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TESTIS IN CÆLO FIDELIS

# The True Witness

CATHOLIC AND CHRONICLE

The Senate

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## EDITORIAL NOTES.

WE are sorry for the National; it has been disturbed in its dreams of anti-clerical triumph through the medium of the courts; its digestive organs must have been badly affected, when it conjured up the fantastic vision of a "Reign of Terror" amongst the different papers published in the French language. Outside of this extraordinary appeal, by the National to the Archbishop, we have seen no signs of any such terrors in the columns of our French contemporaries. Of course the judgment against the pretensions of the *Canada-Revue* treads upon the National's corns, and it is very natural that the poor organ should squeak a shrill note of terror. It is somewhat funny to find the very journalistic element, that attacked His Grace so strongly, now appealing to him for protection against other journals. It would be more manly to enter the arena squarely and tilt with the organs in question, as all newspaper antagonists are accustomed to do. What is the use of crying "wolf," and trying to frighten the public with "a cock and a bull story" about a Reign of Terror and the general demoralization of a section of the press? Phantom days are gone; this is an age when men smile and pass on, while excited writers attempt to people the avenues of life with the creatures of their own terror-stricken imaginations.

THERE is something very peculiar about the reverend and learned editor of the *Western Watchman*. When he is not firing shots at the hierarchy of the Church, he is advocating the editorship of all Catholic papers by clergymen; and when he is not at this last mentioned queer proposition, he is giving a slap in the face to his own nationality. It would go ill, we think, with Catholic journalism, were all the editors to assume the *Watchman's* periodical tone; and it would not be over pleasant for Irishmen were all Irish editors to whet the edge of their satire upon the feelings of their nationality. Here is a sample:

Ambassador Bayard says the English do not swear; that in his year's stay in England he had not heard an oath. Well, we do not swear much in this country now; with us only negroes and an occasional Irishman in his cups are given to the use of profane expletives.

So, according to Father Phelan, the negroes and drunken Irishmen are the only people who swear in the United States. The paragraph may be witty, or smart, or whatever the editor of the *Watchman* likes to call his little poison-tipped arrows, but it is not, in our humble estimation, very creditable to a Catholic journal, edited by an Irish Catholic clergyman.

SINCE the recent account, published by the *Herald*, of the P.P.A. barber that was to set up, or be set up, at Point St. Charles, we have not heard anything about the enterprise. Evidently the object in securing a ding-dong Protestant

barber is to save the P. P. Aists from the risk of having their throats cut by the Catholic barbers at the Point. But since the Catholics are in the vast majority out there and that they naturally furnish more business to the tonsorial artists, it surely will be a risk for any of them to enter the new shop and place his head upon the hand-guillotine of the P. P. A. barber. We know this much: there are a number of the P. P. Aists who certainly deserve to get a free hair cut (at the Government expense) for they are "queer shavers."

WE find the following in the *Liverpool Catholic Times*—

Notwithstanding that Mr. Rider Haggard's calumnies were so recently and so effectually refuted they have found continued expression in a serial now running in the *New Weekly*. This time the writer is unknown to fame, but the paper is a respectable one, and something different is expected of such a publication. The writer's portrait of the priest is particularly offensive, and the method in which one of the characters is disposed of in a convent shews how much easier it is to contributors of a certain class of sensational literature to rehash old fables than to create new situations. But surely one might look for better things from a Lancashire paper, and one emanating from an office of the reputation of the *Manchester Guardian*.

This reminds us, that Rider Haggard is at it again, and in one of his last productions he has been "making fiction" to such an extent that a certain class of his readers might possibly take his statements for serious facts and believe that the Catholics of the world were a set of fools or idolaters.

WE have a subscriber at Coteau du Lac who has written us several very unique letters, in which he complains of countless persecutions that he has suffered. The Corporation, to begin with, has done him some injustice; his relatives have robbed him, broken his trunk and otherwise maltreated him; he appealed to the Bishop, but does not say what action his Lordship took in the matter. The writer of these letters is eighty-six years of age, and is evidently under the impression that he is the victim of some plot. One of two things; either the stories he tells us are merely the offspring of an aged imagination, or else they are true accounts of what has taken place. If the wrongs suffered are imaginary we trust that everything will be done to please the venerable sufferer and make his days as happy as possible; if, on the contrary, the one half what he tells us has taken place, we think it the duty of the authorities in that locality to take the matter seriously in hand.

THE publisher of the *London Times*, and grandson of the founder of the "Thunderer"—John Walter—died on the 3rd of November. Mr. Walter was a political pendulum that constantly oscillated from Liberal to Conservative, and vice versa. The only question upon which he was consistent was that of Ireland—he was always in opposition to the Irish

cause. He was an obstructionist who denounced obstruction, a Tory who combated Toryism, a Liberal who betrayed Liberalism, an advocate of freedom who sought to curtail all liberty, except his own, and a perfect gentleman who violated every article in the *Chesterfieldian* code—as far as his journalistic and public course was concerned. He believed in religious toleration, except for Catholics; in the freedom of the press, but only in the case of the *Times*; in great courtesy, save towards the Irish. It is probable that the "Thunderer" will still keep up its rumbling; but modern civilization has set up a lightning-rod that takes the danger and destructiveness out of its flashes.

WE have been asked for a list of the Popes, from St. Peter to Leo XIII. We have got in our possession the names of all the Sovereign Pontiffs, with the dates of their respective reigns, but it would take some time to copy them all into a regular list. Still we can promise that in our next issue we will give what our correspondent requires.

THE Sacred Heart Review has the following communication which certainly is interesting. In view of President Cleveland's recent expression, apparently borrowed from Moore, if the following be exact, we will have to conclude that "Father Prout," who attributed plagiarism to Moore, in all his writings, was actually reversing the medal—for it would seem that Moore has furnished ideas to a great many of the world's leading lights:

A clergyman writes us as follows:—  
"In the Review of October 27 appears the following:—  
"Oliver Wendell Holmes once said: 'The mind of the bigot is like the pupil of the eye; the more light you throw on it the smaller it grows.'  
"Thomas Moore, in the preface to 'Corruption and Intolerance,' wrote:—  
"The minds of some of our statesmen, like the pupil of the human eye, contract themselves the more, the stronger the light there is shed upon them."  
Whether this is plagiarism, conscious or unconscious, we leave to the literary delvers to decide. The coincidence is certainly interesting."

THERE is considerable talk about the proposed monument to Dr. Chenier. In the first place it would be more appropriate to complete the de Maisonneuve monument before attempting any second enterprise of the kind. In the next place we are strongly under the impression that a monument to Dr. Chenier would be unacceptable to the vast majority of the Community. A few "patriots" may think it in order to glorify the victim of the famous rebellion, but they are outnumbered by ninety-nine to one in the citizens who, for one reason or another, would prefer to let Dr. Chenier rest in peace, and leave the task of immortalizing him to the historians of Canada. Decidedly the loyal element will not look with favor upon the project; it is obvious that the English-speak-

ing section of the community—particularly the non-Catholics—cannot smile upon the undertaking; and after the action of Mgr. Lartigue, in refusing the sacraments of the church to the deceased doctor, and that of the present Archbishop in refusing Catholic burial to his remains, as well as emphatically disapproving of the monument, surely the Catholic population cannot conscientiously take part in the movement. We fail to see how a handful of enthusiastic "patriots" are going to succeed in having such a monument erected.

THE "Moniteur de Commerce" is very right when it expresses regret that in both French and English private circles unfriendly feelings are often expressed against the opposite race, for the simple reason that it is French or English. It is well that the rising generation should learn that, no matter from what parentage or race one of its number may have sprung, he is a Canadian and should consider this his country. It is a land sufficiently broad to accommodate the sons of all lands, and while we love to look back upon the glories of the past, we must not forget the duties of the present and the wonderful prospects of the future. We heartily join our *confreres* in the expression: "Canada for the Canadians."

THE fatal result of the recent pugilistic contest between Robert Fitzsimmons and "Con" Riordan, which took place at Syracuse, N.Y., should be a lesson to the "sporting world." It may be that Fitzsimmons cannot be legally held responsible for the death of Riordan, but that does not alter the fact that Riordan died five hours after receiving the blow from Fitzsimmons—and died without ever having regained consciousness. How the victor's conscience may feel we do not know, but certainly the result of what he calls "a very slight touch," should prove to the pugilist that when he enters the ring he is likely to kill his opponent. There are a hundred chances to one against the man who stands up to be struck down for the amusement of a heartless crowd. The pugilist not only runs the risk of killing, but also of being killed; he risks being guilty of murder in the ore case and suicide in the other. There is no excuse—the law of the land may not find him guilty of wilful homicide, but the law of God will hold him responsible for the life he has taken. The Roman amphitheatre and its scenes of barbaric bloodshed were civilized compared to modern pugilism. If human beings desire to pound each other to death, and if human caricatures pay money to enjoy the exhibition, it is a disgrace to the closing century, and indicates that we are going back in the circle of civilization.

THE Opposition in the Provincial Parliament of Ontario have chosen a new leader, who bids fair to be as successful as his predecessor in remaining in Opposition.

LAWS WRITTEN AND UNWRITTEN.

It is constantly stated, by non-Catholics, that our Church slight the Holy Scriptures and lays them aside for the sake of Papal dictation. Nothing could be more erroneous. Without entering into the numberless evidences of the preservation of the Bible by the Church, we can simply state that the Protestants have part of what we possess, while we have all that they possess, and added thereto that which is equal, if not greater importance. The Catholic Rule of Faith is "The Word of God, both written and unwritten;" that is to say, the "Scriptures and Traditions," and these "pro-pounded and explained by the Catholic Church."

That in every system there must be an unwritten law which takes precedence of the written law no student of legal history will attempt to deny. Equally true is it that all laws must have a legally appointed and duly authorized judge to interpret these. Otherwise they would be worse than useless. As Dr. Milner ably expresses it: "In this kingdom (England), we have *common*, or *unwritten law*, and *statute*, or *written law*; both of them binding, but the former necessarily precedes the latter. The legislature, for example, makes a written statute, but we must learn beforehand, from the common law, what constitutes the legislature."

Blackstone, in his introduction to his 'Commentaries on the Laws,' says: "The municipal law of England may be divided into *Lex Non Scripta*, the unwritten, or common law, and the *Lex Scripta*, or statute law." In the same work he calls the common law "the first ground and chief corner-stone of the Laws of England." "If," he continues, "the question arises, how these customs or maxims are to be known, and by whom their validity is to be determined, the answer is, by the judges in their several courts of justice. They are the depositories of the laws, the living oracles, who must decide in all cases of doubt, and who are bound by oath to decide according to the law of the land." "It would be absurd to bind men by written laws, without laying an adequate foundation for the authority of those laws, and without constituting living judges to decide upon them."

These principles are so elementary that surely they require no further explanation at our hands. It would be passing strange if the Almighty, in His Infinite Wisdom, were to be less consistent than men in the foundation of a great system of jurisprudence. And it would be tantamount to accusing God of a lack of Wisdom and fallibility as a law-giver, to suppose that He gave men a book of laws to guide them to salvation, without having established the authority of that book and having accorded competent judicial power to an infallible interpreter. Otherwise, as it would be in the case of human laws, no end of contradictions, mis-interpretations, and perpetual confusion would follow. Imagine each citizen of Canada interpreting the civil law according to his own lights, his prejudices, interests or inclinations. Were there no duly authorized judge to decide between the right and the wrong interpretation, chaos would reign in the place of order; such chaos as reigns to-day amongst the countless sects and individual interpreters of the Scriptures. Christ, as the great Legislator, began by establishing His authority, which He did by most positive miracles; He then appointed His judges or interpreters of the law. He commissioned His Apostles, and their successors, unto the end of time, to preach and teach, by word of mouth.

He also inspired some of them to write down portions of the doctrines and precepts, which they did in the form of Gospels and Epistles. These were principally addressed to individuals and for certain occasions. But the fact of some of the disciples and followers of the Legislator having penned part of the law, by no means rendered null and void the command to preach and explain the law verbally. In fact, while St. Paul, the great—and often only—authority of non-Catholics, not only wrote epistles to the Corinthians, to the Romans, to Timothy and others, but he obeyed the unwritten law by preaching and teaching. He was a Legislator delegated by Christ when he wrote the Epistles; but he was a duly appointed interpreter when, under the Vicar of Christ, he preached from the Hill of Mars to the Athenians, or in the Forum to the Romans.

Instead of slighting the Scriptures, it is from them that the Church draws the written proof of her authority, and by the Scriptures she has carried on her warfare with error throughout the centuries. From the days of the Apostles, down to the time of the Reformation, she preserved the Scriptures intact. It was reserved for Protestantism to mutilate them. She obliges her ministers, the persons ordained by her for the great work of propagating the Faith, to constantly read the Scriptures. In the Books of Holy Writ she finds the sources of her strength and through their instrumentality does she carry on her mission. St. Augustin, in a famous passage, when arguing with the Donatists, says: "In Scripturis discimus Christum, in Scripturis discimus Ecclesiam. Si Christum tenentis, quare Ecclesiam non tenentis?" It is in the Gospel of St. Matthew that the Church finds the written order, "Go ye therefore and teach all nations;" it is in the Gospel of St. Mark that she reads the command: "Go ye in all the world, and preach the Gospel to every creature;" it is in the Gospel of St. John that she learns the assurance of the presence of the Holy Ghost—the Comforter—in her bosom. And St. Paul places the unwritten law even before the written one. He it is that wrote: "Therefore, Brethren, stand fast and hold the tradition ye have been taught, whether by word, or our epistle." (2 Thess. v. 13). And to show that the written law not only is insufficient, but that both for the written and unwritten laws there must be some duly authorized interpreter, St. Peter writes: "No prophecy of Scripture is of any private interpretation." (2 Pet. i, 20).

There must have been some interpreter or judge to deal with this written as well as with this unwritten law. And the Scriptures again show that Christ appointed such judge in the person of His Vicar on earth. And then that Vicar and the other first ordained disciples must have had the power of transmitting their judgeships to successors. St. Peter preached in Judea, Syria and Rome; St. Paul preached in Asia Minor, Greece, Italy and Spain; St. Bartholomew went as far as India; they scattered over the world; they founded churches, consecrated bishops, and ordained priests, and all by virtue of the unwritten law. The Scriptures were not even completed at the time when the first ordinations took place. "They ordained them Priests in every church." (Acts xiv. 22.) St. Paul, writing to Titus, said: "For this cause I left thee in Crete, that thou shouldst set in order the things that are wanting, and shouldst ordain Priests in every city, as I had appointed thee."

This is a portion of the Scriptures; yet before it was written St. Paul had ordained Titus, and Titus had power to obtain others—in virtue of the unwritten law of Christ's Church. It was three

hundred years after Christ's time on earth that the Scriptures were finally settled. The Apostles' Creed, a profession of Faith made by the Apostles before separating, was not written. And in that creed we find that the Apostles repeated the words "I believe in the Holy Catholic Church;" no place in it do they say that they believe in the Holy Scriptures.

Here then we have the Laws of Christ's Church—unwritten and written; both equally important, the written deriving their strength and source from the unwritten. The next thing we must look for is an interpreter, a judge, one duly and Divinely authorized to enforce and explain those laws. For the Catholic such a tribunal is not hard to find; but for the non-Catholic there may be a certain unwillingness to accept that judge. We will try and help our friends out of the difficulty in another issue.

SEPARATE SCHOOLS.

There are cases in which, as a Catholic organ, we must speak out. At the present moment there is a question upon which we do not feel justified in being silent. It belongs not to our Province, but it affects Catholic interests so clearly that it becomes our business as well as that of our Ontario contemporaries. We refer to the state of local politics in that Province.

It has been the misfortune of the Opposition in Ontario to have been directed by hands that held aloft a banner under which Catholics could not always conscientiously walk. The present Chief Justice—Hon. Mr. Meredith—was, and is still, in private life a most estimable gentleman, one who was devoid of any narrow sentiments, and who possessed a generous mind. But strange as it may seem, for one cause or the other, he was unable to exercise in public life that which he gladly put into practice in private; he was not one who preached all that he would like to have carried out. The consequence was that the party he led became too closely allied with the more fanatical element, and the Catholic interests were made subservient to what was considered the "exigencies of politics." So much so was it that we have found thousands of Ontario people, going Liberal in a local contest, who always went Conservative in a Dominion election. And the course was very natural, for in the local issues there was ever a tendency, on the part of the Opposition—a tendency encouraged by its leader—to ignore Catholic rights and to make them subservient to the interests of a great and grasping majority.

We want it thoroughly understood that the Catholics do not seek to be made exceptions either in the benefits of public affairs or in the disabilities that political injustice too often enforces. All that the Catholics ask is to be placed on an equal footing, under the constitution, with all the other creeds. Hon. Mr. Meredith has passed from the scene and has been succeeded by Hon. Mr. Marter. This gentleman took the leadership of the Conservative party in Ontario a few weeks ago. He has opened out with an address that, to the superficial reader, may seem charged with fair play and justice to all, but which is a most emphatic pronouncement against the dearest interests and most sacred rights of the Catholic citizens of that Province.

We raise our voice in protest against the very clever, but very dangerous, address of the honorable leader of the Conservative party in Ontario. On the face of it Mr. Marter's programme is very liberal and fair; but he lays down such conditions, of a decidedly anti-Catholic nature, that it is easy to see his inten-

tion of walking in the footsteps of his predecessor and of riding a horse that certainly was never bred in Rome.

Speaking of the schools he said: "It is a great pity we ever had separate schools, but here they should be put on the same basis as public schools. They should have the same inspection and the text books should be the same."

We thoroughly understand that Mr. Marter is speaking for an Ontario audience, the majority of which is Protestant; that he is seeking votes for his party, that he wants to get into power, and that he will use in public arguments that, as a reasonable man, he could not uphold in private life. We will ask Mr. Marter a few questions. Suppose the positions reversed, the Catholics in the majority and the Protestants outnumbered by two to one, would he repeat those same words? Would he regret that the Protestants had separate schools as they have in Quebec? Would he wish to have their separate schools on the same footing as the Catholic public schools? Would he desire the same inspectors? Yes; would he insist that the text books should be the same? Suppose Mr. Marter's principles were to obtain all over the Dominion, how would he like to have the Protestant separate schools of Quebec obliged to accept the text books dictated and chosen by the Catholic majority? How would he like histories that would no longer contain pictures of old, sprawling monks in every ridiculous attitude, drinking wine from casks and exhibiting all the coarseness of Punch's abominable and unchristian caricatures, but would be illustrated by representations of the Blessed Virgin, the Saints, and the sacred events of Catholic story? How would he like readers that instead of abusing Pope and Popery, telling lies about the Church of Rome and belittling all that Catholics held sacred, to give exact accounts of the glorious miracles that have proven the Divine origin of our religion throughout the ages? With all his broadness of mind and conservatism of principle, he would be the first to raise a howl and to cry out against the injustice done the Protestant element.

Why cannot he learn that what "is sauce for the goose is sauce for the gander"—that the Catholics have feelings, hearts and principles equal to those in any other section of the community? What we said a few weeks ago of the Greenway Government in Manitoba, equally applies to the Marter Opposition in Ontario. There is a sense of Equal Rights about the whole combination—that is to say equal as between one Protestant denomination and another, exception always being made of Rome and Catholicity. If Mr. Marter thinks that he can thus fling dust in the eyes of his Catholic fellow citizens he is greatly mistaken. Had we space this week we could go on pointing out one political iniquity after another foreshadowed in his declaration of principle. So much so is it that were a Catholic leader in Quebec to take a similar stand he would be a real Marter—with a y instead of an e in the last syllable of his name.

It is all very fine to believe in Political principles and to cling to party; but eternity before time, God before man, faith before party. We foresee great difficulties for the Catholic element in Ontario if ever the incidious Marteronian philosophy, with its veneering of false logic and transparent veil of diplomatic charity, should prevail. It is time to watch such men, for we know not what harm they may do. His Conservatism seems to consist in conserving the anti-Catholic traditions of his party, and in Canada we want larger policies and higher principles. In private, like his predecessor, Mr. Marter may be a most amiable man, but once he steps out on the public platform he must expect to be judged by his public utterances and by the policy he lays down.



## AN IRISH PROTESTANT GENTLEMAN.

We have just received a communication from a person styling himself "an Irish Protestant Gentleman," in which he asks several questions regarding Catholic nuns. Some of the questions we do not deem well to reproduce, because they are too insulting and indicate anything but a refined character in the one who asks them. He claims to be "An Irish Protestant Gentleman," from Toronto, Ontario. He may be Irish—if so, we can only say "so much the worse for Ireland." He also claims to be a Protestant—we would have supposed that his communication came from a Hottentot, or a Mahomedan, had he not stated that he belonged to some form of Christianity. And he informs us that he is a gentleman; no person would ever suspect that fact, from his letter, had he not made the assertion himself. We will not attempt to deal with his low insinuations nor his vile expressions; but out of the number of his questions we select the most reasonable one, and that which is the least offensive. He asks: "My experience of nuns is small; what do nuns do in your convents?"

