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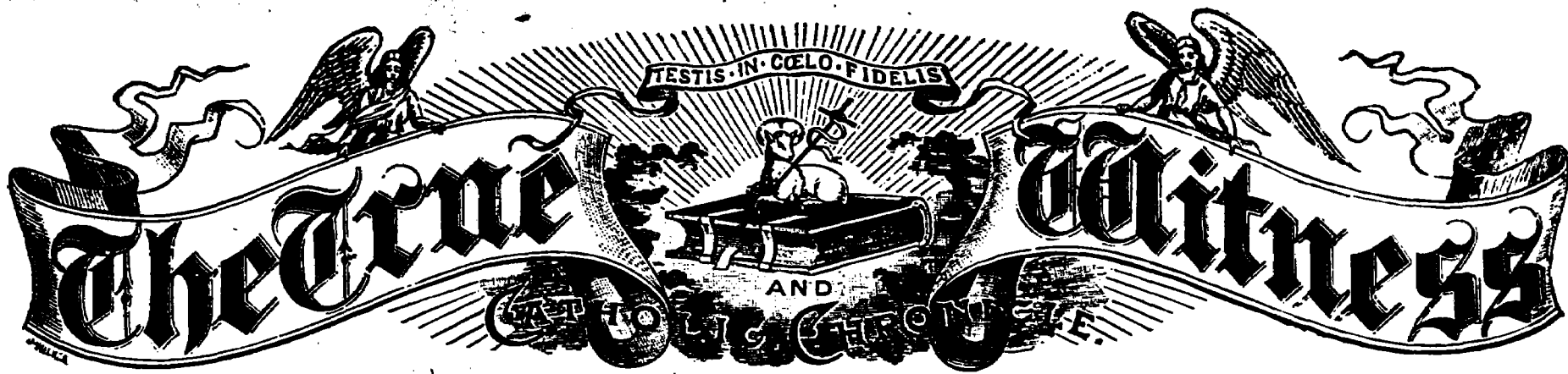
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EDITORIAL NOTES.

The question of a general hall for the Catholic young men of this city seems to have been thought of by quite a number of our citizens. We have received four letters upon that important question, all of which were suggested by the one published last week from "Juvencus." We are anxious to hear from a few more of our townsmen, before taking up the matter, as the opinions seem to differ, on many points, with regard to the advisability and the practicability of such a movement.

On Friday evening last a meeting of the Blake Fund Committee was held in St. Patrick's Parish, in the Alexander street hall, and considerable business was done by those present. Mr. J. J. Curran, M.P. is making every possible effort to have the work a complete success, and he is ably assisted by the energetic members of the Committee. THE TRUE WITNESS will publish the list of the subscribers to the fund. As it is expected that the names will fill up a good space we will continue it on from week to week, until the close, when we hope that the total will be a large and (may we use the word?) patriotic sum.

The London *Tablet* tells us that "Mr. Leconte, member of the Municipal Council of Saint Calais, department of Sarthe, France, has founded a new plan for filling up the empty benches in the village communal or official school. To a correspondent seeking relief of the parish, this gentleman wrote saying it could only be granted on condition that he, the applicant, sent his children to the Communal School. This by virtue of a decree promulgated by the Communal Pauper Relief Committee, of which needless to say, Mr. Leconte was both member and mouthpiece. Paupers in Saint Calais with religious convictions are to be pitied, for if their children need the parish loaf, and would take it, they must prepare to swallow the parish paganism."

The *Witness* tells us that Chief Page of Ste. Cunegonde police force, and all his men are happy in consequence of the splendid new overcoats, brass buttons, fine boots and gloves that adorn the guardians of the peace. We are glad to know that in St. Cunegonde they can dress policemen warmly and becomingly. In the city it is not the same thing. Look at the new overcoats; they are blue and have bright brass buttons; but the waist is to be found under the armpits and the bottom bags out like an old-fashioned set of hoops. The streets are too muddy to be able to judge of the boots; but the gloves, (that by contract should be fur-lined) are stuffed with white canton flannel and seem purposely gotten up to freeze the fingers. The Ste. Cunegonde men are to be congratulated.

The Protestant Bishop of Derry, Rev. Dr. Alexander, preaching in Dublin not long since, referred to the work and life of Renan. In one part of his sermon he

said: "The French Academician Renan has been said by some people to be no Atheist or anti-Christian." He would like to re-echo such sentiments, but he found in some of his fine writings, in his matchless style, the words "God" and "Christ" employed in a manner which gave one the idea that the great writer seemed to patronize God and admire Christ. Thus did the Bishop continue:

"The man who adored cried 'My Lord!' and 'My God;' the man who admired would seem to imply that he is superior to the person whom he admires. Now-a-days the people showed great impatience with dogma. Perhaps there was no age, not even the middle age, which was so ignorant and impatient of dogma, and the universal cry was that a preacher should be interesting. Well, that was a dangerous state of affairs. There were many books of logic written about fallacies, but 'the sentimental fallacy' was hardly ever mentioned—that fallacy of a splash of picture-queeness, into which at the present time there was especial danger of their falling, because so few of them had even the faintest conception of their creed and their catechism. A great writer had said that, when considering the relation of the Father and Son in the text which he had quoted, they could find an equivalent in the relation between Joseph and Jesus. As far as they could see in this age imitation meant limitation. A great poet who imitated could never rise above a certain point. Tennyson was one of the most thoughtful and one of the most studious of all poets, and if they received him with a pencil in hand they could note down again and again ideas, words, possibly lines, which he had taken from other poets. There came some sweet scent from the garden of Virgil, condensed into one or two sweet words, some touch of Shakspeare, unnoticed by the generality, which made a song grander and nobler, some harmony from Milton, some cadence from a long-forgotten ode by Cowley. But Tennyson was never an imitator. He always had assimilated, and what he used he turned to more excellent use than it had been turned to before. At the close of his sermon his lordship urged on his hearers to subscribe liberally to the fund on behalf of the Dublin hospitals."

In a lengthy editorial, one evening last week, the *Daily Witness* gave expression to its views about the Catholic clergy and their authority. Taking the condemnation of certain papers by the Archbishop and the remarks of the Cure of Notre Dame, as a ground work for their comments, these gentlemen—learned in the arts of polemics—attack the authority of the hierarchy. What that editorial states is tantamount to this: There is a mission given to Protestant ministers, and they are paid and supported by the congregation to preach the word of God; but in the Catholic Church the members of the clergy claim that there are two parties—the rulers and the ruled; to this the *Witness* strongly objects. There is exactly the great and all important difference between the Protestant and the Catholic beliefs. The Protestant clergyman, like a lawyer, doctor, or any other professional man, is paid to expound the scriptures, to preach and to mind his own business. He has no authority—he claims none. He denies the apostolic succession; or else he don't believe in Holy Orders; or else he won't give credit to the words of Christ when He established His Church and gave that mission to St. Peter and his successors. On the other hand the hierarchy of the Catholic Church received its commission directly from Christ. It was to the first members of that hierarchy that He said: "Feed my lambs, feed my sheep." He constituted the Bishops and priests the shepherds and the flock, therefore, consisted of the faithful. The authority that Christ gave to His representatives on earth was their guarantee as rulers and directors. In order to have rulers and directors, there must be others

who are to be ruled, governed, directed. It is exactly that absence of authority that distinguishes the Protestant minister from the Catholic priest. The latter is a guardian of souls and ruler of his flock; the former is a paid servant of his congregation, who does their bidding, and holds himself responsible for nothing beyond the preaching of the sermons or the holding of the services that are prescribed by the regulations of his particular parish.

There is something threatening in the aspect of public affairs in Italy. Vesuvius is rumbling and menacing as ever; the political volcano gives forth signs of an approaching eruption. The bitter feelings created by the election contest have not served to clear the atmosphere of these forecasts of trouble. If "Liberty" has been driven to its tomb in Republican France, that much abused spirit is being driven out of Monarchical Italy. One of the last feats of the infidel rulers of the land is worthy of them and of their principles. The hospital known as the *Ospedale di San Rocco*, built in the 17th century, and ever since one of the most useful institutions in Europe, has been closed. It was founded by Cardinal Salviati in 1600. It is near the church of San Rocco and has been under the charge of the Sisters of Charity of St. Vincent de Paul. The *Voce della Verita*, referring to the event, says: "With the suppression of the hospital of San Rocco will be destroyed one of the most important and best institutions in Rome, with serious damage to public morality, and without a hope of obtaining those economical advantages which are supposed to justify such a step."

Apparently little or no attention is paid to our remarks with regard to the representation upon the School Board. We suppose that it will be looked upon as a mere passing notice that we give the subject, and that in a few days or weeks there will be no more about the question. Now, we are anxious that all who are concerned should know exactly what stand the TRUE WITNESS has taken and will maintain in this matter. We intend to hammer away, were it to take us five years, until we have proper representation for the Irish-Catholic taxpayers upon that School Board. We want to see a layman there and also a priest. A constant drop will wear away a stone; the anvil will be worn but the hammer can be changed. Now, that Commissioners' Board, or those who are instrumental in its formation, will needs be as hard as adamant and as solid as an anvil, if they resist the continued knocks that they may expect. We can change hammers, but they present ever the same surface. Once more we repeat that the Irish Catholics of this city look naturally to us, as the only organ they possess, to speak for their rights and to defend their interests. We cannot be blamed, then, if we insist somewhat strongly upon such a vitally important question as that of Schools and Education. Our efforts may not be pleasing to

some of our friends; but if they could be induced to lay aside prejudice, and to reverse the situations, we ask them squarely how would they act? Would they stand by with folded arms and mouths closed, while their fellow-countrymen and co-religionists were expecting at least that they should plead for and demand fair play for them? Some people's patriotism and liberality are phenomenal as long as it is all on their side; but liberality that does not come home to themselves, they know not; patriotism that takes in any other nationality they ignore.

"Chiniquy versus Chiniquy" is the title of a work the publication of which we commence this week. The pamphlet is translated, by a gentleman of this city, from the original French. This pamphlet was issued and revised by Chiniquy himself, fifty years ago. The short preface will explain sufficiently the purport of the work. Our object in reproducing it is two-fold: firstly, because it is a clever piece of work, and although not very deep, yet is none the less remarkable for the clearness with which the Catholic principles are set forth and defended by the great apostate; secondly, because that unfortunate old man is still alive, and has not as yet ever attempted, either in French or English, in lecture or pamphlet, in one way or the other, to refute his own crushing arguments in favor of the very Church which he has abandoned. Some of our friends thought that the reproduction of this little work, unearthed from the debris of the far away past, might serve to give the once eloquent Catholic prelate, but now wandering heretical talker, too much publicity. But all the publicity that we or any other journal could possibly give him cannot either benefit his dark cause, nor lighten the heavy load that he must carry down the few remaining days or years of his earthly career, and on through the endless cycles of the *yet to be!* Still the reproduction of these arguments, in which he triumphed in the days of his vigor and faith, might flash back upon his clouded mind and with electric effect light up the expanse around him, letting him behold once more—if for a last time—the abyss at his feet and the terrible end that closes in his night-dark path of later years. Even for such a grace and for such a man would we fervently pray. *Tu es sacerdos* is still impressed upon his soul, and if he is not miraculously saved, the time is fast approaching when that seal—destined for eternal glory—will burn, as a stigma, throughout the endless future.

Mgr. Fabre, in his circular letter to the clergy in the churches last Sunday, approves highly of the movement inaugurated by the Quebec Government to extend agricultural education to the mass of the people in the country districts, and he calls upon the vicar of each district to name the priest best qualified to deliver lectures on this subject to the farmers.

TO IRISHMEN ABROAD.

ADDRESS OF THE IRISH PARLIAMENTARY PARTY.

A Comprehensive Document that Should be Read and Pondered Over by all Home Rulers.

FELLOW-COUNTRYMEN:—We address you on the national cause of Ireland at an auspicious time. The position of our demand for justice has been advanced, by the power of the people, another stage, decisive, and all but final. The prospect now before us is full of cheer, and should inspire us all to renewed and redoubled effort, for it shows us a sure way to victory. As the result of a general election, in which the supreme question was Home Rule, the electors of Great Britain and Ireland, after six years' incessant debate upon the case, and six years' experience of a government hostile to Home Rule and devoted to Coercion, have overthrown that government, and established in its stead an administration founded upon the principle that satisfaction must be given to the just demand of Ireland, and given without loss of time. The new Government has already afforded good earnest of its purpose by breaking up and casting away the whole machinery of coercion. This rejection of coercive law is in itself a surety for Home Rule. The Imperial House of Commons, for ninety years the citadel of misgovernment, has been turned into a stronghold of the Irish cause. Upon the infamous crime of the so-called Legislative Union a judgment of condemnation, conclusive and irrevocable, has been pronounced by the supreme authority. Nothing remains but to put that judgment into effect. The future is with our country, and her fortunes will depend upon the energy and wisdom of her sons.

Returned in the late elections to act as the National party, bound to our constituencies and to each other by the pledge of discipline and united action under all conditions, charged with the heavy responsibilities attaching to guardianship of the Home Rule cause, we confidently appeal to you for continuance of your patriotic sympathy and support. What you have done for Ireland, from the time of the origin of the Land League down to the present moment, will be gratefully borne in mind long after the victory has been won, and the memory will redound to our lasting honor. Our struggle for freedom has been arduous and protracted; the odds against us seemed overwhelming, and even after hope had been justified, and great progress had been made, the issue remained uncertain. Opposed by host of enemies, unscrupulous, resolute, with unlimited resources, Ireland, weak, suffering and impoverished, never could have won her way, never could have maintained her effort, without the inspiration of your sympathy, and the strength derived from the generous help you gave her. Your best reward is in the knowledge that you have saved from exile the remnant of our race, and preserved the nationality of Ireland.

How much has been accomplished through your never-failing co-operation with these last few years! The feudal powers of Irish landlordism—the powers of unchecked exaction, of arbitrary eviction, the supremacy of the landlord's individual will, the cause for ages of unimaginable misery, of indescribable wrong to the helpless people of Ireland, have been shattered and destroyed for ever. The dual ownership of Irish land is no longer defended even by the landlord's party. The two essential principles of the Land League have become the law of the land. No party now denies that the transfer to the Irish tenants of their landlords' legal property in the soil is requisite for the general good. Means for effecting this transfer have been found, and can be developed as required. The question of constituting the tenants of Ireland the sole owners of their holdings is now simply a question of time. The length of time will be settled, not by the will of the landlords, who so lately were all-powerful, but by the wish of the tenants, who were merely the serfs of the landlords when the party undertook, only twelve years since, the historic task of agrarian emancipation.

In a period still more brief the national claim of Ireland to self-government has made unprecedented progress. Our people, the great mass of whom were excluded from the elective franchise, had

to rely on a Parliamentary movement to make good their claim, and this movement had to advance in a hostile Parliament opposed by class interests the most powerful, by deep rooted prejudice, by cruel coercive laws, by the concentrated force of a great empire. The misrule of Ireland was seven centuries old. The "Union" had endured for three generations. Such firmly settled systems of political wrongs are not easily overturned by moral force and constitutional effort. All the greater may justly by your pride and ours in the fact that the evil work of seven centuries in Ireland has been undone in seven years. We stood alone seven years ago in the Imperial Parliament, with enemies on every side. Then came the adoption of Home Rule by Mr. Gladstone, and now his defeat has been turned into victory; his plea for justice, once rejected, stands solemnly affirmed by the people; he has authority to give force to his desire; he has power to make justice law; and his government, by restoring the constitution, and by preparing for the rescue of the victims of landlordism, have given the best proof in their power of their desire and determination that Ireland shall henceforth be governed according to the will of her people.

Fellow-countrymen, there is another just cause for satisfaction, in which you have the right to share. It is known to you that the late government obtained power by false pretences, and by falsehood tried to justify their crimes in Ireland against liberty and life. During the period of their insolent and shameless tyranny—mean, cruel, and unscrupulous beyond all precedent, at least in modern times—you felt your country's sufferings as if they were your own. The sufferings due to coercion are now ended; that tyranny is no more; and you share our satisfaction in the knowledge that Ireland struck the blow. We executed the sentence of capital punishment upon the oppressors of our country. The party whose so-called Irish policy was Coercion, and that alone, have been coerced in their turn, have been coerced by Irishmen, have been compelled by the Irish vote to forfeit office and to surrender power. Their chosen weapon has been turned against themselves, and used upon them in the way most likely to be felt, and most likely not to be forgotten.

Turning to the future, we wish to inform you of the Parliamentary prospects of the Home Rule question, and the policy of our party thereupon. The Government, through their leaders, are pledged to promote, and use all their strength to pass a bill satisfactory to the Irish people, and to ourselves, their representatives. We are convinced of the sincerity of their purpose, not only because of the course pursued by the Liberal party since the adoption of the principle of Home Rule by Mr. Gladstone, but also because it is manifest that a settlement, in order to be permanent, must give satisfaction to the Irish people in general. From this it follows that the interest of England, as well as of Ireland, the interest of the Empire at large, the interest, in particular, of the Liberal party itself, all demand such a settlement of the Home Rule question as Ireland can cordially accept, and that legislative industry applied to any other proposal would simply be labor wasted. We confidently expect a satisfactory bill. In due time we shall carefully ascertain the opinion of the people of Ireland, and neither as representatives engaged in the discharge of a trust nor as reasonable men who value proposed legislation according to our estimate of its probable effects, could we accept as a settlement of Home Rule any measure not acceptable to the people of Ireland, on whose behalf alone we act, and solely for whose good we labor.

Assuming as we do the bill to be satisfactory, the next question arising is, whether diligence and energy will be applied to pass it into law. To this question we have, as we judge, a sufficient answer. The Liberal party, through their leader, both before their accession to office and since, have most explicitly confirmed their previous undertakings that Home Rule should be the first and most urgent article of their legislative programme, and should continue to hold that place till the requisite legislation has been accomplished. We are entitled to expect that the bill will be the foremost measure of the ensuing session. We do not forget the declaration of the late leader of the House of Commons that, no matter what the provisions of the Home Rule Bill might be, the Lords would certainly reject it. But

we also bear in mind the warning clearly given by the present Prime Minister that if the Lords reject a measure so long considered by the country, and so deliberately adopted, they will do so at the peril of their Chamber. To suppose that the House of Lords, existing by popular sufferance, will venture to offer an obstinate resistance to the will of the people, would be to imagine something contrary to invariable experience, as recorded in British Parliamentary history, and something opposed to common sense itself. But if the Lords, in despite of experience, and in contempt of common sense, so far obstruct the Home Rule Bill as to delay the passage of other measures imperatively required by the British people, they can be effectually dealt with, and, if necessary, in such a manner as would not only enforce the instant passing of Home Rule, but would probably put an end to hereditary obstruction. Therefore, so far from hearing with any disquiet threats or boasts of "what the Lords will do," we feel the most perfect confidence that, whatever the Lords may do, our cause must win, and that the day of its full success is drawing near.

In the meantime, fellow-countrymen, we need your help. We need it, not less than in former years, but more, to maintain the political movement in a state of efficient action, for strain and pressure are increasing, and will increase, as the final stage of the struggle is approached. We need your help most urgently to save the evicted tenants, till the Paris fund, as we hope it will be, is made available for their use, or until the commission of inquiry now announced by the Government leads to Parliamentary intervention. These homeless families have forfeited all; they have suffered much; they rely upon public faith to enable them still to uphold their claim for justice. We undertook the guardianship of these victims of oppression when they were abandoned to despair. Thus far we have succeeded in providing them with the necessaries of life, and so have baffled the policy of the Tory Government and the malice of the class that labored and conspired for their destruction. But difficult and anxious is our task, as by one fact you can judge. When the general election came upon us, involving as it did the fortune and the fate of Ireland, and the needs of the evicted tenants had exhausted our resources, and we entered upon the momentous conflict with an empty purse. Our opponents were not crippled by want of funds. Such a struggle would have proved fatally unequal, and had it not been for help received at the critical moment from Irishmen in America and in Australia, it might have been impossible to avert a disaster which could not afterwards be retrieved, and which you and all friends of Irish liberty would bitterly have deplored.

In the name of our country, for the safety of her cause, we, its constituted guardians, its responsible agents, discharge an imperative duty in making this appeal to you. We believe, we have every cause to believe, that it is our last appeal. By the course of events we are justified in the confident expectation that when Ireland next addresses her sons beyond the ocean the voice of her Parliament will be heard celebrating the victory we now ask you to promote, and offering testimony to all time of your faithful part in recovering her plundered freedom. Signed on behalf of the Irish Parliamentary party.

JUSTIN MCCARTHY.

IN MEMORIAM.

A PASSING TRIBUTE TO THE LATE BROTHER MAURICE.

Dead! Yes, and he is gone
He, who was once my teacher,
And who to the world was yet unknown,
Save a few friends here and there.
He was my father's friend and mine,
And I mourn his loss as tho' I had
Lost a brother, nay, a father, Oh, how sad!
I must then say with all, "It was his time."

So kind was Brother Maurice, that his death,
Has caused to friends and foes a heart-felt grief.
As that dear one now lies in peace, beneath
That grave, whither high and low paths
Must lead,
Let us, comrades, in holy respect for him,
Pray God to give a place in heaven to him,
Who was a true follower of La Salle,
In habit, in humility, in all. ANON.
Ex-Student of Mount St. Louis Institute.

DEAFNESS ABSOLUTELY CURED.

A Gentleman who cured himself of Deafness and Noises in the Head of 14 years standing by a new method, will be pleased to send full particulars free. Address HERBERT OLIFTON, 8 Shepherd's Place, Kennington Park, London S.E., England. 30-6.

RELIGIOUS NEWS.

There is renewed talk as to the probability of Columbus being canonized.

Steps are being taken to form a Catholic party in Portugal on the model of the Centre party in Germany.

The colored Catholics of St. Paul, Minn., are to erect a frame church on Aurora avenue, in that city, cost \$4,000.

Father Jones, S. J., an Irishman, has been elected one of the assistants to the new General of the Society of Jesus.

Mgr Salotti is reported to be making his headquarters during his stay in this country at the Catholic University.

Archbishop Vaughan will head the pilgrimage of British Catholics to Rome. The pilgrimage is headed by the Duke of Norfolk.

The Trappist Mission in Natal has now seven hundred Zulu children in its schools, and has instructed and baptized some 1,500 Kaffirs.

Edward Randall Knowles, of Worcester, who recently left the Church and joined the old Catholic sect, has announced his submission to the faith and return to the true fold.

M. Rodrigues, the Catholic president of Costa Rica, in Central America, since the 8th of May, 1890, has resolved to establish religious education in all the public schools in his government.

At the last ordinary meeting of the Sacred Congregation of Rites at the Vatican the question of the beatification and canonization of the Venerable Charles de Blois, Duke of Brittany, was considered.

Sister Gozaga of the hospital of Chambéry, France, has received the silver medal of the first class for her devotion to the sick. It was presented by President Carnot in person.

Pere Martin, the newly-elected General of the Jesuits, said Mass on Monday morning, Oct. 10th, at Montmartre, Paris, in the small chapel where Ignatius Loyola and his companions founded the order.

Bishop Burke, of Cheyenne, takes the right view of anti-Catholic mountebank preachers. He recently said: "Remember, Judas hanged himself, and these mercenary will do the same if you give them rope."

Bishop Zardetti, of St. Cloud, Minn., had a long audience at the Vatican and was authorized by the Pope to select a number of Italian priests to accompany him to the United States and assist him in the work of his diocese.

