. Fitzpatrick has a specialty in his profession; it is “crown and bridge work.” Needless to say we wish him all manner of success.

ACCORDING to the census there are 1,588,055 married persons in Canada, of whom 791,802 are females and 796,153 males, so that there are over 4,000 wives missing. The census does not account for them. Nearly every husband in Ontario has a wife in the country, the figures being 353,060 husbands and 352,798 wives. The discrepancy is still smaller in Quebec province, where there are 244,792 husbands and 244,639 wives. In all Canada there are 129,015 widows and 62,777 widowers. In Ontario the number of widows is 60,289 and in Quebec 36,362, or one in about every forty of Quebec's population and one in about every forty-five of Ontario's. Toronto returned 23,856 married men and 23,933 married women. In this case there were 77 husbands not accounted for. The number of widows in Toronto is 5,295. Montreal returned 31,010 married men and 30,947 wives, an excess of only 63 husbands. There are 7,215 widows in Montreal.

"UISTER" TO LORD SALISBURY.

I.  
My lord, we hope your heart is glad;  
We've done our best to make it so,  
And what a pleasant time we've had,  
'Tis only time to let you know.  
We've taken every tip we got  
From Churchill and from Chamberlain;  
We've let the Papists have it hot,  
And we shall do the same again.

II.  
In Harland's yards the sport began;  
We rushed the rebels out pell-mell;  
We stoned the rascals, boy and man;  
We clubbed and kicked them when they fell.  
Of course, as we were ten to one,  
It was not very hard to do—  
We wished you could have seen the run  
As you had given the view halloo!

III.  
But there is news more cheering still,  
The best you've heard for many a day—  
Our Orange girls from every mill  
Have chased the Popish girls away.  
They beat them off with thumps and thwacks,  
They drove them down from floor and stair,  
They tore the clothes from off their backs,  
They pulled out handiwork of their hair.

IV.  
The grandest sight of all was when  
Down through the town our heroes dashed,  
And missiles, flung by loyal men,  
Through Papists' doors and windows crash'd.  
And if we sacked, and fired, or wrecked  
A Home Rule publichouse or two,  
What else could friends or foes expect  
From Orangemen so brave and true.

V.  
With all respect, my lord, we think  
You would have liked to see our boys,  
While swilling down the plundered drink,  
Indulge their wild but simple joys;  
And hear them, as they staggered home  
Triumphant from each merry scene,  
Curses Gladstone and the Pope of Rome,  
And strive to sing "God Save the Queen!"

VI.  
Well, if some Papists' heads we broke,  
Of you no mortal can complain;  
When you and your dear nephew spoke,  
'Twas in an "academic" strain.  
When next you wish to start the ball,  
And make the nuts and rivets fly,  
You will not need to speak at all,  
But simply "wink the other eye."

T. D. S.

HOUSE OF COMMONS, May 1.

CANADIAN HISTORY.

It is strange that amongst English-speaking Canadians there should be such scant knowledge of Canadian history. Beyond the condensed information contained in the text books used in schools there is very little known of the struggles, the privations and the hardships endured by the discoverers and first settlers of this portion of the continent of America. As a rule, Canadian children seem to know more about William the Norman, Harold the Dane and Queen Elizabeth, than they do about Jacques Cartier, Champlain, Laval or Maisonneuve. Yet the lives and actions of these latter were not less important in their results than the signing of Magna Charta by John, or the winning of the battle of Hastings by William. The history of the old world meets us upon all sides. Essays, reviews, books, pamphlets, even stories and novels, dealing now with one historical event or series of events, now with another, are published broadcast. The political and social events which mark the histories of England, France, Germany and other European nations are continually being recalled in one form or another; so that did a person learn, but little of these events while at school, he could scarcely become even a disultory reader in after life without learning all about them. But seldom do we meet with literature dealing with the early days of our own land unless we hunt it up purposely; yet in what tale of romance shall we find a recital of more heroic deeds, more hair-breadth escapes, more acts of daring bravery and dauntless courage than we do in the lives of the discoverers and colonizers of Canada? Do we want adventure, we can find it in the explorations of a Jacques Cartier, a Champlain. Do we wish to hear of stubborn courage under circumstances that might make the holdest spirit quail, let us read of Maisonneuve and the foundation of Villemarie. Do we desire to know if the zeal and fervor of the Apostles have descended to these later times despite the fires of persecution and the more dangerous lethargy of human selfishness, let us turn to the lives of such men as Brebeuf, Lalemant, Jogues and Olier. Are we doubtful if the spirit of Christianity is still strong enough to make heroines out of weak and timid women, let us study what history tell us of Margaret Bourgeois, Mademoiselle Mance, Madame de la Peltrie, Mary of the Incarnation. Extraordinary men and women these, yet how many of us have more than a hazy idea of what they did and suffered for

this fair country of ours? To-day we have noble cities where their hands made the first clearings in pathless forests. Stately ships laden with merchandise from all parts of the world sail into the ports and up the rivers, which they explored in primitive vessels amid untold dangers. Modern railways carry us safely and comfortably through the once trackless forests where they journeyed painfully and wearily on foot, hewing their path with axes and loaded down like beasts of burden. Surrounded as we are by the safety and comfortableness of an advanced civilization, it is hard for us to realize what they had to undergo in the midst of barbarous savages, sometimes without the common necessities of life and in a country whose climate they were quite unaccustomed to and ill prepared to meet.

Not long ago I had the pleasure of hearing a Jesuit Father speak upon this subject and there was food for reflection in his remarks. Speaking of the indifference of Canadians in this respect, the reverend gentleman gave two instances of the interest taken in the history of North America by our cousins across the line. One of an American gentleman and his wife having come from Chicago to Montreal for the purpose of examining the original map drawn by Father Marquette on his first exploration of the Mississippi; the second of another American and his wife who actually followed the route marked down on that map, in a small canoe, in order to understand more intelligently the work of the famous explorer. It may not be out of place to mention here that gentlemen desirous of obtaining valuable information upon this and kindred subjects will find the opportunity given them on the last Monday evening of every month in the hall in the basement of the Gesu Church on Bleury Street. Interesting relics of Canada's first missionaries are preserved in St. Mary's College, and will, I understand, be exhibited at those monthly meetings.

To us who have the happiness of being Catholics, the early history of Canada has a twofold interest—a spiritual as well as a temporal one. The discoverers of our country transplanted the lilies of France to the New World, but the lilies were twined about the Cross of Christ and drew their life and vigor from it. The love of conquest and of power alone could not nerve the human heart to make the sacrifices that the colonization of New France demanded. There must be a stronger motive than that of worldly gain to make men and woman resign all that is most dear and pleasant to them in life. We are sometimes told that avarice and greed actuated many of the followers of Jacques Cartier and Champlain, but it is worthy of note that those who were really instrumental in rescuing Canada from barbarism and who have left their names indelibly imprinted on her annals were, by every action of their heroic lives, placed far above the reach of so petty a slander. Men have braved danger and possible death for earthly gain, but it requires a higher motive to make them brave danger and certain death, as did the Jesuit Apostles of the Hurons and Iroquois, and the heroic Dollard and his companions.

It was to this higher motive that we owe the foundation of our fair Dominion. The love of Christ and the love of souls it was that nerved the hearts and strengthened the arms of those early settlers. In the evangelization of the savage red men inhabiting the wild forests of the New World the newly born order of the great Loyola found an outlet for that ardent love of souls that the millions of the eastern hemisphere could not satisfy. Cross in hand, they toiled from village to village, the sport and scorn of the benighted heathens they came to save. Calumniated, persecuted and threatened, they worked with heaven-born patience for years, and then gave back their spirits to their Creator in the midst of such tortures as make us shudder to think of, leaving room by their cruel death for successors whose most ardent desire was to follow in their footsteps. These are the men whom an enlightened nineteenth century historian would fain dub visionaries and mystical enthusiasts. Did ever a dreamer dream on in the midst of such grim realities as they encountered?

It was the same ardent religious spirit that directed the lives and works of an Olier, a Laval, a Maisonneuve. That the kingdom of Christ might be extended upon earth they were content to live and die in the wilderness at the very

"outpost of civilization," in the midst of hardships and privations and continual dangers that we have no conception of. Truly, we who are of the same faith have reason to revere the names of the founders of our country and to pray that the religious zeal that animated them may never grow less fervent beneath the Cross of St. George than it did beneath the Lilies of France.

EMMA C. STREET.

BURIAL OF A TRAPPIST MONK.

A Protestant's Description of an Impressive Scene.

A correspondent of The Chicago Inter-Ocean writes as follows from Gethsemani Abbey, Nelson county, Ky., descriptive of the burial of a Trappist monk:

He, the monk, was laid out on a bier in the Abbey Church in his habit with-out coffin or shroud, with his face, fringed with the crooped gray beard, uncovered. All the monks in number about sixty, were in their places. The Rt. Rev. Abbot with his assistants robed according to the rite of the Church, performed the funeral service with solemn chant, accompanied in responses by the voices of all the choir monks. The procession filed through the long cloister corridor, through the chapter room, chanting as they went, while two noble, looking monks tolled the bells in a most graceful manner. The cemetery on the brow of a rocky hill just behind the church is surrounded by a brick wall and is laid out in walks fringed with flower beds, among which rise the black wooden crosses about five or six feet high. On these are inscribed the names of the dead brethren.

When the chant was finished and service at the grave completed, four monks stepped forward and raised the body from the bier. Straps of white cloth were passed under it and it was lowered gently and laid on the hard bottom of the grave. A monk descended and pinned the cowl and habit over the face of the dead, the abbot dropped a shovelful on the body, and then the earth was thrown in until the grave was filled. The absence of the dreadful noise of stones and dirt that shocks us so much at burials in coffins, was quite a relief.

After the grave was filled a clear voice rang out with the beautiful antiphon, "Chorus angelorum te suscipiat." "May the angelic choirs receive thee," etc., and it was taken up by all present with a spirit that conveyed the idea that a faithful and laborious servant had entered into the joy of his Lord. Suddenly all fell on their knees and bowed almost prostrate, while in low, impressive tones, was chanted three times, "Domine miserere me peccatore." "Lord have mercy on me a sinner." It was an impressive sight, something medieval, that made one forget the nineteenth century, the World's Fair, the roaring crash of our age of machinery. I looked from face to face, every one that of a hero, of a man who had sacrificed all that human flesh and human pride holds dear, for a principle, and I felt moved to reverence and awe.

These men of every nationality blot out their personality, endure a most rigorous abstemiousness without meat or flesh or other delicacy, sleep on hard



A LONG PROCESSION

of diseases start from a torpid liver and impure blood. Dr. Pierce's Golden Medical Discovery cures every one of them. It prevents them, too. Take it, as you ought, when you feel the first symptoms (languor, loss of appetite, dullness, depression) and you'll save yourself from something serious.

In building up needed flesh and strength, and to purify and enrich the blood, nothing can equal the "Discovery." It invigorates the liver and kidneys, promotes all the bodily functions, and brings back health and vigor. For Dyspepsia, "Liver Complaint," Biliousness, and all Scrofulous, Skin, and Scalp Diseases, it is the only remedy that's guaranteed to benefit or cure, in every case, or the money is refunded.

About Catarrh. No matter what you've tried and found wanting, you can be cured with Dr. Sage's Catarrh Remedy. The proprietors of this medicine agree to cure you, or they'll pay you \$500 in cash.

Job Printing done at this Office. Rates reasonable. Prompt fulfillment of order

boards, rise at 2 o'clock in the night to pray, observe a perpetual silence, are engaged in hard labor during all the intervals between prayer and sleep, for the glory of God, for the general reparation of the sins of the world, and to expiate their own failings. However much a person may disagree with them in belief or opinion, he is forced to respect their deep earnestness and pure life.

THE HOSPITAL AT DANVILLE.

In these optimistic days, when the press of the country teems with accounts of wonderful cures through the instrumentality of "Pink pills, or Paine's Celery Compound," it is refreshing to know that miracles equally as marvelous are on record where nothing but pure cold water is the simple factor. A few years ago a good old cure of Worisophen, Germany, Rev. Father Kneipp, electrified Bavaria and Central Europe by his success in curing Baron Nathaniel Rothschild, whose various diseases had baffled the skill of the most eminent physicians. Disting and the cold water douches were the only ingredients in the pious clergyman's prescriptions. Since then thousands of patents have wended their way to Worisophen, and in every case have been either cured or benefited by the new method. A recent number of Blackwood's magazine contains an able article from the pen of Mde. de Ferro, herself a patient, describing the system in vogue at the Father's hospital. Cold water in different forms, externally and internally applied, brisk walks, vegetable diet, and warm baths; such are the simple means the good father employs to work miracles. Among the patients successfully treated for a painful disease was a German priest, located at Dansville, N.Y. On his return to his parish he opened an institution for the cure of diseases by the cold water system. This gentleman, Father Rauber, has met with most gratifying success. He has associated with him, Mr. Langer, a graduate of Father Kneipp's, and a person of unusual skill; and each summer the sanitarium at Dansville is crowded with invalids of both sexes seeking relief, and invariably finding it. Some features of the treatment are peculiar. Woolen garments, next the skin, are not allowed to be worn, coarse linen being substituted. During the morning walks, shoes and stockings are discarded, and a brisk tramp through the extensive grounds is obligatory before breakfast. Altogether the system is a novel and, judging from happy results seen by the writer, a most meritorious one. Dyspeptics, rheumatics, and those suffering from nerve trouble should study the claims of this new aspirant to public favor. Rev. Father Rauber, Dansville, N.Y., will, I am sure, be pleased to give any information requisite on the subject.—Com.

A Fussy and Fretful Baby.

This is now quite unnecessary! Like many others, you may have your baby fat, laughing and happy, if you give it Scott's Emulsion. Babies take it like cream. 45-2

Let the penitent be always sad; but let him always rejoice in his sadness.—St. Augustine.

DIRECTIONS FOR COLIC IN HORSES.—Contents of small bottle Pain-Killer in quart bottle, add pint warm or cold water, sweeten with molasses, shake well until all mixed, and drench well. Give about half at once, then balance in ten or fifteen minutes, if first dose is not sufficient. This will be found a never-failing remedy; 25c. for a large bottle.

Blessed are they who have always before their eyes their own sins and the benefits of God.

Holloway's Pills.—Weak Stomachs.—The wisest cannot enumerate one quarter of the distressing symptoms arising from enfeebled digestion, all of which might be readily dispelled by these admirable Pills. They remove all unpleasant tastes from the mouth, flatulency, and constipation. Holloway's Pills rouse the stomach, liver, and every other organ, helping digestion to that healthy tone which fully enables it to convert all we eat and drink to the nourishment of our bodies. Hence these Pills are the surest strengtheners, and the safest restoratives in nervousness, wasting, and chronic debility. Holloway's Pills are infallible remedies for impaired appetite, eructations, and a multitude of other disagreeable symptoms, which render miserable the lives of thousands. These Pills are approved by all classes.

God makes furrows in hearts that He may sow His graces therein.

A TIMELY ARTICLE.

CATHOLICITY AND LIBERTY.

An Editorial from the San Francisco Monitor, Well Worthy of Careful Perusal.

In another article of to-day's issue we referred to the erroneous view of education taken by William R. Wood, in an article on immigration published in the American Journal of Politics. His error on that question is excusable in so far as an error can be excusable; many able and honest men concur with him in his opinions. But there is another question treated of in the same article in which he displays a spirit that is totally inexcusable. It is an article based upon ignorance and fanaticism. He therein expresses opinions repudiated by all broad-minded and well educated men of the 19th century. This is an article in which he refers to what he is pleased to call "Romanism," meaning thereby the Roman Catholic Church. Further on in this article he speaks of the "Romish Church." Were he a gentleman or had he anything like a liberal education, he would know that the term "Romish" was invented for the purpose of giving offence to Catholics and that it is not in use among well-bred people.

To refer in opprobrious terms, as Mr. Wood does, to the Catholic Church denotes a state of mind difficult to understand in this country and century. That Church which has secured the adhesion of Newman, Manning, Ives, Rivington, the Marquis of Ripon, the Marquis of Bute and hundreds and thousands of the most learned, conscientious and high-minded scholars of England and America. After such glorious conquests and triumphs, the Catholic Church can well afford to laugh at the insults of the A. P. A., Orangemen, fanatics in general and Mr. William R. Wood in particular. Hear him: "Romanism is a block to progress. It is inimical to liberal ideas; it cramps the mind, it tyrannizes the body. Catholicism forbids liberty of conscience and is antagonistic to our free institutions. Ignorance is the mother of blind devotion"—and their (sic) maxim is closely adhered to, for in Catholic countries the minds of the people at large are carefully kept from any tendency to liberal thought, which is fatal to ecclesiasticism of all forms and especially to Romanism. The priesthood already controls a large proportion of the voters in our great cities, and thus influences legislation and tampers with our free school system. Ours is a system of self government. The Romish Church holds its adherents conscience bound—they are no longer freemen but slaves temporarily as well as spiritually, for they have sworn allegiance to the sovereign of Rome, to the exclusion of all civil power. The Pope is therefore absolute monarch of the Catholic world. Papal rule is as inconsistent with our republican constitution as is the absolutism of the Russian government." He goes on, repeating the furious and absurd diatribes which have been the stock in trade of all the ranters and fanatics which the last three centuries have produced.

These words and the rest of the article treating of Catholicism display bigotry worthy of an A.P.A. organ, and ignorance totally unworthy of the journal in which they are published. The man seems to have read none of the books of history written during this century, none of the books in which the historians sought for truth and not merely for arguments to support their prejudices. Evidently the authority on which he seems to rely is "Fox's Book of Martyrs," and other equally accurate historians. We do not expect that he should know anything of the liberty enjoyed under Catholic auspices in the Italian republics, the free cities of Germany and in France; of the population rights gained all over Europe during the middle ages by Bishop, monk and people from feudal barons and kings and emperors. That would be too much, but we would wish that he should know something of English history and that he should study the history of the struggle for liberty, the successful struggle for liberty, in the British realm from the time of Alfred and earlier until it was strangled by the iron hand of Henry VIII. and his daughter Elizabeth. When he has mastered that portion of English history, let him take it up from Henry's time to that of William III., and from that time

to our own day. What will he find in those three epochs? That during the first, the epoch of Catholicism, liberty was won, the kingly power restricted in its claims and popular rights secured. That during the second epoch, the epoch of Protestantism, all those rights were lost to the people and the divine right of Kings proclaimed and accepted. That the third epoch was the effort of the English people to regain the liberties which their Catholic ancestors had secured, and which their Protestant ancestors had lost. That is a true summary of English history. Let Mr. Wood read Hallam, Lecky, Ranke, Freeman, Lingard, Green, even Froude and the many monographs which have been published within the last fifty years upon the different phases of English history. Even the most bigoted of these historians cannot but admit the benefits which the English people owe to Catholicism. The Church was ever and everywhere the enemy of slavery, had so battled against it, that even bitterly hostile to her as Lord Macaulay was he says (History of England vol. 1, p. 33) that: "before the Reformation came, she had enfranchised almost all the bondsmen of the kingdom." When Henry VIII. threw off the supremacy of the Pope, he threw off the supremacy of the law. All England bowed in fear and trembling before his tyranny, and (again to cite Macaulay, Essays, vol. 1, page 324) the Church which he enabled his son and successor to establish "continued to be for more than a hundred and fifty years the servile handmaid of monarchy, the steady enemy of public liberty. The divine right of kings and the duty of passively obeying all their commands were her favorite tenets."

But, some good friend of Protestantism may say, the Puritans and Dissenters loved liberty and fought for it under Cromwell. What does Hallam say (Constitutional History of England Vol. II, page 22) "No hereditary despot, proud of the crimes of a hundred ancestors, could more have spurned at every limitation than this soldier of the commonwealth." Was not Cromwell the leader and the hero of the Puritans? They loved him because he enabled them to tyrannize over others. As to religious persecution, the Rev. C. S. Henry, D.D., in a note to Guizot's lecture on the Reformation says: "It is a prevalent opinion among us that the Romanists are the only ones who put people to death on account of their religious opinions. Protestants should know that this is not the case. So far from it, much sad warrant was given for the taunt of the Papists that the Reformers were only against burning when they were in fear of it themselves."

If Mr. Wood will study the works above given him and if he be a man of intelligence and good faith he will change his ideas and bitterly regret the article which we have been obliged so severely to condemn.

A FAMOUS CONVERT.

The Hero of Ticonderoga's Daughter.

Every one is familiar with the story of gallant Ethan Allen, who with a small party of "Green Mountain Boys" surprised the fortress of Ticonderoga, on the shore of Lake Champlain, during the Revolutionary war, and summoned the British commander to surrender "in the name of Jehovah and the Continental Congress." But probably few of those to whom this historic event is so familiar have heard the history of how his daughter Fanny was converted to Catholicity and became a nun. We give it below, as it was related by the Rt. Rev. Louis de Goesbriand, Bishop of Vermont, to the Hon. E. L. Chittenden, formerly Register of the Treasury under President Lincoln, and lately published in Mr. Chittenden's Personal Reminiscences:

FANNY ALLEN'S DREAM.

After the war of the Revolution, as you know, Gen. Ethan Allen came to reside on the Winoski interval in this town, where he lived at the time of his death. His dwelling was a farmhouse on an unfrequented road, and he had no near neighbors. One spring morning, when his daughter Fanny, aged 9 years, was gathering wild flowers on the river's bank, she was startled by the sight of a monster which was rushing through the water, apparently to devour her. Stricken with fear, she was unable to move and utterly helpless. Just as the savage beast was about to tear her with his ferocious claws she heard a kind and gentle voice saying, "Have no fear,

my daughter, the monster has no power over you." Trustfully raising her eyes, she saw standing by her side an aged man of venerable aspect, white hair and beard, wearing a long cloak and carrying a long staff in his hand. His words reassured the frightened maid; her tears departed and she started for her home. There she related her fearful adventure and described the appearance of her deliverer. Her father and mother immediately went in search of him, but he was neither to be found nor heard of. No one had seen him along the road where he must have passed; her parents gave up the search believing that their daughter was the victim of her own imagination, and that no such person existed as she believed she had seen. The incident passed from their minds and was for the time forgotten.

The Bishop's account then proceeds with the pretty love story of Fanny Allen, who grew into a beautiful woman and became engaged to the son of a wealthy Boston merchant. The wedding was postponed in order to give her an opportunity to satisfy an ambition, "an irresistible desire," to acquire the French language. This wish was opposed by her mother and her affianced.