Well, we must begin by distinguishing between the different classes of nuns. There are contemplative orders of nuns, who spend their nights and days in praying for humanity and in checking the thunderbolts of God's vengeance from falling on a world of iniquity in general, and upon such people as our correspondent in particular. There are nuns who spend their lives in hospitals, taking care of the sick and the dying; and should ever this "gentleman" be unfortunate enough to be stricken down, he will learn, if he goes to a Catholic hospital, what the nuns do. There are others who have charge of insane asylums; probably the small experience of nuns which this "gentleman" has had, is derived from his time spent in such institutions. There are nuns who consecrate their lives for the sake of the poor, the orphan, the aged. We do not think that our correspondent has ever come in contact with these ladies, as we understand that he is neither poor, nor aged, nor is he cast upon the world without a home. There are other nuns who are to be found on the outskirts of the army marching to battle, whose lives are exposed to all the dangers of warfare, and who often shed their blood, while caring for the physical and spiritual requirements of the stricken and the dying. We don't suppose that he ever had any experience of such nuns, for, judging from his cowardly attacks in a private letter, we never could suspect him of being brave enough to walk the "field of Mars."

Apart from all these, there are nuns who dedicate their time to the instruction and education of youth, to the forming a new generation, to the moulding of characters and the instilling into them the true principles that must inevitably lead to salvation. Not being a "lady," but merely a "gentleman" (according to his own statement) he certainly knows nothing of the glorious work performed by these women. We use the word women advisedly. They are ladies in the acception of the term as the world understands it; but they are women before being ladies. When our Divine Lord was suspended on the cross, and he looked down upon the future generations represented in the group at His feet, He turned to St. John and He said—referring to the Blessed Virgin—"Son behold thy Mother; woman behold thy Son." He did not say "Lady behold thy Son." He felt that the grandest title he could give His mother was that of woman. The nuns are women in

every acception of the term; women, as sisters to suffering humanity, women as mothers to the human race, women as spouses of the eternal Church that Christ founded,

It would be impossible for us to give this "Irish Protestant Gentleman" any adequate idea of the Catholic nuns; for no matter how we were to express or illustrate it, he would fail to grasp an ideal so vastly superior to his narrow conceptions of womanhood and of true religion. As to his more vulgar questions—culled from the pages of Maria Monk and Mrs. Sheppard—we cannot descend to giving any reply. If a person were to refer to our mother in the same terms, and to ask the same questions, were he as big as a mountain and as powerful as a lion, we would simply reply by a blow in the face. Such men must remember that they have had mothers, or sisters, or wives, and that, if there is any manhood in them, they should respect those precious and beloved females. When they forget these facts they are unworthy of notice. But if they do remember them, they must also recollect that the grandest, the purest, the truest types of womanhood are to be found amongst the nuns and religiouses of the Catholic Church.

We have no more to say to our "Irish Protestant Gentleman," except that we would like well were he to sign his real name. The fact is we might be able to verify whether or not he was as narrow and as vile as his communication would indicate. But, if he is painted, by his questions, in his true character, and if he really is what he states, we are sorry for Ireland that she ever produced such a character. We feel for Protestantism that it should have such a heartless, ignorant, and madly fanatical adherent, and we grieve for the mighty fall that the standard of the gentleman has taken in this country. We can thoroughly understand an honest non-Catholic discussing the claims of Catholicity; but apart from religion, we cannot understand any man, with a heart in his breast, or a soul in his body, attempting to calumniate the glorious sisterhood of Catholic nuns.

## HEALTHY SCHOOLS.

There is perhaps no subject of more practical interest to-day than that of the health of the rising generation. Healthy children make healthy men; and healthy men bequeath to a country its best legacy—a healthy race of people. In the present age physical as well as mental exercises are resorted to for the development of all the faculties. But to commence at the very basis it is absolutely necessary that the children who attend school should breathe a pure and life-imparting atmosphere. This is a question that has long been neglected to the great injury of our population and to the detriment of our children. So very elementary does it appear that one is surprised when told of the lack of attention, heretofore, and especially in our country districts, paid to the choice of school buildings. Not only the edifice should be free from all unhealthy surroundings, but even the site upon which the school-house is built should be a matter of the highest import in the minds of all connected with such affairs.

We remember how, twenty eight years ago, a number of very weak and miserable children attended a country school, about five miles from Ottawa. It was a most splendid country district; fresh air from the Laurentians, from the broad Ottawa, and from the surrounding fields that for miles extended in all directions. Eventually the puzzle was solved. As long as the children remained at home

they were well and rosy; the moment they came to school a grave-yard appearance clung to each of them. The fact was that the school-house was built beside a grave yard, and the water that the children used was taken from a well in a hollow, below the rising sand hill where reposed the dead. In another instance, in the same district, the school-house was built—for the sake of the cheapness of the land—in a swamp. The result was that almost all the pupils attending there had more or less been effected with a species of malaria. These are cases that came under our personal observation, and from what we have since learned they are far from being exceptions.

So interesting has this matter become that our well-known and popular fellow-citizen, Dr. J. L. Leprohon, who is also a member of the Council of Public Instruction, brought it up in the form of a motion at the last meeting of that learned body in Quebec. Dr. Leprohon is an expert in questions of hygiene, and as a professor of great renown and a practitioner of unqualified success, he is certainly calculated to speak with authority upon all such subjects. After the motion was made, and left over for consideration when the Council would be less clogged with business, Dr. Leprohon addressed a letter to the School Inspectors in the various districts of the Province, asking their opinions upon the point at issue, and the bundle of replies which he received shows that, without exception, all agree upon the great importance of this consideration. We could not do better, in order that our readers may thoroughly grasp the situation, than give a translation of that letter. In itself it is suggestive of more than at first may appear to the superficial observer. The letter runs thus:—

MONTREAL, 30th July, 1894.

Dear Mr. Inspector,—A question of public and national interest, concerning the sanitary condition of schools, is to be submitted at the next meeting of the Catholic Committee of the Council of Public Instruction for the Province of Quebec, in September next.

I here give the notice of motion:

Moved by Doctor J. L. Leprohon,

Seconded by Mr. H. R. Gray,

That article 89 of the regulations of the Catholic Committee should be replaced by the following:

'No school-house may be constructed, before the Commissioners or Trustees of the school shall have obtained a certificate from an inspector of the Provincial Board of Health, establishing that the ground on which such school is to be built is perfectly suitable for the uses to which it is destined.'

In thus addressing you, Mr. Inspector, I thought well to appeal to your experience, and to request your opinion, that I may the better be able to deal with this question of the sanitary condition of schools, according to its merits and for the general welfare of the children in our Province of Quebec.

Believe me, dear sir,

Yours most respectfully,

J. L. LEPROHON, M.D.

We have read carefully about a dozen and a half of the answers that came from School Inspectors in different parts of the Province, to this letter. It is most interesting to note how, each in his own style, gives expression to a most hearty approval of the motion. It would be long, and perhaps unnecessary, to detail all the reasons set forth by the different writers, but one grand idea seems to flow through them all—and it is in harmony with Dr. Leprohon's views. We can thoroughly understand that certain objections may be raised, and amongst them the general one of want of funds. The question arises as to who should pay the cost of such a proceeding. As far as we are concerned we say frankly that we don't care from what source the money comes—whether from the Government, the Council of Public Instruction, or the Board of Health—one thing is

positive that such an obstacle should never stand in the way of securing most thorough inspection of the sites for our school-houses.

The money, no matter what channel it comes through, is taken from the people by means of taxes, and the people have a paramount interest in the health of their children. The Government will spend thousands in protecting the country against the invasion of cholera or other foreign diseases; that is admirable. But is not the school-house—wherein the members of the rising generation contract either the germs of future disease or drink in the sources of future strength—as important as the quarantine? There is no excuse in a country like Canada, where we are blessed with such a glorious climate, to allow any section of our young people to be stunted of the advantages which Divine Providence has abundantly placed at their disposal. This is a duty that the authorities owe not only to themselves, but also to unborn millions of future Canadian citizens. In presence of such a simple question and with the resources at the command of all who are directly engaged in the training and education of youth, no petty obstacles of an expense should ever be considered for a moment. In fact, we are only astonished that this matter has not been looked into years ago.

However, it is not yet too late, and the wise suggestion of the learned Doctor should not be lightly considered. For all time to come there will be school children, and, consequently, new school-houses. It is not absolutely necessary that a child should receive instruction in a palace, nor, like the ancients, beneath the marble columns of a gorgeous portico; but it is of paramount importance that a child should have fair play, and should be given the full benefit of the most exact sanitary inspection of his surroundings. We would like to dwell much longer on this important subject; but for once we have said enough. Give us a strong, a robust, a healthy race; let it cost what it may, we must have school-houses that are not hot-beds of fever and the lurking places of all kinds of diseases. Spend less money if necessary on carvings and luxurious decorations for the few, and consecrate a little more to the physical salvation of the many. We don't object to magnificent structures and lavish outlay, provided they be not at the expense of the health, happiness, and future strength of our rising generations of Canadians.

## A SOLEMN HIGH MASS.

FOR THE REPOSE OF THE SOUL OF HONORE MERCIER.

The Chapel of the Sacred Heart, Notre Dame Church, was crowded with worshippers Friday, on the occasion of the celebration of a Solemn High Mass of Requiem for the repose of the soul of the late Hon. Mr. Mercier. Grand Vicar Bourgeault was the celebrant, with the Rev. Father Payette, of Laval University, and Rev. Father Bedard, director of the Seminary, as deacon and sub-deacon. Amongst those in the choir were the Very Rev. Abbe Colin, Superior of the Seminary; two Jesuit Fathers, Rev. P. Desjardins, and Rev. P. Brault, and a number of Sulpician Fathers.

In the congregation were Judge Jette, Judge Dugas, Judge Barry, Recorder De Montigny, Hon. H. Archambault, the deceased's four brothers, J. A., X., J. B., J. B. Mercier and his two sons, Lomer Guin, Hon. A. Turcotte, L. O. David, Rouer Roy, Vicomte de la Barthe, Professor Lafontaine, L. J. Herard, ex-Mayor Grenier, Ald. Brunet, Ald. Renault, ex-Ald. Hamlin, D. Parizeau, M.P.P., L. Frechette, M.P., M. Vanse, ex M.P.; ex-Ald. Cresse, L. J. de Papineau, Dr. Lachapelle, Dr. Rottot, Dr. Lamarche, Dr. Ethier, Dr. Lanctot, Dr. Migneau, Dr. V. Perreault, Dr. Ethier, A. De Martigny, A. Chenier, M. Bourassa, &c.

"A MORAL NIAGARA."

AN APT ILLUSTRATION AT THE CATHOLIC TRUTH SOCIETY'S ANNUAL MEETING.

Catholic Laity Likened to a Niagara the Power of Which Can be Utilized to Spread Catholic Truth—Satisfactory Reports—Cash Balance—New Officers.

"Capital" was the word at the annual meeting of the Catholic Truth Society held in Ottawa University yesterday afternoon. From the archbishop, who was present, down to the humblest member, the opinion of the past year's work was the same. There was a fair attendance. The ladies were well represented.

The chair was occupied by the president, Mr. J. A. J. McKenna, and on the platform were Archbishop Duhamel, Father McGuckin, Secretary W. C. DesBrisay and the treasurer, Dr. MacCabe. In the audience was a well known local doctor who takes a leading part in matters controversial, but on the anti-Catholic side.

The meeting opened with an address by Mr. J. A. J. McKenna, the president. Mr. McKenna expressed the hope that Catholics would continue to support the Truth Society. He likened the power of the Catholic laity to a moral Niagara, stating that the mission of the Truth Society was to afford a channel by which some of the power of this Niagara might be utilized to spread Catholic truth. While Catholics knew they had the faith in its fulness, had the whole and entire truth, had the church builded by God, not by men, the church that had civilized and humanized mankind, they too often forgot the obligations that go with this privilege. The obligations of the clergy did not excuse the laity from their share of the work of spreading the truth. The achievements of the Truth Society should encourage and attract the support of the laity.

SUBSTANTIAL PROGRESS.

Mr. W. C. DesBrisay read the annual report. It opened by congratulating the members on the substantial progress shown and volume of work done during the past year. Pleasure was expressed in calling attention to the work of distributing Catholic literature, one of the main objects of the society. During the year the society purchased from the Catholic Truth Society of England, 621 bound volumes, 5,444 pamphlets and 558 leaflets, and from the C.T.S. of America, 1,088 pamphlets. There were put into circulation 472 bound volumes, 5,555 pamphlets, 3,517 leaflets. These included a number of the Ottawa series. The grand total was 10,422 publications, compared with 9,007 last year, an increase of 1,415. Since organized three years ago the society had put 25,896 publications into circulation. The report recommended the continuance of the new feature introduced last year, of selling at the church-door devotional pamphlets intended for special seasons. The orders for publications by mail were not as large, but still form an important item in the society's transactions. Two new deposits for the sale of publications were opened in the city during the year. There are now five.

MR. POPE'S LECTURE IN DEMAND.

Two literary and musical entertainments were held under the society's auspices during the year. At the first Mr. Jos. Pope's paper on "Anglican claims" was read. The report says the paper was immediately published and a large number of copies disposed of both in Canada and the United States. It adds: "The criticisms of the Catholic press were highly laudatory and applications are being constantly received to be supplied with this valuable addition to our current Catholic literature."

The report called attention to the discussion that has recently been going on in England as to the validity of the orders of the Church of England. Cardinal Vaughan had taken advantage of the occasion to declare the absolute inadmissibility of Anglican orders. The report said it was satisfactory that the stand taken by Mr. Pope in his paper should be so signally vindicated by such a high authority. It also mentioned in this connection that Canon Taylor, a high dignitary of the Church of England, writing to the Times, stated Cardinal Vaughan is right and that the Church of

England, in his sense of the word, does not possess valid orders and never claimed them. This, the report said, was sufficient answer to the pretensions of those who last winter writing to the local press said that all intelligent Catholics admitted the validity of Anglican orders. The report also quoted the London Times, which said editorially it was convinced Cardinal Vaughan spoke the mind of the Church when he said he was unable to recognize the validity of Anglican orders.

THE SOCIETY'S MISSION.

The report concludes: The grand object of the society is the diffusion of Catholic truth and its vindication whenever assailed within our territory. We are not aggressive. We attack no creed and allow no assault on our own. Whenever we claim the courtesy of the press, it is not to apologize for our religion, for we engage in controversy solely for purposes of explanation and defence. This is a highly important and at the same time delicate part of our work and our efforts have been attended with satisfactory results.

The financial statement presented by Dr. MacCabe showed receipts totalling \$142.17 and an expenditure of \$340.34, leaving a balance of \$101.83.

Archbishop Duhamel thanked the officers of the society for the work during the year and expressed his happiness and consolation at seeing the Catholic laity understand their duty to help the clergy. He asked all present to join the society and to encourage others to join that they might work towards the perfect union of mankind on the basis of the truth as taught by the Catholic church, that all men might be of one heart and one soul, recognizing one Father, God, in heaven, and one mother, the church, on earth.

OFFICERS.

The election of officers resulted as follows: Pres., Jos. Pope; 1st vice-pres., Father Whelan; 2nd vice-pres., Wm. Kearns; sec'y, W. C. DesBrisay; treas., Dr. MacCabe; committee: Father Constantineau, Father McCarthy, Father Cole, J. A. J. McKenna, W. L. Scott, F. B. Hayes, E. L. Sanders, John Gorman, J. P. Dunn and D. Burke; auditors, Wm. Findlay, Michael Kavanaugh.—Ottawa Evening Journal.

THE DUCK AND THE HEN

A Lesson For Some Politicians.

Ducks are not generally considered the most careful mothers in the world. But there was one at the cottage down the green lanes that was really more careless than all the rest of them put together.

Scarcely were her brood fledged, when she would set off on long walks through the fields, striding along at a great rate, without ever turning her head, or stopping for a moment to see what had become of her poor ducklings. They, of course, ran after her as fast as they could, but one would stick fast in the hedge, half a dozen would upset backwards in the long grass, and not be able to right themselves again, while of those who did contrive to keep up with her, first one, and then another, would be nearly crushed by her broad heavy foot; for looking neither to the right nor the left, as she waddled on she trod upon them quite as often as not. In fact, she managed so badly, and always lost so many of her little ones that the whole poultry-yard cried shame upon her.

Many of her neighbor ducks contented themselves with saying disrespectful things of her behind her back. Others, who were more kindly disposed, (and it may be added, better mannered) went so far as to remonstrate with her on her conduct. They did not wish to hurt her feelings, but, as mothers of families, they could not bear to see children so shamefully neglected as they ventured to tell her hers were. If she only knew how harshly she was spoken of in the vicinity, they were sure that regard for her own reputation would induce her to pay more attention to her maternal duties, even supposing her to be utterly destitute of natural affection for her children, which they were far from wishing to believe.

The duck, however, gave not the slightest heed either to the backbiters or her friendly advisers. For the former she professed a contempt that would have been exceedingly painful to those individuals, had they been at all aware of it; and she told the latter that "it was owing to her organization, so, of course, she could not help it." And when

they were gone she muttered something about "being insulted in her own nest," and sat down again (for she had risen to let her visitors out) so carelessly that she broke two of her finest eggs.

But if the ducks were scandalized by her glaring neglect of her family, it may be imagined how the hens went on! They scarcely ever met at a scratching party in the dust, without talking about her, and saying what a disgrace she was to the yard. They accused her roundly of losing her ducklings, and treading upon them on purpose. Indeed, they pronounced her whole mode of rearing her children to be vicious in the extreme—one alike opposed to reason and experience—but sighed as they added, "we can't all be hens; ducks are in the world and we must try to bear with, if we cannot mend them."

There was one of these hens in particular, who conceived her special mission in the world to be that of setting everybody else right. A good-natured creature she was, always ready to serve a friend, but her excessive self esteem led her to bestow even her kindnesses of this sort with such an air of superiority at once offensive and ridiculous, that those who knew her never cared to receive them, seeing they were little better than well-intentioned impertinences. She was good-looking and she knew it; white body and black legs—a contrast that she admired. Had she been romantic in her notions (which she was not) she would probably have said (to herself) that the loveliness of her person was the apt expression of the loveliness of her mind. As it was, she simply thought herself the handsomest and wisest hen in the world, which was a very comfortable opinion.

Well, being so much wiser than the rest of the world, our clever hen naturally thought that she both knew better than any fowl among them the cause of the duck's rearing so few of her brood, and the proper way to remedy the mischief. Here was her self-conceit. Her kindly feelings had been roused by finding one of the little ducks dead among the reeds at the edge of the pond, that very morning. So, urged by the two, she resolved to go at once to correct both the theory and practice of Mrs. Duck.

Accordingly, she put on her best bonnet (she thought it right to pay her neighbor that respect) and set out for the nest. She was received civilly; and after a few observations on the weather, in which the duck hoped it would rain, and the hen that it would keep fair, the latter began by a brief allusion to the melancholy fate of the deceased duckling. After hinting, delicately enough for her, at the duck's want of care for her little ones, she proceeded to tell her what she considered to be the true explanation of the mortality that prevailed among them, and that was, their being always taken to the water—the external use of cold water being, as she believed (and she was generally correct in her opinions), exceedingly injurious.

A little was certainly good—for drinking, but anything further, her friend must permit her to say, was positively destructive; it chilled the system, and consequently enfeebled the vital powers, to spend so much time dabbling in it. An old duck, inured by long custom, might remain uninjured by it, but what—(were her voice faltered)—what result could be expected from so pernicious a practice when tender infants were the subjects of it, other than that which had been so deplorably manifest in her

friend's household! And here the hen, who as I have said was really good-natured, dropped two enormous tears, for she was affected by her own eloquence.

The duck, who had never been so talked to in her life, did not know what to say to all this. She had often thought it very stupid of the hen to stay always on dry ground and to be so afraid of wetting her feet. But it had never occurred to her that anybody could find fault with her own practice.

So she cleared her voice and rather hesitatingly replied that she thought it was more natural to go into the water; adding that her children liked it and she thought it did them good.

"Look at me," said the hen. "Did you ever see anyone more healthy in your life? I never bathe; and as for my chicks, I do not lose half so many of mine as you do yours—a plain proof that scratching in the dust is infinitely more wholesome than sailing on that dirty duck-pond, not to speak of its being so much cleaner."

To this the duck could only urge that not only herself, but all her relations, as far back as she could remember, had always felt themselves as much at home in the water as on dry land. Her mother had taken her to it as soon as she was hatched; and, in short, she believed there never was a duck since the world began who did not consider herself decidedly as much of a water-fowl as a land-bird. To which the hen calmly, but firmly, rejoined, that "the length of time that an absurd custom had prevailed was, to a reasonable mind, not the slightest argument for its continuance. My own internal convictions," continued she, "assure me that dabbling in water is useless, dangerous,—allow me to add—dirty; and I am amazed that you should not have sufficient strength of mind to break this mere prejudice in its favor—for so I must term it—truth being dearer to me than courtesy. I am, however, perfectly willing to prove to you that I am correct, (as I believe I generally am), in my view of this matter. Let me have the training, nay, the hatching of your next flock; and I will engage they shall never wish to go near the water."

The duck, who was not naturally fond of children, (which is the only excuse I can offer for her,) readily assented to this. For—I am ashamed to say it of her—she thought the rearing of a family very troublesome, and an intolerable restraint upon her personal freedom. So it was arranged between them; and the hen then reached home with her eldest son, who had called for her.

In due time the eggs arrived. The hen sat upon them with the greatest patience; and out came the little ducks. She did not think them half so handsome as chickens. "Bat," said she, "a parent's duty does not depend upon the beauty of her children. If ducks are ugly, that is no reason why their mother should neglect them, and ruin their constitution by exposure and damp." And she thought to herself, how much education should do for these poor little unfortunate things.