Rev. James F. Hourigan, Rector of St. Patrick's Church, Binghamton, N.Y., died at the pastoral residence there on Sunday morning, 3rd, of pneumonia. He had reached the age of seventy-eight years, forty-five of which he had spent in Binghamton.

A number of Catholic missionaries are about to be sent to Liberia, at the request of the president of the black republic. Although this fringe of territory on the gulf of Guinea has not more than two millions of inhabitants, its influence extends over twenty millions.

In Nazareth, the care of the entire Catholic population is in the hands of the Benedictines, and all the holy spots there recorded are in their charge. The population of Nazareth, which is entirely Catholic, reaches nearly 2,000.

The Abbe Platon may be regarded as one of the inventors of the tricycle, for forty-five years ago he used a vehicle moved by pedals which he had made himself. He died recently at the age of 70, at Saint-Maurice-l'Exil, near Vienne, Isere, France.

At the call of Archbishop Corrigan, over 500 priests of the New York archdiocese will assemble in St. Patrick's Cathedral on November 23, in order to take part in the proceedings of the Seventh Diocesan Synod. This will be far the largest body of priests that ever assembled in the United States at a Diocesan Synod.

M. l'Abbe Brugidou, director-general of the movement for the erection of the memorial church of St. Joachim in honor of the Pope's episcopal jubilee, is in Paris. Up to this Monsignor Tonietti, Bishop of Massa-Carrara, has sent about fifty tons of magnificent blocks of marble for the building.

The Catholic sailors of the English fleet at Genoa, Italy, assembled at Mass on shore in that city on a recent Sunday, and by request of the archbishop, an Irish Benedictine, Father Lonergan, preached to them. The Italians, who think all English are Protestants, were surprised to see two hundred Englishmen marching to Mass.

"The address of Archbishop Corrigan was a most comprehensive and appreciative consideration of the character of Columbus, not only as a scientific man and an explorer, but also as a Christian and a man. Nothing said or done during the ceremonies commanded closer attention or drew such hearty applause as the discourse of the Archbishop."—N. Y. Sun.

Take away the Catholic press and misrepresentations of the Church would increase from Maine to California. Some Catholics who are now faithful would fall away from the faith, and some Protestants who are on the road to conversion would live and die in error. The Catholic press is like the secular arm of the Church. It is of inestimable value. It ought to be well supported.

The celebration of Father Garin's jubilee on Sunday, 13th, drew a notable ecclesiastical gathering to St. Joseph's Church, Lowell, of which the venerable jubilarian is superior. Many eminent members of his order were present to testify their esteem for the worthy Oblate, who has been so long identified with the Catholic interests of the Spindle city, all of whose people united in wishing him the compliments of his sacerdotal jubilee.

A Dangerous Cold.

Dear Sirs,—My little girl last winter had a very bad cold which almost resulted in congestion of the lungs. After doctoring with her for three months without success I tried Haggard's Pectoral Balsam, and two bottles of it cured her. She is now strong and healthy. MRS. SAMUEL MULHOLLAND, Hamilton, Ont.

The Queen's Bench, Dublin, on Oct. 27, issued a writ of execution against Mr. Wm. O'Brien, M. P., in the libel action of Bolton vs. O'Brien.

There are many forms of nervous debility in men that yield to the use of Carter's Iron Pills. Those who are troubled with nervous weakness, night sweats, etc., should try them.

Have your Visiting Cards done at The True Witness Office.

CHINIQUY VS. CHINIQUY.

HE OF FIFTY YEARS AGO AND HE OF TO-DAY.

A Methodist Preacher Confounded and Convicted of Ignorance and Falseness by the Notorious Apostate.
Translated from the French.

PREFACE.

Readers of this little pamphlet can compare the Chiniquy of 1851 with the Chiniquy of 1875. The former a Catholic confounding Protestant preachers; the latter an apostate sickening the hearts of all honest men.

Of these two Chiniquys which is to be believed? When he battled for the Catholic Church was Chiniquy in error? If so, what assurance have we that he is now in the right? Why should a man delude himself in the most robust years of his prime, and be free from self delusion in his old age? If, on the other hand, Chiniquy was not in error in 1851, he must be to-day, for he preaches a contrary doctrine. Therefore, in either case the Chiniquy of 1875 is undeserving of credence. (We might add that the Chiniquy of 1892 is in the same position.—ED. TRUE WITNESS.)

On Jan. 7th 1851, several citizens of Ste. Marie were sent in all directions through the parish, to announce that a Mr. Roussy had at last consented to hold the public discussion, which for some time had been demanded of him in vain. The result was, that by one o'clock in the afternoon over four hundred persons crowded into the large hall of the presbytery, around the Apostle of Temperance and Mr. Roussy, for whom a platform had been erected, to enable the crowd to hear to advantage.

Mr. Joseph Harbeck was elected chairman, and Messrs. F. H. Gatién, notary and Leandre Franchère, merchant were requested to act as secretaries, and to take notes of what should be said and done during the discussion. Messrs. Chiniquy and Roussy then agreed to abide by the decisions of the chairman on all personal questions, or those of privilege (but not those of doctrine) which should arise during the discussion. The chairman also undertook to preserve order and silence in the assembly.

Mr. Roussy requested that ten persons should be appointed to assist the chairman with their advice, and to enable him the better to maintain order. The Rev. Mr. Chiniquy replied that he did not see any necessity to nominate so great a number of persons, as it would complicate matters, and lengthen out questions that might arise for decision; besides that there was no necessity for so many persons to maintain order amongst men so peaceable, so respectable, and so Christian as those amongst whom he had the pleasure and honor to find himself; but since it was Mr. Roussy's desire he would not oppose it; ten persons were in consequence, named to assist the chairman.

These preliminary arrangements being made, Mr. Chiniquy rose and spoke in about these words:—

Mr. Chairman,—This is an event which you have long desired in this parish—a circumstance for which also I have offered my most ardent prayers. Certain men have come here proclaiming that we are idolators; that our Holy Catholic religion was nothing but a mass of error. They state publicly that Catholic priests are only false prophets who deceive the people. And one of these men is to-day amongst us to prove, so he says all these assertions. Well, I am glad to meet him—with God's grace nothing will be easier for me than to confound him, and to show on which side are the false prophets, ignorance and falsehood. But before commencing the discussion, I have one proposition to make to you, Mr. Chairman. Mr. Roussy and I have agreed to abide by your decision on questions of form that may arise between us; therefore, in regard to the proposition I am about to submit to you, I wish to abide by your decision. Out of respect for this numerous gathering, it seems to me but right that Mr. Roussy and myself should both let it be known who we are, where we come from, and in what degree

we deserve the respect and attention of those we have the honor of speaking before.

Mr. Roussy arose hastily and with heat:—"Mr. Chairman," he cries, "I protest against this proposition of Mr. Chiniquy's. Before coming here I agreed with this gentleman, that during our discussion, there should be no personal questions raised between us, and Mr. Chiniquy cannot make this proposition without violating his word of honor which he has pledged to me."

Mr. CHINIQUY.—Mr. Chairman: It is certain that Mr. Roussy did not understand me, if he believed that the arrangement made between him and myself, in your presence, as well as in the presence of more than fifty witnesses this morning, deprives me of the right of politely asking him who he is, where he comes from, to what religion he belongs, and from whom he holds the right he exercises, to preach. Europe casts up every day thousands of strangers on our shores. Amongst these emigrants, there are some who come here with a character not only equivocal, but entirely lost; in a word, there are some who arrive, after having a thousand times deserved the rigors of the law. I do not mean to say that Mr. Roussy should necessarily be of this number. No, certainly not, but it seems to me, that we Canadians, would deserve the contempt that many Europeans have for us, if we should be forever ready to endow with our respect, the first adventurer who, decked out with a title, taken I don't know where, comes posing as an apostle of a new religion.

Mr. ROUSSY, (taking up his cap and overcoat).—I am going, this is a carefully prepared trap for me. Mr. Chiniquy violates the word of honor which he has given me—he insults me by giving it to be understood that I am an unprincipled adventurer.

Mr. CHINIQUY.—Mr. Roussy is strangely mistaken, if he believes that I wish to insult him. Such an idea is far from my mind—but it seems to me that every man possessed of self-respect has the right to know to whom he speaks, with what kind of man he argues. It is to enable me to fulfill the promise that I have made, to avoid all personalities during the discussion, that I ask Mr. Roussy at the present time,—who he is, where he comes from, to what religion he belongs: who has given him a mission to preach and explain the Gospel: or by what right he poses as an apostle amongst us, if no one has given him the power to preach. The discussion is not yet commenced. The proposition that I make, is not then a violation of the word of honor that I have pledged—not to bring in questions of personality during the discussion. When Mr. Roussy asked to name a chairman, assisted by ten other persons, to decide personal or formal questions which might occur between us two, he supposed necessarily, that there were likely to arise, during the discussion, some such questions. Therefore, the surprise this gentleman pretends to manifest, appears to me nothing but a miserable pretext to escape us and back out of a discussion in which, he has more than one reason to fear, the advantage will not be on his side. Besides, Mr. Chairman, it is neither Mr. Roussy, nor myself, but you, and you alone, who ought to decide this question; and Mr. Roussy is bound to abide by your judgment, if he has any respect for the word of honor, which he gave, to submit to your decision.

The Chairman then arose and addressing Mr. Roussy:—"Mr. Roussy, it seems to me that the request of Mr. Chiniquy is fair. A man of honor ought never to be afraid or ashamed to declare what title he has to the respect and consideration of those before whom he appears, particularly for the first time. Although we wish to suppose that you are a gentleman, the greater number of those who form this assembly, and myself in particular, would like to know, for certain, who you are, where you come from, and from whom you hold the mission to preach the Gospel."

These words were heartily applauded by the entire audience.

Mr. Chiniquy then, rising, presented to the Secretaries the following document, saying, "This, Mr. Chairman, will tell you who I am—read it, gentlemen, and be sure to translate it properly:"

"IGNATIUS BOURGET, Miseratione Divina et St. Sedis Apostolicæ Gratiæ, Episcopus Marianopolitanensis, etc., etc., etc."

"Universis presentes litteras inspec-turis, notum facimus et attestamus

Venerabilem Carolum Chiniquy, Temperantiam Apostolum, Nostræ Diocesis Sacerdotem, Nobis optime notum esse, exploratumque habere illum vitam laudabilem et professione Ecclesiastica consonam agere, nullisque ecclesiasticis censuris, saltem quæ ad nostram devenerunt Notitiam innodatum; qua propter, per viscera Misericordiæ Dei Nostræ, obsecramus omnia et singulos Archiepiscopos, Episcopos, cæteraque Ecclesiæ dignitates ad quos ipsum declinare contingerit, ut eum, per Christi Amorem, benigne tractare dignatus, et quancumque ad eum fuerint requisiti, Sacrum Missæ Sacrificium ipsi celebrare, nec non alia munia Ecclesiastica, et pietatis opera exercere permittant, paratos nos ad similia et majora exhibentes: In quorum fidem, presentes litteras signo sigilloque nostris, ac Secretarii Episcopatus nostri subscriptione communitas expediri mandavimus Marianopoli, in Celibus Nostris Beati Jacobi, anno millesimo octingentesimo quinquagesimo. Die vero mensis Junii sexta.

"† Ig. Epus Marianopolitanensis. J. O. PARE, Can. Secrius."

(Translation.)

"IGNATIUS BOURGET, by the mercy of God and the grace of the Holy Apostolic See, Bishop of Ville Marie (Montreal).

"We certify and we wish to make known, to all those who read these presents, that the Reverend Charles Chiniquy, Priest, Apostle of Temperance, of our Diocese, is well known to us, and that after diligent examination we assert that he leads a life worthy of the Ecclesiastical state, and that he is not, to our knowledge, bound by any Ecclesiastical censure: For these reasons we pray, by the bowels of the mercy of God, all the Archbishops, Bishops, or other Ecclesiastical dignitaries to whom he may present himself, to receive him well, for the love of Jesus Christ; and in cases where he may desire it, to permit him to celebrate the Holy Sacrifice, and to exercise other Ecclesiastical functions, declaring that we are, Ourselves, ready to confer upon him these privileges, and others even greater.

"In faith of which, we have given the present letters under our hand, the seal of our arms and the countersign of our Secretary, in our Episcopal city and palace, the 6th June, 1850.

"† Ig. Bishop of Montreal. J. O. PARE, Chan. Sec."

Mr. CHINIQUY.—Mr. Chairman, I have just shown you who I am: let Mr. Roussy do as much; let him tell us with what character he left Europe; let him tell us by what authority he preaches the Gospel; to what religion he belongs; yes, let him have the condescension to inform us if he belongs to the Episcopal Church of England, or the Presbyterian Church of Scotland, or whether if he is a Methodist Jumper or Mormon. These are certainly things it is important we should know, and which we have a right to ask from a man who poses himself as a prophet amongst us.

Mr. ROUSSY—(rising hurriedly, and taking his overcoat to go out) I cannot consent to remain here any longer. I refuse to give the explanations that Mr. Chiniquy demands, for I would not have come here to meet him, if I had believed he would cast doubts on my character of a gentleman and a minister of the Gospel. I regard the demand he makes of me to prove such things as an insult. If I were not a minister of the Gospel, His Excellency the Governor would not have given me diplomas to bury the dead, to marry and to keep a register of such things.

Mr. CHINIQUY.—Really, Mr. Chairman, a singular manner to prove that one is a minister of the Gospel. Mr. Roussy assures us that the Governor has given him permission to bury, to marry and to keep a register of such things!! To speak to us of a diploma from the Governor, in order to prove that one is a minister of the Gospel, is the most ridiculous and absurd thing, Mr. Chairman, that you and this respectable assembly have ever heard. A governor may certainly name a justice of the peace, a captain of the militia, a civil magistrate, but he cannot go any further. When Mr. Roussy assures us that he expected to be treated by me as a true minister of the Gospel, he is laboring under a great delusion. Strangers arriving in this country must take us doubtless, for imbeciles, when they believe that on their simple word, we are going to accord them the titles, the confidence and the respect that they demand,—that we are going, in a word, to prostrate ourselves humbly before their

ipse dixit. If Mr. Roussy has, up to this moment, met people good enough to act in this manner in regard to him, he is greatly mistaken, I can assure him, if he believes that you, Mr. Chairman, and this respectable assembly, are ready to regard him as a true and worthy minister of the Gospel, before he has given us his credentials. As regards myself, I did to Mr. Roussy, this morning, before more than fifty men, a thing which should have opened his eyes, as to what I think about him. You were present, Mr. Chairman, and the circumstance did not, I am certain, escape your notice. I gave my hand to everybody but Mr. Roussy. Mr. Roussy is the first man to whom I believed it my duty to refuse my hand. I am waiting to give it to him; let him prove to us that the titles he parades are not a usurpation. I shall be pleased and happy to give him my hand at that moment. But to enable me to do so he must show us that he is not imposing on us when he announces himself as a new apostle, and a successor of those to whom Jesus Christ has said: "Go teach all nations; I am with you even to the consummation of the world."

Mr. ROUSSY—(wishing to leave)—Mr. Chiniquy insults me, and I will not hold a discussion with the gentleman unless he makes me an apology.

Mr. CHINIQUY.—Mr. Chairman, if it be an insult to ask a person to whom one has never spoken, whom one has never seen before, and who comes, God knows from where: "Who are you, sir; where do you come from, and what do you want?" If it be an insult to ask such questions, I am ready to make every apology (smiling). Yes, I am ready even to throw myself on my knees before Mr. Roussy to beg his pardon, if you deem it right. But it seems to me that it is not I who insults Mr. Roussy; it is he who insults us when he tells us, that we have not the right in Canada to demand of the foreigners that Europe is constantly vomiting upon our shores, "who are you; where do you come from, and what do you want?" Especially when these foreigners pose in our presence as ambassadors of Christ upon earth. Decide, Mr. Chairman. Is it an insult to a man who comes in the name of God, asking us to change our religion; who comes preaching to us a new doctrine; who announces himself as a minister from heaven, to say to him: "Who are you, and who has given you a mission to preach the Gospel? What proof have you to give us that you know how to interpret the Sacred Scriptures better than the Catholic Church? Prove to us that the Holy Spirit enlightens you more, you alone, than He enlightens the two hundred millions of Catholics who people the world."

THE CHAIRMAN.—Mr. Roussy, I do not find that Mr. Chiniquy insults you in asking you who you are and who has given you a mission to preach.

Mr. Roussy being still anxious to leave, Mr. Chiniquy thereupon demands of the ten gentlemen named to assist the Chairman with their advice:—"Decide, gentlemen, if it be an insult to ask a stranger who he is, where he comes from, and what he wants. I appeal to your honor and your good sense. If you decide that it is an insult I am ready to do whatever you deem right to repair it. I am determined, however, that Mr. Roussy shall not escape us. For a long time I have desired to show this good parish the ignorance of all these makers of new religions, and this opportunity is too fine a one to let slip.—I wish therefore to do all in my power to force Mr. Roussy to argue before you.—But as I think Mr. Roussy will never consent, for good reasons of his own, to show us what titles he has to our respect as a minister of the Gospel, I withdraw my motion. And without knowing what kind of man I have to deal with, I consent to discuss with him.

Mr. Roussy wished to leave at once, but was stopped, in order that the ten judges named at this gentleman's express wish should give a decision.

Upon which one of the ten, a Protestant named Auger, on behalf of all, spoke in about these terms. "Mr. Roussy, since Mr. Chiniquy declares to have had no intention of insulting you, in asking you who you are, you ought to accept his explanation. The more so as the gentleman declares himself ready to make you any kind of apology that we may deem proper to demand of him. Besides as Mr. Chiniquy withdraws his motion and consents to discuss with you without knowing who you are, you cannot under the circumstances honorably refuse the discussion."

This decision was applauded by all, and Mr. Roussy resumed his place.

Mr. CHINQUY.—Mr. Chairman, I would have liked to have known with whom I am going to enter into discussion, and it still seems to me that we have the right to know, but since this knowledge is denied us—let us open the discussion, without further delay. Mr. Roussy travels through the country telling us that the Bible, and the Bible alone, interpreted by each individual, ought to be the sole rule of our faith. He asserts that the Bible is the only authority that can possibly be our guide in the dark places of life. He has said that we ought to reject everything which is not proved by a clear text from the Bible. He says that we ought not to take any account of the Holy Traditions, nor of the authority of the Church. Well Mr. Chairman, I defy Mr. Roussy to prove these assertions and I bind myself to demonstrate that each of these propositions is an absurdity.

(To be continued.)

THE NEW YORK CONCLAVE.

RESOLUTIONS PROPOSED AND ADOPTED.

The Archbishops; in Council, Come to a Decision upon the Vexed Question of Public Schools.

The following is taken from the *New York Times*. Our space will only permit of extracts.

The conclave of the archbishops of the Roman Catholic Church in the United States held its last executive session yesterday at the house of Archbishop Corrigan, Madison avenue and Fiftieth street.

After three days' deliberations the archbishops have vouchsafed to make public the result of Wednesday afternoon's discussion in relation to the parochial versus the public school. In compliment to Archbishop Corrigan, who seems to have been on the wrong side of the question, but to have been the host of the prelates assembled, the conclave gave out last night two written resolutions of an apparently ambiguous character.

These resolutions really carried within themselves a triumph for the principles advocated by Archbishop Ireland. He advocated the tolerance of the public school system so long as the parents of the children taught would cause them to attend Sunday school or to receive at home tuition in their religious faith or in the principles of the same.

The resolutions which were yesterday made public read as follows:—

"First—Resolved, To promote the erection of Catholic schools, so that there may be accommodation in them, if possible, for all our Catholic children, according to the decrees of the third Plenary council of Baltimore and the decision of the Holy See."

"Second—Resolved, That as to children who at present do not attend Catholic schools, we direct, in addition, that provision be made for Sunday schools, and also, by instruction, on some other day or days of the week, and by urging parents to teach their children the Christian doctrine at their homes."

"Sunday and week day schools should be under the direct supervision of the clergy, aided by the intelligent lay teachers, and, when possible, or by the members of religious teaching orders."

Archbishop Ireland last night refused to express any opinion upon the resolutions adopted by the American hierarchy in conclave. But the second resolution speaks for itself. It means that where before parents not sending their children to Catholic schools were condemned, under pain of mortal sin, for doing so, they are now "tolerated so long as they consent to teach their children Christian doctrine at home after school hours, or to send them to the catechism class at the parish church on Sundays." This means that Archbishop Ireland's Faribault experiment should be emulated in other parts of the United States in which the Church has a foothold.

The public school system of the United States, instead of being condemned, is at least tolerated. Parents can send their children for secular education wherever they choose. Church and State are separated. Last night it was said that Mgr. Satolli and Mgr. O'Connell, who had been sent from Rome by the Holy Father to attend this conference and to examine into the school question, were closeted with Cardinal Gibbons and Archbishop of Ireland. It was also said that

all the Southern and Western Archbishops, and even two from the East, sympathized with the views expressed by Cardinal Gibbons and Archbishop Ireland at the Wednesday conclave, and the adherents of Archbishop Corrigan suffered an overwhelming defeat.

FOR CHARITY'S SAKE.

The Ladies of St. Patrick's Have Many Patrons at the Windsor.

The Windsor Hall presented quite a handsome and animated scene last week. The occasion was an oyster supper and festival given in aid of the good work undertaken under the auspices of the Ladies of Charity of St. Patrick's parish. The attendance was large. The hall was tastefully decorated for the occasion. Stalls were provided, on which were offered for sale by pretty young ladies, toys, flowers, refreshments, etc., and a large trade was done. Whether this was due to the attractiveness of the wares offered or the fair attendants themselves it is impossible to say.

An interesting entertainment was provided as well, which was heartily enjoyed by all present. This included selections from the Handbell Ringers, Mr. Charles Coombes in "Mirth, Music, and Ventriloquism," an Egyptian Labyrinth, and a Punch and Judy show. This latter provoked the usual screams of laughter from young and old. An exhibition of the new education class drill was given by a number of boys, under the direction of the Rev. Father McCallen, S.S., and the girls provided their quota to the program, by giving the Nursery drill, which was very well received. The entertainment was continued during two days.

A reception to Mr. Harry Thompson had been announced for the last evening, but Father McCallen explained that he had sent a telegram from Chicago, saying he could not possibly be present before late to-night. The reception will, doubtless, take place on his arrival.

AN OLD KINGSTONIAN HONORED.

Celebrating the Golden Jubilee of the Rev. Sister St. Frances.

The Golden Jubilee of the Rev. Sister St. Frances, eldest daughter of the late Mathew Bourke, Esq., of the City of Kingston, was celebrated at the Mother House of Villa Maria on the 27th ult. with great éclat. The morning was ushered in by a sweet voice in the corridors announcing the hour for rising by the holy aspiration *Benedicamus Domino*, to which was responded with loving hearts *Deo Gratias*. Then followed the tread of hundreds of feet wending their way to the convent chapel. The altars and surroundings were beautifully decorated and the numerous lights gave a brilliancy to the scene. The prie dix were occupied by the Rev. Sister and the members of the family present. Masses on the three altars began at six o'clock. The beautiful hymn "at fait un soir" was rendered in harmonious strain by the full choir. At the solemn moment of receiving Holy Communion the venerable sister with lighted taper crowned with flowers proceeded to the Communion Table and in a clear and distinct voice repeated again the vows she had made in her early youth of consecrating her entire life to the service of her Beloved. Then followed the Communion to hundreds of sisters joining in the fervent prayers of the members of the family, that a life so useful might still be spared to edify and to add to the beauty of her immortal crown. The salutations and kind wishes of her innumerable sisters echoed the warmth of the hearts from which they emanated. At the period in which she made her vows she became the eighty seventh of the Order then living, and now ranks as the seventh of the number 1004. The event was celebrated as a truly "Golden Wedding," nothing was wanted to make it a day ever to be remembered. The addresses and presents were numerous. The wedding cake was beautifully ornamented and the *tout ensemble* reflected the liberality and nobleness of the grand institution of the Congregation de Notre Dame.

