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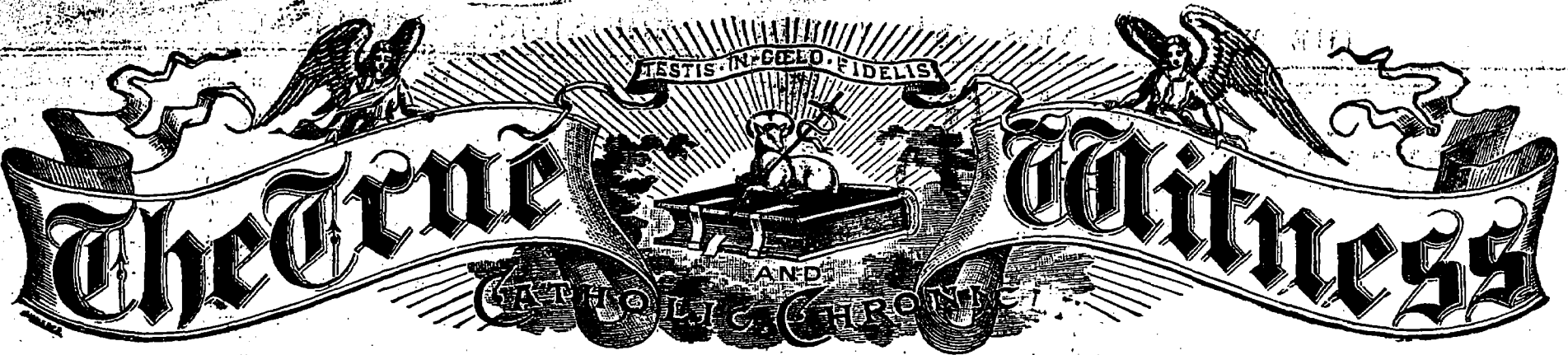
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VOL. X. 15.

MONTREAL, WEDNESDAY, OCTOBER 30, 1905.

PRICE FIVE CENTS.

### AN IMPOSING CEREMONY.

#### DEDICATION OF THE CHURCH OF ST. DENIS IN ATHENS, ONT.

HIS GRACE THE ARCHBISHOP OF KINGSTON PONTIFICATES—AN IMMENSE GATHERING—A MOST ELOQUENT SERMON BY HIS GRACE—A SCENE LONG TO BE REMEMBERED.

On Saturday, October 20, the Most Rev. J. V. Cleary, Archbishop of Kingston, accompanied by his secretary, the Very Rev. Thomas Kelly, V.G., the Very Rev. C. H. Gauthier, V.G., and Rev. J. J. Kelly, pastor of Yonge, came to the presbytery from Mallorytown railway station. Next morning, Sunday, after celebrating early Masses in the Church of St. James, at Yonge, they proceeded to Athens to dedicate the new church of St. Denis the Areopagite. The day was very fine and the church in good condition. A very large procession of vehicles, bearing the farmers and their families belonging to the district of Yonge, accompanied His Grace and the clergy, and at every corner of the road new contingents from the surrounding country met the procession and took their places at the rear. Entering the village of Athens, the cortege was very imposing. The Citizens Band awaited them at the head of the Main street, and with choice music led the way to the new Catholic church, the villagers in large numbers lining the street on either side. Everything proceeded in most orderly fashion.

The great mass of people, half of whom were Protestants, assembled around the church, whose doors were closed, and as the Archbishop and clergy recited the prescribed prayers and passed around the edifice, chanting the *Miserere*, and sprinkling the walls with blessed water, the demeanor of the crowd was most reverent and edifying. When admitted into the church the vast majority of them could not get seats and were obliged to remain standing all the time throughout the celebration of Mass and the sermon. The Rev. J. J. Kelly, local pastor, celebrated the Mass, and at its conclusion, His Grace the Archbishop delivered a very instructive address of one hour and forty minutes, to which the mixed assembly listened with eager attention and respected silence. All the prominent citizens of Athens were among the listeners.

The Archbishop began by expressing his humble thanks to God for having enabled him and the local pastor to erect this beautiful edifice to the honor of the Divine Name and the spiritual good of the people. He extolled Rev. J. J. Kelly for the zeal and labor with which he followed up the project of building this church in Athens, "which," said he, "we had undertaken without money and without any visible means of meeting the cost, our trust being in God alone that He would provide a sufficiency in due time. The good citizens of Athens helped us by their generous contributions in the start. Donations subsequently came from the clergy and people in many quarters; and some months ago Father Kelly went, by my permission to Lower Canada to solicit alms for the church among his friends in Montreal and Quebec, with the result that he collected \$300 there and several valuable gifts for equipment of the home of God. The entire cost of the edifice was \$5,000, of which only \$800 remains to be paid." For this signal success the Archbishop offered his best thanks in the name of the church to Rev. J. J. Kelly.

His Grace renewed his expression of gratitude to the Protestant citizens of Athens for the good will and warm welcome they extended to the Catholics from the first mention of the project of erecting a church in their village to the present day, as well as for the large contributions they had given. He prayed God to bless them and reward their goodness. He narrated the miraculous cure of the young man who was lying at the point of death in Capharnum when his good natured master, the commander of the Roman garrison in that city and a worshipper of false gods sent a deputation of chief men of the place to meet the Lord Jesus outside the walls of the city and request Him to come and cure his faithful servant. They urged their petition, saying of the military commander, "He is worthy that Thou shouldst do this for him, because he loves our race and has built for us a synagogue," whereupon our Blessed Lord, "without moving from his place on the public road, instantly exerted His divine power and restored the dying man to his perfect health. The performance of this wonderful miracle was the reward of good will and benevolent sympathy and neighborly kindness on the part of the military commander towards the people from whom he differed most widely in religion, and is a soul-stirring lesson which none of us should forget. In the heart of that Eagan man it was pure and merely human feeling. In the hearts of Christians it is the charity of God diffused through all the faculties of our souls by the Holy Ghost who dwells within us, and is based upon the principles of Christian faith and the fundamental law of Christian life proclaimed by the Saviour, "Thou shalt love the Lord thy God, &c., &c., and thy neighbor as thyself."

The Archbishop made interesting application of this Gospel narrative to the Protestant people of Athens in relation to their poor Catholic neighbors. He hoped and prayed that God would reward them and make their village prosper. It may be he said, that the erection

of this Catholic church will encourage the influx of Catholics to their village for the general benefit of all; and he encouraged the members of his own flock to be always mindful of the kind and warm welcome they had received from the Athenians.

The Archbishop then explained the chief purposes of a Catholic church. The primary idea of a church is a temple of sacrifice. It is not merely a meeting house for the purposes of common prayer, the reading of the Scriptures, and the chanting of psalms. For these ends there was in every village and town of Judea a meeting house—sometimes two, three or four of them in larger towns—where all faithful Hebrews used to meet every Saturday or Sabbath day. No sacrifice was offered in the Synagogue, but only in the Temple built by King Solomon in the City of Jerusalem, and thither all who had attained twenty-one years of age were obliged by law to come on the four principal feasts of the year, how distant soever their residence may have been, to assist at the sacrifices in the temple every day for an octave. This was the sole temple dedicated to the worship of the true God on this earth before the coming of the Redeemer, who abolished the Mosaic law, its priesthood and its system of sacrifices, and substituted for it a new and more perfect religion, a new and more holy priesthood, and a new sacrifice, one in itself, and embracing all the different forms of sacrifice appointed by God through Moses to be offered by the sons of Aaron, who alone inherited the priesthood by Divine right and commission. The sacrifice of the New Law, called the Mass, is infinitely more valuable in the sight of God than all the sacrifices ever offered to Him from the beginning of the world, from Abel to Noah, from Noah to Abraham, from Abraham to Moses, and from Moses to Christ. The victim of the sacrifice of the New Testament is not an ox or a sheep, or any other living thing of earth: it is the Lord Jesus Christ Himself, the Incarnate Son of God equal to His Father in all the perfections of the Godhead, who humbled Himself to death in atonement for the sins of the human race. By a wonderful mystery of power and wisdom and love for us, whom He purchased from sin and death and hell by the agonies of His passion. He instituted the Mass in the form of sacrifice, Himself being the "High Priest forever according to the order of Melchisedech," and Himself in the glory of His risen humanity being the victim for daily oblation to His Father in Heaven through the ministry of men ordained by Him to the participation of His priesthood, and appointed to stand at His altar, in His name, and by His power, to immolate Him in mystic form and present Him before the eyes of the Holy Trinity for perpetual commemoration before God and men of His painful atonement for sins on Calvary's Cross and the reconciliation He there had established between God's offended majesty and the sinful children of Adam unto all generations. A remarkable prophecy respecting this sacrifice of the New Testament was delivered by Malachi, the last of the prophets of Israel, about four hundred years before Christ. In God's name he denounces the priests of the order of Aaron for having defiled the altar by choosing the most worthless of the flock for victims to be offered to God, and foretells that the day is coming when their sacrifices shall no longer be accepted and that their priesthood shall be disestablished, and the new priesthood created, and a new sacrifice instituted, which shall be a "clean oblation," incapable of defilement by the hands of unholiness; and this clean oblation shall be offered to the Most High, not in the Temple of Jerusalem, nor confined to one place, but shall be offered in every part of the Gentile world, every day and every hour of the day and night, "from the rising of the sun even to the going down thereof." In the Catholic Church, and by her alone, this mighty prophecy, with which the prophetic books terminate, is visibly fulfilled, and has never failed of fulfillment throughout the long course of eighteen hundred years. As the sun rises from the firmament each morning, and passes from meridian to meridian till it reaches the farthest west, and begins a new day for the opposite hemisphere, its rays never cease to illuminate the Catholic altar and show to the eyes of faithful worshippers the victorious priest of Christ holding aloft to heaven the Body and Blood of the Divine Victim who once immolated Himself in painful agony on the Cross of Calvary, and continues to immolate Himself in an unbloody form by the ministry of the Christian priesthood, presenting to His Heavenly Father the marks of the Five Wounds through which the Blood of Redemption once flowed for atonement of the sins of all mankind. It is the same sacrifice in substance as the Sacrifice of the Cross, the High Priest being the same and the Victim being the same, and all the graces and blessings of the bloody atonement on Calvary being centred in the hands of the ever living Saviour as He cries from the altar to His Father on His heavenly throne to be merciful to sinners and apply to them day after day the grace of remission of sin, purchased by His passion and death, for all men to the end of time.

The Archbishop invited his hearers to consider the institution of the Eucharistic Sacrifice by the Lord Jesus Christ on the night before His passion and death. The hour was a solemn one, and all the circumstances added to its solemnity. "With desire have I desired to eat this Pasch with you before I suffer," said Jesus to His disciples. He rose from the table after they had partaken of the Paschal Lamb and laid aside His garments, says the Evangelist, "and having taken a towel He girded Himself; after that, He poureth water into a basin and began to wash the feet of the disciples, and to wipe them with the towel wherewith He was girded." Everything signified that something was about being done of mysterious kind, which demanded special purity of body and spirit. The Evangelist proceeds: "Taking bread, He gave thanks, and broke and gave to them; saying: This is My body which is given for you; do this for a commemoration of Me. In like manner the Chalice also after He had supped, saying: 'This is the Chalice, the New Testament in My blood, which shall be shed for you.' His Grace dwelt forcibly upon the plain obvious signification of our Lord's words in instituting this Eucharistic Sacrifice. All the efforts of unbelievers in the past three hundred years have failed to diminish the force of their natural significance. When Jesus, who is eternal truth, declared, "This is My body," who shall venture to declare that it is not His body but a piece of common bread? And when He adds a definite clause identifying that which He held in His hand with the self same body that He was about to immolate on the Cross, saying, as St. Paul quotes Him: "Take ye and eat; this is My body which shall be delivered for you," the reality of the Savior's human body in the Blessed Eucharist under the outward form and appearance of bread is rendered unquestionable. This is made still more conclusive by reference to the Savior's words in the consecration of the Chalice: "This is the Chalice of the New Testament in My blood, which shall be poured out for you." The English version of this sentence is ambiguous in both the Protestant and the Douay version. But whosoever possesses a knowledge of the Greek language, will readily see in the original text of St. Luke that the remission of their sins is that which was at that moment contained in the Chalice between the Savior's hands. Hence the Apostle St. Paul adds: "Therefore, whosoever shall eat this bread or drink the Chalice of the Lord unworthily, shall be guilty of the body and blood of the Lord; he eateth and drinketh judgement to himself, not discerning the body of the Lord." It is a profound mystery of faith, said the Archbishop, and no one can receive it without absolute unhesitating belief unless he has previously received from God the gift of illuminating faith. Flesh and blood are averse to the high mysteries of religion. St. Paul warns us that the "animal man does not perceive the things of God, for they are spiritually discerned." Hence our Blessed Savior, when He proposed this doctrine of the Blessed Eucharist and the reality of His flesh and blood as the food and drink of the faithful, had performed the stupendous miracle of multiplying five loaves and two fishes into the food of five thousand people, in order to firmly establish in their minds His authority as a Divine Teacher, and introduced His doctrine by a declaration of the absolute necessity of faith as an essential condition for the acceptance of the humanly comprehensible mystery He was about to propound. To obtain this gift of faith He referred them to His Father, saying, that no one can come to Him by faith, except the Father shall draw him; and that this was the great work they had in preparation for the bread that gives everlasting life. Faith is the first essential condition; and faith is obtained by prayer to the Father; and without faith the mystery of the Blessed Eucharist cannot be apprehended by man. Whosoever makes up his mind to believe only what he apprehends by sight and touch and his other five senses, and the weak, feeble grasps of his mind, he will murmur at the Savior's doctrines as the Jews murmured at them when He proclaimed, "Amen, amen, I say unto you, unless you eat the flesh of the Son of Man and drink His blood, you shall not have life in you. He that eateth My flesh and drinketh My blood hath everlasting life, and I will raise him up at the last day; for My flesh is meat indeed and My blood is drink indeed. He that eateth My flesh and drinketh My blood abideth in Me and I in him. As the living Father hath sent Me, and I live by the Father, so he that eateth Me the same shall live by Me."

#### AT ST. GABRIEL'S.

On Sunday last His Grace Archbishop Fabre paid a pastoral visit to St. Gabriel's church and expressed his admiration of the splendid new church, and congratulated Rev. Father O'Meara, the beloved pastor, on all the good he has done for the parish. The Mass was a grand musical as well as devotional treat. Dubois' *Kyrie* and *Gloria* were rendered in perfect style, while *Batman's Credo* and *Sanctus*—most difficult, indeed, from a musical standpoint—were sung by the choir. Mr. Shea deserves the highest praise for the efficient manner in which he has organized and trained the splendid choir. It is certainly a credit to the parish and to the whole city.

Manager: We must put a good deal of realism in this wood scene. Can you get some one to growl so as to resemble a bear? Assistant: I think so. There are six or seven actors who haven't received their wages for ten weeks. I'll consider them.

Stout Gentleman: Spare diet, long walks, &c. I could have managed all that without coming to this expensive watering-place. Doctor: Yes, but you forget the annoyance caused by the high prices, which of itself will go a long way towards reducing your weight.

### G. M. B. A. OF CANADA.

#### ADDRESS AND PRESENTATION TO THE NEW JUDGE.

MR. CURRAN'S REPLY—HE WILL ENTER ON HIS DUTIES IN A FEW DAYS—BISHOP EMARD, REV. FATHERS M. CALLAGHAN, MARRE AND O'MEARA ALSO DELIVER ADDRESSES IN PRAISE OF THE ASSOCIATION.

Glenora Hall, the place of meeting of Branch 26 of the G.M.B.A., was filled to overflowing on Monday, the occasion being the annual open meeting of the Branch. The gathering, outside the members, was composed chiefly of young men.

The entertainment consisted of a musical and literary programme. Hon. J. J. Curran, His Lordship Bishop Emard, of Valleyfield, Rev. Father Marre, Notre Dame, Rev. Father M. Callaghan, St. Patrick's, Rev. J. O'Meara, St. Gabriels, Dr. G. H. Merrill, Chancellors T. J. Finn, P. Reynolds, Joseph E. Morrison, J. H. Feeley, A. H. Spedding, C. A. Poitvin, C. Dandelin, Patrick Doyle, D. J. McGillis, M. Murphy, and others, occupied seats on the platform.

President A. D. McGillis presided and made a most happy address of welcome, in course of which he gave a brief resume of the affairs of the Branch and Association.

The most interesting event of the evening was the presentation of an address, accompanied with a handsome portrait, to the Hon. J. J. Curran.

President McGillis made the presentation and the address was read by the secretary, Bro. Costigan.

The address reads as follows:—  
To the Hon. J. J. Curran, LL.D., on the occasion of his elevation to the bench of the Superior court of the Province of Quebec.

Hon. Judge and Brother—The officers and members of Branch 26, G.M.B.A., desire to express their pleasure and satisfaction on learning that in your person a distinguished member of the association has been honored in being raised to the important position of Judge of the Superior Court.

Almost since the inception of this branch, you have been actively associated with us, and each one feels that he participates in the honor which the Federal Government has seen fit to confer upon you.

As a slight token of the esteem and respect in which you have ever been held by the officers and members of Branch 26, G.M.B.A., we beg on this occasion that you accept the portrait of yourself which we now present, and which we trust will long hang upon the walls of your happy home as a reminder of the brotherly spirit in which it has been offered to you.