They were all fine, strong creatures; and, after the farmer's wife had snipped off a bit of their tails, (to prevent their being overweighted behind,) our hen trotted about the yard with them as proud as could be. She stood on tip-toe, clapped her wings "cluck clucked" to them, and began to think that even little ducks might be loved. And she trooped past the pond with an air of conscious pride, as she thought how the dull duck would be convinced at last.

But oh, dear, dear! she stopped, only a minute, to speak to a friend, and on turning again to her charge, what did she see? Why, the whole set of them, like a little fleet, merrily floating on the sunshiny surface of the duck-pond. And as she stood, dancing with impatience, and loudly calling to the rogues to come back, or they would be all drowned, out came their mother, (who knew them in a moment) to laugh at her; and then, tumbling heels over head into the water, she splashed after the young flocks, crying out to the hen, "What an excellent nurse you are! Do venture in! you can't think how much good it will do you!"

The poor hen hung down her head, for they were all laughing at her. Even her own relations were rather pleased than otherwise to see her self-conceit so thoroughly mortified.


And she walked home alone with a sort of half idea in her head, that it was just possible after all that she had been mistaken in thinking that she knew everything better than everybody else.

MINISTERS ENDORSE IT.

Donnaha, Forsyth Co., N. C.  
 DR. R. V. PIERCE: Dear Sir—For some six or seven years my wife had been an invalid. Becoming convinced that it was her only hope, we bought six bottles of Dr. Pierce's Favorite Prescription and "Golden Medical Discovery." To the surprise of the community and the joy of myself and family, in one week my wife commenced to improve, and long before she had taken the last bottle she was able to do her own work (she had not been able to do it before for seven years), and when she had taken the last of the medicine she was soundly cured.  
 Yours truly, Rev. T. H. STIMPSON.

MRS. STIMPSON.

For women suffering from any chronic "female complaint" or weakness; for women who are run-down or overworked; at the change from girlhood to womanhood; and, later, at the critical "change of life"—"Favorite Prescription" is a medicine that safely and certainly builds up, strengthens, regulates, and cures.





**NO ALLIANCE**

**BETWEEN GOD AND BELIAL.**

Abbe Bedard's Vigorous Denunciation of Spiritualism in Notre Dame Church on Sunday.

His Grace Archbishop Fabre recently ordered the publication of a special work on Spiritualism. This was submitted to him, and published in the *Semaine Religieuse*. On Saturday His Grace issued a mandement to the clergy, commanding the reading of this work in all the churches of the diocese. Instructions were sent to Notre Dame to prepare a special treatise on Spiritualism, and this task was given to the Rev. Abbe Bedard. The reverend gentleman took for his text on Sunday last: "Let no one amongst you consult enchanters or interrogate the dead in order to learn the truth." If the reports of certain newspapers may be believed, meetings are held in your midst, at which the dead are invoked in order that hidden things may be made known, whether they belong to the visible or invisible world; this evocation of the dead is called Spiritualism. Analogous facts have been observed in the history of all ages and of all peoples. The Acts of the Apostles speak of Simon the Magician, and the Exodus speaks of the Magicians of Egypt. The eighteenth century, which made such a noisy apostasy of faith, did it not also become interested in the marvelous feats of Mesmer and the invocations of the celebrated adventurer, Cagliostro? Without penetrating so far into the past, many remember those famous turning tables, which caused so much talk in the middle of this century, and which were solemnly forbidden by special mandement of Mgr. Bourget, 27th December, 1853. The Catholic Church permits communication with the dead by prayer alone. This is the mysterious link, which God has formed to unite the people of this earth with those who have left it. If these souls are blessed, we ask them to pray for us. If they are in purgatory, we pray for them. But we should not trouble their rest by sacrilegious interrogatories.

Isaiah cried out against the spiritualists of his time because they consulted the dead concerning things which interested the living, and who slept on tombs in order to dream prophetic dreams. Josias, when he ascended the throne, exterminated the magicians, and those who dealt in supernatural manifestations, though they had been favored during the reign of Manasses. It is to the glory of the Old Testament that no omens were recognized in the home of Jacob, and no authorized magicians in Israel. And would Catholicism, which, since apostolic times, has been so severe on false miracle-workers, have relaxed its primitive vigor towards the successors of these miracle-workers? Certainly not. The Catholic Church shows respect for private revelations, when these have been proven, but she will not countenance those which are caused by juggling. In the time of Tertullian the souls of the departed were outraged by magical operations, which were performed with the object of forcing them to appear. Then, as well as in our days, magicians claimed to have the power to recall the dead, and by means of the infernal powers to make tables and chairs tell prophecies. But Tertullian remarked that since the preaching of the Gospel, it was impossible to find an astraloger, an enchanter, or a magician who was not severely punished.

He found that the reason of this was because communication with the dead was specially prohibited. "We recall the souls of the departed," says Tertullian, "and demons answered instead."

If it is not charlatanism, dear brethren, it is the devil who speaks at spiritual seances; for if it is not permitted to consult the dead, God certainly refuses to allow them to satisfy our vain curiosity. In that case, how can answers be obtained by those who think they can obtain them by means of tables, etc., which write or rap answers on the floor? Evidently this result can only be obtained with the aid of the Prince of Darkness, who, to have his power admired by men, and to establish his dominion over them, dares brave the divine orders. Therefore, spiritualism is nothing more or less than a communication with the Spirit of Evil, and it is a return to the superstitions of paganism.

Let us never insult our dead, who are so respected and loved, by confounding

them with our most redoubtable enemies. What an impiety to allow impure and malevolent spirits to borrow the names of our ancestors, sometimes those of illustrious men, sometimes those of the saints, and sometimes even those of Jesus and Mary, in order to treat us to frivolous impostures.

Pope Sixtus V., in his bull "Creator Coeli et Terrae," says that God alone knows future events, which depend on our free will. Those who foretell them without having learned them by His revelation, take an attribute which belongs to God alone. Many Councils have adopted this language, and the immortal Pius IX. expressly condemned those persons who pretended to see invisible things. "To stop the progress of this great evil," said Pope Pius, "the solicitude of the pastors should ever be on the qui vive."

Far from us the thought of denying the possibility of communications between the visible and the invisible worlds. Besides, the Holy Scriptures and the history of the Church teach us that God has often spoken by the voice of His angels and saints. There is nothing in that to clash with the wisdom and omnipotence of God. It is the doctrine taught by St. Thomas, the prince of theologians. It is also related in the first book of Kings, xxviii. 7, that Samuel showed himself to Saul. Jeremiah appeared also to Judas Maccabaeus. Moses appeared with Elias on the mountain at the transfiguration of Jesus Christ (Matt. xvii. 3). At the death of Our Saviour several saints left their tombs and appeared to many in body and spirit in the city of Jerusalem (Matt. xxvii. 53). St. Augustine in his book on the care of the dead relates that the martyr of St. Felix appeared to the people of Uola to encourage them to defend themselves against the barbarians who besieged their city.

What truths have we learned from spiritualism since it has invaded? If it were what its propagators pretend, what a precious instrument of discovery it would be for science, what a powerful auxiliary for arts, trade and the thousand details of practical life! And yet consult experience and we find that its share has been nothing in all the departments of human life. Quote to us a single discovery due to the evocation of spirits, a single real prophecy, that is to say, the announcement of future events still hidden either to the certain knowledge or to the conjectures of men. Have astronomers learned from the spirits which have been evoked the appearance of comets? Have the engineers who have laid out railways or pierced our mountains consulted the magnetic "planchettes" for the solution of their difficulties? Have seekers of gold found by the same intermediaries any precious gold mine in California? Has medicine been enriched by it with some new recipe for the cure of our maladies? Before guaranteeing you against fire do insurance companies get information from the spirits beyond the grave?

Let us resolutely oppose the enemy of all good with the arms of faith. If you live quietly in the simplicity and purity of your faith you will avoid the ambush set for you, and with the grace of God, of His angels and of His Saints, you will attain everlasting salvation.

**ST. ANN'S READING CIRCLE.**

Mr. Lawrence Clarke delivered a very interesting lecture before this circle on the 16th inst. His subject, "Humorous Literature," was well treated. He prefaced his lecture by drawing the line between humor proper and vulgar witicism. Mr. Clarke is about the last man one would charge with being a humorist. He is decidedly a serious-looking young gentleman, but behind a cold exterior there lurks a rich fund of good humor and good wit. His exceedingly sonorous voice lends a charm to everything he says. He is one of the few who can, at the same time, be humorous and instructive.

Mr. Clarke has kindly consented to deliver another lecture before this circle in December.—Com.

**DEATH OF MRS. ELLEN BROWN, OF TINGWICK.**

One of the best beloved and respected ladies of Tingwick died on Sunday, November 4. Mrs. Ellen Brown came to this country when eight years old, from Limerick, Ireland. She married, at the age of 18 years, the late Patrick Murphy,

who died 14 years ago. Mrs. Brown reared a large family of thirteen children, eleven boys and two girls; twelve of her children are alive yet, and her last hours were soothed by the loving ministrations of seven of her faithful children. Mrs. Brown was 68 years of age. A solemn requiem for the repose of her soul was sung at St. Patrick's Hill, by the Rev. Father Jutras. The great respect she was held in by the parishioners was testified by the large numbers who attended her funeral.

**C. M. B. A.**

**ANNUAL REQUIEM.**

The annual Requiem Mass for the souls of departed members of Branch 54 C.M.B.A., was chanted in St. Mary's Church, by the Rev. P. F. O'Donnell, on Thursday, 15th inst. Since 1887 only four members have died, out of a total membership averaging about seventy during the seven years of the branch's existence. In seeking the welfare of the living we should not forget the poor souls who were once the centre of affection here on earth, and who now, perhaps, look with yearning to us for the help which can only be given in a spiritual manner.

At a regular meeting of Branch 54, held on the 7th inst., it was resolved to tender the sincere and heartfelt condolence of the members of the Branch to our respected and sorrow stricken brother, Francis McCauley, on the death of his dearly beloved son. It was further resolved to instruct the secretary to forward a letter of condolence to our worthy brother, and likewise have these resolutions published in THE TRUE WITNESS.

FRANCIS D. DALY, Sec'y.

**REQUIEM SERVICE.**

A solemn Requiem Service was chanted on the 12th inst., in St. Mary's Church, the Rev. P. F. O'Donnell, celebrant, for the repose of the soul of Mr. Jas. Brennan, father of Mr. Wm. Brennan, teacher in St. Mary's school. Deceased died lately at his home in the County of Kilkenny, Ireland. The church was very tastefully decorated for the occasion, and there was a full attendance of the teachers and children as well as many personal friends. It was a very pleasing sight to see the son of the man who died, over three thousand miles away, lead up his class to the altar rail, where all received Holy Communion. Such acts speak for themselves. We must think well of the departed gentleman who reared so pious and dutiful a son. May such a son prosper and be blessed in this life.

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**THE CATHOLIC UNION.**

MEETINGS HELD ON SUNDAY UNDER ITS AUSPICES.

The regular weekly meeting of the Catholic Union at the Church of the Gesu, Sunday, was very largely attended. An address was delivered by Mr. Monpetit on "the Relations between Workmen and their Employers."

In the evening ex-Lieut. Gov. Royal and Father Hamon, S.J., addressed a large meeting in the Town Hall at St. Henri. There were over 1,000 present. Hon. Mr. Royal spoke on the benefit to be derived by workmen from connecting themselves with benevolent societies and at the same time deprecated their joining such societies or trade unions as might lead them into conflict between capital and labor.

Father Hamon addressed the meeting on the eight-hour movement, showing how very difficult, if not impossible, it was to lay down a hard and fast rule for general observance in that respect. It was better, in his opinion, for each profession or trade to decide separately upon the time of labor it was just to ask from them. The addresses were listened to with great interest and the work of the Catholic Union among the working classes is showing very good results.

**A CONVERSION.**

Archbishop Fabre, on Tuesday, baptized in the Cathedral, Jude Paul Stanislas Robin, of Jewish origin. The new'y converted had for godfather and godmother Dr. Come Alfred Dugas and his wife. Mr. Robin was converted to the Catholic faith by reading Cardinal Gibbons' work, "The Faith of our Fathers."

We publish in this issue a very sensible little story entitled, "The Duck and the Hen," which was written many years ago and appeared in an old magazine. It contains a moral well worthy of the consideration of the new Public School agitators in other parts of the country. It would appear that the "hen" would like to cackle again.

## BRANCH 26, C. M. B. A.

Eleventh Anniversary.

President Reynolds occupied the chair at the regular meeting of Branch 26, at 7 o'clock on Monday evening, November 12th. There was a very large attendance of members. Amongst those present were Grand Deputy Finn, Brother Hon. J. J. Curran, Q.C., M.P.; Brothers A. D. McGillis, D. Coughlin, John Walsh, Jas. Milloy, Jas. Callahan, Thos. Smallshire, J. O'Toole Edward Jackson, J. J. Keating, John N. Feeley, W. A. Corcoran, D. J. McGillis, J. J. Costigan, J. A. McDonald, J. O'Shea, D. Dineen, Thos. Cunningham, J. G. Thurgood, W. J. Delaney, T. J. Kavanagh, Thomas T. Flynn, A. Brogan, N.P.; William Palmer, John Hoolahan, Thos. W. Nicholson, L. E. Simoneau, B. Tansey, Thomas Fitzgerald, Thomas R. Stevens, H. J. Ward, J. A. Hartenstein, O. Tansey, Jas. S. Shea, J. McConville, J. Kennedy, Jas. Ryan, J. S. Murning, J. G. Shortall, Joseph G. U'd and a large number of others.

Considerable business of importance was transacted. One new member was initiated and a couple balloted for. Resolutions of sympathy to the following brothers were adopted: To Brother M. Sharkey, a charter member of the branch, on the death of his mother; to Brothers D. J. and A. D. McGillis, on the death of their father, which took place at McCrimmon, Ont.; to Brother Robert Warren, on the death of his brother, the late P. C. Warren, of Chicago; and to Brother Fitzgerald, on the death of his child.

Considerable business of a routine character was also transacted, after which the meeting was brought to a close shortly after 8 o'clock. By this time the wives, daughters and friends of the branch had begun to arrive to take part in the At Home in honor of the branch's eleventh-anniversary. The cosy hall of the branch, as also the hall adjoining, were soon well filled with the fair friends of the branch. The visitors were most heartily received by the officers and committee in charge and the president made a few happy remarks of welcome.

A select programme of vocal and instrumental music was given during the evening, amongst those taking part being Mr. Jas. S. Shea, Miss Shea and Master Shea, Miss Wheeler, Miss Delaney, Mr. J. O'Shea, Mr. Wm. Palmer, Miss Flynn, Mr. J. Milloy, Mr. W. P. Doyle, of Branch 50, and others. Dancing was also indulged in during the evening, and needless to say was heartily enjoyed by the many young people present as a so by their elders, as was evident from the heartiness in which the latter joined in the old-time cotillion and other bygone favorites. Refreshments were served about 11 o'clock, and full justice was done to the good things provided, the happy gathering breaking up shortly after 12 o'clock. Messrs. Brown & Coughlin were the caterers for the occasion, and Brothers John O'Shea and T. J. Kavanagh were the masters of ceremonies.

The following composed the committee:—President, Reynolds; first vice-president, Corcoran; second vice-president, Stevens; treasurer, McGillis; financial secretary, Feeley; Grand Deputy, Finn; Brothers Milloy, Simoneau, Gould, Shortall, E. J. Duggan, O'Shea, Palmer, Kavanagh and Secretary Costigan.

## FUNERAL OF MRS. SHARKEY.

The funeral of the late Mrs. Patrick Sharkey, mother of Mr. M. Sharkey, the well known superintendent of harbor dredging, who died on Sunday, 11th, took place Wednesday, 14th inst., and the large attendance was evidence of the very high esteem in which the deceased lady was held and showed that Mr. Sharkey and his sister, Miss Sharkey, have the sympathy of a wide circle of friends. The deceased had attained the age of 78 years. She was born in the county of Roscommon, Ireland, in 1816, and has been a resident of Montreal for over 30 years. The deceased always enjoyed good health and vigor, but the death of her daughter, Mrs. John J. Dolan, in October last, had a very depressing effect and, aided by a slight cold, hastened her end. Her husband, who was well known in his lifetime, died in February, 1886. The cortege left the late residence of deceased, 1388 Notre Dame street, at 7.30 a.m., and proceeded to St. Patrick's Church. The remains were received at the church by the Rev. Father McCallen, S.S., while Rev. Father Toupin was the celebrant of

the requiem Mass. After the services the procession was reformed and wended its way to the final resting place at Cote des Neiges. The chief mourners were: Mr. Michael Sharkey, son of deceased; Mr. John Dolan, of Lockport, N. Y., brother; Mr. John J. Dolan, Mr. M. F. Dolan, nephews, and other relatives. Amongst those present were: Ex-Ald. P. Donovan, Ex-Ald. D. Tansey, Mr. John Kennedy, chief engineer of the Harbor commission; Mr. D. O'Brien, superintendent; Messrs. Owen Tansey, T. J. Finn, P. Reynolds, J. J. Costigan, John Gunning, Bernard Gunning, Thomas Markey, A. Brogan, N.P.; P. Donovan, A. Cullen, James Callahan, John Barry, C. Marriotti, William Rawley, Thomas Fitzgerald, James H. Kelly, B. Tansey, P. Doyle, Wm. J. Kerr, John Hoolahan, James Milloy, Thomas Cushing, John Walsh, Wm. H. Griffin, James Meek, J. Meehan, A. D. McGillis, Edw. Jackson, Thos. Smyth, O. Lescaubeau, M. Wright, P. Wright, M. Cuddy, James Cuddy, O. Hart, Wm. Selby, P. O'Brien, P. McConomy, B. Connaughton, P. Callaghan, Wm. Mansfield, C. Larivee, P. Gravel, Mathew Walsh, Patrick Tansey, J. Kavanagh, John Shea, M. F. Murphy, Thos. Foy, Bernard Tansey, F. Macaulay, J. Vermette, and over two hundred others. The C.M.B.A., of which Mr. M. Sharkey is a prominent member, and the St. Patrick's T. A. & B. Society, of which he is vice-president, were largely represented, as were also the employees of the Harbor commission. The casket containing the remains was covered with handsome floral offerings.

At the regular meeting of Branch 26 of the C.M.B.A., of which Mr. Sharkey is a charter member, held on Monday, November 12, a resolution of condolence was adopted and as many members as possible were enjoined to attend the funeral.

## CATHOLIC SAILORS' INSTITUTE.

A public meeting was held Wednesday afternoon in the Catholic Sailors' Club, under the auspices of the Catholic Truth Society, for the purpose of providing a permanent means of support for the club. His Grace Archbishop Fabre presided, and was supported on the platform by Dr. J. K. Foran. Among those present were: Dr. Hingston, Messrs. M. Burke, T. P. Owens, Michael Scanlan, H. J. Codd, J. H. Feeley, Capt. G. H. Matthews and Dr. Guerin. After letters of regret at being unable to attend had been read from Mr. Justice Doherty, Mr. W. J. O'Hara, acting collector of customs, and the Hon. J. J. Curran, Solicitor General, several gentlemen spoke of the good work which had been carried on by the club, and a graceful tribute was paid to the ladies' committee, who, under Mrs. Hingston, made everything in the club room attractive, comfortable and home like for the sailors. After considerable discussion, it was resolved that the following gentlemen be appointed as a committee to devise means of placing the club on a sound financial basis:—Messrs. G. H. Matthews, J. O. Gravel, F. J. Hart, C. F. Smith, Michael Scanlan, J. H. Semple, Dr. Guerin and Hon. Mr. Royal. The annual report of the Montreal Branch of the Catholic Truth Society is a most encouraging one. With reference to the Sailors' club it states that upwards of 100 sailors have taken, unsolicited, the total abstinence pledge, and have been provided with temperance cards through the kindness of St. Patrick's T.A. & B. Society. Every ship leaving port has been supplied with two bundles of Catholic reading, and so pleased are the sailors with this, that they never fail to ask for their "bundle" before leaving. There has also been an average daily attendance at the club of about eighty sailors, which is most encouraging to the committee. After thanking the many ladies and gentlemen who had supplied Catholic reading during the past season, special mention is made of the zeal and activity of Mr. Michael Scanlan, Superintendent of the Dominion Line, which was not only displayed at the commencement of the movement, but has also been carried on actively ever since. The report concludes by stating that very much of the present success of the Catholic Sailors' Club is due to Mr. Scanlan, and the committee prayed that God would bless him and his for his kindness to poor Jack.

Before the close of the meeting His Grace was presented with an address from the Catholic sailors, expressing their gratitude for his thoughtful kindness in looking after their welfare, to which His Grace feelingly and eloquently

replied in French. By the manner in which those present interested themselves in the working of the Catholic Sailors' Club its future seems bright, not a shadow appears on its horizon. Its success no longer interests only the few members of the society whom God chose as the instruments of its inception, but the entire Catholic population has begun to regard its maintenance as a duty, and wonders why its establishment was not thought of long ago. The committee, however, wisely state that many things have yet to be done to complete an ideal Catholic Sailors' Club, but in course of time they are confident that generous offerings will supply all that is wanting, and make the work a lasting success.

## THE WORLD AROUND.

Peru has abolished her free list.

A new cabinet has been appointed in Spain.

The cotton crop in Texas is so large that it will not pay to pick it.