Among the many testimonials of congratulation, both in English and French, which the worthy Sister St. Frances received on the occasion of her "Golden Jubilee," that of Senator Sullivan, of Kingston, speaks for itself. Kingston being not only her native place but the scene of her labors for twenty years, may we not say of Rev. Sister St. Frances with the prophet Daniel that "They that instruct many to justice shall shine like stars for all eternity."

KINGSTON, Oct. 25, 1892.

Dear Sister St. Frances: Incidentally I heard of a very interesting event in your history, one which happens only once to a very select few, and which is not likely to happen to you even a second time, you will readily guess that I refer to your approaching "Golden Jubilee," the fiftieth anniversary of your entrance to the illustrious Order of the Congregation of Notre Dame, an order dear to every patriotic Canadian, which with tender solicitude watched over the "Cradle of Canada," abounding in examples of civility, heroism and devotion unsurpassed by any Christian Order, and which for more than two hundred years has dispensed in abundance to rich and poor alike the blessing of religion, knowledge and refinement far and wide throughout the land. To belong to such an Order is a great honor indeed; and that you should have given it, I may say, all the years of your life is evidence of the devotion and self-denial it is capable of inspiring.

Permit me, dear sister, to add the humble tribute of my profound respect and congratulation to the many others you will receive on this auspicious occasion. I pray it may be truly a Golden Jubilee, bringing as it will in rich abundance that peace of mind and inward satisfaction granted only to the true and faithful servant.

I can imagine, if faintly, how pleasing the retrospect will be to you as you look down the long vista of so many years and see how many minds have passed under your influence. How many thousands of intellects you have formed to habits of order, wisdom and piety! How many mothers will bless your name, grateful that they in turn have been able to infuse into the hearts of their children those lessons of purity, honesty and honor they learned from you; how far-reaching has been the influence of your teaching and greater still of your example.

I recall with pleasure the kindness of heart cheerfulness and gentleness which marked your intercourse with us in Kingston so agreeable and satisfactory, contributing in no small

degree to that respect and loyal attachment every Catholic in Kingston has for the good Sisters of Notre Dame.

It was our good fortune to have for many years you as manager of the most important of our schools, and we would be very ungrateful did we fail to record our obligations to you for your untiring efforts in behalf of our children.

But assured, my dear Sister, that your memory is cherished, your name held in the highest respect, by all of us, and none of your friends tender more sincere or joyful felicitations than we do. May you long enjoy the calm and repose so delicious to the faithful worker. This occasion too call to mind the fact that you are a member of a family ever devoted and true to faith and fatherland whose wealth and influence were freely dispensed in times of trouble, to aid and sustain religion, and greater than all, which has given its best and brightest members including yourself to the Institution of Notre Dame. That you may enjoy many years of happiness and repose is, I assure you, the prayer of your legion of friends here, and it is uttered by none more sincerely than your friend.

And obedient Servant,
M. SULLIVAN.
To Rev. Sister St. Frances, Notre Dame, Villa Maria, Montreal.
—The Canadian Freeman.

FEAST OF ST. CATHERINE.

25TH NOVEMBER.

[These lines were written in 1878, and, at the request of a prominent citizen—a Protestant, a reader of THE TRUE WITNESS, and a great friend of the author—they are now reproduced.]

A thousand lengthy years have roll'd into eternity,
Since first the glorious tale was told of pure virginity,
Of strongest faith, of purest love,
Of Martyr's halo-crown, of tyrant's cursed frown,
Of thousand graces from above,
Of fair and tender youth, of Faith, of Hope, of Truth;
St. Catherine's wide renown!

Scarce eighteen summers deck'd the hills with million beauties rare
Scarce eighteen winters checked the rills and left the forests bare,
Since Catherine first beheld the light,
In Alexandria proud, with acclamations loud,
Now full ten thousand torches bright,
In solemn mid night air, with flickering motion glare,
Proclaim a "persecution night."

Upon his guilty throne sits Maximinus the bold;
The persecution fire, by fits, its wreathing volumes roll'd;
The rack upon his right was placed;
The purchased menials stand awaiting his command.
With sword in hand and belt unlaced,
A dark and cruel man, the tyrant's rage to fan,
The "panorama graced."

Hark! to the cries that rise without, where stands the bloody throng;
Distinct and fearful is the shout that echoing vaults prolong,
"To torture with the Christians—Death!
Revenge, avenge the gods!" the pagan tyrant nods
Assent; and hushed is every breath;
When from the swaying crowd a maid proclaims aloud
Her Faith—the mass re-echoes "Death!"

Come philosophic men and hear, for you can comprehend,
How proof against all sense of fear this simple child did bend
The adamantine pagan hearts
Of Alexandrian sages! But, see! the tyrant rages,
As from his side Porphyria starts—
His own beloved wife—the idol of his life—
Converted, from her husband parts!

Wild consternation rises now, hell's fury fills each breast,
With swarthy shadow on his brow, the tyrant's mad behest
Goes forth, "The rack! the torture's fire!"
The martyr's bed of steel, the iron Damien wheel
Receive the tender maiden. Ire
Becomes contumacious madness; with heathen, demon gladness,
Maximinus cries: "Now wretch, expire!"

An humble prayer unto her God the writhing maiden said,
And broke the menial's iron rod and dull'd the tyrant's blade;
The wheel in thousand fragments flies;
As when the mountain rock, with sudden earthquake shock,
Or 'neath the lightning of the skies
With thunder crash is broke! And scarce the prayer she spoke,
When spirit voices cry: "She dies!"

"The axe! the axe!" the tyrant's yell, the pagan shouts arise,
As if the sombre hosts of Hell repeat the dreaded cries,
So long, so loud they echo on!
Now to the blood-stained block! the head-man's stroke! A shock!
And then arise the cries: "she's gone!"
Another sainted soul has fled, another number with the dead;
A Christian's glorious course is run!

Hail holy saint, pure virgin mild! Hail spirit true and strong!
Hail thou sweet martyr'd heroine child! we hail thee in our song!
Though simple is this lyric chord,
Though humble be our lay, oh! good St. Catherine, we pray,
That Truth's all-powerful, sweeping sword,
In thousand hands like thine, may break Hell's sordid line—
And lead the army of the Lord!

Written at Green Park, Aylmer, Que., 6th Nov., 1878.
J. K. FORAN.

"I know a man," said Elli Perkins, "who was meaner than a dog. This man and dog went into a saloon together, but the man got beastly drunk while the dog kept sober and went home like a gentleman."

ST. ANN'S SCHOOL.

THE QUARTERLY EXAMINATIONS.

Results of the Success of the Pupils in the First, Second and Third Classes.

We here give the list of pupils who at the last quarterly examination, in St. Ann's school, have made marked progress and have come out with honors. Great credit is due to the young boys of that splendid school; their acquisitions and progress reflect upon their teachers and on good Brother Arnold, whose high rank in our educational world can scarcely be raised any higher, no matter what the results of his classes. That school of over five hundred boys, is one of the best and most successful in the Province. Long may the venerable director live to guide its destinies.

FIRST CLASS.—Owen Tansey, R. Belanger, J. Manning, P. McGuire, T. Donnelly, J. McKeown, D. Leblanc, M. Martin, J. Smyth, H. Galvin, G. St. Denis, J. Conners, J. Leahy, J. O'Hara, J. Kenahan, T. Gleason, T. T. Lefontaine, — Murray, J. Supple, M. Mullins, C. Forlong, R. Gervais.

SECOND CLASS.—1 Timothy Keough, 2 John Clarke, 3 Thomas Corcoran, 4 James Phelan, 5 Peter Flood, 6 Peter Flood, 7 Jer. Driscoll, 8 Mat. Murphy, 9 Michael Scott, 10 Geo. Gummarsell, 11 Jno. Moony, 12 Jas. McNamara, 13 Wm. Ryan, 14 Fran. Burnas, 15 Michael Kavanagh, 16 Mr. Ryan, 17 Jas. Cloran, 18 Wm. Haly, 19 Ed. Rodgers, 20 Robt. Brown.

THIRD CLASS.—1 Michl. Morrissey, 2 Robt. Hart, 3 Geo. Brennan, 4 Maurice O'Connell, 5 Her. Doherty, 6 Jas. Mounaghan, 7 John Duce, 8 Bernard O'Connell, 9 Michl. Regan, 10 Michl. Boyd, 11 Michl. Connolly, 12 Jas. Murray, 13 Charles Collins, 14 John Boles, 15 Paul Broderick, 16 John Scullion, 17 Jas. Brennan, 18 Jas. Donnelly, 19 M. Kennedy, 20 Alfred Hartford.

Labor in Religious Communities.

The *Semaine Religieuse* publishes an article on labor in religious communities, in the course of which the writer shows that the alleged unfair competition on the part of those communities with the regular trade, on account of their exemption from taxes, is an argument that cannot stand. He says that there can be no comparison between those communities and ordinary trade, on account of the difference in the end aimed at. The profits of a business man have for their legitimate object to increase the comfort and fortune of his family, while those of religious communities go to the better support of the poor, sick and infirm under their charge. The exemption from taxes for those communities is, in reality, but an act of justice, and only a small compensation for the services rendered by the communities. The duty to support the poor, sick and infirm devolves upon the civil authorities, but while, as a matter of fact, most of the benevolent establishments are kept by religious communities, the only compensation they receive for thus taking upon themselves charges of the civil authorities is an exemption from taxes. True it is that in some cases the authorities have seen fit to give grants, but the grants and exemptions being both insufficient to meet the expense, the communities have to make up the balance by the labor of their inmates. In some establishments, such as the reformatory, insane asylums, deaf and dumb institutes, this labor is even necessary for the personal advantage of the inmates themselves, and the proceeds of that labor are nothing but legitimate earnings. The article then refers to Chinese labor, which is tolerated on the ground of liberty. Those people spend nothing and economize for the benefit of their own native land. The religious communities, on the other hand, have only one aim, to extend their benevolent influence all over the country which benefits by their necessarily large expenditure, and they are refused the respect shown for the Chinese.

We publish to-day, a letter from "A Parishioner," in which he draws attention to a very important and timely matter. The subject is one of too much importance to pass over in a mere editorial note, so we will ask our readers to just glance over our Editorial columns and read the article headed "Church Attendance."

CORRESPONDENCE.

Competent Teachers.

To the Editor of THE TRUE WITNESS.

DEAR SIR:—The gratitude of all friends of youth is due to you for your educational system.

Permit me, through your columns, to call attention to important phase of the School Question, i.e., the Competence of Teachers. How do our teachers, lay and religious, stand when viewed in this light? Are they learned? Are they experienced? I fearlessly answer, with a grounded knowledge of what I advance, that in too many cases they are not! If the worth of teachers is measured by the ridiculously simple test to which they are put to procure an elementary or even a model diploma, I say they are well enough, aye, and too well paid. How many of our representative men have ever been present at these examinations, and analyzed what sum of knowledge is necessary to obtain license to teach? Would it not be possible for the TRUE WITNESS to find out and publish the Teachers' Examination questions, which boys and girls just leaving school answer without the least difficulty? Were this done the public would soon perceive the need of reform. If teachers were subjected to a severe and thorough test, one-half of those who now occupy positions for which they are certainly unqualified, would be obliged to give place to competent men, and what profit would not education derive from such a change! Then there would be less slashing, less degrading punishments, less false ideas planted in youthful minds; the door of the profession would be closed to men who have failed at everything else; our teachers would be what they should be—learned men, and they could then claim a higher remuneration for their arduous and thankless labor.

This, however, can never be, so long as the examiners of our teachers possess but a superficial knowledge, and consequently dependent upon their books instead of their brains, in conducting diploma examinations. The educational department throughout is too much swayed by influences entirely foreign to the welfare of our children.

It is high time that in selecting those whose task it is to sculpture the heart, mind and soul of youth, more attention were given to those lines of the poet:

"Worth makes the man, and want of it the fellow;
The rest is all but leather and pranello."

In a future communication I shall, Mr. Editor, with your kind permission, treat of the competency of our religious teachers.

Thanking you for space in your estimable paper and wishing you success in the crusade you have so generously undertaken.

I am, sir, yours truly,

A SUBSCRIBER.

What are the Duties of School Inspectors?

To the Editor of THE TRUE WITNESS:

DEAR SIR,—Two weeks ago, I briefly enumerated the "Duties of School Inspector" as laid down in the "School Act." This week, I shall speak of the performances of those duties. If the current reports of many of the teachers of Montreal are reliable, and I have no reason to dispute their truth, some of the fundamental principles of that "Act" are more than disregarded. It is too much to expect, much less to demand by "Act," any of our School Inspectors to lecture and instruct young aspiring pedagogues on the theory and practice of teaching? Why? it may be asked. Echo, answers Why? And so with regard to reporting on the methods and qualifications of teachers. Here, I must be understood to mean the genuine teacher, in contradistinction to the mushroom growth of that name.

Again, let us suppose; we need not say it has ever happened—but just let us suppose: such things are within the range of the possibilities; the Government Inspector and the Local Superintendent, visit one of our average English schools, officially. We will further suppose the pupils to be of the sterner sex, and the teachers of the same gender. These masculine creatures are not so easily frightened and excited as the weaker sex are. The presence of those officials has no terrors for them, as is often the case with the latter. To our supposition: the gentlemen in question, first ask for, and note down what they call the "statistics" of that school; and any other information requiring a merely

verbal answer; anon, they listen to the teachers questioning, and perhaps, teaching their respective classes; this, until they become apparently satiated; now they fall into a friendly chat—always *sotto-voce*; this pending the progress of the examination—they never presume to examine one of those classes themselves—perhaps, for good and prudent reasons? Now, strange to say, after their friendly chat, and the impression made on their absent minds, they are able to report: on the state of education in that school, the qualifications of the teachers, and their literary and scientific attainments. The position of Inspector, under the supposed circumstances, is a "soft thing"—a veritable sinecure. And so it is, indeed, for none of them are two whole months employed out of the scholastic year of ten months. There are many other little idiosyncrasies in this game of playing "School Inspector," that might be mentioned, but the foregoing will illustrate the toil, hardships, and increasing studies those men must undergo to enable them to draw their hard earned salaries. It is a pity to say, still it has got to be said, that these little aberrations on the part of Inspectors, whether commissioned or would-be, are open to public criticism, apart from condemnation and call for immediate reform. Why the "Local Superintendent" accompanies the Government Inspector on his city rounds of school inspection is not very clear. Their inseparable companionship on these occasions has given rise to much speculation and not a little controversy. Some people have been uncharitable enough to say, there is a twofold reason for their companionship: First, the Local Superintendent, acts as censor and regulator of the latter's reports with greater freedom thus; being jealous of anything in the shape of a report placing any other school in standing above the Plateau: Second, it is said he accompanies him for the purpose of picking up the best things he can find in the schools outside his own; just as the Plateau Academy requires annual proping to keep it from toppling over; so the system requires annual patching from the best material to be got in other city schools to prevent it going to pieces from its own inertia. It was thus reasoned by a Rev. gentleman of the West End, when he requested of Local Superintendent by letter, to remain at home and place some brains in the schools under his own control, declaring that his absence from his schools on examination days, would exalt him immensely in his (the Rev. Gentleman's) estimation. The receipt of such a missive; coming from the distinguished quarter it did, must have been gall and wormwood to my friend's cup of happiness.

Not to encroach on space I will reserve for another week the continuation of this subject. K.

To the Editor of THE TRUE WITNESS:

DEAR SIR,—In your last week's issue, under an article headed "Free Libraries," you mention one already in use for Catholics. I presume you refer to The Sacred Heart Union Library, and if so, I would beg to state, for the information of your readers, that this library is free to all, Catholics and non-Catholics. It is open for men on Monday, Wednesday and Friday evenings, at 8 p.m.; and for ladies on Friday and Sunday afternoons. A catalogue of the books contained in the library can be obtained from the Librarian for 5 cents. As the promoters of this institution are anxious to extend its influence, I would ask all who may read this letter to kindly make it known to their friends, and thus aid in introducing good, sound, wholesome literature into our city homes. H. J. C.

To the Editor of THE TRUE WITNESS:

DEAR SIR,—Permit me to call the attention of your readers, to what seems to me a very mistaken course, on the part of many of our parishioners. I think that a person should be as attentive as possible to the services and offices conducted in his own parish church. For some reason or another, I notice that a number of our worthy citizens are content with keeping inside the strict limit of the law, and of going to their own church merely at Easter time. As a rule they attend other churches every other Sunday of the year. I do not think it right that (taking St. Patrick's as an example) the people should avoid their own church to go hear Mass at other churches. Some claim that it is

nearer to go to the Jesuits, or to other places of worship; some give as a reason that they find the singing more attractive in outside churches. My idea is that many think it more high-toned. I may be wrong. If so, I would like to have the question, spoken of in the TRUE WITNESS, in order to be put right myself, and to obtain the real reasons (if any good ones exist) why people don't go to their own church. I may add that hundreds never hear a sermon in their own language, except at Easter. This cannot be right. Yours truly,

A PARISHIONER.

To the Editor of THE TRUE WITNESS:

DEAR SIR,—In connection with the Federal Civil Service pension fund, will you allow me, with your usual kindness, a few remarks on a grievance and its remedy.

Quite a number of officials die after contributing to that fund for 10, 15, 20 years, and even a longer time, without, of course, deriving any benefit therefrom, leaving widows and children unprotected, as the law does not make any provision for the latter.

Now, then, do you not think that as a matter of justice, those officials should, at their death, have the satisfaction and consolation to know their families will not be thrown adrift on the world's mercy and charity, but participate, to a certain degree, in the pension fund, and this is the suggestion I beg humbly to make:

Grant to the widows the pension which the husbands would be entitled to at their death for a period extending from five years and more according to average; the average of the time during which pensioners draw pension could be established by official returns, and be a basis for settling the widows' pensions.

I can understand that officials drawing large salaries are in a position to lay aside a certain amount for the future welfare of their families, but I must say that for those in the yearly receipt of \$600 and \$700, and even \$800 and \$900, that fact is utterly impossible, when you consider the high rate of the necessities of life, schooling of children, etc.

May I trust you will entertain favorably my view and give to a just cause the influence of your powerful pen and all the weight your benevolent heart can bring to bear on the subject!

J. A. J.

HON. JOHN COSTIGAN.

A Splendid Banquet and an Able Speech.

The citizens of St. John's, N.B., tendered the Hon. Mr. Costigan, Minister of Inland Revenue, last week a grand banquet in that city. It might be called a non-political gathering, since those who took part therein, were all admirers of the honorable gentleman, and were of different creeds, nationalities and political stripes. In the course of the evening, as was expected, Hon. Mr. Costigan delivered a speech. It was indeed an able and careful statement of the position occupied by the government and the obligations of a minister of the crown. We take the following synopsis of the address from the St. John's Sun:

"The minister heartily thanked the citizens for the honor paid him. He saw around the board gentlemen occupying prominent positions in the mercantile and manufacturing life of the city, and gentlemen who from their position are not always to be found around festive boards of the character of this evening. In the past thirty years he had been engaged in some important fights. He was also pleased to meet, irrespective of party or creed, gentlemen of this city, and he felt such meetings were wholesome. There is one present tonight, and his presence carries me back to over thirty years, a gentleman whom he esteemed and whom every New Brunswicker should honor. It was indeed a pleasure to him to find Sir Leonard here, and he might add when he entered the cabinet of the late Sir John Macdonald he did so with the full approval of Sir Leonard, and up to the time of his retirement to accept the position of lieutenant governor, they worked along in perfect harmony together. The meeting was non-political, but there was one question he never feared to touch, and that was the policy of live and let live. He had full confidence in the great Protestant heart of this country. Of course there might be mistakes in a section or district but there is no reason why the country should be governed by a religious cry. He did not care what a man's religion is. All should live in peace and harmony together and all good Christians should do this. Give him a good Protestant, one who lives up to the teachings of his church, and he will point out a good, law-abiding citizen; give a good Catholic one who lives up to the rules of his church and the country in which he lives, and he would point out a good, law-abiding citizen. In this country we should all live in peace and harmony. There should be no religious strife in this country—it should be frowned down by all the better class of people and all should live in peace and harmony together. The Globe had asked him to tell the public something about the Manitoba school question. He would consent. The minority of Manitoba had taken an appeal in the case to the privy council and until that body had given a decision the Globe ought not to think any minister was enough to give his opinion. When that decision was given it would be time enough for the government to take its stand and announce its decision."

A Cordial Wish.

Rumors are again current about the retirement of Sir John Abbott from the Premiership of the Dominion Cabinet and the accession of Sir John Thompson to that responsible position. Many changes will, no doubt, take place in the personnel of the administration, and room will be made for the infusion of new blood. On more than one occasion we have expressed the hope that Mr. J. J. Curran O. C., M. P., should be given a cabinet office. We take this opportunity of reiterating that hope. Mr. Curran is a representative Irish Catholic not in a provincial, or any other narrow sense, but as one who has earned and who enjoys a Dominion reputation.—Toronto Catholic Weekly Review.

Ecclesiastical Appointments

His Grace, Archbishop Fabre, has made the following appointments: Rev. F. X. Leclerc, Almoner of the St. Jean de Dieu Asylum, vicar of the foreign vicariate No. 3. Rev. J. S. Thèberge, pastor of Varennes, vicar of the foreign vicariate No. 13. Rev. P. Derome, curate of the St. Edmund Mission. Rev. Abbe Label, curate of St. Vincent de Paul, of Montreal. Rev. A. Quesnel, curate of St. Scholastique.

Notre Dame Church.

On Sunday vespers as usual were sung at 3.30 p.m. In the evening, at a quarter past seven, the young ladies' retreat was opened. Throughout the three days (Monday, Tuesday and to-day) Mass at 8 a.m.; and Rosary, Sermon and Benediction at 7.15 p.m. To-morrow morning, at seven o'clock, the general communion for the young ladies will take place, and the retreat will close to-morrow evening at 7.15, with a solemn Benediction.

We clip the following from Truth; it is quite in accordance with Labby's style. There is considerable truth in it, and a little tinge of ignorant bigotry, as the last remark evidences:

"Mr. Beaufoi Moore, on behalf of the 'Anti-Popery Association,' sends me a copy of a petition to the Queen against the appointment of Alderman Knill as Lord Mayor. In so doing he observes that 'I shall no doubt make such remarks as the genius of my paper dictates.' The genius of my paper has already led me to say that Mr. Moore and his friends are making themselves supremely ridiculous, and inflicting the utmost injury upon the cause which they have at heart. After reading this petition and the reports of the proceedings at the Memorial Hall last week, I have come to the conclusion that Mr. Moore is secretly in league with the Papists for the purpose of making the name of Protestantism stink in the nostrils of all right-minded persons; and I should not be surprised to learn that he is really the new General of the Jesuits in disguise."