We also trust and pray that in years to come Divine Providence may grant you health and strength to perform the duties of the exalted office to which you have been raised, and that to you may apply the words of Ireland's poet:—  
When you have knelt in the temple of duty,  
Worshipping labor and valor and beauty,  
When like a brave man in fearless resistance,  
You'll have fought the good fight on the field of existence,  
When a home you'll have won in the conflict of labor,  
With truth for your armor and thought for your sabre,  
Be that home a calm home where your old age may rally,  
And where peace shall attend as you walk down life's valley.

In closing, we beg to express the hope that in the future, as in the past, the officers and members of Branch 26, G.M.B.A., may enjoy the benefits of your advice and the pleasure of your presence and the aid of your active co-operation. Subscribed to on behalf of the branch by the president, secretary, and other officers of the society.

The portrait, which accompanied the above, is a splendid likeness of the judge, finely executed in oil colors, 18 by 24 in size. It is a bust and presents his face in profile.

#### THE JUDGE MAKES REPLY.

Mr. Justice Curran, in responding, said that the address that had just been presented to him made him feel that in leaving public life he was quitting something after all in which there was a great deal of pleasure. It was with more than ordinary pleasure that he received such presentation at their hands, because he found himself surrounded not merely by the brethren of that association, of which he was a member, but the occasion which had brought them together was honored by his Lordship Bishop Emard, who had travelled from his home to be present with them, not merely in honor of the occasion in which he was particularly interested, but to show them the deep, abiding sympathy he felt for the association to which he belonged, and in which he had always taken such an intense interest. They had also another gratification in the presence of representative clergymen of the different parishes of the city of Montreal, all joining together to give eloquent to their little ceremony, and to testify how earnestly they wished for the progress and prosperity of the association.

Judge Curran then spoke at considerable length of

#### THE HISTORY OF THE SOCIETY

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with which he had so long been associated, its early struggles and final triumphs, and then alluding again to the address said that they had said some beautiful things about himself, for which he thanked them from the very bottom

of his heart. He was now about to enter upon a very few days on the arduous duties of his new sphere. No one more than himself felt the responsibility which would weigh upon his shoulders. Certainly, for his own sake, and for the sake of those who had confidence in him, of those who had entrusted him with those duties, and for every reason that could actuate a good citizen, all that he could say was that it would be his endeavor to justify the good wishes and promises made on his behalf in the discharge of his duties to the best of his ability, and in the most conscientious manner. (Loud applause.)

He concluded by saying that he would never cease to take the deepest interest in the association, which he conceived to be one of the best and noblest organizations in our country.

#### BISHOP EMARD SPEAKS.

The president then called upon his Lordship Bishop Emard, who, on rising, was the recipient of a most enthusiastic reception, the applause lasting for some time. His Lordship pleasantly remarked that he had been invited to attend at the meeting, but the invitation had not mentioned that he was to speak. He was not too pleased to be present on such an occasion to join with them in the tribute of brotherly love and honor offered to his Honor Justice Curran. Speaking of the society it had done a great deal of good and would continue to be an influence for good in the community.

His Lordship said he was proud to proclaim himself a member of the Association and especially a member of Branch 26. When he was a resident of Montreal he never tired attending the meetings of the Branch as they always proved a source of pleasure and profit to all concerned. The Association was one of which they had occasion to be proud and one which every Catholic in the community should seek connection with. Before resuming his seat Bishop Emard complimented the Branch on the success of the meeting, which he said exceeded his anticipations.

Father Martin Callaghan, chaplain of the society, on being called upon, said he was in full sympathy with the purposes of that entertainment. He thought they could not do better than give public testimony of their appreciation of the honor conferred upon one of their members being elevated to the judgeship of the Superior Court. He was delighted to see the Church of Canada represented in the hall by the distinguished Bishop of Valleyfield. In holding such meetings the Branch had also another and great object, namely, the extension of its usefulness. The members of the branch could always rely on his co-operation and assistance in all things that would tend to that end. Father Martin's address was a most eloquent effort and was deeply appreciated. Rev. Fr. O'Meara, Rev. Father Marre, and Chancellor Finn, also made short addresses. The latter in course of his remarks, gave a brief resume of the history of the Association. President M. A. Campeau also made a brief address.

The following gentlemen took part in the musical programme: Bro. J. N. Payette, Bro. Wm. Palmer, Prof. Lachance and friends, Mr. Labie, Mr. John S. McCaffrey, Mr. J. J. Rowan, Bro. W. P. Doyle, Bro. J. G. Shea and Master Shea, Master Palmer.

Bro. Costigan made a short address of thanks to all who had assisted, and after the singing of the "Marseillaise," "Auld Lang Syne," and other national airs, the gathering dispersed.

During the evening a telegram was read from Grand Secretary Brown, congratulating the Branch and Judge Curran, and also intimating that he had forwarded that evening a check for two thousand dollars for the family of a late deceased member.

Letters of regret for non-attendance were also received from Hon. M. F. Hackett, Grand Vice-president, and others.

The success of the meeting is due to the untiring efforts of the following committee: Chancellor P. Reynolds, Brothers A. D. McGillis, T. J. Finn, J. H. Feeley, M. Sharkey, J. E. Shortall, Joseph Gould, S. J. Callahan, A. Brogan, N. P. D. J. McGillis, C. Coughlan, H. J. Ward, M. Egan, T. J. Kavanagh, Jas. Milloy, L. E. Simonson, John Walsh, B. Tansy and T. R. Stevens.

On the 17th of November a service for members of the G.M.B.A. will be held in St. Bridget's, His Grace the Archbishop of Montreal and the Bishop of Valleyfield will be present.

On November 10th there will be a service in St. Patrick's for Branch 26 of the association.

#### PERSONAL.

##### A Young Violinist.

It is with pleasure we noticed the marked success of Master Jeremiah Shea, the promising young violinist, at the two concerts given last Monday evening. At the Catholic Truth Society concert, in the Gesu academic hall, and the G.M.B.A. concert at Glenora Hall, young Shea delighted the audiences with his masterly rendering of most difficult and classic pieces. He is only eleven years of age, and yet he has earned a most enviable reputation and is now fairly considered a musical prodigy. We trust that the young violinist—who is a pupil of Mount St. Louis—will have health and strength to continue his studies, and that his talents may be properly appreciated by the public.

"Have you anything to say, prisoner, before sentence is passed upon you?" asked the judge. "No, my Lord, except that it takes very little to please me."

### GRAND ANNUAL CONCERT.

#### IN AID OF THE CATHOLIC SAILORS CLUB.

A MOST INTERESTING PROGRAMME AND A LARGE AND ENTHUSIASTIC AUDIENCE—A GRAND SUCCESS.

On Monday evening the Academic Hall of the Gesu was filled with a large and appreciative audience assembled to enjoy the splendid programme prepared by the Catholic Truth Society for the third annual concert in aid of the Catholic Sailors' Club. On account of the President's unavoidable absence, Rev. Father Devine, S.J., delivered a few appropriate introductory remarks. He dwelt upon the importance of the work that the club was doing and the great benefits that sailors, coming to our port, derived from the institution.

The overture, a piano duet, by Mr. and Miss Sharp, was most heartily received. The Independent Choir, under the able leadership of Mr. Leon L. M. LaBran, sang a grand chorus entitled "L'Alliance des Peuples." In the absence of Miss M. Milloy, her sister, Miss Bessie Milloy, charmed the audience with her rendition, "Kentucky Belle." The next item was a most striking event; it was a violin solo by Master Shea. So successful was the young musician, that the audience was fairly transported with delight. Mr. Miller's song, "The Skipper," was received with loud applause. Miss McAndrew then sang "Jerusalem" in her own inimitable style, evoking the greatest amount of enthusiastic appreciation. Mr. Parizeau's eug dancing was admirable. The comic French duet, "O Paris Bon Pere," by Messrs. Thibadeau and Champagne, was a real surprise, and was most heartily applauded.

The first part closed with an instrumental trio, cornet, violin and piano, by the popular and gifted Shea family.

The St. Mary's College Choir gave a nice and artistic rendering of the "Alabama Coons," a comic piece that created great good humor. Miss Mona Stafford's solo, "Could I," by Tosti, was a charming piece of music that gave full opportunity to display Miss Stafford's finely cultivated voice. Mr. H. O'Brien sang in his accustomed successful manner, a solo entitled "The Ship I Love." Miss Mona Stafford then recited, in a most effective manner, "William Tell to his Native Mountains." The quartette from the Independent Choir, composed of Messrs. J. Perault, A. Bourget, G. Bourget and F. Trudeau, surprised themselves in the rendering of "Varieties." Mr. Geo. Holland's comic song received a well deserved encore. Miss McAndrew came forth again, and to the delight of the audience, sang "The Irish Maid." Messrs. Reid and Milloy received a fair encore for their comic duet selections, and Mr. O'Brien closed a delightful evening's performance by an admirable rendering of "Tommy Aton." The concert was one of the most successful of the season, and the officers and members of the Club owe deep gratitude to all the participants in the programme, as well as to the large audience that attended.

#### CHURCH AND HALL LIGHTING.

It is difficult to conceive how on last-asm or, even, much inter-est, any cause or purpose can be maintained in a poorly lighted church or hall. Perfect light for an audience room is one that is neither dim nor glaring, but clear and mellow. The best means of obtaining such a light is the use of Balbo's compound light spreading reflectors. They are made in different styles and many handsome designs, for use with gas, electricity and oil. With either of these mediums, they produce a bright, soft light that floods and perfectly illuminates every portion of the room. The reflectors are made of corrugated, plate-glass. The manufacturer guarantees them to give, per cent, satisfaction. A catalogue and price list will be sent free to any one asking for it, by the Balbo Reflector Co., Liberty and East Avenue, Pittsburg, Pa.

#### CATHOLIC SEAMEN'S CLUB CONCERT.

The closing concert of the season took place on Monday evening, October 24th, at the Catholic Truth Society concert, in the Gesu academic hall, and the G.M.B.A. concert at Glenora Hall, young Shea delighted the audiences with his masterly rendering of most difficult and classic pieces. He is only eleven years of age, and yet he has earned a most enviable reputation and is now fairly considered a musical prodigy. We trust that the young violinist—who is a pupil of Mount St. Louis—will have health and strength to continue his studies, and that his talents may be properly appreciated by the public.

The Doctor Pre-chauses—Said to Doctor, I am getting too stout for comfort and I want your advice. Doctor: Nothing reduces flesh like worry. Spend two hours a day thinking of the unpaid bills you owe me.



# House and Household.

## USEFUL RECIPES.

### OYSTER PATTIES.

Oyster patties may be made by using partly shells of rich puff paste baked to a good brown and filling them with a mixture prepared as for creamed oysters.

### QUINCE HONEY.

Four pounds of sugar, three pints of water; boil till it gets hard, then drop in ice water. Then add two large grated quinces or three small ones that have been quartered, and all cores and specks removed; boil about fifteen or twenty minutes and put in tumblers while warm so the scum forms better.

### CHICKEN LOAF.

Boil the chicken until you can easily remove the bones. Then take a common bread tin buttered, put in a layer of dark meat, season with salt and pepper; a layer of the skin of the chicken, then a layer of the white meat seasoned the same as the dark. Proceed in this way until the pan is nearly full, using the skin between layers. Take a little of the broth from the boiling, make a rich gravy and pour over all. Bake until brown, to be sliced and eaten cold.

### BRUNSWICK STEW.

This is a Virginia concoction and very palatable it is, too. A medium-sized chicken cut as for frying, a potato for each member of the family, two ears of corn cut from the cob, a generous handful of Lima beans and three nice round tomatoes. Salt and pepper to taste. The chicken is first parboiled and then the vegetables are added, and the whole cooked an hour and a half longer. It may sound messy, but it tastes good. It is served in a deep platter and the only other vegetable used is a dish of rice—this last not mushy, but where each grain stands out by itself.

### SCALLOPED OYSTERS.

To scallop oysters, one quart of solid oysters is required for a dish that will hold two quarts. Butter the dish and put on the bottom a layer of oysters. Cover them with a layer of rolled crackers or bread crumbs, sprinkle with salt and pepper and pieces of butter, and alternate until the dish is filled, using the crumbs for the last layer, moisten well with the oyster liquor and a wineglassful of good sherry. If milk is preferred in place of the oyster liquor, omit the wine and use piece of suet to taste. Bake in a hot oven thirty minutes.

### OYSTER BISQUE.

Oyster bisque is delicious. One pint of chicken or veal stock (the liquor in which chickens have been boiled is excellent for this purpose), one pint of oysters, one cup of milk, two eggs, salt, pepper, chopped parsley, one heaping cup of bread crumbs, and one great spoonful of butter rubbed in one of flour. Strain the stock and set over the fire with the crumbs in a farina kettle. In another vessel heat the oyster liquor, and when it simmers add the oysters, chopped fine; cook all twenty minutes. Turn the oysters and liquor into the kettle containing the stock and crumbs, and cook together before putting in the parsley and other seasoning. Finally pour in milk and eggs, after which the soup must not boil, but stand in hot water three minutes. Serve promptly in a hot tureen.

## HOUSEHOLD HINTS.

In washing the hands in winter, cold water should be used sparingly. Its action roughens the skin unpleasantly. Tepid water with a very few drops of household ammonia and a good lather of castile or borax soap is advisable. If the hands are inclined to redness the trouble lies in the way of circulation, and slight gymnastics will relieve it.

Many women are worried by a constant tendency to perspire freely in the palms, which ruins their gloves. This is an extensive distemper, for I know women who spoil new gloves simply in one wearing. For this use magnesia. Get it in square blocks and rub it thoroughly on the gloves. Rigorously adhered to the effect is entirely desirable.

If you wish to raise a number of new plants of Rex, or other large leaved Begonias, take a sharp knife and make a cut at the intersection of the veins. Then lay the leaf, veined side down, on a saucer of wet sand, place in a sunny window and keep damp. Tiny plants will form at the cuts; when an inch high they may be lifted into thumb pots. This is a very fascinating way to grow Begonias.

## FASHION AND FANCY.

Collarettes for theatre and calling wear are so gorgeous that they are conspicuous. To make one strictly up to date, an extravagant amount of brocade, fur tails, feathers, jewelled trimming and lace is necessary. An imported collarette is fashioned of apple green brocade with the design in pale pink wild roses. In shape it is a flaring frill which reaches to the shoulders. To this is added an inch and a half ruffle of delicate pink velvet over which sable tails hang. There is a high Medici collar of the pink velvet, edged with sable, which is fastened in front by a jabot of lace and three long sable tails.

House gowns vary from the filmy affair of accordoin-painted mousseline de soie over silk to dainty, lace-trimmed gowns of silk warp cashmere. The empire design is most in vogue. The chief novelty of the gowns is due to the sleeves, which are always wonderful to behold. Cashmere gowns which are considered simple in design have the empire short-waisted effect defined by a grille of chameleon taffeta, elaborately embroidered in jewels and gold threads. The sleeves are hugely-puffed affairs, sloping from off the shoulders and welled with loosely-shirred chiffon. Such a gown, displayed at a prominent modiste's, was in part blue cashmere, with the silk and chiffon reflecting tints of old rose, pale green and faint pink. The jewelled embroidery blended with these colors. Feathers have the place of honor as the trimmings are concerned, bands

and that he had put his wages into his bank for safe keeping. We cannot follow him through the remaining days of his vacation, but ask you to go with me to his room two months later. Peep in at the open door, and what do you see? A boy with coat off, busy counting money, and putting down the amounts in a ledger he had made from a bank-book. After all was counted he rolled over the floor, and then tumbled on the bed a while; got an old tin life and played "Hurrah, boys, hurrah," with a different meaning from what his grandpa gave to it.

When he came down for supper that evening he looked at grandpa, and that delightful old soul nodded, as if to say, "Tell your story, boy." With his permission Ernie told his plans and how well they had worked. "Have you enough to buy a safety watch?" said papa. "Well, yes and no. You see, papa, I wanted a good standard make, and they cost \$125. I have worked hard to reach that amount, but have only \$100 in my bank. But I tell you, papa, when a man can pay cash he gets a better wheel for the money than when he asks credit. I learned that from Mr. Dawling."

## HOME MATTERS.

Always leave flatirons standing on the end; they become spoiled for good ironing other wise. Scour with emery if they become rusty.

After sweeping oilcloth wash with soft flannel and lukewarm water, never using a stiff brush. Let the oilcloth get perfectly dry, then rub with a small bit of beeswax, softened with turpentine. A very effective disinfectant is a table-spoonful of ground coffee, burned on a shovel. The odor is pleasant and pervades the whole house. Cinnamon is another agreeable disinfectant, and possesses peculiar antiseptic qualities.

## YOUTHS' DEPARTMENT.

### ERNIE'S BICYCLE.

"Grandpapa, I want a bicycle." "Well, my dear boy, and how do you expect to get it?" "I'll ask papa for it." "Now, Ernie, my lad, listen to me. Your papa has lately had so many debts to pay that he cannot even buy you a fifty-cent bicycle. And besides you will only cause your papa to be sad, for he would like to get you the wheel, but knows he cannot." "Well, but grandpa, I'm his only boy, and he might get it for me." "Promise me, my lad, that you will not ask for it, and I will take you on an excursion."