The French have made war on Madagascar to enforce their protectorate.

Violent earthquake shocks were felt in the city of Mexico a few nights ago.

The opening of the German Reichstag has been postponed until December 5th.

Fifteen inmates of an insane asylum Joenkenpin, Sweden, lost their lives by burning of the building.

The bank clearings in the United States for October were larger than for any month since June, 1893.

The cash balance of the United States Treasury October 31st was \$107,304,145. The gold reserve was \$61,361,826.

Prince Hohenlohe is expected to reverse the German agrarian policy and advocate a more aggressive colonial course.

During the past week there were 249 failures throughout the United States, against 358 in the corresponding week of last year.

Phillip A. Hoynes, a Chicago pioneer and United States Court Commissioner since 1855, died from dropsy, at the age of 70, Saturday.

An earthquake shook down many houses Friday night in the City of Mexico. Many people were injured, some of them fatally.

It is believed in Paris that the Hovas intend to resist the demands of the French, and an expedition to Madagascar will be necessary.

It is reported that General Pierol, who is leading the movement against the Peruvian Government, is making preparations to attack Lima.

The Polish members of the Austrian Reichsrath withdrew on Monday because an envoy on the part of the Czar was delivered by the president of the house.

Because of the action of Germans in closing its ports against American cattle, the United States may establish a quarantine against German horses.

Steamers arriving at European ports report encountering heavy weather on the Atlantic Ocean. The North German Lloyd steamer Spree injured her crank.

Straw hats will come high next year because of the war between China and Japan. Those who have not thrown away last season's headgear will be happy.

Many enlisted men in the United States army are taking advantage of the new dispensation which renders them eligible to commissions, if they qualify at examinations.

Russian Poles and Russian Jews have celebrated the Czar's death throughout the United States. It was un-Christian; it was disloyal to America. Russia is friendly to this country.

The Philadelphia Times asserts that the country owes great praise to the Catholic press for the thorough exposure which, thanks to its action, the un-American A. P. A. is at present receiving throughout the land.

There is a new paper in Rome calling itself Il Tempo (The Times), and professing Catholic principles. An effort is being made to found a Catholic paper written in English and to be called The Roman Messenger. Its first number is to issue shortly.

Agnes: What are you writing, Minnie—your will? Minnie: No; I'm writing my won't. George, proposed last night, and I told him I'd answer to-day.



ALWAYS THE DESIRED EFFECT. 2

Minerton, O., June 15, '92.  
Two boys and a young lady of my congregation were cured by that glorious remedy, Pastor Koenig's Nerve Tonic. The young lady had suffered for eight years from epilepsy, having the fits almost daily and oftentimes even several in a single day. Now she is entirely cured and all by the use of this remedy. I herewith refer all sufferers from epilepsy or other nervous troubles to Pastor Koenig's Nerve Tonic, for I know from experience and also hear continually from all sides that it always has the desired effect.  
LOUIS GRIMMER, Rector.

From the Author of the "Short Line to the Roman Catholic Church,"

Cannelton, Ind., September 16, '91  
Some of my people, my teachers as well as myself, are using Pastor Koenig's Nerve Tonic with the very best results. I recommend it most heartily.  
REV. J. W. BOOK.

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Faith and Infidelity,

An essay, by Joseph K. Foran, LL.B.,

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OF FREEMASONRY.

FURTHER DETAILS OF ITS RITES AND GRADES.

English and Irish Masons—Their True Relations to Their Brethren on the Continent.

What the Holy Father, in his Encyclical *Humanum Genus*, says it is the duty of Catholics to do, is:

In the first place, to tear from Freemasonry the mask with which it hides itself, and to show it to the world just as it is. Secondly, to instruct the people, to make them understand the artifices employed by the sect in order to seduce men from virtue and draw them into their ranks.

Another writer says:

Those who have been the most active in drawing men into evil associations have been: Luther, Calvin, Voltaire, Rousseau, Jansen, Jules Ferry, Victor Hugo, Sr., and all the chiefs of Catholic Liberalism, of Freemasonry, of Socialism, of Radicalism, and of Nihilism..... The most dangerous men of our times are Liberal Catholics, Jew-Masons, Socialists; in a word, those who are condemned by the Pope as being the worst enemies of the Church, of France, and of civilization.

Monsieur Meurin was the first to reveal, in his magnificent work, *Franc-Maçonnerie, Synagogue de Satan*, the existence of "Palladism," which constitutes High Masonry, the secret body which controls the sect.

Masonry extends its influences, its active agency, to every part of the world, but its Grand Orient, its Supreme Councils, and its Grand Lodges—that is, the central, official authorities of the different Masonic federations—have their centres only in Europe, Africa and America. Thus the Grand Orient, French Rite, has under its dependence the various grades not only in France and the colonies, but also of foreign countries. The Lodges of all these countries are directly dependent on the Grand Orient of France, in immediate communication with it, and through it, and it alone, are in connection with the Supreme Grand Lodge, the Paladium, now located in Rome, under the Supreme Mastership of the Apostate Lemmi. Other centres exercise their influence over dependent jurisdictions on the same general principles.

RITEs OF MASONRY.

In Masonry, as in religion, the word Rite is understood to mean a form of ceremonies adopted and practised. Freemasonry is a grotesque imitation of Catholicity, and of its particular rites. The Church recognizes, besides the Roman, the Greek, the Chaldean, the Syriac and other rites, but all these, while they differ in external forms, hold all the articles of faith and recognize one head, the representative of Christ on earth. So in Masonry, they have ten recognized rites or outward forms used in their lodges, but all are united for the accomplishment of the same end, and they recognize one supreme head of all the rites, whom the Bishop of Port-Louis calls the "Sovereign Pontiff and the Vicar of Lucifer on earth." The following extract from the carefully prepared work before mentioned of Monsieur Meurin, the Bishop of Port-Louis, who has been styled "one of the brilliant lights of the Society of Jesus," is a word picture as truthful and as forcible as a photograph, of what Freemasonry really is.

Freemasonry is one in every part of the globe; under innumerable forms, but under the supreme direction of the Sovereign Pontiff in Charleston. When the book was written, that is an absolute truth. Charleston is (was then) the provisional Rome of the Synagogue of Satan. The Grand Master of the Supreme Council of Charleston is his Pope, the vicar of Lucifer on earth, aspiring to reside one day in the true Rome. The Grand College of Masons Emeritus is his Sacred College of Cardinals; the sovereign Commanders of the Supreme Councils, or the Grand Orientals in the world, are his patriarchs, archbishops, and bishops; the venerables of the lodges, his priests; the Masons are the faithful; the lodges are his churches and chapels. The solstitial assemblages are the Grand Festivals of his worship; and finally, the Palladium is the tabernacle, or rather the ark of the Covenant, between Jehova Lucifer, and his people, the Masonic elect.

The priests of God have a liturgy; the

worshippers of Satan have their Pontiffs, their High Priests and their Grand High Priests. This fact led the great mathematician Lagrange, a member of the French Institute, to say: "Freemasonry is an absurd religion."

Masonic rites are numerous and the Order is divided into sects which differ in the ceremonies which govern the conduct of their Lodges, but they are all united in desiring and in working for the destruction of the Roman Catholic Church.

Many of the rites and orders established since its foundation have been abandoned. Those that remain in use are ten, but four of them control nearly all the Lodges in the world. They are:

1. The Heredom Rite.
2. The Ancient Accepted Scottish Rite.
3. The Ancient Reformed Scottish Rite.
4. The Scottish Philosophic Rite.
5. The French Rite.
6. The York Rite.
7. The Johannite or Zinnendorf Rite.
8. The Electic Rite.
9. The Swedish or Swedenborgian Rite.
10. The Misraim Rite.

It will be remembered that the Rites differ only in the management of their Lodges and in the number of degrees they confer. They are all the same in dogma, for they all acknowledge the authority of one supreme Dogmatic Chief, who is now officially established in Rome, in the person of Adriano Lemmi, the successor of Mackay and Albert Pike, formerly of Charleston. They have also an Executive Chief, whose position is filled by a man named Medico, a Roman Jew, who is the successor of Mazzini.

The English and Irish Masons chiefly follow the "Herodom," the "Ancient Accepted Scottish" and the "York" Rites. These each possess a varying number of "Degrees" or grades through which the Mason has to pass before he enters the inner circle of the body of which he is a member.

The first three degrees are properly known as symbolical; they are the initiative degree, in which the aspirant to future Perfect Masonry, not yet worthy to know all the secrets, is gradually initiated by symbols or figures of what he is to learn when sufficiently tried and proved worthy. Indeed, all the degrees up to the thirtieth, or Knight Kadush, or Perfect Mason, may be considered as relatively symbolical, for they merely prefigure the reality of true Masonry.

The first degree is that of Apprentice; the second is the Companion and the third is Master Mason.

Every Rite must necessarily confer these three degrees, in the same order, and under the same name, and no man is a Mason until he has received the third or Master Mason's degree. Each of these degrees must be conferred separately, and a certain time must elapse before the candidate can be raised to the succeeding.

The rite used in Dublin, as in Ireland generally, is the Ancient Accepted Scottish Rite, which owes its creation to Frederick II. of Prussia, who added eight degrees to the Herodom Rite. It is divided into four series, the first of which includes the three Symbolical degrees as in all the rites.

The second series, Capitular Grade, includes all the degrees of the Herodom, from the 4th to the 18th, both included, thus bringing within it the 13th, or Royal Arch, and the 18th, or Rose Cross, which is, as Bishop Cledon remarked in his dialogue on the "Lodge in South America," the first in which the Masons assist at the celebration of the Black Mass which begins "Introibo ad altare," etc.

The third series, Philosophic Grades, includes all from the 19th, the Grand Pontiff of the Heavenly Jerusalem, to the 30th, the Grand Elect Knight Kadush, Perfect Initiated. This, as stated, corresponds with the 25th Herodom.

The fourth series, Superior Grade, 31st, Grand Commander; 32d, Sovereign Prince of the Royal Secret; that of the Prince of Wales and 33d, Sovereign Grand Inspector General.

This rite is practised by the Grand Orient in Italy, seated in Rome; by the Supreme Council of France, seated in Paris; by the Supreme Council of England, seated in London; by the Supreme Council of Scotland, seated in Edinburgh; by the Supreme Council in Ireland, in Dublin; by the Supreme Councils in Belgium, Prussia, Greece, Spain, Hungary, Switzerland, etc.; by the Supreme Council of the United States—Northern Jurisdiction, seated in Boston;

Southern Jurisdiction, seated in Charleston; in Canada, South America, and in the State of Louisiana; all the other States follow the York Rite.

The "Herodom" and "York" Rites are also followed in both England and Ireland, but all the members of the various rites are everywhere acknowledged as true Masons by those who belong to the society. Indeed, it is impossible to deny that there is an absolute fraternity between the English and Irish lodges and those of the Continent.—Catholic Standard.

A TELLING REBUKE.

German Catholic papers publish the following anecdote: During the summer, at one of the German watering-places, the *table d'hote* had just commenced. Amongst the assembled guests were seen two Catholic ecclesiastics, apparently secular priests. Both made the sign of the cross and said their grace. Several young fellows who were present began to laugh and to make fun of the two priests in a very offensive manner.

The priests quietly finished their grace, and thereupon the elder of the two, tapping upon his glass to secure attention, turned to the company and addressed them in polite words:

"I am," he said, "a Catholic priest and Cardinal Prince Archbishop of Vienna; my companion is Canon N. We were both taught by our mothers, as children, to say grace before meals, and according to the precepts of our mother the Church, we are accustomed to sign ourselves at our prayers with the sign of the Cross. I observe, that this does not find favor with several of the distinguished company present. Should the majority of the guests agree that our grace and the sign of the Cross are unsuitable in this company, we shall be glad to take our places at another table."

Nearly all present protested loud and energetically against the conduct of the young men, and "Out with them!" was the unanimous verdict.

GREAT MEN AND CATS.

Not a few great men have been partial to cats. Petrarch had his cat embalmed. Dr. Johnson, sometimes called the "Great Bear," nursed his cat day and night during its illness, and went himself for oysters to tempt its appetite. Southey raised one of his cats to the peerage, with the high-sounding title of "Earl of Tomlemange, Baron Raticide, Warwiler and Skaratchi." To Napoleon, however, cats were a mortal terror.

Just after the battle of Wagram an aide-de-camp, upon entering the Emperor's room, saw him half undressed, with protruding eyes and perspiring forehead, making frequent lunges with a sword at the tapestry around the room. In explanation, he said that there was a cat behind the tapestry, and that he had hated cats from his very infancy. He had crossed the bridge at Lodi with sublime courage, yet quivered with excitement and terror over the presence of a cat.

The weekly reviews of trade of the Dun and Bradstreet commercial agencies show that the volume of business transacted is on the whole better than a year ago. The volume of production has been well maintained and in some branches improvement is reported. Wheat and corn advanced in price during the week, while pork and cotton declined slightly.

In the current Donahoe's Magazine, the Rev. John Talbot Smith writes of Archbishop Ireland, and declares that the St. Paul prelate "is to day in Europe the best known and most dreaded representative of American democracy," despite his Irish birth, his Catholic faith and his episcopal character.

The Japanese are winning victories now as often as they can find a Chinese army willing to meet them. There has been heavy fighting north of Port Arthur, with the usual result. The Japanese captured the towns of Kinehow and Tollewan. A naval engagement, of which the details are unknown, occurred Saturday.

A cholera riot has occurred in Heszth, a village of Hungary, arising from the popular anger at an edict declaring that all persons who die of cholera must be buried in a separate cemetery.

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WEDNESDAY, ... NOVEMBER 21, 1894.

## REV. MR. SILCOX.

The Rev. Mr. Silcox, of Emanuel Church, during a sermon of powerful and vehement denunciation of the drink traffic, referred in a most liberal manner to the attitude of the Catholic Church towards liquor selling. He quoted Cardinal Manning on the subject, and referred to the personal virtues of that great, gentle, intellectual son of Rome. He spoke of Archbishop Ireland's vigorous opposition of the liquor traffic. He spoke of his own regard for the late Archbishop Tache, whom he knew and whom he said never allowed liquor in his palace. He quoted the opinion of the Catholic World on the liquor traffic. And all this was spoken before a strong Presbyterian audience.

Before last Sunday we knew that Mr. Silcox was a brilliant man, and we were sure that he was good, but now we are positive that in addition to these qualities he possesses that most rare and valuable of all, Religious tolerance.

If the beautiful spirit of Christian charity is to find a residence in our community of many religions it will be brought here by such men as Mr. Silcox, who will speak boldly what is in their hearts and give credit where credit is due—even if it is due to the Catholic Church.

We have had occasion, more than once, to deal somewhat severely with clergymen of different denominations; but only when these gentlemen outstepped the bounds of Christian tolerance or else attacked our Church in a manner that deserved a strong rebuke. But it affords us far more pleasure to be enabled to pay tribute to the broad-mindedness, the generous sentiments, the noble expressions of those sincere ministers of the Gospel, who prefer the propagation of sincere ideas and of moral principles to the petty labor of heaping abuse upon all who may happen to differ from them.

Mr. Silcox, not long ago, read a very powerful lesson to that organization called the P.P.A., and in his admirable address he proved himself not only an opponent of all species of religious intolerance, but even a friend to every section of Christianity—not excluding the Church of Rome. Men of his calibre are a benefit to the country. In the high intellectual sphere in which he moves, he has learned the beauty of charity the nobility of tolerance, and has appreciated that from which he differs, but which his gentlemanly and refined instincts respect, the sincerity and the devotedness of the Catholic Church to the cause of humanity. If such men are outside the fold of Catholicity, it is due to a combination of adverse circumstances, and not to any ill-will on their part. And, as a

Catholic organ, we can frankly tell Mr. Silcox, that if he does not belong to the body of our Church, at least he is a Catholic in accord with her spirit.

Why have we not a few more such honest, outspoken and gifted men in our day? It seems to us that the cause is not far to seek; it lies in the unfortunate bigotry that is fostered on all sides, that stunts the growth of youth and that crushes the aspirations of age. In paying this humble tribute to Rev. Mr. Silcox we desire it to apply to all clergymen of his class. We are not intolerant. We combat principles, but we do not strike at individuals. We are ever ready to stand up for what we know to be the Truth; but we will never sink down to the level of those who see no good in people who disagree with them. We cannot afford to tamper with the peace, the harmony and the good-will that exists, and would ever exist (were it not for a few narrow-minded fanatics) in this broad Dominion. We are grateful to Mr. Silcox for his just tribute to the eminent Catholic workers in the cause of temperance, and we only trust that his grand example may be followed by hundreds of others. If we cannot agree upon dogmas of Faith, at least let us take a common ground against the universally acknowledged enemies of humanity.

## P. P. AISM CRUSHED.

As we go to press the news reaches us of the defeat, in London, Ontario, of Mayor Essery, the P. P. A. candidate for that division in the Local Legislature. Mr. John Hobbs, the Liberal opponent of Mr. Marter's candidate, carried the day by a majority somewhere in the vicinity of 800. This is a hard blow at the anti-Catholic fanatics that have been so long striving to raise up the bitterest and most narrow feelings in Ontario.

We anticipated that the result would be a victory for Mr. Hobbs, but we were under the impression that P.P. Aism was stronger than it really is. Evidently there is more noise than ought else in their loud-voiced declarations of equal rights for all—except for Catholics. To say that we are pleased with the result in London is expressing it mildly.

It is not because the victorious candidate is a supporter of the Government, but because the defeated one was supported by the dark wing of that bird of ill-omen, known to-day under several names in different lands; in Canada called the Protestant Protective Association. Surely Protestantism does not depend on such an association for protection; if it were so, the result of the London election would only prove that it was leaning on a broken staff.

True Canadians want no bigotry; the fact is made patent to-day.

MR. MARTER, the new leader of the Opposition, in local affairs in Ontario, would like Catholics to accept the Protestant idea of Equal Rights.

THE year 1809 was an exceptional one in the sense that some of the leading men of the nineteenth century were born in that year. Amongst them are the late Oliver Wendell Holmes, who was born 29th August, 1809; Hon. W. E. Gladstone, born 29th December, 1809; Charles Darwin, born 12th February, 1809; Edgar Allan Poe, born 19th February, 1809. Alfred Pennyson was born that year, and so was Proudhon, the French socialistic writer. Marshal Canrobert, the surviving French Marshal; Leopold O'Donnell, the Spanish General; Von Beust, the Austrian statesman; Ricasoli, the Italian statesman, Earl Benjamin, and Abraham Lincoln, were all born in 1809. We won-

der what the year 1909 will bring. Perhaps the great minds—be they for good or for evil—that shall rule the twentieth century may then appear.

MRS. MARY BYRNE, widow of the famous Frank Byrne, died recently in Providence, R.I. It will be remembered that in 1882 she and her husband were arrested for complicity in the Phoenix Park tragedy. Byrne is supposed, before his flight to France, to have given his wife some very important papers. She was arrested in the hope that she would let out some secrets. Owing to ill-health she was finally released. Her husband found his way to America, and as a book-keeper, strove to keep up his invalid wife and two children. They lived in abject poverty. Last winter Byrne died; a number of kind-hearted Irish people raised a fund for the widow. Mr. Joseph Barnham, a millionaire, sent the son to school in Montreal and provided education for the girl. All through her sufferings, her imprisonment, her exile, her poverty, Mrs. Byrne kept her secret, and it has died with her. If the world says that a woman cannot keep a secret, the life of Mrs. Byrne proves it to be a calumny. No doubt she could have obtained considerable money, and have ended her days in comfort had she told all she knew; but the grave has swallowed up the secret with the woman who held the lives of others in her hands.

We learn from a contemporary that the high state of efficiency to which the Japanese navy has attained is mainly due to two Irish gentlemen, Messrs. Cornelius and John Collins, who are twin brothers. They were engaged for fifteen years as instructors in gunnery and nautical manoeuvres in the Naval School at Tokio, and the dockyards at Yokohama, and have been decorated by the Mikado with the Order of the Rising Sun. Although yet young in years these gentlemen have retired from the service of the Japanese Government and reside at Belle Vue, within a few miles of their native city, Cork. And there are still men in the world who are willing to stultify themselves by denying the Irish race its mighty share in the moulding of Empires, Kingdoms and Republics.

THE Dublin Freeman has the following very good description of the late Mr. Froude, and the comparison between him and Charles Kingsley is very rich:

Froude was one of the most brilliant and least accurate of historians. He gives us a monstrous amount of style to a farthing's worth of fact. Mr. Froude had also another habit—that of denouncing the insincerity of ministers of all creeds, and thereby hangs an epigram. It so happened that in his rectorial address to the students of the University of St. Andrew's, Froude could not resist his old fling at the clergy. Just at the same time his particular friend and brother-in-law, Charles Kingsley, resigning the chair of Modern History at Cambridge, took occasion to declaim about the carelessness and misrepresentation of historians. A university wit touched them both up neatly in the following epigram:

"While Froude assures the Scottish youth  
That parsons do not care for truth,  
The Reverend Canon Kingsley cries  
"All history's a pack of lies."

"What cause for judgment so malign?  
A little thought may solve the mystery;  
For Froude thinks Kingsley a divine,  
And Kingsley goes to Froude for history."

If anyone now goes to Froude for history it is because he tells his story so well, not because it is true.