As further resistance promise to imperil the health and possibly the life of his adopted daughter, her stepfather yielded, and her mother accompanied her to the city of Montreal in search of a school in which the daughter might be taught the French language. Then, as as now, the schools in the convents bore a deservedly high reputation, and were successively visited by the American strangers. Their final visit to the convents was to the celebrated sisterhood known as the Convent "Hotel Dieu." They entered its chapel, and walked up one of the aisles until they stood before a large painting near the altar. To the mother's amazement, the daughter suddenly fell upon her knees, bowed her head in prayerful adoration, and pointing to a figure in the painting, exclaimed, "There is the man who saved me from the monster." It was the figure of Joseph, the husband of the Virgin, in a large painting of the Holy family.

The story concludes with an account of Miss Allen's conversion to the Catholic faith, her admission as a nun—"the beautiful American nun"—to the Convent "Hotel Dieu," and the subsequent conversion of her former lover and many members of her family to the faith.—*Providence Visitor.*

ROMAN NEWS.

From the London Universe and other sources.

The Pope will send the Golden Rose of Virtue this year to Marie Henriette, Queen of the Belgians.

Mgr. Serafino Cretoni, titular Archbishop of Damascus, has been appointed Apostolic Nuncio to Spain.

The Proper of the Offices of the Holy Family will be shortly promulgated and will contain several beautiful hymns by the Holy Father.

Mgr. Popiel, Archbishop of Warsaw, and Mgr. Nowodworski, Bishop of Ploko, have sent to the Pope, with the consent of the Russian Government, their felicitations and a considerable addition to Peter's-pence.

The beatification of the Venerable Martinengo, a Franciscan religious, may be anticipated before the close of the Jubilee year, her cause having lately been the subject of a definite held before the Holy Father concerning the miracles operated by her.

The advocates assigned to the defence of Joan of Arc are busily working up the rejoinder to the arguments presented by the Promoter of the Faith, in order that the Congregation of Rites, resting on this document and its accessories, may be enabled to decide on the introduction of the cause. The celebrated advocate, Alibrandi, is confident that he shall be ready with his plea by the month of August.

Turning to things terrestrial, very terrestrial indeed, King Humbert may have been pictured drawing a long face and heaving a deep sigh as he glanced over the bill of the German Emperor's visit. More than two millions of francs, or £80,000, of a demand on his Civil List. That is the awful account. A breakfast at Pompeii cost one hundred and fifty thousand francs, and the arrangement of rooms in the Manica Lunga totted up to the figure of eight hundred thousand

francs. Whew! Fortunately one does not receive a German Emperor every day in the week. Worst of all, this particular potentate is said to have singled out the bands of the Italian regiments as particularly deserving of admiration. About the rank and file not a syllable. And yet, truth to tell, some of the Italian corps, especially the Bersaglieri and the Alpines, are remarkably fine, hardy, well-disciplined troops.

The Pope, as usual, strictly maintained the rule of not giving audience to any of the Catholic princes who were first received by the King of Italy. The same condition, however, does not apply to non-Catholic princes, and, in consequence, His Holiness gave special audiences to their Highnesses Vladimir (Archduke of Russia), the Grand Duke Alexandrovitch, and Grand Duchess Palowna, of Russia; Prince George, of Greece; Prince Danilo, of Montenegro, and princess Carolina Taxis da Bregany, who was accompanied by ten ladies, members of the Teresiana Society.

Father Luigi da Parma, General of the Franciscans, has arrived at Alexandria. This is notable, as he is the first General of the Order since its foundation by San Francesco d'Assisi who has visited Egypt. He was on board the steamer Ortigia displaying at its prow the banner of the Holy Land, which was saluted by the French squadron and the foreign vessels in the harbour, including two English warships. The Apostolic Delegate, the Pro-Vicar, and many other clergymen went to pay their respects. When he landed he proceeded with a cavalry escort, furnished by Mahomed Pasha Maher—very Irish name this latter—amidst flags and draperies, and under a triumphal arch to the Franciscan church. On his arrival at the gates, cannons thundered a welcome, clarions rang out, and shouts of acclamation were raised. The venerable General was profoundly touched at the enthusiastic greeting accorded him.

The Union Assurance Society of London.

For a good reliable Fire Insurance Company we direct our readers' attention to the advertisement of the Union Assurance Society of London, which appears on our last page. Though the Union has only been established in this country little over two years, it is in reality one of the oldest companies doing business in the world, having now reached the hundred and eightieth year of its existence. An honorable record extending over such a period, coupled with its large accumulations, which, according to published statements, now exceed \$12,000,000 should be sufficient guarantee, to those about to insure, that with a policy of the Union they might feel perfectly safe.

Upon the appointment of Mr. T. J. Donovan, as City Agent the Company is to be congratulated, as there is no doubt from Mr. Donovan's long residence in this city, and the large circle of people to whom he is so well and favorably known, he will be able to introduce to the Company a large volume of most desirable business. On the other hand the agent is fortunate in securing the representation of such a fine old Company as the Union; one he can unhesitatingly recommend to his friends.

The Union is a good Company, and we predict Mr. Donovan will prove himself to be a good agent.

**\$3 a Day Sure.**  
Send me your address and I will show you how to make \$3 a day, absolutely sure; I furnish the work and teach you free; you work in the locality where you live. Send me your address and I will explain the business fully; remember, I guarantee a clear profit of \$3 for every day's work; absolutely sure; don't fail to write to-day.  
Address A. W. KNOWLES,  
WINDSOR, Ont.  
17-84—Mar 15

**COLLEGE NOTRE DAME.**  
Cote Des Neige, Montreal, Canada.  
[FOR BOYS FROM 5 TO 12.]  
This institution directed by the Religious of the Holy Cross, occupies one of the most beautiful and salubrious sites in Canada. It was founded for giving a Christian education to boys between the ages of five and twelve years. They receive here all the care and attention to which they are accustomed in their respective families, and prepare for the classical or commercial course. The French and English languages are taught with equal care by masters of both origins.  
Boys are received for vacation.  
L. GEOFFRION, C.S.C.  
5D President,

# GRAND PILGRIMAGE

Of St. Patrick's



## TO STE. ANNE DE BEAUPRE

Per Steamer "Three Rivers"

Saturday Afternoon, June 17, 1893,

At Five O'Clock.

TICKETS:

Adults \$2.00; Children \$1.00.  
Staterooms Extra.

For further particulars, address: Rev. Jas. Callaghan, St. Patrick's, Montreal, P. Q.

### ST. PATRICK'S CHURCH.

#### FIRST COMMUNION AND CONFIRMATION.

One of the Grandest Events of the Year, in Which all the Congregation Took Part in One Way or Another.

Thursday last was a red-letter day for the children and the parents of the children of St. Patrick's parish. The church was most beautifully decorated, the Episcopal throne was richly draped, and the bright ornaments—in accordance with the feast of the week—lent a most attractive appearance to altar and sanctuary. The preparations for the occasion were under the direction of Rev. Father Martin Callaghan, S.S., and needless to say that everything was most charming. The First Communion Mass, in the morning, was a solemn and edifying service. The pupils of St. Patrick's School went through their programme of hymns with all the charms of art, taste and piety. The white-veiled girls and the neatly dressed and badge-decorated boys presented a picture that would delight the angels, while it certainly was a consolation to the parents.

Bright and happy as was the scene, at the First Communion, the Confirmation ceremonies were surpassingly grand. His Grace, Archbishop Fabre officiated, and was surrounded by all the attractiveness of pontifical ceremonial. Two hundred and twelve children received the Holy Ghost, in the Sacrament of Confirmation; and thirty-six convert adults—the half of whom are married people—were likewise confirmed in the Faith they had adopted. Dr. W. H. Hingston and Mrs. Hingston, acted as sponsors. The Church was thronged, and the members of the vast congregation were most attentive to every detail of the imposing, interesting and edifying ceremony. One of the attractive features of the occasion was the floral crowning of the Blessed Virgin. This was a simple, yet a sublime scene. It was delightful to gaze at the immense number of the newly confirmed, waving the floral tributes that were to be placed around the statue of the Mother of God. It would forcibly recall pictures that we see, and tales that we read of those Ages of Faith, when each one came with an offering to the Holy Virgin and bestowed her shrine with the choicest products of garden and field.

Another interesting and highly attractive feature was that of the congregational singing. Wonderful the progress that has been made in this branch of devotion since its institution, a little over a year ago, in St. Patrick's parish. Amongst the soloists, Miss Mary Drumm, one of Montreal's most promising musicians, greatly distinguished herself. We might here remark that Miss Drumm deserves no end of credit for the abilities that she possesses and for the disinterested and generous manner in which she is ever ready to utilize them for the benefit of the church, in the cause of the poor and the deserving of all classes. She has been the instrument of countless boons that have fallen to the lot of our homes of education, our refuges for the needy, our shrines of devotion. Miss Drumm most certainly deserves the hearty thanks of St. Patrick's congregation and a mead of praise that is her undoubted due. Master Willie Kennedy and his sister also distinguished them-

selves on that occasion. Master Willie has a sweet, pleasing and yet powerful voice, and he sings with an ease and feeling rarely found in one so young.

On Sunday last all the children who had made their first Communion and had been confirmed, received, from Father Martin, the scapular of Mount Carmel, and each solemnly signed the total abstinence pledge until the age of twenty one years. This was a termination well worthy of the beautiful commencement of the series of blessings that came to these young souls during the past week. Long may they continue to wear unspotted the white robes of first Communion innocence, and to persevere in the holy pledge that they have taken before the altar.

#### AN IMPRESSIVE CEREMONY.

A Public Excommunication.

The following extraordinary account of an ordinary event appeared in the New York Irish American:—

The unusual event of a public excommunication took place in Kemptville, Ont., on May 7. The subjects of this severe sentence were Richard McGovern and Mary Barkley, and the history of their case is briefly this:—

It appears that McGovern went some time ago to California, where he married a Catholic woman in a Catholic church. About two years ago he returned to his native parish in Kemptville, bringing his wife with him. Here he purchased a farm, stocked the land and furnished his home. Himself and his wife did not agree, and she vigorously insisted on not residence in Canada. The result was that he took her in his buggy to Prescott, purchased a railway ticket to San Francisco, saw her into a railway car, delivered to her the ticket and bade her good-bye. Soon afterwards he crossed over to Ogdensburg, and instituted a suit in the divorce court of New York State for the severance of the marriage bond between him and her. His claim was listened to by the court, the wife not appearing against him, and probably knowing nothing of those proceedings, and finally he obtained the bill of divorce, on which he had centered his hopes of future happiness. Returning to Kemptville, he struck up an agreement with a woman named Mary Barkley, in virtue of which they both proceeded to Ogdensburg, and there went through the form of a civil marriage with each other in presence of a squire.

Their cohabitation soon became publicly known, and all Christians consciences received a shock. The pastor, the Rev. Michael McDonald, duly reported the matter to the Archbishop of Kingston, who instantly summoned the man and the woman to meet him on a certain day in the church at Prescott, to answer the complaint made against them. They both appeared, but neither of them was willing to abandon the way of wickedness. Accordingly the Archbishop delivered to them his admonitions, accompanied by the threat of excommunication should they not formally and effectively terminated their cohabitation before a certain day. This proved unavailing, and Archbishop Cleary issued his communication a second time and third time, and had them published to the congregation in Kemptville from the altar on successive Sundays. The end of all came on May 7th, when a crowded congregation, including Protestants as well as Catholics, gathered from all the surrounding parishes, delivered in most solemn and heart-stirring form the dread sentence that cuts off the guilty from the communion of Christians.

The Archbishop, after having restated the case of the guilty, and the laws of Christian marriage as promulgated by Christ and His Apostles, and maintained by the Catholic Church, alluded thus to the divorce:—

"You have both added enormously to the measure of your guilt by seeking to cloak your adultery through the agency of the divorce court, because you thereby appear to acknowledge that there is in such court, and in the State or civil government that established such court, a power superior to the law of Jesus Christ, and capable of superseding His sovereign decrees as ruler of the world. As Catholics, you know full well that no human government, nor all the governments on this earth, nor all the parliaments and senates and courts and judges, were they all assembled together, could validly issue any decree or bill of

divorce severing the bond of marriage between Richard McGovern and his lawful wife. The Omnipotent Son of God cannot be dethroned from His place of authority as the supreme Law-giver and Ruler of men; and consequently no human law can annul His law. 'Heaven and earth shall pass away,' said He, 'but my words shall not pass away;' and again He said: 'Not an iota or tittle shall pass away from the law until all things be consummated.' Wherefore your bill of divorce does not supply a cloak for your adultery, but aggravates its guilt by your criminal acknowledgment of the power of human courts and human judges to override and make void the unalterable laws of the God of Heaven in His government of the human family."

He then promulgated the excommunication, as follows:—

"The Holy Church of God cannot stand by and silently witness this abomination in the midst of our Catholic people. You are moral lepers, and it is the duty of the Bishops of the Church to save the people from the contagion of this leprosy. Therefore you must be cast out, and you must not be allowed to hold intercourse with the people of God.

"Accordingly I, James Vincent Cleary, Archbishop of Kingston, having thrice admonished you of the awful gravity of your crime and warned you that, if you be contumacious, I would proceed to inflict upon you the censure of excommunication, do now, by the authority of our Lord Jesus Christ, and of His Holy Catholic Church, and by my own ordinary authority, cut off you both, and each of you, from the communion of Christians, from participation in the Holy Sacrifice of the Mass and the sacraments of grace, and from all benefits of the prayers and suffrages and satisfactions of the Catholic Church; and hereby exclude you, in the event of your death, from Christian burial and from the Church's prayers and suffrages, by which she pleads to God for mercy upon departed souls. You no longer are members of the mystic Body of Christ. You are no longer counted in the community of Saints. Neither the Church on earth, nor the Church in heaven will henceforth remember you in their pleadings before the Throne of God, except in so far as to pray for your return to the fold of Christ. You are outcasts from the eternal inheritance of the children of God, and to adopt the words of the Apostle Paul, in the excommunication of the impure Corinthian man, you are hereby delivered over to Satan for the destruction of your flesh, that your spirit may be saved in the day of the Lord Jesus Christ.

"May He in His infinite mercy give you the grace of a true conversion before you descend into the bottomless pit of the fire of hell."

As the Archbishop concluded the sentence of excommunication, the great bell of the church tower rang out its quick and vigorous sound of promulgation to the world outside, whilst the bells in the sanctuary re-echoed the Church's voice in the ears of the congregation as they listened in awful stillness and reverential fear. Meanwhile the Archbishop shut the open missal and ordered it to be removed. Then, taking the candle on the right hand from the socket, he dashed it on the floor and extinguished its light, trampling it under foot and repeated the same form in trampling and extinguishing the light of the second candle—thus symbolically signifying that the excommunicated pair were bereft of the spirit of wisdom and light and grace and cast forth into exterior darkness. Forthwith the Archbishop, preceded by the acolytes and priests, passed through the centre of the church, blessing the congregation as he moved along, while the immense mass of people, Catholic and Protestant, who had assembled from all the surrounding parishes, were evidently, most impressed with the awe-inspiring scene they had just witnessed.

#### CORRESPONDENCE.

The Sailors' Institute

To the Editor of THE TRUE WITNESS.

SIR,—I observe with great pleasure and satisfaction the new departure of the Catholic Truth Society in favor of our Catholic sailors, supported by our devoted Catholic ladies; I notice that a place of meeting has been secured—and beg respectfully to make a few suggestions, which I very humbly conceive might contribute to the success of this most praiseworthy work.

As the place of meeting should be as pleasant and attractive as possible, I

would suggest as a permanent location for our Institute a place facing the river, so that our brave sailors might at all times have a full view of our majestic St. Lawrence, scenery and shipping, when chatting, smoking, reading, etc. I should like to see the place as near as possible to Bonsecours Church, under even its very shade, it being besides the very central point of the port, and I might add under the very arms of our ever Blessed Lady, the *Stella Maris* of our sailor friends. A chaplain might be appointed to look after the religious welfare of our navigators. Mass might be said for them at the Bonsecours Church, where, moreover, a sodality of Our Lady might be formed under the appropriate title of *Stella Maris*.

Will the fair friends of the sailors allow me to make a request: Will they be so good as to extend to their French speaking lady friends the invitation to join them in their meritorious work, for I thoroughly believe in the old French saying: *Ce que la femme veut, Dieu veut?*

I would also suggest the appointment as patrons of the Institute the Catholic principal officers of customs, harbor commissioners, canal officials, and our leading merchants, both French and English speaking, for besides foreign and British sailors, we have quite a number of native French speaking navigators.

Trusting my remarks will not be inopportune, I wish all success and prosperity to our rising institute.

J. A. J.

#### Church Notes.

Archbishop Fabre held the following Confirmation services during the past week. On Sunday, 2 p.m., at St. Ann's Church, Montreal; Monday, 29th, St. Laurent Convent; at 11 o'clock, Notre Dame College, Cote des Neiges. Pastoral visits—Monday, 29th, Varennes; Tuesday 30th, Boucherville; Wednesday, 31st, Longueuil; Thursday, 1st June, Laprairie; Friday, 2nd June, St. Constant. The following appointments have been made by the Archbishop:

Abbe Eugene Ecrement, cure of Ste. Cunegonde; L. M. A. Barcelau, vicar at Varennes; Abbe Jos. Robillard, vicar at St. Bridget's; Abbe Cardin, vicar at L'Anoraie; Abbe A. Magnan, vicar at St. Jerome.

Thursday next will be the feast of Corpus Christi. This year it will not be a public holiday, but Catholics are obliged to observe it by hearing mass.



Clifford Blackman

#### A Boston Boy's Eyesight Saved—Perhaps His Life

By Hood's Sarsaparilla—Blood Poisoned by Canker.

Read the following from a grateful mother: "My little boy had Scarlet Fever when 4 years old, and it left him very weak and with blood poisoned with canker. His eyes became so inflamed that his sufferings were intense, and for seven weeks he

#### Could Not Open His Eyes.

I took him twice during that time to the Eye and Ear Infirmary on Charles street, but their remedies failed to do him the faintest shadow of good. I commenced giving him Hood's Sarsaparilla and it soon cured him. I have never doubted that it saved his sight, even if not his very life. You may use this testimonial in any way you choose. I am always ready to sound the praise of

#### Hood's Sarsaparilla

because of the wonderful good it did my son." ABBIE F. BLACKMAN, 2888 Washington St., Boston, Mass. Get HOOD'S.

HOOD'S PILLS are hand made, and are perfect in composition, proportion and appearance.

**DEATH'S ANGEL**

**VISITS THE CONVENT OF VILLA MARIA,**

And Summons the Spirit of the Venerable Superioress, Rev. Mother Josephine to Her Reward.

The spirit of a worthy religious, masterly mind, skilful administrator, warm-hearted mother, has just passed away from the love-bound cloister of Villa Maria to a permanent and happier home. The sad event transpired in the Mother-House of the Congregation of Notre-Dame, Trinity Sunday, May 28th. Mother St. Josephine was a faithful daughter of the Venerable Margaret Bourgeois, whose community to-day, as in the primitive days of the colony, towers among the schools of America. The flower of her saintly life bloomed, blossomed, and bore fruit beneath the fostering care of her community. Her history is connected with most pleasing recollections. Born at Armagh, Ireland, in 1823, she always entertained towards her native country the sentiments of the warmest loyalty, and followed with intense delight, and step by step, even the smallest details of the Irish cause. At an early age she imbibed an intense love to drink copiously from the fountain of knowledge, owing to the happy circumstance that her father was a man of great learning and occupied a chair in the famed academy of Armagh. Fortune, who favored her with an independant livelihood, permitted her to visit the continent and to prosecute her studies in every branch at Paris, France, where she acquired, among other things, the gift of conversing and writing in the French language with a superiority seldom reached.

While in Paris she made the acquaintance of a young lady of her own age and rank in society, whom religion afterwards united to her in the sweet bonds of mutual affection. Mother Saint Providence was the privileged one, who became afterwards the successor of Mother St. Nativity in the direction of Villa Maria Convent, and was succeeded in this exalted office, upon her promotion as Provincial, by Mother St. Josephine. The deceased Sister spent a quarter of a century in this educational establishment, in the different capacities as instructor and Superior, and previous to this she had become much endeared to the young lady pupils of Portland, Maine, where her memory is as fresh as ever in the minds of her devoted children. Her presence, whithersoever she went, was cordially welcomed. Her kind heart, her straightforward views, her pure intentions, her Christian simplicity, her deep piety, her aimableness of character drew about her the sympathy of all.

This was visible on the morning of her interment, Tuesday, the 29th, at 8 a.m. Her many friends had gathered in the beautiful chapel of the community to assist at a solemn Requiem Mass, chanted by Rev. Father Larue, S.S. Many clergymen were present:—Rev. N. Marechal, P.P. of Toutes Graces; James Callaghan, St. Patrick's; J. A. McAllen, Thos. Fahey, Luke Callaghan, Tranchemontagne, Thibeault, St. Armand, C.S.P.; Lamontagne, Chaplain of Villa Maria Convent; Lelandais, Director of Montreal College; Laliberte, Denis. The old pupils who graduated under the departed Sister paid also their debt of gratitude, while a host of gentlemen marked by their attendance their sincere condolence. Hon. Edward Murphy, J. B. Murphy, Kingston, Ont.; Drs. Leprohon, Aubry and deBelleville McDonald were among the sympathizers. The singing was remarkably sweet, and was rendered by a select choir of the Congregation Nuns. The service being over, her mortal remains were laid, amid the tears and prayers of all, into her grave, after having served her religion, God and His Holy Church, and Mary, her good, affectionate Mother, for 48 years, 2 months and 10 days. May she rest in peace!

The Redemptorists' Annual Irish Catholic Pilgrimage to Ste-Anne de Beaupre.

The Redemptorist Fathers of St. Ann's Church, Montreal, will hold two pilgrimages this year, as usual, to Ste-Anne de Beaupre, one for gentlemen and the other for ladies and children. The first (for gentlemen exclusively) will take place for Friday evening, June 30, by the steamer "Three Rivers," leaving the Richelieu wharf at 10 o'clock p.m., and arriving at Ste. Anne de Beaupre the fol-

lowing morning (Dominion Day) at 11 o'clock. On Sunday morning, 2nd July, the pilgrims will attend High Mass in a body, at 10 o'clock, in St. Patrick's Church, Quebec, and will leave the same day at 3 o'clock in the afternoon on the return trip, arriving in Montreal on Monday morning at 5 o'clock. The pilgrimage for ladies and children will take place within the octave of the great feast of St. Ann, viz., on Saturday, July 29. Tickets and staterooms for both pilgrimages can be secured at St. Ann's Presbytery, 32 Basin Street, the number being limited, in order to ensure every possible comfort to all.