Ernie promised, but to himself he decided to have a bicycle in some way or other. But he did not ask papa for it. Grandpapa kept his promise, and a nice time they had up in the mountains. The adventurous Ernie little cared for a bicycle while he could climb up steep mountain sides, or stood on the summit and glanced down into the depths of the valley below them.

For a long time after the excursion he said nothing about the bicycle, and grandpa thought his restless little grandson had forgotten all about it. But not so. One day, many weeks after, he came into the room with a bound, then a hand-spring and somersault, and he was by grandpa's side. Looking up with excitement, and determination pictured on his face, he said:

"I'm going to have a bicycle now, I tell you. Yes, I am. I said I was long ago, and I won't give up till I have it right here in the house. Oh, don't look frightened, grandpa; it won't cost you or my papa a cent. You see, I am going to earn it."

"O, ho!" sighed grandpa. "And what will you do to earn it. Tell me your secret!" "I'll tell you all about it, but don't tell any one. You see, I have been promised a place as errand boy in an office down the street for the summer, and—"

"Yes, but you can't earn a wheel during vacation time," interrupted grandpa. "I'll tell you, grandpa, but wait till I am done. The man says I'll only have five hours each day, and then, whatever I can make when he does not need me will be my own to keep. And I have figured it out, grandpa; it will buy me a safety as nice as Ted Maines'."

Grandpa said nothing, but thought much, and watched every movement of the boy with new interest. He saw that he meant business.

But mamma had something to say about her boy being away from home so much. After a long talk with grandpa, it was decided to let him try the place, and papa was not to know anything about the bicycle part of the plan.

On the first day of the next month he began. He was up early, had the chores about the house done, and was away before grandpa was up. He was home promptly for dinner and supper that day. But after a few days he would be late quite often, and would often excuse himself by saying that he had more errands than usual. Grandpa understood, but papa remarked to mamma:

"That boy of ours has more business about him than I had at his age." "After one month of work, Mr. Dawling, the lawyer for whom Ernie worked, had paid him his month's salary with the remark:

"Here, my lad, are two extra dollars for faithfulness; and next month I will pay you four dollars a week, and the same hours for work."

Ernie came home with many long boules and whistling "When Johnnie Comes Marching Home," but changing it to "When Ernie Comes Wheeling Home." He went up to his room before supper, locked the door, got down his bank, in which he had placed all his extra earned pennies, nickles and dimes—for Mr. Doane, the wealthy banker, gave him a dime every day to carry his mail to the post-office. He sat down and counted aloud:

"Let's see now. Here is \$12 from the office, \$2.60 from Mr. Doane, the banker, and then all the other errands amount to let me see—and the \$2 gift from Mr. Dawling—well, I have \$6.80 besides that. All told, I have \$23.40."

He was just going to jump for joy, but he thought they would wonder downstairs what was wrong.

He went to supper a little late, but happy. Every one noticed it and asked the reason of it. But he simply said that everything had gone well that day,

## OUR LADY'S DEATH.

Quite a number of beautiful traditions concerning Our Lady's death and burial are still preserved in the Holy Land, and are recorded by the early Fathers and Historians of the Church.

These traditions tell us that the Angel Gabriel was sent to announce to Our Lady the tidings that the days of her exile had drawn to a close, and that she was to be again united to her Divine Son. The angel presented her with a palm branch in token of her triumph, gained by crushing the serpent's head.

As of old, when the message of the Incarnation was brought to her, so now, the humble Virgin answered: "Behold the handmaid of the Lord! Be it done unto me according to Thy word!"

Then, when the Heavenly host that accompanied Gabriel had departed, Mary told St. John, the son whom Jesus had given her from the Cross, and St. John informed the Christians of Jerusalem that the Mother of the Church was to be taken from them.

All the Apostles, except St. Thomas, were gathered in Jerusalem to be present at Our Lady's death.

We are told that the humble Virgin knelt to receive the blessing and kiss the feet of these princes of Christ's Church. After this she consoled the faithful who bemoaned her loss, and promised them her aid in Heaven. When the moment of her departure had arrived, her Divine Son came Himself to inform her. Bowing her head she repeated the words:

"Into Thy hands, O Lord, I commend my spirit," and breathed forth her soul into the hands of her Creator.

"Her death," St. John Damascen tells us, "was painless. It was caused by the vehemence of her love, whose transports human nature could no longer sustain."

The Heavenly song of the angels that came to receive the soul of their Queen was heard by all those who were present at her death, although the hosts of the blessed were not themselves visible.

During the time that elapsed between the death of Our Lady and her burial, the angels continued their song of triumph.

The Fathers tell us, following in this the ancient traditions, that many of those that were afflicted begged the privilege of venerating Mary's relic. Their devotion was instantly rewarded, for the blind received their sight, and the deaf their hearing, speech was restored to the dumb, and the power of motion was given to those that were lame.

When the time of the funeral had come, the Apostles bore the sacred body of their Queen through the streets of the city. All the faithful accompanied them in the procession with lighted torches. A celestial perfume filled the air.

When they had come to Gethsemane, the Apostles placed the body of Our Lady in a rock-hewn tomb, the doors of which they closed with a great stone.

During the time following the burial they kept watch at the tomb in turn, and the angels continued their Heavenly songs about the resting place of their Queen.

At the end of three days St. Thomas reached Jerusalem. Learning of Our Lady's death and burial, he besought the favor of a last look upon the face of Christ's Mother. The Apostles wished him to have this consolation, and they proceeded to the tomb.

After praying before it, they rolled away the stone, but in place of the body they had buried there they found only the linen clothes used for the burial.

An exquisite odor filled the tomb with fragrance. They saw at once that no human power could have removed the body while they kept watch at the tomb, and they understood that Our Lord wished to preserve His Mother's body from corruption, and to honor it by a glorious life of immortality before the day of general resurrection.—Western Watchman.

## MONKS AS FARMERS.

The most successful farmers in Canada are the Trappist monks. At Tracadie, in the east, at Oka, in Quebec, and at Saint Norbert, on the Red River in the west, they have changed unpromising tracts of land into fertile farms.

To the latest of their settlements—that at Saint Norbert—I paid a visit recently during a brief holiday trip out west. This great farm is an object lesson that would show the dull capacity what perseverance and industry can do with vast regions of untilled or semi-tilled land out there.

Three years ago, I learned, a little company of Trappist Brothers came out to Canada from France and built a monastery on a farm of 1,500 acres that had been presented to them by a priest named Father Richot, who had taken a leading part in the efforts that have for years been made to settle our great west.

Immediately upon their arrival they set to work on the ground. They cleared it of its scrub, laid out a garden, and began what is called "trekking." What progress has been made since then may be judged from the fact that this year they will harvest 2,200 bushels of grain. And their garden is a sight worth seeing with the marvelous abundance and variety of vegetables, enough, apparently, to support a good sized town.

For cattle and horses they have put up stables of the most approved modern type; they have a creamery, a hennery with hundreds of fowls a piggery of what is said to be the proper kind; and they are building a large granary. The Father Superior, who is a French gentleman of distinguished family, was working in the garden. He saluted us politely, and told us to make ourselves at home. We were afterward told that he is the humblest and the hardest working of all the brethren.

It is well known that the rules of the Order of La Trappe are of the strictest kind. They are, however, somewhat modified in Canada. Here the daily life of a clerical member of the order is regulated as follows: Six hours, from 8.30 p.m. to 2.30 a.m. for sleep; six hours for devotion; six hours for the reading room and for private work. The lay members of the order give from eight to ten hours to manual labor. No Trappist, clerical or lay, is permitted to eat fish or flesh for 1. All are strict vegetarians. Yet they all appeared to be physically strong, clear-eyed and clean-limbed. There are

fifteen members in the monastery at present—twelve French and three Canadians. The work of the whole establishment is done with military precision, without the slightest appearance of stiffness or restraint. There is implicit obedience, but as it is based on religion, it has all the appearance of freedom. They sleep on plank beds in narrow cells, and never speak to visitors, nor for that matter to each other. Their conversation is confined to a salutation, which they exclaim when passing each other, and which is "Mon frere, faut mourir!" (Brother, we must die!) When a brother dies he is buried in the order's graveyard, and a rude piece of wood bearing his Christian name merely is placed at the head of the grave. The Trappist is truly the man who, the world forgetting, is "by the world forgot."—N. Y. Catholic Review.

## THE GRAND OLD ORDER.

### Opinion of an Old Hibernian on the A. O. H.

"I have seen societies come and go all originating within, and recruited from, the ranks of the A. O. H., but I have noticed that in event of the inevitable demise of the half-hatched organizations its best men remain true to the Ancient Order, which its unworthy or weaker membership return to the whirlpool from which, mistaken their suitability, some zealous Hibernian temporarily rescued them. The old society, however, remains at the old stand, steadily attending to business, and while now and again it will give its opinion on matters affecting the race and the future of the Irish nation, nevertheless it never deviates from its cardinal principles, elevation of the Irish race and nurturing Friendship, Unity and True Christian Charity among our people. I have been with it as far back as '49. I have studied the faults and follies of our people during forty odd years of membership, and when I compare the present with the past I am filled with admiration for the noble work of the A. O. H. Many may say we were just as good then, but I don't see or hear of the quarrels, in private or public, which at times placed us in an unenviable light in the eyes of the American public and gave weapons for our enemy's use. I have seen the boundaries which divided counties fade away and the loving arm of the southern twine in amity around the neck of the sturdy man from the north. I don't know to what you can attribute the change if not to the humanizing influence of the Hibernian's motto. Your orators' speeches on decorum only reached a few; your books we had no time or inclination to read, but the honest interpretation and observance of the motto of the A. O. H. while we worked during the day, the fraternity we met with when alone among strangers, the help and kindness in the hour of need, burned that motto deep, and we could not forget it even in the heat of passion when the sign of the Order proved our opponents were of our kith and kin. The Divisions were the schools in which we learned our duty to each other. Yes, if there had been no Ancient Order of Hibernians you would have had but little help for the old land, the Land League treasuries would have been very low, and I would also venture to say you would have but a very poor gathering of representatives of the New Movement convention. Lovers of the race have surely reason to say, God bless the A. O. H.—The Hibernian Record.

Foul breath is a discourager of affection. There are more reasons than one for this. Foul breath is always an indication of poor health—bad digestion. To bad digestion is traceable almost all human ills. It is the starting point of many very serious maladies. Upon the healthy action of the digestive organs, the blood depends for its richness and purity. If digestion stops, poisonous matter accumulates and is forced into the blood—there is no place else for it to go. Before this, the fermented, putrid matter has indicated its presence by making the breath foul, the complexion sallow and muddy, the eyes dull and the head heavy. By and by, the germ infected poisonous matter in the blood causes weakness or inflammation in some part of the body. Then comes rheumatism, scrofula, consumption, liver complaint, kidney trouble and a half a hundred other ills.

The bad breath is a danger signal. Look out for it! If you have it, or any other symptom of indigestion, take a bottle or two of Dr. Pierce's Golden Medical Discovery. It will straighten out the trouble, make your blood pure and healthy and full of nutriment for the tissues. It is a strong statement, but a true one that the "Golden Medical Discovery" will cure 98 per cent. of all cases of consumption if it is taken in the early stages. It will relieve even the most obstinate cases of long standing.

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From the Author of the "Short Line to the Roman Catholic Church." Some of my people, my teachers as well as myself, are using Pastor Koenig's Nerve Tonic with the very best results. I recommend it most heartily. REV. J. W. BOZEL.

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## MCCARTHY'S PREDICTION.

### Home Rule Sure to Come.

I have no inclination whatever to dispute the greatness, the completeness, of the Liberal defeat. It was, as Mr. Ruskin once said on a very different subject, not a fall, but a catastrophe. Yet I am not particularly cast down by it. For the great reform measures in which I am chiefly interested it is a delay, and nothing more. The Home Rule cause, for example, will have to wait. But the man who thinks that Home Rule and its movement has been put out of the way by this Tory triumph must be utterly incapable of understanding the force of a national principle. Amid all our difficulties and dissensions the cause of Home Rule carried off two seats from the Tories of Ulster. In that province, supposed to be the stronghold of Toryism, we have again a majority of the representation in the ranks of Home Rule. Therefore, I feel not the slightest fear on that subject. I am sorry that the national cause should be delayed in its movement, but it will not have to wait long—its time will come.

Not Home Rule, then, but the Local Veto Bill, has been the defeat of the Liberal Government. But it is hardly necessary to say that most of the Tories—and especially the country Tories—detested the idea of Home Rule and were glad to have any opportunity of voting against the statesmen who had introduced it and actually carried it through the House of Commons. What I must say is that, if the fortune of war had allowed us to fight the elections on the simple and straightforward question of Home Rule, the probabilities are that the Liberals would have come back to office with a strong majority. It must also be remembered that among a large proportion of what I may call the inactive voters of England there is a strong and apparently inborn aversion to any change of any kind. "Let us have no meddling," said the good old lady in "David Copperfield." She was opposed to all travelling from one's birthplace for any purpose whatever. She would not condescend to argue the question, but settled the whole matter by the no petition of her precept, "Let us have no meddling." "Let things remain as they are," is the precept and principle of a considerable proportion of every English constituency. A stout old Tory squire once turned to me in the House of Commons at a time when the Government—a Liberal Government—were bringing in some perfectly unexceptionable bill for the remedying of a mere technical defect in some rather unimportant measure, and said in a voice of genuine reproach and pain, "Can they never let anything remain as it was—those Radicals!" He undoubtedly expressed the general feeling of a large number of English voters that the English were the Chinese of Europe. Every Liberal Government has to reckon with these European Chinamen. They make excellent sandbag defences for the defense of good old abuses. Such men as these would not object to the Local Veto bill without the slightest reference to its merits or demerits. They would not have interest themselves about the publican's compensation or the publican's demand for compensation for disturbance. They would simply have said: "This is a new thing, and so we don't want it."—Justin McCarthy, in the October Forum.

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



DEATH OF MGR. O'BRYEN

HE EXPIRED SUDDENLY IN ST. PATRICK'S PRESBYTERY.

THE ILLUSTRIOUS DECEASED WAS A PAPAL ALEGATE AND PRIVATE CHAMBERLAIN IN THE POPE'S HOUSEHOLD—A SKETCH OF HIS LIFE AND WORK.

It was with the greatest regret that the announcement of the death of Mgr. O'Brien, the Papal legate, was heard last Thursday afternoon.

The illustrious prelate had been brought out from the chamber in which it had been previously exposed, on Friday evening, and laid on a high bier in the middle aisle, in full view of the congregation.

The Mass was sung by Rev. Fr. Colin, Superior of the Seminary of St. Sulpice, with Father Toupin as deacon, and Father Donnelly as sub-deacon.

On Thursday last it was seen by those in attendance that he was, however, much weaker and appeared to be sinking. He was resting most easily, and just before the bells struck the hour of three he passed quietly away.

The late Mgr. O'Brien, whose christian name was Henry, came of very good Irish family, his father being an officer in the British army.

He was born in Montpellier, France, on the 5th of March, 1831, and was, therefore, at the time of his death, sixty-four years of age.

He was ordained shortly after that and transferred to the diocese of Liverpool. Here he labored for many years and here it was that he first attained his reputation as an orator, which has since made him famous all over the civilized world.

In 1881 he was appointed private chamberlain to His Holiness Pope Leo XIII. He was also elected to the presidency of the Catholic educational institutions in Liverpool and was at the time of his death spiritual director of the church of St. Andrea delle Fratte in Rome.

Mgr. O'Brien was well known in this country. Every year for some time past he has spent the summer here. His usual abode was St. Patrick's presbytery, where he was most highly esteemed.

Many of the missions of the Vatican had been entrusted to him. It was he who bore the beretta to His Eminence Cardinal Taschereau, at his installation in Quebec.

This, however, he always denied, and his mission, if any, has never been known. He had but recently come from St. Paul, Minn., where he assisted at the opening ceremonies of the Hill Seminary.

He had also paid a visit to Archbishop Cleary in Kingston, and just before arriving in Montreal had spent several days with Mr. and Mrs. Shortis at the trial in Beauharnois, whither he had gone to comfort the parents of the young man on trial for his life and whom he had intimately known in Ireland.

Mgr. O'Brien's title was not that of the Monsignor of a Bishop, nor yet His Grace of an Archbishop, but simply Monsignor, yet he took precedence over both these classes of dignitaries.

In appearance Mgr. O'Brien was very striking. Considerably over six feet in height, he was a man of splendid physique and handsome face.

He was universally admired for his nobility of character and rare courtesy, and was especially beloved among the poor of his old parish in Liverpool.

A few hours after the death the body was placed in the hands of the undertaker for embalming. For the present the body will be placed in the vault in the Cote des Neiges Cemetery, pending instructions from Rome.

so suddenly and unexpectedly that as yet it is not known whether the interment will take place in Rome, but the body has been embalmed in case of its having to be sent across the ocean.

Before death he made his will and the last rites of the church were administered.

THE OBSEQUIES.

Under the high dome of St. James' Cathedral, the St. Peter's of Montreal, all that is mortal of him now reposes, just as the greater portion of his life was spent under the shade of St. Peter's, Rome, remarked a well-known Irish priest, on Saturday morning, at the conclusion of the impressive ceremonies connected with the funeral of the late Monsignor O'Brien.

The Mass was sung by Rev. Fr. Colin, Superior of the Seminary of St. Sulpice, with Father Toupin as deacon, and Father Donnelly as sub-deacon.