THE PILOT says that "John Smith," of "Boston," has written a defense of the A.P.A. for that journal, and adds: "John must give us a more definite address before expecting to get his communication published. There are two or three name-

sakes of his in the directory." It is a pity that there should be so many John Smiths in the world. No matter how great a man one of them may become, he is sure to have his identity lost in the throng of namesakes. Such gentlemen should adopt some exceptional name, such as "Goldwin." A name of that kind brings notoriety if its possessor fails in obtaining fame.

MESSRS. GREENWAY and MARTER should have their scheme of Public Schools patented and try to introduce it in the Province of Quebec, with a few slight changes to suit consumers.

If Mr. Marter would be as temperate in his speech as he evidently is in the use of certain liquids, he might become a good leader in his section.

## CATHOLIC SCHOOLS.

FINANCIAL REPORT FOR THE PAST YEAR—  
JEWISH SCHOOL TAX.

A meeting of the Roman Catholic School Commissioners was held last night in the Catholic Commercial Academy. There were present Rev. Canon Bruchesi, presiding, Rev. Father Quinlivan, F. D. Monk, Ald. Prefontaine, Ald. Farrell, Dr. Brennan, Dr. Desjardins, Ald. Beausoleil. After reading of the minutes, the annual report of the Commissioners was read and adopted.

The receipts for the year ending June 30th, 1844, were \$258,423, of which \$108,376 came from school taxes, \$16,425 from the Government, and \$34,423 from monthly contributions. The total expenditure was \$253,217, leaving a cash balance of \$5,206. The expense of maintaining the schools was \$125,603.

It was intended to reconsider the important motion of Cure Leclerc, that a Committee be appointed whose mission it should be to agree with the authorities of religious communities on the question of help to be given to the schools which they direct.

The Cure being absent on account of sickness, the question will only be discussed at the next meeting of the Board.

A letter was read from the Protestant School Board, asking the Catholics to take steps in the Jewish School question, which is occupying the two Boards. The quest is to apportion the tax derived from the Jewish tax-payers. No answer having been received from the Superintendent of Public Instruction and from the Attorney General on the subject, a definite answer cannot be sent the Protestant Board before the 22nd instant, as requested.

## O'ROURKE'S TRIUMPH.

ANOTHER REAL TRIUMPH FOR THIS SPLENDID PLAY.

That the four-act drama, "O'Rourke's Triumph," is a drawing card among the Irish section of the city was fully demonstrated last night, when a large audience assembled in the St. Ann's Young Men's hall and thoroughly enjoyed the production of the play. It was rendered by the dramatic section of the St. Ann's Young Men's society, who have so successfully portrayed it in the past. During the progress of the piece the St. Ann's quartette rendered several songs in really good style.

As to the drama, each one well filled his part, and the production was consequently fully on a par with those which have proved so attractive in the past, and which have made "O'Rourke's Triumph" so popular amongst Irishmen. The following took part:—Messrs. M. J. O'Brien, M. Johnny, J. J. Gethings, H. P. Sullivan, Thos. F. Sullivan, Thos. M. Jones, Ed. Quinn, John Morgan, Morgan J. Quinn, P. O'Rourke, John Quinn, Wm. O'Casey, R. Byrne, J. Burns, J. Maguire, T. Reilly, G. Flannery, P. Burns, J. J. Burke.

We regret that our paper is almost on the press, otherwise we would want to pay some well deserved tributes to the magnificent acting, and to tell who took part in last night's entertainment.

**PROVINCIAL LEGISLATURE.**

Speech from the Throne.

Quebec, Nov. 20. — The Provincial Legislature was opened here to-day. Almost all the members were present.

The day being splendid, the galleries of the House were crowded with spectators. As usual, the appearance of Lieutenant-Governor J. A. Chapleau on Parliament Square was saluted with the booming of artillery and the National Anthem. After having assembled the people's representatives in his presence, Lieut.-Governor Chapleau delivered

THE SPEECH FROM THE THRONE.

Honorable Gentlemen of the Legislative Council;

Gentlemen of the Legislative Assembly: It gives me much satisfaction to see you assembled at the seat of Government to commence the labors of this fourth session of the Legislature, and to study the questions which interest this Province.

Since last session the sister colonies of Australasia and the Cape of Good Hope have sent delegates to Canada to consider the means of establishing commercial relations between their countries and ours. The Imperial Government, appreciating the importance of this step at its proper value, lent its aid by sending a high personage as its official delegate. These distinguished visitors after a prolonged conference with the Canadian representatives agreed upon a plan of action, the execution of which will confer great benefits upon all the Colonies interested and upon the Empire. All of them praised our political organization and the various resources possessed by our country. Let us hope they will retain a pleasant remembrance of the welcome they received in this Province.

The commercial negotiations between France and Canada is the first step in a direction wherein our Province will find new elements of progress, for there must be advantages to be derived from the establishment of trade relations with so populous and so rich a country whose prosperity rests upon such solid foundations.

I notice with pleasure that agricultural progress is becoming day by day more apparent.

Our farmers are rapidly adopting new methods to make their farming more remunerative. The ever increasing number of agricultural clubs and societies and the universal encouragement given to the agricultural journals are evidences of the intelligent vigor of the movement.

The last statistics show that fourteen hundred and fifty butter and cheese factories have been in operation during this year, and to this industry, the success of which is beyond a doubt, we can now add that of beet root sugar, which, after so many attempts, seems solidly established in the Province.

It is my duty to say that in these important achievements the efforts of the State have been liberally seconded. While agricultural missionaries went through our country parts preaching this new crusade, the Bishops themselves did not consider it beneath their dignity to preside at the larger agricultural convention of farmers.

I have myself observed with pleasure the admirable example given by the establishment of the model farm at Oka. The people cannot forget this great encouragement given to the work of the majority. Its children feel the effects of this great agricultural movement. Never before have our lands been more sought for by settlers. My Government has considered it its duty to keep open the main arteries leading to the forest, and we are happy to say that our efforts have been useful to so many. This is a path in which we cannot advance too far.

An important mission was confided since last session to the Assistant Commissioner of Agriculture, whose report will be valuable to you, and you will find in it valuable information connected with agriculture.

This marked progress we have made in agriculture leads us to hope that our Province will have a large share of the benefits which Canada expects to derive from the extension of its commercial relations with France and the British Colonies.

Therefore, nothing remains in the condition of the other Provinces which this Province may envy.

As regards the prosperities of the people, we have the public utterances of the managers of our great financial institutions.

The Public Accounts for the year 1893-94 will show you that the Province has lost nothing of the results which a prudent administration had procured for it during the previous year. My Government has been able to increase the expenditure in favor of agriculture without exceeding, and even without reaching the sum of the general expenditure for the year 1892-93.

The Budget of this year will meet the last payments which my Government intends to make for the extraordinary works mentioned in the preamble of the Act authorizing a loan of ten million dollars passed in 1890, and this justifies the hope that the Province will not require the whole of the loan authorized by that Act.

There is every reason to believe that between now and the next session the accounts between this Province and the Government of Canada and the Province of Ontario which have been submitted to arbitration will be decided, and the arrangements which the financial position of the Province still requires may be completed. My Government will then be able to say to what extent it may meet new requirements, while reducing present taxation.

TO PAY THE FLOATING DEBT

and the railway subsidies the Government, exercising the powers granted by the Act of 1890, borrowed a sum of three million dollars, and in order to meet the bonds issued in July, 1893, to pay off the loan of four million dollars negotiated in 1891 with "Le Credit Lyonnais" and "La Banque de Paris et des Pays Bas," placed itself in communication with these two establishments. Certain conditions which are to serve as the basis for a loan to be expected under section 9 of the Act 57 Victoria, chapter 2, have been adopted by both sides and a draft of a contract drawn up in consequence.

This draft as well as the contract for last winter's loan will be laid before the Houses with the correspondence connected therewith. I hope they will convince you that my Government has made as advantageous arrangements as circumstances permitted.

Gentlemen of the Legislative Assembly;

The public accounts will be submitted to you as usual, and you will be requested to vote new supplies for the requirements of the public service.

Honorable gentlemen of the Legislative Council; Gentlemen of the Legislative Assembly;

You will be invited to legislate upon various subjects, and in particular on libel by newspapers; on the prevention of bribery at elections; on the qualification of jurors; and on the redemption of rents in the Magdalen Islands.

My Government has resolved to set aside a certain portion of the public domain as a national park for the preservation of forests and fish and game. A bill to that effect will be submitted to you.

The work of the Commission appointed to codify the Code of Civil Procedure will be submitted to you. It will, however, take some months before the Commission can finish this task.

I pray that your deliberations may be guided by wisdom and the purest patriotism.

**THE POPE'S MESSAGE.**

The Effect of His Plea for Ecclesiastical Unity.

"Innominato" writes from Rome to the New York Sun as follows: The apostolic letter *Pasclara*, of which I had the honor to speak to you before it appeared, has made an impression on all intelligent minds almost as of a new gospel. It has resounded throughout the intellectual world like a letter of St. Paul. From all regions where dwells the thought of social and religious harmony Faith has echoed back the apostolic wish His Holiness.

With an eagerness arising from long-delayed hopes, Leo XIII. has tried to ascertain what mark his appeal has made on men's souls. For this document, with which he has been busy for a whole year, is the summing up, the culminating point of a reign in which he has sown many thoughts that have a future. Open to every wave of thought of the century, to its wailing as well as to its shouts of joy, its despondency as well as its optimism; bold as a hunter of souls, and tender as a woman; always ready

to unite, to conciliate and to heal; a historical personage who, like all great men, wishes to leave a name in history and make humanity take one step further in the path of right and truth; Leo XIII. keeps rigidly bent over mankind to listen to the beatings of its heart. He knows the malady of the age, and hopes to cure it. Neither sacrifices nor labor daunt his iron soul. The daimon of Socrates breathes in him; he will not rest from his giant's toil till he lies under the cold slabs of St. John Lateran.

A FRENCH PRIEST,

under the pseudonym Balbus, had raised the great question of the validity of Anglican ordination. Though his conclusion was that it was not valid, his language was so sympathetic, he showed the possibility of a compromise in practise so reasonable, that the high dignitaries of the Anglican Church took notice of his pacifying work. It is worthy of notice that the Catholic press and theological science gave this essay a most flattering reception. Soon the *Nouveau Moniteur* of Rome published a study by Abbe Duchesne, professor of the Catholic Institute of Paris, in which that celebrated critic concluded that Anglican orders were valid. Being published by an organ of the Vatican, the article made a sensation. The heads of the Anglican church and the newspapers have looked on this work as significant and a happy omen.

The commotion has not been fruitless. I know that parleys, that exchange of opinions, have taken place between Anglicans and Catholics. The Pope, very eager for all news concerning it, had a well informed person come to Rome in order that he might find out all that was said, done and prepared. Startled by what he learned, and by these new currents of thought, he began a broad inquiry into the manner of entering into relations with the Anglican church. From this inquiry will come a document in the form of a special appeal to Englishmen separated from Rome.

In a matter so delicate, when the slightest misunderstanding might put an end to this prelude to an agreement, I should not like to express an opinion, which might be a bold guess. I am a mirror, not a judgment seat. I relate only; I draw no conclusions. But what I know is that

THE NOBLEST MINDS,

the most sterling characters on either side, are watching the course of this episode with intense interest. It is now two centuries since any voice in any camp has been able, or has dared, to make an appeal for the reconciliation of the opposing forces. It seemed as though the religious commonwealth, if I may use a phrase which belongs to a different order of things, had become a desert. All long contests bring with them long silences, and this long silence of Christian hearts has been a mystery, a strange fact; one of those lapses from the ideal which history shows us occur at the beginning of all great moral revolutions. Hatreds, misunderstandings, the *rabies theologica*, polemical writings, doctrinal differences, the divergences in services, have worn an impassable gulf between the churches where Christ is worshipped. This silence or this struggle has brought to our century an exhaustion of the religious element in its social organization, and the moral atrophy is one of the economic disruption. With knowledge of this wasting away of the blood of Christianity, isolated cries have been uttered which were swept away in the whirl of public opinion, and buried under the icy breath of indifference. To lift and rend a country's shroud there was need of a central man, of what Taine in his psychology of letters calls "the representative of the surroundings." There was need of a genius who could captivate the imaginations of men, and who at the same time had delegated to him

AN EXTRAORDINARY AUTHORITY

that could overcome the combination of all prejudice and the conjunction of all oppositions. The man is Leo XIII. A comprehensive intellect taking in every breath from without, a conciliating and pacifying Pontiff, open to every generous thought, to every beneficent plan, he has thought that he has seen in the soul of good man the desire for unity. The crumbling away of systems, the scattering of moral forces, the need of a renewal of the ideal, the intellectual and religious poverty from which we suffer, the uneasiness with which we watch the storm clouds on the horizon,

have these not influenced the almost heroic will of the Vates of the sacred mount? What will be the Pope's offer to the Anglicans? The near future will reveal that. What is certain is that Leo XIII. will not demand blind submission or the sacrifice of the intelligence.

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# LORD KILGOBBIN.

BY CHARLES LEVER.

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

CHAPTER LXXXV.

THE END.

While the two justices and Curtis discussed the unhappy condition of Ireland, and deplored the fact that the law-breaker never appealed in vain to the sympathies of a people whose instincts were adverse to discipline, Flood's estimate of Donogan went very far to reconcile Kilgobbin to Nina's marriage.

"Out of Ireland, you'll see that man has stuff in him to rise to eminence and station. All the qualities of which home manufacture would only make a rebel, will combine to form a man of infinite resource and energy in America. Have you never imagined, Mr. Kearney, that, if a man were to employ the muscular energy to make his way through a drawing-room that he would use to force his passage through a mob, the effort would be misplaced, and the man himself a nuisance? Our old institutions, with all their faults, have certain ordinary characteristics that answer to good breeding and good manners—reverence for authority, respect for the gradations of rank, dislike to civil convulsion, and such like. We do not sit timorously when all these are threatened with overthrow; but there are countries where there are fewer of these traditions, and men like Donogan find their place there."

While they debated such points as these within doors, Dick Kearney and Atlee sat on the steps of the hall and smoked their cigars.

"I must say, Joe," said Dick, "that your accustomed acuteness cuts but a very poor figure in the present case. It was no later than last night you told me that Nina was madly in love with you. Do you remember, as we went upstairs to bed, what you said on the landing, 'That girl is my own. I may marry her to-morrow or this day three months.'"

"And I was right."

"So right were you that she is at this moment the wife of another."

"And you cannot see why?"

"I suppose I can; she preferred him to you, and I scarcely blame her."

"No such thing; there was no thought of preference in the matter. If you were not one of those fellows who mistake an illustration, and see everything in a figure but the parallel, I should say that I had trained too finely. Now, had she been thoroughbred, I was all right; as a cock-tail, I was all wrong!"

"I own I cannot follow you."

"Well, the woman was angry, and she married that fellow out of pique."

"Out of pique?"

"I repeat it. It was a pure case of temper. I would not ask her to sing. I even found fault with the way she gave the rebel ballad. I told her there was an old lady—Americanly speaking—at the corner of College Green, who enunciated the words better, and then I sat down to whist, and would not even vouchsafe a glance in return for those looks of alternate rage or languishment she threw across the table. She was frantic. I saw it. There was nothing she wouldn't have done. I vow she'd have married even you at that moment. And with all that, she'd not have done it, if she'd been 'clean-bred.' Come, come, don't flare up, and look as if you'd strike me. On the mother's side she was a Kearney, and all the blood of loyalty in her veins; but there must have been something wrong with the Prince of DeLos. Dido was very angry, but her breeding saved her; she didn't take a head-centre because she quarreled with Æneas."

"You are, without exception, the most conceited—"

"No, not ass—don't say ass, for I'm nothing of the kind. Conceited if you like, or rather, if your natural politeness insists on saying it, and cannot distinguish between the vanity of a puppy and the self-consciousness of real power; but come, tell me of something pleasanter than all this personal discussion—how did mademoiselle convey her tidings? have you seen her note? was it 'transport?' was it high-pitched, or apologetic?"

"Kate read it to me, and I thought it

reasonable enough. She had done a daring thing, and she knew it; she hoped the best, and in any case she was not faint-hearted."

"Any mention of me?"

"Not a word—your name does not occur."

"I thought not; she had not pluck for that. Poor girl, the blow is heavier than I meant it."

"She speaks of Walpole; she incloses a few lines to him, and tells my sister where she will find a small packet of trinkets and such-like he had given her."

"Natural enough all that. There was no earthly reason why she shouldn't be able to talk of Walpole as easily as of Colenso or the cattle-plague; but you see she could not trust herself to approach my name."

"You'll provoke me to kick you, Atlee."

"In that case I shall sit where I am. But I was going to remark that as I shall start for town by the next train, and intend to meet Walpole, if your sister desires it, I shall have much pleasure in taking charge of that note to his address."

"All right, I'll tell her. I see that she and Miss Betty are about to drive over to O'Shea's Barn, and I'll give you message at once."

While Dick hastened away on his errand, Joe Atlee sat alone, musing and thoughtful. I have no reason to presume my reader cares for his reflections, nor to know the real meaning of a strange smile, half scornful and half sad, that played upon his face. At last he rose slowly, and stood looking up at the grim old castle, and its quaint blending of ancient strength and modern deformity.

"Life here, I take it, will go on pretty much as before. All the acts of this drama will resemble each other, but my own little melodrama must open soon. I wonder what sort of house there will be for Joe Atlee's benefit?"

Atlee was right. Kilgobbin Castle fell back to the ways in which our first chapter found it, and other interests—especially those of Kate's approaching marriage—soon effaced the memory of Nina's flight and runaway match. By that happy law by which the waves of events follow and obliterate each other, the present glided back into the past, and the past faded till its colors grew uncertain.

On the second evening after Nina's departure, Atlee stood on the pier of Kingston as the packet drew up at the jetty. Walpole saw him, and waved his hand in friendly greeting.

"What news from Kilgobbin?" cried he, as he landed.

"Nothing very rose colored," said Atlee, as he handed the note.

"Is this true?" said Walpole, as a slight tremor shook his voice.

"All true."

"Isn't it Irish?—Irish the whole of it?"

"So they said down there, and, stranger than all, they seemed rather proud of it."

THE END.

## SOME ROYAL NOSES.

Of all the royal noses that it has been my lot to behold, writes "Ex-Attache," the most extraordinary was assuredly that of the late King Victor Emmanuel. Its size, its shape and its color were phenomenal. It was an enlargement of the ordinary wide nostriled pug nose, and partook of the character of the bottle nose, both in architecture and ripeness. To each of his four children Victor Emmanuel bequeathed his nose—that is, the broad-nostriled, pug-dog style of construction, without, however, its excessive fleshiness or ruby hue.

If there be any truth in the pretty legend that women are angels sent from Heaven to lighten our path through life, then Queen Pia, of Portugal, and her nun-like sister the Princess Clothilde Bonaparte, must have, to judge from their appearance, fallen upon their noses when making their descent from the realms above, while the nose of the late Duc d'Aosta, and in a minor degree that of King Humbert, can only be described as "des nez dans lesquels il pleut," that is to say their nostrils are so broad and upturned that the rain beats into them whenever their owners get caught in a shower.

Emperor Alexandria of Russia, was distinctly snub-nosed.

The Duke of Cumberland, only son and heir of the late King George of Han-



## To Nursing Mothers!

A leading Ottawa Doctor writes: "During Lactation, when the strength of the mother is deficient, or the secretion of milk scanty,

WYETH'S MALT EXTRACT gives most gratifying results." It also improves the quality of the milk.

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To Assist Digestion,  
To Improve the Appetite,  
To Act as a Food for Consumptives,  
In Nervous Exhaustion, and as a Valuable Tonic.

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over and Sovereign Duke de jure of Brunswick, was born without any nose at all, and the one he now wears is more or less of an artificial character, being the result of a remarkable surgical operation performed in his early infancy. Of course the bone is entirely lacking, and the consequence is that it is somewhat deficient in consistency, and occasionally manifests a tendency to wobble, especially when the wind is high.

The noses of the present German Emperor, those of his illustrious grandmother, Queen Victoria, and the Prince of Wales, indicate decision, energy and shrewdness.

The most beautiful and high caste nose that has ever graced a throne within the memory of the present generation is that of a lady who had not one drop of royal blood in her veins—namely, the Empress Eugenie.

## THE HUMAN FORM DIVINE.

The human skull contains thirty bones.

The cerebral matter is about seven-eighths water.

The human skeleton, exclusive of the teeth, consists of 208 bones.

The normal weight of the liver is between three and four pounds.

The fibers of the brain average a ten-thousandth part of an inch in diameter.

The height of a fully grown man should be three and a half times that at his birth.

There are in the human body 527 distinct muscles, of which 261 are in pairs and five are single.

The brain of an idiot contains much less phosphorus than that of a person of average mental powers.

A perfectly formed face is one third forehead, one-third nose, one-third upper and lower lip and chin.

The legs of a perfectly formed man should be as long as the distance from the end of his nose to the tips of his fingers.

A woman of perfect form should measure about a foot more from her waist to her feet than from her waist to the crown of her head.

A well proportioned woman wears a shoe whose number is half that of her glove; for instance, if her glove is No. 6 her shoe should be No. 3.

The average height of the men in the Union army in 1863 was five feet seven inches. The natives of this country average a greater height than that of any other.

The test for symmetry is to turn a man with his face to the wall. If he is perfectly formed his chest will touch it, his nose will be four inches away, his thighs five, the tips of his toes three.