The second number for November of "Arcadia" is to hand. It is impossible to give a just analysis, or even a synopsis, of all it contains. We would recommend every one of our readers—especially those who have a love or admiration for music, art, or literature—to secure that most valuable publication. It is exceptional in tone, exact in information, and interesting to the highest degree. It is not necessary to be a professional in order to appreciate the fine arts. The man or woman who is not stirred by music, charmed by art, or entertained by lofty literature, is really to be pitied. "Arcadia" is a boon not only to Montreal, but to all Canada; and its influence is not circumscribed by the limits of our Dominion. If any one person, in the realm of Canadian letters, deserves high credit for his energy and enterprise, and substantial encouragement in his work, that person is certainly Mr. Joseph Gould, the editor of our first and best high standard publication, "Arcadia."



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

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Send for "How to Cure Skin and Blood Diseases."

Baby's Skin and Scalp purified and beautified by CUTICURA SOAP.

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

TEACHER WANTED.—Male or female, holding a second class certificate, for the Roman Catholic Separate School, Gore of Down, School Section No. 9, County of Perth. Duties to commence on 3rd January 1893. Applicants to state salary, experience, and send copies of testimonials, to PATRICK KEARNEY, Secretary, Conroy P. O., Co. Perth, 18-2

JUDGE M. DOHERTY,

Consulting Counsel,

SAVINGS BANK CHAMBERS,

Montreal.

C. M. B. A.

OFFICIAL.

OFFICE OF THE GRAND PRESIDENT
OF THE G. C. OF CANADA.

BROCKVILLE, Nov. 7th, 1892.

DEAR SIR AND BROTHER.—Since the outset of this agitation for a Separate Grand Council in the eastern Provinces I have used every effort to confine the discussion to the merits of the question, and to avoid all unkind criticism and anything approaching personalities. Notwithstanding this there have been those on the other side of the question who at all times and in all places have been s. reading reports absolutely false, and insinuating unfair dealing where they dare not openly charge it. There has been some difficulty in fastening the responsibility for these slanders and untrue statements on any particular persons, but in this as in many other cases, patience has brought its own reward, and we find that with a rashness born either of despair or a little temporary success, some of them, at least, have at last put themselves on record in the form of "An Appeal of Branch 84, C. M. B. A. of Montreal, etc." and have been caught red-handed, in a most deliberate and premeditated attempt to falsify the resolutions of the Supreme Council in reference to Separate Beneficiary.

So that there may be no mistake as to what I am referring to and no doubt as to the truth of my assertion, I will place the section (which was altered in four different places to make it fit in with the petition these gentlemen have been circulating) side by side with the same section as certified by Supreme Recorder Hickey, and direct your attention to the words in capitals in each, so that you may more easily see the attempt at deception.

Sec. 10 of Report as certified by Supreme Recorder Hickey.

10. "That under the Charter granted by the Supreme Council to the said Grand Council its jurisdiction extends throughout the Dominion of Canada, and that in the event of granting the prayer of said petition for separate beneficiary it should be upon conditions accepted by the representatives of said Grand Council that it will, whenever it may be deemed advisable by any of the Provinces of Canada to establish a GRAND COUNCIL within such PROVINCE, that it will relinquish such PROVINCE from the jurisdiction of its Charter and equitably adjust and divide the reserve fund and other accumulations and property in its hands."

The framers of this "Appeal" are amongst the leaders of the Grand Council movement. They knew the law of the association and the contract with the Supreme Council were both against their contentions, and so they coolly set to work to formulate a falsehood and give it out to you as truth, while at the same time covering up their tracks by crying "wolf" at the Grand Council. That the fraud was premeditated is shewn on the face of it, and no plea of "mistake" can possibly excuse it.

Calmly consider this, and then ask yourself what confidence you can place in any man or set of men who would attempt to perpetrate so great an outrage on an unsuspecting Brotherhood? What reliance is to be placed on any statement such men may make? What manner of men are they? How much that is bro-

therly is to be found in such conduct? How much regard have they for their solemn obligation?

And yet these are the men who have been assiduously at work trying to make you believe that the Grand Council is not honest and your interests are not safe with them.

The insinuation that the Grand Council of Canada has hidden, or intended to hide any part of these dealings with the Supreme Council is just as false. The first circular referred to—dated on 13th October—was prepared and placed in the printer's hands on that date, after our agreement with the Supreme Council was complete by our acceptance of the same date—13th October—and the restrictions on Withdrawal Cards were not carried in the Supreme Council until the day following—14th October—and after the circular referred to had been issued.

Every point in connection with this Agreement with the Supreme Council has been dealt with in the two circulars issued.

Much more importance is attached to these restrictions than they are in reality entitled to. If it is not worth while to pay the per capita tax in return for the preservation of the fraternal and friendly relations with the Brothers across the line as we have them under this agreement, then the additional privileges granted to the twenty or thirty Brothers, at the outside, who may go across the line any one year, or voting or holding an office in a Branch or of paying his assessments there instead of here does not make it worth the expenditure, and yet this was all we ever had in return for the per capita tax.

Our committee was sent to Montreal by the representatives of nearly 8,000 members to get a Separate Beneficiary jurisdiction for them, so that their assessments might be reduced. This was our chief mission. The Supreme Council granted our petition, and the men who sent us there for that purpose are not going to refuse that which they sought and obtained, simply because a few, will, unfortunately, have to suffer inconvenience, or because a certain other few, who are not likely to suffer in any way will not be bound by the action of the majority.

The abandonment of the plan to take all the eastern Provinces into the proposed new Grand Council does not effect the operation of the law and the Agreement. It is just as impossible for ten branches and five hundred members to control the destinies of the thirty-six branches and say twenty-five hundred members in Quebec as it would have been to force Quebec and all the other Provinces combined out of the Grand Council under the same conditions.

But these are the objections of men who have attempted to practise a gross deception upon you, and it is for you to say how much weight you are to attach to them under the circumstances. If their only object was to put you in possession of the true state of things they would never have resorted to falsehood.

Fraternally and faithfully yours,
O. K. FRAZER,
Grand President.

Forty Hours.

The exercises of the Forty Hours will commence to-morrow at Ste Sophie and on Saturday in all the churches.

Irish National Federation.

DUBLIN, Nov. 15. — A crowded National Federation meeting was held to-day. A majority of the McCarthyite members of the House of Commons were present. The meeting adopted resolutions favoring the immediate introduction and steady prosecution of the Home Rule bill and denouncing Lord Salisbury's and Mr. Balfour's "impudent attempts to discredit the Evicted Tenants' Commission before its investigations were well begun, which showed that the Unionists feared the result of the enquiry." Resolutions in favor of a Liberal measure of amnesty, and continued support of the claims of evicted tenants were also passed.

T. P. O'Connor, in the course of an address to the meeting, said that the grand convention before which he spoke proved that unity of the country was fairly established. He declared that the attitude of the McCarthyite members towards the Liberals were perfectly fair and clear, and that the Liberals were bound to give to Ireland a Parliament worthy the acceptance of the Irish, who, in return, would assist in passing great measures of English reform.

Michael Davitt, in addressing the meeting, said that Lord Salisbury and his allies were relying for support of their cause on the spirit of religious bigotry.

NO BOGUS testimonials, no bogus Doctors' letters used to sell **HOOD'S Sarsaparilla**. Every one of its advertisements is absolutely true.

SPEAKING FREELY!

The Truth Proclaimed!

A YOUNG MAN'S EXPERIENCE!

Wonderful! Interesting!

We have another interesting story this week—news that our people look for, because they are interested in a power and agency that is doing more good in Canada than all other agencies combined; we refer to Paine's Celery Compound, nature's restorer and health-giver.

A noted Canadian divine recently said: "Judging from my own experience and cure, and the testimony of many worthy people whom I know, I must say that God has particularly blessed our people in giving them what can truly be called a life-renewer. I once firmly believed in the power and ability of medical men, but Paine's Celery Compound will always be my first choice in any case of sickness. I have seen our doctors fail, but have never yet known of a failure with the great Compound."

This now is supported by testimonials of hundreds of our best people. These people are near us and with us, and can be seen and spoken to. No questionable foreign letters are used to advance the interests of Paine's Celery Compound. Honest, true and attested letters of testimony come in daily from every section of our own Canada. Men and women pour out their thanks and praise in unstinted measure; and often ask how they can further advance the good cause.

Our story this week has reference to a young man who was snatched from the yawning grave by Paine's Celery Compound. His case was a bad one—hopeless it would have been, had he continued under ordinary treatment. Two great mediums of misery worked to drag him down to destruction.

An able English doctor has pronounced nervousness and dyspepsia to be the two greatest curses of our English-speaking people. Every reader knows we have thousands of such in Canada. These two enemies of civilization were fast dragging to the grave Mr. P. M. English, of Nelson, New Brunswick. God's wondrous mercy pointed the sufferer to Paine's Celery Compound just in time to save his life. Medicines of the ordinary kind, doctors and the work of hospitals and foreign baths all failed. It remained for Paine's Celery Compound to save, strengthen and renew.

In order to prove what has been asserted, we ask our readers to carefully and prayerfully read Mr. English's letter; he says:—

"I am taking your Paine's Celery Compound for nervous trouble and dyspepsia, and find great relief from it.

Fifteen years ago I was taken sick in Philadelphia, which left me with a nervous trouble. I then went to the Southern States, and took chills and fever, which made the nervous trouble worse and brought on dyspepsia. I took medicine for a while without relief, then came back to Philadelphia and took treatment in the Episcopal Hospital there, which broke up the chills and fever, but did not help my nerves much. I also took treatment there for some time from doctors without relief, and then went to Boston, and took treatment there in the leading hospitals with some of the doctors, without receiving any benefit.

I had a business in Boston; my friends advised me to sell out and go to the Hot Springs in Arkansas. I sold out and went there, and took treatment from Dr. Taylor, and bathed in the Oyask bath-house, or mud-hole as it is called.

I found myself getting worse, and stopped bathing for a while, and remained there six months without getting any better. Then went back to Boston, and from there to this place where I was born. I took treatment of various kinds here, and tried several doctors, but obtained no relief.

Three months ago I saw your Celery Compound advertised; I bought a bottle, and after taking a few doses found relief. I have now taken four bottles and find myself greatly improved; I have

gained flesh, have a good appetite, sleep better, my eyesight is better, and my general health and nervous system is greatly improved. I am a young man, my weight is 180 pounds, so your medicine has given me new hope. There are plenty of reliable witnesses I could refer to here as well as in the United States that know of my case."

CATHOLIC BISHOP IN CONFERENCE.

A Papal Nuncio at Washington—The Separate School Question.

[The following despatch, with its comments, appeared in Friday's Herald. The fact of the conference being then in progress is exact; the rest we give for what it is worth. Nothing can be really known of the deliberations until an official report is published.]

New York, Nov. 17.—The conference of Catholic Bishops which began yesterday was continued to-day. No details of subjects discussed or the results already reached were given out for publication.

A leading clerical said to-day to a reporter, "I notice that the newspapers have neglected to state one of the principal topics to be discussed by the conference, viz. the advisability of placing at Washington a duly accredited representative of the Vatican. For many years American statesmen have disagreed upon the question of this government recognizing the authority of a papal nuncio. It has been held that if the President should receive as one of his diplomatic family a representative of the Pope such action might be construed as a recognition of the Pope's claim of temporal sovereignty. There is a likelihood that following the discussion of the matter by the Archbishops Mgr. Satolli may be induced to bring it to a crisis by reporting to the Vatican that steps should be taken looking to the appointment of a papal legate to Washington. I believe that no international complications can possibly grow out of such action."

It was learned at the Archbishop's residence that the conference would certainly continue to-morrow and might possibly not reach a final adjournment until Saturday. It is now stated that a preliminary address will be given to the public at the conclusion of the ecclesiastical deliberations, but Father Lavalle is not prepared to say when it will be ready. The Parochial school question is still under consideration. Archbishop Ireland was the first to leave the conference to-night. It is well known that his attitude on the school question is one of the most important subjects discussed in the conference. Upon the result of this ecclesiastical gathering will depend largely the future influence of Archbishop Ireland for the advancement of popular education, particularly in his north-western diocese. Cardinal Gibbons presided at to-day's conference, and Archbishop Corrigan acted as secretary.

THE CATHOLIC FORESTERS.

The following, taken from our esteemed contemporary the Kingston Canadian Freeman will interest the members of the C. O. F. and many others who might like to know about that admirable organization:—

Editor Kingston Freeman.

SIR.—By virtue of an Act passed at the last session of the Ontario Legislature, any Society doing an Insurance of Sick Benefit Business amongst its members is required to be registered at the Insurance Department as a Friendly Society. If all the requirements of the Act can be complied with, a Certificate of Registration (to be renewed annually) is granted. Failing to secure this, the Society is debarred under heavy penalties, from continuing business after 31st December next.

In compliance with the Act, the Catholic Order of Foresters, through their Chief Agent, early made application for Registration, and being able to meet the requirement of the Act, in every particular, Registration has been granted and the following Certificate issued by the Registrar of Friendly Societies:—

DEPARTMENT OF INSURANCE—NO 32, ONT.
Certificate of Registry as Friendly Society,
WHEREAS, by the Application of the CATHOLIC ORDER OF FORESTERS made pursuant to the Insurance Corporations Act, 1892, it has been made to appear to me, undersigned, the Registrar of Friendly Societies for the Province of Ontario, that the said applicant is entitled to registry as a FRIENDLY SOCIETY, now, therefore,

THIS I DO CERTIFY that the said Friendly Society is accordingly registered for the transaction of Insurance against Sickness and Death in the Province of Ontario, for the term beginning on the 19th day of October, 1892, and ending on the thirtieth day of June, 1893, subject to the provisions of the aforesaid Act. Entered on Friendly Society Register, No. 32, Folio 4.

J. HOWARD HUNTER,
Registrar of Friendly Societies.

The Catholic Foresters are now in a position second to no Beneficiary Society, either as regards benefits offered or soundness and cheapness of Insurance. The combination of Sick and Death Benefits makes it peculiarly acceptable to all Catholics. Courts of the Order are being organized in Canada every week, and applications for membership in existing Courts are coming in rapidly.

With a Society such as this in our midst, possessing all the best features of outside organizations, with none of their defects, no Catholic can find excuse for joining societies outside the church—societies which too often sap the foundation of his religion, and cause a consequent weakening of his faith.

Information regarding the establishment of Courts in unrepresented territory, or of the working of the Order at large, will be cheerfully given by himself at any time, or can be obtained from J. T. Catlin, D.E.C.F., Kingston, or from officers of local Courts. It will be to your interest and the interest of your family to organize a Court in your district; make an effort so to do.

FR. DE GRUCHY,
Chief Agent Catholic Foresters,
Toronto.

On last Sunday the regulations for Advent were read in the different Catholic Churches of the city.

On Monday Pontifical Mass was celebrated at the grand seminary, when the renewal of clerical promises took place.

SALLY CAVANAGH,

Or, The Untenanted Graves.

A TALE OF TIPPERARY.

BY CHARLES J. KICKHAM.

CHAPTER VII. Continued.

"Bless me," says Matt Hazlitt, looking surprised and innocent. "I believe I bolted the gate." Mrs. Hazlitt's vexation blew over on seeing Brian; and after saying something about spreading green rushes under his feet, she went on to tell him that if he happened to be five minutes sooner he'd see something worth looking at; and Mrs. Hazlitt became quite eloquent upon a theme which, of course, had no interest whatever for Mr. Brian Purcell.

"Shut up, woman!" says Matt, "and don't bother us about her."

"Shut up, yourself, and let no one tell me that that young lady is either proud or haughty she is not."

"And who says she is?"

"Who says she is? Every one says she is, and every one says a confounded lie." Mrs. Hazlitt was getting into a towering passion, when Brian stood up to go, remarking that he was on his way to Sally Cavanagh's.

"Ah, poor Sally!" said Mrs. Hazlitt, instantly changing her tone; "there's her dresser there—pewter, and china, and all; and Saint Patrick baptizing the king of Leinster, or Ulster, or Munster, which? pated on the side of it. I'd like to know"—turning to her husband—"I'd like to know what Mr. Stephens'll say to that if he takes notice of it. You hung the sieve over it the last time he was here."

"Don't you mind what Mr. Stephens or any one else says. There's no harm in the picture, and I'm able to prove it from the Bible if he says anything about it."

"We bought the dresser, and a few other things, Mr. Purcell, from poor Connor when he was preparing to go; and bare enough the poor fellow was obliged to go, I'm afraid. Oh! may God help the poor people of this country—what's to become of them?" Brian saw the tears start into Mrs. Hazlitt's eyes, and the sight did not make the clasp of his hand less warm as he bade her goodbye.

CHAPTER VIII.

"Why, Brian, is it turning to the poetry you are again?"

These words in the mellow tones of Father O'Gorman's voice roused Brian from a deep reverie as he leant against a rock, under the wood, on the mountain road.

Father O'Gorman made a great mouthful of the "poet-three," which he rendered in the richest brogue. "Wooing the Nine," he continued reining in his horse, and holding out his hand to Brian:

"Tu Tityre, lentus in umbra,
Formosam resonare doces Amaryllida sylvas."

"So you have got rid of the little minx at last?" The little minx was our little friend Fanny, and it was plain her uncle connected Brian Purcell's gloomy looks with the fact to which he alluded. It was plain, too, that the connection was not disagreeable, for the good man's gray eyes twinkled with pleasure while he spoke. Brian told him of the letter his sister had from Fanny that morning, and Father O'Gorman spoke of paying a long promised visit to his brother in Dublin, as soon as the "statutes were over," but, on learning that Brian should be in Dublin about some law business in a month or two, it was agreed that they should go together.

"And knock the deuce out of a dozen or two of Ned's claret," says Father O'Gorman; "and that reminds me—when will you come and try some of the last hamper he sent me? I haven't unpacked it yet. Father Shanahan is a teetotaler, and you know I keep my wine till I have a friend to share it with."

"Here she is again!" he exclaimed, suddenly turning round in the saddle, and looking up the mountain.

"What, sir?" asked Brian in surprise.

"My heart is broke with that woman, and her Bibles and tracts. I spoke to Parson Stephens, but he could get no good of her. Yet, as she gives something in charity, I don't like to fall out with her."

A little carriage, drawn by a mule, came rattling down a narrow by-road, and an old lady, who whipped the mule with considerable energy, bowed stiffly to the priest as she passed, after turning into the main road. The old

sister to Mr. Oliver Grindem, and his senior by some twenty years. She had spent her long life in maiden meditation, and now, in her seventy-fifth year, was not overburdened with the milk of human kindness. There was a warm corner in her heart, however (we suppose there is a warm corner in every heart), which glowed with real affection for her nephew, Captain Dawson, whom we saw ride away from Ballycorrig in a brown study upon his newly purchased hunter. The old lady had taken to proselytizing among her brother's wretched tenantry, or rather the poor wretches who had been deprived of their patches of ground, but still clung—the Lord knows how—to the mountain side.

"She's after disturbing that poor dying woman now." Father O'Gorman was turning up the by-road, when he pulled up his horse suddenly.

"Could you manage to give a few days' work to Mick Dunphy?" said he. "His wife is dying and his children starving, and, as he says himself, he didn't get a stroke of work these six weeks."

"I can give him work for the winter," said Brian, "as I am just commencing some draining."

"That's good news for poor Mick and for the poor woman, too; and Father O'Gorman was about putting spurs to his horse to hurry with it to them when he stopped again.

"Come up yourself," said he, "and hire him at once. 'Twill cheer the poor fellow's heart."

They reached Mick Dunphy's miserable cabin, and found four famishing children watching a pot which their father had just placed over a few embers on the hearth. The man was on his knees, trying, with his breath, to kindle the scraws. He stood up and bade his visitors welcome. They heard a weak voice ask:

"Is that Father Paul?"

"It is, Kitty, his reverence and Mr. Purcell."

"Come here, Mick, and stan' near me." She was obliged to gasp for breath after every word.

"Father Paul," said she, "I'm going to ask a dyin' request of the husband that never gave me a hard word or a black look since the first day I met him, an' I know he won't refuse it."

"What is it, Kitty?" said her husband, stooping low over her.

"Mick Dunphy,"—raising herself upon her elbow, she spoke in a firm voice that surprised them all—"I want you to promise me, in the presence of the priest of God, that you'll never let a child of mine into the poor-house."

"Never," he exclaimed in a husky voice, "as God is above me. Let 'em die first."

She fell back upon her bed, with a languid smile upon her face, and holding her husband's hand, she said: "I'll die aisy now, Mick. I was afraid you wor losing heart."

"Sure, here is Mr. Purcell," said Father O'Gorman, "who will give Mick work for the winter."

"Yes," said Brian, seeing that poor Mick thought the priest had invented a little fiction to ease his wife's mind.

"You may go to work to-morrow, if you choose."

"God is good!" exclaimed the dying woman, as fervently as if a miracle had been wrought in her behalf.

At this moment who should step into the cabin but Mrs. Hazlitt. She laid a little white bag on the floor, and tucked up the skirt of her gown. "What's this?" says she, going to the pot on the fire, into which the children were anxiously peering. "O Lord! O Lord!" Here Mrs. Hazlitt took up the pot, carried it outside the door, and flung the contents—a few turnip tops and cabbage stumps—into the dung heap. Coming back, she placed the pot on the fire again, poured some clean water into it, and opened the bag.

"Now," says she, nodding her head at the children, "now for a good big pot of stirabout." There was not a face there, not even excepting the pallid face on the miserable bed, but was lighted up with a smile, as Mrs. Hazlitt proceeded with the stirabout making.

"O Lord! I'm in for it," exclaimed Mrs. Hazlitt. "What'll I do?" She looked about her as if she wished to hide herself somewhere. She then seized the bag, apparently with the intention of throwing it under the bed, but before she could do so, Matt Hazlitt walked in the door with his back stooped, and his two hands under his coat tails. He appeared considerably confused when he recognized Father O'Gorman and Brian

Purcell through the smoke. But when his eyes rested upon his wife, Matt Hazlitt started bolt upright with a jerk, and down fell something soft but heavy from under his coat tails. Brian at once recognized the bundle which Matt dropped out of the back window among the laurels. Mrs. Hazlitt pounced on it immediately.

"Here's a hypocrite," she began, opening the knot with her teeth. "And my new apron, too. Well, I knew the few handfuls I'd give away couldn't empty that chest so often. And I pledge you my word, Mr. O'Gorman, that deceitful man was forever scolding me about it. And here was the work he was carrying on all the time."

Mrs. Hazlitt spread out the apron, making the meal look as big as possible. The detected culprit made several attempts to tell her to "shut up," but his discomfiture was too overwhelming. Just then, Father O'Gorman, in obedience to a gesture of Mick Dunphy's, who continued to hold his wife's hand, moved softly to the side of the bed, and knelt down. They all knelt down. The priest, after praying for a few minutes, stood up.

"God rest her soul!" said he. And Matt Hazlitt, staunch Protestant though he was, responded, "Amen."

"Amen, amen," says Matt Hazlitt, rizing from his knees, and giving a defiant glance at his wife, who used to hint suspicions of his orthodoxy sometimes. But when he saw her eye rest on the little heap of meal, Matt's countenance fell again, and he shrunk away, completely crushed.

The winter day was drawing near its close, when Brian reached the little white house at the foot of the mountain.

"Oh, let them all be talking.
My little boy will soon be walking;
Oh, let them all be talking.
My little boy will soon be walking."

And so on, over and over again, to the air of "Nora Crona."