**The Late Mr. James A. Sadlier.**

In our editorial notes we refer to the great loss which Catholic Montreal has sustained in the death of our fellow-citizen Mr. James A. Sadlier. This city was his home, and here he spent the useful years of his manhood. We take the following tribute to his memory from the columns of the *New York Catholic Review*. After speaking of the mournful event, which took place in that city, the *Review* says:

It is difficult to speak with due appreciation of the high qualities of him, who has passed to his eternal reward. Death has unsealed the lips of many in this regard and made known the many beautiful deeds, the more beautiful that they were hidden, which he has carried with him into the after life. Innumerable were the acts of truly noble and always delicate charity, which marked each day of his busy and useful career. Truly his right hand knew not what his left hand did. Nor was he less charitable in word than in deed. Never was he heard to pass an uncharitable judgment on any one. His piety, always unostentatious, was deep, fervent and sincere. He was a daily assistant at Mass and a frequent communicant. It may be said of him:

"His faith was as the tested gold,  
His hope assured, not overbold,  
His charities past count, untold."

The phrase has been on many lips since death, "he was one of the best men I ever knew." And, if we are to take the criterion of holiness given us by the apostle, to visit those in tribulation and to keep "one's self unspotted from the world," truly was the late Mr. Sadlier a model Christian.

In business circles his name was a synonym for unimpeachable integrity and the work that he has done for Catholic education by the preparation of Catholic School-books, particularly in the Dominion of Canada, cannot easily be estimated. He devoted his fine business abilities to the highest ends, ever having in view, the good which might be accomplished, and the aids given to the Catholic cause.

Eminent dignitaries of the Church and the clergy in various parts of the United States and Canada join in kindly tributes to his sterling worth.

Mr. Sadlier's death resulted from pneumonia, after a brief illness. He was a nephew of the Messrs. Sadlier, of this city, both deceased, and also a nephew by marriage of Mrs. James Sadlier, the well known authoress. His sister-in-law, Mrs. Wm. H. Sadlier, and her two children, to whom he took the place of a father, have the sympathy of a wide circle of friends in their bereavement. Each relative of the deceased feels his death to be a personal loss, knowing so well the heart of gold, which was concealed under an undemonstrative exterior. Well may each one exclaim, "As thine so may my last end be," for "having been proved he shall receive the crown of life."

At a meeting of Catholic publishers held at the office of Benziger Bros., 38 Barclay street, the following resolutions were adopted:—

Whereas, by the death of James A. Sadlier, Divine Providence has removed from among us a worthy and respected member of our body; be it, therefore,

Resolved, That we, the Catholic publishers of this city, do hereby express our sympathy with the bereaved members of his family, and shall, as a mark of respect to his memory, attend his funeral.

Louis Benziger, P. O'Shea, E. Steinbach, firm of E. Pustet & Co.; F. McCabe, Montreal; Joseph Schaeffer, P. J. Kenedy, Louis Ellean, Aug. Roche, John Kehoe, Catholic School Book Company, D. & J. Sadlier & Co., A. Diepenbrock, Louis Truog, A. Riffarth, Schwarts, Kirwin & Fauss, C. S. Purcell, Treasurer Stollenberg Co.; John Ghehan,

**GRAND ANNUAL Irish Catholic Pilgrimage TO Ste. Anne de Beaupre (FOR MEN ONLY).**

Under the Personal Direction of the Redemptorist Fathers of St. Ann's Church, Montreal.

**FRIDAY, June 30th, 1893.**  
Per Steamer "THREE RIVERS."

Leaving Richelieu Wharf at 10 o'clock p.m., and arriving at Ste. Anne de Beaupre the following morning (DOMINION DAY) at 11 o'clock.

The Pilgrims will attend High Mass in St. Patrick's Church, Quebec, on Sunday morning, at 10 o'clock, and will leave the same day at 3 o'clock in the afternoon on the return trip, arriving in Montreal on Monday morning at 5 o'clock.

**TICKETS - - \$2.10.**

Tickets and Staterooms can be secured at St. Ann's Presbytery, 32 Basin street, Montreal.

NOTE.—The Annual Pilgrimage for Ladies and Children will take place on Saturday, July 29th.

**LITTLE SISTERS OF THE POOR**

The Irish National Minstrels to Give a Grand Entertainment for their Benefit.

Since the completion of their new "Home for the Aged," the Little Sisters of the Poor have been sorely pressed for means to provide beds and bedding for the largely increased number of old people who have sought shelter under their roof. The Rev. Father Strubbe, C.S.S.R., having been informed of this, kindly offered to get the Irish National Minstrels (composed of members of the St. Ann's Young Men's Society, of which he is the Spiritual Director,) to give one of their popular musical and dramatic entertainments, to assist the good Sisters in raising funds for the purpose, and the offer was gratefully accepted by the Little Sisters. It was originally intended to hold the entertainment in the Chapel hall of the "Home," but as it was considered that this would not be large enough, it has been decided to hold it in the Armory hall, Cathcart street, instead. The date selected is Tuesday evening next, June 6th, and we trust the hall will be filled to its fullest capacity on the occasion—a more deserving object could not be desired, and a better company of amateur performers than the Irish National Minstrels it would be difficult to find.

**His Lordship Bishop Dowd.**

It is with deep regret that we have read, during the past few days of the critical condition to which His Lordship Bishop Dowd was reduced by a most severe illness. The Anglican Bishop of Montreal is one of those men—alas, too few—whose lives harmonize with the teachings of Christianity and whose admirable qualities of heart and mind shed a lustre upon their surroundings. The loss of such a man would be felt deeply, not only by the members of his clergy and congregation, but every citizen of this city. On Sunday last, in St. Patrick's Church, Rev. Father Quinlivan, the parish priest, alluded in feeling terms to His Lordship's illness. He said that the Irish Catholics could not forget the acts of kindness exhibited by him on many occasions, particularly when he caused the bells of Christ Church Cathedral to be tolled when the funeral cortege of the late Father Dowd passed by. The prayers of the congregation were asked for the spiritual and temporal welfare of the Anglican Bishop. THE TRUE WITNESS desires to express its sincere sympathy with that good man in the hour of his illness, and the fervent hope that he may be spared for many years to come to continue the path of usefulness on earth.

**O'Brien-Doyle.**

St. Patrick's Church was the scene of a pretty wedding on Tuesday morning, the 29th May, when Mr. John O'Brien, foreman in the establishment of Messrs. James McCready & Co., was married to Miss Doyle, of German Street. Mr. and Mrs. O'Brien were the recipients of many and costly presents, including a well filled purse, made up by the proprietors and employees of the establishment, by whom Mr. O'Brien is much respected. Mr. and Mrs. O'Brien left by the morning train for Boston, where the honeymoon will be spent.

**NOTICE TO SUBSCRIBERS.**

Look at label attached to paper, which indicates date that subscription is paid to. If you are in arrears, remit at once, otherwise your paper will be discontinued. Subscription in future must be paid strictly in advance.

**"The Catholic Press."**

The members of the Cercle Ville Marie gave a very interesting literary and musical entertainment last week. The principal item on the programme was a lecture on the "Catholic Press," by Mr. Monpetit, a delegate from the Roman Catholic committees of France. He spoke of the influence of the Catholic press and the best methods of bringing it to bear upon the conditions of modern life.

**Children Immigrants.**

The "Sardinian," which sailed from Liverpool on Thursday, has on board over one hundred children from the Liverpool Catholic Orphan Home. These children will be taken charge of on their arrival in Canada by Mr. Antoine Robert, treasurer of the Archbishop's Palace. Catholic farmers and others who wish to adopt any of these children should apply at once at the Archbishop's Palace. Last week Mr. Robert distributed fifty-six children from the Salford Home among families throughout the province.

**A Fashionable Wedding.**

On Monday morning, at 7.30 o'clock, before the High Altar of the pro-Cathedral, Rev. Father Martin Callaghan united in the holy bonds of wedlock Mr. Louis Joseph Lacoste, eldest son of Sir Alexander Lacoste, Chief Justice of the Province of Quebec, with Miss Bertha, daughter of our esteemed and popular Irish Catholic fellow citizen, Mr. M. S. Foley, Editor and Proprietor of the Journal of Commerce. The ceremony was performed in presence of a most distinguished gathering of relatives and friends of the happy couple. Needless to say that we wish the newly married young people every imaginable prosperity and success during life—for they have, in presence of God and under the eye of the Church.

"Joined the hands of each other,  
To move through the stillness and noise,  
Dividing the cares of existence,  
But doubling its hopes and its joys."

**Resolutions of Condolence.**

The following is a copy of resolutions passed by the St. Gabriel T. A. & B. Society on the death of their member, Mr. Pat. Reynolds:—

Whereas, it has pleased Almighty to take to Himself our worthy and esteemed fellow member, Mr. P. Reynolds, whilst bowing in obedience to the will of Divine Providence;

Be it therefore resolved, that we the members of St. Gabriel T. A. & B. Society do tender Mrs. P. Reynolds and family our individual and united sympathy in this their trying and sorrowful affliction, and trust that our Divine Master will enable them to bear their cross with fortitude.

Be it further resolved, that a copy of the above resolutions be forwarded to the family of the deceased, also to the TRUE WITNESS for publication, and recorded in full on the records of this society.

Canada's exports for April amounted to \$3,989,562, an increase of \$271,261 over the same month last year. For the ten months the increase this year is \$4,101,809. The imports for April show an increase of \$1,414,600, and for the ten months \$7,436,504.

Dr. C. W. Albaugh, of St. Louis, proposes chloroform as a means of executing convicted murderers.

Miss Clarke, daughter of Rev. W. F. Clarke, of Guelph, who some time ago went to South Africa as a teacher, has died in that country.

The Mercantile Financial Trustees & Agency company, Melbourne, Australia, has suspended. The nominal capital of the concern exceeds £4,000,000.

John L. Sullivan got off with a fine of \$100 and costs for his assault on Lawyer Lizotte at Biddeford, Main.

The police commissioners of Hamilton are considering a proposal to appoint a police matron.

## THE GREAT ULSTER REBELLION.

(MORAY!)

(Without Apologies to Rudyard Kipling.)

"Wot's all the noise and bluster for?" says Tommy on parade.  
 "The bloomin' Ulster scallawags," the color-sergeant said!  
 "They're risin' in rebellion, so I heard the colonel say,  
 So with bands and drums and rifles, and with all our colors gay  
 We're ordered for to muster at the breakin' of the day  
 For to crush and conquer Ulster in the mornin'."

"Wot's all the bloomin' row about?" says Tommy on parade.  
 "Mesself don't know the rights of it," the color-sergeant said;  
 "But they says as Queen Victoria must no longer wear the crown,  
 Because she gave them Irish rights to rule in Dublin town;  
 An' so we're marchin' northward for to keep the people down.  
 An' to fight an' conquer Ulster in the mornin'."

"Who's goin' to lead them rebels on?" says Tommy on parade.  
 "I heard a chap called Saunderson," the color-sergeant said;  
 "An' 'tis hard agin such loyal men to strike a crushing blow,  
 But though Wolsey does not care for it, you know he's bound to go,  
 An' no matter who may lead 'em, we must shoot 'em high and low,  
 When we march to conquer Ulster in the mornin'."

"Now wot's the news the courier brought?" says Tommy on parade.  
 "The funny folk! the rummy folk!" the color-sergeant said,  
 "For them bloomin' rebels took the field just twenty thousand strong,  
 The tune they call Boyne Water bein' the burden of their song.  
 Oh! but listen—they skedaddled when four polls came along!  
 So our march is countermanded in the mornin'."

## CATHOLIC NEWS.

Mgr. Satolli will be in Cincinnati, O., on June 9.

The cloisters of Sligo Abbey in Ireland are being restored.

A splendid seminary for the education of the native clergy is being constructed in Kandy, Ceylon.

Bishop Brennan, of Dallas, Tex., has gone on a special diplomatic mission from Rome to China.

A church for Italian Catholics is to be erected in north Denver, Colorado. The Italian population is estimated at 1,500.

Among the exhibits at the World's Fair will be a model in carved stone of the O'Connell Memorial Church, Cahiriveen.

Emperor William has conferred the Prussian order of the Black Eagle on Cardinal Rampolla, the Papal Secretary of State.

A carved crucifix made of oak felled by Mr. Gladstone in Hawarden will be exhibited in the Columbian Exposition, Chicago.

To Mgr. Baumard, rector of the Catholic University of Lille, France, has been entrusted the writing of the life of Cardinal Lavigerie.

Cardinal Gibbons confirmed 503 children children in the Polish Catholic church of St. Stanislaus, Baltimore, on Sunday two weeks ago.

Official confirmation is given to the news of a grant of fifty thousands francs from the Pope to aid the Belgian anti-slavery expedition to Tanganika.

The Osservatore Romano was recently confiscated by the Italian Government in consequence of the publication of an article entitled "After the Fetes."

The Catholic population of India is 1,502,729 plus the Catholics of French and Portuguese India, in all 1,900,991. The Catholic population from 1881 to 1891 increased 300,000.

The pilgrimages to the Holy Land will not be attended by so many difficulties as formerly. The rapid construction of railways will, when finished, make rapid transit from one place to another very easy.

During a recent mission in St. Gabriel's church, New York, the Paulist Fathers heard about 9,000 confessions, and over 3,000 total abstinence cards were returned signed for periods ranging from one year to life.

On the feast of St. Leo the Great the Holy Father caused 2,500 bowls of soup and 2,000 loaves of bread to be distributed to the poor of Rome. His Holiness is thus continually befriending the poverty-stricken in the city.

Count and Countess Richard Pecci were at the head of a deputation of Sisters of the Precious Blood from Maenza, which the Holy Father quite recently received in audience. The Sisters, who

conduct an educational institution, were accompanied by a number of their pupils. On the same day was received a deputation from Terracina, consisting of Sisters of Charity and orphans who are under their charge.

Rev. J. T. Roach has recently been appointed chancellor of the Lincoln, Neb., diocese. Father Roach is a graduate of St. Mary's Seminary, Baltimore, Md., and received ordination in the cathedral of that city at the hands of Archbishop Satolli.

Last year upwards of nine French prelates were deprived of their stipends, owing to the attitude which they had assumed towards the republic, but with one exception these have just been restored to them. Mgr. Gouthe-Soulard, Archbishop of Aix, has not benefited by this arrangement.

The official programme of the Catholic summer school, whose sessions begin at Plattsburg, N. Y., July 15, announces lectures by Rev. J. A. Zahm, C. S. C., Richard Malcolm Johnson, Brother Azarias, Revs. P. A. Halpin and J. A. Doonan, S. J., Rev. J. H. McMahon, of New York, Brother Potamin, of London, Eng., Rev. Dr. Conaty, Rev. W. Livingston, of Troy seminary, G. P. Lathrop, Thomas H. Cummings, Donald Downie, of Montreal, Fathers Hewit and Doyle, C. S. P., Rev. L. T. Kearney, O. P., and Misses Sadlier, of New York and Goessman, of Amherst. Rev. D. J. O'Sullivan, of St. Albans, is also stated for one lecture on "Lake Champlain and its Discoverer."

A Papal consistory, it is expected, will be held shortly after Trinity, and the cable says that at it the Holy Father will announce the creation of five new cardinals. Whether this number will include the two prelates reserved *in pectore* at the consistory of last January is not stated, and it remains to be seen whether the cable is correct in attributing to the Sovereign Pontiff the notion of adding five new members to the Sacred College. Notwithstanding the large number of additions made to its ranks by the creations of last January, ten in number, the cardinalitial college is far from being full at present, as within the past few months death has been busy with its members, no less than five of whom, Cardinal Place, Apolloni, Giordani, Sepiaci and Zigliara, have been called away in quick succession.

## OBITUARY.

Rev. Father Rougier.

We have received the sad news of the death, on Monday, 8th inst., of Rev. Paul Rougier, Parish Priest of Renfrew, Ont., a respected and devoted alumnus of Ottawa University. Rev. Father Rougier was one of the pioneer missionaries of the Ottawa Valley. He was born in Drome, France, November the 24th, 1836, and after coming to Canada entered upon a course of studies in the College of Ottawa, then the College of Bytown, where he graduated in 1861. On September the 8th of the same year he entered the seminary to prepare for his sacred calling to the Holy Priesthood; and on June 18th, 1865, he was ordained priest. His future home was to be in Renfrew County, where priests were few and labors great. During the last twenty-seven years the parish of Renfrew and the mission of Springtown have been under his care. The heartfelt grief caused by his death attests the love and respect in which he was held by all who knew him. His personal qualities were such as to endear him to all with whom he came in contact, whether they were Catholics or Protestants. He was a faithful pastor, a hard worker and a kind friend to all. He was humble and reserved and by firm perseverance surmounted every obstacle that beset his way. The poor always found in him a most faithful friend and the afflicted a kind consoler. He took a keen interest in the welfare of all. During his pastorate he erected a spacious church, one of the finest in the diocese, which, together with the excellent schools he established, remains as a monument of his zeal and devotedness. He took a particular interest in the training of youth, being an ardent advocate of Catholic education, and it is chiefly due to his efforts that the Catholics of Renfrew to-day enjoy the advantages of having a Convict and a Separate School under the direction of the Sisters of the Holy Cross and the Christian Brothers. His memory will be long revered by all for whom he has done so much. Father Rougier was one of the most esteemed

and popular priests in the diocese of Pontiac. By his death Bishop Lorrain loses a faithful priest, the parishioners of Renfrew and Springtown a beloved and devoted pastor and his Alma Mater a respected and faithful son. His body lay in state in the Church until Wednesday morning, when the funeral service took place. A very large concourse assembled to pay their last sad tribute of respect to this good man who has gone to his reward. The clergy of the neighboring parishes attended in numbers. Rt. Rev. N. Z. Lorrain sang the Solemn Mass of requiem, after which the body was committed to its last resting place in the sanctuary of the Church so long the scene of his labors.—*Requiescat in Pace.*

## Cardinal Sepiaci.

Luigi Cardinal Sepiaci, whose death took place on the 26th ult., was born at Castiglione del Lago, Sept. 12, 1835, and early evinced a disposition to enter the monastery. To this, however, his parents strongly objected, and did not begin for the influence of Leo XIII, then the prelate of Perugia, the Augustinians, whose ranks the Cardinal afterwards joined, might not have numbered him as one of their brethren. His ecclesiastical studies were principally made at Rome, at the Seminary of Noble Ecclesiastics, of which he afterwards became the rector. The Sovereign Pontiff made him a bishop in 1883; and in 1885 he became the secretary of the Sacred Congregation of Bishops and Regulars. The Pope contemplated sending Mgr. Sepiaci over here to preside at the last council of Baltimore; but refrained from doing so, lest his appointment might be misconstrued and misrepresented. He made him a Cardinal in the consistory of Dec. 14, 1891, contemporaneously with Cardinal Ruffo. The deceased prelate was an admitted authority on ecclesiastical and canon law.

## THE COUNTY KILDARE.

The County Kildare is one of the counties that has suffered least from the exodus, though its story is sad enough. The number of its inhabitants is 70,206, a decennial decrease of 5,598, or 7.4 per cent. In 1841 the population was 114,488. The decline is great enough, but not so great as in other counties. In two baronies of the county there was actually an increase of population. The number of inhabitants in Narragh and Reban East increased 9.4 per cent., and the number in East Offaly 7 per cent., while in North Naas the decrease was only 2.5 per cent. The town population is also steadily increasing. Athy advanced from 4,181 to 4,886; Naas declined from 3,808 to 3,735; Newbridge from 3,372 to 3,207 and Kildare from 1,174 to 1,172. In fact the town population of Kildare shows, compared with the town population of other counties, very little decline since 1881. Celbridge and Maynooth show, perhaps, the worst. The population of the former town which was 1,234 in 1871, and 950 in 1881, shows a further decline to 788. The decrease is due to the disappearance of factories.

Judged by the pauper test, too, the county of short grass is proved to be better off than others of its neighbors. The pauper rate has declined from 1 in 29 to 1 in 32. Another proof that the county is one of the rich spots in Ireland is afforded by the statistics of creeds. The Presbyterian population has increased 70.1 per cent. the Methodist population 42.5 per cent. and the Protestant Episcopal population 7 per cent. The newcomers are excluding the old Catholic population, which decreased 10.5 per cent. while this increase of non-Catholic population was going on. It is evident that the ascendancy party have a grip on Kildare and are using their power to effect a quiet legal and unnoted new plantation. The prosperity of the county is not shared proportionately between the creeds. Catholics were 87 per cent. of the population in 1881. They are now slightly over 84.

Curiously enough, the educational statistics of this comparatively prosperous county, though satisfactory are not so much so as some of the less fortunate divisions of the province. The persons who can read and write have increased 10.3 per cent. within the decade; and the percentage of illiterates among persons aged five

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years and upward within the county has decreased from 20.2 to 14.1. But it is regrettable that there is both an absolute and a relative decline in the school-going population. The number of children attending school during the week ending May 14, 1881, was 10,511, a number equal to 44.3 per cent of persons between the ages of 5 years and 20 for the week ending May 31, 1891, the corresponding returns were 9,557, or 48.1 per cent. The percentage of the Catholic population attending school was 1.48, and of the Protestant Episcopal 10.5. The percentage in 1861, were 8.66 and 9.81; in 1871, 11.86 and 11.88 and in 1881, 14.06 and 12.77. Kildare has no native Irish-speaking population. Those who know Irish there learned it either in other districts or in schools. The number has decreased from 684 to 381. But the figures present the same features as the Carlow figures. The number of those under 20 who know Irish has increased from 48 to 46, and the number under 30 who know the language shows a decrease relatively smaller than the general figures, the decline being from 246 to 192. Some of the schools must be paying attention to the subject. The percentage of illiterates in the general population is 21.7; the percentage in the towns of Athy and Naas is 24.8; Newbridge comes out better, the percentage being less than 19.—*Irish American.*

## C. M. B. A.

At the last regular meeting of Branch 84, C. M. B. A. held in the hall on Wednesday 17th of May 1893 the following resolutions were passed.