At the conclusion of the service the body was borne from the church, the lid of the casket having first been placed upon it and closed. The pall-bearers were: the Hon. Senator Murphy, Dr. Guerin, M.P.P., and Messrs. Jas. O'Brien, E. H. Merrill, P. Hughes, Toronto; B. Tansey, Michael Burke and W. E. Doran, Dr. G. H. Merrill, and Messrs. A. E. and A. H. Merrill attended as mourners.

In the church there were a number of pupils of St. Ursula's Academy in charge of the Rev. Mother Eugenie. They sent a bouquet of flowers. Rev. Mother St. Aloysius, with the children of St. Patrick's girls' school, was also present.

The procession passed along Lagache-tiere street to Beaver Hall Hill, thence along Dorchester street to the Cathedral, where the remains were deposited.

THE FREEMASONS

And the Italian Celebrations.

La Revista della Massoneria Italiana, in its issue for June, published a circular letter, which we give below, containing an invitation from the grand master of Italian Freemasonry to take part in bodies of other countries to take part in the celebrations to be held in commemoration of the taking of Rome.

In the sending of this circular letter to all the headquarters of Freemasonry, we have a plain proof, says La Croix, that neither the grand orient of France nor the supreme council of the ancient Scottish Rite, which is accepted for France and her dependencies, have broken with the high priest of universal Freemasonry, who has declared: "I have two hatreds in my heart: God and France."

The following is a translation of the document as reprinted by La Croix: Venerable and Beloved Brethren:

On the 20th of September next, Italy, once more a nation, will keep with all solemnity the 25th anniversary of the deliverance of her capital city.

for the destruction of theocratic government, has resolved to take a public part in the forthcoming solemnity. Would not the Masonic federations of other countries be willing to assist at the commemoration of the greatest event in the century? We have no doubt that they would. Accordingly, by this letter we invite each supreme authority (that is to say, each grand orient, each supreme council, each national grand lodge) to send its delegates to the celebration in September next, and in cases where that is impossible, to send us at least a letter expressing their fraternal concurrence.

On that most happy of all days, Rome, restored to liberty, will palpitate with the loving thoughts of all the Masons in the world.

Awaiting your reply, we beg you, illustrious brothers, to accept our triple fraternal greeting.

ADRIANO LEMMI, 33rd, Grand Master. ETTORE FERRARI, 33rd, Grand Secretary. ULISSE BACCI, 33rd, Director-General of the Grand Secretariat.

TITLED NEGROES.

Members of the Black Race Who Have Been Knighted by European Sovereigns.

There have been many negroes in Europe and the West Indies who have received distinguished considerations in the way of decorations from the crowned heads of the old world.

Aldridge was a Maryland negro and first went to Europe some time in the forties in the capacity of valet to a distinguished American tragedian, who, discovering his talents and bent of mind, encouraged him to become an actor.

As Aaron in "Titus Andronicus" and as the Moor in "Othello," he established his fame as the most realistic actor who up to that period had ever essayed those roles.

Queen Victoria has recently conferred the Victoria cross upon a coal black negro, a corporal in one of the West India regiments, for having saved the life of his commanding officer by throwing himself in front of the latter and receiving in his own body the bullets that would have otherwise found lodgment in that of his captain.

In 1878 or 1879 the President of the republic of Liberia conferred upon the American minister, Hon. John H. Smyth, in consideration of friendly services to the republic, the title of "Knight of the Order of African Redemption."

Great and Good Friend: Desiring to give you a public testimony of my royal appreciation and my particular esteem, I have had special pleasure in nominating you Knight of the Grand Cross of the Royal Order of Isabel the Catholic.

There are few better lawyers anywhere than are to be found among the educated blacks of the British West Indies. The attorney-general of the island of Jamaica some years ago, was a negro, by name Burke, who was said to be as eloquent of speech and as formidable in argument as his great Irish namesake, Edmund Burke, who, it will be remembered, said on one occasion, "Great men are the black guide posts of a nation."

Queen Victoria, Sierra Leone, there lives a very ordinary looking little black man, who has the regular negro features and hair. In stature he is less than five feet in height.

Richard III., he shrugs his shoulders when he walks, but, unlike him, he does not sing out, "Shine on, bright sun," etc. He is Sir Samuel Lewis, and was knighted by Queen Victoria about four or five years ago.

RELIGIOUS NEWS ITEMS

Two negro students have entered the law department of the Catholic University. Marie Troillet, the celebrated Catholic writer under the name of "Mario," died recently in Paris.

The General Chapter of the Augustinians, which has just been held in Rome, selected Father Martinelli as General. Eighty Fathers were present, and they were presided over by Cardinal Rampolla, protector of the order.

Rev. Brother Alexis, president of Mount St. Joseph's College, Baltimore, in company with Brother Bernardine, director of St. James' Home, has left for Europe on the steamer Nordland.

The official list of the Catholic University at Washington has been increased by the addition of a Registrar. The first incumbent of the position is P. N. Robinson, a son of Prof. Robinson.

Two weeks ago the majority of the Italians in Syracuse, N.Y., held Mass for the first time in their own church, which is called St. Peter's and which was formerly St. Mark's Protestant Church.

November 22 will be Catholic Authors' Day at the Atlanta Exposition. At the opening of the "Woman's Building" at this exposition, October 1, Catholic women were represented by Miss Helena T. Goessmann, of Amherst, Mass.

The Pope has been presented with a valuable cross by English High Church ladies and gentlemen. It was sent from London with a letter of congratulation, and among the signatories were two canons of the Church of England.

In a vault under the choir of the cathedral at Angers two coffins have been discovered containing the remains of King Rene of Anjou, and of his first wife, Isabella of Lorraine.

The transfer books will be closed from the 16th to the 30th of October, both days inclusive.

Application to the Legislature. The testamentary executors entrusted with the administration of that part of the estate of the late Francois Xavier Beaudry, bequeathed or charitable purposes, will apply to the Legislature at its next Session, to ask:

1. The modification of their power of alienation of the immovable property of said estate and authorizing to mortgage the same under pending conditions.

2. That the discharge mentioned in section 75 of the Act 56 Victoria, Chapter 93, shall, after acceptance and order, apply to the past as well as to the future.

ESTATE F. X. BEAUDRY, F. SAINT-GERMAIN, Manager, 62 ST. JAMES STREET.

Public Notice. The next Session of the Legislature of the Province of Quebec, Oliver Maurice Angé, J.C., Esq., a member of the Bar, solicitor, physicalian, and member of the Bar, in the city of Montreal, and Jacques Auguste Leblanc, physician, all of the city and district of Montreal, and Jules Bélanger, advocate, of the city and district of Quebec, will apply for an Act incorporating them, and all other persons who shall hereafter form part of said Association, under the name of "The Protective Benefit Association of Canada."

GLOBENSKY & LANARRE, Attorneys for Petitioners.

DISTRICT OF MONTREAL, No. 2421. SUPERIOR COURT.

Notice is hereby given that Dame Celine Camp, of the parish of St. Marthe, in the district of Montreal, wife of Ovide Brabant farmer, of the same place, has, the twelfth day of September last, instituted an action for separation as to property against her said husband.

Montreal, 1st October, 1895. SAINT PIERRE, PELINSIER & WILSON, Attorneys for Plaintiff.

Church Vestments. Chasubles. In Red, Black, White and Purple; all styles, from the plainest to the richest materials, and designs. Copes and Benediction Veils. Preaching and Confessional Stoles. Benediction Veils not made up. Fronts and Backs for Chasubles. Material for making Stoles and Albs. Patterns for Chasubles. Altar Linens. Watered Silk for Vestments. Cloth of Gold for Vestments. Lining for Vestments. Canvas for Vestments.

Church Ornament. Silver and Plated Candlesticks, Processional Crosses, Chiboras, Crozets, Catenoriums, Sanctuary Lamps, Holy Water Pots, Annuciations; Crystal, and a varied assortment of Candleabra.

Mission Supplies. Catholic Missions supplied with Prayer Books, Beads, and all other articles of Catholic Devotion. WHEN ORDERING, PLEASE STATE: Who is to give the Mission. About how many families will attend. The day the Mission opens. How the goods have to be shipped to reach safely.

D. & J. SADIÉRIER & CO., 1869 Notre Dame St., Montreal. Toronto.

said to be a special mixture of silver and pewter. The bones have crumbled into dust, but the king's skull is still intact.

An event that has caused a sensation throughout India is the conversion to Catholicity of three Brahmin priests. Rev. P. Lacombe, S.J., a missionary in Hindoostan, says: "Europeans cannot conceive the difficulties which oppose the conversion of the Brahmin caste, or what the converts have to endure."

It is announced that early in the present month eight German prelates, including the Archbishop of Cologne and Posen, will come to Rome to initiate, under the presidency of the Pope, the discussion of a project for the return of Protestants throughout Germany to the fold of the True Church.

Anæmic Women

with pale or sallow complexions, or suffering from skin eruptions or scrofulous blood, will find quick relief in Scott's Emulsion. All of the stages of Emaciation, and a general decline of health, are speedily cured.

Scott's Emulsion takes away the pale, haggard look that comes with General Debility. It enriches the blood, stimulates the appetite, creates healthy flesh and brings back strength and vitality.

PUBLIC NOTICE.

To all Depositors and Creditors of La Banque du Peuple.

The Peoples Bank finding itself in difficulties, suspended payment some time since. After its suspension the circulation of the Bank has been called in and redeemed, except for a small amount still outstanding. The money has accumulated in the hands of the Bank, till the amount now exceeds one million dollars.

TO RE-OPEN THE BANK ON MONDAY, the 4th November next. On Monday 25 per cent of each of these creditors who have not already signed the agreement granting the above delay to the Bank, on the condition, however, that each of such creditors sign said agreement at the time of receiving the payment of 25 per cent as above.

The Directors have decided also to pay a 4th amount of 25 per cent to all those who have already signed said agreement, should they prefer to receive it, notwithstanding the delay of six months according to the Bank by these persons for the first quarter of the amount due them.

All Creditors can use their own discretion as to withdrawing the 25 per cent now offered.

J. GRENIER, President. LA BANQUE VILLE MARIE.

Notice is hereby given that a dividend of three per cent is now offered upon the capital stock of this bank, for the six months ending the 30th November next, has this day been declared, and will be payable at the Head Office of the Bank, in this city, on and after Monday, the second day of December, 1895.

The Transfer books will be closed from the 16th to the 30th of October, both days inclusive.

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Montreal, 1st October, 1895. SAINT PIERRE, PELINSIER & WILSON, Attorneys for Plaintiff.

CARSLEY'S COLUMN.

MONTREAL'S GREATEST STORE.

Mail Orders promptly and carefully filled.

NEW MILLINERY.

Just opened several cases of new Millinery Models trimmed in all the very latest styles for late Fall and Winter Wear, also a full assortment of

MILLINERY NOVELTIES.

- New Chenille Ornaments. New Chenille Flowers. New Silk and Velvet Flowers. New Shaded Flowers. New Shaded Wings. New Shaded Ribbons. New Shaded Velvets. New Shaded Felt Hats.

In all the very latest and most stylish shades.

MILLINERY PRICES.

Ladies' Stylish Felt Hats, 50c to \$1.25 ea. Ladies' Felt Sailor Hats, 75c to \$1.25 ea. Children's Felt Flop Hats, 50c to \$1.25. Children's Trimmed Hats, \$2.25 to \$5.50. Ladies' Trimmed Hats, \$3.25 to \$21.

FUR RUFF PRICES.

Ladies' Mink Neck Ruffs, made of choice skins, \$1.95. Ladies' Grey Persian Lamb Neck Ruffs, well made, \$3.40. Ladies' Sable Neck Ruffs, with head, tails and feet, \$2.75. Ladies' Double Mink Ruffs, in the newest styles, \$11.25 to \$17.30.

STORM COLLAR PRICES.

Ladies' Black Coney Storm Collars, in newest shapes, \$2.20. Ladies' Nutria Storm Collars, \$3.50. Ladies' Opossum Storm Collars, \$2.80. Ladies' Grey Lamb Storm Collars, \$3.20. Ladies' Black Lamb Storm Collars, \$5. Ladies' Alaska Sable Storm Collars, \$10.20. Ladies' Baltic Seal Storm Collars, \$5.85.

FUR CAPE PRICES.

Ladies' Greenland Seal Capes, \$10.75. Greenland Seal Cavalry Capes, \$15.50. Extra Long Greenland Seal Capes, \$30. Grey Persian Lamb Capes, \$15. Black Persian Lamb Capes, \$75.95. Baltic Seal Capes, \$32. Ladies' Beaver Capes, \$30. Alaska Sable Capes, \$35.

FUR MUFF PRICES.

Ladies' Black Coney Muffs, 66c each. Ladies' Natural Opossum Muffs, \$1.90. Ladies' Racoon Muffs, \$1.75. Ladies' Mink Muffs, \$1.40. Ladies' Grey Lamb Muffs, \$2.50. Ladies' Black Lamb Muffs, \$3.50. Ladies' Baltic Seal Muffs, \$2.50. Ladies' Alaska Sable Muffs, \$7.75.

UMBRELLA PRICES.

Ladies' Umbrellas, from 25c. Ladies' Gloria Silk Umbrellas, Natural Black Handles, \$1 ea. Ladies' Gloria Silk Umbrellas, Natural Wood Handles, \$1.25. Ladies' Gloria Silk Umbrellas, Natural Wood or Nickel Handles, \$1.50 each. Ladies' Small Fold Umbrellas, \$1.50 ea.

Men's Umbrellas, from 45c ea. Men's Titania Umbrellas, 75c. Men's Gloria Silk Umbrellas, Natural Wood Handles, \$1.15 ea. Men's Gloria Silk Umbrellas, Steel Rods or Natural Sticks, \$1.50 ea. Men's Special Gloria Silk Umbrellas, Steel Rods, \$1.65.

MEN'S GLOVES PRICES.

Men's Lined Gloves, Astrachan Backs, 80c. Men's Lined Kid Gloves, 80c. Men's Lined Antelope Gloves, \$1.25. Men's Lined Buckskin Gloves, \$1.35. Men's Fur-lined Gloves, \$2. Men's Extra Lined Kid Gloves, \$1.15. Men's Lined Cape Mitts, 80c. Men's Lined Back Mitts, \$1.25.

MEN'S UNDERWEAR.

Men's Scotch Knit Wool Vests, 48c. Men's Scotch Knit Wool Drawers, 50c. Men's Heavy Ribbed Wool Drawers, 50c each. Men's Scotch Wool Vests, 75c. Men's Scotch Wool Drawers, 75c. Men's Extra Fine Lambs' Wool Vests, 95c. Men's Extra Fine Lambs' Wool Drawers, 95c.

THE RIGBY WATERPROOF GARMENTS

Do not like the old-fashioned Waterproof coat, hold you in a clammy vice, which feels like an icy vapor bath and has no more porosity than an elephant's hide. It is a porous Waterproof, whose beauty is in nowise impaired by the waterproofing process. Think of what this means in comfort and health.

S. CARSLY'S, Notre Dame and St. Peter Streets MONTREAL.



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WEDNESDAY...OCTOBER 30, 1895.

## ALL SAINTS' DAY.

Once yearly does the Church set apart a day which is specially consecrated to all the Saints in Heaven. Not a day of the year passes without that the feast of some Saint is celebrated; but there are millions of Saints, enjoying God's glory at present, whose names are not even known, nor are the particulars of their lives and deaths recorded. There are hosts of glorified and blessed ones who have never been canonized by the Church, and who are none the less Saints of God. All of these are included in the devotions of the first of November.

Here it might not be out of place to remark that the canonization of a departed person does not make that being a Saint, as it is supposed by some and as many of the opponents of Catholicity attempt to argue. They say "the Church pretends to canonize as it pleases and thereby send whom it likes to heaven." Not by any means. The canonization is a consequence of the saintliness of the holy dead; but the saintliness is not the result of canonization. In fact, the canonization is nothing other than a public pronouncement by the Church that sufficient evidence has been given to show that such or such a person is now in possession of eternal glory. And that evidence has been sifted most carefully; long years, sometimes centuries, elapse between the first recognized manifestation that indicated sanctity, and the final pronouncement of canonization. No stone is left unturned to establish every doubt that might be reasonably entertained. Consequently, when the Church, after such investigation, declares the evidence sufficient, there can exist no longer any doubt as to the sanctity of the one whose life has been under examination; moreover, the Church being divinely inspired, having the constant presence of the great illuminator and sanctifier—the Holy Ghost—declares that which she knows to be true, and she has never and can never err.

But, as we have already stated, only a certain number of the Saints have been actually canonized, yet there are others of the elect. It is only meet that a day should be chosen whereon the soldiers of the Church Militant might pay homage to and invoke the members of the Church Triumphant. These Saints are not like the other celestial beings, the pure spirits that hover around the throne of God; these Saints have passed through this life; they have felt all the pangs to which humanity is subjected; they lived in a world that is surrounded by an atmosphere of sin; they underwent the same temptations that we daily undergo; they wrestled with the world, the devil and the flesh; they experienced the great necessity of Divine grace and heavenly protection; they gave up their lives for the cause of Christ, and as a result they wear to-day the glorious crowns that have been promised to all who unflinchingly carry their heavy crosses. Therefore, these Saints in Heaven know, as well as we do, how difficult the path of salvation is; they know better than we do how much we stand in need of assistance from above; they feel for us, sympathize with us, and are ever ready to befriend us—not only for our own sakes, but especially for the greater glory of God.