It was Sally Cavanagh, holding her youngest child as high as her arms could reach, and shaking him till the little fellow kicked out his fat legs, and thumped his nose with his fist in the excess of his delight, while the other children ran round, holding hands to "ketch him."

"I'm glad to see you in such good spirits, Sally," said Brian.

She never looked round till she had tossed the child into the cradle. She knelt by the cradle for a moment, and Brian heard a sob or a two. Then Sally Cavanagh threw back her dark hair, which had fallen down, and said, laughing through her tears:

"Spirits! Don't you know, sir, I'm paying a woman in Curk sixpence a week to fret for me?"

Brian told her that he had news of Connor since his arrival in Liverpool; and that he was able to pay for Neddy's passage. He thought it better to say nothing about the ring. This news was a great comfort to poor Sally, who had been very uneasy lest her husband should be obliged to leave the boy behind him in Liverpool, to the "man-catchers." When Brian asked some questions about the landlord, she showed an evident desire to avoid the subject, which rather surprised him.

On hearing the sound of a horn, Brian hurried away, hoping to meet Captain Dawson, and learn how the hunter did his work. He thought, too, as the transaction of the morning was a "dry bargain," that he would ask Captain Dawson to take pot luck at Coolbawn.

We leave Sally Cavanagh to struggle against her accumulation of trials; now battling energetically with despair; now wrapped in such a stupor of woe, that the children were obliged to climb upon her knees, and up the back of her chair, and twine their arms round her neck, to rouse her out of it. Sometimes Mr. Oliver Grindem was heard approaching the house. Then the backstick would be put to the door, and retiring with her children to the little room, Sally Cavanagh would not reply by a word to the oft-repeated knock of the landlord. When the sound of his horse's hoofs died away in the distance, Sally would take her infant in her arms and hush it to sleep with snatches of Connor's favorite song. And flinging her apron over her head to hide her face from her little ones, the poor woman's over-charged heart would find relief in a flood of tears. But it is not in human nature to bear up long against suffering like this.

TO BE CONTINUED.

"I was deaf for a year, caused by catarrh in the head, but was perfectly cured by Hood's Sarsaparilla." H. HIGGS, Rochester, N.Y.

THINGS IT IS WELL NOT TO DO.

Never fail to keep an appointment.
Never delay in answering letters or returning books.

Never tell long stories of which you yourself are the hero.

Never inconvenience people by coming in late at church, theatre, lecture or concert.

Never stop people who are hurrying along the street and detain them for ten or twenty minutes.

Never call on people just at bedtime, or during dinner, or before they are down-stairs in the morning.

Never, when you see two people engaged in earnest talk, step in and enter upon a miscellaneous conversation.

Never begin to talk about "this, that and everything," to one who is trying to read the morning paper, or a book, or anything else.

Never speak disrespectfully of your parents, nor of your sisters. People may laugh at your wit, but they will despise you for it.

Never talk when others are singing, or doing anything else for your amusement, and never the instant they have finished begin to talk upon a different topic.

For Young or Old.

Children and adults are equally benefited by the use of Dr. Wood's Norway Pine Syrup, the new and successful cough remedy. It stops coughs in one night and may be relied on as an effectual remedy for colds, asthma, bronchitis and similar troubles. Price 25 and 50c at druggists.

"My dear doctor," exclaimed a lady, who was talking with a man who had been shipwrecked. "how did you feel when you were floating far away from land on those boards?" "Wet, madam," replied the doctor; "very wet."

Quincy Cured.

Gentleman.—I was used to be troubled with quincy, having an attack every winter. About five years ago I tried Hazard's Yellow Oil, applying it inside my throat with a feather. It quickly cured me and I have not since been troubled. I always keep it in the house. Mrs. J. M. Lewis, Gauley Ave., Toronto, Ont.

"My husband is the dearest and most considerate man in the world." "How does he show it?" "He knows I hate tobacco-smoke in the house, and so he goes to the club every night after supper and smokes there."—Tit-Bits.

Given Good Appetite.

Gentlemen.—I think your valuable medicine cannot be equalled, because of the benefit I derived from it. After suffering from headache and loss of appetite for nearly three years I tried B.B.B. with great success. It gave me relief at once, and I now enjoy good health. Mrs. MATTHEW SPROUL, Duncannon, Ont.

"I can't help but rejoice on account of your downfall," said the parched grass to the rain.

Chronic Coughs

Persons afflicted with these or any throat or lung troubles should resort to that

Most Excellent Remedy,

Scott's Emulsion

of Pure Cod Liver Oil with Hypophosphites of Lime and Soda. No other preparation effects such cures.

"CAUTION."—Beware of substitutes. Genuine prepared by Scott & Bowne, Belleville. Sold by all druggists. 50c. and \$1.00.

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WEDNESDAY, NOVEMBER 23, 1892

C. M. B. A.

As announced last week, the TRUE WITNESS, has been appointed, by the grand president of the C. M. B. A. and is at present an official organ of that Association. This is an honor which we highly appreciate and for which we are thankful. However, it will be well to remark that our paper becomes an official organ at a very trying time. The discussion that waxed warm of late with regard to the Province of Quebec and a separate Grand Council seems to continue. In the first place we don't desire to appear under any false colors, nor to commit our paper to one side or the other in this matter. We consider it our duty to publish whatever we receive officially with regard to the association. But, not being members of the C. M. B. A. we don't feel competent to enter into any discussions on any questions that may have arisen, or that may arise between any portions or branches of the organization. Still, we feel it inside the limit of our right to express a general opinion, and it is an emphatic one. We believe that all the incalculable good that has been done by the association, in the past, and all the blessings it is destined to bring about in its future, must suffer as long as any species of division exists between those who should be fraternally united. Consequently we are confident that the future utility and benefit of that grand organization depend upon the cementing, as soon as possible, and for all time, every division—no matter how small it may be.

OUR SCHOOL GIRLS.

During the last two weeks we have paid some attention to the subject of "Our School Boys," and have given our views, in very open language, about the treatment of pupils and the punishments to which they are often subjected. "Without waver," as the lawyers say, of our right to continue upon the same subject, we desire to turn our attention this week to the girls. We have not the same experience to speak from as that which we invoked when referring to the boys, for never having been a girl, we never spent much time in convent or academy for young ladies. Still—it is unnecessary to tell how, where, or when—we have gleaned considerable information about the youth of the fair sex and the ordeals through which they are required to pass, while being prepared—in school—for their battle of life.

In the first place, all that we said about the boys, the modes of correction, the degradation of certain kinds of punishment, the distinction between the young and sickly or the older and stronger lads—all these things apply even more in a school for young girls. The reasons are very simple: the girl is naturally weaker, more delicate, more

nervous, more refined, more sensitive than the boy. Severe, unjust, and especially humiliating or cruel punishment must tell with greater effect upon her mind and body; the impressions left are more lasting, in proportion as the frame is weak or the mind is sensitive; these effects for evil, upon the mind of the girl, are often incalculable, and they survive long after the memory of their infliction has disappeared; and upon the physical constitution they are often lifelong, and even criminal—if not in the intention of the teacher, at least in the consequences that may follow the girl to her grave.

As we gave the boys the benefit of a couple of editorials, as a matter of courtesy, we should allow the girls the same amount of space. Moreover, it would be absolutely impossible to go into this question properly in one short article. For this week we will be satisfied with touching upon the health of the girl pupils, the physical care and attention which they should receive; we thus leave the consideration of the instruction of the mind, by *precept* and *example*, also the training or education of the heart, and the moulding of the character, for succeeding numbers. We may here repeat, what we pointedly stated in our articles about the boys, that we have special reference to our Catholic schools, our convents and academies, and above all, our boarding-schools for young girls. As in the case of colleges and boys' schools, there are exceptions to be found amongst them; to some of them certain of our suggestions may be intended: few of them can take all our words as directed towards them; fewer still can say that none of these little caps fit them.

Few are the young girls, who are sent at an early age to a boarding school, that are really as healthy or as robust as they appear. Red cheeks and stout limbs are not always signs of perfect health and ruggedness in a girl. When from the more tender years up to ten or twelve these children are placed under the care of sisters or teachers in convents or academies, these latter should be taught that these little ones require nourishment, sleep, absence of excitement and suffering, just as much as the most sensitive plants. Therefore, early rising, long hours of study, constant class-work, severe punishments, kneeling on hard floors and standing in corners are so many wrongful treatments that may often result in the retardment of growth, or the bringing on of simple or complicated maladies, that only develop into chronic diseases in later life. These little ones deserve, and should receive every consideration that, in a comfortable home, would fall to their lot. That such is not the fate of all the girl children in all our Canadian institutions we are very positive. As a rule, nothing could surpass the tender care of the good sisters of the different congregations for the young girls placed under their custody; but there are exceptions, and often it is not the superiress, nor her assistants that are to blame, but rather young persons unaccustomed to authority, and who, when they are allowed to take charge of a few children, seek at once to play the petty tyrant, at the expense of the young ones.

But there comes a still more important time: when girls are in their full growing period, when they step from childhood into what is called their "teens," when every care is required to be taken in order that the germs of no future illness may be implanted in their systems. It is then that the teacher is too often forgetful of the same period in her own life, and often recklessly exposes the

frail girls to dangers incalculable in their after effects. For example, these long and cold walks, the promenades from which no exemption is allowed, and for which no excuse will be taken; those more or less cruel punishments, of fasts, of long kneelings, of hours of standing, of slaps and cuffs, or of enforced study when the pupil is actually unfit for it. These things are better understood than we can explain them. Suffice to say that the physical systems of the young girls must be most carefully guarded, or else we will yet have a generation of sickly, useless and dying females. It is in the school, the convent, the academy, the boarding-school above all, that hundreds of female constitutions are either ruined or saved. The majority of the good and holy women, who direct so well the houses of Catholic education, are aware of the heavy obligations that rest upon their shoulders in regard to this matter; but, also, they are not always surrounded by assistants, teachers, or directresses as careful or as well informed as themselves. We would therefore beg of our sisters—in the different congregations and orders—who have charge of houses of education, to pay a most particular attention to the physical welfare of the pupils, in all their treatments, especially in punishments,—punishments that should never exist for girls.

THE MANCHESTER MARTYRS.

This is a memorable year in jubilees, silver and golden; there are several twenty-fifth anniversaries celebrated, for the good reason that the year 1867 was fruitful in important events. Twenty-five years ago this country, the American Republic and the British Isles were stirred into great activity by the universality of a movement that, of necessity and on account of the existing circumstances that accompanied it, was a failure, but which nevertheless created considerable excitement—consternation in some quarters, great enthusiasm in others—we refer to the Fenian uprising of 1867. We recall the story of that period in order to say a word about a sad, yet in a sense glorious, event that marked the month of November of that year. A quarter of a century ago to-day (23d November 1867) the political martyrdom of the three victims of a prejudiced commission was consummated in the city of Manchester—England. The purely historical portions of this short tribute to the memories of men whose names shall live in every Irish heart, from generation to generation, could not be told more clearly and exactly than in the words of Mr. Justin H. McCarthy, in his "Outline of Irish History."

Thus writes that able essayist; "Once again there was a period of political apathy, as far as constitutional agitation was concerned; but the '48 rebellion had left rebellious seed behind it. Even as the United Irishmen had generated Repeal, and Repeal Young Ireland, so Young Ireland generated the Phoenix conspiracy, and the Phoenix conspiracy soon grew into the Fenian Brotherhood, a vast organization, with members in all parts of the world, with money at its disposal, and, more than money, with soldiers trained by the American Civil War. Irish-Americans steadily promulgated the cause in Ireland, and prepared for the rising. The Fenians in America invaded Canada on the 31st May, 1866, occupied Fort Erie, defeated the Canadian Volunteers, and captured some flags. But the United States interfered to enforce the neutrality of its frontier, arrested most of the leaders, and extinguished the invasion. The Fenians in England planned the capture of Chester

Castle. The scheme was to seized the arms in the castle, to hasten on to Holyhead, to take possession of such steamers as might be there, and invade Ireland before the authorities in Ireland could be prepared for the blow; but the plan was betrayed, and failed. Then in March, 1867, an attempt at a general rising was made in Ireland, and failed completely: the very elements fought against it. Snow, rare in Ireland, fell incessantly, and practically buried the rising in its white shroud. Large numbers of prisoners were taken in England and Ireland, and sentenced to penal servitude. In Manchester two Fenian prisoners were released from the prison-van by some armed Fenians, and in the scuffle a policeman was killed. For this, three of the rescuers—Allen, Larkin and O'Brien—were hanged. Mr. John Stuart Mill and Mr. Bright strove hard to save their lives, with all the eloquence and all the influence they could bring to bear. Mr. Swinburne addressed a noble and equally unsuccessful poetic 'Appeal' to England to 'put forth her strength, and release,' for which his name shall be held in eternal honor by the people of Ireland."

Such is the very concise and truthful history of that great movement, its result, and the causes which led up to the cruel execution of the three patriotic, honest, and nobly heroic men, whose only crime was to have loved their country, sought her freedom, and to have rescued a couple of their fellow-countrymen from the grasp of the oppressor and the terrors of the dungeon or of penal servitude. That they were entirely innocent of murder, attempt at murder, or even a thought of murder, was clearly proven before the Commission that tried them. They were consequently found guilty of a political offence—treason-felony—and were sentenced to the scaffold. Not all the prayers of their powerful advocates, not all the efforts of Bright, not all the sympathy of the public, not all the extenuating circumstances, could save them: they were Irishmen, they belonged to the Fenian Brotherhood, they were in harmony with the physical force party, they were patriots, consequently there was no mercy, no justice for them. They elected to walk in the footsteps of Tone, Emmet, and Fitzgerald; the power that held them fast determined that they should expiate their political offence even as did the immortal Robert. If ever men fell martyrs for a just cause, Larkin, Allen and O'Brien should be numbered with them. Like the sons of Warsaw, as sung by Campbell, they—

"Found not a friend, nor pitying foe,
Strength in their arms, nor mercy in their woe."

They fell and for them "should fall the tears of a nation's grief." More heroic than the men who, surrounded by martial excitement, rush to victory or death, they calmly and bravely faced their fate and died offering up their young lives, so unjustly taken from them, as an oblation for their country. And who will say that perhaps the fruits of success that the race is beginning now to taste, did not spring from the seed sown by the martyred children of Erin?

The writer or speaker, on public and national events, is often too apt to mistake the inadvisability or inopportune-ness of a movement, for the motives that sway the actors and the legitimacy and justice of the object they have in view. Standing to-day upon the rim of the last quarter of a century, and looking at the respective positions of England and Ireland, beyond the Atlantic, of Canada and the United States, on this side of the Ocean, with the experience of the giant strides that have been made towards the goal of every true Irishman's national

aspirations—real freedom and legislative liberty for his country—we cannot but acknowledge that these uprisings, these mad attempts at physical force revolution, these ignorings of the ultimate effect of constitutional agitation, indicate more zeal than wisdom, and more ardent patriotism than national forethought or statesmanlike sagacity. Today, after twenty-five years of constitutional efforts, we find ourselves upon the threshold of a new Parliament House in Dublin; and we know that the continuation of the other methods of "righting a country's wrongs" would have kept Ireland, for five generations to come, in the miserable and hopeless situation she then occupied. Yet, without our experience, of a quarter of a century, without our tangible evidence of all the great political truths and mighty national events, without our lessons drawn from the unerring facts of twenty-five years, even in 1867, there were men clear-sighted enough to grasp the situation, and to foresee the inevitable ruin that violent measures would bring upon the cause. With the genius of a statesman, with the deep prophetic knowledge of a political seer, with the most burning and intense love—a terrible thirst for Irish freedom—the great mind of D'Arcy McGee, foresaw the future, he glanced down the vista of twenty-five years and he beheld, then, what we are witnesses of to-day. Had he lived there is no doubt that the constitutional agitation, that has done so much, would have been advanced ten years in its course, and that an Irish Parliament would have been in Dublin since 1886, at the least. But men were blinded by the smoke of conflict and distracted by the confusion of the times; they could not see beyond the range of arms; nor even could they see that far, or else they would have distinguished the object at which they aimed; they thought it was the Nemesis of Ireland, while it really was her Liberty they maimed.

But the excitement has died away many years ago; the bark of Home Rule has drifted into a calmer, yet none less heavy, sea; a few more breakers have to be surmounted, and with the "Sunburst" at her masthead, she will ride at anchor in the cove of Freedom. And in that hour, when recalling the names of the glorious dead, the men who fought and bled, who spoke and labored, who wrote and sang, who lived, who suffered and who died for the cause of that "Cinderella of Nations," that trinity of patriots, the twenty-fifth anniversary of whose martyrdom we celebrate to-day, should be engraven upon the shaft of Ireland's nationhood. As long and as dearly as the names of Sarsfield, Owen Roe, and Con "of the Hundred fights," of Wolfe Tone, Emmet, and Lord Edward, should Ireland cherish those of Allen, Larkin and O'Brien—the Manchester martyrs.

"Fraternity" and "Equality" have long since vanished from French politics since the *regime* of revolution; "Liberty" seems to be rapidly following them. We quote elsewhere from the *Tablet* with regard to the paganizing of paupers; it is now the turn of the dead. The Mayor of St. Denis has placarded the Commune with a decree prohibiting the clergy from accompanying the remains of their parishioners from the house to the church or from the church to the cemetery, when dressed in clerical robes. The *cure* has appealed to the Council of State. The Protestant pastor of St. Denis says that he feels very indignant, but that he is better off than the priest for—to use his own words—"I can go to the cemetery in my lay dress * * * * * The whole parish is up in arms and the Mayor will

find out his mistake next election." There is a fair sample of the "Liberty" that exists in France.

ST. PATRICK'S ACADEMY.

While we are having so much to say, these times, about schools, teachers, pupils and parents, it may not be out of place to pause, in the midst of generalities to now and again say a word about particular institutions. We have been finding fault so much, that we begin to fear that our readers may imagine we are incapable of praise. Far from it; but we like to be just. If, at times, we strike hard, it is not to wound, but to cure; our scalpel is often driven far in, but never where that flesh is healthy, only where pruning is required in order to restore life and vigor to the member. Moreover, when we find fault, or point out what we consider to be blemishes in a system, we never refer to individual establishments; if we deem it proper to particularize, it is only when justice demands a meed of praise.

If "charity begins at home," then should the expressions of charity—that is to say, love, admiration, respect, gratitude, or veneration—be first directed to those who are nearest home and in whom we are more immediately interested. As it is our intention, now and again, to point out some of the fine, and often hidden merits, of our religious institutions, in order that our surroundings may be the better able to learn the value of these establishments, we purpose commencing this week with a few words about St. Patrick's Academy—that most admirable home of education, under the control of that most praiseworthy body of nuns—Sisters of the Congregation—and in the immediate charge of that most worthy of women, Rev. Sister St. Aloysius.

It is unnecessary for us to recall all that has been done for the children of the great central parish of Montreal, by the teachers in St. Patrick's Young Ladies' Academy. The name of the venerable superioress is a household word in every family, in all that vast area, there is scarcely a family that is not in some way indebted to her for a daughter's training. We all know, full well, the deep and warm interest taken by the late lamented Father Dowd in that institution. How much he thought of and planned for the success and prosperity of that real conservatory, wherein those tender plants, he loved so much, were cared for and cultivated. He is gone, and the academy remains as one of the most important stones in the imperishable monument of his good works that shall commemorate his life for many a generation. And his worthy successor to-day, his energetic assistants are anxious to carry out, so to speak, the will of the good dead pastor in regard to the encouragement of that establishment of his paternal predilection. We speak of the education that has been imparted in St. Patrick's Academy to so many of the ornaments of our female society, so many of the good, noble, virtuous women who to-day walk the path of Catholic perfection, and to so many of the poorer ones, who owe to that institution the portion of the intellectual repast that they were enabled to secure; but we must draw the line of distinction. Not only is instruction—sound, honest, useful, religious and secular instruction—imparted to the pupils in that house, but an education, a training of the heart, a cultivation of the character, a moulding of the sentiments, is super-added. The useful, the ornamental, and the necessary; the three elements are found in that admirable system, so pleasantly

carried into practice. Were we to say much more, perchance, it might be thought that we were exaggerating; yet, we know, and all those who for long years have had practical experience of that institution, know as well as we do, that no words of praise can possibly be too warm, nor can they surpass the merit that has earned them so well.

St. Patrick's parish should be proud of its academy; the pastors should be happy in its marked progress and ever augmenting influence for good; the parents should feel themselves blessed in the possession of such a reliable source of education for their children; and the young girls should be grateful in having the glorious advantage of attending a school that has turned out so many fine samples of perfected womanhood. Success to St. Patrick's Academy, to the Superioress and the Congregation; may its influence ever increase and its stability be perpetual; may it ever enjoy full possession of that territory that is its own by right of struggle, conquest and possession.

CHURCH ATTENDANCE.

This week we publish a letter from one of St. Patrick's parishioners, in which we are asked to speak about the great neglect manifested by members of that parish in regard to regular attendance at their own church. This is a very large subject and very much might be written upon it. We will be satisfied, this week, with one or two cold facts and others, with necessary accompanying comments, will come in succeeding issues.

To begin with, St. Patrick's parish has no special territory; it is, therefore, very unfavorably situated in one respect. It extends over Notre Dame, St. James, St. Louis and Cathedral portions of the city; it includes in its fold all the English-speaking families in that immense extent of city. Therefore, is its congregation greatly scattered. There are about ten thousand parishioners, of whom scarcely the half—if even that many—ever go near their own church. Perhaps one of the grandest and most successful missions ever preached in Montreal, was that given by the Paulist Fathers last spring in St. Patrick's. Thousands flocked to the church and its aisles were thronged day and night, at every service from five in the morning until the close at nine or ten o'clock in the evening. Strange to say that three or four thousand of those who attended that mission have not gone near the parish church since that time. It don't follow, however, that they attended no church. In that great extent of city, which the parish of St. Patrick's takes in, there are several other churches; for example, Notre Dame, St. James, the Gesu, Notre Dame de Lourdes, and the Cathedral chapel. Besides there are a vast number of chapels, in convents and other institutions, as well as independent chapels, amongst all of which the members of the congregation are dispersed for Mass every Sunday. The consequence is they do exactly as our correspondent says, that is, they go to their own church to fulfil their Easter duties and no more; they never hear a sermon in their own language from year's end to year's end; they know nothing about the obligations that fall to their lot as parishioners, and, therefore, they neglect to perform those obligations.

Apart from the mere question a good example, of interest in their parish, of duties neglected through ignorance due to absence from High Mass, of a hundred and one other such considerations, we will just place a simple case before the eyes of these numerous parishioners. It is a simple piece of calculation. We

suppose that each Sunday a Catholic attending Mass puts one cent in the collection box. That is very little, you will say; it is of no consequence; my cent wont be missed. Just consider fifty Sundays in the year, (we give two Sundays for Easter) that will be fifty cents in the year: multiply that by four thousand—the very lowest figure of absent ones—and you have two thousand dollars in the year. Would not that go some way towards paying the interest and some of the capital of that heavy debt that hangs over the central parish church of this city? But even this is a secondary—yes, a third-rate consideration. We merely point it out as an eye-opener.