*Whereas:* It has pleased the Almighty Father in the unquestionable ways of His Divine Providence, to call Brother Bernard Smith, our worthy President to submit to the inevitable decree of Nature;

*Whereas:* This Branch submits with true Christian resignation to the wise dispensation of the Omnipotent, that doeth all things well;

*Resolved,* that the members of this Branch in regular meeting assembled, deeply deplore the great loss they hereby suffer, in the death of their respected President, who was ever a staunch and earnest supporter of the best interests of the C.M.B.A.; one who honestly opposed the spirit of secession to preserve the advantages of the association, which are safely secured by union alone.

*Resolved,* that the members of this Branch unanimously present their sincere sentiments of condolence to Mrs. Smith and family in their great sorrow, for the loss of an affectionate husband and kind father.

*Resolved:* that a copy of these resolutions be sent to the family of deceased and to the TRUE WITNESS for publication, and that our charter be draped in mourning for a period of sixty days.

T. FITZPATRICK, Rec.-Sec.

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PROVIDENCE.

Under the shadow and under the shine,  
Under the wave of passion's brine;  
Under the cloud and under the sun,  
Keep it in mind till the journey's done.  
Thy God is near thee, ever and aye,  
Bearing thee strength along the way.

Under adversity's tearful weight,  
Under prosperity's fitful state;  
Under the gloom of depressing thought,  
Under the cheer that illusion brought,  
Thy God was near thee, ever and aye,  
Bearing thee comfort along the way.

Over the triumphs now sped away,  
Over the contest of fevered day,  
Over the victories that has won,  
Higher, yet closer than noonday-sun,  
Thy God has been near thee, ever and aye,  
Bearing thee trial along the way.

Over the wild young sprout of thy mind,  
Over the plots of thy hostile kind;  
Over the dreams of thy fretful heart,  
Over the action which these impart,  
Thy God will be near thee, ever and aye,  
Bearing thee courage along the way.

Down by the valley of life's decay,  
Down by the river that bears thee away,  
Down by the port when the ship comes in,  
Laden with merit or freighted with sin,  
Thy God will be near thee, even till then,  
Thy failings to reckon, thy worth to ken.

Then lift up thy mind to supernal light,  
Sorrows will render its ray more bright;  
Strive at the morning of each born day  
Ever to keep in the narrow way.  
Thy God will be near thee then at the close,  
And under His countenance give thee repose.

AMONG THE LEPERS.

BY A CINCINNATI PHYSICIAN.

Dr. Leonard Freeman, a prominent physician of Cincinnati, says The Catholic Telegraph, of Cincinnati, O., has just returned from a town of the Sandwich Islands, where, after much trouble, he secured the privilege of visiting the celebrated leper colony on the island of Molokai. Of the island he says that it contains about 5,000 acres. It is surrounded on three sides by the Pacific Ocean, and guarded on the fourth by a tremendous precipice, which cuts it off from the rest of the world like a gloomy wall. There are about 1,100 lepers in the colony, and it is true of this spot, if it is of any other, that 'ye who enter here leave hope behind.' Even the ground itself looks as if it had leprosy, with its volcanic debris sticking through the thin soil.

We went at once to the little Methodist church, made of boards and painted white, where the Rev. Mr. Emerson, whom I had met on the steamer, was to deliver a sermon. The church was as plain as a church could be, with wooden benches and some pitifully small panes of stained glass inserted above the windows, in order to impart a religious air to at least a portion of the light which entered. Just outside the open door I could see the white surf pounding against the black rocks with a roar that sometimes threatened to drown the voice of the preacher.

This was one of the strangest congregations of the whole world—some without fingers, some with their stumps of hands and feet done up in rags, some with their faces deformed by dozens of fleshy nodules as large as English walnuts, until they looked like caricatures of humanity, and others with their large and nodular ears hanging down on their shoulders like mutton chops. One man, the native preacher, had a nose like a warty cucumber; another was covered with ulcers. There was not one who did not in some way show the stamp of the loathsome malady.

They were all dark-skinned natives, except one white man, who sat in a front seat, the picture of hopeless dejection. Mr. Emerson spoke earnestly in the Kanaka language, and his audience listened intently. After he had finished he requested me to address the congregation, and I preached my first and perhaps last sermon. One of the lepers, with an obvious paucity of fingers, arose and thanked me. Among other things, he said he hoped I would live long and "never have leprosy," as though leprosy to him involved every evil in the world, and if I escaped it I could not fail to be happy.

After the sermon we got some horses and rode about the settlements. The lepers live in white frame houses about the size of an ordinary room, and divided into several apartments. They do not require much furniture because they prefer squatting on a floor to sitting in a chair. They have horses, cats, dogs, and other domestic animals, and some of them cultivate small gardens. When a Kanaka gets leprosy he regards it as a dispensation of Providence, buries his hopes and ambitions and goes to Molokai to die. To

be sure the disease is only feebly contagious, but contagious it is, and the slovenly, unhealthy lives led by many natives are conducive to its spread. Huddled together in small damp huts, existing on insufficient and improper food, eating with their dirty fingers from a single dish, smoking the same pipe, it is no wonder that the Huronians have been decimated by leprosy and afflicted with other terrible diseases. One may live with lepers for many years, however, without contracting leprosy. It is said that a native woman of Honolulu sent three husbands to Molokai with the disease before she developed it herself. There are several other churches in the colony beside the Methodist, including a Catholic church and a Mormon church; but the Catholics seem to be doing most of the real work—the others take it out largely in talk. There are nine Sisters of Charity and two Fathers, all from Syracuse, New York. The buildings in which they live are neat and clean and are surrounded by gardens and banana trees. These noble women are sacrificing their lives to a great and loving work under the most discouraging circumstances. How sweet, good and gentle they were to the lepers! Some have been in the colony five or six years without having once left it. But Sisters of Charity are sometimes peculiar, like the rest of us. Sister Rose Gertrude was one of the peculiar kind. It was heralded with a flourish of trumpets that she had decided to consecrate her life to the lepers of Molokai. Donations poured in freely, including considerable money and a piano. When Sister Rose Gertrude reached Honolulu she pocketed the money, sold the piano, married a doctor, and returned to the United States as rapidly as possible without having, it is said, so much as seen a leper. (We will here correct the writer. Miss Amy C. Fowler, who assumed the name of Sister Rose Gertrude, was never either a Sister of Charity or a professed nun of any order.)

I met on the island a gentleman named Dutton, who had been an officer in the United States Army, and lived for a time in Cincinnati. He was formerly wealthy and stood high in the social world. Five or six years ago he was converted to the Catholic Faith, disposed of his fortune, gave up his social position and went to Molokai to devote the remainder of his life to the lepers. I found him a good-looking and extremely intelligent man, about 45 years of age, with black hair and beard and a pleasing address. He lived in a one-storied, three roomed cottage, surrounded by a high stone wall. The little rooms contained many religious emblems, pictures of Christ and the Virgin Mary, and were very neat and clean for a bachelor's apartments. A century plant grew in the yard, emblematical, perhaps, of the slow monotonous life around it.

Every morning this good Samaritan puts on an old blue blouse and a pair of overalls and goes down to what he calls his "workshop," a small frame house with a veranda, around which are arranged a number of benches and some dishpans, filled with warm water. Miserable, decrepit lepers come hobbling in until the benches are filled and standing room is at a premium. Mr. Dutton, with true religious courage and sympathy, bathes the leprous sores in the pans of water, and applies fresh salve and bandages. A Cincinnati lady has presented him with a large music box, and while he is attending to these poor people with great ulcers on the soles of their feet, and without toes, or even without much of any feet at all, this music box plays waltzes by strains—a genuine piece of sarcasm. Mr. Dutton is nobly carrying out the work inaugurated by Father Damien, who lived some 16 years among the lepers, and finally died a martyr to the disease the horror of which he had endeavoured so long to mitigate.

I remained in the leper colony two nights and nearly two days, and was just as glad to get away from the place as I was to get into it. I never before realized how dreary a landscape could be in spite of beautiful scenery and perfect climate if suffering humanity formed the back ground. Although, strictly speaking, the people do not suffer much, a characteristic of the disease is the early destruction of sensation, so that a finger, or even a leg, might be hacked off without much discomfort. They never commit suicide. It would be easy to climb the precipice that guards their prison and jump off, but they do not do

it. The truth is, they seem comparatively resigned and happy. There are so many of them that they do not lack society, and the worst cases appear to mingle freely with those in the earlier stages. They have meat, bread, pie, plenty of clothes and bedding, churches, a reading room, and good enough homes. They have organized a band of musicians among them, and some are quite good performers. The Catholics have erected several plain pavilions, like hospital wards, with kitchen and dining-room attached. The Sisters try to induce the leper girls to occupy these quarters, designed for their comfort, and they are comfortable. But as a usual thing, the girls would rather enjoy the perfect freedom of the separate private cottages than to be under the rules and restriction of the Church. The Sisters were just opening some Christmas boxes, filled with large coloured rubber balls, dolls and presents of various kinds; and I thought to myself, if the people in the great outside world knew how much things were needed in cheerless Molokai, there would be not only a few pitiful little boxes to open, but whole steamer loads of them.

It was with a feeling of relief that I took my mackintosh under my arm, bade farewell to the kind-hearted doctor and climbed the winding trail up the hill. I stood on the top and took a last view of the leper colony. There was the same little tongue of land far below, green with moist grass, and fringed with lines of snowy breakers, rolling against black, volcanic rocks. There was the same multitude of cottages, shining white in the sun-light; the same blue sky and fleecy clouds. But the beauty of the spot, its watering place appearance was gone. I knew what a dreary, festering ulcer of a hole it really was; and I felt a deep love and sympathy for the Sisters of Charity and the Fathers, and for Mr. Dutton and the good doctor, who were devoting their lives and energies to the lepers, in order that their living deaths might be a little less hard to bear.

Considering the difficulties of the question, the prejudices of the nations, and the vacillatory character of the Government, one must admit that Hawaii has done well by her lepers, and we must give her credit for thoughtfulness and humanity—*London Tablet*, May 6, 1898.

WIT AND HUMOUR.

NO MISTAKE.—Harry: Does she know you love her? Fred: She can't help knowing it. Why, she told me she had five hundred a year."

DIFFERENT POINTS OF VIEW.—Irate Traveller: I thought this railway was for the benefit of the public. Railway Official: You're mistaken. The public is for the benefit of the railway.

A man boasted that he carried off an entire timber yard in his left hand. It turned out that the timber yard was a three-foot rule.

SPITEFUL INNUENDO.—Marie: My intended is very excitable. When he proposed to me he behaved just like a person out of his mind. Martha: Perhaps he was, my dear.

COUNT DE COSMOPOLIS.—Zen mademoiselle do not feel ze indifference for me? Miss Wealthful: No; I've been awfully interested in you since papa told me you were an adventurer. It's so jolly! Tell me about your escapes and all that.

AT A SCHOOL EXAM.—Inspector: What do you see above your head when you are in the open air? Scholar: The sky. Inspector: And what do you see when the sky is covered with clouds? Scholar: My umbrella.

High Living.

if you keep at it, is apt to tell upon the liver. The things to prevent this are Dr. Pierce's Pleasant Pellets. Take one of these little Pellets for a corrective or gentle laxative—three for a Cathartic. They're the smallest, easiest to take, pleasantest and most natural in the way they act. They do permanent good. Constipation, Indigestion, Bilious Attacks, Sick or Bilious Headache, and all derangements of the liver, stomach and bowels are prevented, relieved and cured. They're guaranteed to give satisfaction in every case, or your money is returned.

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BANQUE VILLE MARIE.

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

The Transfer Books will be closed from the 20th to the 31st of May inclusive. The Annual General Meeting of Shareholders will take place at the Head Office of the Bank on Tuesday, the 20th June next, at noon. By order of the Board.

W. WEIR,

President.

Montreal, April 21, 1898.

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

The Transfer Books will be closed from the 18th to 31st May next, both days inclusive.

The general annual meeting of shareholders will take place at the office of the bank in Montreal, on Wednesday, the 21st of June next, at 1 o'clock p.m. By order of the Board. A. DEMARTIGNY, General Manager. Montreal, 20th April, 1898.

425

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Grand Prix d'Honneur, Rome, 1870.

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SUPERIOR COURT.

Dame ODILE MORAND, of the City and District of Montreal, wife of CLEOPHAS CHENETTE, trader, of the same place, has this day instituted an action for separation of property against her said husband.

Montreal, May 5th, 1898.

DUPUIS & LUSSIER,  
Attorneys for Plaintiff.

DOHERTY & SICOTTE,

[Formerly DOHERTY & DOHERTY,]

Advocates: and: Barristers,

180 ST. JAMES STREET,

City and District Bank Building



## THE TRUE WITNESS

AND CATHOLIC CHRONICLE.

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WEDNESDAY.....MAY 31, 1893

## TRINITY SUNDAY.

Sunday last was the great feast of the Holy Trinity. This day has been set aside by the Church to specially honor the Three Divine Persons in One God. No mystery of our Faith is more sublime and yet more incomprehensible to finite minds than that of the Trinity. The wondrous idea of Three Persons forming only One, and each equal to the other, yet all distinct in their individuality, is away beyond the grasp of our limited comprehension. When St. Patrick explained this great dogma of our Faith to the assembled thousands at Tara, he plucked the shamrock and with that triune plant illustrated the mystery. As well might we attempt to reach the sun, with a ladder of human construction, as to try and fathom the boundless majesty and infinite greatness of that sublime Truth. In its presence we can but pause, submit, believe and adore.

We are taught that in the Trinity each of the Divine Persons proceeds from the Father. The Father is the One, to use language that may be inadequate, but comprehensible, in whom creative power is vested. He it is at whose thought the angels and the heavenly army were brought into being, at whose command worlds arose from nonentity, at whose word man appeared upon the scene of existence. He is the source of all light, all power, all life; He is the First Person of that wonderful Unity, the Being

"Whom we call God, and know no more."

The Second Person of the Trinity is the Son. He is the One who performed the tremendous work of Redemption. He is called "The Word made flesh." The Word means the expression of the Father's will. He turned to the Father, even in his bitter agony, and said, "Thy Will be done." He is also the expression of the Father's glory, power, and majesty. He is the Word that conveyed to humanity the desires of the Father and that, in His life, actions, and language, left us the easily understood expression of the will of God. He proceeded from the Father; He came forth from the mystic Unity of the eternal Trinity, to impress upon the souls of God's creatures the wishes of the Most High. He issued from the centre of Divinity, as a word issues from the mouth of man, to convey to the listener the idea which gave it birth.

The Third Person of the Blessed Trinity is the Holy Ghost; equal in all things to the Father and to the Son; co-eternal with both; God even as they are God; proceeding also from the Father. He is

the executor—if we must use the term—of the will of the Father as expressed by the Word—the Son. He it is who sanctifies, who imparts strength, courage, wisdom, fortitude, and all those gifts that man requires and God has in readiness for him in the vast treasury house of Infinite Graces. If we might make use of language, which we feel is far from giving expression to the thoughts we desire to convey, we will attempt to illustrate our meaning. God, the Father, the First Person of the Adorable Trinity, conceived the desire of his creature's redemption from the powers of hell and the effects of sin; the Son, the Second Person, gave expression to that will of the Father in becoming man and suffering to a degree that sufficed to appease the Divine anger; and the Holy Ghost, the Third Person, became the executor of that will, as it had been expressed by the Son, in coming down upon the Church and sanctifying and strengthening the envoys of the Christ. It was the Holy Ghost that executed the will of the Father, when He came down to the Virgin of Nazareth, and through His instrumentality the "Word was made flesh."

Thus we see, even as in a human sphere, the will, the expression thereof and its execution, exemplified in an infinite and incomprehensible way, in the Trinity—that is to say in God. In our human society, inadequate as the comparison may be, we have the desire of the people, the will of the nation, expressed by their representatives in acts of legislation, and that expression put into execution by the constituted authority that emanates from the very element that conceived the desire and that which expressed the will. Thus the three distinct elements form but one body—the nation, or the race. We can easily understand them to be distinct and yet forming only one. If it were possible to measure the infinite by finite rule, we might form thus some vague and hazy conception of the Unity and Trinity of God.

But for the true Christian there is only one safe course to pursue, and that is to bow down before the unfathomable mysteries of the world above us. On this side of the grave we can never hope to penetrate the veil that the hand of Infinite Wisdom has woven and that hangs between us and the realms of beatific splendors. The more we attempt, in our ignorance or in our pride, to soar into the secrets of God's Kingdom, the greater and the more certain will be our fall. Humility of spirit and of heart was taught by the Second Person, and that was an expression of the Father's will, while the Holy Ghost brought us the graces sufficient to practise that virtue. Let us then humble ourselves before the majesty of that incomprehensible mystery, and in so doing, raise our hearts to the Blessed Trinity and fervently adore—one God in Three Divine Persons. Some day it will be given us to read the scroll that Eternal Wisdom keeps from our frail and error-diseased eyes in this world.

WE ARE glad to notice the success that is attending the laudable efforts of the Catholic Truth Society and the ladies who have undertaken to look after the interests of the Catholic sailors. We publish a letter from an occasional correspondent in which a few very timely suggestions are made. We would respectfully call the attention of the directors of the Institute for Catholic Sailors to this letter. We may, however, remark that the site has been found, the hall has been opened, and the situation is about as near to the locality that our correspondent suggests as it was possible or convenient to have it.

## MR. SATOLLI'S MISSION.

In the May number of the Forum appears a symposium on "Monsignor Satolli's Mission to America." There are three articles,—the first by Bishop Vincent, of the Methodist Church, under the heading "The Pope in Washington;" the second from Dr. Leonard W. Bacon, a Presbyterian, entitled, "An American Viceroy from the Vatican;" and the third by Dr. James F. Laughlin, of the Archdiocese of Philadelphia, under the caption, "Rome a True Ally of the Republic." These three contributions form a very well-defined gradation; the first is remarkable for the ignorance and bigotry exhibited by the writer; the second for the fair-minded, yet anti-Catholic expressions of the author, and the third for the graceful and temperate language as well as the "sly humor and gentle irony" that plays through its pages. Evidently the Pope's representative in America has created quite a commotion in the breasts of the bitterly-hating anti-Catholic portion of the community, while his presence has served, on the other hand, to show to others how truly the Church is in accord with the free institutions of this continent. It would require considerable space to analyze these letters, short as they are; we will be satisfied with pointing out the principal statements and arguments set forth by the three writers. In these brief communications we find three phases of American religious sentiment very concisely expressed.

The first article, signed John H. Vincent, is a beautiful specimen of unrefined bigotry. One would imagine, in reading it, that it came from the pen of a Rev. Mr. Noble, or better still, of a Rev. Dr. Douglas. So bitter are the remarks, so illogical the arguments, so false the premises, so erroneous the conclusions, so unpolished the style, so fiery the denunciations, so unreasonable the fears, and so impolite the whole construction, that, were it not for the name at the bottom, one would almost be led to believe that Montreal's great Methodist fire-brand had penned the whole composition. But imagine our surprise when we find that it is a Bishop, a very high dignitary in the great Methodist Church, who has delivered himself of this unique piece of fanatical writing. We would be the last person in the world to speak of Rev. Bishop Vincent and refuse to give him all the titles that his position demands. It is true that in the eyes of Catholics, and of thousands of others, his title of Bishop is but a huge joke; still we would not be so wanting in courtesy as to speak of him as Mr. Vincent. To give a key-note to the spirit of his article, we have but to state, that throughout the whole communication, Bishop Vincent speaks of the Apostolic Delegate as "Mr. Satolli," and sometimes as "Francis Satolli."

The article in itself adds nothing to American literature, but it is a very fair illustration of how prejudiced an educated man can be, and of how much spleen and discourteous narrow-mindedness a blind bigot can display.

In one place only does Bishop Vincent attempt to rise into the atmosphere of argument and in so doing he makes a statement that is either meaningless or else doubly false. Speaking of Mgr. Satolli he states, "but he represents a new and temporary policy and not a new principle." Perchance we are too obtuse, but we confess frankly that we fail to grasp his meaning. If he means that the sending of the Apostolic Delegate to America marks the commencement of "a new and temporary policy" on the part of Rome, he is greatly mistaken, and his want of knowledge regarding the

ecclesiastical history of the Papal governments alone excuses him. It is neither a new, nor yet a temporary policy that Mgr. Satolli represents. The policy of conciliation, of ubiquitous watchfulness over the Catholic faithful, of representation of the Holy See in other lands, of harmony with the legitimate governments of the different nations, and of development and progress in accord with the advance and change of the times, is a policy as old as the hills, and has been that of Rome since time immemorial. But he adds: "and not a new principle." Most certainly not. There are no new principles in the Church of Rome; the principles, or dogmas, of our faith are as immutable as the Rock of Ages, and while there may be innovations in matters of discipline, there can never be any new principle. We repeat that either Bishop Vincent knows not what he says, or else he is completely and entirely astray—which is evidently due to his ignorance of what Catholicity really is.

Before bidding *adieu* to this discourteous Bishop, we will quote one of his sentences: it is a model, and might serve as a text for some A. P. A. lecturer. He says: "Therefore let us know Rome; (if he knew Rome he would not remain an hour outside the true fold), let us speak out boldly; (not caring whether his language is justified or not), vote conscientiously; (according to the blind dictates of anti-Catholic hatred), circulate literature widely; (tracts and bibles), organize and sustain courses of lectures; (à la Mrs. Shepherd), reason kindly with our many fair-minded and patriotic Roman Catholic fellow-citizens; (but he does not show the example), study Rome in Rome, and Spain and Mexico and let her understand that she cannot be the Rome of Rome, of Spain, or of Mexico in the United States." To save space we condensed our comments in the parenthesis above. The last part of the Bishop's sentence is the best evidence of his real want of knowledge, even the most elementary, regarding Rome. If he means by the study of "Rome in Rome," the study of Catholicity, we can tell him that Rome is at once the centre of Christian government and the hot-bed of infidelity and anti-clericalism. He could not go to a worse place than Rome if he seeks to study Catholicity, for his anti-Catholic prejudices would lead him, not to the Propaganda, but to salons of Italian infidelity, where all that is vile and false that man could say, regarding the Vicar of Christ, is the fashion.