To-day they are the bosom friends of the Almighty. By their lives and by their deaths they have sealed forever their eternal happiness and have secured the unbounded love, the unending gratitude (if such a term may be used) of the Creator. It is only natural, then, that their prayers should be most potent and their petitions most readily granted. For themselves they require nothing more; they now possess in its plenitude the happiness that knows no ending; they are seated in presence of the

Beatific Vision, and the cup of their bliss is filled to the brim. But they are ever anxious for the increased glory of God and the happiness of His creatures. The more souls that go from earth to heaven the more will there be to replace the fallen angels and to compensate for the numberless unfortunate who daily descend to fill the caverns of iniquity and undying misery. This thought alone, were there never another one, would suffice to enlist the Saints in our cause and to secure their services beside the Fountain of all Grace. They cannot come to us; but we can go to them. We can ask of them to recall their own severe battles with the envoys of hell; to remember that we are struggling along the same rugged pathway; that our strength is even not as great as was theirs; and that we require the aid of heaven. Especially upon the great Feast of All Saints should we offer up our petitions, and there is not the slightest doubt but that they will receive attention.

Imagine that glorious scene—if the human imagination dare attempt such lofty flight—when the "frontier hosts of heaven take heed," and our prayers are handed from one to the other along that glittering array of Martyrs, Confessors, Virgins, Priests and Pontiffs, until the "Queen of All Saints" receives them and presents them before the throne of Eternal Glory. Joy celestial flashes from the blissful countenances, and the mansions of God seem—if it were possible—to shine more brilliantly with beams of happiness, as the mandate goes forth, and, in obedience, the Angel of God's Treasury opens the valves and streams of grace of benediction flow down the expanse of heaven, to be scattered, like refreshing rain, upon the parched soil of our thirsty souls. Great is the Feast of All Saints, and wonderful the power of good that these holy ones possess. Friday next not one of them will be absent; they will lean over the battlements of heaven to catch every petition that ascends from a human soul. Surely they will not await in vain!

## ALL SOULS' DAY.

Saturday next, the 2nd November, the Church calls upon the faithful to remember the souls in Purgatory. All Souls' Day is one of the saddest and yet most consoling days of the year. We on that occasion are called upon, in an especial manner, to remember the departed, to help the sufferers who can no longer help themselves, to go to the grave and there hold converse with God in the cause of those dear dead ones, but we have the glorious consolation of knowing that upon All Saints' Day there are countless sufferers who pass from the prison-house of Purgatory into the freedom of God's glory; and we know that our prayers, our alms, our sacrifices and our sufferings, if offered up in their behalf, are the keys that unlock the door of their abode. Yes; all this month of November is specially dedicated to the service of the souls in Purgatory. It has been well chosen; for there is a gloom about November that corresponds with the feelings of natural sorrow for the departed; and there is a promise in November—a promise of Christian joys that are to follow its penitential advent—and it harmonizes well with the promise of a glorious resurrection. On All Saints' Day there is a special pilgrimage to the Cote des Neiges cemetery, and there the faithful, in a body, go around the Stations of the Cross. "It is a holy and wholesome thought to pray for the dead that they may be released from their sins," says the Book of Holy Writ; let all our readers go on that day—at least in spirit—to Cote des Neiges, and join in that solemn procession. In the meantime we will go to the City of the Dead and gaze upon a scene that is potent with salutary lessons.

Grey, damp and dreary is the atmosphere; sad, solemn and awe-inspiring the surroundings; cold the air, cloudy the sky, sombre the prospect, funereal the picture. Evening is approaching, the short day is dying, the shrill blast shrieks among the leafless branches, the ashen twilight seems to cast a cloak of death upon all nature. Suddenly, in the far west, just on the rim of the horizon, beyond the darkening summit of the last mountain range, the clouds part for a space, and the rays of the setting sun light up the expanse, paint the faces of the black misty banks with crimson and orange, gold and silver, shoot horizontally over the damp landscape, tip the summits of the cold monuments in the silent city, and shed an unexpected splendor upon a scene of desolation—Hope shining upon the grave!

It is so with the Catholic life. Mournful in the parting, bitter are the tears that are shed for the lost one, at the tomb we kneel and behold disappearing for all time the casket that holds the mortal remains of a beloved being. Life seems desolate and the mist of grief hangs in thick masses along the horizon of the future. So far our non-Catholic friends accompany us; they, too, feel all the intensity of human sorrow, and they ask of God consolation for the living, that they may bear up against all such sad afflictions. But at the barrier of the

grave they part entirely from the one that is gone; they turn back into the autumn atmosphere of a dreary world and their dear friend is lost to them for the rest of life. No communion of souls; no relief from pains through the prayers of the living; no blessings conferred upon the dead. It is at that moment, when the evening of life is passing and the night of the grave closing in upon the dead, that the sunburst of promise flashes from beneath the clouds and tells to the Catholic that there is an unbroken chain of union between the souls in Purgatory and the souls on earth. The parting rays of the sun illumine the clouds upon our horizon, but his herald beams proclaim the new day to another hemisphere; and the rays of consolation that Faith beholds in that last hour but faintly tinge the clouds of human sorrow, yet we know that other shafts from that same glorious orb already flash upon the hills of eternity.

This great and consoling dogma of Purgatory is one of the best evidences of the Divine foundation of the Catholic Church. No other established religion carries its charities beyond the tomb. The Catholic Church alone possesses the communion of saints. Triumphant in Heaven, suffering in Purgatory and Militant on earth, she is the same wonderful, mystical, universal body, filled with the spirit of Truth, knowing no limitations, indestructible, infallible, binding together the living and the dead, continuing throughout the centuries unchanged and unchangeable, taking in all time, from the beginning of Redemption's work to the closing day of the centuries, taking neither heed of time nor mutations, and opening for man, in this world, only the ante-chambers of her unmeasurable and eternal proportions.

Since we have the consolation of being members of such an institution, and the possessors of a faith that unites us with the dead, let us not forget those suffering souls, but remember that every prayer or offering that we make in their cause will knock off links from the shackles that bind them and will secure for ourselves countless blessings that their gratitude will shower upon us when comes our hour of need. Moreover, there are to-day countless souls in Purgatory who have no friends to pray for them, or whose friends neglect them. For this reason does the Church call upon the faithful throughout this month of November to offer up prayers for those sufferers. Therefore, we say that while All Souls' Day is one of the saddest, it is also one of the most consoling in the calendar of the Church.

## CIVIC TAXES.

In reading the reports of proceedings in the City Council of Montreal and the accounts of the various devices suggested for raising funds to fill up the exhausted treasury, we are reminded of Richard Dalton Williams' famous play upon the Greek conjugations. It is thus he taught the people of Dublin, in 1846, to conjugate the verb Taxo:—"Taxo (ho!), Taxeis (ice), Taxei (high), Taxeton (iton), Taxeton (it on), Taxomen (oh! men), Taxete (the tea), Taxei (the sea)." Were the Celtic wit and poet alive in our day, and a resident of Montreal, he would find that "history repeats itself," as far as the question of taxes goes, at least.

We have certainly no object to a reasonable amount of necessary taxation, but when the taxation could be avoided by means of rational economy, and when the representatives of the city are guilty of every imaginable extravagance, it becomes an outrage on the citizens to impose taxes, beyond all excuse, simply to carry on the very municipal government that is ruining the city. Surely there is nothing serious in the suggestions made of late to tax every imaginable object—the very air seems to be subject to taxation.

As long as the civic expenditure continues to be extravagant, as long as no real economy is practised, as long as men in authority are living in their public capacity, like the Indian, from day to day, leaving the morrow to look after itself, so long will the city's debt go on increasing and will unreasonable and unjustifiable taxation be necessary. The service is over-crowded; favoritism sways the councils; contracts are given out privately, or if by tender, with no regard to the city's interests; money is borrowed at most exceptionally high rates; expropriations where least needed, but where most suitable to interested property holders, are perpetrated; life is being made a burden for the vast majority of unfortunate property holders; real estate is becoming a load on the hands of owners; and all this is due to a certain few—a small circle—who have what is called the "inside track" at the City Hall. The people know these facts and they are made to feel the sting of them, and yet that same people will not resent the injustices nor consign to municipal oblivion the responsible authors of so many hardships.

We do not say that every individual alderman is answerable for the dole of taxation promised. Several of the City Fathers of to-day are only reaping the bitter fruits of the seed sown by others.

But while one of the old-time crowd remains it is not to be expected that matters will change. Of course some remedy must be suggested or else the evil will go on increasing until it will become absolutely impossible for any honest man to live and prosper in Montreal. To make up for the wholesale squandering of the public money, the guilty parties, the false economists, do not hesitate to rob the public of the last dollar: to make up for the losses brought on by taxation the individual citizens will have to sell out or else get out. The real estate man is badly off, but the poor man is in a still more dangerous predicament. No matter how small his income, it is proposed to reduce it, by a tax, for the benefit of the civic spendthrifts at the City Hall. There is scarcely an object of usefulness or necessity that is not to be subjected to a tax of some kind. Certainly the first grand remedy lies in the hands of the elector; who should come to the rescue in the hour of the public need. Apart from this we are under the impression that it would be a grand step in advance were the aldermen to receive proportionate salaries.

Some may think that salaried aldermen would be an expensive luxury; but a little reflection will suffice to show that the amounts thus paid would save the city thousands upon thousands of dollars. To-day these men are supposed to give their services for nothing. It is preposterous to imagine, in this age of money-grabbing, that any man is going to spend hundreds of dollars of his own money to secure his election to the City Council, if the only return expected is to be the honor of adding Alderman to his name, the opportunity of sacrificing his business and his time for the public, and the certainty of being abused and ridiculed all the year round, both in public and private. The days of such patriotism are dead. The alderman expects to glean some very substantial benefit for all the time and money spent, as well as in compensation for the worry, the turmoil, the abuse, and the thousand and one annoyances to which his position render him liable. Otherwise he is not sane; and in the latter case he has no business in the seat of a public representative. Pay him a fixed and a sufficient salary and he will be free from temptation. Let the people select men of known integrity; let the past records of such men be the sole measure of the confidence reposed in them; let those men be sent there with the understanding that their salary is the only compensation they need expect for the services they are called upon to render, and very soon a system of public economy will be inaugurated that will prevent the hand of civic authority from upsetting and tearing to pieces every principle of domestic economy.

We do not wish to formulate special accusations; but, as an illustration, we will give one case in point. A certain girl was hired during the past four years by a leading contractor of Montreal. Not long ago she got married and the young husband wished to secure a position in one of the civic departments. His chances were good, his abilities to fulfil the duties of employee in that department were exceptional, his character was above suspicion, and he had the friendship and aid of many prominent citizens, including the contractor in question. Weeks went past and the appointment was not made. One day the contractor met the applicant and asked him if he were on; the reply was, "No, I must raise fifty dollars, I've been told, before I can get the place. I am to deposit it with a certain man, whom I don't know personally, and who is not an alderman. But I have not got the money yet." The contractor remarked, "I am only surprised that they did not ask one hundred dollars." The man is still seeking employment and the position he might have occupied is held by one far inferior in capacity and in every way less entitled to it.

This may be the repetition of an old story, or merely the adding of one more to scores of such stories; no matter, it shows clearly the necessity of having a radical change. If the tax phantom continues to grow the people may yet be frightened into action, and should it serve to purify the civic atmosphere it will have done one good—a good that is worthy the money.

## RE-OPENING OF ST. PATRICK'S.

The re-opening of St. Patrick's Church, after the decoration and entire renovation, recently completed, is fixed for Sunday, November 10, or next Sunday week. His Grace Archbishop Fabre is to celebrate Solemn Pontifical Mass, and the sermon both at High Mass and in the evening is to be given by Rev. Dr. Conaty, of Worcester, Mass., and President of the Catholic Summer School of America, whose great oratorical ability has made his name a household word throughout Canada and the United States. The choir, under Prof. Fowler, is preparing a special Mass for the occasion, and the fact that the rich decorations of the Sanctuary, and the two grand windows from Innsbruck, will be seen for the first time, will add unusual interest to the occasion. In the evening

there will be a grand illumination with the new electric lights, and the effect on the gilded ornamentation of the Sanctuary is expected to be uncommonly beautiful.

## CANADIAN POETRY.

Recently one of our city contemporaries produced a very interesting interview with Dr. Harper, of Quebec. The author of the letter in which the interview is reported was signed George Grantham Bain. Amongst other interesting subjects upon which the doctor expressed himself was that on our Canadian school of poetry. Being questioned on the poetry of Canada he said that "our poets are American more than Canadian, and your publishers (American) are to blame for it, if there is any blame going. Poetry does not sell in Canada, but it has something of a market value in the United States, and, of course, our poets can hardly be expected to overlook this."

There is a great deal of truth in this remark. Canada as yet seems to be too young, or else too preoccupied with her immediate material interests, to give much heed to the development of a national poetic literature. Yet the time seems to be at hand when the spirit of our reading public will be awakened to the necessity of keeping abreast of the other nations in this regard as well as in the apparently more important one of commerce and industry. We will quote the following from the learned doctor—as it seems to us very practical and to the point:—

"It is a pity, however," said he, "that there is not more of a truly national spirit in all our poets. The best of our writers of poetry are men of the highest genius, and I am sorry to think their influence is not altogether for good among our aspirants for political fame. A national poetry should breathe the spirit of the country—should sing with voice of its mountains and its streams—should hallow the spots that have hallowed its birth. But many of our singers despising the ballad are fast running its seed on the sonnet. Indeed, much of our second-rate poetry—and, remember, it is our second-rate singers that have been the world's nation-makers—for who can classify Robert Burns with John Milton, or Tom Moore with Browning—reminds me of the description an old house-painter gave of the way he would sometimes paint a marble mantle. He said that he painted it white, and then, daubing some black paint on an old hat, he stood off and threw the hat at the painting until it was mottled. I have an idea that these minor poets of ours write a very commonplace set of verses and then stand off and throw a handful of striking adjectives and adverbs at them. The adjectives and the adverbs are what catch the eye of the publisher, and thus render the second or third-rate sonnet more valuable in the eye of its author than the ballad that would possibly live for ever."

This view of the subject harmonizes well with the one we have long entertained. We notice, not without regret, that the chief aim of our most gifted writers of poetry is to produce well-polished and finely-cut sonnets, charming pieces of composition; beautiful models of poetic bric-a-brac; but, certainly, not what is calculated to stir into enthusiasm the builders of a young nation. It is a nice work, an agreeable and refining occupation, to couch a bright thought in elegant words, and to trim, and prune, and measure the verses until every rule of poetic art is carefully observed and the gem produced sparkles with its own light. But the people have not time to sit down and scan those lines; the people who really require the poetry of the age are not given to calm study of such models; they want something, no matter how roughly formed, that speaks to their hearts, rekindles their recollections of the past, fires their imaginations with visions of the future; they want a poetry that knows no cast-iron rules, that soars aloft as fearless as the eagle and as free as the spirit of the nation. The poetry that will live in the memories of children, that will enliven the evening of existence for the aged, that will be repeated by the mother for the child at her knee, that will pass from lip to lip of the peasants, and that will be recited in the schools, must tell of our heroic past, must awaken recollections of our missionaries, our colonists, our historic warriors, must describe the scenes of glory, of trial, of suffering, must picture our rivers, lakes, prairies and mountains—in a word it must be the ballad.

Classic lines, lofty blank verse, elegant sonnets, would never have worked the miracles that the ballads of the Nation wrought in Ireland. Even Moore's exquisite poems were more calculated to stir up a little flutter of admiration in the parlors of the rich and educated than to awaken feelings amongst the people such as the ballads of Davis, McCarthy, Williams, and others, produced. We certainly would prefer to see every production of our Canadian poets a miniature work of art; but if anything has to be sacrificed, let it not be the raciness of the poem—let it breathe our air, let it spring from our soil.

A good old age was that of the late Antoine Plamondon. He was ninety-three when the summons came. Plamondon was the first Canadian painter to study under the great European masters. Some of his finest works hang upon the

walls of Laval University, at Quebec, and many adorn the interior of Canadian churches. Particularly in the Basilica of Ste. Anne de Beaupre are the products of Plamondon's pencil to be seen. He was a gifted son of Canada, and during his long and successful career he did much to encourage the study of art in this country.

The Ladies of St. Patrick's congregation are working hard for the success of the Tombola in aid of the Church renovation fund. All who take an interest in the good work are invited to send prizes, or to purchase tickets from any of the ladies or at the Presbytery, Dorchester Street.

RECENTLY Rev. Father P. A. R. Tierney gave a lecture on "Good Citizenship" in the Methodist Church at Spencer, Iowa. The edifice was not large enough to hold the numbers who came to hear the lecture. It is a sign of the times to find a Catholic priest occupying a Methodist Church for lecture purposes, and to have non-Catholic audiences as enthusiastic as the one that heard Father Tierney's address.

## HONOR TO WHOM HONOR!

"Blessed are the dead who die in the Lord—for their works do follow them."