These parishioners may, perhaps, pay their dues; if so, it is about all they do, and most of them don't even do that. Now, if they want a priest in case of sickness, they run to St. Patrick's and expect immediate attention; if they have a birth, marriage or death in the family they go to the presbytery, and must have instantaneous service; if they have an orphan to be placed in a home, or an old person to be placed in a refuge, they don't go the chapels or other churches around the city, they go to St. Patrick's with their infirm, their unfortunate, their sick, aged, or parentless, and they are most exacting in their demands. If they went to St. James, or the Jesuits or any other church or chapel and said: "We attend your service, you must take this orphan, or this old woman," what reply would they receive? "Go to St. Patrick's—that is your parish, we have nothing to do with you." Yes, they bring all their burdens to the presbytery door of St. Patrick's, but never show themselves in the church, except when the law of the church makes it imperative for them to do so. Surely this is not right!

But we have merely opened out on this subject; there are many other phases to the question. We must examine into the causes that produce such undesirable effects. There are many reasons given why the parishioners should not be expected to attend regularly. Some of these are plausible, others very unsatisfactory, and a few that might be remedied both by parishioners and pastors. As it is a matter of considerable importance we shall continue the consideration of it in our next, and if necessary, in succeeding issues. There are the excuses of distance, time, convenience, comfort, attractiveness, singing, and many others. For each and all of these there is an answer and an explanation. When it comes, however, to the subject of attractiveness, whether in the external forms, in the music, the singing, or the general comfort of the church, we will have occasion to address the pastors as well as the members of the congregation.

Evidently there is no sign of a nigh school in St. Ann's ward. We trust, once more, that this omission will be looked to. If, the immense Irish Catholic population of that thickly populated portion of the city is to be deprived of that privilege, then we have point blank evidence of the absolute necessity of representation upon the Board. We will wait a reasonable time until we see whether we are to be cut off from everything or not. It would be well for those who have the distributing of "gratuitous learning," to consider that very important section of the community.

On Sunday evening, at seven o'clock, in the Cathedral Chapel, the retreat for the ladies—married and single—was commenced, Prayers, instruction and benediction were the features of the service. To-morrow morning at seven o'clock Mass the general communion, closing the retreat, will take place.

A CALGARY MIRACLE.

THE MOST WONDERFUL CASE EVER RECORDED IN THE NORTHWEST.

Miss Lela Cullen is Rescued from What Her Physicians and Friends Thought to be Her Deathbed.

Winnipeg Tribune.

CALGARY, N. W. T. Oct. 20, 1892.—For some time past the residents of this town have been deeply interested in the case of Miss Lela Cullen, a young lady, who had so nearly approached the portals of the great unknown, that her friends despaired of her recovery, and who has now fully, indeed almost miraculously, regained her health and strength. Having read on various occasions in the Tribune the particulars of what appeared to be miraculous cures, your correspondent determined to investigate the case of Miss Cullen, and now sends you the particulars fully believing that you will be justified in giving them widest publication.

When your correspondent visited the residence of Mrs. Cullen, the mother of the young lady, he was courteously received, and in reply to his enquiries as to whether she would be willing to give the facts of her daughter's wonderful recovery, for publication for the benefit of other sufferers, Mrs. Cullen readily assented. "My daughter's first illness," said Mrs. Cullen, "was in June 1890, when she was taken with the measles. At that time she was seventeen years of age, tall, fine looking, and exceedingly healthy, weighing about 140 pounds. All the family took the measles, and all got over them without trouble, except Lela. Her case from the first baffled all the ordinary remedies used for that disease, and as the measles did not come out, a physician was called in. He administered remedies, but with no better results, and her case seemed to baffle the physician's skill. After a few weeks my daughter began to improve somewhat, but did not regain her former strength, and six weeks after she was first taken ill, her face, neck, and limbs broke out in blotches. The doctor was again called in, and said it was the measles getting out of her system, and that she would soon be all right again. The doctor's statements were not verified however, for not only did my daughter not improve, but she gradually grew worse. Soon after she began to swell, first the feet, then the limbs, breast and face became puffed up. Another doctor was called in and he pronounced her trouble dropsy, resulting from the measles. The doctor attended her all winter, and although he seemed to do all in his power for her, she gradually became weaker, and weaker. She did not eat, and tonics failed to improve her appetite, and she gradually grew weaker she lost her courage, felt that hope of life was fast slipping away. In the spring, the doctor's medicine having done her no good, was discontinued, and instead he gave her preparations of beef, iron and wine, hypophosphites, eggs, cream, etc. In fact, stimulants of this kind had to be constantly forced upon her to keep her alive and I gave up all hope of her recovery, and in my misery waited for her death. She was now so weak that she could not walk across the floor, and in order to rest her we would lift her to a chair, where she would sit for a short while when we would again place her in bed. She was slowly but surely dying before our eyes, and nothing we could do for her was of avail. She was still puffed up, and nothing the doctor's could do would no longer support her and she could only sit up a very short time each day. In this condition she lingered on until August, 1891, some fifteen months after she was first taken ill, and while we were sorrowfully awaited what seemed the inevitable end, a ray of hope came. I read in a newspaper of a remarkable cure from the use of Dr. Williams' Pink Pills for Pale People, and while I feared that I had heard of this wonderful medicine too late, I hoped almost against hope and sent to the headquarters of the company, at Brockville, Ont., for a supply. At this time, Lela was not able to be removed from bed; her weight was reduced to 90 pounds, and her lips were blue. You will thus see how little hope there appeared for her when she began the use of Dr. Williams' Pink Pills. After she had taken the first box, although there was no visible improvement, she thought they were

USE SURPRISE SOAP ON WASH DAY; AND EVERY DAY.

doing her good, and her spirits began to rise. At the end of the second box, I could notice the improvement, and Lela was very hopeful, and felt life was returning to her again. After she had been taking Dr. Williams' Pink Pills for a month, she was able to get up, and by October she was so well that she could superintend work about the house. She still continued taking the Pills, and rapidly recovered all her old time health, strength and spirits. I cannot tell you," continued Mrs. Cullen, "how deeply grateful I am for the wonderful medicine that saved my daughter's life. You may be sure that both me and mine will always warmly recommend it, as we have every reason to do."

WHAT A PROMINENT DRUGGIST SAYS.

Your correspondent then called upon Mr. J. G. Templeton, the well-known druggist on Stephen avenue. In reply to an enquiry as to what he could tell me about Dr. Williams' Pink Pills, Mr. Templeton replied: "What can I tell you, they are the most wonderful medicine I ever handled, I had experience with them in Ontario before coming out here, and in all my experience as a druggist, I never knew any medicine have such a wonderful demand, or give such great satisfaction. My experience here has been like my experience in Ontario, all who have used Dr. Williams' Pink Pills speak in their praise, and if I were to tell you how many boxes I am selling here daily, you would be readily excused for being somewhat incredulous. If I am asked to recommend a medicine, I unhesitatingly recommend Dr. Williams' Pink Pills, and my confidence in them has never been misplaced. I have already said the demand for Pink Pills is astonishing, and they invariably give the best satisfaction. I know this to be so from the statements of customers. I have sold here and in Ontario, thousands of boxes, and have no hesitation in recommending them as a perfect blood builder and nerve restorer, curing such diseases as rheumatism, neuralgia, partial paralysis, locomotor ataxia, St. Vitus' dance, nervous headache, nervous prostration and the tired feeling therefrom, the after-effects of la grippe, diseases depending on humors in the blood, such as scrofula, chronic erysipelas, etc. Pink Pills give a healthy glow to pale and sallow complexions, and are a specific for the troubles peculiar to the female system, and in the case of men they effect a radical cure in all cases arising from mental worry, over-work or excesses of any nature.

These Pills are manufactured by the Dr. Williams' Medicine Company, Brockville, Ont., and Schenectady, N. Y., and are sold only in boxes bearing the firm's trade mark and wrapper, at 50 cts. a box, or six boxes for \$2.50. Bear in mind that Dr. Williams' Pink Pills are never sold in bulk, or by the dozen or hundred, and any dealer who offers substitutes in this form is trying to defraud you and should be avoided. Dr. Williams' Pink Pills may be had of all druggists or direct by mail from Dr. Williams' Medicine Company from either address. The price at which these pills are sold make a course of treatment comparatively inexpensive as compared with other remedies or medical treatment.

"What are you crying about, my little man?" Jimmy O'Brien licked me first and then father licked me for letting Jimmy lick me, and then Jimmy licked me again for telling father, and now I suppose I shall catch it again from father."—Life's Calendar

NO OTHER Sarsaparilla has effected such remarkable cures as HOOD'S Sarsaparilla, of Scrofula, Salt Rheum, and other blood diseases.

IRISH NEWS.

Sister Mary Frances Oliver has been appointed matron of the Skibbereen workhouse. Mr. James O'Neill has been unanimously elected chairman of the Kinsale town commissioners.

Mr. W. Baldwin was unanimously elected chairman of the Athy Town Commissioners on Oct. 25.

Mr. P. T. O'Brien, M.P., was unanimously elected chairman of the Nenagh Town Commissioners on the 25th ult.

Collections for the evicted tenants of Ireland will be taken up in all the parishes of County Westmeath during this month.

Mr. Patrick Gallagher, Jr., of Donegal and Ardloher, Glenties, has been appointed to the Commission of the Peace for County Donegal.

Father McCarthy, a curate of St. Mary's Church, Limerick, has been appointed pastor of the united parishes of Croagh and Kilkenny.

The death is announced of Mr. Dennis Devine, of Carra Castle. He was formerly a sergeant of the Royal Irish Constabulary, and was for many years county inspector's clerk in Wicklow, Dublin and Kildare.

Mr. John McDaid, of Tullyhonor, while returning home from the fair in Brockagh, lost his way on the mountains. His dead body was found on Oct. 21 wedged between two rocks and partly immersed in a stream within a quarter of a mile of his residence. His hands were crossed on his breast and his staff stuck up beside him.

A special meeting of the Royal Humane Society in London, on Oct. 22, handsome testimonials on vellum and parchment were awarded to Miss Olive Duffin, aged thirteen, who is the daughter of Mr. Adam Duffin, of Belfast. She saved Miss Frances Vaughan, at Donaghadee, County Down, on July 23, when the latter got out of her depth while bathing.

A meeting of the Irish Parliamentary party was held in Dublin on Oct. 21. There were present Messrs. Michael Davitt, John Dillon, Timothy Healy, William O'Brien, and Thomas Sexton. This resolution was adopted: "Resolved, That, in pursuance of the resolution of the committee on September 23 last, the National trustees are hereby instructed to open an Evicted Tenants' Fund at the Hibernian Bank, College Green, Dublin, all moneys received under the resolutions of the county conventions to be lodged to the credit of such fund, and all payments from such fund to be made to the evicted tenants, and for no other purpose as ordered by this committee from time to time."

Mr. William J. Doherty, J.P., of Dublin, has intimated to his Heathfield (Cloughaneely) tenants that he is prepared, on payment by them of half a year's rent, to cancel all outstanding rents and arrears and give them clear receipts. The full significance of this generous offer will be understood when it is stated that many of the tenants to whom those terms are made have not paid any rent for the past seven years. The small farmers in the mountains of Donegal and along the sea coast, accustomed though they are to misfortune, have not for the past decade faced a winter under such depressing conditions as the coming one. The potato crop is a great disappointment, and it is calculated that there is not a half an average yield. The corn crop is seriously damaged, and there is no price and no purchasers in the market for what little stock there is.

Mr. P. J. Kennedy, M.P. for North Kildare, has done a good stroke for the laborers of Trim Union by inducing the board to adopt the provisions of Dr. Tanner's Act and give a whole acre of land to laborers. This proposal was strenuously resisted by the Tory ex officio, but it was carried by 15 votes to 13. The arguments of the Conservatives, that the additional half acre would not be of any service to the laborer, was effectively disposed of by Mr. Kennedy, who showed that it would enable him to have a rotation of green crops and cereals, and to train up his boys with a knowledge of practical agriculture, thus fitting them to be skilled laborers and useful members of society.

For two Sundays the people of Portarlington have been afflicted with a sample of the open-air preaching which has been the source of so much disorder at Arklow. About 8 o'clock each Sunday (the time when the Catholics are going to Vespers) the quiet of the town has been disturbed by the psalm-singing and loud-toned oratory of a pair of these "Journeyman soul-savers." But happily, the good sense of the people has been shown by their payments no heed to these would be disturbers of the peace. At Benediction, on Sunday evening, Oct. 23, Father Burke exhorted the people to ignore their presence, no matter how much their feelings might be hurt, as he said he could not account for their adopting this role except that some persons behind the scenes had imported them for the purpose of creating a disturbance and thereby being able to point to it as an instance of what Protestants might expect if the Irish people had Home Rule. He told his flock on no account to offer any insult to them, even though, as Catholics, they might feel insulted by these disturbers of religious harmony. It is strange why at this particular time the quiet of a country town where Catholics and Protestants are living in harmony should be endangered by what is plainly an attempt to get up religious dissension. It seems as if Father Burke hit the nail on the head when he attributed the cause to the sinister designs of some enemies of the country.

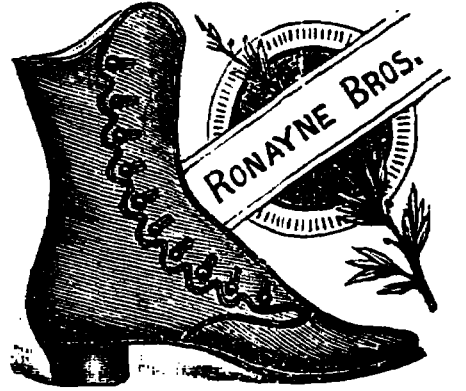
Backache is almost immediately relieved by wearing one of Carter's Smart Weed and Belladonna Backache Plasters. Try one and be free from pain. Price 25 cents.

At the Hotel Dieu.

To-morrow the solemn ceremony of religious profession will take place at the Hotel Dieu.

At the Good Shepherds.

The religious professions will take place on next Saturday, the 26th inst., at the convent of the Good Shepherds.



We can fit you out comfortably for the Winter with our

CLOTH LEGGINGS and QAITERS.

CARDIGAN STOCKINGS, with Rubber Soles attached.

CLOTH and FELT BOOTS.

GERMAN FELT SLIPPERS, lined with Lambskin.

FELT OVERSHOES & LINED RUBBERS

Our Prices Always the Lowest.

RONAYNE BROS., 2027 Notre Dame Street, (Cor. Chaboulliez Square.)

John Murphy & Co's ADVERTISEMENT.

VIENNESE BAZAAR

Our Xmas Department is now open, and contains a very large assortment of Austrian Novelties in Glass, China, Celluloid and Majolica. The distinguishing feature of these wares is high-class and artistic appearance combined with almost incredible cheapness. Vienna is associated in history with "the blaze and pageantry of kings," and the chaste and cultured taste of the Viennese is acknowledged and copied in the most exclusive circles of European fashion. How dexterously they can apply this delicate instinct to matters of decoration and ornamentation in the industrial arts, and at what little cost, is exhibited by hundreds of our beautiful Vases and Jars. Just how exquisite in workmanship, and unique in design, these really are, however, can only be fully realized by inspection! We advise an early visit from intending purchasers before the collection is too much broken up.

JOHN MURPHY & CO.

VIENNESE BAZAAR

Majolica Ware.

Consisting of Art Vases, Jugs, Statuettes, Trinkets, etc.

China Ware.

Consisting of Fine Jugs, Jars, Jugs in Sets, Bouquet Holders, etc.

Glassware.

Consisting of decorated Tumblers, Carraffles, Lemonade Sets, Finger Bowls, Bouquet Holders, etc.

Large Ornamental Vases.

Beautifully decorated, in Glass and China.

Bronze Ware.

Consisting of Antique Vases, Urns, Figures, Statuettes, Candelabra, etc., etc.

Brass Ware.

Consisting of Artistic Statuettes, Figures, Paper Weights, Curtos, etc.

Albums!

Photo and Auto. Prices range from 10c upwards.

Dolls!

Consisting of Dressed and Undressed Kid Dolls, and porcelain jointed Dolls with fixed and closing eyes.

Toys!

Our Toy Section is complete, and comprises an infinite variety of Novelties specially adapted for the wallet of Santa Claus.

Musical Instruments.

Consisting of Musical Boxes, Musical Tops, Helikon Organs, Musical Echoes, Flutes, Bugles, etc.

Be Sure to Visit Our Viennese Bazaar.

JOHN MURPHY & CO., 1781 and 1783 NOTRE DAME STREET, And 105, 107, 109, and 111 St. Peter st. TERMS CASH AND ONLY ONE PRICE. Telephone 2198.

FOR THE TRUE WITNESS. TO A FLOWER ON MY STUDY TABLE.

Flow'r friend, my dearest friend, most blest by thee I count our all. As doth the night approach...

Domestic Reading.

The devil hates the man who minds his own business. Beware of people who do not love children and flowers.

In building, maintaining and perfecting Catholic schools we are doing the most beneficent work citizens can do.

The priest is the man of the people, because he is taken from among men and ordained for men.

More sentiment! Is not the heart a portion of our being as well as the head? The trinity of the soul is composed of intellect, memory and will.

A priest without a school is like a general without a commissariat. The spiritual life of his people will perish of inanition.

Golden Jubilee of the Archbishop of Glasgow.

A few evenings ago the most Rev. Dr. Eyre, Archbishop of Glasgow, was presented with his portrait, life-size, in oils, painted by James Guthrie, Associate of the Royal Society.

Dr. A. T. Slocum's

OXYGENIZED EMULSION OF PURE COD LIVER OIL. If you have Weak Lungs—Use It.

Labor Omnia Vincit.—Anarchist (to man at labor)—“I say, my good fellow, what do you work for?”

Aching Pains Removed.

Gentlemen,—I cannot but praise B.B.B. for it has relieved me wonderfully. I was completely run down, had aching pains in my shoulders, a tired feeling in my limbs, low spirits, in fact I was in misery.

“How do you account for woman's love of ribbons, Miss Pert?” he asked. “I think it may be due to the fact that no woman who has ribbons need be without a bow.”

LUBBY'S PARISIAN HAIR RENEWER

— Sold by all Chemists and Perfumers, 50 cents a Bottle. — R. J. Devins, GENERAL AGENT, MONTREAL. PRINCIPAL LABORATORY, Rue Vivienne, ROUEN, FRANCE.

RESTORES GRAY HAIR TO ITS NATURAL COLOR. STRENGTHENS AND BEAUTIFYS THE HAIR. CURES DANDRUFF AND ITCHING OF THE SCALP.

FOR THE HAIR.

IS A DELIGHTFUL DRESSING FOR LADIES' HAIR. RECOMMENDS ITSELF, ONE TRIAL IS CONVINCING. IS THE BEST HAIR PREPARATION IN THE MARKET.

IMMEDIATELY ARRESTS THE FALLING OF HAIR. DOES NOT SOIL THE PILLOW SLIPS OR HEAD-DRESS.

P. N.Y. CO. PIANO CO.

This Company still leads in fine American PIANOS and ORGANS

They are now receiving their full supply of the beautiful

Weber, Decker, Vose and Hale PIANOS.

Fine specimens of which can be seen in the stores,

No. 228 ST. JAMES STREET.

It is a fact not generally known to our readers that this Company sells beautiful new Upright Pianos at \$225.

Second-hand Pianos at from \$50 upwards.

Our readers should call and examine the stock and prices at N. Y. PIANO CO'S stores.



A Happy Orphan. XI

In our orphan asylum here there is a 15-year-old child that had been suffering for years from nervousness to such an extent that she oftentimes in the night got up, and with fear depicted on every feature and in a delirious condition, would seek protection among the older people.

FREE—A Valuable Book on Nervous Diseases sent free to anybody, and poor patients can also get this medicine free of charge.

KOENIG MED. CO., Chicago, Ill. Sent by Druggists at \$1 per Bottle.

In Montreal by E. LEONARD, 113 St. Lawrence Street.

PERMANENT POSITIONS

With good pay are now open for a few industrious reliable Catholics willing to travel short distances. Apply with references to

BENZIGER BROS., 15-8 '36 & 38 Barclay St., N.Y. City

NEWS FROM ROME.

The Holy Father has received in private audience the Marquis di Prati, nephew of Cardinal Behavides, Archbishop of Saragossa and Minister of Spain to Greece. The Marquis was accompanied by his wife.

It is reported that Cardinal Rampolla has sent instructions to the Nuncio at Madrid to counsel the promoters of the International League in favour of the Pope to avoid as much as possible anything that might cause embarrassment to the Government.

We are delighted to be able to contradict the grave rumours in circulation relative to the health of the Pope. The Holy Father is in his ordinary condition, and long may he continue to be free from the more dangerous ailments incidental to his advanced age.

Cologne formerly possessed several convents of the Order of St. Francis. All were secularized at the time of the annexation of the city by the Rhine to the French Republic.

Touching this question of the health of high ecclesiastical dignitaries, certain journals recently represented Cardinals Mertel, Ledochowski, and Hohenzoller as being very ill.

Assurance is given that at the forthcoming Consistory the Pope will create a Cardinal from among the Archbishops of South America. So far South America has had no representative in the Sacred College, and it is supposed that this compliment will be paid to it in souvenir of the centenary of Christopher Columbus.

A Requiem Mass has been celebrated for the late Cardinal Howard in the Church of San Michele in Borgo at Rome, of the Confraternity of which His Eminence was protector.

The office of Requiem was recited and Mass was subsequently chanted by Rev. Dr. Gaetano Baratti, Superior of the Archconfraternity.

The survivors of the battalion of Pontifical Volunteers of the Reserve attended a Mass for the repose of the souls of their departed comrades in the chapel of the Madonna, called del a Colonna, in commemoration of the twenty-ninth anniversary of the foundation of the corps.

The Ostschweiz of Saint Gall and the Liberte of Fribourg announce that the Pope has the intention of creating a Swiss Cardinal at the next Consistory.

An old physician, retired from practice, had placed in his hands by an East India missionary the formula of a simple vegetable remedy for the speedy and permanent cure of Consumption, Bronchitis, Catarrh, Asthma and all Throat and Lung Affections.

CONSUMPTION CURED. An old physician, retired from practice, had placed in his hands by an East India missionary the formula of a simple vegetable remedy.

It is hereby given that at the next session of the Parliament of Canada, application will be made for an act to incorporate the society known as "The Grand Council of the Catholic Mutual Benefit Association of Canada."

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A FORTUNE IN A PUZZLE



The above is a picture of our greatest African explorer, and in it can be traced the forms of two wild animals.

The proprietors of STANLEY'S PRIZE MEDICINE will give an elegant UPRIGHT PIANO, valued at \$500, to the first person who can make out the elephant and gorilla to the sound person will be given \$100 in GOLD.

Address THE STANLEY MEDICINE CO., 39 Brush St., Detroit, Mich.

Noticing that the names of the leading prize winners will be published in the U.S. and Canada, the object in making the foregoing extraordinary offer is to place our Medicines in the hands of the many sufferers.

THE GREAT AND ONLY POSITIVE RHEUMATIC CURE has cost the producer an enormous amount of money, the ingredients of which are imported from Africa, where they are secured with great difficulty and expense.

Noticing that the names of the leading prize winners will be published in the U.S. and Canada, the object in making the foregoing extraordinary offer is to place our Medicines in the hands of the many sufferers.

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OUR SCHOOLS AT CHICAGO.

Space for the Catholic Education Exhibit Assured.

To all Interested in Catholic Exhibits: I am in a position to announce the welcome news that ample space for the Catholic Educational Exhibit is a certainty, although I have as yet received no official notification. The plans for the education building are approaching completion and the financial questions involved are gradually being solved, so that ere many days, the official allotment and location of space for education exhibits may be expected.