It is refreshing to pass from Bishop Vincent's wild explosion of hatred and religious animosity to the higher and more refined plane of Dr. Leonard Woolsey Bacon's article upon the Pope's representative. The Catholic Mirror commenting upon this second letter says:—

"Much more liberal is Dr. Leonard W. Bacon, who contributes the second paper to the symposium. He speaks of the Catholic Church and of Monsignor Satolli with respect; indeed, he pays quite a tribute to both. And Dr. Bacon seems to see in the establishment of the Apostolic Delegation no peril to the Republic whatever. But Dr. Bacon is a man of a wholly different type from the contracted and prejudiced bigot, the Methodist bishop."

Dr. Bacon scoffs at the idea of any danger to the Institutions of America from the presence of Mgr. Satolli. He points out the uproar that was raised in England when Cardinal Wiseman was raised to the purple. The Protestant element saw visions of inquisitions, Papal temporal dominion over them, and a whole train of nightmare horrors; but the result was that Cardinal Wiseman died honored and beloved by the whole Kingdom, and the institutions of the country remained as stable as ever, the howl

died into echo and the bluster was but a passing breeze. He then cites the work done by Cardinal Lavigerie, in Africa, as representative of the Pope. In the course of the article Dr. Bacon says: "Priests educated at Rome, are generally men of broader and more genuinely Catholic ideas than the graduates of Maynooth, or of American seminaries." Whether there be any truth or not in this remark it is certainly a high tribute to the educational liberality in the centre of Catholic unity. He points out three questions which have been settled, without pomp or ostentation, by the Apostolic Delegate, since his arrival on this continent. He thus enumerates them: 1st, the rights of the clergy; 2d, the school question; and 3d, the Americanization of the Church in America. The whole article stands forth in marked contrast with the frightened bigotry of Bishop Vincent's diatribe. The one is afraid of his shadow, and has visions of Roman ghouls and Papal ghosts haunting the halls of American Liberty, the other sees in Catholicity a time-honored, a venerable and a powerful portion of Christianity from which there is nothing to fear.

After these two it is an easy transition to Rev. Dr. Laughlin's able and amusing contribution. In it he tells us that "the incessant attacks upon the Roman Catholic Church are among the most powerful instruments of her propagation." Again he points out that men of the Bishop Vincent stamp are not fighting facts but suspicions. "It is not what the Catholic Church has done here during the century of our existence as a nation that excites their ire, but what they fancy she will do, or may do, nay, what she must do, unless (a contingency which never enters their brain) they are calumniators and false prophets." As we have given so much space to these articles we come to a rather abrupt close, but not before giving what the learned Doctor most eloquently says of the Apostolic Delegate:

"With a perfect comprehension of the object of his mission, with an absence of pomp and an inward consciousness of power which recall the embassy of a Lepidus in Egypt or a Franklin in Paris, he has wasted no time in setting about the performance of the task laid upon him; and owing chiefly, no doubt, to the opportunities of the juncture at which he appeared and to the faithfulness with which thousands of humble workers had paved the way for him, but in great measure also to the confidence inspired by his manifest singleness of aim and intrepidity in pursuing it, by his honesty, his affability, and his anxiety to deal justly by the mighty and the lowly alike, his presence among us has been heartily welcomed, even by thoughtful men outside the Catholic communion, as a most acceptable addition to the moral forces of the nation. And, unless I am much mistaken, it is precisely these attractive qualities of the Pope's representative which render him most obnoxious to those who are persuaded that no good thing can come from them."

#### THE HERALD GREW ANGRY.

Evidently the Herald did not relish our remarks of last week, they must have struck home, or it would not have made such an exhibition of its spleen as that which appeared in Saturday's issue. "This is a free country and there is no accounting for tastes," says the Herald. We agree with our angry and sarcastic contemporary upon that point, otherwise there would be no accounting for the Herald's own peculiar style of making political capital out of every little move upon the chess-board of public affairs, and its constantly mistaking mean insinuation and assertions devoid of all proof for literary refinement and solid argument. There is not the slightest danger—no matter what may be

thought of THE TRUE WITNESS—that any unprejudiced man will ever accuse the Herald of being "conducted with sense and ability," at least as far as its anti-Irishism is concerned. In its rebashed accusations against the Solicitor General, or rather against his office, the Herald only makes one square and unqualified statement, it says: that THE TRUE WITNESS is Mr. Curran's "pocket-organ." We have but a very plain answer regarding this assertion—we say that it is false. We do not qualify the term in any way. The Herald seems to know, or desires to know, more about every other person's business than it does about its own.

It would please the Herald very much, we have no doubt, if we were to enter into a regular statement of how very little the honorable gentleman in question has to do with THE TRUE WITNESS: it would be still more gratifying to that seeker after scandals if we were to give it some information upon the duties of the office that it constantly belittles. Why is the Herald so anxious to know all about the internal working of that particular department? Has it a candidate for the Solicitor-Generalship in view, in the event of a change of government? Why is it so determined in its desire to ferret out the private business of the representative of Montreal Centre? Is it for the purpose of creating a precedent that it howled so loudly against a few years ago, when it condemned, in no measured terms, the insolence that was not checked even at the threshold of a man's private affairs? Perhaps it thinks that THE TRUE WITNESS is sufficiently lacking in sense and ability, (if it chooses) to be a party to its espionage and to give it a helping hand in attacking and crying down a man of manifest ability: for were he not such, the Herald would not be constantly attacking him, it surely has "sense and ability" enough to save powder and shot for what it would consider higher game.

If ever the day comes that the party, from which the Herald draws its support, should regain the Treasury benches at Ottawa, it will be amusing to note how suddenly that organ will find out the necessity for the office of Solicitor-General. Perchance some one of its own very dear friends will seek that position; but, why argue with the intentionally and perversely blind?

In its little moment of wrath, the Herald forgot to tell its readers why it constantly seeks to make political capital out of the Irish question? Why it lauds the advocates of Home Rule to the skies when they are of its own stripe in Canadian public affairs, and ridicules, sneers at, and belittles the equally sincere and equally powerful advocates of the same cause, when they happen to be on the other side of the fence in our local Canadian questions? The Herald's motto evidently is: our party first; the Home Rule question next, provided its advocates are of our party; the Home Rule question last or not at all, when its advocates are not of our party. That hide of Liberalism ill becomes you, dear Herald, beneath it you but ill conceal the opposite spirit. You preach Liberalism and you struggle in practice, its very best attributes.

The death of the learned theologian Cardinal Zigliara, recalls to mind the name of that other eminent author and professor of theology, the famous Jesuit Liberators. These two powerful writers, profound students and world-famed teachers have left behind them works that will waft their names down the centuries as masters in the science of all sciences. The students of the Gregorian University, at Rome, have started a subscription for the erection of a bust of Father Liberators.

#### THE JEWS.

We notice that a couple of weeks ago, the Catholic press of New York expressed itself somewhat indignantly regarding the manner in which a most prominent and respectable member of society in that city was treated by one of the political clubs of the place. He was black-balled for no other reason than that he was a Hebrew in nationality and a Jew in belief. We are well aware that Christians feel a certain repugnance for the creed of the Hebrew, especially on account of the sad and never-to-be-forgotten events that surrounded the dawn of Redemption. But no matter how we may abhor the Jewish tenets we have no right, as Christians, to extend that feeling to individuals. We must remember that Christ, Himself, forgave them from the Cross and that He commanded all His followers to likewise forgive their enemies. Besides the Jews were for long ages the chosen people of God; they gave us the patriarchs and the prophets; they handed us down the decalogue and the old testament; they constituted the race from which the Saviour sprung and to which the Blessed Virgin belonged. It is true they did not accept Christianity, but "they know not what they do" said Jesus Christ. They err, and we know it; but that by no means gives us a mandate to persecute them, to crush them, to curse them. At different epochs and in different countries they have cruelly persecuted the Christians; but have not Christian sects persecuted each other? Has not the Church of Rome been the object of most cruel attacks and most tyrannical treatment from those who, while claiming the title of Christian, sought to destroy her influence and wipe out her faithful? We believe that the Jews bear upon their heads, as a race, the effects of the blood they cause to be shed on Golgotha; yet, are they not carrying out to the letter the condemnation that was their punishment? They have been driven from their paternal land; they wander homeless and countryless up and down the earth; they are chased away by every other nation or else their lot is rendered intolerable for them. In all this we behold the hand of God; but the same God never gave us a commission to execute His sentence; He never told us to treat them other than as human beings; He never commanded us to do otherwise than forgive them, and, if they are our neighbors, to love them. While we hold in horror their denial of His Divinity, the most we have a right to do is to strive and convert them to Christ—not by the sword, or fire, or torture, or ostracism, but by showing the example of all our Christian virtues, by leading them to believe in our sincerity, by forcing them to admire, respect, and thus finally adopt our principles and our Faith.

Recently, in Chicago, Dr. E. G. Hirsch lectured before a large audience in the Sinai temple; his subject was "the Jews and Jesus." In the course of his remarks he said:

"Toward christianity as a religion the Jews have always felt a kindly interest. Christ is recognized by orthodox Jews as one who carried the beacon light to the untutored of Jerusalem. In Jewish literature there is no allusion to the life, labor, work or character of Jesus. This attitude is easily accounted for. They have no reason to hate the founder of christianity. They have no reason to hate his followers. But they have reason to hate their persecutors. For centuries they have suffered tyrannous oppression; mercy was never shown the Jew; the rack and the stake were their lot; old age was never shown mercy, wisdom never respected, but they were slaughtered without pity or compassion in the name of the founder of that religion that goes thundering down the vestibule of

time. Christianity is not hated by the Jews; there is absolute silence in the literature of Judaism regarding the carpenter's son of Bethlehem. It is only within the past sixty years that scholars have felt themselves called upon to trace back the source of religion and how it was sent forth. Never has the Jew felt the necessity of going beyond his own religion—a religion that could make life worth living; a religion that filled the home with the music of peace that the world could never take away. For this in the middle of ages they suffered martyrdom, to-day they suffer ostracism in many fields.

When sentiments such as these are expressed by the great men of that Hebrew race—not by the mob, nor the ignorant degraded Jews—we, as true followers of Christ, should step out and meet them half way. If we cannot hold communion with them in matters of religion, at least we can respect them as men, as human beings, as members of the one great family, in accordance with their individual merits. Therefore we cannot see any excuse for the persecution of the Jews as a people, nor the ill-treatment of them as individuals. Whether it be in the streets of Moscow, or in the streets of New York: whether it be made apparent in the depopulated villages by the Volga or in the social circles by the Hudson, we hold as unjustifiable and anti-Christian every attempt made by men—calling themselves civilized—to crush, to grind, to tyrannize over and to persecute a people whose great mission in the past was nobly fulfilled, whose dread crime of deicide is being hourly expiated under the hand of Providence and according to the decrees of God.

SALISBURY, Balfour, Chamberlain, Saunderson, and their admirers, would have the world believe that the Irish are not capable of governing themselves. They would also be glad to impress upon all strangers to Ireland the idea that no more lawless country exists on the face of the earth. We would like very much if these gentlemen, or any other gentlemen, could name us the country in which the Judges of the Criminal Courts are found, month after month, opening the assizes in different counties and meeting with blank dockets. More white gloves have been presented to judges in Ireland than in any land under the sun. In Reynold's Newspaper, of London, the following paragraph appears: it speaks for itself:

"According to the last return of the Inspector-General of Irish Constabulary for the quarter ended March (of the present year) there has not been a single case of murder, manslaughter, assault on the police, burglary, or robbery, reported throughout the whole of Ireland, except one case of assault on a bailiff, which occurred in Orange Ulster. At this moment Ireland is the most crimeless country in the whole world. Yet we have hypocrites, like Chamberlain, himself the representative of a city (Birmingham, England), which has gained a most unpleasant notoriety for its immorality, stalking about the country uttering slanders upon the character of Ireland and Irishmen."

"Observe that the Inspector-General does not say convicted or tried, but reported." There are thirteen thousand police in Ireland and the officers would only be too glad to report any crime, if there were the slightest ground given them. But none were even reported, in the land where Balfour deems coercion necessary to preserve the peace.

Bradstreet reports 27 failures in Canada this week, against 19 last week and 22 in the last week of May last year.

The Macdonald monument at Hamilton is not likely to be unveiled before September.

## DISSENSION.

"Alas! how light a cause may move  
Dissension between hearts that love."  
—Moore.

The widest breach that rends the height  
Of mountains, where the travellers pass,  
At first was opened to the light  
By rift as small as blade of grass.  
Thus storms commence in gusty flaws,  
That spread the plain in cloud of dust,  
Accretion comes by nature's laws  
Obedient to the rule, "thou must."

The careless word, the look unkind,  
That momentary pique dictates,  
Destroys a hero in the mind  
Of him whom Self thus manly rates.  
The careless word but hurried the form;  
The look unkind disturbed the poise;  
Then struggling fumes from passion's storm  
Laid low the idol, 'mid its noise.  
Montreal, April 27, 1893.

## LORD KILGOBBIN.

BY CHARLES LEVER.

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

## CHAPTER V.—CONTINUED.

"Used your poor mother believe it?"  
asked he half tremulously.

"I can scarcely say, sir; I can barely  
remember her; but I have heard papa  
blame her for not interesting her high  
connections in England in his suit; he  
often thought that a word to the ambas-  
sador at Athens would have almost de-  
cided the case.

"High connections, indeed!" burst he  
forth. "By my conscience, they're  
pretty much out at elbows, like himself;  
and if we were trying to recover our own  
right to-morrow, the look-out would be  
bleak enough!"

"Papa is not easily cast down, sir; he  
has a very sanguine spirit."

"Maybe you think it's what is wanting  
in my case, eh Nina? Say it out girl; tell  
me, I'd be better for a little of your  
father's hopefulness, eh?"

"You could not change to anything  
I could like better than what you are,"  
said she.

"Ah, you're a rare one to say coaxing  
things," said he, looking fondly on her.  
"I believe you'd be the best advocate for  
either of us, if the courts would let you  
plead for us."

"I wish they would," said she proudly.  
"What is that?" cried he suddenly;  
"sure it's not putting myself you are in  
the picture?"

"Of course I am, sir. Was not the  
O'Carney your ancestor? Is it likely  
than an old race had not traits of feature  
and lineament that ages of decent could  
not effect? I'd swear that strong brow  
and frank look must be an heirloom."

"Faith, then, almost the only one!" said  
he, sighing. "Who's making that noise  
out there?" said he, rising and going to  
the window. "Oh, it's Kate with her  
dogs. I often tell her she'd keep a pair  
of ponies for less than those troublesome  
brutes cost her."

"They are great company to her, she  
says, and she livies so much in the open  
air."

"I know she does," said he, dropping  
his head, and sitting like one whose  
thoughts had taken a brooding, despon-  
dent turn.

"One more sitting I must have, sir, for  
the hair. You had it beautifully yester-  
day; it fell over on one side with a most  
perfect light on a large lock here. Will  
you give me half an hour to-morrow,  
say?"

"I can't promise you, my dear. Tom  
Gill has been urging me to go over to  
Loughrea for the fair; and if we go, we  
ought to be there by Saturday, and have  
a quiet look at the stock before the sales  
begin."

"And are you to be long away?" said  
she, poutingly, as she leaned over the  
back of his chair, and suffered  
her curls to fall half across his face.

"I'll be right glad to be back again,"  
said he, pressing her head down till he  
could kiss her cheek, "right glad!"

## CHAPTER VI.

## THE BLUE GOAT.

THE Blue Goat in the small town of  
Moate is scarcely a model hostler. The  
entrance-hall is too much encumbered  
by tramps and beggars of various orders  
and ages, who not only resort there to  
their meals and play at cards, but to  
divide the spoil and settle the accounts  
of their "industries," and occasionally to  
clear off other scores which demand  
police interference. On the left is the

bar; the right-hand, being used as the  
office of a land-agent, is besieged by  
crowds of country people, in whom, lan-  
guage is to be trusted, the grievous  
wrongs of land-tenure are painfully por-  
trayed—nothing but complaint, dogged  
determination, and resistance being  
heard on every side. Behind the bar is a  
long, low-ceilinged apartment, the parlor  
par excellence, only used by distin-  
guished visitors, and reserved on one  
especial evening of the week for the  
meeting of the "Goats," as the members  
of a club call themselves—the chief,  
indeed the founder, being our friend  
Maurice Kearney, whose title of sover-  
eignty was "Buck-Goat," and whose por-  
trait, painted by a native artist and pre-  
sented by the society, figured over the  
chimney-piece. The village Vandyke  
would seem to have invested largely in  
carmine, and though far from parsimon-  
ious of it on the cheeks and nose of his  
sitter, he was driven to work off some of  
his superabundant stock on the cravat,  
and even the hands, which, though  
amicably crossed in front of the white-  
waistcoated stomach, are fearfully sug-  
gestive of some recent deed of blood. The  
pleasant geniality of the countenance is,  
however, reassuring. Nor—except a  
decided squint, by which the artist had  
ambitiously attempted to convey a  
humoristic drollery to the expression—is  
there anything sinister in the portrait.

An inscription on the frame announces  
that this picture of their respected  
founder was presented, on his fiftieth  
birthday, "To Maurice Kearney, sixth  
Viscount Kilgobbin;" various devices  
of "caprine" significance, heads, horns,  
and hoofs, profusely decorating the  
frame. If the antiquarian should lose  
himself in researches for the origin of  
this society, it is as well to admit, at  
once, that the landlord's sign of the Blue  
Goat gave the initiative to the name, and  
that the worthy associates derived nothing  
from classical authority, and never  
assumed to be descendants of fauns or  
satyrs, but respectable shop-keepers of  
Moate, and unexceptional judges of  
"poteen." A large jug of this insinuat-  
ing liquor figured on the table, and was  
called "Goat's milk;" and if these  
humoristic traits are so carefully enu-  
merated, it is because they comprise all  
that was specially droll or quaint in these  
social gatherings, the members of which  
were a very commonplace set of men,  
who discussed their little local topics in  
very ordinary fashion, slightly elevated,  
perhaps, in self-esteem, by thinking how  
little the outer world knew of their dull-  
ness and dreariness.

As the meetings were usually deter-  
mined on by the will of the president,  
who announced at the hour of separation  
when they were to reassemble, and as,  
since his niece's arrival, Kearney had  
almost totally forgotten his old associates,  
the club-room ceased to be regarded as  
the holy of holies, and was occasionally  
used by the land-lord for the reception of  
such visitors as he deemed worthy of  
peculiar honor.

It was on a very wet night of that  
especially rainy month in the Irish calen-  
dar, July, that two travelers sat over a  
turf fire in this sacred chamber out to  
dry before the blaze, the owners of which  
actually steamed with the effects of the  
heat upon their damp habiliments.

Some fishing-tackle and two knap-  
sacks, which lay in a corner, showed they  
were pedestrians, and their looks, voice,  
and manner proclaimed them still more  
unmistakably to be gentlemen.

One was a tall, sunburnt, soldier-like  
man of six or seven-and-thirty, power-  
fully built, and with that solidity of  
gesture and firmness of tread sometimes  
so marked with strong men. A mere  
glance at him showed he was a cold,  
silent, somewhat haughty man, not  
giving to hasty resolves, or in any way  
impulsive, and it is just possible that a  
long acquaintance with him would not  
have revealed a great deal more. He  
had served in a half dozen regiments;  
and although all declared that Henry  
Lockwood was an honorable fellow, a  
good soldier, and thoroughly "safe"—a  
very meaning epithet—there were no  
very deep regrets when he "exchanged,"  
nor was there, perhaps, one man who felt  
he had lost his "pal" by his going. He  
was now in the carabinieri, and serving  
as an extra aid-de-camp to the viceroy.

Not a little unlike him in most respects  
was the man who sat opposite him: a  
pale, finely featured, almost effeminate-  
looking young fellow, with a small line  
of dark moustache, and a beard on Henri  
Quatre, to the effects of which a collar  
cut in Vandyke fashion gave an especial  
significance. Cecil Walpole was disposed

to be pictorial in his get-up, and the  
purple dye of his knickerbocker stockings  
the slouching plumage of his Tyrot hat,  
and the graceful hang of his jacket, had  
excited envy in quarters where envy was  
fame. He, too, was on the vice-regal  
staff, being private secretary to his rela-  
tive, the lord lieutenant, during whose  
absence in England they had undertaken  
a ramble to the Westmeath lakes, not  
very positive whether their object was to  
angle for trout or to fish for that "know-  
ledge of Ireland" so popularly sought  
after in our day, and which displays  
itself so profusely in platform speeches  
and letters to the Times. Lockwood, not  
impossibly, would have said it was "to be  
a bit of walking" he had come. He had  
gained eight pounds by that indolent  
Phoenix Park life he was leading, and he  
had no fancy to go back to Leicestershire:  
too heavy for his cattle. He was not—  
his hunting men are—an ardent fisher-  
man; and as for the vexed questions of  
Irish politics, he did not see why he was  
to trouble his head to unravel the puzzles  
that were too much for Mr. Gladstone;  
not to say that he felt to meddle with  
these matters was like interfering with  
another man's department. "I don't  
suspect," he would say, "I should fancy  
John Bright coming to 'stables' and  
dictating to me how my Irish horses  
should be shod, or what was the best bit  
for a 'borer.'" He saw, besides, that the  
game of politics was a game of com-  
promises; something was deemed ad-  
mirable now that had been hitherto al-  
most execrable, and that which was  
utterly impossible to-day, if done last  
year would have been a triumphant suc-  
cess, and consequently he pronounced  
the whole thing an "imposition and a  
humbug." "I can understand a right  
and a wrong as well as any man," he  
would say, "but I know nothing about  
things that are neither or both, according  
to who's in or who's out of the Cabinet.  
Give me the command of twelve thous-  
and men, let me divide them into three  
flying columns, and if I don't keep Ire-  
land quiet, draft me into a West Indian  
regiment, that's all." And as to the idea  
of issuing special commissioners, passing  
new Acts of Parliament, or suspending  
old ones, to do what he or any other in-  
telligent soldier could do without any  
knavery or any corruption, "John Bright  
might tell us," but he couldn't. And  
here it may be well to observe that it  
was a favorite form of speech with him  
to refer to this illustrious public man in  
this familiar manner, but always to show  
what a condition of muddle and confusion  
must ensue if we followed the counsels  
that name emblemized, nor did he  
know a more cutting sarcasm to reply to  
an adversary than when he had said:  
"Oh, John Bright would agree with you."  
or, "I don't think John Bright could go  
farther."