Who could look upon the face of Monsignor Henry O'Brien, as he lay in the peace of death, before the high altar of St. Patrick's Church in this city, on Saturday last, while his obsequies were celebrated, without being reminded of these so grand and solemn words of Holy Scripture? Noble and majestic in stately repose, he lay there in his priestly robes, with hands meekly folded, as it were, in submission to the Master's call—that awful summons that came so suddenly, while the sun of his life was still high and his work but half accomplished?

Many a solemn and impressive scene has St. Patrick's Church witnessed within its stately walls during the half century of its existence, but none, surely, of a grander character than this of which I write, when the venerable Archbishop of Montreal, a large number of his clergy, both regular and secular, and a vast concourse of the faithful people, assembled to do honor to the distinguished prelate whose position as a member of the Papal household—apart from his own great qualities of mind and heart and the eminent services he had rendered to religion in many lands—gave him a still more exalted claim to honorable remembrance in life and in death.

That memorable scene was in itself a striking episode in the history of St. Patrick's Church, and will be treasured in the after years as a precious remembrance by those who had the privilege of being present. To the Irish Catholic people of Montreal the death of Monsignor O'Brien, an illustrious scion of their own race, in the presbytery of St. Patrick's,—a visitor from Eternal Rome, yet no "stranger within the gates,"—cannot seem otherwise than a special dispensation of Divine Providence. He loved his own people; he was proud of his descent from the oldest Christian nation of Western Europe, and in none of the far-off lands where it was his lot to sojourn at the call of duty, did his heart ever cease to beat in full accord with the patriotic aims and hopes of his native land. A Roman prelate by honorable appointment of the Sovereign Pontiff, Monsignor O'Brien was none the less, perhaps all the more, a fervent Irish patriot. His name was loved and honored by the people of his own ancient race at home and abroad, wherever the "far-dispersed Gael" are found.

It was fitting, then, that since God did not will this eminent Irish-Roman ecclesiastic to breathe his last within the sacred precincts of the Holy City, he should close his so honorable career in our American "City of Mary," among the priests of St. Patrick's Church, and that his obsequies should be celebrated in that venerable temple whose arches had so often echoed to his sonorous voice proclaiming the eternal truths and the sacred rights of the Father of the Faithful.

And who can doubt that the pastor and clergy of St. Patrick's fully appreciated the high honor that was theirs, when Monsignor O'Brien laid down the burden of his long and pre-eminently useful life amongst them, and so bequeathed a blessed memory to their church and people? Truly, they left nothing undone to mark their sense of the dignity and solemnity of the occasion, while the gracious presence of His Grace the Archbishop, and his giving the final absolution over the remains of the favored friend and servant of Leo XIII., left nothing to be desired on the score of religious pomp and impressive solemnity.

The funeral cortege was, in its kind, equally imposing; some of the foremost men amongst the Irish Catholics of Montreal acted as pall-bearers, while the long procession wound its way to the splendid new Cathedral of St. James. Then, after solemn rites were again solemnized, the dead prelate of the Vatican was laid to rest with the two predecessors of our beloved Archbishop, Bishop Lartigue and Archbishop Bourget, with them to await, under that magnificent monument of faith and charity, the final resurrection. Surely, the Holy Father himself will, in his sorrow at the great loss sustained, be consoled to hear of the happy death, the splendid obsequies, of one whom he loved and honored, and to know that he rests—though far away from Rome and his own pastoral charge there—in the holiest earth of Catholic Canada, among the dead bishops of Mary's own city, under the lordly cross-crowned dome of Montreal's new Cathedral! Even the loving heart of that tender father could desire no more fitting end—no nobler resting-place for his priest and friend, Monsignor Henry O'Brien.

Here in this Montreal, this Canada of ours, which for years past he has loved to visit, his name shall be in benediction and his memory green among the people, and Eternal rest give to him, O Lord! and let perpetual light shine upon him!

M. A. S.



EDITORIAL NOTES.

In CHINA the Jesuits have founded a one cent newspaper, which was a monthly at first, and is now a semi-weekly.

News from Barcelona: tells of fourteen conversions, in a few months, of foreigners holding positions as representatives of other countries in their consulates, or connected with business houses.

MGR. MAGNANI, Vicar-Apostolic of Patagonia and Terra del Fuego, has been on a visit to Rome. Under his jurisdiction there are three thousand five hundred Catholics, while the number of Protestants in all the country is about eight hundred.

A STRAW roofed edifice at Lisgriffin, in the County Cork, Ireland, built in 1741, still does service as a chapel for the people of the district.

A DESPATCH says that assassins made an attempt on the life of President Alfirio of Ecuador on the Sunday before last. The attack took place in his palace at Quito, but he escaped uninjured.

IN A VAULT under the choir of the Cathedral at Angers, in France, two coffins have been found containing the remains of King Rene, of Anjou, and of his wife, Isabella of Lorraine.

A GREEK CATHOLIC priest in Southern Hungary recently induced his whole congregation to swear in church that they would not touch liquor for three years.

THE ceremony of creating the head of the Dominican Order a Grandee of Spain has been introduced. The honor was conferred the other day on the Most Rev. Father Fruhwirth at Madrid.

DEZZ, the painter, is said to have recently found at Honfleur an old canvas representing two street boys. It turns out to be a Murillo.

CARDINAL VAUGHAN has just received into the Church—the Rev. J. Stansfield, Rector of Downham, and the Rev. Rawport Le Tely, curate of Christ Church, Beckenham.

REV. FATHER CARRIER, of the Congregation of the Holy Cross, and professor of natural and applied sciences at St. Laurent College, has undertaken to erect a fire-proof, octagonal-shaped edifice, to consist of three stories, one for the Canadian Library, the second for the museum and the third for a cabinet of physical science and the observatory.

ars required for the purpose. So far he has been well encouraged and we trust that his circular letter will meet with such replies as may enable him to lay the first stone on the 19th March next.

THE Catholic University, at Washington, seems to be absorbing all the most brilliant men of the day. Mr. Charles P. Neill, graduate in the historical department of Johns-Hopkins University, has been appointed an instructor in political economy.

KING HUMBERT conferred the Collar of the Annunziata on the Mikado's uncle. The Grand Collars are called "cousin" by the King. The Observatore Romano points out that, by the statutes of the order, the recipient of the degree should "swear to defend the Holy Catholic Church and the Sovereign Pontiff of Rome."

MISS ABBIE GARDNER, the only living survivor of the great Sioux massacre at Lake Okoboji, Iowa, in 1856, has secured seven thousand dollars from the Iowa Legislature, for a monument to mark the spot.

WHILE red flags were being flaunted in the Roman Capitol a couple of weeks ago, Signor Toroni, a Radical Deputy, delivered one of his wild speeches. He quoted Mazzini's declaration, that his bones would tremble with delight when the Republican flag should wave over the Capitol.

WE HAVE just received the October number, the first of the new series, of the Angelus Magazine. It comes to us from its home in Cincinnati, and is replete with most interesting and instructive contributions.

THE Bombay Catholic Examiner has been authorized to state that there is no foundation for the report that his Excellency Mgr. Zaleski, the Delegate-Apostolic in the Indies, was about to replace Mgr. Satolli in the Apostolic Delegation at Washington.

A LITTLE volume of about 180 pages entitled "Chapters of Bible Study; or A Popular Introduction to the study of the Sacred Scriptures," by the Rev. Herman J. Messer, Professor at St. Charles Sem-

inary, Overbrook, Pa., has come to our table. It bears the imprimatur of His Grace the Archbishop of New York, and the sanction of Rev. D. J. McMahon, the official censor. The work is one of the most convenient and most useful that could be placed in the hands of Catholic readers.

WE publish elsewhere correspondence regarding the parish of St. Gregoire le Thaumaturge. Our friend of La Verite seems to have totally misunderstood the question. Even were the school trustees of the new parish willing to exempt the Protestants from school-taxes the law will not allow them to do so.

THERE is question of erecting at Bellefleur, in France, a statue to Lamartine. Many ecclesiastics have joined in the movement and the thousands of Lamartine's admirers will certainly contribute to the success of the undertaking.

THE sudden and sad event of Mgr. O'Brien's death has cast a deep gloom over the whole Catholic community. Elsewhere we give an account of the great prelate's unexpected end, as well as of the imposing obsequies that took place last week.

THE CHRISTIAN ADVOCATE, a Methodist publication, in its issue of October 3rd, has the following very pertinent item concerning figures represented in glass windows and on walls of Catholic Churches:

"The Congregation of Rites of the Roman Catholic Church has many things to settle. One is as to what character of persons may be represented on the walls or on stained glass in Catholic churches. There has been no question about persons beatified or canonized. They can be placed on the altars or represented with the aureole; but the difficulty has related to what can be portrayed upon the windows and walls.

CORRESPONDENCE.

JUSTIN MCCARTHY, M. P.

To the Editor of THE TRUE WITNESS. SIR,—In an editorial paragraph, in your issue of the 23rd inst., you say, in reference to Justin McCarthy: "We are confident. . . . The Catholic world will have additional reason for being grateful to the distinguished Irishman."

It seems to us that Mr. McCarthy's writings—except his "Maid of Athens"—perhaps—have been more political than religious. His historical contributions to the literature of our day are all marked by a fairness and impartiality that few would gainsay.

SAINT GREGOIRE LE THAUMATURGE. A Timely Correspondence on the Vexed Question of the Parochial School Taxes.

DEAR SIR,—For the last few months you may have noticed in some of the English Protestant papers in this city some very strange remarks, in very strong language, on the trustees of the school municipality of Saint Gregoire le Thaumaturge.

The Trustees of the School Municipality of Saint Gregoire le Thaumaturge.

LEGAL OPINION OF GUSTAVE LAMOTHE, Q.C. To the President and Trustees of the School Municipality of Saint, Gregoire le Thaumaturge:

At the beginning of your school municipality, I was asked if the properties belonging to Protestants located within the limits of your municipality were subjected to taxes. I then studied the law on the matter, and came to the conclusion that all those properties had to be put on your assessment roll.

Before giving my opinion, I have carefully examined the Statutes relating to the Protestant trustees of the formerly town of Saint Jean Baptiste, in order to establish what the bearing of these Statutes was, and I feel assured that these Statutes are simply declaratory and do not contain anything to deprive the Lieutenant-Governor of the right of erecting new municipalities.

In virtue of our school laws, each municipality of a city, town or village forms a school municipality. See art. 1971, 1972, 1974 S. R. P. Q. Such is the common law. At the time of the annexation of St. Jean Baptiste Ward to Montreal, the school trustees of St. Jean Baptiste were exempted from this general law in order to continue to form a separate corporation, and the Protestants of the same territory have been subject to the common law.

In 1890, the Protestant school trustees of Montreal applied to the Government in order to obtain the right of selling a certain property; they took advantage of the circumstances to obtain an act of confirmation and ratification of the union of St. Gabriel and St. John the Baptist dissidents. In the preamble of the act, it was stated that there had been doubts with regard to the validity of the union. The object of the law was only to destroy that doubt, and nothing else.

ment has the right to erect municipalities or to declare the union of two municipalities, it is also true that after that erection or union, the aforesaid municipalities fall under the common law which governs all school municipalities. And the Lieutenant-Governor, if he deems it advisable, in the interest of education, may, afterwards, divide these municipalities, giving them other limits, etc., etc.

such are the reasons which induced me then to give you the opinion just above referred to, viz: that it was the duty of the school trustees to include in their annual assessment all the properties belonging to non-Catholics as long as the same have not taken the means of becoming a dissident corporation.

I know for a fact that the school trustees of the Protestant municipality of Verdun, near Montreal, take in almost \$300 a year of school taxes from one Catholic religious corporation. And that, because the Catholics of Verdun are not as yet formed into a dissident corporation.

Now, to conclude, I see no reason whatever why you should exempt from taxes properties belonging to Protestants, or why you should not exact the payment of the same. On the contrary, you are bound by the law to tax those properties and to collect this tax.

Yours truly, The Trustees of the School Municipality of Saint Gregoire le Thaumaturge.



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PUBLIC NOTICE IS HEREBY GIVEN THAT application will be made to the Parliament of Canada at the next session thereof, by La Banque de l'Epave, having its head office and chief place of business in the City of Montreal, for certain amendments to its Charter. (a) To change all the special provisions of the Charter incompatible with the Bank Act. (b) To make directors elected by the Shareholders. (c) To make the Shareholders responsible as provided by the Bank Act. (d) To determine the actual capital of the Bank, and reduce the number of shares so as to represent the actual capital. (e) To reconstitute the Bank under the "Bank Act" the same as other Banks in Canada. J. GREENBER, President.



THE WORLD'S MANY CREEDS

CATHOLICS LEAD, BUT THEIR NUMBERS SHOULD BE GREATER.

IRELAND STEADFAST IN THE FAITH—THE REUNION OF CHRISTENDOM.

At a time when the Father of Christendom is making a special appeal to the faithful of every nation on earth to supply him with the means necessary for the propagation of the Catholic faith among infidel nations, and to assist him, by prayer and good works, for the union of Christendom under one head, it cannot be out of place to give a succinct yet comprehensive idea of the work to be accomplished, by setting forth in general terms the populations of the creeds of the world. Thus writes a correspondent of the Dundalk Democrat. It is well known in our day that there is an ardent longing and troubled sighing among large sections of our separated brethren for the union of Christendom in one fold and under one shepherd.

In response to the ardent sighs and fervent prayers of many devout souls, the Holy Father, moved by the spirit of truth, the Holy Ghost, has taken all necessary measures to smooth the way for reconciliation and the return of the nations once Catholic to the one true fold of Christ, the Church that is one, holy, Catholic and apostolic. The solicitude of the Holy Father is not confined to the separated nations of Christendom, but extends to all the tribes, nations and peoples on earth. He, therefore, asks for our alms to enable him to send messengers of light and grace to all those who sit in darkness and the shadow of death. It is, therefore, not only the union of Christendom in one fold and under one shepherd, but also the conversion of the infidel and the unbeliever to the saving faith of Christ and of the Catholic Church, that touches the parental heart, and awakens the apostolic solicitude of the Father of all the faithful.

THE POPE'S GREAT WORK.

In addition to these two great apostolic works—the reunion of Christendom and the conversion of infidel nations—the dignity and sanctity of labor, the dignity and sanctity of Christian matrimony, the Christian education of youth and the teaching of a uniform system of Christian philosophy in all the highest seats of learning, have engaged the special attention of the comprehensive, luminous, parental and penetrating mind of our present Pontiff, Leo XIII. The Papal encyclicals on Christian labor, Christian matrimony, education, Christian philosophy, and the reunion of Christendom, which have been issued to the faithful during the present pontificate, are monuments of the highest wisdom and erudition, cover the ground which the social, political, religious and international problems of our age occupy, and solely in a spirit of truth, justice and equity the many vexed and complex problems which distract, disturb and agitate modern society. The wisdom that flows from the chair of Peter is to the world what the grace which flows from the throne of God is to the Christian soul—light and salvation. Hence the high and immeasurable importance of every message which comes from the Papal throne.

The contemplation of the countless numbers of human beings who never heard of the saving mystery of the incarnation of the Son of God, or of man's redemption through His crucifixion and death, cannot fail to stimulate our faith and enliven our charity for the propagation of the gospel of Christ, for the conversion of infidel nations and for the reunion of Christendom.

STEADFAST IN THE FAITH.

Taking into account the spirit of the age in which we live, the dimensions, position and circumstances of the British empire, and the tried fidelity, invincible faith and heroic zeal of the Irish race, it is not hard to see, and is most easy to believe, that Providence has destined Ireland to be the standard bearer of the cross in many lauds, and the harbinger of salvation to diverse nations and peoples not yet within the fold of Christ. If such be our destiny by divine dispensation, as I believe it is, Ireland must take a deep interest in these two laudable works of the Sovereign Pontiff—the reunion of Christendom and the conversion of infidel nations.

The following figures, setting forth the numbers professing the principal religions or creeds in the world, most prove interesting at the present time:

Table with 2 columns: Religion/Creed and Number of Followers. Christianity: 407,000,000; Judaism: 7,000,000; Brahminism: 175,000,000; Buddhism: 340,000,000; Mahomedanism: 200,000,000; Confucianism: 80,000,000; Other religious beliefs: 174,000,000.

These figures give some idea of the work to be done by the disciples of Christ, and His Vicar on earth in the chair of Peter.

Of the Christian population of the world, 200,339,390 are assigned to Roman Catholicism, 76,990,040 to the Oriental churches, and 101,007,449 to Protestantism of all sects.

In the new world, comprising North and South America, the Roman Catholics are in the majority, having about 60,000,000, and the Protestants of all sects nearly 37,000,000.

BROKEN UP IN SECTS.

The statistics of religion in Europe twenty years ago gave 142,502,388 Catholics, and only 69,811,764 Protestants of all denominations.

In England and Wales alone Protestantism has given birth to 150 religious sects, with registered places of worship. In the United States of America in 1868, the number of Protestants were 6,996,110, divided between 51 different sects.

In the established Church of England there are 28 archbishops and bishops, and about 23,000 clergymen. The divisions of parties battling within the Church of England are worthy of careful perusal. There are three principal parties within this one church—the High Church, the Low Church and the Broad Church. The unclassified or

colorless section form a fourth party within the established Church of England.

To the High Church party of all shades belong 12 bishops and 12,000 clergymen; to the Low or Evangelical Church belong 6 bishops and 5,000 clergymen; to the Broad Church belong 6 bishops and 1,000 clergymen, and to the unclassified or colorless party, belong 4 bishops and 5,000 clergymen. The aggregate is 28 bishops and 23,000 clergymen.