In one portion of the ear is found a small quantity of crystalline powder, proved to be pure carbonate of lime. Its office is supposed to be to communicate the sound of vibrations to the nervous surfaces.

In a perfectly formed female figure, twice round the thumb should be once round the waist; twice round the wrist should be once round the upper arm; twice this is once round the neck: one and a half times the circumference of the neck equals that of the waist.

## MANY A YOUNG MAN.

When from over-work, possibly assisted by an inherited weakness, the health fails and rest or medical treatment must be resorted to, then no medicine can be employed with the same beneficial results as Scott's Emulsion.

Had him there—Jones: This is a vile cigar. Smith, the donor of the cigar: You don't know a good cigar when I give you one. Jones: Perhaps not; but I know a bad one.

## TIME OF DAY IN NEPAUL.

There are no public schools in Nepal. The sons of princes and nobles—even our young King, while he is yet only a boy—are taught at home by the guru, or household priest, who is supposed to be also a pundit, or a very learned man. Later, the young men of rank are sent to Patna, Benares or Calcutta, where they learn to speak English and to wear English clothes, and to tell the time of day by an English clock; for in Nepal time is measured by means of a copper vessel, with a small hole in the bottom, set afloat on a tank or pool.

Sixty times a day this kettle fills and sinks, and every time it sinks a gong is struck; so that the day is divided into sixty "gongs" or "bells" as sailors reckon time aboard ship. The poor Bhootiya-shepherds or the Newar women who make pottery in the fields say that the day is begun when they can count the tiles on the roof of the house, or when they can see the hairs on the back of a man's hand by holding it up against the light.—St. Nicholas.

## YOU GET STRONG,

if you're a tired out or "run down" woman, with Dr. Pierce's Favorite Prescription. And, if you suffer from any "female complaint" or disorder, you get well. For these two things—to build up women's strength, and to cure women's ailments—this is the only medicine that's guaranteed. If it doesn't cure, in every case, your money is returned. On these terms, what else can be "just as good" for you to buy? The "Prescription" regulates and promotes all the natural functions, never conflicts with them, and is perfectly harmless in any condition of the female system. It improves digestion, enriches the blood, brings refreshing sleep, and restores health and vigor. For ulcerations, displacements, bearing-down sensations, periodical pains, and every chronic weakness or irregularity, it's a remedy that safely, and permanently cures.

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## PUBLIC NOTICE.

Public notice is hereby given that the Fabrique of the Parish of St. Louis of Montreal will apply to the Legislature of the Province of Quebec, at the next session of the same, to obtain a Bill granting civil erection of said Parish and the power to impose an assessment to complete the construction of the Church. Montreal, 3rd November, 1894. P. G. MONTINEAU, Attorney for the Petitioner.

## BRODIE & HARVIE'S

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MIRACLES AT LOURDES.

MORE NUMEROUS THIS YEAR THAN EVER BEFORE.

Seventy-five Thousand Pilgrims Visit the Shrine—Marvellous Instances of Cures Verified at Sessions Attended by Over Eighty Medical Men—A Few of the Most Notable Miracles.

This year's national pilgrimage to Lourdes, but lately over, was, according to official reports, attended by some 25,000 persons, or about 5 000 fewer than the average of the last five or six years. We are assured, it is true, that this falling off in numbers was in no wise due to a falling off in faith, but merely to the weather. This, however, was powerless to check the course of the miracles among those who took their seats in the red, white, blue, grey, green and yellow trains which started from the Gare d'Orleans amid the fervent chanting of the "Ave Maria Stella." In fact, proportionately speaking, there have been more miracles at Lourdes this year than usual.

It will, doubtless, particularly interest the British reader, says a writer in the Westminster Gazette, to learn that one of the great miraclees of the pilgrimage was a Scottish lady, Miss Sarah Astor, of Edinburgh, who was born in that city in 1859, and since the age of 19 had been suffering from an ulcerous complaint of extreme gravity, which for five years had prevented her from taking any solid food. Bedridden and wasted to the state of a skeleton, she was transported from Edinburgh to Lourdes on a couch not unlike that of Zola's Mme. Diulafay, and reached the New Jerusalem in a condition of the utmost exhaustion. However, a first bath in the piscina at once brought her relief, a second one was followed by increased improvement, and she emerged from the third wholly cured—able to walk and run, and experiencing such a ravenous appetite that the hospital roast beef, bread and potatoes failed to satisfy her, and she betook herself to a restaurant, where she promptly dispatched half a fowl and a plateful of French beans, washed down by copious draughts of tea. "For five years," says one of the Lourdes newspapers, "this lady has been utterly unable to retain any solid food, but no sooner was she healed than her stomach asserted its rights in a manner which left no doubt of its being truly a Britannic one."

ANOTHER INTERESTING CASE

was that of Mlle. Ernestine Boyendal, a young woman of 20, belonging to the village of Monard (Oise), who for eighteen months had been suffering from a white tumor at the knee, accompanied by ankylosis. She was twice bathed in the piscina, and after her second immersion her tumor had disappeared, and she was able to walk without the assistance of the crutch which she had hitherto employed. She is now, we are assured, as well and as active as any other person of her age.

In the case of Mlle. Elise Guerin of St. Pierre de Maille, in the department of the Vienne, who had been ill for three years, Dr. Perivier of Pleumartin had been treating her for abdominal tuberculosis. She was in such a low condition on her departure for Lourdes that the viaticum was administered to her as a precautionary measure, and on her arrival she had to be carried to the grotto on a stretcher. Nevertheless, one brief bath in the piscina sufficed to cure her. She emerged from the water strong and active, refusing all help, dressing herself with the greatest ease, and afterward following the procession to the basilica with a light and buoyant step.

Another notable miracle was Mme. Broussin, the precise nature of whose illness is not stated in the reports I have before me. However, I understand Dr. Boissarie (M. Zola's Bonamy) to say that this lady had been bedridden for four years and had undergone a frightful operation to give stability to her back (fixer le rein). She is a woman of 38, and resides at Arcachon, where she had been attended by Dr. Deschamps. Coming to Lourdes, she was.

LYING ON A STRETCHER

when the blessed sacrament passed by. The sight of the host borne in triumphant procession appears to have thrilled her; like Marie in M. Zola's novel, she shouted, "I am healed!" and rose from her bed and walked.

"What did you feel when you rose?"

Dr. Boissarie afterward asked her at the verification office. "Did you experience a shock?"

"No," she replied. "Then what was it that impelled you to walk?"

"A sudden flash of confidence. It all at once seemed to me that I should walk, and I did so."

The sight of the blessed sacrament and the confidence inspired also sufficed to heal Mlle. Camilla Meslard, residing in the Rue du Cloître de la Cathédrale at Orleans, who suffered from congenital displacement of the hips and could scarcely walk, even with the assistance of a stick. She threw her staff away, however, on beholding the host, and followed the procession with a firm, erect gait. Very similar was the cure of Sister Etienne of the Order of St. Joseph, who came to Lourdes suffering from both chronic peritonitis and a tumor in the left side. For ten months she had been unable to rise without help, and could only walk when on one side she had a person's arm to lean upon, and on the other a staff to support her. While at Lourdes, she was placed in a little vehicle in order that she might witness the 4 o'clock procession; and at the moment when the host passed before her she experienced a sudden pang, her tumor dissolved, and she rose and accompanied the procession amid the frantic applause of the multitude.

OTHER NOTABLE CURES

were those of Mme. Veuve Brun of Compiègne, a woman of 50, cured of arthritis of the knee of twelve years standing; and Mile. Berthe Bourlier of Bordeaux, who was suffering from a severe form of neurotic anæmia, and for six months had taken no other nourishment than one glass of milk per diem. She was plunged into the piscina in a state of insensibility, suddenly gave a shriek, and upon being removed from the water eagerly asked for food.

All these cases of cure, and many others more or less similar, were certified by Dr. Boissarie at the verification office, where the seances were attended by over eighty medical men, several among them being Germans and Englishmen. According to the local newspapers, the number of English visitors to the grotto has this year been quite phenomenal, and numerous instances of conversion or perversion (as the reader pleases—I am without bias in the matter) are recorded.—Boston Republic.

RELIGIOUS NEWS ITEMS.

Over 1,000 priests from a distance said mass in the Montmartre Basilica in September.

There are nearly 800 Catholic orphan asylums in the United States, sheltering about 30,000.

Rev. A. M. Quatman preached the sermon at the blessing of the new St. Peter's Church, Fort Wayne, Ind., last Sunday.

Father Francis, of Loretto, of the Capuchin Order, has been designated as Prefect Apostolic of the Italian Red Sea Colony of Erythrea.

Mgr. Zardetti, the new Bishop of Bucharest and formerly Bishop of St. Cloud, Minn., has arrived in Rome and had an audience with the Pope.

Rev. F. Degnan, S. J., editor of the English Messenger of the Sacred Heart, has just died, aged 62. He had been a priest for twenty-seven years.

A volume containing the history and text of all the Concordats concluded during the Pontificate of Leo XIII, has recently been prepared by the Holy See.

News has reached Rome that at Garpadagna, in Bengal, over eighty Protestants have lately become Catholics. Conversions have also taken place in other districts.

Rev. Father Suchy, pastor of St. Wenceslaus Church, and a pioneer Bohemian priest of Milwaukee, died suddenly on the 20th. Father Suchy was born in Horsiw, Tyn, Bohemia, July 20, 1841.

A Catholic Women's Club has been organized in Brooklyn by the Rev. Ed. F. McCarty. The club proposes for itself a variety of objects which calculate to promote the true interests of women.

A recent estimate of the Catholic population in England shows that in the year 1800 there were only 120,000 Catholics in England and Scotland. In 1841 the number increased to 400,000, in 1860 to 1,620,000, and in 1890 to 1,682,000. During the past eleven months the large

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number of 160 converts to the Catholic faith have been received in St. Francis' Church, Glasgow.

There is a monastery, St. Honorat, on an island near Cannes, France, which was built in the fourth century. No woman has ever been allowed to enter its walls during the 1,400 years of its existence.

We much regret to learn that the Comte de Mun has had an attack of paralysis, the face being affected. Fortunately the attack was slight, and the life of the distinguished orator is not, it appears, in danger.

Maynooth has a new President in the person of Right Rev. Monsignor Gargan. Rev. Dr. Thomas O'Dea has been made Vice President, and Rev. Daniel Mannix has been promoted to the post of Professor of Theology.

Rev. Henry Guenther celebrated his first mass at St. Mary's German Church, New Orleans, La., on last Sunday. Father Guenther will leave next week for Kansas City. Rev. Geo. Umbach will shortly be ordained at the same church.

The archaeological works published by the late Chev. Dur de Rossi prove that he was not less remarkable for unwearied industry than for brilliant intellectual gifts. His "Inscriptiones Christiane Urbis Romæ" contain no fewer than 12,000 specimens of early Christian inscriptions.

In France there are 200,000 religious who possess 600,000,000 francs, or about 3,000 for each member. This property consists of hospitals, charitable institutions, asylums, free schools and orphanages—that is, of everything that can be used and profitable for the people, and especially for the poor.

At the recent conference of the Archbishops of the United States at Philadelphia, it was decided that the first Eucharistic Congress be held at the Catholic University at Washington next September—for the clergy only. The committee appointed to attend to the arrangements in preparation for it are Archbishop Elder, of Cincinnati, Archbishop Kane, of St. Louis, and Bishop Maes, of Covington, Ky.

A heroic Irish nun died in France a short time ago, Sister Mary Matildia, one of the Sœurs de Bon Secours. For five months she nursed cholera victims in Etaples, St. Etienne and Preures, and when that plague was over, she went to Berek to care for some typhus fever patients. She worked for them until she was worn out, and then she took the disease herself and died. A gold medal awarded to her by the French Government was laid on her coffin.

Bishop Foley, of Detroit, who has worn a mitre six years, announces that he is about to go on *ad limina* visit to Rome, and has named Vicar-General Joos the administrator of the diocese during his absence. Dr. Foley, says the Republic, has had a very successful administration since he assumed charge of his episcopate, and his safe return from Rome will be earnestly prayed for by his flock. The Detroit diocesan is the national chaplain of the A.O.H., in which organization he has long taken a warm and active interest.

It seems that threats have been made against Rev. Father Cronin, of Buffalo, by the Apostats, because of the vigorous fashion in which he has, through his paper, exposed their nefarious organization. Such threats, while they are only what might be expected from the cowards who utter them, will not deter the Buffalo clergyman from continuing

his warfare on the un-American associates, and we do not imagine that Dr. Cronin loses any sleep of nights because he has incurred the malignant hatred of the Buffalo bigots.

The Holy Father has put a considerable sum at the disposal of the art committee for the purpose of restoring several valuable masterpieces in the Vatican. The work will be commenced this week, and will last several years, occupying about thirty artists, to be chosen by the said committee.


A Papal document that will be eagerly awaited is the one that Leo XIII is said to be preparing to address to the clergymen of the Church of England, inviting them to return to the true Church. The full results of such an appeal cannot be estimated, of course, but it is safe to say that more than one Anglican minister will be influenced by it. The number of such individuals who have already gone over to Rome is surprisingly large; so large, in fact, that it has been said that there is hardly one important Catholic Church in all England that has not had at some time or other connected with it as a priest a former Anglican preacher. Pius IX, by the appeal he issued on the eve of the Vatican Council, induced not a few such individuals to become converts to the true faith; and the chances are that his successor will recall many more.

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## House and Household.

### USEFUL RECIPES.

#### FRICANDEAU OF VEAL.

Lard on top a four pound fillet of veal. Put thin slices of pork in a kettle, lay on them sliced carrot, a stalk of celery, parsley and onion with cloves stuck in it. Put meat on top, sprinkle with salt and pepper, cover with buttered paper. Fill the pan with boiling stock, cover and bake in a moderate oven, basting several times.

#### FRICASSEED EGGS.

Boil eggs hard and slice; take one cup of stock well seasoned with salt and pepper, then brown some stale bread in butter. Put gravy on the fire, rub the eggs in melted butter and roll in flour. Lay them in the gravy and let them get hot. Lay the eggs in a dish with the fried bread and pour the gravy over.

#### CURRIED OYSTERS.

Take a pint of oysters, have a white sauce made of an ounce of butter, half an ounce of flour to each half pint of water, and a spoonful of cream. Then to flavor taste with curry, salt and pepper. When smooth and boiling add the oysters, letting them get thoroughly heated through without boiling. Serve on toast.

#### CLAM BROTH.

Clam broth, which is highly recommended not only for invalids but as a steady diet for those inclined to grow stout, is made by simmering chopped clams in their own broth with an equal quantity of water, the broth strained through fine muslin and seasoned with pepper. If for an invalid, hot milk may be added when the broth is strained. Serve with toasted crackers.

#### A NUTRITIOUS SOUP.

Everybody recognizes the nutritious qualities of soup, and it need not necessarily be taken hot, though heat is generally regarded as an indispensable quality of palatable soup. A clear, rich beef soup, free from fat and well seasoned, makes a delicious bouillon in cups with cracked ice. If the soup jellies in cooling it will be necessary to melt it upon the stove without further heating than is necessary, when it should be poured at once upon the ice in cups.

#### CHEESE PATES.

When making a pie crust, if there be any dough left over, it can be made into pate crusts, and then filled with a cheese omelette made as follows: Take three eggs, separate the whites and yellows, and beat both till very light. Add a little salt, one teaspoonful of milk and three tablespoonfuls of grated cheese. Now pour this omelette into the pate dough, and put in a quick oven. Brown nicely and serve while very hot.

### FASHION AND FANCY.

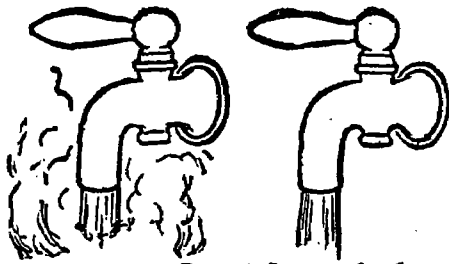
Coats and jackets come out when they please, in green nasturtium, dahlia and blue, and think themselves modestly quiet in brown. Brown velvet Eton jackets, sleeveless and double breasted, are October wear. As the days shorten, and even the sunshine grows chill, heavy furs, too heavy for comfort, carry one to Russia in imagination.

Lighter and more suitable for most weathers are the figured black satin York coats, with jet covered revers, huge sleeves and sable edgings; or the round brocade capes, with Vandyked points of fur and gay silk linings; or the rough cloth, redingotes with threshold capes lined with changeable taffeta; or, the golfing capes with their tartan plaid linings.

A pretty wrap for carriage wear has stole fronts of pale blue green cloth, and is fastened at the throat with a great buckle set with chrysopease.

Velvet coats have guipure lace laid on smoothly over them, reaching below the arms and fastening behind. The sleeves have voluminous silk puffs with deep lace below the elbows.

It is a comparatively simple matter to dress little children in pretty, becoming gowns; but after the reign of gamp waists and Empire frocks has passed and the awkward period between 10 and 16 begins, girls' clothes are a puzzling uncertainty in consequence of a little habit



In either of these, with a little *Pearline*, you can wash clothes more easily, more quickly, and more cheaply, than in any other way. You can, we say—but perhaps you don't have to. Then (?) the ease of it doesn't affect you so much. But the quickness, the thoroughness and the economy of it does. The less time that's spent on your clothes, the less it costs you—it's money in your pocket every time they are saved from the wearing rub, rub, rub of the old way. But the *water* doesn't make any difference. Use what's handiest. Hot or cold, hard or soft, salt or fresh, rain or shine, it's all the same if you have *Pearline*. When you *don't* have it—then there is a difference.

Beware of imitations. 304 JAMES PYLE, N. Y.

they have of growing out of them. Because they are tall, undeveloped and difficult to deal with in the matter of dress, mothers often make the mistake of dressing them too old, copying too closely their own style of gowns, which serves to make their imperfections more noticeable.

Simple gowns are always prettier and safer, while elaborate costumes and costly materials are never in good taste. Cheviots, mixed tweeds and serges are used for school dresses, and crepons, challies, India silks and crepe de chine for more dressy gowns. Their skirts, except in very thin material, are made with a gored front and side breadths, and two back breadths with a seam in the middle; and are three and a half yards around.

A blue serge dress, trimmed with braid on the skirt and made with a three quarters jacket opened over a plaid silk blouse vest, is sure to be a successful gown. A dress for girls in their teens is made of blue gray and white cloth; the latter is used for the skirt front and the plastron. Brown braiding decorates the skirt panel, and a brown velvet fold divides it in the middle and edges it on either side. The bodice is turned back with lapsels of brown velvet, and the belt and side knot are of the same.

A simple gown of plain magenta wool is made with a full bodice and pointed shoulder capes, trimmed with narrow black silk gimp; and a belt and rosettes of black satin ribbon give it a very stylish effect. Another one is of blue crepon, and trimmed on the shoulder drapery with white guipure. The gathered chemiselet is of white surah, and the sash and belt of white satin ribbon. A dress of red and brown shot cloth has a bodice and puffs in the sleeves of shot surah. The lower sleeve is of cloth, trimmed with bands of red satin ribbon, covered with string-colored lace, and the waist band is of ribbon, tied in two rosette bows.

### THIS REFLECTS WELL.

FORT WAYNE, IND., May 18th, 1894.

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GENTLEMEN:—We received the Reflector you sent in due time—have it hung in church and tested, and to say the church is satisfied is placing it very mildly. It is easily set up, and gives a bright soft light. You can well afford to send your goods on trial, for they are sure to give entire satisfaction. Please find enclosed a check for amount of bill, and by sending me a receipt for same you will greatly oblige. Yours,

C. F. W. MEYER,  
Pastor Lutheran Church.

## CAPEL ON CONSCIENCE.

Its Supremacy Over all the Acts and Affairs of Life.

The Ten Commandments and the precepts of the Gospel constitute the principles of Christian morals. They are the law taking precedence of all others. The codes of human legislators must never be in opposition to these. On them are we to fashion our lives, to them are we to conform our conduct. In other words, the good they command we must do, and the evil they prohibit we must avoid. On the fulfillment of the law depends true lasting peace of mind here on earth, and happiness or misery after death for ever and ever. To no doctrine of the Christian faith does Holy Scripture witness more clearly and explicitly. Of course all this is in strong contrast to the fictitious standard of right and wrong being set up by the world of fashion or by the emotional fads of society.

### FREE WILL.

To man is granted free will—that is the power or faculty of free choice, of determining its own acts. This free will is of itself blind and receives its sight or vision from knowledge obtained through the intellect. Hence it follows that to obey the commandments of the Lord we must know them. He who in infinite wisdom proclaimed His law to mankind established on earth likewise a body of expositors of such law to whom He promised divine assistance till the end of time. Through these a true knowledge of Christian morals is disseminated in the world to individuals.

### WHAT IS CONSCIENCE?

Over and above this knowledge of general principles, every individual has to apply this law to his own particular acts. This is done by *conscience*. Conscience of which we speak is not a faculty of the soul; nor is it an acquired habit. It is an act of judgment, a practical dictate of the understanding, which, arguing from the law of morals, pronounces that something in particular here and now has to be avoided because it is evil, or has to be done inasmuch as it is good. It is the interior voice which pronounces sentence in a particular case, declaring it to be conformable or contrary to law. To all intents and purposes conscience is, to borrow a phrase from logic, the conclusion of a syllogism. For instance: 'It is prohibited to injure my neighbor's reputation (the major premise taught by the divine law); to publish a certain secret which I know concerning my neighbor would certainly injure my neighbor (the minor premise being something I am inclined to do); therefore, it would be wrong, sinful for me to divulge such secret (the conclusion constituting conscience.) Plainly, it is an act of the intellect presented to the will whereon its freedom of choice is to be exercised.