Of a very different stamp was his com-  
panion. He was a young gentleman  
whom we cannot more easily charac-  
terize than by calling him, in the cant of  
the day, "of the period." He was es-  
sentially the most recent product of the  
age we live in. Manly enough in some  
things, he was fastidious in others to the  
very verge of effeminacy, an aristocrat  
by birth and by predilection, he made a  
parade of democratic opinions. He  
affected a sort of Crichtonism in the  
variety of his gifts, and as linguist,  
musician, artist, poet, and philosopher,  
loved to display the scores of things he  
might be, instead of that mild, very or-  
dinary young gentleman that he was.  
He had done a little of almost everything,  
he had been in the Guards, in diplomacy,  
in the House for a brief session, had  
made an African tour, written a pleasant  
little book about the Nile, with the illus-  
trations by his own hand. Still he was  
greater in promise than performance.  
There was an opera of his partly finished,  
a five-act comedy almost ready for the  
stage, a half-executed group he had left  
in some sculpture studio. When his  
distinguished relative him from his post  
as secretary of legation in Italy, to join  
him at his Irish seat of government, the  
phrase in which he invited him to return  
is not without its significance, and we  
give it as it occurred in the context. "I  
have no fancy for the post they have  
assigned me, nor is it what I had hoped  
for. They say, however, I shall succeed  
her. *Nous verrons.* Meanwhile I re-  
member your often remarking, "There  
is a great game to be played in Ireland."  
Come over at once, then, and let me  
have a talk with you over it. I shall  
manage the question of your leave, by  
making you private secretary for the  
moment. We shall have many difficul-  
ties, but Ireland will be the worst of

them. Do not delay, therefore, for I  
shall only go over to be sworn in, etc.,  
and return for the third reading of the  
Church Bill, and I should like to see you  
in Dublin (and leave you there) when I  
go."

Except that they were both members  
of the household, and English by birth,  
there was scarcely a tie between these  
very dissimilar natures, but somewhat  
the accidents of daily life, stronger than  
the traits of disposition, threw them into  
intimacy, and they agreed it would be a  
good thing "to see something of Ireland,"  
and with this wise resolve they had set  
out on that half-fishing excursion, which,  
having taken them over the Westmeath  
lakes, now was directing them to the  
Shannon, but with an infirmity of pur-  
pose which lack of sport and disastrous  
weather were contributing powerfully  
at the moment we have presented them  
to our reader.

To employ the phrase which it is  
possible each might have used, they  
"liked each other well enough"—that  
is, each found something in the other he  
"could get on with," but there was no  
stronger tie of regard or friendship  
between them, and each thought he per-  
ceived some flaw of pretension, or  
affected wisdom, or selfishness, or vanity  
in the other, and actually believed he  
amused himself by its display. In natures  
tastes, and dispositions, they were miles  
asunder, and disagreement between them  
would have been unceasing on every  
subject, had they not both been gentle-  
men. It was this alone—this gentleman  
element—made their companionship  
possible, and, in the long run, not un-  
pleasant. So much more has good-breed-  
ing to do in the common working of daily  
life than the more valuable qualities of  
mind and temperament.

(TO BE CONTINUED.)

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

The Surgeon's Shelf  
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HOUSE AND HOUSEHOLD.

BEWARE OF COMPLIMENTS.

There are few women in the world who do not like to be complimented, but the desire for admiration is apt to be carried too far, as the following incidents will show:

"That woman," said another as the person to whom she referred passed out of hearing, "is the victim of careless admiration." Some one told her years ago that she had fine teeth, and since then she has cultivated a smile which shall keep them well in evidence. I sometimes wonder if it is not my part as a friend to tell her how woefully the effect of her good teeth is lost in the set grin into which her smile has degenerated to show them.

"Another woman I know similarly suffers from the remark of a sentimental friend on the tender droop of her mouth. She has drooped and drooped it ever since, till the lines have settled into a most unbecoming because unnatural expression.

"But perhaps the most common example of the evil results of ill-judged praise is the perpetual laughter. She has really a contagious or musical laugh, and, of course, somebody, often more than one somebody, has told her of it. And so the laugh rings out interminably and exasperatingly. Beware the pitfalls of a thoughtless compliment."

RULES FOR SLEEPING ROOMS.

Sunlight is good for everything but feathers.

The best number of persons to each bed is—one.

Away with heavy hangings, either above or below the bed.

Beware of a dusty, musty carpet; better sweetness and a bare floor.

Do not fail to provide some means for ventilation during the night.

Keep the head cool while sleeping, but not by a draught of cold air falling upon it.

If a folding-bed must be used, contrive some way to keep it aired and wholesome.

Let the pillow be high enough to bring the head in a natural position, no more or less.

Thoroughly air the sleeping-room every day; air the bedding and beds as often as possible.

A dark, out-of-the-way, unwholesome corner is no more fitted for a sleeping-room than for a parlor.

A feather bed which has done service for a generation or two is hardly a desirable thing upon which to sleep.

THE USE OF MOURNING.

Of all the incongruities of daily life, says a writer in the Philadelphia Times, the woman with the happy, smiling face and gown heavily trimmed with crape is the most noticeable. Every day one sees on the street, in the theatres and sometimes in a ball-room people who wear the habiliments of woe and whose actions are entirely out of keeping with their attire.

The wearing of mourning is, of course, a matter of custom, and to the sensitive woman such attire affords a protection from many remarks that would otherwise wound most deeply; to such it would mean a real sacrilege to wear the bright colors that were once typical of their own bright feelings, but many others, simply because they are slaves to a custom, will shroud themselves in crape and bombazine and have not the slightest change in their feelings.

It is no fancy picture when we tell of gay little parties attended by those wearing deep mourning, who are perfectly willing to enter into every form of enjoyment if the matter is only kept quiet. Hypocrites abound in this world, but there are many more clothed in sable garments than of another type. Mourning is very expensive and often costs a family more than they can afford, yet it is worn by rich and poor alike, though they may not at heart feel the least bit inclined to do so. Invitations are refused because the parties receiving them are in mourning, but in many cases the refusal will be accompanied by feelings of regret that they cannot go; the heart longs for the gayeties, but their dress prevents them from indulging.

Of what use then is it to merely assume the outward appearance of grief when in reality it has no abiding place with us? It is a shame, and the sooner it is done way with the better. Fashion



Short and sweet—your hours of labor when you use *Pearline*. Without *Pearline*, you may work hard and do much; with *Pearline* you will work less and do more.

*Pearline* saves your clothes in the wash, and your temper in the washing. It is the continual rub, rub, rubbing, over a washboard in the old way with soap, that wears your clothes and makes hard work.

*Pearline* is the new way, and does away with the rubbing. It is as safe as it is sure; be sure to get *Pearline*—nothing else, and you will be safe.

Beware of imitations. 242 JAMES' PYLE, N.Y.

and custom, mighty dictators of the feminine world, are responsible for many deceptions, but the grossest of all the sins committed in their name is the hypocrisy of mourning.

SOME OF BACON'S MAXIMS.

Many of the maxims of Bacon are worthy of a wider circulation:

He who builds a fair house upon an ill seat commits himself to prison.

Fame is like a river, that heave up things light and swollen, and drowns things weighty and solid.

Anger is like rain, that breaks itself upon what it falls.

Happy he who dies ere he calls on death.

Lock and key will scarce keep secure that which pleases everybody.

They live ill who think to live forever.

He of whom many are afraid ought himself to fear many.

Much bending breaks the bow; much unbending the mind.

He sleeps well who is not conscious that he sleeps ill.

Do not suppose that you are hurt and your complaint ceases; cease your complaint, and you are not hurt.

PERFECT SATISFACTION.

GENTLEMEN,—I have found B. B. B. an excellent remedy, both as a blood purifier and general family medicine. I was for a long time troubled with sick headache and heartburn, and tried a bottle, which gave me such perfect satisfaction that I have since then used it as our family medicine. E. Bailey, North Bay, Ont.

Oh, happy day when we can exclaim with St. Francis, "I have no longer any eyes for creatures. My soul cries unceasingly to God its Creator. Neither heaven nor earth possesses anything which has any sweetness for me. All has faded away before the love of Christ."

IT HAS BEEN PROVED.

It has been proved over and over again that Burdock Blood Bitters cures dyspepsia, constipation, biliousness, headache, scrofula, and all diseases of the stomach, liver and bowels. Try it. Every bottle is guaranteed to benefit or cure when taken according to directions.

As the rivers lose themselves in the ocean, so may we lose self and sin in the inexhaustible ocean of a Saviour's love.

MY LITTLE BOY.

GENTLEMEN,—My little boy had a severe hacking cough and could not sleep at night. I tried Hagar's Pectoral Balsam and it cured him very quickly. Mrs. J. Hackett, Linwood, Ont.

Love cannot be idle; he who loves God cannot live without giving Him continual marks of affection.

A SIMPLE WAY TO HELP POOR CATHOLIC MISSIONS.

Save all cancelled postage stamps of every kind and country and send them to Rev. P. M. Barral, Hammonton, New Jersey, U. S. Give at once your address, and you will receive with the necessary explanations a nice Souvenir of Hammonton Missions. 84-g

YOUTH'S DEPARTMENT.

GETTING A BOY A JOB.

"Did you ever try to get a boy a job?" said a friend the other day. He added:

"If you ever did, you will appreciate what I am about to tell you. It is the meanest thing in the world to try to help a boy to a place. I had a likely youngster on my string a week or two ago, and we went hand in hand to fifteen or twenty different places.

"The firm sized the lad up and remarked that he was too young.

"The second said that he was too old.

"The third that he was too small.

"The fourth that he looked sickly."

"And did you get him a place finally?" said the friend.

"I did not. And, what's more, I doubt if any one could have gotten him one. The fact is there are few places open to a lad these days. There are fully one hundred thousand men out of work in New York all the time. If this is so what hope is there for the boys? Mighty little."

"Why not start him as a messenger boy?"

"There are fully ten thousand applications ahead already."

"Why not send your boy out West?"

"He has no money."

"Why not start him in a trade?"

"He wouldn't earn anything, and in my case money is of first importance. I tell you it is mighty hard lines for a boy to try to get a job in Gotham."

"Yes, or a man either for that matter."

SAVED BY HIS DOG

It was an ugly cur, of the kind which you see in alleys and waste lots, feeding on garbage. Wag did not feed on garbage. The gatekeeper's wife at the prison was a kind-hearted Irish woman, who fed him well.

"He's none of mine, zur," she said to the warden. "He come one day with the wife of one of the prisoners, an' he crept in with her, an' saw his master just behind the bars, an' here he's stayed ever since. She couldn't get him away. He knows John here," she says to me, "an' he's waitin' for him to come out."

"He's an ill-conditioned cur," said Mr. Botts. "Such dogs ought to be shot. They're no good to anybody."

"But he plays with the children, zur."

She did not tell the warden that Wag tried to get into the prison whenever the doors were opened, and howled when kicked out. But his faithful devotion to the poor wretch who owned him touched Mrs. Clancy's warm Irish heart.

"I was God made the baste. He must have a use for him," she said, as the warden went on to the prison.

John's wife, "a weak little body, with a big spirit in her," according to Mrs. Clancy, came no more to the prison. She sold the little house they owned in Kensington, and going to an obscure New Jersey village, bought a patch of ground, cultivated it, and made a home for her husband when he should come out.

"Nobody knows you here," she wrote.

"Nobody will know of the slip you made. You can begin afresh. A good carpenter is much needed, and I have all your tools."

It seemed the best course for her, but it would have been wiser if she had stayed in town and kept up her influence over him. He was in the companionship of thieves and drunkards, worse men than himself. It was easy for them to persuade him that the chance of a decent life was over for him in the world. Their horizon included only guilt and misery, and he was living in it with them.

His term of imprisonment was for three years, but on account of his good conduct he was discharged a few months earlier. Mary, his wife, did not know this. But his comrades in the prison knew it. Two of them, who were discharged a week earlier, arranged to meet him as soon as he came out.

It was in the evening when he laid off his convict garb and resumed the clothes he had worn outside. There was a society in the city for the care of discharged prisoners. The agent spoke to him a few hopeful, kind words, and gave him a ticket to carry him to the town where Mary lived.

"You'll find your wife there, and a new home," he said. "Begin a new life, with God's help."

John walked down the corridor, and across the prison yard, with no hope in his heart. It was long since he had seen his wife. She could not love a miserable

jail-bird! He would not go to this place, where she was respected, to disgrace her! He would not bring a taint on his baby girl!

The men were waiting for him across the way. He had no mind to go to stealing, or to any kind of crime, but a few days' hard drinking, or a plunge in the river would end it all and take him out of everybody's way!

The gate unclosed. He passed through and was a free man again. In a street not far away was a brightly lighted drinking shop. His comrades were there. He stopped, looked at the ticket in his hand, and then—crossed the street to join them.

Just at this moment a dog rushed out of the jail gate, and jumped on him, barking, licking his hand, fairly mad with joy.

The poor prisoner stopped, trembling from head to foot. "Why, it's Wag!" he said. "It's poor old Wag!"

With the sight of the dog came back his home that he had disgraced and ruined; Mary, and the baby in its cradle. A sick longing filled his heart to see them again.

"It's my wife, it's my little girl!" he thought. He stood irresolute a minute, and then walked hastily to the station.

"Come, Wag, we'll go home," he said.

This is a true story. John Dash is living now, an honest citizen, and the old dog still sleeps on his hearth. The gatekeeper's wife was not wrong when she said that God has a use for all things that He has made. Even a poor cur may help, with its faithful love to save a life.

Virtuous men are sometimes more disturbed and their spiritual progress more retarded by straws and trifles than others are harmed by things of great importance.

Pride dries the tears of anger and vexation; humility those of grief. The one is indignant that we should suffer, the other calms us by the reminder that we deserve nothing else.—Madame Switchine.

FOR FROST BITES.

SIRS,—For chapped hands, sore throat and frost bites I find nothing excels Hagar's Yellow Oil. I had my feet frozen three years ago and obtained no relief until I used Hagar's Yellow Oil, which soon healed up the frozen part. Chas. Longmuir, Alameda, N. W. T.

Montreal, November 1891. I was suffering for three months from an obstinate cough, pricking in my throat, night sweats and a general debility, which caused me to fear consumption of the throat. I am now perfectly well, and owe my cure to Dr. Lavolette's Syrup of Turpentine. I took four small bottles of 25 cents each. FELIX SAUVAGEAU, General Contractor, No. 179 1/2 St. Antoine Street.

MONTREAL, 20th February, 1892.—J. G. Lavolette, Esq., M.D., No. 217 Commissioners street. Sir,—I suffered for 21 years from a severe bronchitis and oppression which I had caught during the Franco-Prussian war. I made use in France and Canada of many important remedies, but unavailing. I am now completely cured after having used 4 bottles of your Syrup of Turpentine. I am happy to give you this testimonial, and hope, for the good of humanity, your syrup may become known everywhere. AUGUSTE BOUZE-NEL, Advertising Agent for "Le National."

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

PROVIDENCE ASYLUM, corner St. Hubert and St. Catherine Streets. I consider it my duty to certify that, being a sufferer from Chronic Bronchitis since over 22 years, the use of Doctor Lavolette's Syrup of Turpentine has given me a great relief. The cough has diminished and sleep has returned gradually. SISTER THOMAS CONSIST, Sister of Charity of the Providence.

W. J. Burke,  
DISPENSING CHEMIST  
107 Colborne Street,  
[Near Ottawa street.]

Always on hand, an assortment of pure Drugs and Chemicals; also a choice assortment of Perfumery and Toilet Articles.

Prescriptions a Specialty.

**IRISH NEWS.**

Mrs. M. A. Egan, mother of the Rev. P. Egan, died at Duniry, Loughrea, on April 28, aged seventy-four years.

Mr. James Ogilvie, J.P., has been chosen a member of the Cork Harbor Board, in room of the late Mr. J. W. Green.

Four members of the Order of Poor Clares have arrived in Carlow-Graigue on the invitation of the Rev. Daniel Byrne, the parish priest, for the purpose of establishing a branch of the order in that parish.

Mrs. McKenna, of Dernal, Errigal Truagh, died on April 24. She was the mother of the Rev. Felix McKenna, Adm., of Clogher, and of the Rev. John McKenna, of Beleek, and a sister of the Rev. George McMeel, Adm., of Monaghan.

A beloved young priest of the Archdiocese of Dublin has died at Amelieles-Baines, in the Eastern Pyrenees, after a long illness. He was the Rev. Edward J. O'Byrne. Born near Arklow, in the County of Wicklow, he made his ecclesiastical studies in the Diocesan Seminary, Clonliffe, and in the College of the Propaganda, Rome.

Mr. Jeremiah Lynch, of Kickham Street, Carrick-on-Suir, died May 7, aged seventy-six years. He was a man of integrity in business, and of the most worthy kind in domestic life. His good wife has preceded him only by a few weeks, and he leaves to mourn his loss two sons and three daughters, one of the latter, Sister M. Sebastian, located at St. John's Hospital, Philadelphia.

These young ladies received the white veil at the Convent of Mercy, Dundalk, on April 23: Miss Farrell (in religion Sister Mary Benignus), daughter of Mr. Daniel Farrell, of Ballynena, Toomavara, County Tipperary; Miss Carey (in religion Sister Mary Xavier), daughter of Mr. William Carey, of Tallow, County Waterford; and Miss Finegan (in religion Sister Mary Antonia), daughter of the late Mr. J. Finegan, of Drogheda.

The convent schools are taking the lead in the revival of Irish home industries. The latest success has been achieved by the Sisters of St. John of God, at Kilkenny, who have opened an industrial department in connection with their schools, under the patronage of Bishop Brownrigg, of Ossory. The industry is solely intended for the benefit of the girls of the neighborhood. It was begun with seven looms, on Sept. 14, 1891. Other looms have since been added, and further extension is in contemplation.

At daybreak on May 4, Colonel O'Callaghan's agent, (Mr. L. McAdam), with his special bailiff (A. R. Martin), and some emergency men, made a sudden descent upon the farm of a Bodyke tenant, Martin Molony, and seized five young horses. The animals were quickly driven to Tulla pound. Later in the day the cattle seized on the agent's last visit were put up for sale by auction and realized good prices, the agent being the purchaser in every case. There is hardly a single head of cattle on any holding on the estate now, and the tenants appear determined to let their holdings all run into meadowing this year.

A meeting was held at Ballyelough, on April 30, by the Nationalists of the district and delegates from the surrounding branches of the National Federation to protest against what is alleged to be harsh and merciless treatment, by Mr. R. P. Fuge, of one of his tenants. This landlord has an electional suit in court against the tenant, although it is stated the latter offered to pay whatever arrears are due, the very moment a fair rent has been fixed. The case was tried in two courts, in one of which the tenant was successful, and the landlord in the other. A third trial is pending in the Court of Appeal. All the tenant's money has been spent in the defence of the first two cases, and at the meeting it was decided to start a collection to enable him to fight the forthcoming struggle. About £40 was subscribed.

The Catholics employed at the Queen's Island, with the exception of those whose injuries at the hands of Orangemen are so serious that they were unable to leave their homes, returned to work on May 1. There was no disturbance throughout the day. Several Catholic factory girls are still out of employment. A meeting of the local branch of the Federation was held in the evening, Mr. P. Dampsey in the chair. He condemned the police arrangements during the riots, and de-

clared that they had no confidence in those who had charge of the police. The authorities had made little of window smashing, but it was a serious thing, and almost brought death to the inmates of some of the houses in former years, and might do so again. Resolutions were adopted congratulating the Nationalists on their patience and self-control during the disturbances, which were declared to be the direct outcome of the speeches of Salisbury, Balfour and Churchill, and the writings in the Orange Press, declaring also that every argument made use of by Salisbury and his followers as to the right of oppressed minorities to resist applies with tenfold force to the case of the Nationalist minority of Belfast, who are subjected to a system of tyranny, oppression, persecution and bigotry which is almost without a parallel in the history of civilization.

**"Listen to the Story that I Tell,"**

*When I hear the chorus swelling  
From everybody's dwelling,  
I should know without you telling  
That KELLY'S SONGSTER is selling.*

**"AFTER THE BALL,"**

: : THE HIT OF THEM ALL. : :

If you have not a copy of KELLY'S Songster No. 51, containing the above song, and 25 other popular Songs and Parodies, then do not lose a minute in getting it, or they may be all sold. Price five cents.

P. KELLY, Song Publisher,  
Cor. St. Antoine and Inspector Streets.

**PURCHASE ALL-WOOL CLOTHING**

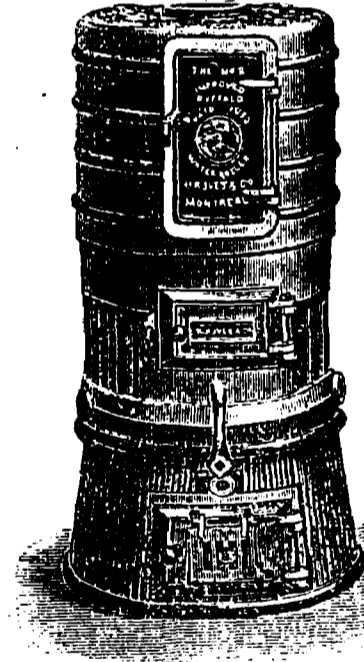
*For Boys, Youths and Men*

—FROM—

**WILLIAM CURRIE,**

Clothier, Hatter and Haberdasher,

1953, 1955, 1957 Notre Dame Street.



**Before Purchasing a  
HOT WATER HEATER,**

EXAMINE THE

**BUFFALO,**

Manufactured by H. R. IVES & CO.,

Queen Street, Montreal, Que.

Below is one of the many certificates received from persons using them:

Butler street,

MONTREAL, April 20, 1893.

Messrs. H. R. IVES & CO.:

Dear Sirs,—The BUFFALO HEATER, which was put into my house last October, has given every satisfaction. The house is much exposed, and although last winter was a severe one, we had a warm and comfortable house. Besides it requires very little care to look after the heater, which is easily regulated.

Yours truly,

(Signed), FRANCIS MCCABE.

Montreal, April 21, 1893.

**T. E. & A. MARTIN,**

*Formerly of the Firm of Fee & Martin.*

Furniture

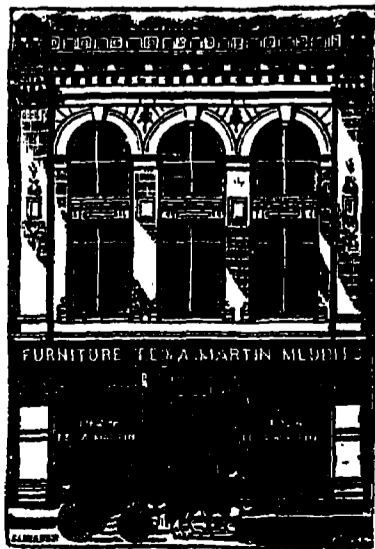
—AND—

Bedding.