If unity is a mark of the true Church of Christ, we search for it in vain, either in the Church of England or in the sects which have separated from her. Their divisions are a final comment on the assumption that Anglicanism can be divine.

REUNION OF CHRISTENDOM.

From these general facts and figures adduced in a generous, liberal and historical spirit and free from every particle of religious acrimony and prejudice, the measure and magnitude of the great work—the reunion of Christendom and the conversion of all infidel nations—to which the Holy Father has devoted the last years of his glorious pontificate, appears in bold relief and distinct outline like the designs of a great architect, for the direction and guidance of the spiritual builder and Christian Workman commissioned to mould and fashion temples and shrines in the heart of man for Him "Whose delight is to be with the children of Men."—Michigan Catholic.

FOLLOWED FATHER ADAMS.

Sexton Davidson, Director of the Good Samaritan Society, Becomes a Catholic.

George W. Davidson, sexton of the Protestant Episcopal Church of the Redeemer, New York, was received on Sunday in St. Lawrence Catholic Church by Rev. Father McKenna. The ceremony, which took place at 6 o'clock in the evening, occupied nearly half an hour, and consisted chiefly of a confession of faith, a conditional baptism, and, finally, absolution. Dr. A. McGovern acted as sponsor.

Mr. Davidson, who is known as Brother Aloysius, resigned the directorship of the Good Samaritan Society previous to his conversion. He is down in the directory as the sexton of the Church of the Redeemer, but he isn't just a sexton. He organized last year the Order of the Good Samaritan, a society of Protestant, Episcopal medical monks, and Mr. Davidson is director of the society. On Oct. 3, 1894, he took his first vows in the order, renouncing the world, and promising to devote the remainder of his days to church work and to the nursing of the sick. The final vows of the order are poverty, obedience and celibacy. As a member of the order, Mr. Davidson ranks as a deacon of the church, and is known as Brother Aloysius. As a means of support during his probationary period he received a small salary for doing the work of a sexton about the church.

He has lectured on anatomy and philology, and has studied medicine. In the meantime he has lived very economically, and occupied a room in the church, up behind the organ. As a deacon of the church he was on the way to the priesthood. He has always been very religious, going to mass every morning and saying some of the breviary offices. His habit—unusual for a sexton—is a black cassock, and he wears a girdle from which depends a crucifix by a leather thong. He wears a skull cap when indoors.

Brother Aloysius is the third person to leave the Church of the Redeemer for the Catholic Church. The first was Henry Austin Adams, who, when rector of the church, was known as Father Adams. He announced his change of faith in a letter to the public on July 16, 1893.

The second convert was Mrs. William Arnold, who was the wealthiest member of the church. A year ago last March Mrs. Arnold told her pastor, Rev. Mr. Everett Johnson, that she had become a Catholic, and had been baptized by Rev. Father Rensselaer. Mrs. Arnold, who was Miss Annie Stuart Cameron, was the daughter-in-law of the late Richard Arnold of Arnold, Constable & Co. Her husband, when he died, left her an estate of \$2,000,000.

Mr. Davidson said, when asked regarding his change in faith:

"My conversion is the logical result of study and investigation, and is an intelligent and conscientious step. I have no definite plans for the future, and cannot say whether I shall study for the priesthood or not."—The Republic.

ST. MARK'S, VENICE.

Its Architectural Beauty and Historical Interest.

Of all the delightful impressions one receives in Venice, that made by St. Mark's Church and piazza is the deepest and most lasting, writes John Dickson, M.D., to the Baltimore Sun. It is so rich in architectural beauty and historical interest that while the eye is dazzled the mind is absorbed in its contemplation. The church is not so majestic and striking at first glance as St. Peter's in Rome, but its antiquity, the wealth of its marbles and mosaics, the exquisite delicacy and finish of its multitudinous designs and its awe-inspiring interior effect, combined with its religious and poetical associations, make it an elaborate and fascinating study which became the inspiration of Mr. Ruskin's most eloquent work, "The Stones of Venice," a book which can never be fully appreciated without a visit here, and then it becomes a perfect poem, from which I beg to quote a few sentences as illuminations for this letter.

A PRAYER IN STONES.

"The whole edifice is to be regarded less as a temple wherein to pray than as itself a book of common prayer—a vast illuminated missal, bound with alabaster instead of parchment, the leading thought being Christ is risen, Christ shall come again. It was at once a type of the redeemed church of God and a scroll for the written Word of God. It was to be to them both an image of the Bride, all glorious within, her clothing of wrought gold, and the actual table of the law and testimony, written within and without. And whether honored as the Church or as the Bible, was it not fitting that neither the gold nor the crystal should be spared in the adornment of it; that as the symbol of the bride, the building of the wall of it should be of

jasper and the foundations of it garnished with all manner of precious stones. Not in the wantonness of wealth, not in vain ministry to the desire of the eyes or the pride of life, were these marbles hewn into transparent strength and those arches arrayed in the colors of the Iris. There is a message written in the dyes of them that once was written in blood, and a sound in the echoes of their vaults that one day shall fill the vaults of heaven, 'He shall return to do judgment and justice.' The strength of Venice was given her so long as she remembered this; her destruction found her when she had forgotten this, and it found her irrevocably because she forgot it without excuse. Never had a city a more glorious Bible."

ITS AWE-INSPIRING INTERIOR.

Externally and internally the church is adorned with five hundred variously colored marble columns of exquisite polish and with rare capitals. Two antique pulpits stand, one on nine, the other on eleven of these glowing pillars. The noble interior forms a Greek cross with five domes and an apse with lovely outlines and perspectives, and the decorations are in bronze, gold and precious stones, producing a rich Byzantine effect. Mr. Ruskin says: "The mazes of interwoven lines and changeful pictures lead always at last to the cross, lifted and carried in every place and upon every stone; sometimes with the serpent of eternity wrapped around it, sometimes with doves beneath its arms and sweet herbage growing forth from its feet, but conspicuous most of all on the great road that crosses the church before the altar, raised in bright blazonry against the shadow of the apse. It is the cross that is first seen, and always burning in the centre of the temple, and every dome and hollow of its roof has the figure of Christ in the utmost height of it, raised in power or returning in judgment." Over the high altar, which contains St. Mark's *euangelium*, a canopy of verde antique is supported by four columns of marble, with very delicate reliefs encircling them of eleventh century work, which from their age and minute carving have the effect of old ivory. The altar place is an antique fabric of enamel work in gold and silver panels, glittering with jewels and made in Constantinople in 1105. The mosaic pavement, like a succession of Oriental rugs, was laid in the twelfth century and is very uneven on the surface in some places, as if the earth had settled here and there from long pressure. On the road arch above the screen are mosaics by Tintoretto, and the screen is adorned by fourteen statues in marble by the brothers Massegne, 1399, representing Mary, St. Mark and the twelve apostles. There is such a crowding of scenes of human sins and sinning that it would be very depressing if they did not all point to the cross and resurrection.

DID LINCOLN BELIEVE IN CHRIST?

Read the Answer Here.

The claim has often been made, and as often disproved, that Lincoln was not a believer in the divinity of Christ. But, aside from the merits of a controversy which has long ago been settled, an incident related in the Homiletic Review, by one who has carefully studied the religious side of Lincoln's character, is highly interesting as well as edifying: Mr. Lincoln prepared an address, in which he declared that this country cannot exist half-slave and half-free. He affirmed the saying of Jesus: 'A house divided against itself cannot stand.' Having read this address to some friends, they urged him to strike out that portion of it. If he would do so, he could probably be elected to the United States Senate; but if he delivered the address as written, the ground taken was so high, the position was so advanced, his sentiments were so radical, he would probably fail of gaining a seat in the supreme legislative body of the greatest republic on earth. Mr. Lincoln, under those circumstances, said: 'I know there is a God, and that He hates the injustice of slavery. I see the storm coming, and I know that His hand is in it. If He has a place and a work for me—and I think He has—I believe I am ready. I am nothing, but truth is everything. I know I am right, because I know that liberty is right; for Christ teaches it, and Christ is God.'

It will be difficult after this for Col. Ingersoll and others of his ilk to substantiate his statement that the great President of the war time was an infidel. The gallant Colonel is one of those who make statements.—Ave Maria.

A PROTESTANT'S PRAISE.

In the course of a sermon preached in Plymouth pulpit, New York, the Rev. Dr. Lyman Abbott said: "The differences between the Roman Catholic and the Protestant are wide and fundamental. . . . But there are some . . . things I have not forgotten: I have not forgotten the services of the Benedictine monks who travelled over Europe establishing schools and laying the foundations for seminaries and colleges; I have not forgotten the sacrifices of Roman Catholic missionaries who could be deterred by no burning heats and no frigid zone from bearing, after their own manner, the message of the Gospel of Christ to the people that were in darkness; I have not forgotten the preaching of the Franciscan Friars who, working in the poor and miserable hovels of the cities of Great Britain, laid there by their Gospel the foundations for freedom, civil and political as well as religious; I have not forgotten the Roman Catholic tutor and instructor of that Simon de Montfort who may almost be called the founder of the English Parliament, and so the creator of the American Constitution; I have not forgotten the brothers and sisters of charity who are leading the world in their self-sacrifice, their generosity, their devotion, their good works; I have not forgotten the Roman Catholic hospital in this city, nearly all of whose surgeons are Protestants, or at least non-Catholics, and whose doors swing as readily to let a Protestant as a Roman Catholic enter. At Gettysburg, in the crucial moment of that critical battle, a regiment made up of Roman

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Catholics was ordered to a charge. There were five minutes before the charge was to be made, and in that five minutes the Roman Catholic chaplain offered one short prayer and gave absolution to the regiment; and then came the command Charge, and the whole Roman Catholic regiment rushed on to death. Who has shown more love for America than that Roman Catholic Regiment?"

IRISH NEWS ITEMS.

Head Constable Hugh Shier, of the Slane district, has been appointed musketry head constable on the Depot staff.

The Rev. T. Callan, of Ballymacnabb, Armagh, who resides at Granemore, was getting a setter dog, when the animal bit him on the hand and cut the leading artery of the palm.

The Very Rev. Dean Kinnane, V.G., of Cashel, who is the author of many well-known religious works, has brought out the thirtieth edition of "A Manual of the Devotion of the Holy Face."

On Sept. 14, at Deriveure, occurred the death of John Prior, in the seventy-sixth year of his age. He was the father of seven children, one of whom is a priest in the Diocese of Winona, Minn., U.S.A.

Martin Welsh of Limerick, employed as a water bailiff under the Board of Fishery Conservators, fell from the side of a ship which he intended crossing in order to reach the Conservators' steam launch lying in the docks on Sept. 20, and was drowned.

The marriage was solemnized on Sept. 10, at St. Michan's Church, Dublin, by the Rev. John Ryan, of Mr. John F. Columbine, youngest son of William and Catherine Columbine, of Brooklyn, U.S.A., and Katherine Mary, daughter of Edmund and Margaret Glynn, of Dublin.

A meeting was held at Clontarf on Sept. 22 with the object of taking steps to preserve the supposed site of the combat between Brian Boru and the Danish Earl Brodar free from further change. An interesting account of the Battle of Clontarf was given by J. Petrie O'Byrne.

An election of a medical officer for the Galway Dispensary, to fill the position left vacant through the death of Dr. Rice, J.P., was held on the 25th ult. The candidates were: Dr. M. F. Lydon, Dr. Kirwan, medical officer of Ardmore, and Dr. O'Gorman, medical officer of Spiddal. Dr. Lydon was elected.

A movement has been started in Carlow to erect a suitable memorial to the late Dr. Comerford, Conductor Bishop of Kildare and Leighlin. The Very Rev. Patrick Foley, president of Carlow College, is the treasurer, and the Revs. John Cullen, Adm., and John Delaney, vice-president of Carlow College, are the secretaries of the movement.

A protection post has been formed at Doonoon, on the farm from which John Ealy has been evicted. In the vicinity of Daly's house are several farms from which tenants have been evicted. These include the farms of Cornelius Leary, Laurence Healy and Michael Daly, all of which are now under the protection of bailiffs and policemen.

The exodus of the bone and sinew of the Stewartstown district began on Sept. 26, by the departure of over twenty young people bound for the United States. A huge "convoy" escorted the emigrants to the station, and quite a number travelled to Derry with them. The emigrants were nearly all Catholics from the parish of Ardobe.

At Fethard Petty Sessions on Sept. 23, Patrick Boland and William Simpson were sued by the Cashel Guardians for possession of the famous Ballyvadea cottage. Mr. Sayers, solicitor for the Guardians, said he would be satisfied to take an order against the present person in possession—Simpson—and to strike out Patrick Boland. A decree for possession was given.

The Court of Chancery has reinstated an evicted tenant named John Thompson, of Rockfield, near Beaufort, Killarney. As early as '89 Thompson was evicted from his farm, which is a portion of the property of the late Mr. Day. When Mr. Thompson went into possession recently he was allowed to dispose of all the meadowing of the farm, and this more than fully paid the half-year's rent asked for by the Court. The tenant will have no rent to pay till September, 1896, and will be allowed £5 a year for five years, to enable him to put his house in good repair.

Joseph Andrews, of Belfast, the Orangeman, was tried, on Sept. 25, for assaulting the Rev. Joseph Donnelly whilst he was administering the last Sacraments to Thomas Hutchinson, and also for assaulting Constable Alexander Trimble, who went to the rescue of Father Donnelly. There was also a charge against Mrs. Andrews, wife of the prisoner, of assaulting Mrs. Mary Jane Murphy, the daughter of Hutchinson. Father Donnelly asked that the charge of assault against himself be dropped, and it was. The charge against Mrs. Andrews was also withdrawn, and Andrews was sentenced to one calendar month's imprisonment for the assault on the policeman.

The deaths are announced of these Catholics: On Sept. 18, Patrick O'Brien, of Dublin, aged 74 years; Mrs. Mary Ball, wife of Alfred Ball, of Dublin, and mother of Police Sergeant William Reid; on Sept. 23, John Fleming, J.P., of Nerago, Dalkey, aged 72 years; on Sept. 24, Mrs. Ann Jordan, of Dublin, widow of the late Thomas Jordan; on Sept. 23, Rosina Mary Kelly, second eldest daughter of Mrs. Kelly, of Rochford Bridge, and the late Patrick Kelly; on Sept. 21, Katherine Kavanagh, of Post Office, Milltown, Dublin, relict of the late Michael Kavanagh; on Sept. 22, Mrs. Richard, wife of Thomas Redmond, of Monkstown, and niece of the late Archbishop Barden of Ferns.

FATHER MATTHEW'S ANNIVERSARY.—The anniversary of Father Matthew, the apostle of temperance, was celebrated by the St. Patrick's T. A. & B. Society by a most enjoyable concert on Tuesday evening the 22nd inst. Senator Murphy occupied the chair, and opened the pro-

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GREAT! CAESAR! Pain Killer. Had to "Grin and Bear It" when he had a pain. You can grin and bear it at once by using FEAR'S Pain Killer. Sold and used everywhere. A whole medicine chest by itself. Kills every form of external or internal pain. Dose—A teaspoonful in half glass of water or milk (warm if convenient).

gramme with a few remarks. Rev. Father McCallen gave an interesting lecture on "Cranks," while the programme was furnished by Mr. John J. McCaffrey, Mrs. Monk, Mr. Algonon Reid-Taylor, Miss May Milloy, Mr. Saucier, Miss Georgie Turner, Miss Nelly McAndrew, Mrs. Turner. Mrs. Bault officiated as accompanist. A good deal of credit for the success of the entertainment belongs to Mrs. Cornwallis Monk, under whose direction it was arranged.

CRIPPLED BY RHEUMATISM.

A KING'S CO., N.S., MAN SUFFERS FOR LONG WEARY MONTHS.

HAD REACHED A STAGE WHEN HE WAS UNABLE TO TURN IN BED WITHOUT AID—HUNDREDS OF DOLLARS SPENT IN THE SEARCH FOR RELIEF—DR. WILLIAMS' PINK PILLS AGAIN PROVE THEIR WONDERFUL HEALTH GIVING POWER.

From the Kentville, N.S., Chronicle.

Mr. David O. Corkum, of Scott's Bay Road, is the owner of one of the best farms in King's Co., N.S., and is one of the best known farmers in that section of the county. He is naturally a hard working man and when strong is always to be found busy on his place. Last season he spent the whole season in the lumber woods, was strong and healthy and worked as hard as anyone. But it has not always been so. In fact it is the wonder of the neighborhood that he is able to work at all. Before moving to Scott's Bay Road, Mr. Corkum lived at Chester, Lunenburg Co., N.S., and while there was a great sufferer from rheumatism, which affected him in such a way that he was unable to do manual labor of any kind. About this time he moved to his present home, but he could not get a moment's respite from the effects of his disease. Feeling that he must get well at any cost he had his old doctor brought from Chester to his relief, but he was unable to do anything for him. He tried many kinds of medicine, hoping to receive benefit, but to no avail. Being determined not to die without a struggle he had doctors summoned from Halifax, but still continued to get worse. About three years ago he took to his bed and his case developed into bone and muscle rheumatism of the worst type. It spread through all his bones, up into his neck and into his arms, causing partial paralysis of that limb, rendering it utterly useless since he could not lift it above his waist. All the strength left his muscles, and he was unable to turn in bed without aid. He was able to stand upon his feet, but could not walk. Still the doctors waited upon him and still he took their medicines, but with no beneficial result. During this time Mr. Corkum paid out several hundred dollars in hard cash for doctor's bills and medicine, all of which did him not one particle of good. After lying in bed for fifteen months his case was pronounced hopeless and he was given up by all. About this time he heard of Dr. Williams' Pink Pills, and as a last resource he resolved to give them a trial. The first four boxes produced no noticeable effect, but at the fifth he began to notice a change. Feeling encouraged he kept on and from that time he rapidly improved and after using the Pink Pills for a period of some twelve weeks he was restored to perfect health. Such was the wonderful story told a representative of the Western Chronicle by Mr. Corkum a short time ago. Mr. Corkum is now 59 years of age and perfectly healthy and feels younger and better than he has for years and attributes his recovery solely to the use of Dr. Williams' Pills, and he is willing to prove the truth of these statements to anyone who may call upon him.