### DIVERTING INFLUENCES.

Man wishes for happiness; but unhappily since the fall of our first parents we are born in ignorance and liable to error; worse still, there is malice in our will with inclination to all evil rather than to good. Add to these inherited wounds,

the further weakness consequent on our indifference to religion and our wrong doing, and it will be readily perceived that unless strenuous efforts aided by the grace of God be made, sensual pleasure, honors and riches will be preferred and sought after instead of the everlasting happiness which God has in store for those who keep His precepts.

Conscience has therefore to be formed from the earliest dawn of intellect by instruction and meditation of the divine law and by acts of virtue to strengthen the will. At all times throughout life, we are bound to take all reasonable means to learn accurately our Christian duties. Should reasonable doubt arise for suspecting that our conscience is erroneous there is a strict obligation to become better informed. The ordinary means for this are consultation with the authorized exponents of Christ's teaching as well as with men of known goodness, careful meditation on God's word, and above all earnest prayer for light from above.

Under all circumstances be it remembered we are never allowed to act contrary to conscience. But we must not, indeed we cannot, always follow its inspiration. So long as the individual genuinely believes the Roman Catholic Church to be what enemies describe her to be, so long must the individual refuse to submit to her authority. But how such belief can be held in face of the statements of the Gospel of the present facilities of learning her true teaching, of the numerous learned men born in her bosom or who enter her from other communions, is a responsibility which the individual alone can explain. Like "Saul breathing out threatenings and slaughter against the disciples of the Lord," such a misinformed person will have to be asked "why persecutest thou me."

### CONSCIENCE AND THE SCHOOL QUESTION.

In the last place no power ecclesiastical or civil can make it right and lawful to attempt to force a man to do that which his conscience unhesitatingly condemns as wrong. The whole difficulty about Catholics and the public school question rests on this. They believe that it is as much the duty of parents to educate their children as it is to feed, clothe and nurture them. They further believe that instruction alone is not education, but that the child's head and heart, or intellect and will, must both be trained—the heart needing it more than the head. Both, they hold, should go on simultaneously. And while this is necessary to all, it is especially needed for the children of those who have but little time to spare from hard toil. These religious practices, religious motives, can be added to religious instruction. Believing this, conscience makes them refuse to accept mere secular instruction. They are too desirous to have all the 'ologies demanded by the state taught in their schools. This conscientious conviction leads to the injustice they suffer and feel of paying not only taxes for the public schools, but also the further payment for supporting their own.—*Catholic Citizen*.

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**YOUTH'S DEPARTMENT.**

**A Nice Story—A Number of Very Interesting Letters—Encouragement for Our Column.**

**A NOBLE DOG.**

Tray was one of those noble dogs who live about the docks and save people who fall into the water. Some of these dogs have received medals for bravery in saving life from the Humane Society. We do not know that Tracy ever got a medal. Probably not, but he certainly deserved one, and he got something much better than any medal, and that was a poem by Robert Browning, who made him celebrated.

One day a little beggar child was sitting on the edge of the quay, just as so many do in New York in hot weather. She was playing with her doll and singing to herself and having a nice time, so that she forgot how near she was to the edge, lost her balance and fell into the water.

The poor child screamed as she fell in, and the people on the dock all rushed to the edge and looked over, but the water was very deep—10 or 12 feet—and the current very strong, so that the men were afraid to jump in after the poor girl, who was drowning before their eyes. To be sure, they had to think of their own wives and children before risking their lives to save her. While they were all calling on each other for help, and none being willing to be the one to come forward, a dog ran up. He was not afraid, and he did not stop one minute to think about whether he would get drowned.

He saw the child struggling in the water, and he leaped over at once. He dived down to the bottom, then he rose near her, and in a minute he had her tight and swam with her to land. The people took her from him and he stood on the pier dripping with water. Then they turned to Tray to praise him, but he was gone. He had jumped over again.

They were surprised. They thought another child must have fallen in without their seeing it, but they were quite willing that Tray should have all the responsibility of saving it. This time Tray was a long time under the water. They began to wonder what had become of him, but no one thought of doing anything to help the brave dog. They did not even throw a rope out that he could have caught in his teeth, although the current ran very strong where he had gone down. However, he did come up to the surface in time, and then they saw he had something in his mouth.

He came slowly to the shore, for he was very tired. He had been down to the very bottom of the river and fished up the doll which the little girl had in her hand when she fell over, and now he came to her with it. It was just as good in Tray to save the doll as to save the child, but the people laughed at him, except the little girl. Tray trotted off home. He did not know what a hero he was or how much better than the people who thought themselves so much wiser than a dog and yet would not run a risk of hurting themselves to do what he had done without thinking of himself at all.

**A HURRIED NOTE.**

MY DEAR JERRY.—How are you, Jerry? I have no time to write to you. Our quarterly examination takes place on the 16th inst. I am working like a Trojan to be ready for it. I hope you will excuse me.

BARNEY O'TOOLE.

[Go on, Barney, and come out ahead in your examinations. You are a wise boy. "Duty before pleasure," and you are sure to succeed.]

**A PECULIAR PROFESSOR.**

MY DEAR WILLIE,—I have often written to you in thought, but as the saying is "my letter didn't get there." Well, here I am at last! How goes it at school? I suppose you are quite a pianist by this time. Well, I don't practise at present, but hope to take it up soon again. I'll tell you how it was. My sister Mary is my teacher, and, as I was not a very docile pupil, we dissolved partnership. However, her other pupils are perfectly satisfied and make good progress.

I saw a professor give a lesson the other night in singing. He was a French pro-

fessor and had all the appearance of a great master. He had an apt pupil who showed great proficiency in singing. She sang "Toodle, Toodle, Too," which he said was one of the finest compositions. He seemed to be somewhat deficient in the knowledge of English Music terms; for when he wished to tell her to sing with spirit and from the chest he said, "you must sing with *what you call that more brandy or alcohol, and take the song more up out of your trunk that is out of your valise or chest.* Of course his pupil soon put him right, and the lesson terminated to the entire satisfaction, not only of the pupil, but of the whole audience—for it was at a concert. I heard, the next day, that the professor's name was Edward Quinn, though no relation, I believe, to Fanny Quinn, who plays the big organ so beautifully every Sunday at the 9 o'clock Mass. Well, Willie, you see I have filled up my time and space about music. I had a whole bundle of other things to tell you but will reserve it till my next letter.

Tunefully yours,  
M BURDEN.

[Not bad, indeed, let us hear from you again—you have real wit and a keen sense of humor.]

**A NEW YORK LETTER.**

MR. EDITOR.—Kindly allow me to step in also and help to fill up the Youth's Department. I live in N. Y. State, in that quiet but picturesque little town of Westville. I attend Mass at Trout River, a distance of six miles, and every Sunday morning I saddle "Mars" and away I go. I have to be there at half past eight, in time for Catechism. To-day is election day; great excitement in town, and now, sincerely hoping that the Democrats will carry the day, and that this may not find its way into the waste basket, I conclude.

"AN AMERICAN."  
West Constate, N. Y., Nov. 6, 1894.

[Although Master Henry Niles requests to have his letter signed "An American," it is so welcome and we are so glad to hear from our New York boys that we must give him personal credit for sending the first letter across the lines to our Youth's Column. Unfortunately for Henry his political desires remain unfulfilled, but we hope to often hear from him.]

**A BURSTED BALL.**

DEAR CHUM.—In my last letter I gave you a glowing account of our new football. Well, it is no more. I am inconsolable; I have merely cried my eyes out. Last Thursday a thrilling accident occurred! Amid a storm of scrimmages and kicks our pigskin struck a pointed rock and collapsed. The wind went out with a puff and our great balloon was a pancake. There is a general wail in the class since the football accident. I am too full to say any more. Craving your deepest sympathy and condolence.

JOE.

[Never mind, Joe, there are hundreds more footballs in the city, and next season you will have as good fun as ever. Keep your own wind for the occasion.]

**THE ANGELUS BELL.**

DEAR GEORGE,—I have subscribed to a little paper called the Angelus Bell. I receive it every Saturday. I like to read the little stories and letters it contains. It is an interesting paper for boys and girls. There are many little stories written by young persons who receive this paper. This is a very practical way to learn composition writing. I am going to write some myself. I hope they will not be consigned to the waste basket, but put in print as the others are.

R. BROWN.

Montreal, November, 1894.

[We are glad to see that our young correspondents already commence to encourage truly Catholic literature. This is an example that should be followed.]

**THE NEW SNOW.**

MY DEAR MICKY,—I hope you are all right again. How did you like the new snow? Wasn't it white and fresh? Well, you know it was newly made, but it was just as cold as if it had been a year old. It made splendid snowballs. I am sorry you are so far from me, I would let you have one somewhere; but perhaps you are just as happy without it.

SNOW STORM.

[It is too bad for Snow Storm that the rain came. It looks as if we were to have a while yet to wait for the real snow.]

**SIGNOR ED. RUBINI.**

The concert given in the Victoria Armory, under the direction of Signor Rubini, on Wednesday last, was a distinct success. Signor Rubini was assisted by a number of his pupils and other first class vocalists and musicians, among whom were Mr. Charles Kelly, the celebrated guitarist and basso. The concert was opened with a piano solo, brilliantly rendered by Signor Rubini. Among the names on the programme were Messrs R. W. Smith, C. F. Routh, J. Rose, A. G. Cunningham, S. Blanford, S. Barber, Mesdames Etta Corneil and N. Garet.

**"We always fry ours in Cottolene."**

Our Meat, Fish, Oysters, Saratoga Chips, Eggs, Doughnuts, Vegetables, etc.

Like most other people, our folks formerly used lard for all such purposes. When it disagreed with any of the family (which it often did) we said it was "too rich." We finally tried

**Cottolene**

and not one of us has had an attack of "richness" since. We further found that, unlike lard, Cottolene had no unpleasant odor when cooking, and lastly Mother's favorite and conservative cooking authority came out and gave it a big recommendation which clinched the matter. So that's

why we always fry ours in Cottolene.

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**NEW RAISINS,**

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Fresh Canned Fruits and Vegetables.

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SEALED TENDERS addressed to the undersigned, and endorsed "Tender for Beloit Work," will be received at this office until Friday, the 7th day of December next, inclusively, for the construction of protection works above the Grand Trunk Railway Bridge over the River Richelieu at Beloit, County of Vercheres, Quebec, according to a plan and specification to be seen at the Post Office, Beloit Station, and at the Department of Public Works, Ottawa.

Tenders will not be considered unless made on the form supplied and signed with the actual signatures of tenderers. An accepted bank cheque payable to the order of the Minister of Public Works, equal to five per cent of amount of tender, must accompany each tender. This cheque will be forfeited if the party declines the contract, or fail to complete the work contracted for, and will be returned in case of non-acceptance of tender.

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

By order, E. F. E. ROY, Secretary. Department of Public Works, Ottawa, 14th Nov., 1894.

**Irish News.**

County Judge Bird, of Cork, was presented with white gloves at Bandon on October 30.

Thomas J. Whelan was on October 23 re-elected chairman of the Athy Town Commissioners.

T. Joyner White, M.A., of Galway, has been elected a member of the Royal Society of Antiquaries of Ireland.

Patrick R. Kehoe, coroner for County Carlow for the past eighteen years, died recently. A large family mourns his loss.

James Browne, P.L.G., Nationalist, was unanimously elected chairman of the Birr Town Commissioners on the 25th ultimo.

Joseph Fitzgerald Lynch, Resident Magistrate of Dungarvan, has been appointed a Resident Magistrate for County Kerry.

The Rev. Michael O'Neill, curate at M'ville, has been elected a member of the Royal Society of Antiquaries of Ireland.

Robert Seymour Campbell, third son of William Campbell, late of Trot Hill, will be called to the Bar at the forthcoming sittings.

John Blake Powell, eldest son of John Powell, late of Ballytinnan House, Sligo, will be called to the Bar at the forthcoming assizes.

On the Blackwater River, near Villiers-town, on October 20, two men named Shanahan and Taylor were drowned through the upsetting of a boat.

William R. Townsend, B.A., T.C.D., third son of Edward Townsend, Professor of Engineering at Queen's College, Galway, will be called to the Bar at the forthcoming sittings.

At the Convent of Mercy, New Ross, on the 24th ult., Bishop Browne received the vows of Miss Mary Coman (in religion Sister Mary Bernard), daughter of Geoffrey Coman, of Kilsale.

Frederick Joseph Robb, M.A., LL.B., Royal University, third son of John Robb, of Belfast, will be called to the bar at the forthcoming sittings. Mr. Robb has been recommended to receive the prize of £21 at the late Honor Examinations, and will take rank accordingly.

At the Mullingar Quarter Sessions County Court Judge Curran said County Westmeath was in such a state that the people ought to be sincerely congratulated. Two applications for new licences were made by Michael Brogan and Thos. Gibney, of Castlepollard, and granted.

At their meeting on October 25, the Minorhamilton Guardians proceeded to elect a veterinary inspector for the union. Applications were received from S. C. Hamilton, of Sligo, and P. D. Reevy, of Ballyshannon. The latter was elected by 19 votes to 7. Mr. Reevy is a thorough Nationalist.

Result of the municipal contest in Boyle was as follows: Laurence O'Hara, Redmondite, 62 votes; John Leyland, Nationalist, 53; Thomas Keaveny, Nationalist, 43. Those three were the outgoing commissioners, and were opposed by John Callaghan, Redmondite, who only received 36 votes.

At a meeting of the County Down legal profession, held at Newtownards, it was decided to entertain John Roche, Q.C., the new County Court Judge of Down, to a dinner in the Grand Hotel, Belfast. W. N. Watts, B.L., Daniel McCartan, and W. B. Galway were appointed secretaries, and D. Keightley treasurer to the dinner fund.

The result of the Town Commissioners' election in Dungarvan Ward was as follows: E. Keohan (N), 118 votes; Thomas Flynn (N), 102; Michael Barry (N), 98; John Mounsey (N), 93. John Curran (R), polled 88 and Thomas O'Connor, 85. M. Stuart (N) was elected for the Abbesside Ward, his opponent, John Scanlan (R), having retired before the day of election.

On Tuesday night, October 23, Mary Bridget Murphy, aged about eighteen years, and residing at Caroline street, Cork, was walking on the Quay near the river with two young men, when she missed her footing and fell into the river. Michael Donovan, a fireman on the steamer Catherine Sulton, pluckily went to the girl's rescue. His efforts to save her, however, failed, as in the darkness he could not find her, and it is supposed that she must have been drowned immediately.

Continued on 16th page.



TAKING A FRIEND'S ADVICE.

MR. THOS. ADAMS TELLS THE HAPPY RESULTS THAT FOLLOWED.

He Was Suffering From a Severe Attack of Rheumatism—Would Have Given Anything to Secure Relief—How a Cure Was Brought About.

From the Brantford Courier.

A brief statement in respect to the recovery of Mr. Thomas Adams, of St. George, will no doubt be of considerable interest to suffering humanity in general and particularly to those who may profit somewhat by the experience hereinafter set forth. Mr. Adams is a stone mason by trade and resides about a mile east of St. George. At present he is operating the Patten Mills and is well known and respected in the neighborhood. In order to gain all the information possible concerning the circumstances of the cure, a representative of the Courier proceeded thither to investigate the case. Mr. Adams was found at work in his mill. He is a man of about thirty-five, healthy and vigorous, a man whom one would not suspect of having had any ailment. When interviewed he cheerfully made the following statement:—"About three years ago when at work at my trade I contracted, through over-exposure, a severe attack of muscular rheumatism, which confined me to the house for three weeks, during which time I suffered the most excruciating pain, being hardly able to move. I was so bad that I could not lie down; had to just let myself fall into bed. When attempting to rise I had to turn over upon my face and crawl up, there being only one position from which it was possible to rise. I would have given anything at this time in order to secure relief. My first thought was to call in a regular practitioner, so I procured one of the best physicians in the neighborhood, but he did not seem to get control of the malady. After treating me for some time he left of his own accord saying he could do nothing for me. About this time a friend of mine persuaded me to try Dr. Williams' Pink Pills. Finally, I decided to give them a trial, I soon experienced a decided improvement and was mending rapidly, the terrible pain left me and I had considerable relief and was able to get around with the use of a crutch. After the further use of the Pink Pills I was so far recovered as to be able to resume work and since that time have been free from the complaint. I do not now feel any of the soreness and stiffness of the joints, I can get right up in the morning and go off to work without any feeling of uneasiness whatever. I have every confidence in Pink Pills and heartily recommend them. I believe them a good thing to take at any time to get the blood into good condition and if I felt any illness coming on I would, instead of calling a doctor, send at once for a box of Pink Pills."

When strong tributes as these can be had to the wonderful merits of Pink Pills, it is little wonder that their sales reach such enormous proportions, and that they are the favorite remedy with all classes. Dr. Williams' Pink Pills contain the elements necessary to give new life and richness to the blood and restores shattered nerves. They are an unfailing specific for locomotor ataxia, partial paralysis, St. Vitus dance, sciatica, neuralgia, rheumatism, nervous headache, the after effects of la grippe, palpitation of the heart, nervous prostration, all diseases depending upon vitiated humors in the blood, such as scrofula, chronic erysipelas, etc. They are also a specific for troubles peculiar to females, such as suppressions, irregularities, and all forms of weakness. In men they effect a radical cure in all troubles arising from mental worry, overwork or excesses of any nature.

Dr. Williams' Pink Pills are manufactured by the Dr. Williams' Medicine Company, Brockville, Ont., and Schenectady, N.Y., and sold in boxes (never in loose form by the dozen or hundred, and the public are cautioned against numerous imitations sold in this shape) at 50c. a box, or six boxes for \$2.50, and may be had of all druggists, or direct by mail from Dr. Williams' Medicine Company from either address.

ITALIAN BAZAAR.

A large number of prominent ladies met, under the direction of Father Augustin, of the Franciscan Order, and

Father L. Onardo, at the President's (Mrs. Leclair.) residence, 78 G. man Street, for the purpose of electing the leading officers for the Italian Bazaar, in aid of erecting a church and procuring funds for the Italian poor, under the patronage of Vice-Consul Mariani, Chevalier of the Knights of the Crown of Italy. Many valuable articles have already been received, and any other contributions will be gratefully acknowledged by the lady mentioned above. One of the interesting features of the bazaar will be a contest, between a number of young ladies, for a diamond ring and gold watch.

TRADE AND COMMERCE.

FLOUR, GRAIN, Etc.

Flour.—We quote prices nominal as follows:—Patent Spring.....\$3.50 @ 3.65 Ontario Patent..... 3 10 @ 3.25 Manitoba Patents..... 3 00 @ 3.65 Straight Roller..... 2.75 @ 2.95 Extra..... 2.50 @ 2.60 Superfine..... 2.30 @ 2.40 City Strong Bakers..... 3.50 @ 3.55 Manitoba Bakers..... 3.35 @ 3.50 Ontario bags—extra..... 1.30 @ 1.40 Straight Rollers..... 1.35 @ 1.45 Oatmeal.—We quote jobbing prices as follows:—Rolled and granulated, \$4.00 to \$4.05; Standard, \$3.90 to \$4.00. In bags, granulated and rolled are quoted at \$1.90 to \$2.00, and standard at \$1.85 to \$1.95. Pot barley \$3.75 in bbls and \$1.75 in bags, and split peas \$3.50 to \$3.60.

Bran, etc.—Holders are now asking \$15.50 to \$16 as to quantity. Shorts have been dealt in at \$16.50 to \$18 as to quality. Moullie is quiet at \$20 to \$22 as to grade.

Wheat.—No. 2 Upper Canada red and white wheat is quoted at 63c to 64c, and No. 1 Manitoba hard at 60c to 71c; No. 2 do 68c to 69c. Chicago No. 2 spring has advanced about 4c from the lowest point.

Corn.—Market quiet at 65c to 66c duty paid, and 58c to 59c in bond.

Peas.—Sales of No. 2 peas in car lots have transpired at 68c per 80 lbs. in store; but holders now ask 66c to 67c, and we quote 66c to 67c. The feeling is quieter in the West, with a few sales at 51c to 51c in the Stratford district per 60 lbs.

Oats.—Sales of car loads have been made of No. 2 at 34c, and one lot of 2 cars brought 35c. A lot of 2 cars of No. 3 sold at 33c per 34 lbs. Some Manitoba white oats are on the way here.

Barley.—Malting grades have sold at 51c to 52c, and feed at 41c to 45c. A lot of Manitoba sold at 44c.

Malt.—We quote 85c to 75c as to quality and quantity.

Black wheat.—Car lots sold at 46c on spot.

Rye.—Car lots are reported at 50c to 51c for export.

Seeds.—Market quiet. Alsike \$4.00 to \$5.50, and red clover \$5.25 to \$8.00. Timothy \$1.90 to \$2.25.

PROVISIONS.

Pork, Lard, &c.—We quote prices as follows:—

Table with 2 columns: Item and Price. Includes Canada short cut pork, Chicago short cut mess, Mess pork, American, new, per bbl., Extra mess beef, Plate beef, Hams, Lard, pure in pails, Lard, com. in pails, Bacon, Shoulders.