1924

NOTRE DAME ST.

Open EVERY Evening  
till 9 O'clock.



Sold for Cash

OR ON

EASY TERMS

OF PAYMENT TO RESPONSIBLE PERSON

Remember the Address:

1924

NOTRE DAME ST.

A FEW DOORS WEST OF  
BALMORAL HOTEL

**T. E. & A. MARTIN.**

**John Murphy & Co.'s**

ADVERTISEMENT.

**THE THERMOMETER GOES UP!**

**Our prices go down!**

JUST RECEIVED.

A Large Shipment of BEAUTIFUL LACE CAPES and MANTLES for Summer Wear. Now on View in our Mantle Department.

**BLOUSES!**

Ladies' White Muslin Blouses from 45c.  
Ladies' Print Blouses, good qualities, 75c.  
Ladies' Print Blouses, extra qualities, 85c.  
and \$1. worth \$1.25 and \$1.35.  
The most stylish and best fitting Blouses in all the latest novelties are to be had at

JOHN MURPHY & CO'S.

**Come and See our BLOUSES**

whether you buy or not; it will do you good and it will give us pleasure to show them.

**Great Reductions in Mantles.**

Owing to the Spring Season being backward and our Stock of Mantles large, we have made TREMENDOUS REDUCTIONS, as our stock must be brought down no matter what our loss may be.

**ODD LINES.**

Children's Mantles to clear at \$1. Original prices \$3 to \$4.50.  
Children's Mantles to clear at \$1.50. Original prices \$2.50 to \$5.50.  
The above are the balance of our last season's goods.  
Large assortment of Children's Mantles at HALF PRICE.

**EXAMPLES,**

\$5.00 Mantles, for \$2.50.  
7.00 Mantles, for \$3.50.

Several Hundred LADIES' MANTLES at Clearing Out Prices.

**CAPES.**

A Splendid Line of Ladies' Beaded Cloth Capes in all the new shades. Prices from \$1.95

**LADIES' JACKETS**

Reduced to exactly Half Price and Hundreds to choose from.

\$7.50 Jackets, for \$3.75.  
9.00 Jackets, for 4.50.  
10.50 Jackets, for 5.25.  
14.00 Jackets, for 7.00.  
18.00 Jackets, for 9.00.

And so on.

A Choice Assortment of LACE CAPES in all the Latest Novelties.  
All marked at WHOLESALE PRICES.  
Headquarters for Mantles.

**JOHN MURPHY & CO.,**

1781 and 1783 NOTRE DAME STREET  
And 105, 107, 109, and 111 St. Peter st.  
TERMS CASH AND ONLY ONE PRICE  
Telephone 3193.

Montreal : : : :

**ROOFING**

: : : : Company,

GENERAL ROOFERS and CONTRACTORS

**ROOFING**

In Metal, Slate, Cement, Gravel,

**ROOFS REPAIRED.**

Before giving your orders get price from us.

OFFICE and WORKS, corner Latoy Street and Busby Lane.

Telephones—Bell, 180; Federal 1802

Post Office Box 809.

**RULE OF DUBLIN CASTLE.**

**BRIEF REVIEW OF THE INIQUITIES FORMULATED IN THE FAMOUS PLACE.**

**Celtic Peasants Robbed, Tortured and Even Murdered by Edicts That Were Issued by the Tools Who Held Sway in the Castle.**

BOWMANVILLE, Ont., May 8.—All true Irishmen and their descendants throughout the world will heartily rejoice in the fact that the coercive power and rule of that infamous seat of British sovereignty in Ireland—Dublin Castle—will soon be no more. If all the decrees of oppressive cruelty that were concocted for the destruction of the lives and liberties of Catholic Irishmen within the walls of that historic establishment for centuries past could be seen in their naked deformity, humanity would shudder at the sight.

If we take a retrospective glance at the penal law times and think of the monstrous enactments that came through the executive hands of the English officials in Dublin Castle to rob, torture and slay the unoffending Celtic peasantry of the nation for no crime save and alone their steadfast and unflinching loyalty to the faith of their fathers, the humane mind of Christianity in this more enlightened age revolts at the spectacle and wishes that England could pluck out that blood-stained page from her history. But that she can never do, as her crimes committed against Ireland are recorded before the eyes of an all-seeing Judge, who demands reparation or punishment in due time.

**A CHANGED CONDITION.**

While it may justly be said that the memories of the Celtic Irish race are a treasure-house of wrong with regard to English faith and English perfidy, in view of the altered feeling towards Ireland evinced by the enfranchised democracy of England, and of the great statesman at its head, it should be the province of charity to draw a veil over the past relations of the two countries. And the present measure of Home Rule, so wisely constructed by Ireland's great advocate, should be gratefully accepted by the Irish people as a peace-offering, and be regarded by them at the same time as the best boon which the great democratic hearts of England and Scotland have in their power to bestow.

Besides, if we view the position from another standpoint, it will be seen that the religious persecution of Ireland was not an unmitigated evil, inasmuch as her children did not lose their faith in the terrible ordeal through which they came, but on the contrary became more confirmed in it, voluntarily laying down their lives in its defence, or suffering the pains of exile, in which they carried and spread the priceless gift of the true faith. This, however, was sadly opposing the criminal intent which the English persecutors had in view. The complete uprooting and total destruction of the Catholic religion was what they aimed at, and the world knows the inhuman means they employed to effect their diabolical purpose. God had decreed that what he had reared in His infinite wisdom should not be destroyed by the blind fury of man.

**ENGLAND'S UNRELENTING POLICY.**

In the dark days of persecution the Vice-Regal occupant of Dublin Castle was generally a well-chosen instrument for the rigorous execution of England's unrelenting policy in Ireland, and it did not relax in intensity of malicious ferocity as it filtered through the hands of the lesser magnates until it reached the suffering peasantry whom it was formed to crush, torture and despoil. Still history records noble examples of fair-minded Viceroys whose manly nature revolted against inflicting unmerited punishment on helpless and hopeless people, who had done no crime save a consistent and unconquerable refusal to accept the tenets of a new sham religion which the British Government vainly sought to thrust upon them at the point of the bayonet.

As this famous Dublin Castle has been for centuries the seat and centre of British dominion in Ireland, it naturally drew within its borders the alien aristocratic element, and sheltered under its

hospitable roof men and women who, in spite of their exalted rank, had more of the serpent than the dove in their composition.

The lack of moral rectitude that prevailed in high official quarters was revealed and unearthed some years ago by the fearless pen of Mr. William O'Brien, M.P. The terrible exposure was a shock to the moral community, and no doubt acted as a curb to further criminal misconduct, but it drew down upon the hapless head of the valiant Irishman a storm of abuse and persecution from the aristocratic and immoral circles that will beset his path until his dying day. In bygone times when the host of English and alien-Irish officials in and about Dublin Castle reigned in the plenitude of their power, they freely indulged in every kind of criminal propensity which depraved tastes or the inclinations of fallen human nature could suggest, and met with nothing but sympathetic approval or encouragement from the landlords and country squires and other lesser magnates, who were flattered by the privilege of being allowed to participate in the gay festivities of the Vice-Regal Court.

**LANDLORDS AND TENANTS.**

In all well regulated governments the sovereign power is supposed to be exerted for the good and well being of the people at large. In Ireland the case was quite different. The alien and absentee landlords in general had no deep or abiding interest in the prosperity of the nation beyond that which enabled them to extort rack rents from their impoverished tenants, and that work was done by agents who were far more cruel and exacting than their masters.

The famous Earl Chestertield was the representative of English authority in Ireland at a very disturbed period of the nation's history; nevertheless, his humane conduct and Christian sense of fair play won the warm affection of the Irish people, and he was purged with by manifestations of regard and esteem by the citizens of Dublin and by the bulk of the people throughout the land. On his return to London the English haters of Ireland sought to draw from him adverse opinions regarding the Irish race. The courteous and witty Earl solemnly declared that the only dangerous subject that he had encountered in Ireland was a certain attractive and accomplished lady named Miss Palmer, and he further declared that her dangerous propensities were not in the direction of plots or conspiracies against England, but against his own tender feelings and peace of mind.

**ABERDEEN'S RULE.**

Another highly esteemed and deservedly popular occupant of the Vice-Regal seat in Dublin a few years ago was the Earl of Aberdeen, who, together with his amiable Countess, strove to administer the affairs of the nation with due regard to the feelings and just rights of all creeds and classes alike. The beneficial results of the noble Scotchman's wise and generous rule was felt in the remotest corners of Ireland, and his regretted departure from Dublin evoked a degree of affection from the people such as had not been accorded to any Viceroy in modern times. It is well understood that Canada will have the good fortune to be under the rule of the same enlightened and popular statesman for the next few years.

Lord Houghton, the present Lord Lieutenant of Ireland, was appointed by Mr. Gladstone's government to govern in strict accordance with the wishes of the Irish people, ably seconded in his noble efforts to administer even-handed justice by John Morley, Chief Secretary. He at once began the conciliatory work of convincing the people that no class or creed would receive undue favors to the prejudice of their fellow-men. Among early official acts was the appointment of Catholic Magistrates throughout the country. This startling revolution and change in the attitude of the new Viceroy has naturally alarmed and mortified the hereditary aristocracy, and they are striking back in the most vigorous fashion by enacting a social boycott against the democratic regime of the noble-minded young Viceroy.

The unjust and arrogant spirit of ascendancy dies hard, but the glad day of its dissolution is at hand.—*William Ellison, in Catholic Times of Philadelphia.*

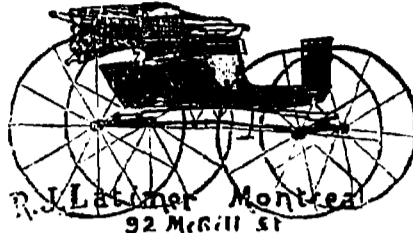
Archbishop Fabre has appointed the Rev. Abbe Eugene Ecrement parish priest of Ste. Cunegonde in the place of the late Abbe Seguin.

**FLOOR PAINT.**

*The Best in the World, Dry in 8 Hours and Harden the Floor as Marble.*  
ISLAND CITY "PURE, READY-MIXED PAINT, in thirty different shades for inside and outside painting. "ISLAND CITY," the model factory of PAINTS and VARNISHES in the Dominion

**P. D. DODS & CO., Proprietors,**

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



**If You Want**

ANY KIND OF A

- Cart, Express Waggon,
- Open or Covered Buggy,
- Pheton, Gladstone,
- Kensington, Mikado,

Or almost anything to run on wheels,

GO RIGHT TO

**R. J. LATIMER**

592 St. Paul Street.

HUNDREDS TO CHOOSE FROM.

ALL STYLES AND PRICES.

**STAMINAL.**

A FOOD

—AND—

A Tonic.

THE VITAL PRINCIPLES OF

BEEF and WHEAT

WITH HYPOPHOSPHITES.

*Staminal.*

PUT UP BY THE

JOHNSTON FLUID BEEF CO.,

Montreal, P. Q.

**BURDOCK**

Regulates the Stomach, Liver and Bowels, unlocks the Secretions, Purifies the Blood and removes all Impurities from a Pimple to the worst Scrofulous Sores.

**BLOOD**

⇒ CURES ⇒

DYSPEPSIA, BILIOUSNESS, CONSTIPATION, HEADACHE, SALT RHEUM, SCROFULA, HEART BURN, SOUR STOMACH, DIZZINESS, DROPSY, RHEUMATISM, SKIN DISEASES.

**BITTERS**

Scholastic Municipality of the Parish of St. Jean Chrysostome, No. 1, Chateaugay County.—WANTED, for the School district No. 1 of the above municipality a female teacher, with first-class elementary diploma in both French and English languages. References required. Apply to I. J. L. DEROME, St. Chrysostome, P. Q.

**SUMMARY MATTERS.**

PROVINCE OF QUEBEC, DISTRICT OF Montreal. In the Superior Court, No. 1862.

John F. Mackie, of the City and District of Montreal, Advocate, Plaintiff, vs George H. Patterson, heretofore of the City and District of Montreal, and now of parts unknown, Defendant.

The Defendant is ordered to appear within two months.

Montreal, 17th May, 1893.

D. GAREAU,

Dep. Prothonotary.

ATWATER & MACKIE,

Attorneys for Plaintiff.

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**SUMMARY MATTERS.**

PROVINCE OF QUEBEC, DISTRICT OF Montreal. In the Superior Court, No. 1861.

Albert W. Atwater and John F. Mackie, Advocates, both of the City and District of Montreal, and there carrying on business in co-partnership under the firm name of "Atwater & Mackie" Plaintiff, vs George H. Patterson, heretofore of the City and District of Montreal, and now of parts unknown, Defendant.

The Defendant is ordered to appear within two months.

Montreal, 17th May, 1893.

D. GAREAU,

Dep. Prothonotary.

ATWATER & MACKIE,

Attorneys for Plaintiffs.

442

SEALED TENDERS addressed to the undersigned, and endorsed "Tender for Post Office Fittings, St. Hyacinthe, P. Q.," will be received until Monday, 5th June next, for the construction of Post Office Fittings at the St. Hyacinthe, P. Q., Public Building.

Plans and specification can be seen and form of tender and all necessary information obtained at this Department and at the Clerk of Works office, St. Hyacinthe, P. Q., on and after Friday, 19th instant.

Persons are notified that tenders will not be considered unless made on the printed form supplied, and signed with their actual signatures.

Each tender must be accompanied by an accepted bank cheque, made payable to the order of the Honourable the Minister of Public Works, equal to *five per cent.* of the amount of the tender, which will be forfeited if the party declines to enter into a contract when called upon to do so, or if he fails to complete the work contracted for. If the tender be not accepted the cheque will be returned.

The Department does not bind itself to accept the lowest or any tender.

By order, E. F. E. ROY,

Secretary.

Department of Public Works,

Ottawa, 27th April, 1893.

442



For Civility, Comfort, Cheapness,

—TRAVEL BY THE—

**NEW TOURIST CARS**

Which now leave Montreal as follows:

- For Boston and New England—  
On Thursdays and Fridays.
- For Toronto, Detroit, Chicago—  
On Tuesdays.
- For the Soo, St. Paul, Minneapolis—  
On Saturdays.
- For Vancouver and Puget Sound—  
On Wednesdays.

These cars are intended chiefly for the accommodation of passengers holding second class tickets; they are complete in their appointments, containing separate toilet rooms (with their requisites) for ladies and gentlemen, smoking room and department for cooking; the seats, which are elegantly upholstered, are turned into comfortable beds at night.

These cars are in charge of competent porters and accommodation in them can be secured upon payment of a small additional sum on application.

**CITY TICKET OFFICE**  
129 ST. JAMES ST.  
COR ST. FRANCOIS XAVIER.

THE SUNBEAM, a monthly paper for Catholic youth; 50 cents a year, send for sample copy. 761 Craig Street Montreal, P. Q.

Every description of Job Printing done at this office. Reasonable rates.

**DAY'S TRINITY.**

**MORNING.**

A glory, breaking bonds of night,  
Pure crimson flame and pearl-shell  
hue,  
That filled with life and lucent blue  
Of eastern heaven—shone forth in might  
Of God the Father.

**NOON.**

Noon-splendor!—and in the market-  
place.  
Beside us hot with bickerings proud  
And breaking hearts, lo, 'mid the  
crowd,  
Thorn-crowned with a supernal grace  
Stood God the Son.

**EVENING.**

Night came; and o'er a sleeping sea  
Mist-veiled the air crept, breathing  
soft,  
Groves murmured, and the stars aloft  
Thrilled. In me thrilled a mystery—  
The Holy Ghost.

**FOREVER.**

So wrought the Word; and there was  
light.  
So each new day makes manifest  
The Three in One. Ah, soul thrice  
blest  
That knows forever by thought and  
sight  
The Trinity!

George Parsons Lathrop.

**BREVITIES.**

The second clause of the Irish Home Rule bill, conferring authority on the Irish Legislature to enact laws, was passed in committee of the House on Wednesday.

Members of the British cabinet are urging the selection of a new chairman for the House of Commons committee in order to expedite the home-rule bill.

One thousand women of Owensboro, Ky., have banded together to wage a continuous crusade against the liquor dealers and manufacturers. They will adopt the plan of operations followed by the famous temperance crusade fifty years ago—singing, praying and exhorting in front of the saloons.

A movement is said to be on foot in the Spanish Court, with strong prospects of success, to raise the degree of the Spanish representative at Washington from Minister Plenipotentiary to Ambassador Plenipotentiary and make the Duke of Veragua the Ambassador to Washington.

The autumn manoeuvres of the German army, which will be on the vastest scale ever attempted, will be held between Treves, Metz, and Strasburg. Emperor William has invited the Emperor of Austria, King of Italy, the Duke of York, the Duke of Connaught, and all the German princes to attend.

Christopher Columbus' twenty-foot statue, all of bronze, was mounted on its thirty foot marble pedestal, which stands on the lake front at the foot of Congress street, Chicago, recently. The figure is said to be the largest bronze figure in the United States, and, with its pedestal, represents an expenditure of \$40,000.

Dr. Charles Carroll Lee, President of the Medical Society of the County of New York, is dead. He was the great-grandson of Charles Carroll, of Carrollton, who signed the Declaration of Independence, and a graduate of Mount St. Mary's College, Emmitsburg, Md., and the Medical college of the University of Pennsylvania.

**SCRAPED WITH A RASP.**

SIR,—I had such a severe cough that my throat felt as if scraped with a rasp. On taking Dr. Wood's Norway Pine Syrup I found the first dose gave relief, and the second bottle completely cured me. Miss A. A. Downey, Manotick, Ont.

Some one says you might read all the books in the British museum, if you could live long enough, and remain an utterly illiterate, uneducated person. Then, again, if you read ten pages in a good book, letter by letter—that is to say, with real accuracy—you are for evermore, in some measure, an educated person.

**A COMPLICATED CASE.**

DEAR SIR,—I was troubled with biliousness, headache and loss of appetite. I could not rest at night, and was very weak, but after using three bottles of B. B. B. my appetite is good and I am better than for years past. I would not now be without B. B. B., and am also giving it to my children. Mrs. Walter Burns, Maitland, N.S.

**MECHANICAL.**

If you want your Carpet or Oil-cloth laid in true mechanical style, call up Phone 2242.

Montreal Carpet Warehouse,  
857 St. James Street.

**COVERNTON'S**

**NIPPLE : OIL.**

Superior to all other preparations for cracked or sore nipples. To harden the nipples commence using three months before confinement. Price 25 cents.

**COVERNTON'S**

**Syrup of Wild Cherry.**

For relief and cure of Coughs, Colds, Asthma, Bronchitis, Influenza, and all diseases of the Throat and Lungs. Price 25 cents.

**COVERNTON'S**

**Pile Ointment.**

Will be found superior to all others for all kinds of Piles. Price 25 cents.

Prepared by C. J. COVERNTON & CO., 151  
Bundy Street, corner of Dorchester Street.



**INFANTILE SKIN AND SCALP DISEASES CURED BY CUTICURA**

EVERY HUMOR OF THE SKIN AND SCALP of infancy and childhood, with their torturing disfiguring, itching, burning, scaly, crusted, pimply or blotchy, with loss of hair, and every impurity of the blood, whether simple, scrofulous or hereditary, is speedily, economically and permanently cured by the CUTICURA REMEDIES, consisting of CUTICURA, the great Skin Cure, and CUTICURA SOAP, an exquisite Skin Purifier and Beautifier, and CUTICURA RESOLVENT, the Rew Blood and Skin Purifier, and greater of Humor Remedies, when the best physicians and all other remedies fail. Parents, save your children years of mental and physical suffering. Begin now. Delays are dangerous. Cures made in childhood are permanent.

Sold everywhere. Price, CUTICURA, 75c; SOAP, 35c; RESOLVENT, \$1.50. Prepared by the FORTA DRAUG AND CHEMICAL CORPORATION, Boston, Mass.

Send for "How to Cure Skin and Blood Diseases." Baby's Skin and Scalp purified and treated by CUTICURA SOAP.

KIDNEY PAINS, Backache and muscular rheumatism relieved in one minute by the celebrated CUTICURA ANTI-PAIN PASTER.

**SURPRISE SOAP**

While the best for all household uses, has peculiar qualities for easy and quick washing of clothes. **READ** the directions on the wrapper.

155 St. Croix Soap Mfg. Co., St. Stephen, N. B.

When day is done, and sunshine's glow  
Is fading into night,  
'Tis comforting to all to know  
That EDDY gives us light,

**BUY only EDDY'S MATCHES. THE BEST.**

MAMMOTH WORKS:  
HULL, CANADA.

**T. C. O'BRIEN**

231 St. Lawrence Street,  
(Near St. Catherine.)  
Have just received my New Stock of the best lines of Shoes, including Ladies', Children's and Men's Wear. GREAT BARGAINS. GOOD VALUE. 32-26

**FREE** Illustrated Publications, WITH MAPS, describing Minnesota, North Dakota, Montana, Idaho, Washington and Oregon, the FREE GOVERNMENT AND LOW PRICE NORTHERN PACIFIC R. R. LANDS. The best Agricultural, Grazing and Timber Lands now open to settlers. Mailed FREE. Address CHAS. H. LARSON, Land Com., P. O. B. R., St. Paul, Minn. 41-8 & 5 60W

**PERSONAL—LEGITIMATE DETECTIVE WORK** in connection with burglaries, forgeries, blackmailing schemes, mysterious disappearances, and all detective work in criminal and civil business promptly attended to by the Canadian Secret Service. Offices, Temple Building, Montreal. Office Telephone: 218. Private Telephones: 4653 and 6045. JOHN A. GROSE, Supt. Commercial Work; SILAS H. CARPENTER, Supt. Criminal Work.

FAVORABLY KNOWN SINCE 1826. BELLS HAVE FURNISHED 35,000 CHURCH, SCHOOL & OTHER PUREST BEST G. MENEELY & CO., GENUINE WEST-TROY N.Y. BELL-METAL CHIMES, ETC. CATALOGUE & PRICES FREE.

The finest quality of Bells for Churches, Chimes, Schools, etc. Fully warranted. Write for Catalogue and Prices. BUCKEYE BELL FOUNDRY, THE VAN DUZEN & TITT CO., Cincinnati, O.