These pills are a positive cure for all troubles arising from a vitiated condition of the blood or a shattered nervous system. Sold by all dealers, or by mail from the Dr. Williams' Medicine Co., Brockville, Ont., or Schenectady, N.Y., at 50 cents a box, or six boxes for \$2.50. There are numerous imitations and substitutes against which the public is cautioned.

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DICK'S FOUNDLING.

APPLES, sir—will you buy some apples? Who the mischief wants your apples, boy? Get out of my way, will you? And the choleric old gentleman gave the basket of round, red Spitzbergen's apples a push with his elbow which had very nearly upset its contents and rushed onward to the crowded ferryboat, which was just moving from the pier.

ed position, she "camper'd away with the dinner pail, as light as a buttering tuft of thistle down. The next minute the other clerks began to drop in one by one and the temporarily interrupted flow of the business current commenced again in the house of Maynesworth & Co.

would only have assumed the proverbial mission of "little bird" and carried to his ear a bit of that conversation, how it would have relieved his aching heart. But the birds minded their own business and not Dick Hardy's, and so he kept on, treasuring up Daisy's chance smile and grieving over her coquettish glances and omissions, and solemnly believing that she cared less for him than for any other created being.



Why not try WYETH'S MALT EXTRACT? Doctors highly recommend it to those Who are run down; Who have lost appetite; Who have difficulty after eating; Who suffer from nervous exhaustion; And to Nursing Mothers, as it increases quantity and improves quality of milk.

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CALIFORNIA PEACHES.—\$1.50 per box. CRANBERRIES.—Cape Cod, \$8.50 to \$9.00. Peaches, Michigan, 55c per 10-lb. basket. per bbl.; Nova Scotia, \$10.00 to \$11.00 per bbl.

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NOTICE. The Executors of the Estate of the late F. X. BEAUDRY will apply to the Legislature of the Province of Quebec, in order to be authorized to pay to the heirs the income of the estate, all expenses paid, and for other ends.

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HOLLOWAY'S PILLS. This Great Household Medicine ranks amongst the leading necessities of Life. These famous Pills purify the BLOOD and act most wonderfully and beneficially on the STOMACH, LIVER, KIDNEYS and BOWELS.

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. It effectually rubs down the neck and chest, as salt into meat, it cures SORE THROAT, Diphtheria, Bronchitis, Coughs, Colds, and even ASTHMA.

Damp Days often bring coughs and colds, while PNYN - PECTORAL brings quick relief. Cures all inflammation of the bronchial tubes, throat or chest. No uncertainty. Relieves, soothes, breaks promptly.

BRODIE & HARVIE'S Self-Raising Flour IS THE BEST and the ONLY GENUINE article. Housekeepers should ask for it and see that they get it. All others are imitations.

U-NERVED, TIRED People and invalids will find in CAMPBELL'S QUININE WINE a pleasant restorative and appetizer. Pure and wholesome, it has stood the test of years.

CONFECTIONERY. Cakes and Pastry, fresh daily. Candies in great variety. All our own manufacture. MADE DISHES, for Parties: Wedding Cakes a Specialty. Luncheon and Dining Rooms.

CASTOR FLUID Registered a de-lightfully 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 cents per bottle.

NO TIME TO LOSE.

Variable Autumn Weather often Seals the Fate of Rheumatic Sufferers Victims of Rheumatism find a cure in Paine's Celery Compound. Nothing Like it for Banishing the Awful Disease Old and Chronic Sufferers are Made Hale and Strong.

Mr. William McWilliams, of Bradford Ont., writes as follows about his case: "Unsolicted, I forward this testimonial as to the value of Paine's Celery Compound. I am well up in years and was sorely afflicted with rheumatism. I purchased and used six bottles of your medicine, and am now perfectly well. I have no rheumatism left."

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



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Our collection of FURS is not only characterized by cheap prices, it is choice as well.

We carry an immense stock of Greenland Seal Capes, in all lengths and sizes, prices from \$14.75.

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Fur Ruffs and Boas in great variety. Mink Ruffs, from \$1.75, and Mink Boas, all qualities. Alaska Sable Ruffs and Boas. Persian Lamb Ruffs and Boas. Real Marten Ruffs and Boas. Thibet Ruffs and Boas. All at lowest cash prices.

STORM COLLARS in great variety. Muffs and Caps in all the popular furs. Fur-lined Circular Capes, in great variety, prices from \$13.50 up, in light and dark colors for evening wear.

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Thousands of Mantles all marked at and below wholesale prices! Golf Capes, from \$3.85. Handsome Braided Capes, from \$8.25. Plush Capes, nicely embroidered, from \$12.50.

JOHN MURPHY & CO., 2343 St. Catherine St., CORNER OF METCALFE STREET, TELEPHONE No. 8888.

THE RIBOT MINISTRY GONE. RESIGNATION ACCEPTED BY THE FRENCH PRESIDENT.

HIS GOVERNMENT DEFEATED OVER THE SOUTHERN RAILWAY CANAL—THE LATEST FRENCH MINISTRY TO COME TO GRIEF.

PARIS, October 29.—As predicted in these despatches the Ribot Ministry has fallen.

Since the Commune, September, 1870, no less than thirty-three Ministries have come and gone in France, and in a period of little over twenty-four years twenty statesmen have been called to the premiership, one of whom, De Freycinet, was at the head of affairs four times in different periods within eight years.

The Ministry having the longest life was that of M. Ferry, formed February 22, 1883, and continuing in power until April 5, 1885, a space of 25 1/2 months; the shortest lived those of M. Rochebout, formed November 20, 1877, and M. Falliers, formed January 29, 1883, each lasting for the short space of 24 days.

M. Ribot's first ministry was defeated after an existence of 36 days, from December 5, 1892, to January 10, 1893. He was able to form another cabinet, but with little better success, having been defeated on a question of taxation of liquors, being replaced by Dupuy, who was succeeded by M. Casimir-Perier, the former President, upon whose resignation M. Dupuy again took office, which he held until replaced by M. Ribot in January last.

For a long time the Southern Railway scandal, so-called, has been brewing in France. In this connection M. Ribot's ministry was overthrown by an adverse vote of M. Rouanet's interpellation in the Chamber of Deputies, condemning the Government's course in regard to this scandal. President Faure has accepted the resignation.

PARIS, October 29.—President Faure spent the whole day in consultation with leading politicians, including General Zurlinden and MM. Lebon, Poincare and Leygues, of the Ribot ministry. Problems involved in the budget were the chief matters of discussion. After the conference of the President with MM. Challemel-Lacour and Brisson, it was predicted by persons in positions enabling them to obtain the best information, that a tentative cabinet would be formed, with M. Bourgeois as premier and minister of the interior; M. Peytral, minister of finance; M. Doumier, minister of commerce; M. Cavagnac, minister of war; M. Bernard, minister of colonies; M. Guoyot-Dessaigner, minister of justice, and M. Doumergue, minister of public works. In case of M. Bourgeois' refusal to form a ministry, MM. Constans, Dupuy, Sarrien, Loubet and Brisson are mentioned, though M. Brisson's refusal is virtually certain.

The Journal des Debats, the Dix Nourvieme Siecle and other Moderate papers deplore the fact that the Chamber of Deputies did not accept the statement of the Ribot ministry regarding the Southern Railway scandal, instead of voting the Government down.

The result is, these journals say, that the Chamber has afforded the country a spectacle of inconsistency and recklessness, the consequence of which it will probably be the first to regret. The Radical and Socialist press are delighted at the result. The Conservative papers declare that the ministry has fallen on the question of public morals, a majority of the Chamber of Deputies becoming expert at seeing the ministers always

inclined to hush up public scandals. Journals of all shades of opinion appreciate the difficulty the situation presents for the President and the future cabinet. A despatch from Carmaux says the striking glass workers at that place held a meeting last evening to rejoice over the defeat of the Government in the Chamber of Deputies.

OBITUARY.

Peter McElroy Polan.

We deeply sympathize with Mr. M. J. Polan and family over the sad loss sustained last week in the death of their youngest and beloved son Peter McElroy. The bright and promising lad was only two years of age and had reached that period when a child is most interesting and most cherished by fondly expectant parents. While there is the consolation that a bright angel has winged its flight to heaven, there remains the sad and fond memories that will long cast a gloom over the home. We beg of Mr. Polan and his household to receive the expression of our sympathy and of the hope that many years will go past before death again shadows their threshold.

Death of Mrs. John Deruchie.

At the ripe age of sixty-eight years, Emily Perry, beloved wife of the late John Deruchie, of Glen Walter, has been called to the better world, after a long illness, which she bore with exemplary patience and resignation. This announcement will be learned with sincerest sorrow, not only by her immediate relatives, but also by the large circle of her acquaintances, hosts of whom had known, respected and loved her from her childhood. Mrs. Deruchie leaves seven children to mourn her loss: Mr. Donald J. Deruchie, of Cornwall; Mrs. Edward Thompson, of Glen Walter; Mrs. John McLennan, of Cornwall; Rev. Charles E. Deruchie, C.S.V., of Bourget College, Rigaud; Mr. Norman Deruchie, of Glen Walter; and Messrs. J.A. and Nelson Deruchie, both in California. The distinguishing characteristics of Mrs. Deruchie during her life on earth were fervent, solid piety, the fear of God and a love for Him and her neighbor, which grew more ardent as life wore on. She prayed much; indeed it might be truly said that her life was one constant prayer, so devoted was she to this holy exercise, the food of our souls. She loved best to pray in the house of God, because in that holy place one's prayer ascends to heaven on golden pinions and the devout soul can best unite its prayer with the prayer and sacrifice of our Lord.

The funeral took place on Tuesday morning from the residence of her son, Mr. D. J. Deruchie, East End, Cornwall, to the Church of the Nativity, where a Requiem High Mass was celebrated by the Rev. Father Paul DeSaunhac, the beloved and zealous pastor of the church, after which the remains were interred in Flanagan's Point Cemetery, in the family lot. The Rev. Father Robus, curate, read the burial service at the grave. The pallbearers were Messrs. Angus R. McLennan, Joseph Robidoux, Donald Roach, Terrence Fitzpatrick, Joseph Primeau and Joseph Lalonde.

A very large number of prominent citizens and many from a distance attended. There was as large, if not the largest gathering on such an occasion, that has ever been seen in the Church of the Nativity. Seldom has a funeral taken place where there were so many expressions of deep sorrow shown as at this one. No person ever knew her but to become attached to her, and the happiest moments of her life were when she could make others happy about her. She was generous to a fault; unkindness was something unknown to her. She will be greatly missed as well as mourned. May her soul rest in peace! —Com.

WIT AND HUMOUR.

What men going down hill want—Cheques. Shopman to shoplad: Just bring in those water-proofs. It is raining, and I don't want them damaged.

He loved her dearly. He was too bashful to tell her, so he wrote her an anonymous letter and told his love.

Auntie: What is it you are embroidering on the tidy for grandma? Little Nellie: The good die young.

Sambo: I have neither time nor inclination to pass paregorics on the deceased. Pompey: Panegyrics. Sambo: As you please, sir. The words are synonymous.

Optician to his new clerk: Now, in sending out those new price-lists write the addressee as small as possible, so that those reading them may feel how badly they need glasses.

Lawyer: What's that book you are reading? Law Student: Oh, it's a book on common sense. Lawyer: Yes, sir, and reading such a book as that would ruin your mind for legal work for ever.

"I am on my way home, doctor," said a parsimonious city alderman, who was fond of getting advice gratis, meeting a well-known physician, and I am thoroughly tired and worn out. What ought I to take? "Take a cab," replied the intelligent medico.

NEURALGIA AND HEADACHE. "I have been troubled with neuralgia in my side and headache and doctored with no beneficial results. Finally I was persuaded to try Hood's Sarsaparilla. After I had taken one bottle I found that it was doing me good and after the second bottle I was nearly well."—CARRIE IRVING, Georgetown, Ont.

Hoods PILLS cure biliousness, indigestion.

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AWFUL LOSS OF HUMAN LIFE.

The Enemy's Favorite Season.

Victims of Rheumatism taken off Every Day.

Paine's Celery Compound a Perfect Cure for Rheumatism.

Are you numbered in the vast army of rheumatics? If you are, be warned in time. This is the season most fatal to all who suffer from rheumatism. Already, alarm and consternation is spreading in the ranks of the suffering and disabled. To-day, sunshine cheers you; to-morrow and succeeding days, cold, damp, chilling and piercing winds may bring you to the verge of despair, from agonies and excruciating pains. Can you afford to go on bearing agonies that may prove fatal at any moment? Can you afford to experiment with useless medicines when you know of Paine's Celery Compound, and the wonders it has done for others? If you value life, make trial to-day of the only medicine under heaven that can banish your terrible affliction. Each bottle of Paine's Celery Compound is full of life-giving virtue and power. It cannot fail in your case; a cure is guaranteed; what stronger promise can you desire? Your friends and neighbors have been cured by Paine's Celery Compound. Many of them lingered in pain for years, and failed with scores of medicines; but victory was theirs after using Paine's Celery Compound. Heal it, strength, perfect vigor and complete victory will also be yours if you take hold of the same great curing agent.

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OUR \$3.00 Calf-laced BOOT, Goodyear Welt, is extraordinary value. RONAYNE BROS., Chaboillez Square.

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Here's a Refrigerator - - That is built to keep things cool. It's no dry goods box, but a genuine Refrigerator that keeps ice, as well as meats and vegetables. It has the lowest Dry Air temperature, a positive circulation of air; the bottoms flush with door sill; sides of ice chamber removable, making easy to clean. All Ash, beautifully made and polished; all sizes. Cheap. Talking of Refrigerators reminds us of Gas Stoves. The coolest Stove in use, Come and see our stock. F. H. BARR, 2373 and 2375 St. Catherine Street.

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Tickets sent by mail to any address on receipt of the price and 5 cent stamp for mailing.

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

Read what the DOCTORS 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 the 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. CLARBOUX, M.D. Montreal, March 27th 1889. "I have used your ELIXIR and find it excellent for BRONCHITIS, 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. "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 of Laval University Montreal, March 27th 1889. "I have used your ELIXIR and find it excellent for BRONCHITIS, 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.

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GRAND TRUNK RAILWAY Trains Leave Bonaventure Station. [Note: signals runs daily. All other trains run daily except Sundays.] 9.45 a.m., 4.15 p.m.—For Ottawa and all points on the C.A. & O.A. & P.S.R.'s. 8.10 a.m., 7.55 p.m., 10.25 p.m.—For Toronto, Niagara Falls, Detroit, Chicago, etc. 1.30 p.m. (Mixed)—For Brockville. Leaves at 2.05 p.m. on Saturdays. 2.05 p.m.—For Cornwall. 7.05 a.m.—For Hemmingford, Valleyfield and Massena Springs. 4.20 p.m.—For Hemmingford, Valleyfield and Fort Covington. 8.15 a.m. (Mixed)—For Island Pond. 7.50 a.m.—For Sherbrooke, Island Pond, Portland, Quebec and the Maritime Provinces. (Transit to Quebec daily.) 10.10 p.m.—For Sherbrooke, Portland, Quebec and points on the I. C. R'y to Campbellton, N.B. Saturday night train remains at Island Pond over Sunday. 11.55 a.m.—For St. Johns (on Saturdays this train leaves at 1.25 p.m.) 4.00 p.m.—For Sherbrooke and Island Pond. 4.40 p.m.—For St. Johns, Roules Point, also Waterloo via St. Lambert and M. P. & B. R'y. 5.15 p.m.—For Kynnington and points on the D. C. R'y, also St. Cessaire via St. Lambert. 5.08 p.m.—For Sorel via St. Lambert. 8.05 a.m., 8.10 p.m., 9.25 p.m.—For Boston and New York via O. & N. 9.10 a.m., 6.20 p.m.—For New York via D. & H. CITY TICKET OFFICE, 143 St. James St., and at Bonaventure Station.

CANADIAN PACIFIC RY SUNDAY SUBURBAN SERVICE TO Pointe Fortune. Until further notice, a special train will leave Windsor Station at 10.00 A.M. Returning, will arrive at Windsor Station at 9.25 P.M. ST. JEROME! Special Train leaves Dalhousie Square at 9 A.M. every Sunday for St. Jerome and intermediate stations. Returning, will arrive at Dalhousie Square at 9.45 P.M. City Ticket Office, 129 ST. JAMES STREET.

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