Dressed Hogs.—Prices have dropped another 25c per 100 lbs since our last report, further sales of car lots having been made at \$5.25 to \$5.50 per 100 lbs, as to average weight and quality. Smaller lots are selling in a jobbing way at \$5.50 to \$5.75 as to quality and weight.

DAIRY PRODUCTS.

Butter.—We quote prices as follows:—per lb. Creamery, September and October, 19c to 20c; Creamery, August..... 17 to 18c; Eastern Township dairy..... 14c to 18c; Western..... 14c to 18c.

Add 1c to 2c per lb to above prices for single tubs of selected.

Roll Butter.—Western at 15c to 17c as to quality.

Cheese.—We quote:—Finest Western, colored..... 10c to 10c; white..... 10c to 10c; Quebec, colored..... 9c to 10c; Under grades..... 9c to 9c; Cable..... 51c.

FRUITS, Etc.

Apples.—Good stock is quickly picked up at \$2 to \$2.60 per barrel.

Oranges.—We quote Floridas 126s \$2 to \$2.25, 150s to 200s \$2.25 to \$2.75; Jamaica \$2.25 per box, \$4.50 to \$5 per barrel for sound stock repacked, and \$4 for ordinary quality.

Lemons.—Sales at \$7.50 per chest, and \$3 to \$4 per box.

Pears.—The best price of basket pears is 25c for prime fruit, and in many cases where the fruit is at all damaged, a good deal less has to be accepted. Barrels are quoted at \$2 to \$1.

Bananas.—At \$2.50 to \$3 per bunch.

Cranberries.—Cape Cod berries \$9.50 to \$10 per barrel, and \$3.50 to \$9.50 per barrel for Canadian, although inferior quality can be bought for \$8.

Grapes.—Grapes are commanding good sales at \$5 to \$5.50 per keg for ordinary, some heavy weights bringing as high as \$6 to \$7. Catawbas are selling at 25c per 5 lb basket.

Sweet Potatoes.—There is only a fair demand for sweet potatoes at \$2.50 per barrel.

Onions.—Canadian onions are in good demand at \$1.50 to \$1.75 per barrel. Spanish are easily saleable at 75c per crate, and \$2.25 per case.

COUNTRY PRODUCE.

Eggs.—Sales of held fresh at 12c to 14c, while 11c had been in good enquiry at 14c to 15c. Fresh gathered selected eggs are quoted at 17c to 18c and even higher.

Dressed Poultry.—Sales of turkeys were made at 8c to 9c for good to choice stock, some lots of medium selling at 7c. Young chickens sold at 6c to 7c, and old at 5c to 5c, ducks 7c to 8c, and geese 5c to 6c.

Game.—Venison saddles, 9c to 10c, inferior 8c, partridges 45c for No. 1, and 25c for No. 2. Receipts light.

Honey.—Old at 4c to 5c per lb. New sells slowly at 7c to 8c per lb in tins. Comb honey sells at 10c to 13c.

Baled Hay.—Sales have been made in this market during the week of No. shipping hay at \$3.50 to \$7 in round lots, No. 1 straight Timothy selling at \$3 to \$3.50 as to quantity.

Beans.—We quote good to choice hand-picked at \$1.30 to \$1.45 per bushel, and poor to fair \$1.10 to \$1.20.

Hops.—We quote 8c to 8c, exceptionally fancy parcels bringing a little more.

FISH AND OILS.

Salt Fish.—Dry cod has been sold at \$4 to \$4.50 but round quantities, it is said, could be had at under \$4. Green cod is quiet at \$4.00 to \$4.50. Labrador herring \$4.25 to \$4.50 and shore at \$3.75 to \$4.00. Salmon \$10 to \$11 for No. 1 small in bbls, and at \$13.50 to \$14 for No. 1 large. British Columbia is quoted at \$9 to \$10.

Canned Fish.—A lot of 50 cases of lobsters was reported sold at \$5.75 to \$6, and we quote \$5.50 to \$6. Mackerel has changed hands at \$3.75 to \$3.85, and quotations range from \$3.85 to \$4 per case.

Oils.—Gaspe has sold at 29c to 30c, and Newfoundland in round quantities at 31c. But present quotations for jobbing lots are 31c to 32c for Gaspe, and 33c to 34c for Newfoundland, with a tendency to a higher range. Steam refined coal oil is steady at 33c to 34c. Cod liver oil at 60c to 70c.

LA BANQUE JACQUES CARTIER.

DIVIDEND No. 58.

NOTICE is hereby given that a dividend of three and a half (3 1/2) per cent. for the current half year upon the paid-up capital stock of this institution has been declared, and that the same will be payable at its banking house, in this city, on and after SATURDAY, the FIRST DAY OF DECEMBER NEXT.

The Transfer Books will be closed from the 16th to the 30th November next, both days inclusive.

By Order of the Board. A. DE MARTIGNY, Mgr.-Director. Montreal, October 29th, 1894.

THE SOCIETY OF ARTS OF CANADA.

1666 NOTRE DAME STREET, MONTREAL.

Distribution of Paintings

Every Wednesday. PRICE OF SCRIPS 25 Cents.

NOTICE.

NOTICE IS HEREBY GIVEN that an application will be made at the next Session of the Legislature of the Province of Quebec to obtain a Bill authorizing the Board of Examiners of the Dental Association of the said Province of Quebec, to admit THOMAS COLEMAN, L.D.S., D.D.S., of the City of Montreal, to the practice of the profession of Dentistry, and to grant him a certificate of License as Dental Surgeon after examination.

Montreal, 18th October, 1894. THOMAS COLEMAN, Petitioner.

FLOUR I

Best Hiawatha Flour,

\$3.95 a Barrel.

Best Creamery Butter.....28c per lb.

Choice Dairy Butter.....20c per lb.

OPEN EVENINGS.

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WIT AND HUMOR.

Professors of drawing—Dentists. A new definition of "foot-notes"—Dancing tunes.

Tenants of the deep—People who have wary landlords.

What kind of paper most resembles a sneeze? Tissue.

How to make jam tart—Leave out the sugar when you put in the plums.

Querious: How did such a place ever get the reputation of being such a great health resort? Cynious: Two or three prominent men died there.

"When I grow up," said a little 6 year old philosopher, "shan't I feel strange for a day or two."

"No man," says a loquacious wife, "ever complains that a woman talks too much when she's a girl and he's engaged to her."

Fair visitor: How can you tell an optimist from a pessimist? The artist: The one says, "That's good," and the other, "That's not bad."

Bronson: Does your baby talk yet? Squidig: Yes; but you can't understand a word he says. Bronson: Well, he will do nicely for a porter at a railway station.

Forester examining a place where roots had been dug out: "This must have been done either by a wild hog or a botanist."

Dentistry.

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MONTREAL. 456

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Pile Ointment.

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

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

These famous Pills purify the BLOOD and act most wonderfully, yet soothingly, on the STOMACH, LIVER, KIDNEYS 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.

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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 effectually rubbed on the neck and chest, as salting to meat, it cures SORE THROAT, Diphtheria, Bronchitis, Coughs, Colds, and even ASTHMA, For Glandular Swellings, Abscesses, Piles, Fistulas.

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

The Pills and Ointment are manufactured only at

588 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 on Oxford Street, London, they are spurious.

# Go, Bury Thy Sorrow

Thou Canst Make Thy Life  
Happy and Joyous.

THROW OFF THY BURDEN OF  
DISEASE AND SUFFERING

Paine's Celery Compound Does  
the Good Work.

Cured People Send in Strong  
Testimony Every Day.

Go bury thy heavy burden of sorrow, disease and suffering at once. It may be that thou hast been in agony for years. No doubt disappointments have attended thy past efforts and endeavors, and now thou art sad, despondent and hopeless.

Suffering one, thou hast been misled and deceived up to the present by medicines that had no curative virtues. Whilst thou hast been groping in darkness for a cure, thousands have been made well by the mighty curing powers of Paine's Celery Compound.

This marvellous medicine is made to meet the wants and necessities of rich and poor, of old and young who suffer from any derangement of the system.

Hast thou read any of the wonderful cures wrought by this health-giver? If not, send at once for a book wherein are records of attested wonders—men and women saved even at the point of death. Amongst these records will be found the names of some of Canada's best people; you will know many of them.

Strong testimony is pouring in every day in favor of Paine's Celery Compound. A letter has just come from Mrs. E. Rankin, of Courtright, Lambton, Co., Ont., from it we give the following extracts:—

"With great pleasure I beg to inform you of the good I have received from the use of Paine's Celery Compound. For a number of years I have been in very poor health owing to various causes, and lately I was advised to try your medicine. I used three bottles, and have received a world of good. My severe headaches are completely banished, and heart disease, from which I suffered for thirty years, has almost disappeared, and altogether I am vastly improved. I am fully convinced that Paine's Celery Compound is all it is recommended to be."

### SMILES.

"John, what is the best thing to feed a parrot on?" asked an elderly lady of her bachelor brother, who hated parrots. "Arsenic," gruffly answered John.

"Nothing," says Scribbler, "is more disheartening to man than the discovery that he has married a woman who loves to keep his writing table in order."

"Who," says a poet, "would indite sonnets to a woman whom he saw every morning in her nightcap, and every day at dinner swallowing meat and mustard?"

Scobjell: I don't know what to do with my boy. He has St. Vitus's dance. His contortions are frightful. Yaggers: Make a great pianist of him, and it will pass for eccentricity.

The musical Scale in Flats.—Gent, looking into the apartment of a musical composer: Excuse me, does Mr. Secretary Meyer live here? Musician: No; he lives an octave higher.

A Russian Joke.—At a country ball: "My dear sir, you have just stepped on my partner's foot. I demand satisfaction." "Oh, certainly; yonder sits my wife—go and step on her foot."

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### WHAT IS



It is a most valuable preparation, restoring to gray hair its natural color, making it soft and glossy and giving it an incomparable lustre. ROBSON'S HAIR RESTORER is far superior to ordinary hair dyes, for it does not stain the skin and is most easily applied. One of its most remarkable qualities is the property it possesses of preventing the falling out of the hair, promoting its growth and preserving its vitality. — Numerous and very flattering testimonials from well known PHYSICIANS and other citizens of good standing testify to the marvelous efficacy of ROBSON'S HAIR RESTORER. Lack of space allows us to reproduce only the two following:

Testimony of Dr. D. Marsolais,  
Lavaltrie.

I have used several bottles of Robson's Hair Restorer, and I cannot do otherwise than highly praise the merits of this excellent preparation. Owing to its use, the hair preserves its original color and in addition acquires an incomparable pliancy and lustre. What pleases me most in this Restorer is a smooth, oleaginous substance, eminently calculated to impart nourishment to the hair, preserve its vigor, and stimulate its growth, a substance which replaces the water used by the manufacturers of the greater part of the Restorers of the day from an economical point of view. This is a proof that the manufacturer of Robson's Restorer is above all anxious to produce an article of real value, regardless of the expense necessary to attain this end. It is with pleasure that I recommend Robson's Restorer in preference to all other preparations of that nature.

D. MARSOLAIS, M. D.  
Lavaltrie, December 26th, 1885.

Testimony of Dr. G. Desrosiers,  
St. Félix de Valois.

I know several persons who have for some years used Robson's Hair Restorer and are very well satisfied with this preparation, which preserves the original color of the hair, as it was in youth, makes it surpassingly soft and glossy, and stimulates at the same time its growth. Knowing the principal ingredients of Robson's Restorer, I understand perfectly why this preparation is so superior to other similar preparations. In fact the substance to which I allude is known to exercise in a high degree an emollient and softening influence on the hair. It is also highly nutritive for the hair, adapted to promote its growth, and to greatly prolong its vitality. I therefore confidently recommend the use of Robson's Hair Restorer to those persons whose hair is prematurely gray and who wish to remove this sign of approaching old age.

G. DESROSIERES, M. D.  
St-Félix de Valois, January, 18th 1886.

For sale everywhere at 50 cts per bottle.

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

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SCOTTISH UNION and NATIONAL INSURANCE CO., of EDINBURGH, SCOTLAND  
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Good Beef, Lamb, Mutton, Veal, Corned Beef and Salt Tongues, go to E. DAURAY, Bonsecours Market, Stalls Nos. 54 and 56, or Telephone No. 4978. G42

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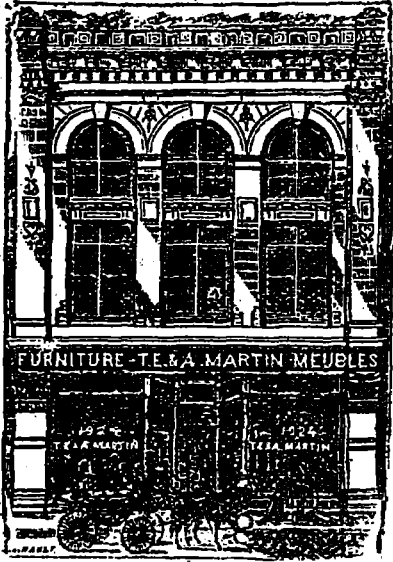


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44-26 eow

**T. E. & A. MARTIN.****IRISH NEWS.**

Continued from 14th page.

The death occurred on October 21, at his residence, Hillstreet, Ballinacorney, of the wife of Edward Callaghan, aged thirty two years.

Rough House, Youghal, the historic building which was lately the property of Sir John P. de H. H. has been purchased by Sir Henry A. Baker, Governor of Jamaica, who will occupy the place during his leave of absence, and later as his permanent home when his governorship of the island expires.

Sergeant Patrick Moore, who was for several years Court Sergeant in the Dublin Southern Divisional Police Court, died on the 25th ult., in Steeven's Hospital, Dublin. He had been in failing health for some months, but with characteristic pluck he kept at work until recently. Consumption was the cause of his death.

These Meath Catholics have gone to their reward: On October 20, at Rose Cottage, Bettystown, after a long and painful illness, Arthur Murphy. On October 21, at Slane, at an advanced age, Margaret, widow of the late Henry Johnston. October 21, at Bridge street, Trim, Terence Sheridan, in the eighty-fifth year of his age.

John B. Dillon, of Ballina, the receiver on the Taaffe estate, attended at Ballyhaunis on October 22, for the purpose of collecting rents. All those who were in a position to do so paid, and those who could not were allowed time for a month. A reduction of four shillings in the pound was made to all tenants paying one year's rent.

A circular has been issued by the Limerick branch of the Irish National Federation to the branches throughout the country, enclosing a resolution adopted unanimously by the branch in favor of the release of the political prisoners, and requesting that they will submit it for the approval of their members. It is considered, says the circular, that the present time is most opportune to renew the demand for amnesty, when Ireland is governed by a Home Rule Executive in sympathy with Irish ideas, and it is felt that the further expression of an unanimous opinion by Irishmen may have the effect of encouraging the Government to grant the release of these men. The lengthened imprisonment now undergone by the prisoners, and the sufferings they have endured, ought to be sufficient expiation of the offences of which they have been found guilty; but in a stronger degree mercy is claimed for them on the ground that many, like Mr. John Daly, were the victims of an intrigue against personal liberty for political ends, and of the existence of which there is the uncontradictable assertions of the High Constable of Birmingham to Alderman Manton.

GREATER men than Mr. Marter have attempted to deprive Catholics of their just right to educate their children in accordance with the dictates of their conscience and in each case history records a failure. We believe the new reformer, in the person of Mr. Marter, will add another name on the list.

**VILLA MARIA BAZAAR.**

A GRAND BANQUET.

The monster bazaar in the Monument Nationale, in aid of Villa Maria, continues to be the great attraction; it is the rendezvous of the elite of the city every evening. Wednesday afternoon all the young girls of the schools, which are under the direction of the Sisters of the Congregation, and many young ladies from the seminaries or the Good Sisters visited the bazaar. The hall was thronged to overflowing. There were about two thousand present, and they were accompanied by one hundred nuns. Several gentlemen of the clergy also came in the afternoon. A tasteful little lunch was prepared for the occasion, and it took a considerable quantity of bon-bons, ice-cream and fruits to satisfy the sweet tooth of every little miss.

In the evening, the ladies of St. Patrick's, St. Mary's and St. Anthony's section tendered a grand dinner to their friends. Over four hundred partook of this dinner, and this necessitated a second, a third and a fourth table; it was ten o'clock before all the visitors had been served. The dinner was unsurpassed; the service was excellent, for more than one hundred young ladies waited on table. Mr. M. Perrault's orchestra, of forty pieces, played some numbers during the evening, and Miss Terroux sang.

The dinner was under the direction of Mrs. Monk, Miss Drummond, Miss Sincennes, Miss Sadlier.

It was a very successful entertainment in every respect, and there was a number of prominent citizens present. Mrs. Charles Leblanc has charge of the church ornaments; all the churches are contesting for this collection.

**ST. ANTHONY'S CATHOLIC YOUNG MEN'S SOCIETY**

Will hold their tenth anniversary, with entertainment, on Thursday, December 6, in St. Anthony's Hall, basement of the church, which promises to be a grand success, as several well known artists will take part. Miss Marie Hollinshead, Miss Nellie McAndrew, Miss M. Dunn, Miss Appleton, Miss O'Malley, Miss Ethel Kerrigan, Miss Ruby Sisboisike, also Mr. Frank Feron, Mr. Chas. Hammill, W. J. Eaton, Percy Evans, Arthur Phelan, T. C. O'Brien, Chas. M. Hedley, J. G. McAnally, T. W. Matthews, and several others, to conclude with a laughable farce by the dramatic section of St. Anthony C.Y.M.S.

**RUBBERS.****Ladies' 35c.  
Gent's 50c.****THOS. W. CALES,**

137 St. Antoine St., Montreal.

Shoe and Trunk Store.

**S. CARSLY'S COLUMN S. CARSLY'S COLUMN****LADIES' COATS!**

A further supply of Novelties in Ladies' Winter Coats and Capes just put into stock and now ready to select from.

**Prices of Coats.**

Ladies' Beaver Cloth Coats, \$3.85, \$9.75, \$16.25, \$24 to \$33 each.

Ladies' Cheviot Tweed Coats, \$3.50, \$7.50, \$13.75 each.

For all fashionable lengths in Ladies' Winter Coats come to

**S. CARSLY'S.**

Ladies' Black Cloth Coats, \$3.85, \$9.75, \$16.25, \$24 to \$33 each.

Ladies' Fur-trimmed Coats, \$7.25, \$8, \$9.25, \$12.25, \$13.95 to \$75.

Ladies' WINTER COATS in all latest styles.

**S. CARSLY.**

Ladies' Fur-lined Coats, \$27 and \$33 each.

**S. CARSLY.****Prices of Capes.**

Ladies' Golf Capes, \$5.35, \$8.00, \$9.50, \$11.75 to \$19.75 each.

Ladies' Cloth Capes, \$10.25, \$13.25, \$17.50, \$22.50 to \$26 each.

Everything new in Ladies' Capes.

**At S. CARSLY'S.**

Ladies' Black Cloth Capes, \$10.25, \$13.25, \$17.50, \$22.50 to \$26 each.

Ladies' Fur-trimmed Capes, \$13.50, \$15.50, \$17.75, \$22 to \$42.50 each.

Every new color in Cloth Capes.

**At S. CARSLY'S.**

Ladies' Fur-lined Capes, \$10.50, \$11.75, \$17, \$20 to \$40.50 each.

Sealette Capes, \$23, \$30, \$45.

**S. CARSLY.****LINEN GOODS.**

The largest and best assorted stock of Linen Goods and Table Napery in the Dominion to select from.

**S. CARSLY.****NAPERY PRICES:**

Cream Table Cloths, Red Borders, 70c, 88c, 96c, \$1.75, \$1.80 to \$2.05 each.

Colored Table Doylies, 2c, 5c, 7c, 9c, 12c, 15c, 18c, 25c each.

The correct place for Table Napery is at

**S. CARSLY'S.**

Five O'Clock Tea Cloths, 38c, 69c, 77c, 80c, 97c, \$1.15, \$1.95, \$2.10 each; \$2.65, \$3, \$1.50, \$4.25 to \$8.15 each.

Fancy Sideboard Covers, 25c, 37c, 44c, 55c, 68c, 86c, \$1.10, \$1.15, \$1.35, \$1.85, \$2.15, \$2.50 to \$4 each.

Table Napery at lowest prices at

**S. CARSLY'S.**

Bleached Table Damasks, 44c, 47c, 50c, 64c, 70c, \$1 to \$2.55 a yard.

**S. CARSLY.**

Notre Dame and St. Peter Sts.

**LINEN PRICES:**

Unbleached Table Damask, 18c, 21c, 24c, 28c, 33c, 44c to \$1.15 yard.

Turkey Red Table Cloths, 49c, 68c, 78c, 93c, \$1.15, \$1.25 to \$2.90 each.

For all Household Linens come to

**S. CARSLY'S.**

Linen Tray Cloths, 10c, 18c, 19c, 25c, 29c, 37c to \$1.45 each.

White Linen Doylies, 2c, 3c, 5c, 7c, 9c, 10c, 12c, 15c, 25c to \$1.80 each.

For bargains in Linen Goods come to

**S. CARSLY'S.**

Bath Towels, 9c, 10c, 11c, 12c, 14c, 17c, 21c, 24c, 27c, 31c to \$1.10 each.

Linen Towels, 5c, 7c, 9c, 10c, 12c, 15c, 25c, 30c, 50c to \$1.10 each.

**S. CARSLY.****RIGBY WATERPROOFS**

Are the best Waterproof Garments in the market.

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