THE LARGEST ESTABLISHMENT MANUFACTURING CHURCH BELLS & CHIMES IN THE WORLD. PUREST BELL METAL (COPPER AND TIN). Send for Price and Catalogue. MASHANE BELL FOUNDRY, BALTIMORE, MD.

CINCINNATI BELL FOUNDRY CO. CINCINNATI, O., sole makers of the "Blymyer" Church, School and Fire Alarm Bells. Catalogue with over 2500 testimonials. NO DUTY ON CHURCH BELLS. 24-260W Mention this paper.

**WANTED,**  
An energetic Catholic man of business disposition and steady habits. Must travel short distances in section in which he resides. Apply with references to RENZIGER BROTHERS, 86 and 88 Barclay St., New York. 40-8

**COMMERCIAL.**

**FLOUR GRAIN, Etc.**  
Flour.—Prices are quoted as follows:—  
Patent Spring.....\$4.15 @ 4.25  
Patent Winter..... 4.10 @ 4.20  
Straight Roller..... 3.40 @ 3.60  
Extra..... 3.00 @ 3.25  
Superfine..... 2.80 @ 2.90  
Fine..... 2.35 @ 2.50  
City Strong Bakers..... 4.00 @ 4.15  
Manitoba Bakers..... 3.50 @ 4.05  
Ontario bags—extra..... 1.40 @ 1.50  
Straight Rollers..... 1.70 @ 1.80  
Superfine..... 1.30 @ 1.45  
Fine..... 1.10 @ 1.20  
Oatmeal.—Rolled and granulated \$4.20 to \$4.30, Standard \$4.05 to \$4.20. In bags, granulated and rolled, \$2.75 to \$2.15, and standard \$1.35 to \$2.10.  
Mill Feed.—Holders are asking \$15.00 with sales at that figure on track. For short we quote \$18.00. Mouille is quiet but firm at \$30.00 to \$32.00.  
Wheat.—No. 2 Manitoba hard being freely offered at Fort William at 74c, and we quote the same grade afloat here at 82c.  
Corn.—No. 2 mixed Chicago being nominally quoted at 48c in bond and 56c to 57c duty paid.  
Feas.—Sales at 75c per 60 lbs. in store. In the West there is a good export enquiry with sales at 58c per 60c lbs.  
Oats.—Sales have been made this week at 38c per 40 lbs. afloat for No. 2 white.  
Barley.—Several sales reported of feed barley at 41c to 42c. No. 3 extra is quoted at 44c to 45c. Maltng barley is quoted at 48c to 53c.  
Malt.—At 65c to 72c as to quality and quantity.  
Rye.—At 62c to 62c per 56 lbs.  
Buckwheat.—58c to 59c per 48 lbs.

**PROVISIONS.**  
Pork, Lard &c.—We quote:—  
Canada short cut pork per bbl. ... \$22.50 @ 23.00  
Canada clear mess, per bbl. .... 21.00 @ 21.50  
Chicago short cut mess, per bbl. .... 00.00 @ 00.00  
Mess pork, American, new, per bbl. 25.00 @ 25.50  
India mess beef, per tierce..... 00.00 @ 00.00  
Extra mess beef, per bbl. .... 14.00 @ 15.50  
Hams, city cured, per lb. .... 12c @ 13c  
Lard, pure in pairs, per lb. .... 12c @ 12c  
Lard, com. in pairs, per lb. .... 9c @ 11c  
Bacon, per lb. .... 11c @ 12c  
Shoulders, per lb. .... 10c @ 11c

**DAIRY PRODUCE.**  
Butter.—A fair quotation for creamery for this market is 18c to 20c and for dairy 18c to 18c. Of course 1c per lb. more might be got for single selected tubs. We quote prices as follows:—  
Creamery..... 18c to 20c.  
Dairy..... 18c to 18c.  
Roll Butter.—It is in too large supply, and sales have been made of Western at 15c to 15c. Fancy in small packages might bring 17c.  
Cheese.—White and colored at 9c to 10c for shipment by this week's steamers, which is a decline of 1c for finest Western since this day week. French cheese at the boat sold at 9c to 9c.

**COUNTRY PRODUCE.**  
Eggs.—Sales at 11c to 11c, a few round lots having sold at 11c, and a few single cases of choice at 12c.  
Beans.—The market is quiet at \$1.00 to \$1.65 for Western hand picked and \$1.25 to \$1.50 for ordinary to good. Inferior \$1.00 to \$1.10.  
Honey.—The market is slow at 7c for extracted. Comb honey 9c to 18c as to quality.  
Hops.—We quote good to choice 17c to 18c. Poorer qualities 14c to 15c. Old hops 6c to 8c.  
Maple Products.—Syrup in wood has sold at 4c to 5c per lb., and in tins 50c. Sugar 6c to 7c.  
Baled Hay, &c.—Sales have been made of car lots of No. 2 on track at \$10.50, dealers selling at \$11.50 to \$12.00. No. 1 hay is very scarce, and is quoted at \$13.00 on track. Straw sells at \$5.00 to \$6.50 as to quality.

**FRUITS, Etc.**  
Apples.—Apples during the week are quoted at from \$2.25 to \$3.75 per barrel.  
Lemons.—We quote common \$1.10 to \$1.50; good, \$1.50 to \$2.25; fancy, \$2.25 to \$4.00.  
Oranges.—We quote:—Messina half-boxes \$1.50 to \$2.00; boxes \$1.50 to \$3.50.  
Dried Fruit.—Dried apples being quoted at 5c. Peaches and apricots 19c to 21c.  
Strawberries.—We quote 20c to 23c as being fair values, in lots of a dozen boxes or more.  
Coconuts.—Prices remain unchanged at \$4.00 to \$4.50 per bag of 100.  
Bananas.—Small bunches selling at 60c to 75c, while choice large lots meet with active sales at from \$2.00 to \$2.50.  
Figs.—At 9c to 10c per lb.  
Pine Apples.—At from 8c to 12c as to size and quality.  
Asparagus.—Canadian at \$1.20 to \$1.40 per dozen bunches.  
Onions.—Egyptian onions are selling at from 2c to 3c per lb.  
Potatoes.—We quote \$1.10 to \$1.20 as to kind and quality per bag of 90 lbs.

**FISH AND OIL.**  
Oils.—Refined seal oil at 45c does not seem to have had the effect of inducing further business of any importance, and we quote 45c to 45c as a fair quotation.  
Fresh Fish.—New Gaspe salmon is expected in a few days, and British Columbia salmon has sold at 17c to 18c. Haddock 3c to 3c per lb.

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

**GRAND MAMMOTH DRAWING!**  
OVER ONE-HALF OF A MILLION DISTRIBUTED.



**Louisiana State Lottery Company**

Incorporated by the Legislature for Educational and Charitable purposes, its franchise made a part of the present State Constitution, in 1879, by its overwhelming popular vote.

Its GRAND EXTRAORDINARY DRAWING takes place semi-annually (June and December), and its GRAND SINGLE NUMBER DRAWINGS take place in each of the other ten months of the year, and are all draws in public, at the Academy of Music, New Orleans, La.

FAMED FOR TWENTY YEARS FOR INTEGRITY OF ITS DRAWINGS AND PROMPT PAYMENT OF PRIZES.

Attested as follows:

We do hereby certify that the above is a true and correct copy of all the Monthly and Semi-Annual Drawings of the Louisiana State Lottery Company, and in person we have and control the Drawings themselves, and had the same conducted with honesty, fairness and to good faith towards all parties and we authorize the Company to attach certificates, with the same, to four or more or as many as it may see fit to attach in its advertisements.

*J. J. Early*  
*Mrs. Deable*  
*J. J. Villere*  
Commissioners

Col. C. J. Villere succeeds Gen. Beauregard as one of our Commissioners to supervise our Monthly and Semi-Annual Drawings. Gen. Beauregard always selected Mr. Villere to represent him at the Drawings whenever he was absent. Mr. Villere has already supervised nine of our Drawings.

We the undersigned Banks and Bankers will pay all Prizes drawn in the Louisiana State Lotteries which may be presented at our counters.

R. M. WALSHLEY, Pres. Louisiana National Bank.  
JEO. H. CONNOR, Pres. State National Bank.  
A. BALDWIN, Pres. New Orleans National Bank.  
CARL KOHN, President Union National Bank.

**MAMMOTH DRAWING**

WILL TAKE PLACE

At the St. Charles Theatre, New Orleans, TUESDAY, JUNE 13, 1893.

CAPITAL PRIZE, - \$150,000

LIST OF PRIZES.		
1 PRIZE OF \$150,000 is.....	\$150,000	
1 PRIZE OF 40,000 is.....	40,000	
1 PRIZE OF 20,000 is.....	20,000	
1 PRIZE OF 10,000 is.....	10,000	
2 PRIZES OF 5,000 are.....	10,000	
5 PRIZES OF 2,000 are.....	10,000	
25 PRIZES OF 800 are.....	20,000	
100 PRIZES OF 400 are.....	40,000	
250 PRIZES OF 200 are.....	50,000	
500 PRIZES OF 100 are.....	50,000	
500 PRIZES OF 50 are.....	25,000	
APPROXIMATION PRIZES.		
100 Prizes of \$200 are.....	\$20,000	
100 Prizes of 120 are.....	12,000	
100 Prizes of 80 are.....	8,000	
TERMINAL PRIZES.		
999 Prizes of \$40 are.....	\$39,960	
999 Prizes of 40 are.....	\$39,960	
5,484 Prizes, amounting to.....	\$580,920	

**PRICE OF TICKETS:**

Whole Tickets at \$10; Halves \$5; Fifths \$2; Tenths \$1; Twentieths 50c; Fortieths 25c.

Club Rates, \$55 worth of Tickets for \$50. Special rates to agents. Agents wanted everywhere.

**IMPORTANT.**

Send Money by Express at our Expense in Sums not less than Five Dollars, on which we will pay all charges, and we prepay Express Charges on TICKETS and LISTS OF PRIZES forwarded to correspondents. Address PAUL CONRAD, New Orleans, La.

Give full address and make signature plain.

Congress having lately passed laws prohibiting the use of the mails to ALL LOTTERIES, we use the Express Companies in answering correspondents and sending Lists of Prizes.

The official Lists of Prizes will be sent on application to all Local Agents, after every drawing in any quantity, by Express, FREE OF COST.

ATTENTION—After January 1st, 1894, our drawings will take place in Puerto Cortez, Honduras, Central America, under a contract for 25 years with that Government. These drawings will take place monthly as heretofore. There will be no change in the management and no interruption in the business. PAUL CONRAD, PRESIDENT.

In buying a Louisiana State Lottery Ticket, see that the Ticket is dated at New Orleans; that the Prize drawn to its number is payable in New Orleans; that the Ticket is signed by PAUL CONRAD, President; that it is endorsed with the signatures of Generals J. A. EARLY, and W. L. GAMBELL, and Col. O. J. VILLERE, having also the guarantee of four National Banks, through their Presidents, to pay any prize presented at their counters.

NOTE—The tickets for the July Drawing, and all others thereafter, in addition to the usual endorsements of J. A. EARLY and W. L. GAMBELL, will bear that of the new Commissioner GEORGE VILLARS, the successor of Gen'l G. A. BEAUREGARD, deceased.

There are so many inferior and dishonest schemes on the market for the sale of which vendors receive enormous commissions, that buyers must see to it, and protect themselves by insisting on having LOUISIANA STATE LOTTERY TICKETS and none there, if they want the advertised chance for a prize.

CANADA. IN THE PROVINCE OF QUEBEC, SUPERIOR COURT, District of Montreal, No. 1819.

Dame Catherine Donaldson of the town of Cote St. Antoine, in the district of Montreal, wife, commune en biens of Henry Clarkson Russell, of the same place, accountant, judicially authorized to enter en justice, has this day instituted an action in separation as to property against her said husband.

Montreal, 4th April, 1893.  
D. MCCORMACK,  
Attorney for Plaintiff.

**THE MOUNT ROYAL LOTTERY.**

Heretofore The Province of Quebec Lottery authorized by the Legislature.

Next Drawings : - - - June 1st. and June 10th.

PRIZES VALUE, \$13,185.00. CAPITAL PRIZE, WORTH \$3,750.00

**LIST OF PRIZES**

1 Prize worth	\$3,750.00	\$3,750.00
1 do	1,250.50	1,250.50
1 do	625.00	625.00
1 do	312.50	312.50
2 Prizes worth	125.00	250.00
5 do	62.50	312.50
25 do	12.50	312.50
100 do	6.25	625.00
300 do	3.75	750.00
Approximation Prizes		
100 do	6.25	625.00
100 do	3.75	375.00
100 do	2.50	250.00
500 do	2.50	1,250.00
999 do	1.25	1,248.75
999 do	1.25	1,248.75
5154 Prizes worth.....		\$13,185.00

**TICKETS,**

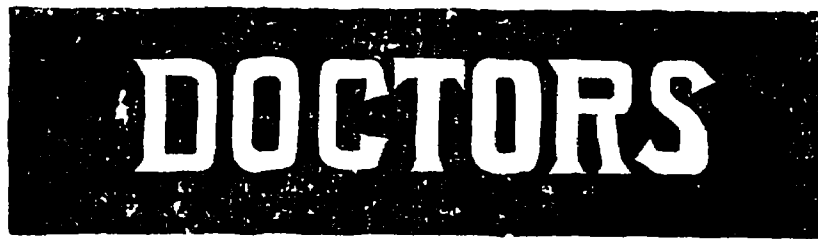
**25 CENTS**

Tickets can be obtained until five o'clock p.m., on the day before the Drawing. Orders received on the day of the drawing are applied to next drawing.

Head Office, 81 St. James Street, Montreal, Canada. - S. E. LEFEBVRE, Manager.

Do you cough? Are you troubled with Bronchitis, Hoarseness, Loss of Voice, etc.?

Read what the



**SAY**

And you will know what you should use to cure yourself!

"I certify that I have prescribed the PECTORAL BALSAMIC ELIXIR for affections of the throat and lungs and that I am perfectly satisfied with its use. I recommend it therefore cordially to Physicians for diseases of the respiratory organs."

V. J. E. BROUILLET, M. D., V.C.M. Kamouraska, June 10th 1885.

"I can recommend PECTORAL BALSAMIC ELIXIR, the composition of which has been made known to me, as an excellent remedy for Pulmonary Catarrh, Bronchitis or Colds with no fever."

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

L. ROBITAILLE, Esq. Chemist.

Sir,  
"Having been made acquainted with the composition of PECTORAL BALSAMIC ELIXIR, I think it my duty to recommend it as an

"excellent remedy for Lung Affections in general."

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

"I have used your ELIXIR and find it excellent for BRONCHIAL DISEASES. I intend employing it in my practice in preference to all other preparations, because it always gives perfect satisfaction."

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

"I have used with success the PECTORAL BALSAMIC ELIXIR in the different cases for which it is recommended and it is with pleasure that I recommend it to the public."

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

Lack of space obliges us to omit several other flattering testimonials from well known physicians.

For sale everywhere in 25 and 50 cts. bottles.

**DRUNKENNESS.**

—ARE YOU INTERESTED IN THE CURE FOR—

**DRUNKENNESS OR THE MORPHINE HABIT?**

Have you a Husband, Brother, Son or friend who is addicted to strong drink? If so we can cure him. For fullest information address THOS. LINDSAY, Secretary, Double Chloride of Gold Cure Co., 16 Hanover Street, Montreal. TELEPHONE 3043.

Walter Kavanagh, 117 St. Francois Xavier Street, Montreal.

REPRESENTING:

SCOTTISH UNION and NATIONAL INSURANCE CO., of EDINBURGH, SCOTLAND  
Assets, \$99,109,392.64.

NORWICH UNION FIRE INSURANCE SOCIETY, OF NORWICH ENGLAND.  
Capital, \$5,000,000.

EASTERN ASSURANCE CO. OF HALIFAX N.S.  
Capital, \$1,000,000.

**D'FOWLER'S**  
EXT. OF  
**WILD STRAWBERRY**  
CURES  
**\* COLIC \***  
**CHOLERA**  
CHOLERA-MORBUS  
**DIARRHOEA**  
**DYSENTERY**  
AND ALL  
**SUMMER COMPLAINTS**  
of  
**CHILDREN or ADULTS**  
Price 35 CTS  
BEWARE OF IMITATIONS

**WEDDING PRESENTS.**

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

INSPECTION CORDIALLY INVITED.  
**WATSON & DICKSON,**

1791 Notre Dame, Corner St. Peter. (Late 53 St. Sulpice.)

**RIENDEAU HOTEL,**

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MONTREAL.

The cheapest first-class house in Montreal. European and American Plans.

JOS. RIENDEAU, Proprietor.

**FARMS, MILLS AND HOMES**

in OLD VIRGINIA, for sale and exchange. Easy Terms. Free Catalogue. R. B. CHAFFIN & Co., Richmond, Va.

**HOLLOWAY'S PILLS.**

This Great Household Medicine ranks amongst the leading necessities of Life.

These famous Pills purify the BLOOD and act most wonderfully yet soothingly, on the STOMACH, LIVER, KIDNEY and BOWELS, giving tone, energy and vigor to these great MAIN SPRINGS OF LIFE. They are confidently recommended as a never-failing remedy in all cases where the constitution, from whatever cause, has become impaired or weakened. They are wonderfully efficacious as to all ailments incidental to females of all ages, and as a GENERAL FAMILY MEDICINE are unsurpassed.

**Holloway's Ointment.**

Its Searching and Healing properties are known throughout the world for the cure of

**Bad Legs, Bad Breasts, Old Wounds, Sores and Ulcers**

This is an infallible remedy. If actually rubbed on the neck and chest, or salt into meat, it cures SORE THROAT, Diphtheria, Bronchitis, Coughs, Colds, and even ASTHMA. For Glandular Swellings, Abscesses, Piles, Fistulas,

**Gout, Rheumatism**

and every kind of SKIN DISEASE, it has never been known to fail.

The Pills and Ointment are manufactured only at 533 OXFORD STREET, LONDON,

and are sold by all vendors of medicine throughout the civilized world, with directions for use in almost every language.

The Trade Marks of these medicines are registered at Ottawa. Hence, anyone throughout the British Possessions who may keep the American counterfeits for sale will be prosecuted.

Purchasers should look to the Label the Pots and Boxes. If the address is not Oxford Street, London, they are counterfeit.

**BRODIE & HARVIE'S**

**Self-Raising Flour**

as THE BEST and THE ONLY GENUINE article. Housekeepers should ask for it and see that they get it: all others are imitations.

**Castor Fluid** Registered. A delightfully refreshing preparation for the hair. It should be used daily. Keeps the scalp healthy, prevents dandruff, promotes the growth; a perfect hair dressing for the family. 25 cts. per bottle. HENRY M. GRAY, Chemist, 121 St. Lawrence street, Montreal.



**McGALE'S**

BUTTERNUT  
—PILLS—

25 cents per box.  
By Mail on Receipt of Price

**B. E. MCGALE,**  
CHEMIST &c.,  
2123 NOTRE DAME ST.,  
MONTREAL.

FOR . . .

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

For Sale by DRUGGISTS everywhere.

**UNION  
ASSURANCE SOCIETY.**

HEAD OFFICE: 81 CORNHILL, LONDON, E. C.  
Instituted in the reign of Queen Anne, A.D. 1714.

Capital Subscribed.....\$ 2,250,000  
Capital Paid Up..... 800,000  
Total Funds (Dec. 31, 1892)..... 12,250,000  
Annual Income..... 2,002,260

FIRE RISKS accepted on almost every description of insurable property, at lowest rates of premium. Dwellings and their Contents, Churches, Colleges, Nunneries, School-houses and Public Buildings insured on specially favorable terms for one or three years. Losses settled with promptitude and liberality.

Canada Branch Office: 55 ST. FRANCOIS XAVIER STREET, Montreal.  
**T. L. MORRISSEY, Resident Manager.**

The undersigned having been appointed city agent of the above staunch old fire office, respectfully solicits from his friends and the public generally a share of their patronage  
**Telephone 1943. T. J. DONOVAN, City Agent.**

**CHRISTIAN SOCIALISM.**

A Significant Speech by the Count de Mun at the Toulouse Catholic Congress.

The Count de Mun has taken a very decided step within the past few days, which has given rise to considerable discussion and excitement. At the Catholic Congress he spoke on Monday, making a determined declaration that there is no necessary bond between socialism and infidelity; he is in fact, as it appears, endeavoring to found a Christian Socialist party. The gist of the matter he unrolled in the following significant passage:

"We agree with Mr. Cavaignac that we must turn over a new leaf, and start a new system in politics. The old system is founded upon atheism; that is the evil which should be remedied, and, to sum up our programme in a single sentence, 'Il faut faire rentrer Dieu dans nos institutions.' We shall favor progressive ameliorations, but clearly indicate the final end we must strive to attain, namely, to wrest France from Freemasonry, which is supported by Jewish capitalists, and from the social egotism which is its outcome. God has been excluded from the domestic hearth, from the school and the workshop, and His place has been taken by the mean calculations of self-interest. For this reason we must accept the battle-field indicated by the Pope, namely, the existing Constitution, and this we are bound to make widely known in order to put a stop to the allegation which misrepresents us as the servants of a special regime. It is thus that we shall gain the support of the popular masses. Socialism is the great question of the day. To carry on the struggle there must be concentration, either with the capitalists or with the people. I am for concentration with the people. To attempt concentration with the Jews and the Haute Banque is merely paving the way for a Socialism, the excesses of which cannot be foreseen. It is not capital but labor which has to be protected. We must not allow the people to regard the Church as a gendarme in a surplice, but must convince the people that the Church acts in the interest and in behalf of the weak and the oppressed. Once the people are convinced that the Church has been instituted not for the rich but for the poor, success will be close at hand, and the ideas of the Pontiff will be realized.—*Catholic Standard.*

**The Maisonneuve Monument**

Mr. Justice Pagnuelo presided at a meeting of the Maisonneuve Committee Friday afternoon, when it was decided to call for new tenders for the pedestal of the monument, as Mr. Robert Reid was unable to carry out his contract

owing to other engagements. Dr. Lepron wanted tenders to be called for a base of Montreal limestone. It was decided to forward \$1000 to the sculptor, Mr. Hebert. The treasurer's statement showed \$3,463 in the bank. In addition to this Ald. Villeneuve had reported collection about \$1,000 from aldermen, while the Seminary had subscribed \$2,500 of which \$1,000 had been paid.

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