The forty-four days since September 20th, have been devoted to a vigorous discussing and agitation of the subject of a building for education and the other liberal arts; and the many meetings, the resultant resolutions, tedious waiting, etc., have not been in vain.

It now behooves all who are in any degree interested in the Catholic Educational Exhibits with all the energy, zeal and enthusiasm possible. There is ample time to prepare a creditable exhibit between now and March 1, 1893. The exhibits need not reach Chicago before April 1st or 5th. A circular giving full shipping directions will be issued about the 8th of February. Obstacles must count for nothing in so important an affair as Catholic education. To allow the suspense and delay, caused by the temporary uncertainty of the space question to discourage us or to give up preparation, were an admission that we are not equal to the occasion.

The letter from His Holiness, commending the exhibits and blessing all who shall aid in it; the invitations of the Most Reverend Archbishops, the ready and intelligent decision of the Bishops for their dioceses, the zealous co-operation of the Reverend Clergy and the alacrity with which the Catholic Educational Institutions responded and entered into the preparations of the exhibits, make it perfectly safe to predict an educational exhibit such as the world never saw and as will be worthy of the Church, Catholic education and the World's Columbian Exposition, Chicago, 1893.

The Bureau of the Catholic Educational Exhibit will be pleased to receive from the secretaries of the Diocesan Boards or Diocesan Committees on Educational Exhibits, three copies of each circular issued on the subject of Columbian Celebration, Educational Exhibits and in any way connected with the World's Fair. Several copies of programmes of the Columbian Celebrations, in cities, schools, societies, etc., would form an interesting collection and, as a matter of reference, may be of historical value.

The bureau is indebted to many Catholic papers for being placed on the complimentary list and similar favors will be appreciated from all; where practicable, a set of back numbers, dating from September 1, 1892, will be acceptable.

I shall be pleased to give prompt attention to all inquiries addressed to headquarters, northeast corner Thirty-fifth street and Wabash avenue, Chicago, Ill.

BROTHER MAURELIAN,
Secretary and Manager Catholic Educational Exhibit.

Chicago, November 4.

NURSERY MEDICINE.—We do not believe in dosing children with drugs and medicines from the time they arrive in the world till they are grown, as some do. We have found a little castor oil and a bottle of Perry Davis' PAIN-KILLER safe and sure remedies for all their little ills, and would not do without them. Get the New Big Bottle, 25c.

Look over any shiftless man's door and you will find a horseshoe hanging there.

You require no other dressing for your hair when using Luby's Parisian Hair Renewer; it restores gray hair to its natural color, cools the scalp, and imparts a beautiful perfume to the toilet. It is well liked by those who use it, and only requires a trial to be appreciated. Sold by all chemists in large bottles 50 cents each.

My God! We shall soon be in eternity, and then we shall see how unimportant are all the things of this world, and how little it mattered whether they were accomplished or not. Yet we are as anxious about them now as if they were affairs of great importance.—St. Francis de Sales.

For any case of nervousness, sleeplessness, weak stomach, indigestion, dyspepsia, try Carter's Little Nerve Pills. Relief is sure. The only nerve medicine for the price in the market.

No children in the eyes of their mother are ever old enough to take care of themselves.

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

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

- The Surgeon's Shelf
- The Mother's Cupboard
- The Traveler's Valise,
- The Soldier's Knapsack
- The Sailor's Chest
- The Cowboy's Saddle
- The Farmer's Stable
- The Pioneer's Cabin
- The Sportsman's Grip
- The Cyclist's Bundle

ASK FOR THE NEW
"BIG 25c. BOTTLE."

Painting.

J. GRACE, 51 University street, House and Sign Painter and Paper-hanger. All orders promptly attended to. Keeps in stock ASPINALL'S & DEVOIS' ENAMEL PAINTS, as also an assortment of prepared Paints ready for use. Gold and plain Wall Papers, Window Glass, Glue, Paint Brushes, Paris Green, Kalsomine and Varnishes, which will be sold at the lowest market prices.

51 University Street.



CURE SICK HEADACHE

Sick Headache and relieve all the troubles incident to a bilious state of the system, such as Dizziness, Nausea, Drowsiness, Distress after eating, Pain in the Side, &c. While their most remarkable success has been shown in curing

Headache, yet CARTER'S LITTLE LIVER PILLS are equally valuable in Constipation, curing and preventing this annoying complaint, while they also correct all disorders of the stomach, stimulate the liver and regulate the bowels. Even if they only cured

HEADACHE

Ache they would be almost priceless to those who suffer from this distressing complaint; but fortunately their goodness does not end here, and those who once try them will find these little pills valuable in so many ways that they will not be willing to do without them. But after all sick head

ACHE

is the bane of so many lives that here is where we make our great boast. Our pills cure it while others do not.

CARTER'S LITTLE LIVER PILLS are very small and very easy to take. One or two pills make a dose. They are strictly vegetable and do not gripe or purge, but by their gentle action please all who use them. In vials at 25 cents; five for \$1. Sold everywhere, or sent by mail.

CARTER MEDICINE CO., New York.
Small Pill. Small Dose. Small Price.

Every description of Job Printing done at THE TRUE WITNESS office.

A TRIBUTE.

Death of the Superior-General of the Oblates.

The Very Rev. Father Joseph Fabre, the Superior of the Oblates of Mary Immaculate, passed away on Wednesday, October 28th. His health had long been impaired, but he had been able to fulfil all the duties of his important office until about five weeks before his death, which occurred at Royaumont, near Viarmes, in the Department of Seine-et-Oise, France. Father Fabre was born at Cuges, in the Department of Bouches-du-Rhone, on November 14th, 1824. In 1847 he was ordained priest. He became successively President of the Ecclesiastical Seminary of Marseilles and Vicar-General of the diocese, and he also held the highest offices in the Congregation of the Oblates. Upon the death of the founder of the Congregation of the Oblates in 1861, Father Fabre was, at the General Chapter held that year, unanimously elected Superior General. His administrative ability was exercised with remarkable success during the thirty-one years of his government, during which the Society has witnessed numerous developments. He presided over four General Chapters, and he assisted at the Vatican Council. The Holy Fathers Pius IX. and Leo XIII., and the Sacred Congregation of the Propaganda gave Father Fabre many proofs of their approval and confidence. During his administration the residences of the Oblates in the United States were raised to the dignity and status of a Province; the Vicariate of Colombe, in Ceylon, was entrusted to the Oblates, and the Ecclesiastical Province of Ceylon, with the late Archbishop Bonjean, O.M.I. at its head, was duly constituted; the ecclesiastical province of St. Boniface, in Canada, was also established, under the direction of the venerable Archbishop Tache, O.M.I.; and the Vicariate of Natal was divided, the Vicariate of Orange Free State, and the Prefecture of Transvaal being founded, both entrusted to the Oblates, to whose charge has also been recently confided further territory in South Africa. Another work of vast importance to the Society was inaugurated and placed upon a firm footing during Father Fabre's regime—namely, the establishment of the flourished College of the Oblates in Rome. Father Fabre took great interest in the works of the Oblates in these countries. He visited Ireland on several occasions. Only a few days before his death, when his first assistant requested his blessing upon all the Fathers and Brothers working in these countries, and upon all their undertakings, he replied, "Yes, with all my heart," and he raised his hand to make the sign of the blessing. He received the last Sacraments in full consciousness, and evinced during his long illness a spirit of unalterable patience and calm resignation. The Holy Father transmitted his blessing, and manifested his affectionate interest. On Thursday morning a solemn Requiem Mass was sung for the repose of his soul in the chapel of the Abbaye de St. Louis, Royaumont, by Mgr. Balain, Bishop of Nice. The remains were afterwards removed to Paris, where in the public chapel of the Oblates in Rue St. Petersbourg a solemn Requiem was again sung, a large number of priests being present, representing the secular and regular clergy of the city. After the Mass the funeral procession left for the cemetery of Montmartre, where the body of the venerated Superior General was deposited by his sorrowing children in the hope of a glorious resurrection. The Very Rev. Father Gaughran, Provincial, proceeded to Paris to assist at the obsequies.—R.I.P.—*Liverpool Catholic Times.*

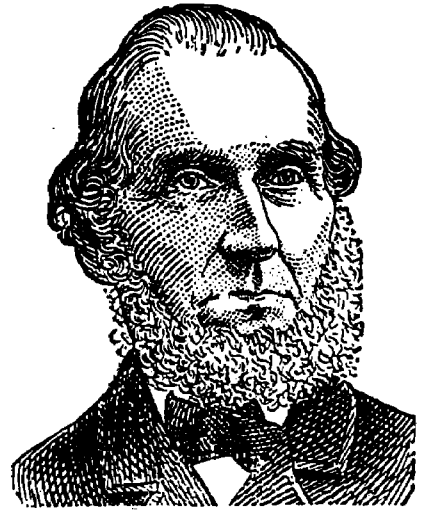
The Children's Enemy.

Scrofula often shows itself in early life and is characterized by swellings, abscesses, his disease, etc. Consumption is scrofula of the lungs. In this class of disease Scott's Emulsion is unquestionably the most reliable medicine. 17-2

It is necessary to have practised for a long time what we wish to teach others. By this means the word of God, when it proceeds from our mouths, will produce fruit one hundred fold.—St. Vincent de Paul.

A Complicated Case.

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



Mr. David M. Jordan of Edmeston, N. Y.

Colorless, Emaciated, Helpless

A Complete Cure by HOOD'S SARSAPARILLA.

This is from Mr. D. M. Jordan, a retired farmer, and one of the most respected citizens of Otsego Co., N. Y.

"Fourteen years ago I had an attack of the gravel, and have since been troubled with my

Liver and Kidneys

gradually growing worse. Three years ago I got down so low that I could scarcely walk. I looked more like a corpse than a living being. I had no appetite and for five weeks I ate nothing but gruel. I was badly emaciated and had no more color than a marble statue. Hood's Sarsaparilla was recommended and I thought I would try it. Before I had finished the first bottle I noticed that I felt better, suffered less, the inflammation of the bladder had subsided, the color began to return to my face, and I began to feel hungry. After I had taken three bottles I could eat anything without hurting me. Why, I got so hungry that I had to eat 5 times a day. I have now fully recovered, thanks to

Hood's Sarsaparilla

I feel well and am well. All who know me marvel to see me so well." D. M. JORDAN.

HOOD'S PILLS are the best after-dinner PILLS, assist digestion, cure headache and biliousness.

BURDOCK

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

BLOOD

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

BITTERS

ECCLIASTICAL GLASS—CHURCH BELLS.

CASTLE & SON MEMORIALS AND LEADED GLASS

ADDRESS—20 UNIVERSITY STREET, MONTREAL

A RECEIPT FOR FITS.

Though I am no doctor I have by me some excellent prescriptions and shall charge nothing for them, so that you cannot grumble at the price. We are, most of us, subject to fits. I am visited with them myself, and, I dare say, you are also. Now, then, for my prescriptions:

For a fit of Passion, take a walk in the open air; you may then speak to the wind without hurting any person, or proclaiming yourself to be a simpleton.

For a fit of Idleness, count the ticking of a clock; do this for one hour, and you will be glad to pull off your coat the next time and go work like a man.

For a fit of extravagance or folly, go to the workhouse, or speak with the ragged or wretched inmates of a gaol, and you will be convinced that

"Who so maketh his bed of briar and thorn Must be content to lie forloru."

For a fit of ambition, go into a cemetery and read the inscriptions upon the grave-stones. They will tell you the end of ambition. The grave will soon be your chamber-bed, the earth your pillow, corruption your father, and the worm your mother and sister.

For a fit of repining, look about you for the halt and the blind, and visit the bedridden and afflicted and deranged, and they will make you ashamed of complaining of your lighter afflictions.

Are not these as good prescriptions as the most enlightened M.D. could give a person? I think so, and if any of my charming friends follow the directions, they will think so too.

YOUTH'S DEPARTMENT.

BUMBLEBEE AND GRASSHOPPER.

A bumblebee yellow as gold
Sat perched on a red clover top,
When a grasshopper, weary and old,
Came along with a skip and a hop.
"Good morrow," cried he, "Mr. Bumblebee;
You seem to have come to a stop;"
The grasshopper paused on his way
And thoughtfully hunched up his knees.
"Why trouble this sunshiny day," quoth he,
"With reflections like these?
I follow the trade for which I was made.
We can't all be wise bumblebees."
"Only insects like you, who have nothing to
do,
Can keep up a perpetual hopping."
"There's a time to be sad,
And a time to be glad,
And a time both for working and stopping;
For men to make money,
And you to make honey,
And me to do nothing but hopping."

CHILDREN EVERYWHERE.

Japanese children are taught to sit on the soles of their feet instead of resting as other children do. A Japanese baby, instead of being taught to creep upon its knees, is made to begin walking by travelling upon its hands and the soles of its feet.

Little German boys, and girls, too, for that matter, are taught to work out in the fields almost as soon as they can walk. A German baby of four years can weed his mother's garden without ever pulling up a flower; boys of ten or twelve are experienced farmers. The laws of Germany compel children to go to school ten months in the year, until they have reached the age of sixteen. But during holidays and vacations they must work out of doors. And they enjoy it, too.

The Chinese baby at Washington, which is yet so young that it has not been through one Presidential term of four years, has already fallen heir to the finest opal in the world. The opal belongs to the Chinese Minister. It is as large as a pigeon's egg and is surrounded by beautiful white diamonds. The Minister wears it in his cap on state occasions, and the baby wore it upon the day in baby's life which corresponds to an American christening.

The Norwegian boy has for his next door neighbors the Laplanders. When the Norwegian boy grows up he becomes one of the tallest men in the world, for there is no race of men as big as the Norsemen. The Lapland boy, on the contrary, never grows very tall, although he is right next door, geographically, to the Norwegians.

Of all the children on the face of the earth, the French children have the greatest right to be thankful, if there is any virtue in old proverbs, or if proverbs are ever followed. There is an old French adage which says childhood should be made the holiday of life. And it enjoins parents, under penalty of misfortune, to make it such. "No cares, no fears, no tumult, no strife—all merriment," is the French rule for childhood.

Indian boys have queer names. Until they are grown up into boyhood and can handle a bow and arrow they are called after their father. Little girls are named after their mother. An Indian girl will be, perhaps, "Short Face Pappoose," "Crook Pipe Pappoose," "Crow Woman Pappoose," or "Piping Woman Pappoose." A boy will be called for his father, "Little Young Bear," "Little White Skunk," "Little Red Calf," or "Little Hard Case."


The Pleasure of It.

"We have pleasure in saying" writes Mr. H. I. McIntosh, Secretary and Treasurer of the Universal Knitting Machine Co., Toronto, Ont., "a good word for St. Jacobs Oil. Our employees use it extensively and report it an invaluable cure for pains, bruises, etc. Cases have been reported to us where it has worked like a charm. There's nothing like it." Everybody says so.

—Algernon (who is much given to talking in phrase)—"Angelina, I love you with a fervor—worthy of a better cause"—Tit-Bits.

HOLLOWAY'S PILLS.—This medicine has resisted every test which time, prejudice, and vested interest could impose upon it, and it at length stands forth triumphant as the most reliable remedy for those derangements of the system so common at the change of seasons. When the air grows cooler, and functions of the skin are retarded, an occasional dose of Holloway's Pills will call on the liver and kidneys for greater activity, and compensate the system for diminished cutaneous action. As alternatives, aperients, and tonics these pills have no equal. To every aged and delicate person whose appetite is defective, digestion infirm, and tone of health low, this medicine will be a precious boon, conferring both ease and strength.

A LITTLE GIRL'S DANGER.



Mr. Henry Macombe, Leyland St., Blackburn, London, Eng., states that his little girl fell and struck her knee against a curbstone. The knee began to swell, became very painful and terminated in what doctors call "white swelling." She was treated by the best medical men, but grew worse. Finally

ST. JACOBS OIL

was used. The contents of one bottle completely reduced the swelling, killed the pain and cured her.

"ALL RIGHT! ST. JACOBS OIL DID IT."

TOOTHACHE *Positively Cured in two minutes, by*

The Wonderful Remedy, **"NERVOL."**

ONE APPLICATION ON THE CHEEK OUTSIDE IS SUFFICIENT.

CURES ALSO HEADACHE AND NEURALGIA

FOR SALE BY ALL DRUGGISTS, 25 CENTS A BOTTLE.

John T. Lyons, Corner Craig and Bleury Streets, Montreal.

SENT BY MAIL ON RECEIPT OF PRICE.

THE MONTREAL BREWING CO'S

—CELEBRATED—

ALES - AND - PORTERS

Registered Trade Mark—"RED BULL'S EYE"

INDIA PALE ALE, Capsuled. SAND PORTER.
XXX PALE ALE. STOUT PORTER.

If your Grocer does not keep our ALES, order direct from the Brewery, Telephone 1168. THE MONTREAL BREWING Co., Brewers and Maltsters, corner Notre Dame and Jacques Cartier Streets.




AMERICAN SELF-RAISING FLOUR.

Prepared with PROF. HORSFORD'S Phosphate of Lime or Cream of Tartar Substitute

This substitute was patented in the United States several years ago by Prof. Horsford; it is a simple acid, Phosphate of Lime, and restores to the flour the healthful and nutritious Phosphates that are lost with the bran in the process of bolting.

M. HICKEY, 1061 ST. JAMES STREET, MONTREAL.

JOHNSTON'S FLUID BEEF



Supplies all the elements of PRIME BEEF needed to form "Flesh," "Muscle" and "Bone."

THE E. B. EDDY CO.

MAMMOTH

PAPER MILLS

HULL, P. Q.

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And you will get the best made.

MONTREAL BRANCH (Telephone 1619) 318 ST. JAMES Street.

Piano

AND **ORGAN**

Purchasers are invited to the Warerooms of

WILLIS & CO.

1824 Notre Dame St.

(Near McGill St.)

MONTREAL.

To examine their Great Stock of Pianos and Organs,

KNABE, BELL, WILLIAMS PIANOS

—AND—

BELL ORGANS.

Old Pianos and Organs taken as part Payment and full value allowed.

ST. PATRICK'S DAY ORATION

Delivered by Rev. Joseph Quinn, Ancient Missionary of Canada and the United States on the 17th of March, 1892.

Before an Immense and Very Refined Audience of Seven Different Nationalities.

The eloquent orator electrified his audience, from the commencement of his superb and magnificent discourse. The multitude grew patriotically enthusiastic as the orator waxed passionate in the profound discriminating historical thought of the theme, and wild applause greeted him throughout, as his splendid voice sonorously concluded a passionate appeal to the glory of Ireland and the weird lamentation of her multiplied injustices and national wrongs. It was a unique discourse, and one long to be remembered, as well for its historical quaintness as for the learning of the reverend orator. It was a peerless speech and one to be long recorded; unique and original in its composition, such a discourse should not be left pass by into oblivion. Hence at the urgent request of many friends, the rev. author has reluctantly consented to have this marvellous production of genius impressed in pamphlet form, and thus perpetuated to future generations as an enduring tribute to the genius and eloquence of its renowned author. We hope the public will regard this production in its true light, and give to it the serious contemplation that such a profound production necessarily calls for. The author is not a volatile writer, he swings a trenchant pen; he is not a trivial thinker, but a profound one. Therefore the perusal of this little pamphlet will require more than ordinary intelligence and historical discrimination. That this work may be a source of intellectual pleasure, usefulness to other, and contribute to the glory of God, which the rev. author would fain have it be, is the sincere hope of him who has the distinguished honor of introducing to the public gaze this paragon of historical learning and varied profound erudition, the Rev. Joseph Quinn, Ancient Missionary of Canada and the United States.

Now Ready in Pamphlet Form

REVD. JOSEPH QUINN'S DISCOURSE

—ON—

"THE FAITH OF THE IRISH NATION,"

Delivered on the 17th March, 1892.

Sanctioned by the Late Vicar General Marechal, and Dedicated to the Archbishop of Montreal.

FOR SALE BY

D. & J. SADLER & CO., and at TRUE WITNESS OFFICE.

PRICE, - - - 25 Cents.

PERSONAL.—LEGITIMATE DETECTIVE WORK in connection with burglaries, forgeries, blackmailing schemes, mysterious disappearances, and all detective work in criminal and civil business promptly attended to by the Canadian Secret Service. Offices, Temple Building, Montreal. Office Telephone: 2131. Private Telephones: 4653 and 6049. JOHN A. GROSE, Supt. Commercial Work; SILAS E. CARPENTER, Supt. Criminal Work.

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

INSPECTION CORDIALLY INVITED.

WATSON & DICKSON,

1701 Notre Dame, Corner St. Peter. [Late 58 St. Sulpice.]

BRODIE & HARVIE'S

Self-Raising Flour

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

HOUSE AND HOUSEHOLD.

HOUSEHOLD HELPS.

Pine tar is excellent burned in a sick room as a disinfectant. It induces sleep.

The round point of a lead pencil is a good thing with which to remove a speck of any kind from the eye.

Skimmed milk makes hard-wood floors, stained ones and oil cloths look shiny. A woolen cloth should be used to wipe up the floor with.

To take ink stains out of linen take a piece of mold candle, melt it and dip the stained part of the linen into the tallow. It may then be washed without injuring the cloth.

Newspapers wet thoroughly and crumpled up are excellent to sweep a carpet with, making it look bright, and with far less trouble than it is to wipe it with a damp cloth.

Celery cut up in small pieces, covered with a good mayonnaise and garnished with its own pretty leaves, makes a fine salad. It is invaluable in combination with various kinds of meat salads.

String beans should cook a long time, gently simmering for an hour and a half. If they are to be used for a salad they should be cooked whole; if as a vegetable, or as a soup, they should be cut across in small diamonds.

To clean mirrors, or any glass surfaces, wash lightly with a sponge and clear water. Then with another sponge apply a light rubbing of spirits of wine, after which dab with a thin muslin bag of whiting. Finish by rubbing with an old silk handkerchief.

DOMAIN OF THE FAIR SEX DEVOTED TO TOPICS OF FEMINE INTEREST.

All phases of fatherhood and motherhood should be replete with noble and inspiring sentiments, yet the one which above all others stands out as the very epitome of the sweet, the good and the true, a sort of moral goal, is the confidence the little ones given to our care have in their parents. To the childish hearts father and mother are all wise and all powerful. No question is too abstruse or task too difficult for them to solve, according to the views of the young worshipers, who feel that their parents are of a race of giants both intellectually and physically. If mother says a thing is so, no outside power could convince them that it was not just as she had represented, "My father" is the hero in the eyes of his son, and even though the world may consider the parents far removed from the opinion their children have of them, still it will take many years of hard contact with the affairs of life and a sterner knowledge of its realities than childhood brings before these trusting little hearts will see any flaw in their idols.

Now, in return for this delightful confidence and belief in us, should not all parents, from the time the baby life is entrusted to their care, try and live up to the ideal standard of the pure minds of these little hero worshipers? Be as noble as your children think you. Let no action of yours ever make you ashamed to look into their innocent eyes. Keep your heart and mind pure in consonance with those other hearts and minds that will untold under your guidance and be molded by your example.

YOUR OWN HOME.

If you marry, set up a home of your own at all hazards. The plan of taking lodgings in preference to house-keeping, is adopted by many young married people, in consideration of certain supposed advantages it holds out. One pleads inexperience in household duties; another the advantages of leisure that will be thus secured, and the opportunities for improvement; a third urges the importunities of friends. In every case the argument is against them. They intend to become housekeepers at some future day. Will the duties they now dread, and are unacquainted with, become more easy and familiar by postponement? No teaching is so rapid and effectual as that of experience, and no time is so fitting as the proper time—namely, when they are first married.

The Plain Truth

Is good enough for Hood's Sarsaparilla—there is no need of embellishment or sensationalism. Simply what Hood's Sarsaparilla does, that tells the story of its merit. If you have never realized its benefits a single bottle will convince you it is a good medicine.

The highest praise has been won by Hood's Pills for their easy, yet efficient action. Sold by all druggists. Price 25 cents.



Take water and a little Pearlina, and you have the best preparation in the world for washing and cleaning. It will do everything except harm. Use it on your clothes, your dishes, your paint, and your person. Try it on something that you think is too delicate or too difficult. It will silence your doubts in the one case, and save your strength in the other.

Send it Back. Peddlers and some unscrupulous grocers will tell you "this is as good as" or "the same as Pearlina." IT'S FALSE—Pearlina is never peddled, and if your grocer sends you something in place of Pearlina, do the honest thing—send it back.

JAMES PYLE, New York.

MME. BAILEY'S SURE HAIR Grower

Is guaranteed to produce a Thick, Soft and Beautiful head of Long, Flowing HAIR in 8 to 12 weeks. A purely vegetable and positively harmless compound. Endorsed by leading physicians. Two or three packages will do it. Price, 50 cents per package, or three for \$1. Sent by mail, pre-paid. Bullov Supply Co., Cooperstown, N. Y.

REFRESHING DELICATE IMPERISHABLE FRAGRANT

MURRAY & LAMMANS

PURE SWEET LASTING HIGH PURE PURGENT

FLORIDA WATER

STILL HOLDS THE FIRST PLACE IN POPULAR FAVOR. BEWARE OF IMITATIONS.

DR. WOOD'S

Norway Pine Syrup.

Rich in the lung-healing virtues of the Pine combined with the soothing and expectorant properties of other pectoral herbs and barks.

A PERFECT CURE FOR COUGHS AND COLDS

Hiccoughs, Asthma, Bronchitis, Sore Throat, Croup and all THROAT, BRONCHIAL and LUNG DISEASES. Obsolete coughs which resist other remedies yield promptly to this pleasant play syrup.

PRICE 25c. AND 50c. PER BOTTLE. SOLD BY ALL DRUGGISTS.

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

CANADIAN PACIFIC RY.
THROUGH TOURIST CARS

For the accommodation of Holders of Second-Class Tickets Will be run as under:

MONTREAL TO SEATTLE
Leave Dalhousie Square Station, 8.40 p.m. Every Wednesday.

MONTREAL TO ST. PAUL
Leave Windsor Street Station, 11.45 a.m. Every Saturday.

MONTREAL TO CHICAGO
Leave Windsor Street Station, 9.00 p.m. Every Tuesday.

MONTREAL TO BOSTON
Leave Windsor Street Station, 8.20 p.m. Every Thursday and Friday. And at 9.00 a.m. every Saturday.

THESE CARS RUN THROUGH WITHOUT CHANGE.

TICKET OFFICES, 266 St. James Street, (corner McGill), and at Stations.

The best quality of Bells for Churches, Chimes, Schools, etc. Fully warranted. Write for Catalogue and Prices.

BUCKEYE BELL FOUNDRY, The VAN DUZEN & TAYLOR CO., Cincinnati, O.

THE LARGEST ESTABLISHMENT MANUFACTURING CHURCH BELLS CHIMES & PEALS in the World

PUREST BELL METAL (COPPER AND TIN) Send for Price and Catalogue.

MESHANE BELL FOUNDRY, BALTIMORE, MD.

MENEELY & COMPANY, WEST TROY, N. Y., BELLS

Favorably known to the public since 1820. Church, Chapel, School, Fire Alarm and other bells, also, Chimes and Peals.

HAZELTON RANICH & BACH FISCHER DOMINION BERLIN

PIANOS

—AND THE—

Aeolian, Peloubet and Dominion Organs.

Largest stock. No Canvassers. One price only and the lowest. Easy Terms. Old instruments taken in exchange. Pianos to rent repairing. Second-hand Pianos at all prices.

Visits and Correspondence Solicited.

L. N. PRATTE
1676
NOTRE DAME MONTREAL

The High Speed Family Knitter

Will knit a stocking heel and toe in ten minutes. Will knit everything required in the household from homespun or factory, wool or cotton yarns. The most practical knitter on the market. A child can operate it. Strong, Durable, Simple, Rapid. Satisfaction guaranteed or no pay. Agents wanted. For particulars and sample work, address, J. E. OGDEN, Clearfield, Pa.

RIENDEAU HOTEL,
58 and 60 Jacques Cartier Sq.
MONTREAL.

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

JOS. RIENDEAU, Proprietor.

FREE. The True Witness will be mailed free for balance of the year to new subscribers. \$1.00, Country. \$1.50, City, will pay subscription to January 1894. Induce your friends to subscribe for the best and cheapest Catholic weekly newspaper published in Canada.

BANQUE VILLE MARIE.

NOTICE is hereby given that a Dividend of THREE PER CENT (3 p.c.) for the current half year has been declared upon the paid-up stock of this institution, and that the same will be payable at the Head office of the Bank in this city, on and after

Thursday, the 1st day of December next. The Transfer Books will be closed from the 21st to the 30th of November next, both days inclusive.

By order of the Board of Directors. W. WEIR, President. 16-4
Montreal, 18th October, 1892.

JACQUES CARTIER BANK.
DIVIDEND NO. 54.

NOTICE is hereby given that a dividend of three and a half (3½) per cent on the paid up capital of this institution is declared at the office of the Bank at Montreal, on and after the 1st of December next. The Transfer books will also be closed from the 18th to the 30th November next, these two days included.

A. L. DeMARTIGNY, General Manager. 16-4

Compagnie Hypothecaire Canadienne

NOTICE is hereby given that an application will be made to the Legislature of the Province of Quebec, at the next session, for an act incorporating "La Compagnie Hypothecaire Canadienne," for the purpose of making loans to land owners in towns and in rural districts in the Province of Quebec. The principal place of business of the Company will be in Montreal.

Montreal, October 4, 1892. TAILLON, BONIN & PAGNUELO, Attorneys for the Petitioner. 13-5

KEEP YOUR FEET DRY.

Wear a pair of our

SHELL CORDOVAN BOOTS,

And You

WILL NOT HAVE WET FEET.

B. D. JOHNSON & SON, 1855 Notre Dame Street.

HOLLOWAY'S PILLS.

This Great Household Medicine ranks amongst the leading necessities of Life

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

Holloway's Ointment.

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

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

This is an infallible remedy. If actually rubbed on the neck and chest, a salt lint moist, it cures SORE THROAT, Diphtheria, Bronchitis, Coughs, Colds, and even ANTEMA for glandular swellings, Abscesses, Piles, Fistulas,

Gout, Rheumatism

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

The Pills and Ointment are manufactured only at 533 OXFORD STREET, LONDON, and are sold by all vendors of medicine throughout the civilized world, with directions for use in almost every language.

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

Purchasers should look to the Label of the Pots and Boxes. If the address is not 53 Oxford Street, London, they are spurious.

A MEMORIAL TO CONGRESS.

OUR WAGONWAYS.

It will astound a great many persons to learn what a crushing mass of iniquities and drawbacks to civilization may be logically piled up on account of the bad wagon roads.

The movement now under way is aimed toward utilizing a part of the exposition ground at Chicago for a complete exhibit which shall show the people how to build and how to keep good roads.

FACTS FOR FARMERS.

The German farmers of Pennsylvania have extremely healthy apple trees by washing the bark with lime.

foreign to its own. Ragweed and others that are noxious impart these flavors, while others come from the stables.

WHAT GREAT MEN AROSE FROM.

Ben Johnson was the son of a bricklayer, and for a time himself worked at that trade. Christopher Columbus was the son of a weaver, and himself learned that trade.

The father of Turner, the painter of the "Slave Ship," was a barber and hair-dresser. Gray's father was a scrivener or copyist, and designed the poet for the same occupation.

A LIVING TARGET.

There are all sorts of ways earning one's living but I doubt, says a writer in Kate Field's Washington, if one could find an occupation hedged about with more danger or calculated to keep the nerves strung at a higher pitch than that affording support to a son of Ham at Bethesda park.

DOHERTY & SICOTTE,

(Formerly DOHERTY & DOHERTY,) Advocates: and: Barristers, 180 ST. JAMES STREET.

COVERNTON'S NIPPLE: OIL. Superior to all other preparations for cracked or sore nipples. COVERNTON'S Syrup of Wild Cherry. COVERNTON'S Pile Ointment.

HARDWARE. House Furnishing and Building Hardware. Plated Ware, Cutlery, etc. Prices very low.

MOTHERS! Ask for and see that you get DAWSON'S CHOCOLATE CREAMS, the great Worm Remedy.

Castor Fluid. Registered. A delightfully refreshing preparation for the hair.

PROVINCE OF QUEBEC. Department of Crown Lands. WOODS AND FOREST.

Quebec, 15th October, 1872. Notice is hereby given that conformably to sections 1334, 1335 and 1336 of the Consolidated Statutes of the Province of Quebec, the following timber limits will be offered for sale at public auction in the sales room of the Department of Crown Lands.

Montreal: : : : ROOFING: : : : Company, GENERAL ROOFERS and CONTRACTORS. ROOFING In Metal, Slate, Cement, Gravel. ROOFS REPAIRED.

W. H. D. YOUNG, L.D.S., D.D.S. Surgeon-Dentist. 1694 Notre Dame Street. Preservation of the Natural Teeth and painless extraction.

McGALE'S

BUTTERNUT

= PILLS =

25 cents per box.
By Mail on Receipt of Price.

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

FOR . . .

Sick Headache, Foul Stomach, Biliousness, HABITUAL CONSTIPATION.

For Sale by DRUGGISTS everywhere.

CARPETS!!

The large quantities sold during the past few weeks is an assuring evidence of the popularity of our prices and patterns.

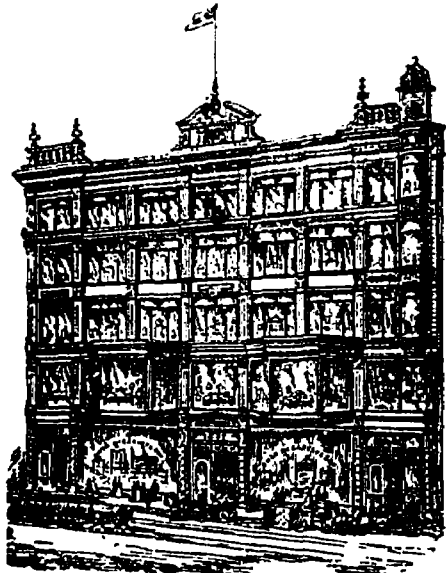
STILL OPENING.

Novelties in BRUSSELS, with Borders and Stairs
Novelties in WILTON and X MINSTER, with Borders
and Stairs.
Novelties in TAPESTRY CARPETS, Borders and
Stairs to match.
Novelties in WOOL and KID, KERNISTER CAR-
PETS.

CURTAIN AND SHADE DEPARTMENT

Has never shown greater activity.
SHADES to all sizes of windows
SHADES for Churches and Convents, schools and
Public Institutions.
SHADES for Store and Office Windows,
plain or lettered.
KENSINGTON and ANGLO-INDIAN
CARPET SQUARES,
in various sizes. Moderate Prices.
Mail Orders filled. Samples forwarded.

THOMAS LIGGET,
1884 NOTRE DAME ST.
GLENORA BUILDING.



SPECIAL NOTICE!

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

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

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

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

Large Sales and Small Profits.

OWEN GARVEY & SON,
1849, 1851 & 1853
NOTRE DAME STREET.

KNABE PIANOS

The Recognized Standard of Modern
Piano Manufacture.

BALTIMORE. WASHINGTON. NEW YORK.
WILLIS & CO., Sole Agents.
1824 NOTRE DAME STREET, MONTREAL.
13-3m

PITH AND POINT.

—Salphix—"I fear Hiroller is contracting bad habits." Sharpe—"On the contrary, he seems constantly to be expanding them."—Boston Courier.

—First '94 Man (in logic class)—"Say, what does I. O. U. mean?" Second '94 Man (who has been there, with a sigh)—"It generally means nothing at all."—Princeton Tiger.

—"Silence gives assent, you know," he urged gently. "Does it?" she replied, walking from a reverie. "Then I'd advise you to propose to a deaf-mute."—Washington Star.

—Chappie—"Whenever I am in doubt about a matter I stop and collect my thoughts." Jessie—"I thought your man attended to all the disagreeable little odds and ends."—N. Y. Truth.

COMMERCIAL.

FLOUR GRAIN, Etc.

Flour.—Prices are quoted as follows:—
Patent Spring.....\$4.20 @ 4.35
Patent Winter.....3.95 @ 4.15
Straight Roller.....3.45 @ 3.60
Extra.....3.05 @ 3.15
Superfine.....2.25 @ 2.15
Fine.....2.45 @ 2.35
City Strong Bakers.....3.30 @ 4.30
Manitoba Bakers.....3.45 @ .90
Ontario bags—extra.....1.45 @ .55
Straight Rollers.....1.85 @ .90
Superfine.....1.25 @ 1.45
Fine.....1.05 @ 1.10

Oatmeal.—We quote jobbing prices as follows:—Rolled and granulated \$3.85 to \$4.10; Standard \$3.85 to \$4.00. In bags, granulated \$2.00 to \$2.65, and standard \$1.90 to \$1.95.

Wheat.—No. 2 red and winter wheat, being quoted at 72c to 73c. No. 2 spring at 65c to 71c. No. 2 hard has been sold at Port Arthur at 68c. Here No. 2 hard is quoted at 80c to 82c, and No. 3 do at 73c.

Corn.—Prices are therefore nominal at 50c to 52c in bond and 58c to 59c duty paid.

Peas.—The only sale reported to us this week being a lot at 73c in store.

Oats.—Sales of car lots have been made at 32c to 32½c per 34 lbs.

Barley.—Sales have taken place at 47c to 50c for malting barley. Feed barley is quoted at 39c to 42c.

Malt.—Quoted nominally at 70c to 75c.

Ruckwheat.—Sales of car lots South of here at 50c on cars, and we quote prices here from 52c to 53c. Sales are reported of car lots west of Toronto at 45c f.o.b.

Rye.—Quoted at 55c to 58c.

Mill Feed.—We quote \$18.00 to \$14.00. Shorts are quoted at \$15.00 to \$16.00, and middlings at \$18.00 to \$17.00. Mouille is quoted at \$20.00 to \$24.00, with lower prices for inferior brands.

PROVISIONS.

Fork, Lard &c.—We quote:—
Canada short cut mess pork per bri. \$17.00 @ 17.50
Canada clear mess, per bri. 16.25 @ 16.75
Chicago short cut mess, per bbl. 00.00 @ 00.00
Mess pork, American, new, per bri. 16.25 @ 16.50
India mess beef, per tierce. 00.00 @ 00.00
Extra Mess beef, per bri. 11.50 @ 12.50
Hams, city cured, per lb. 11 @ 12c
Lard, pure in pails, per lb. 8½ @ 9c
Lard, com. in pails, per lb. 7 @ 7½c
Bacon, per lb. 11 @ 12c
Shoulders, per lb. 9½ @ 10c

DAIRY PRODUCE.

Butter.—We quote prices as follows:
Creamery choice fall.....22½c to 23c.
do good to fine.....21½c to 22c.
Eastern Township dairy, choice fall. 21½c to 21c.
do do good to fine.....19c to 20c.
Morrishburg & Brockville.....19c to 21c.
Western.....18c to 19c

Roll Butter.—Sales are reported at 17c to 19c for Western.

Cheese.—Finest Western Septembers quoted 10½c to 10¾c, but in this class of cheese there has been very little doing. A few lots of ends of October, however, have been offered on this market, the factory men expecting to get 10½c but upon testing the market pretty thoroughly they have decided to sell at 10c to 10¾c.

COUNTRY PRODUCE.

Eggs.—Sales are reported of Montreal hmed at 18c to 17c and 15c to 16 for Western. Strictly fresh are in good demand and selling at from 20c to 22.

Beans.—At \$1.40 for choice hand picked, good to common at \$1.30. A round lot was offered here at \$1.25.

Game.—The demand for partridges is steady at 50c to 60c. Seconds at 30c to 35c per brace.

Dressed Hogs.—Sales are made in a jobbing way at \$6.50.

Ashes.—We quote: Pearls, \$5.30 to \$5.35; pots, \$4.80 to \$4.90 for No. 1.

S. CARSLY'S COLUMN.

MILLINERY!

THE LARGEST ASSORTMENT OF
EUROPEAN MODELS
IN CANADA TO SELECT FROM

S. CARSLY,
Notre Dame street.

MILLINERY.

A very large stock of Stylish
FELT HATS
in all new shades for Ladies and Child-
ren at special prices.

NEW FEATHERS AND FLOWERS.

New Millinery Buckles.

Millinery Ribbons in all widths.

FLOWERS FOR EVENING WEAR.

A very choice stock of Trimmed Milli-
nery to select from.

S. CARSLY,
Notre Dame street

An old negro preacher divided his ser-
mon into two parts: "First, all de tings
in de text, and, second, all de tings not
in de text; and, brethren, we'll wrestle
wid de second part fust."

LADIES' WRAPPERS.

Warm Flannelette Wrappers, \$1.45
Moulton Cloth Wrappers, \$2.35
Red and Black Plaid Wrappers, \$1.95
Housemaids' Wrappers, \$1.40
Colored Flannel Wrappers, \$3.30

MISSIS' MORNING WRAPPERS

In all sizes.

NOVELTIES IN TEA GOWNS

And Dejeuner Gowns just
received from Europe.

S. CARSLY.
Notre Dame street

OUT OF HIS RECKONING.—Adjutant (at
a ball, after the third set): "Now, I fancy,
I can risk it; by this time our General's
fat daughter will surely have filled up
her programme. Mein gnadiges Fraulein,
may I ask to see your programme?"

General's Daughter: "Wherever have
you been so long? I have only six
dances left for you!"—*Fliegende Blatter.*

S. CARSLY,

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

Men's Gloves.

Combination Buck and Cape Gloves
For Driving
Lined Reindeer Gloves
Lined Antelope Gloves
Lined Buckskin Gloves
Lined Calf Gloves

Men's Dogskin Driving Gloves 60c
HEAVY WOOL WINTER GLOVES
HEAVY WOOL WINTER GLOVES
HEAVY WOOL WINTER GLOVES
Of all kinds In all colors

S. CARSLY,
Notre Dame street.

MEN'S MERINO UNDERWEAR

MEN'S MERINO UNDERWEAR
In all weights, from \$1.90 per suit.
SCOTCH WOOL UNDERWEAR
SCOTCH WOOL UNDERWEAR
SCOTCH WOOL UNDERWEAR

In all weights, from \$3.20 per suit.
HEAVY WOOL UNDERWEAR
HEAVY WOOL UNDERWEAR
HEAVY WOOL UNDERWEAR
In all weights, from \$1.00 per suit.

S. CARSLY
Notre Dame street.

MEN'S WINTER OVERCOATS.

All new styles
In all New Materials
At Most Popular Prices.

MEN'S REEFER COATS
MEN'S REEFER COATS
MEN'S REEFER COATS

In Beaver, Melton and Nap Cloths.
RIGBY WATERPROOF COATS
PARAMATTA WATERPROOF COATS
SCOTCH TWEED WATERPROOF
COATS.

S. CARSLY.
Notre Dame Street.

Hops.—A few days ago 50 bales of fine
Canadian hops were offered p. t. said to be in
the neighborhood to 20c. Yearlings 18c to 18c,
old at 7c to 12c.

Honey.—Choice comb is selling freely at
from 12c to 12½c, other kinds at 10c to 12c.

Dressed Poultry.—Turkeys the demand
is good, as they are scarce here at 9½c and 10c
per lb. in large cases. Chickens are selling at
from 7c to 7½c, while geese are quoted at 6c to 7c
as to quality.

Hay.—Sales of No. 2 pressed at \$8.50 to 9.00
f.o.b. Here No. 1 on track is selling at \$9.50 to
\$10.50. The export trade is steady a few large
shipments going forward next week. Straw,
demand slow and selling at \$4.00 to \$5.00.

FRUITS.

Apples.—Winter apples are selling at from
\$2 to \$2.50 in carloads, the latter figure being
obtained only extra good fruit; in a jobbing
way, the prices range from \$2.50 to \$3.

Oranges.—Principal offerings are Jamaica,
which are selling at \$6.50 to \$7 per bbl;
boxes at \$3.50 to \$4.00.

Lemons.—Malaga chests at \$7.50 to \$8.00,
Boxes \$3.50 to \$4.50, Messina \$5.50 to \$6.00.

Dried Fruit.—Dried apples 5c to 5½c, evo-
porated 6c to 7c. Dried Peaches steady and
meeting with good demand at 14c to 15c.
Apricots, demand good at 14c to 15c. Eვა-
porated vegetables in large cases at \$4.00. Eვა-
porated peaches are selling at from 12c to 13½c
per lb.

Pears.—Barrels at \$5 to \$7.
Peaches.—A few boxes of Toka selling at
\$2.50 to \$2.75 per box.

Nuts.—Pecans 10c to 12½c per lb. Tarragona
almonds 14c to 15c. Grenoble Walnuts 13½c to
14c. Filberts 9c to 10c. Ives 12½c to 13c.
Bordeaux 9c to 10½c. Peanuts No. 1 roasted
9½c. Brazil 11c to 12½c. Marbots 11½c per lb.

Bananas.—We quote \$2.50 to \$3 per stalk.

Dates.—From 5c to 6c per lb. in boxes.

Figs.—Sales being made at 11c to 13c as to
package. Crystallized figs in 5 lb boxes at \$1.

Cocoanuts.—At \$3.50 to \$4 per bag of 100.

Quinces.—Selling at \$2 to \$2.50 as to quality,
baskets 30c to 35c.

Chestnuts.—8c to 11c per lb as to quality.

Cabbage.—Lots of 100 being sold at \$1.50 to
\$2.50.

Grapes.—Sales of Malaga grapes in kegs at
\$4.50 to \$6.50.

Cranberries.—Barrels selling at \$7.50 to \$8
as to quality and kind.

Potatoes.—Sales of car lots of Early Rose
at 75c to 77c per bag, poor qualities at 50c to 60c
per bag.

Sweet Potatoes.—There is no change to
note this week, and we quote \$3 to \$3.50 per
bbl. for fresh, held over \$2 to \$2.50.

Onions.—Sales of Spanish onions in crates
being reported at 85c to 90c. Red and yellow
in barrels at \$1.75 to \$2.25.

FISH AND OILS.

Oils.—Of Newfoundland cod oil prices are
steady at 35c to 38c. Steam refined seal is
quiet at 35c to 38c. Cod liver oil is quoted at
65c for ordinary and 75c for frozen.

Fish.—Green cod is a good deal steadier this
week, and holders are firm at \$4.25 to \$4.50.
Dry cod is unchanged at \$4.50 to \$4.75 per quin-
tal. The market is bare of Labrador herrings
at present, only a single cargo of 500 barrels
having come in so far, which has all been sold
out; further supplies are expected, and the
price is \$5.50 to \$5.75 as to size of lot. French
shore and Nova Scotia herrings are selling at
\$4 to \$4.75.